

# The Catholic Record.

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

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## PAPINI ON THE POPE'S HOLY YEAR APPEAL

### PEACE REQUIRES A FOUR-FOLD CONCILIATION

Chicago Herald and Examiner

This Holy Year—1925—like the angelic state, like sanctification, like genius, like all realities in which the human and the divine are mixed—is a danger. I cannot foretell how it will be regarded by those not spiritually obedient to the Holy Father—the white robed intercessor, who prays between God and man, near the spot where St. Peter was crucified.

But I already see hosts, bugglers and gazettiers setting busily to work. I see the eulogists of nullity beckoning to the tortuous paradoxists of the cimmerian cabal. I see the fastidious affectations of the guardians of the "inner shrine," who for fear of the peel lose all the pulp.

In other times, less prone than ours to the facile heresy of indifference, the Pope's words were pondered and commented on one by one, with a care equal to that lavished today in the schools on the Platonic or Shakespearean texts. When the father spoke the children listened that they might hear and heard that they might obey.

Nowadays even the majority of those that have the temerity to call themselves Catholics "look over" the papal allocutions, bulls and encyclicals in newspaper extracts, because the sports game, the political meeting, or the "first night" have a more pressing claim. The Pope speaks in Latin—a dead language—for a half dead race, and the newspaper reader condescends to repeat with Christ, "Let the dead bury their dead," the terrible and prophetic words that apply precisely to those who so lightly pronounce them.

The Pope is unique in the world, unique not only on account of his dignity and station, but in every respect and in respect to all men. For the historians he is the unique witness of the most remote past, the heir of Moses the legislator; the successor of the Caesars, the only survivor of the contemporaries of Thibaut.

For the philosophers the Pope is the unique preserver of the living traditions of the platonism of St. John and of St. Thomas in judging the facts of the modern world. For the artists the Pope is the only monarch in the wide and ancient sense of the term still reigning over man; a millenary monarch who, in the fulfillment of his holy office, appears to the faithful surrounded by the wealth of Assyria, the majesty of Solomon and the authority of St. Peter, and who speaks the language of Virgil under the dome of Michael Angelo.

For the politicians he is the spiritual sovereign of nearly three hundred million men, and has missionaries, representatives and vicars in every country of the five continents. Thus the Vatican, even in the strictly terrestrial sense of the term, is one of the chief powers of universal life.

Finally, for Catholics, the Pope is he who, following St. Peter and his successors, carries on the divine work of Christ which represents the fulfillment of the redemption, and in his quality of head and teacher of the church, he has the unfailing assistance of the Third Divine Person. Of all mortals it is he who, however immeasurably removed, is placed nearest to God.

This being, who human like ourselves, speaks in the name of God, who of the earth like us, speaks clearly in early manhood lower than seems to be speaking of the earth; who still living, is in constant communion with the Dead; who is modern and yet, because he represents perpetuity, seems eternally ancient; who is Italian, and speaks to all nations; a sinner, and yet can wipe out all guilt and administer the patrimony of grace left to us by the saints—this unique being should be heard and obeyed before all teachers and before all kings.

PEACE IS HIS GOAL

Today this being is a man born in the goodly Lombardy, now a citizen of all towns, who while in the world bore the name of Achille Ratti, and who will go down to history and to monumental art only as Pius XI. Next to his religion this learned priest in early manhood loved the mountains and the ancient books that reveal the mysteries of time. Now he is imprisoned in a valley in order that he may work for the world's better future.

It is not my office to make an ordered commentary of the Pope's words. He has appealed to a feverish and war exhausted world, in natural accordance with the principles of Christ, who opposed rumors of wars, and the Pope desires peace; we live in an age of rapine and cruelty, and the Pope wishes that charity should return to the hearts of all. Discord and friction are everywhere, but the

Pope desires unity, fraternity; conciliation.

He prays that Holy Year may not be only an assembly of pilgrims, a liturgical spectacle, a kindling of devotion, a conquest of special indulgences, but that it may be above all the beginning of peace, of that true peace that will restore a tortured and torturing humanity.

Such a peace can only be obtained by means of a fourfold conciliation. Perfect reconciliation between every man and his God; sincere reconciliation between the members of each single nation; loyal reconciliation between nations, loving reconciliation of seceded Christians to the Church.

To complete, or at least prepare, this fourfold peace is the hope of Pius XI, and the true purpose of Holy Year.

Unless man succeeds in feeling, not only professing himself to be, an erring sinner; unless he confesses within himself, and not only with his lips; unless he loves God with the pure love pertaining to Him, and mankind with his divine love, to the point of contempt of himself; unless he aspires to this extreme limit of human grandeur that is sanctity, he has no hope of peace.

WAR NOT YET OVER

God is not at war with us; on the contrary he leads towards himself, with the secret cooperation of grace, even those who resist Him. But it is we who are at continual war with Him; creatures who corrupt creation, subjects who disobey His laws, sons who defile His name and turn their backs on Him.

We are accustomed to having to make peace over and over again. God, because He is infinite, has infinite love, and is content with little—A moment of shame, a word of remorse, a tear, a promise. His poverty is so infinitely rich that he accepts with a blessing the offering of the poorest. He also accepts diseased hearts, if only He perceives in a man a dawning desire for health. He does not disdain contaminated lips if they pronounce His name with fervor of love.

Everybody now knows that the War did not end, as the nations deluded themselves into believing, in 1918. Men, accustomed to blood as the dipomanic is to alcohol, are still thirsting for it. The masses temporarily suspended at the frontiers, continued within the nations. Russia, Ireland, Germany, Italy, Spain, were drenched in civil blood. There still exist nations which are divided into two armed camps.

Those who thought to bring about the redemption of their people have caused its decimation; those who rose in the name of patriotism have killed the sons of their own country. Civil war, the most atrocious of all forms of war, still creeps stealthily through too many countries.

Pride and avarice are responsible for it—the pride of those who believe themselves in possession of truth and justice (attributes belonging to God alone), the avarice and concupiscence of power, glory and wealth.

Christianity, founded in humility and poverty, that is to say on the antithesis of the cause of so much present evil, beckons us to peace along the paths where alone peace is to be found.

FOR A GENUINE PEACE

War, more hypocritical, but no less cruel than before, still continues between nations. Imperfect treaties, the signs of vengeance, fear on the part of those who were formerly victims and today do not realize that they are executioners, are the chief cause of the disturbance and ferment.

But Christianity exists not only for individuals but for nations, and the commandments of the Gospel apply also to nations. Greater humility, instead of national pride, sincere love towards the enemies of yesterday and of tomorrow, less greediness for material prosperity, are the only radical remedies for this vexatious state of masked warfare that today is robbing the men and women of nearly all the nations of the world of peace, serenity and strength.

The Pope wishes the peace to be genuine forgiveness, that is to say oblivion, and charity between peoples, no less necessary than the charity of the rich for the poor, or that of the saint for the sinner.

The Protestant churches, comprehensively pre-occupied by their problems, due to the existence of the various confessions and congregations, feel the need of alliance and linking together; are attempting to reach a common creed as a remedy for the decay and loss of spiritual authority deriving primarily from lack of unity.

Appeals have been formulated on both sides, and conversations between Anglicans and Catholic theologians have prepared the way for future understanding.

The Pope invites all Catholics to devote the solemn prayers of Holy Year for the consummation of this religious reconciliation. If the prayers murmured by penitents and

pilgrims could hasten its temporal consummation their faith could not receive a greater reward and the Holy Year of 1925 would be remembered as one of the great dates in the history of Christianity.

## THE CATHOLIC PRESS

### CARDINAL GASPARRI CONVEYS DIRECTION OF HIS HOLINESS

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

Unity of spirit, as well as of mind, is the desire of the Holy Father for those directing and writing for the Catholic press. Such a communion of hearts, His Holiness believes, will bring to substantial perfection a unity of thought and word which will be the truest harmony.

This message to the Catholic press was transmitted through Cardinal Gasparri, speaking for the Pontiff, in a letter warmly commending the Association of Italian Journalists, which has just been formed here.

CARDINAL GASPARRI'S LETTER

"If the new Association brings about reciprocal help in the training and direction of Catholic journalists," His Eminence wrote, "it should even more further a closer and more cordial union, which is necessary among workers in the same cause—the cause of God and His church, the cause of souls and of civilization itself.

"It will be the union of minds necessary to those who are closely united in the same Faith; it also will be the union of hearts where there is dissension in other things. Thus all should apply themselves in a particular manner the recommendations of the Apostle, keeping 'the unity of the spirit in the bonds of peace,' even through differences of opinion, which are sometimes inevitable.

"This union of the spirit, so much desired by the Holy Father, will give and will perfect more than ever a substantial unity of thought and word, making that sound harmony which is the outcome and testimony of truth, shine forth in that infinite variety of opinions. It will, accordingly, keep Catholic writers—even in the most impassioned controversies—far from that easy passing over to opposite extremes which is an error, alas, too frequent in our times, especially among writers and readers of journals who often are, as the Apostle would say, like children tossed by every wind of doctrine into the snares of error."

The Holy Father, His Eminence continues, hopes to see, through the union of those laboring for the principal object of his Encyclical in which he refers to the sublime mission of the Catholic press and to the necessity of sound direction and thorough preparation of all those who consecrate themselves to this apostolate. The great Doctor of the Church St. Francis de Sales was made the patron and model for Catholic writers, he continues, largely because he was the embodiment of restraint yet efficacy, of gentleness yet strength, a thing so necessary in one who undertakes the defending of the truth.

HIS MOST PROTESTANT MAJESTY

Berlin, March 10.—The drastic methods adopted by Kaiser Wilhelm II, when members of the Hohenzollern family displeased him is illustrated by a letter reproduced in today's Tageblatt, wherein he gave a piece of his imperial mind to a Hohenzollern Princess who had the audacity to become a Catholic. She was the Princess Anna of Hesse, widow of the Landgraf Alexander Friedrich of Hesse, and she decided to give up the Protestant faith in 1901, whereupon Wilhelm informed her that he refused to regard her any longer as a Hohenzollern and ordered her to cease all intercourse with that family.

"The House of Hohenzollern expels you and has forgotten your existence," is the letter's conclusion.

Despite this terrific outburst of Wilhelm's, his kinswoman became a Catholic just the same. She died seven years ago, aged eighty-two.

MEDIAEVAL CHAPEL RESTORED TO CHURCH

London, Eng.—A medieval chapel, long in Protestant hands, has been restored to Catholic use through the conversion of its owner, Mr. O. S. F. St. John.

Originally built in the early twelfth century by the Knights Hospitallers, the chapel, which is at Dismore, Herefordshire, was almost entirely rebuilt in 1370.

The Archbishop of Cardiff said Mass in the chapel recently, when he conferred Confirmation on Mr. and Mrs. St. John.

It is hoped that arrangements will be completed to celebrate Mass in the old chapel regularly.

## GREAT IRISHMAN PASSES

Dublin, March 10.—Ireland lost a great Catholic in Dr. George Sigerson, president of the National Literary Society, who in the eighty-six years of his busy life won world-wide celebrity as a biologist, a historian, a poet, a Shakespearean commentator, and a medical scientist. In each of these fields he attained eminence. The late Lord Acton, the English Catholic peer who for so many years stood at the head of British letters, constantly turned to Sigerson for collaboration. It was he who showed the sources of Shakespeare's songs, and interpreted the cryptic expressions in some of his refrains. His last literary work was a tender religious lyric on the Holy Babe, which he published last Christmas. Apart from these activities he was a prolific writer on medicine, while as a specialist in nervous diseases he was kept busy all day, for his anteroom was always full of patients.

Throughout his career he was a noted publicist. Gladstone acknowledged that his book on the Irish Land Question enabled him to understand that baffling problem. The late Lord Bryce was another who expressed indebtedness to Sigerson's universal knowledge. He was a master of prose. After the 1916 executions, when the country was stunned and gagged, the first breaking of the silence was the National Aid Appeal—a manly and moving piece of Christian eloquence, calling on the nation to help the bereaved families and to make their cause its own. The remarkable statement echoed round the world. It was commonly attributed to the late Archbishop Walsh, but the N. C. W. C. Service has authority for declaring that Dr. Sigerson was the author.

One of his daughters, Dora Sigerson, inherited his poetic gift. She became the wife of Clement K. Sphers, editor of the London Sphers. Another married W. H. Brayden, who for many years was editor of the Freeman's Journal.

Sigerson was an Ulster man, and was born in Strabane in 1839. He was educated at Cork, Dublin, and Paris.

HOME RULE IN FRANCE

Paris, France.—The Municipal Council of Chatillon-sur-Thouet, in Poitou, voted some time ago to place at the disposal of the pastor of the parish, a house which had formerly served as a rectory but which had reverted to the community at the time of the passage of the Law of Separation. The rental was fixed at 110 francs a year for nine years.

The prefect of the Department refused to approve the project of the council, alleging that the rental did not correspond to the actual value of the house and that the decision of the councillors constituted an indirect and illegal subsidizing of religion. The mayor, M. De La Rochebrochard, having refused to bow before the opposing of the prefect, was threatened by the latter with suspension.

The mayor replied to the prefect as follows: "I never pretended, when I accepted the office of mayor, to abdicate my rights as a Catholic and as a Frenchman nor become the servant of laws of spoliation, which, in consequence, are unjust, such as the law of 1905.

"Neither did I pledge myself to muzzle myself and remain silent when my conscience commands me."

Upon receipt of this letter, the prefect issued an order suspending the mayor for a period of two months.

ROOSEVELT SPEAKS ON TOLERANCE

Louisville, Ky.—"Liberty means religious toleration," Theodore Roosevelt told an audience at the Seelbach Hotel here where he delivered an address on "Liberty as Taught and Practiced by Lincoln."

"We hold that it is the right of every man to worship his God in the way his conscience dictates," said Mr. Roosevelt. "The necessary corollary to this is that there should be no governmental distinction made of any sort between sects. When we judge a man, we must judge him as a man, and not as a follower of any particular creed or as a member of any particular race.

Racial and religious distinctions must be kept out of politics. A man should stand or fall in the eyes of his fellow countrymen on what he individually represents, and on nothing else. A Catholic must not vote for a Catholic for office simply because he is a Catholic, a Jew must not vote for a Jew for office simply because he is a Jew, and a Protestant must not vote for a Protestant for office simply because he is a Protestant.

"Whenever any organization bands together for the purposes of

encouraging racial or religious discrimination in our government, whether it be the Ku Klux Klan or any other organization, that organization is committing an un-American and subversive act."

## HERRIOT HESITANT

### MODIFIES POLICY AS CATHOLIC ORGANIZATION SHOWS MARKED STRENGTH

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

Catholic opinion is attaching more and more importance to the debate which will open in a few weeks in the French Senate on the subject of the Vatican Embassy. The Senate will be the real battle ground. It will be a hard-fought contest, on account of the opposition of such men as M. Poincare and M. Jonart to the Government project, but above all because, contrary to the case presented by the Chamber, there is in the Senate no majority in favor of the measure in advance. A Paris paper affirmed, two days ago, that only 120 senators would be found in favor of the measure while 160 are against it.

The Government is very much concerned over this situation. It is even said that it has been decided not to bring the question of confidence up before the Upper Assembly in order not to risk the overthrowing of the present administration.

M. Herriot received this week a delegation from the senatorial group known as "L'Union Republicaine." This group has one hundred members, among whom are M. de Selves, president at the Senate, Messrs. Poincare, Barthou and Jonart. The delegation came to tell the Premier of the bad impression which would be created at home and abroad by a rupture with the Vatican.

Observing that the Government had led the Chamber to vote for the maintenance at the Holy See of a mission especially assigned to the negotiations involved by the application of the Concordat to Alsace-Lorraine, the delegation pointed out that it would do better to leave the ambassador himself at Rome as long as the religious status of Alsace-Lorraine remains unsettled.

In his reply M. Herriot avoided making a pronouncement; he obviously desired to reserve the possibility of maneuvering to suit the wind. But he made a point of pointing to the institution of a special legation for Alsace-Lorraine as a proof of his liberalism and good will. He repeated several times that he would do nothing which might diminish the liberties of the Catholics. If he suppresses the Vatican embassy it is merely to affirm the laicity of the State, but he does not wish the Catholics to look upon such a measure as an offense.

The insistence of M. Herriot on such expressions as this is worthy of note. Far from engaging in violent verbal anti-clericalism, he neglects no opportunity to affirm his respect for religious, his esteem for the country's clergy. He writes to the people of Alsace-Lorraine that he will not allow their religious liberties to be touched. In the Chamber he declares that he does not want to disturb the Catholics in any way. The other day, during an interruption addressed to a deputy, he even declared that he would apply the laws on religious orders "liberally."

Such a statement, so clearly opposed to the attitude of certain politicians who support him and so exactly contrary to the spirit of the ministerial declaration of last June, needs to be explained.

This explanation must be found in the magnificent movement of protest which has everywhere been organized by the Catholics upon seeing themselves threatened with a renewal of anti-religious conflict. No day passes on which from ten to twenty meetings are not held at various points throughout the country. The power of the National Catholic Federation of General de Castelnau is rapidly increasing; the sections established in the parishes number already several thousand.

It must be recalled that this movement of religious defense has nothing in common with the organization of a new political party. The bishops have specified—and General de Castelnau also—and that the members of the National Catholic Federation remain absolutely free to belong to the political party of their choice. The Federation will present no candidates at the elections. It will merely present its program to the candidates of the various parties, and ask its members to vote for those which accept it.

Knowing the success of this movement, it is easy to understand that the government has been impressed by it and this explains the relatively moderate attitude adopted by M. Herriot today. He has pledged himself absolutely against the Vatican embassy; he was not able to abandon his project in the Chamber. But the maintenance of the restricted legation of Alsace-Lorraine may already be considered

a retreat. There is reason to believe that in the face of the energetic opposition of the Catholics—which he did not expect—the President of the Council will not hasten the realization, namely the application of secular legislation to Alsace-Lorraine and measures against the religious orders which have returned to France.

## KLAN TYRANNY

### ONE HUNDRED PER CENT. AMERICAN IDEA OF GOVERNMENT

Revelations showing how a Grand Dragon of the Ku Klux Klan disciplined members of the Colorado Legislature who disobeyed his orders, as well as proving that Governor Morley, who has recently made a public denial that he is a Klansman, attended and addressed Klan meetings both before and after his election are contained in statements made by Mrs. Martha E. Long, Member of the Colorado House of Representatives, quoted in the current issue of the Denver Catholic Register. Mrs. Long admits that she was a member of the Woman's Ku Klux Klan and that her membership card was taken from her when she refused to support a bill on the Klan's legislative program. Her statement as quoted by the Register reads as follows:

"I joined the Woman's Ku Klux Klan last summer. That is the official name of the organization. Women friends of mine told me to join and I did. It is a wonderful organization as far as ideals taught in the ceremony are concerned. Among the principal things I remember were the addresses delivered by the members about patriotism and loyalty to the country. Especially do I remember an address that was delivered one night on Table Mountain by Governor Morley. Mrs. Morley and I have often heard him talk before meetings of the Klan and also before Klan caucuses of the Denver members of the legislature.

"Following the election the Klan members from Denver held many caucuses. I attended some of them but not all. When Governor Morley spoke before us at these meetings it was always on what he believed would be best. After the session opened we were told that we had to follow the program. In fact, that was the order all the time. When the bill abolishing the State board of nurse examiners came up I realized that I could not support it. I indicated that much in one of my votes one day. That afternoon Mr. Atchison handed me a note which read: 'Go straight down the line. No excuses taken. (Signed) Atchison.'

"Mr. Atchison was at that time floor leader of the Klan. I went to him and told him I could not vote for that bill. He said I had to follow the program. I told him I would go to Governor Morley and get for the country's clergy. He told me Governor Morley had nothing to do with it; that I had to get my excuse from Dr. Locke (Grand Dragon of the K. K. K.) that he was handling the excuses of those who wanted to be excused. I told him I would not go to Dr. Locke on that matter.

"The next day I voted against the bill. That afternoon Miss May Rankin Fox, secretary to Carl DeLoche, came to me and asked for my Klan membership card. I asked her why and she said I had failed to follow instructions on the nurses bill. I asked her who sent her and she said the leaders of the Klan. I told her it was at home but I would bring it the next morning. I brought it as I had promised and she came to my desk and I gave it to her. Since then all the bills I have had have been killed. They told me they were going to kill them just to punish me as they punished Representative Payton of Pueblo."

ORGANIZES DIOCESE TO PROMOTE MISSIONS

Wheeling, W. Va.—The Home and Foreign Mission Society, as recommended by the Bishops in their September meeting, was launched in the Diocese of Wheeling, with a vigorous plan for its promotion. A priest has been appointed to take charge of the work in the diocese.

The Right Rev. John J. Swint, Bishop of Wheeling, spoke on the Mission Society at all the Masses in the Cathedral parish Sunday, and he will speak in all the churches of the city in support of the project at the Lenten Sunday Masses.

The plan of the Society for the Propagation of the Faith is being used, with promoters and bands of workers. Ordinary memberships have been placed at \$1 a year, with 50 cents for children; sustaining memberships \$5 a year; special memberships \$10, and life or perpetual memberships \$50.

## CATHOLIC NOTES

Omaha, Nebr.—Many prominent educators have been engaged for the summer session of Creighton University, (Jesuit), which last year attracted 610 students but which will have an attendance of about 800 this year.

Catholics in every ward of Pittsburgh and every borough and town in Allegheny county were organized to raise \$10,000 as the county's quota for the upbuilding and maintenance of the Cardinal Gibbons Institute for colored youth at Ridge, Maryland.

St. Hilbert, sixty miles from here, was practically demolished by the earthquake, March 17, according to delayed reports reaching here. The building was only two years old and was considered one of the best stone structures in Canada.

Cincinnati, Ohio.—Ground will be broken April 10 for a \$150,000 library building on the St. Xavier College campus in Avondale, according to an announcement by the Rev. Hubert F. Brockman, S. J., president of the college. The library at first will have a capacity of 150,000 volumes, which later may be increased to 350,000.

Liverpool is the most densely Catholic diocese in England, with 19.22% of the population Catholic. Northampton diocese has the smallest Catholic percentage, 0.93. Throughout the whole of England and Wales the Catholic percentage is 5.34. The general population figure is 35,037,213 (1921 census) and the Catholic population is estimated at 2,050,555.

Washington, March 6.—Twenty-three Catholic Boy Scouts, members of the troop of St. Jerome's parish of Charleroi, Pa., spent this week in Washington attending the Inauguration and visiting Catholic institutions here. In the course of their visit they gave one day to study of the National Shrine of the Immaculate Conception. They were headed by their scoutmaster, T. W. Ludwig, with C. S. Ludwig, as his assistant.

Cologne, Feb. 26.—All Germany will again this year observe the uniform laws of fasting and abstinence in Lent which make abstinence obligatory only on Fridays. Throughout many years there was great difference in the Lenten regulations in various parts of the country. The uniform laws have now been in effect for five years, however, and they bid fair to become perpetual.

Indianapolis.—The Indian House of Representatives has passed the Freeman bill which would permit students at State institutions of higher learning to receive academic credit for religious instruction based on courses taken in private institutions during their attendance at the State colleges and universities. Earlier in the present session the House overwhelmingly defeated a bill of similar import which had passed the State Senate. The vote in favor of the Freeman bill was 91 to 1.

Cologne.—A great assembly of priests, and afterward a laymen's meeting, have been held at Essen to devise means of helping the Catholic poor in the diaspora of Sweden. The Bishop of Sweden recently sent a plea to the Catholics of the Ruhr stating that he had no means to provide divine service for his charges nor to help the poor. Sweden is for the most part Protestant. A considerable sum was collected in the two gatherings, and sent to the bishop to help him in the hard task he is facing.

Paris.—Corporation elections have just been held in Paris for the designation of a professional commission charged with the organization and supervision of courses of apprenticeship. Two lists were presented for election, the one made up by socialist syndicates and the other by Catholic syndicates. Those on the list represented by the Catholic Syndicates were elected by three fifths of the votes. This is a proof of the constant progress and the discipline of Catholic professional organization.

Cologne.—Three imperial ministers, Stresemann, Schiele and Stüling, and the former chancellor, Dr. Marx, attended ceremonies at St. Hedwig's church in Berlin in honor of the third anniversary of the coronation of Pope Pius XI. Monsignor Facelli, the Papal Nuncio, sang a solemn Pontifical Mass, and Monsignor Deitman in a sermon eulogized Pius XI, as the Pope of Peace. Great numbers of the diplomatic corps and those in the highest social circles also attended the Mass.

London, Eng.—Half the Church of England is already out of communion with the other half, declared Canon Wilson in a discussion in the House of Clergy on the revision of the prayer book. He opposed proposals for the commemoration of All Souls. Dr. R. G. Parsons wanted a clear statement in the prayer book, that a clergyman in hearing confession, was under a vow of secrecy. The motion was carried.

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WOLF MOON

A ROMANCE OF THE GREAT SOUTHWEST

BY JOSEPH J. GUINN

CHAPTER X.—CONTINUED

At second thought Louise realized the peril. Suppose Pemella or Nava should see her. It might mean death. Then gypsy revenge is bitter and relentless. There was no telling what it might cost her. Yet if she failed to accept this opportunity to view the camp there might not come another. The Trichells and Jack had warned her a hundred times to be careful, never to approach the Gulch or ride off down the southern mesa of sage. But this was Roundtop. She had never been warned of Roundtop yet she felt that this would be the approval of her visit, especially with a band of gypsies camped at its base. But the storm was a God-send. Who would see her when she could not see an object one hundred yards away?

Louise raced down the village streets. The windows of the houses were closed to keep out the sifting sand but she could see faces pressed close to panes as she rode by. It was ever thus. A hundred persons passed by each day. It meant a hundred trips to the window. Who was in town? How long did they stay?

Without once drawing rein Louise came to the point where the Trichell section cuts away from the main road. She spurred Thunderbird up the slope and was greeted by the wide brown plains. Veritable showers of fast-moving sand hung suspended in the air. The dust and dirt gritted in one's mouth seeped down one's shirt, galled the horse's back and crept anywhere and everywhere that air could go.

Thunderbird bent lower and leaped into the brown swirling wind cylinders that caught up the loose sand into wheeling cones. Louise knew where Roundtop lay, yet it was not in sight. Shaking her ears, snorting, blowing the dust from her nostrils, Thunderbird moved until Roundtop loomed brown and spectral before her. It was just as Mrs Trichell had said, Roundtop did have a menacing look. She had not realized it until this moment. In other words Louise had believed it beautiful, especially in the morning sunlight or at sundown when it boldly stood higher to peep down at the retreating sun rolling off the horizon to its sleep beyond. Twenty feet away from the base of the mountain a small growth of underbrush girdled the entire base of the slope. Louise thought it best not to advance further. She was afraid Thunderbird might whinny if she saw a horse. Beside there would be less chance for detection on foot. Louise threw the reins over Thunderbird's head. The latter turned her back to the wind and with head lowered saw her mistress disappear among the trees.

Louise slipped through the underbrush as lightly as a fawn. Above her the mountain reared its top into the brown clouds of sand. It stood there like a huge boulder with maddened seas moiling about its crest. Not a sound was heard save the sifting of the sand, a gentle rustle against the leaves burned dry by the hot suns of preceding weeks. Then broke out the voices of children, a shriek, a wild response of free souls at play. After that followed silence, the sad, lonesome silence of the forest. Louise clambored over fallen trees, between which she observed a path which her eye followed up the steep sides of the hill. There was a depression in the sand. In fact it had been used recently, for there before her eyes were foot-prints of boots, the big sole, the small high heel and the unmistakable mark of the spur. Some of the gypsies were using it perhaps to get water farther up the slope. Louise followed the trail away from the hill and down into a small ravine. A few steps farther it spread sharply into a deep depression or valley, one hundred feet wide. There before her lay the canvas-covered wagons. Some were newly painted in red and yellow. Others painted and weather-beaten. A group of children was beating against a pan with sticks. Two wrestled furiously, biting and pulling as puppies at play. Outside of the youngsters the camp seemed deserted of human beings. A large lead mongrel dog moved from under one of the vans and looked up toward Louise. In a moment the camp echoed with walls and long howls. Three other bounds joined in on the alarm. Gypsies rushed to the tent flaps and gazed about. Louise slipped back to cover behind foliage and waited, her heart beating in jarring strokes.

When the pandemonium ceased Louise peered out from her hiding place. The camp again seemed deserted. Brown tents stood silently like corn shocks in November fields. A faint hissing sound from overhead was made by the sand pouring against the leaves. Louise straightened up. She was almost certain she recognized one of the horses, a pinto called "Tom" remembered as a bitter. And there before her was Nava's varicolored blanket as violent-hued as ever. Louise was stunned. This was the

band from which she had escaped. Her proximity to the camp startled her as consciousness of peril rushed in to displace her courage. What brought them back here so close to the ranch if they hadn't discovered that she was in Terlon? It was too early in the summer for gypsies to cut through Oklahoma on their journey southward for the winter. An ocean of fear swept her up bodily and shook her frame. Blood rushed to her face in the quickening alarm. She was picturing herself back again under the tyranny of Nava. Quivering, her heart pounding in repitiation, she stood with feet anchored in the midst of the grinding gulf of fright. In her paroxysm of fear she failed to hear behind her footsteps muffled in the sand. Like a tigress at bay she scented danger and turned. There in the path behind her crouched Pemella.

CHAPTER XI. VISIONS OF TRAGEDY

"You here?" hissed Pemella. The gypsy humped himself into a brutal posture and let the words come high and tense between his teeth. Louise's throat was caught in a hideous paralysis. Her knees grew weak, then rigid. "You little spy, answer me. You ran from camp and hid for a couple of years. I've hunted you through every state in the west but I knew I'd get you. What you doing here?"

"I—I just came to look," Louise broke out stammered. "Yes, to look if I was here. I knew the old love would come back. It's too strong. It got you when you were young and its holding you tight, tight. You can't lose it. It's gypsy marry gypsy, that's what brought you here. The old gypsy blood in your veins is coming out, it's got to meet gypsy."

"I'm not a gypsy," Louise found strength to shriek. "You're not, eh? Then Lodhka was not a gypsy. She was your mother."

"Lodhka was a gypsy but I'm not. You know it. You know that I was stolen. I see it all now. They lie who told you. Your father was white but your mother was Lodhka."

"It's a lie, a lie. I haven't a drop of gypsy blood in me. Nava and you have lied, you've—"

"Stop! Since you ran from camp like a thief you have become as the eagle, proud. Who filled your ears with this wind—you an American, hah! Nava has been waiting for you and when she touches your curse will bind your tongue. She has killed men in the desert; she has blinded them from afar until they walked around in the woods like bears. She'll put it on you unless—unless you come with me to camp. She won't harm you then. I will make you camp queen and Pemella stepped forward.

"If you touch me I'll shout for the boys," Louise turned toward the protecting underbrush. "For the boys, eh? Hah, I watched you come. The gypsy eye never fails. I've already chased your pony away. But put your gun where I can see it. You wouldn't come to camp without one. Letting me get the drop on someone's pose. Louise made capital of the suggestion. Her gun was home in her dresser drawer. "Not until you move another step and then I'll shoot," she challenged him with firmness.

"Oh, there's no use of gun play in this bargain. We'll talk business without it. Let's get a move on. Some of your friends will be back soon when they see your pinto trotting home. Maybe that tall slick friend of yours that I was talking to last night. He's the one who put me wise to you. Told me where you were and all about you."

"You lie," she shouted. "Lie, eh? Well I told him everything. Just sort of straightened things out for him. He made out he didn't know anything about you so I ups and told him all, that you were a gypsy and—"

"You lied, lied, lied," she cried furiously. "I'll go back and tell him the truth."

"Ah hah, you'll tell him the truth will you? Well, you won't get a chance to see him again, young gal. You're going with me to the camp and then—"

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THE STORY OF CHRIST

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THE DESCENDANTS OF CAIN

"Woe unto you, scribes and Pharisees, hypocrites!" Their sins could be reduced to one, but that is the most poisonous, the least pardonable of all sins; the sin against the Spirit, the sin against Truth, the betrayal of Truth and Spirit, the laying waste of the only pure wealth which the world possesses. Thieves steal perishable goods, assassins kill the corruptible body, prostitutes sully flesh destined to corruption; but the hypocrites, the Pharisees sully the Word of the absolute, steal the promises of eternity, assassinate the soul. Everything in them is pretense; their dress and their talk, their teaching and their practice. What they say is contradicted by what they do. Their inner life does not correspond to what they choose to show. Secret swiftness gives the lie to their every claim. They are hypocrites because they cover themselves with fringed mantles and with wide phylacteries, to be seen in public places, and love to be called "Master," and all the time they have hidden the keys of knowledge and have shut the gates of the Kingdom of Heaven, and neither go in themselves nor suffer others to enter. Hypocrites because they make long prayers in public and devour the houses of widows, and take advantage of the weakness of the desolate. Hypocrites because they wash and clean the outside of the platter and the cup, and inside they are full of rapine and extortion. Hypocrites because they give their attention to minutiae of rites and purifications and have no care for greater things: they strain at a gnat and swallow a camel. Hypocrites because they observe the smallest commandments and do not obey the only one which is of value; they pay punctually the tithe of mint and anise and cummin and rue, but they have not justice, mercy and faith in their hearts. Hypocrites because they build monuments to the prophets and garnish the sepulchre of righteous men of old times, but persecute the righteous men of today, and are preparing to kill the prophets. "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold I sent unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple, and the altar."

ONE STONE UPON ANOTHER

The Thirteen went down from the Temple to make their daily ascent to the Mount of Olives. One of the Disciples (who could it have been?—perhaps John, son of Salome, still rather childish and naively full of wonder at what he saw? Or Judas Iscariot, with his respect for wealth?) said to Jesus, "Master, see what manner of stone and what buildings are here!" The Master turned to look at the high walls faced with marble which the ostentatious calculation of Herod had built up on the hill and said, "Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down." The admiring exclamation suddenly died. No one dared answer, but perplexed and surprised, each of them continued to turn over in his mind these words. Hard words for the ears of those carnal-minded Jews, for the narrow hearts of those ambitious provincials. He whom they loved had said in these last days many other hard words, hard to hear, hard to understand, hard to believe. But they did not remember any other words so hard as these. They knew that He was the Christ and that He was to suffer and die, but they hoped that He would rise again at once in the glorious victory of the new David, to give abundance to all Israel and to award the greatest prizes and power to them, faithful to Him in the dangerous wanderings of His poor days. But if the world was to be commanded by Judea, Judea was to be commanded by Jerusalem, and the seats of command were to be in the Temple of the great King. It was occupied today by the faithful Sadducees, the hypocritical Pharisees, the traitorous Scribes, but Christ was to drive them away, to give their places to His apostles. How then could the Temple be destroyed, splendid memorial of the kingdom in the past; hoped-for rock of the new Kingdom?

This talk of stones was harder than a stone for Simon called the Rock and for his companions. Had not John the Baptist said that God could change the stones of the Jordan into sons of Abraham? Had not Satan said that the Son of God could change the stones of the desert to loaves of wheat bread? Had not Jesus Himself said while He was passing the walls of Jerusalem that those very stones, in place of men, would have shouted out greetings and sung hymns? And was it not He who had made the stones fall from the hands of His enemies, the stones which they had taken up to kill Him? And had He not made them fall from those who accused the adulteress? But the Disciples could not understand this talk about the stones of the Temple. They could not and they would not understand that they would not understand that those great massive stones, quarried out patiently from the mountains, drawn from afar by oxen, squared and prepared by chisels and mallets, put one upon another by masters of the art to make the most marvelous Temple of the universe; that these stones, warm and brilliant in the sun, should be torn apart one more and pulverized into ruins. They had scarcely arrived at the Mount of Olives, and Christ had only had time to sit down opposite to the Temple, when their curiosity burst out: "Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?"

and all the overthrows of empire. With different faces, with different garments, with different rules and pretenses, they have covered the face of the earth, stubborn and prolific, up to the present day. And when they have not been able to kill with nails and with fire, with axes and with knives, they have used tongue and pen with the utmost success.

Jesus, while He spoke to them in the great open courtyard crowded with witnesses, knew that He spoke to His judges, and to those who would be, through intermediate persons, the real authors of His death. By speaking out on this day, He justified His later silence before Caiaphas and Pilate. He had condemned them and they would condemn Him; He had judged them first and had nothing more to add when they wished to judge Him.

Images of death came to His lips and He descended them to themselves; vipers and toms, treacherous black vipers, which as soon as you approach them pour into your blood all the poison hidden in their fangs. Whited sepulchres; fair without but within full of dead men's bones and all uncleanness.

The Pharisees who stood before Jesus, and all those who have legitimately descended from them, are glad to hide themselves in the shadows of the dead, to prepare their venom. Cold as a snake's skin, as the stone of a tomb, neither the heat of the sun, nor the warmth of love, nor the fires of Hell can ever warm them. They know all the words save one, the word of Life.

"Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the dead which walk over them are not aware of them." The only one aware of this was Jesus—and it was because of this that He was not to remain more than two days in the sepulchre which they were preparing for Him.

ONE STONE UPON ANOTHER

The Thirteen went down from the Temple to make their daily ascent to the Mount of Olives. One of the Disciples (who could it have been?—perhaps John, son of Salome, still rather childish and naively full of wonder at what he saw? Or Judas Iscariot, with his respect for wealth?) said to Jesus, "Master, see what manner of stone and what buildings are here!" The Master turned to look at the high walls faced with marble which the ostentatious calculation of Herod had built up on the hill and said, "Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down." The admiring exclamation suddenly died. No one dared answer, but perplexed and surprised, each of them continued to turn over in his mind these words. Hard words for the ears of those carnal-minded Jews, for the narrow hearts of those ambitious provincials. He whom they loved had said in these last days many other hard words, hard to hear, hard to understand, hard to believe. But they did not remember any other words so hard as these. They knew that He was the Christ and that He was to suffer and die, but they hoped that He would rise again at once in the glorious victory of the new David, to give abundance to all Israel and to award the greatest prizes and power to them, faithful to Him in the dangerous wanderings of His poor days. But if the world was to be commanded by Judea, Judea was to be commanded by Jerusalem, and the seats of command were to be in the Temple of the great King. It was occupied today by the faithful Sadducees, the hypocritical Pharisees, the traitorous Scribes, but Christ was to drive them away, to give their places to His apostles. How then could the Temple be destroyed, splendid memorial of the kingdom in the past; hoped-for rock of the new Kingdom?

This talk of stones was harder than a stone for Simon called the Rock and for his companions. Had not John the Baptist said that God could change the stones of the Jordan into sons of Abraham? Had not Satan said that the Son of God could change the stones of the desert to loaves of wheat bread? Had not Jesus Himself said while He was passing the walls of Jerusalem that those very stones, in place of men, would have shouted out greetings and sung hymns? And was it not He who had made the stones fall from the hands of His enemies, the stones which they had taken up to kill Him? And had He not made them fall from those who accused the adulteress? But the Disciples could not understand this talk about the stones of the Temple. They could not and they would not understand that they would not understand that those great massive stones, quarried out patiently from the mountains, drawn from afar by oxen, squared and prepared by chisels and mallets, put one upon another by masters of the art to make the most marvelous Temple of the universe; that these stones, warm and brilliant in the sun, should be torn apart one more and pulverized into ruins. They had scarcely arrived at the Mount of Olives, and Christ had only had time to sit down opposite to the Temple, when their curiosity burst out: "Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?"

The answer was the discourse on the Last Things, the second Sermon on the Mount. At the beginning of His work, He had explained how the soul must be transformed to found the Kingdom; now at death's door He taught what the punishment of the stubborn would be and in what manner He would come again.

This discourse, less understood than the other, and even more forgotten, is not, as it is generally believed, the answer to one question only. The Disciples had put two questions. "When shall these things be?" That is, the ruin of the Temple; and "What shall be the signs of Thy coming?" There are two answers to these two questions. Jesus first describes the events which will precede the destruction of Jerusalem, and then He describes the signs of His second appearance. The prophetic discourse, although it is read all in one piece in the Gospels, had two parts. The prophecies are two, quite distinct from each other; the first was fulfilled before the end of Jesus' generation, about forty years after His death. The second has not yet been fulfilled, but perhaps before the passing of our own generation the first signs will be seen.

TO BE CONTINUED

A GOOD OMEN

PROTESTANTS AND JEWS SUPPORT CATHOLICS DEMAND

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

New York, Feb. 5.—The Association of Catholic Teachers in the Public Schools, known as the Chapter Theta Pi Alpha, an organization consisting of about three thousand teachers of the Public Schools in this city, held their annual public meeting at the Waldorf Astoria Hotel here on Sunday afternoon. Cardinal Hayes was the principal speaker at the meeting which was by far the most enthusiastic ever held by the Association.

The Rev. Dr. David De Sola Pool, of the Spanish-Portuguese Synagogue, representing the Jewish faith, and the Rev. Dr. Walter M. Howlett, Secretary of Religious Education of the New York Federation of Churches, representing the Protestant churches, made addresses supporting the movement to have every child in the Public Schools receive religious instruction in their regular course of studies. Both speakers told of the crying need of religious training for the children to build up the future manhood and womanhood of this city by giving them the vision of God and that they must be taught that their greater responsibilities were to their Creator, which would make all of them better and nobler citizens of this Republic.

The speakers were introduced by Dr. Lorette M. Rochester, President of the Association, who acted as the presiding officer at the meeting.

Rabbi Pool told of the union of the Catholic, Protestant and Jew in the matter of the education of children in the Public Schools. He said: "In this program we are all as one, all alike, as we love our city and as we share the faith of the divinity of the human soul. We are one in wishing to have our children walk through life not only with men and women but also with God."

The Rev. Dr. Howlett, the next speaker, paid a fitting tribute to His Eminence, to whom he referred as "Our Cardinal." "I am so glad this meeting is presided over by His Eminence, our Cardinal," Dr. Howlett said. "I say 'our' Cardinal, because I wish to take this opportunity to declare that Cardinal Hayes is not only highly respected but that he is also revered by those outside the Catholic faith in the city. We find that we can trust him as a Christian and a gentleman."

"Nothing but religion can save our children from going wrong," he said. "We have sane anxious leadership in the Board of Education, and they want this systematic week-end religious instruction for the children as much as we do. We can accomplish this united aim when we Protestants and Catholics and Jews have come to respect and love one another, and I think we have come to do this in New York. Only 400,000 of our children are getting religious training, and the other 800,000 are growing up without it. Is it any wonder that one in sixteen boys is arrested? The number will go on increasing unless we give every child religious training. I am sure that we of our faith and you of your faith will respect each other the more if we stand by the faith which is ours."

Monsignor Michael J. Lavelle, pastor of St. Patrick's Church, and founder of the Association in this city, spoke of the purpose of the organization and its aims. He outlined briefly the accomplishments of the chapter and told of the necessity of being strongly organized.

The speakers who told of the religious instruction now being given in their respective cities were: Rev. John J. Klug, New Rochelle, N. Y.; Rev. James A. Brady, Larchmont, N. Y.; Rev. Walter A. Foery, Rochester, N. Y.; and Monsignor David J. Hickey, of Brooklyn, N. Y. The Rev. James F. Cronin, of the Paulist Church in this city, spoke of the establishment of the broadcasting station of the Paulist Fathers.

CARDINAL THANKS RABBI AND MINISTER Cardinal Hayes, the last speaker on the program, thanked the off-

icers of the Board of Education and distinguished jurists for being present. He also thanked Rabbi Pool and Dr. Howlett for their appearance and their splendid addresses.

"I have received here this afternoon many suggestions which will find a fertile place in my mind," the Cardinal began. "It is a great pity that American parents, with their marvellous love for their children, let these little ones grow up without religious instruction. But deep down in the hearts of the American people is the desire that their children shall grow up loving God. We want the child to recognize civic authority; but beyond that, the authority of God, Himself. Instead of being antagonistic to public education, which is the right and duty of the State, the Catholic Church is in sympathy with it. All we ask is that the State may see clearly that public education is bound to fail unless it brings into the soul of the child a proper idea of his relation and obligation to God. The important thing is that a little child must learn to know that he has a soul and that the soul must be sanctified."

"One of the priests on this platform has just told me of the action of the school of one of our boarding schools when they witnessed the eclipse the other day. When that moment of totality came they broke out spontaneously singing, as they fell on their knees: 'Holy God We Praise Thy Name.'"

"The little children, Catholic, Jewish and Protestant, are angels of light. May this meeting prove a blessing to us all. We have come together with no desire to embarrass the President of the Board of Education and the Superintendent of Schools. Through our work with the children we want to make better American citizens."

Among the prominent educators and jurists present were: George J. Ryan, President of the Board of Education of New York; M. Samuel Stern, Vice President of the Board of Education; Dr. William J. O'Shea, Superintendent of Schools; Benjamin Zelt, District Superintendent of Schools; Mrs. Margaret McAleenan, a member of the Board of Education; Justice Thomas C. Crain, and Judge Alfred J. Talley.

BELFAST GOVERNMENT CENSURED

Remarkable unity between the Catholic and Protestant bodies of North-east Ireland has resulted from the anti-religious education policy of the Belfast Government. The Protestant School Managers' Association has passed a strong resolution "maintaining that no school of Christian faith should be transferred to the Belfast Government 'until its Godless Education Act is amended.' A similar resolution emanates from the Derry Presbytery, and a corresponding attitude is being announced day by day by local Protestant groups and organizations all over the Six North-east Counties.

Typical in this respect is the action of the North-West Belfast Branch of the Ulster Protestant Voters' Defence Association. Its members have called on the Government to amend the Act by making religious instruction compulsory during school hours. "We deplore they say, 'a statement by the Education Minister (Lord Londonderry) that by religious instruction he meant lessons in civics and ethics. We feel that if we have to choose between having the Bible or Lord Londonderry in the schools, we will stand by the Bible for our children.'"

An arresting statement on behalf of Irish Presbyterians has been published in representative Protestant journals. The Northern Whig, which says: "The Roman Catholic Primat, Bishop O'Donnell, has set an example and given a lead in Christian patriotism which all earnest disciples of Christianity would do well to imitate. Dr. O'Donnell is following in the footsteps of his predecessor and is typical in aim of the Protestant Churches. Could not the unity be made more explicit by the issue, in the name of Our Lord and His Cause, of a great manifesto—signed by the leaders of all sections of the Christian Church in Ireland—Roman Catholic and Protestant? It would proclaim to the world that the Christian Church is endeavoring wholeheartedly to promote peace and brotherliness among the sons of Erin."

This statement has, of course, particular reference to Archbishop O'Donnell's recent appeal for goodwill.

COLLEGE GIRLS ANSWER SURVEY QUESTION

Webster Groves, Mo.—The Ethics Class of Webster College here, at a recent seminar, answered a question asked by the Rev. M. V. Kelly, C. S. B., in his pamphlet on "The Moral Danger of the City to the Youth of the Farm," by making a survey of the student body. The question was: "How many exemplary Catholics do you know whose grandparents as well as parents were brought up in a large city?"

It was found that five per cent. of the students having both Catholic parents and grandparents, who were reared in large cities, are also Catholics. Two per cent. are not themselves Catholic, but are sprung from a Catholic parent and grandparents who were of city rearing. Ninety-three per cent. were found to have at least one parent or grand-



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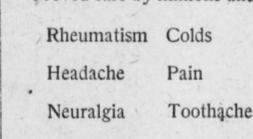
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LONDON, SATURDAY, MARCH 28, 1925

**TABOO ON DISCUSSION  
 FOSTERS INTOLERANCE**

Everyone is familiar with the periodical outbreaks of violent and virulent hatred and abuse of the Catholic Church; and close observers may also note the perennial if latent suspicion, distrust and antagonism to all things Catholic on the part of many Protestants who deprecate the excesses of the baser sort of anti-Catholic bigots. And this remains true in spite of numerous and notable exceptions.

Catholics are few who do not feel at one time or another that Protestants still protest against giving equal treatment to Catholics. For that is the origin of the term, and not, as the popular misconception would have it, as denoting those who "protest against the errors of Rome." In 1529 the Diet of Speyer, presided over by King Ferdinand as the Emperor's deputy, tried to reach a compromise by which the practice of the new religion should be allowed in the Lutheran States but that the same liberty should be allowed to those who should continue to adhere to the Catholic Church. The five princes most concerned handed in a protestation against this toleration of the Catholic religion in their territories; and from this the name, Protestant, was extended to the whole movement against the Catholic Church, and the historic name has been perpetuated to the present day; and with the name something of the spirit that prompted the protestation.

The founders of the Ku Klux Klan may have been actuated by the most ruthless of mercenary motives, and the millions out of which they fleeced their dupes are held up as proof that this is so. But that only emphasizes the fact that there was a deep, unreasoning prejudice to which the exploiters might confidently appeal. The incredibly rapid and widespread extension of this grotesque society is proof conclusive that their confidence was not misplaced. Should all this be explained by saying that it was an appeal to ignorance, credulity, and religious prejudice, it must be admitted that the success of that appeal lays bare an astonishingly large cross-section of these unenviable attributes of Protestant civilization in America.

Nor is it always the ignorant who are anti-Catholic. A few months ago a Catholic was elected one of the seven Fellows of Harvard. This was the first and only Catholic chosen for this high office. Promptly and peremptorily a highly educated Harvard graduate entered an emphatic public protest not for any worthy reason but solely because the Fellow-elect was a Catholic. In the discussion that followed this Protestant showed himself closely akin to the K. K. K. in credulity, as well as vehemence and recklessness of statement.

The condition indicated by these facts, which could be multiplied indefinitely, is well known by Catholics and is freely enough admitted by many Protestants. We do not complain of it. We simply note an outstanding fact. Newman, who was half his life a Protestant, bears eloquent testimony to the fact in his "Present Position of Catholics." This *damnosa hereditas* we believe can not and will not stand the test of full, fair and free discussion. It flourishes because such discussion is taboo.

For this reason we welcome a discussion which is poles apart from religious controversy that is already begun in The Forum.

Michael Williams, editor of The Commonwealth, and author of High Romance, wash himself for the greater part of his life outside the Catholic Church; though not a Protestant, in the positive sense of the term, he accepted for a time the different

substitutes for religion that are adopted nowadays by many so-called Protestants. He, therefore, has a first hand and sympathetic knowledge of the non-Catholic point of view.

In The Forum of March he writes: "Probably the person most puzzled by such manifestations of the anti-Catholic spirit is the average American Catholic citizen. Ordinarily, living with his non-Catholic neighbors on terms of equality and friendship, and simply taking the American principle of religious toleration for granted, his state of mind when confronted by the covert or open opposition to him and his kind, because of his and their religious beliefs, is one of angry bewilderment. This is increased by the fact that it is very seldom, if ever, that the case against him and his fellows is presented frankly, openly, and fairly. Scores if not hundreds of violently anti-Catholic books, pamphlets, and newspapers, some of the latter with very considerable circulation, appear on all sides during these periods of excitement. Great organizations spring up and exert really tremendous if evanescent political and social influence through attacking the Catholic religion.

Even the most cursory examination of this anti-Catholic literature shows that its authors make great play of what is supposed by them to be the irreconcilable difference between the principles of Catholicism and the principles of the American nation. The Catholic also discovers that many of his non-Catholic friends and neighbors, while not descending to the rather tawdry type of abusive language that is ordinarily characteristic of American anti-Catholic literature, nevertheless frequently display more or less sympathy with the anti-Catholic crusade, and are inclined more or less to believe that there 'must be something in it.' And still, when a Catholic looks about him for a reasonable, calm, documented statement of the case against his Church, he fails to find it. The only consideration of the subject that is discernible is carried on below the surface of public discussion in obscure, fanatical journals and pamphlets. At best, they are only sources of irritation and rancor. At their worst, they have frequently caused violent rioting.

It would be an excellent idea if an attempt should be made to supply a really worth-while statement of the case against Catholicism, so far as its relations to American institutions are concerned. It would clear the air of a great deal of merely trivial or obviously false, and sometimes malicious, stuff. For the most part Catholics disdainfully refrain from noticing the usual sort of thing that appears and reappears in the professional anti-Catholic press. Quotations from apocryphal speeches or letters by George Washington or Abraham Lincoln, or other representative American patriots or statesmen, condemning Catholicism; garbled or purely fictitious quotations from Papal documents; bogus 'oaths' of the Jesuits, or the Knights of Columbus; the rehashing of utterly discredited 'revelations' or 'confessions' of very dubious 'experts' and ex-nuns; pale echoes of Maria Monk and Father Chiniquy; insinuations and sometimes open charges that the Catholic churches have secret arsenals of rifles and bombs, or that the Catholic University at Washington and other Catholic institutions of that city choose their locations in order to provide points of physical attack upon the White House,—this sort of thing seems below even contemptuous notice, yet it is amazing how widely it is circulated and how explicitly it seems to be credited. That, quite apart from and infinitely higher than this dangerous rubbish, there is an anti-Catholic state of mind, or mood, more or less common to a great multitude of respectable and worthy people, is also true. But, for the most part, this sentiment, or mood, lacks a clear or precise utterance. It lacks its literature. Possibly this cannot be helped. It may be that it is not possible to find material sufficiently definite to construct and maintain any worth-while argument against the Catholic Church in the United States, in so far as its supposed antagonism to American institutions is concerned.

The editor of The Forum announcing this open discussion writes: "We always think of America as preeminently the land of religious

liberty. Here no one is persecuted for his faith, either socially, politically, or economically. The United States is almost the only great nation in which no official clerical party exists. For many years it has been the consistent policy of politicians and journalists to keep religious questions out of politics and out of print. But throughout this period the Roman Catholic Church in America has been the subject of a sort of backstairs controversy. There have been whisperings and mutterings on both sides. With the advent of the Ku Klux Klan and as a result of the turmoil in the Democratic convention in 1924 over the candidacy of Governor Smith of New York, this matter has forced itself into the open in spite of the religious taboo which we have mistaken for religious tolerance. Tolerance implies a willingness to discuss a question frankly and fearlessly. And because The Forum believes that it is tolerance rather than taboo which we must achieve in religious matters, as in all others, it is opening its pages to a discussion of this question. In the present article, Mr. Williams challenges Protestants and other non-Catholics to come out into the open and assert the specific items in their bill of complaints against his Church. In the April Forum, John Jay Chapman accepts this challenge.

John Jay Chapman was the educated Harvard graduate, poet and author, who in the traditional Protestant way protested so vigorously against the election of a Catholic Fellow of Harvard. He will maintain the thesis that the essence of Americanism is to be found in the reliance on the Private Mind whereas the essence of Roman Catholicism is to be found in respect and subservience to External Authority. These two ideas, he will maintain, in the April Forum, are antagonistic and unassimilable. In the May Forum, Dr. Frederick J. Kinsman, formerly Protestant Episcopal Bishop of Delaware and now a Catholic layman, will reply to Mr. Chapman.

Readers of The Forum are invited to contribute their opinions to a Symposium which will be published in a subsequent issue.

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**ALL MEN BELIEVE IN  
 MIRACLES**

By THE OBSERVER

The Boston Herald in a recent article said:

"Who today looks through a microscope or a telescope without thinking of the lenses of the eye? Who looks today upon the newly-arrived airplane without thinking of that primitive aeronaut the bird? If everything had arisen by chance, how account for the electric battery invented by the 'gymnotus electricus,' or for that other anticipation of human science which enabled insects to discover a method of making light without heat? Take the mechanisms of man's body as examples. Professor Arthur Keith recently described a number of extraordinary things which have been done without anything like conscious contrivance on the part of the organism itself. All of us are fitted with better kinds of combustion engines than man ever thought of. The bones of our body are living levers. The heart is a pump, one which in the ingenuity of its construction, the delicacy of its regulation, and the perfection of its working surpasses any model of man's invention. Most wonderful of all, the human body possesses a telegraph system, as well as automatic telephone exchanges. What can it all mean? Mere accident, by which some living creature happens to be superior to some others and therefore succeeds in dowering its successors with the superiority, or

is it something resembling what we know as design on the human level? And are we to be content with the information that the fittest survive, a mere commonplace in its way, when what we supremely need to know is how the fittest arrive? If all these marvellous contrivances can be introduced independently of man's conscious strivings, and in advance of his knowledge, his books and his conquest of nature, there must be some reason for it. A Harvard professor calls this neglected factor, 'purposive striving such as finds its only analogue in the steadfast purposive striving of a resolute personality.' Should not the recognition of it greatly tend to the promotion of sympathetic relations between science and religion?"

Perhaps so, if it were possible to say what is meant by the "purposive striving of a resolute personality." But who in all the world can tell what that means if it does not mean a recognition of God. It seems to mean some sort of effort to account for man without looking outside of or above man himself, or explaining how or why man was created and what is the purpose of his existence in this world.

The Boston Herald seems to hint that it would be well for scientists to look into the claims of religion. But that is precisely what modern irreligious science is determined not to do. Which is the reason why a thousand so-called scientists are today trying with might and main to explain a murder in Chicago (which by the way is only one of hundreds of murders committed every year in that city) by talking about cells and glands and split personalities and psychological abnormalities and pathological queerness.

One learned writer, ambitious to solve all present day problems of criminology and at the same time explain all history, takes up the case of the Emperor Nero and concludes quite confidently that he inherited from his mother a set of abnormal glands. The learned gentleman cautiously declines to commit himself as to whether Nero's glands were overdeveloped or underdeveloped; but he is sure they were abnormal; otherwise he would not have played the fiddle while the city of Rome was burning. Such is modern science. Such are its self-satisfying victories over time, space and circumstance. Of course Agrippina is dead these nineteen or twenty centuries; but what of that? What difficulties can twenty centuries present to a full-fledged modern scientific imagination?

The trouble with much of the modern science, so far as it is not under the influence of the Catholic Faith, is, that it ignores God, the devil, the Bible, the Apostolic tradition, the Natural Law, the Ten Commandments, the Sermon on the Mount, and everything else by which human action can be tested or understood, and, having ignored all that, and refused to look at it, modern science is driven to explaining human actions by man and the human body alone. So it is that we hear so much about cells and muscles and glands, about emotional childishness and split personalities, and pathological queerness.

**NOTES AND COMMENTS**

SAYS AN OVERSEAS CONTEMPORARY: "A very pleasant surprise was caused at Cardinal Gasquet's jubilee luncheon by the arrival of a messenger from the Vatican with a present from the Holy Father—a magnificent cake and a large box of cigars." With regard to the latter, would not a resolution of protest from the W. C. T. U. be in order?

WHILE PRESBYTERIANS are threshing out the "Union" question and Methodists, or at least some of them, are repudiating "modernism" as inherent in the new "United Church," a theological professor with a scientific turn (Prof. W. J. Thomson) writes in the Methodist Review on the person of the Christ. His article is entitled, "Jesus in the Light of the Parthenogenesis," which title in itself is illuminating.

THIS IS how he goes about it: "Jesus' respiration was 18, his pulse 72, his temperature 98.6 degrees (two-tenths above normal, be it noted), his blood pressure normal, with a normal blood-count and a normal percentage of hemoglobin. The nervous system of Jesus grew from the ectoderm, the upper zone of the blastula, the alimentary from the lower zone."

He THEN proceeds to explain scientifically the Virgin-birth by "parthenogenesis," that is, whose "agents are salt solutions of acid, fatty acids and fat solvents, alkaloids and cyanides, blood serum and sperm extract, heat and cold, agitation and electric current." Which sort of thing, says the learned editor of the Calcutta Herald, "should settle once for all those thirty souls that hanker after truth and feel chagrined that religion should not keep abreast of science. They have got what they want." But what a mockery of religion is the publication of trash like this in a Methodist periodical!

THE CONSTANT vigilance of the Holy See for the welfare of the nations is instanced by the establishment at the Oriental Institute at Rome of a course in Islamic doctrine under the direction of a Turkish priest who is a recent convert from Mohammedanism. The Holy Father himself is directly responsible for this new departure. The Christian world has grown accustomed to regard the conversion of Islam as almost impracticable. But to the everlasting Church nothing in the way of conversions is impossible, and Peter never falters in his mission to all mankind.

ONE IS SO used to regarding Switzerland as preponderantly Lutheran, or rather Calvinistic (for, there is a distinction that the election of a Catholic President comes somewhat as a surprise. But the Catholics really form 41% of the population. In several cantons they are in the majority, and Lucerne and the Forest cantons (the original home of Swiss freedom) are almost entirely Catholic. The President of the Republic is elected annually, and for this year the choice has fallen upon M. Jean Marie Musy, one of the Catholic deputies of the canton of Fribourg. Enough to make Master John Calvin turn in his grave!

IN INITIATING legislation looking towards the severance of French relations with the Holy See, M. Herriot made boastful proclamation of the nation's independence of extraneous influences. It is a pity he could not make the same proud boast for himself. M. Herriot is a member of the Grand Orient Lodge, and here is the degree which appears in the minutes of that body for 1923, page 365: "Freemason members of Parliament, who are, so to say, the emissaries of the Order, must remain subject to its jurisdiction as long as their mandate lasts. They must accept the parliamentary directions of the General Assembly; in every circumstance of their political life they are under an obligation to obey the principles that guide us. . . . At stated periods they are obliged to give an account of their mandate to their respective Lodges. . . . and must within Parliament form groups doing their best to further the interests of Freemasonry."

M. HERRIOT'S programme can be read word for word in the same publication; suppression of the Vatican Embassy, suppression of religious teaching in the schools of Alsace as in the rest of France, suppression of religious orders. It becomes clearer and clearer that it is the Grand Orient that governs France, and that Premier Herriot, like his predecessors, is but its tool and its slave.

THAT FRANCE does not lack true patriots who fear not to speak out and to warn their compatriots of the abyss to which their country is being pushed by its sworn enemies, is well-known. Of these, M. Chauffier is in the front rank. Writing in Le Figaro, the great Parisian daily, he utters this solemn warning: "France has separated her interests from those of Catholicism. The result has not been long in coming. Our influence in the Orient is diminishing from day to day and is descending to zero. Our national Catholic power of missionary expansion, which constitutes almost our entire action in the Orient, is in danger of becoming exhausted. The Holy See, no longer finding in France the necessary means, is trusting to other countries, more wide awake, more active, and more able, to solicit their valued collaboration. We must also realize that if the interests of the Holy See and those of France are in conflict, it is France that will always be the loser. The Holy See

can get on without us. We have need of her. And it is we who create the conflict."

SIR EDWARD Elgar's setting of Cardinal Newman's sublime poem, "The Dream of Gerontius," was rendered in Toronto last week by the Mendelssohn Choir and the Philadelphia Orchestra, this being the second time in that city. The first was by the Sheffield Choir some fifteen years ago. The rendering of this modern masterpiece would be an artistic event in any city, and as Toronto is given to pluming itself on its capacity for appreciating good things it was the more inclined to prize the distinction in this case.

NOT BEING critics we have no intention of inflicting any disquisition of that kind upon our readers. But it was gratifying to note the impression made, upon those with some capacity for judging, by Sir Edward Elgar's treatment of this great Catholic poem. It was received for the most part with reverence and understanding of the "wonderfully religious spirit and nature of the work," with its "far more deeply reverent music and more truly sacred art," than many other oratorios with which the music-loving public, on this Continent at least, are more familiar.

ONE DISCORDANT note there was however—that of the Mail and Empire, whose critic voiced the materialism of the age rather than its artistic temper, not to speak of its spirituality. Who but one wedded to earth, and given over wholly to that spirit of modernism of which we today hear so much, could see in the beautiful theme of the poem nothing but a "perfectly appalling conception of death," "repugnant" in its "whole idea," and "horrifying in its implications." Yet the same erudite scribe finds it "trivial"—surely a contradiction in terms to which no well-balanced critic would commit himself. To such an one it of course signified nothing that the whole world of letters has long accorded to Newman's poem a place very close to the summit, or that Elgar's setting of the same has been hailed as the greatest musical achievement of the generation in the English-speaking world.

**OREGON SCHOOL CASE**

**BRIEFS OF COUNSEL GIVEN  
 U. S. SUPREME COURT**

Allegations set forth by officials of the State of Oregon in their appeal to the United States Supreme Court to reverse the Federal District Court of Oregon and sustain the validity of the anti-parochial school law enacted in that State in 1922, are answered in briefs filed with the Supreme Court here by attorneys for the Sisters of the Holy Names of Jesus and Mary. The Catholic side of the controversy—in effect a defense of the entire private school system, religious and nonsectarian—is outlined in two briefs and two appendices. One brief with the appendices has been filed by William D. Guthrie of New York, chief counsel for the Catholic Sisters, and Bernard Herschkopf, assistant counsel. The attorneys for the Sisters whose names appear on the other brief are: J. P. Kavanagh of Portland, Ore., Jay Bowerman, Dan J. Malarky, Hall S. Lusk, E. B. Seabrook, and F. J. Loneragan. On the other side, appearing for Governor Pierce and Attorney General Van Winkle of Oregon is an array of legal talent headed by former Senator George E. Chamberlain.

**BRIEFS OF NON-CATHOLIC BODIES**

Additional briefs in opposition to the validity of the anti-private school law have been filed on behalf of the North Pacific Union Conference of Seventh-day Adventists and the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, both taking this action under the legal status of "friends of the court." Both the Adventists and the Episcopalians have schools in Oregon which are menaced by the anti-private school law in the same manner as are the Catholic institutions.

**ARGUMENTS OF NON-CATHOLIC BODIES**

In the main body of his brief, after a statement of facts and a short preliminary review of the case, Mr. Guthrie presents his arguments in five principal categories designed to prove the following contentions: that the suit for equitable relief was not prematurely brought; that the courts of the United States have jurisdiction because a federal Constitutional right of the plaintiff-appellee (Sisters of the Holy Names of Jesus and Mary) was invaded by the enactment in question; that the enactment in suit is not a legitimate exercise by the police power of a State; that the legislative power of a State in relation to education does

not involve the power to prohibit or suppress private schools and colleges; and that the statute in question impairs the obligation of the contract embodied in the charter issued by the State of Oregon to the Sisters as a corporate body.

The brief then declared that the Sisters do not and have not made any challenges on the following points:

"1. As to the power of a State to enact compulsory education laws providing generally that all children shall attend some school, and correlatively as to its obligation and duty, upon making such attendance compulsory, to provide free tuition.

"2. Nor as to the power of a State to require under just and equal regulations that teachers shall be competent, of good moral character and patriotic, and that they shall be licensed by State or local authority.

"3. Nor as to the power of a State within reasonable and just limits to prescribe particular studies for children, or to prohibit such studies as would be reasonably calculated to be prejudicial to them, or prejudicial to affect their morals, religion, or patriotism, but not to prohibit other and proper studies."

Continuing the brief says: "It should likewise be emphasized at the outset of the discussion that there was no suggestion below in pleading, brief, or argument that the teachers, men or women, employed by this appellee or in the Catholic parochial or the other private schools of the State of Oregon were not trained and competent scholars, of good moral character and eminently qualified to teach children; nor that there was any ground for doubting their patriotism and loyalty to our national and State governments; nor that the curriculum of these schools or the result obtained therein was in any way unsatisfactory to the State educational authorities, or unequal in educational value or result to that obtained in the public schools; nor that anything taught or inculcated in these schools was inimical to the State, or in any way or sense whatever prejudicial to the morals, patriotism, or welfare of children."

**MOTIVE OF LAW CLEAR**

Mr. Guthrie then makes a blunt statement as to the motive animating those who sponsored and enacted the Oregon law as follows: "But in truth, unless court and counsel are to be blind to what 'all others see and understand' and what was clearly present in every aspect and phase of this litigation, though direct mention thereof has been studiously avoided, the sole offense of the members of this appellee, the Society of the Sisters of the Holy Names of Jesus and Mary, was that in connection with their schools they were teaching the children and orphans confided to their care the sacred truths and doctrines of religion according to the tenets of the Roman Catholic Church.

"Inexcusable and cruel, indeed, is the libel contained in the oblique innuendos we find in the brief on behalf of the appellant, Governor of Oregon, and particularly the charge at page 52 thereof that injurious effects may result 'from the standpoint of American patriotism' if American parents are allowed to guide and determine the character of the education of their own children, and that they may be taught in religious schools disloyal and subversive doctrine and that the claims upon them of the religion to which they belong are superior to the claims of the United States," etc. The Catholics now appeal from this libel to fair-play and justice and to the judgment of all candid, impartial and tolerant American citizens."

**CATHOLICISM COMPELS PATRIOTISM**

Pointing out that in Catholic schools "patriotism, obedience to the law and loyalty to the Constitution are taught, not merely as a patriotic duty, but a religious duty as well," the brief goes on: "The fundamental and controlling motive for the establishment and maintenance of Catholic parochial or elementary schools is the profound conviction on the part of Catholics, in which conviction clergy and laity are a unit, that the welfare of the nation, the stability of our constitutional system of government, the continuance of civil and religious freedom, and the lasting happiness of the individual citizen depend upon the code and standards of morality, discipline, self-control and temperance taught by religion. And this broad-minded view is not confined to Catholics, but is shared by Protestants and Jews throughout our country."

"No amount of sophistry can alter the fact that in the case at bar the freedom of the parents, guardians and custodians to send their children to private or parochial schools is, in the strictest and elementary sense, of the very essence of the property rights of the appellee society."

**NOT WITHIN POLICE POWER**

As to the question of whether or not the Oregon Act was a legitimate exercise of the police power of the State, Mr. Guthrie in his brief arguing that it was not such a legitimate exercise of power, declares that such power includes that of regulating the conduct of private schools or of prohibiting the teaching of subversive or disloyal doctrines but does not include the right to destroy such schools altogether. On this point he calls attention to

earlier decisions of the Supreme Court itself, including that in the case of Meyer vs. Nebraska, the so-called Nebraska Foreign Language Case.

A vigorous defense of the parent's right to control the education of the child is also contained in Mr. Guthrie's argument.

"In this day and under our civilization, the child of man is his parent's child and not the State's," he says. "Gone would be the most potent reason for women to be chaste and men to be continent, if it were otherwise. It was entirely logical for Plato, in his scheme for an 'ideal commonwealth' to make women common; if their children were to be taken from them, and brought up away from them by the State for its own ends and purposes, personal morality was, after all, a secondary matter. The State-bred monster could then mean little to his parents; and such a creature could readily be turned to whatever use a tyrannical government might conceive to be in its own interest. In such a society there would soon be neither personal nor social liberty."

"In whatever light the act in suit be regarded, it must be manifest that, in the end, it embodies the pernicious policy of State monopoly of education. Except in Soviet Russia, there has been none in modern times so poor as to do that discarded doctrine of tyrants any reverence."

Further on in his argument that the legislative power of a State does not imply the right to prohibit or suppress private schools and colleges, Mr. Guthrie declares:

"Should such a statute as is now before the court be held to be constitutional, any dominant political group could monopolize all education, could destroy large values invested in private educational institutions, could arbitrarily exclude large classes of the population from the pursuit of their chosen vocations, could impose curricula which make for the stratification or leveling of the population, and could to a very large degree in practical effect control private opinion on religious and social issues."

Judge Kavanaugh's conclusion reads:

"We submit, therefore, that the measure under review bears no relation to the public health, morals, safety or welfare; that it is not a statute of regulation, but of prohibition, that it deprives appellee of its property without due process of law. Its real purpose, in the guise of police regulation, is to destroy private primary schools in Oregon. That would be its immediate effect. But the principle involved is of vital interest to all private schools in this country of every grade and class. If the State can thus destroy the primary school it can destroy the secondary school, the college and the university. However inveterate our habits of classification, there is no real basis to distinguish a primary school from a university in the matter of interference by the State. Every argument advanced in support of this measure could be urged with equal propriety and force in favor of a similar measure aimed at universities under private management and control. Harvard, Yale, Columbia, Princeton, or any of the other great private institutions of learning would be quite as amenable to this sort of interference as the humblest primary school in a remote district of Oregon. All could be swept away, and with them would depart an influence and an inspiration that this country can ill afford to lose. The whole province of education would be taken over by the State, and only those subjects taught and those theories and doctrines expounded to which the State should give its approval.

"The legislation is revolutionary in character. The power assumed by its enactment has never before been asserted in America. It cannot be that such a power really exists, or is compatible with the spirit of our free institutions."

ADVENTIST PLEA

In addition, the brief of William A. Williams, attorney for the Adventists, makes a strong appeal for consideration of parental and human rights as distinguished from the rights of the State.

"Man was not made for government, but governments for man," he says. "Man preceded governments, man created governments. He created them to make him secure in the enjoyment of his natural, inalienable rights."

Mr. Williams concludes his brief as follows:

"This is the same old contest of the ages between prince and people, governors and governed, majorities and minorities—the encroachment of misguided power upon natural and inalienable rights; and to this tendency of power we owe every defense erected across its path, as the Magna Charta, the Declaration of Independence, the Constitution of the United States, and finally the Supreme Court, and these, one and all, have said, 'Thus far and no farther.'"

EPISCOPALIAN ARGUMENT

The Episcopalian Missionary Society, in its brief, after reciting the reasons for its interest in the case—due to the fact that its schools are also menaced—declares:

"If this attempted amendment becomes the law, it is almost inevitable that similar attempts will be made in other States threatening the whole structure of religious

education and morality. This Society will be hindered in the pursuit of its chartered purposes and many of its members will be deprived of the cherished privilege of serving God and their country by devoting their time and their means to the training of children in morality and virtue through the teachings of the Bible."

HOLY SCRIPTURE WEEK

Ottawa Citizen, March 9

Declaring that the critical edition of the Greek New Testament edited in 1920 by H. J. Vogels, Professor of Exegesis at the University of Bonn, is the best yet published, Rev. Dr. John R. O'Gorman gave an interesting sketch of the history of the Canon and Text of Scripture in the Franklin Theater last evening. Mr. Thomas Mulvey, K. C., a vice-president of the Catholic Truth Society of Ottawa, acted as chairman, and His Grace the Archbishop of Ottawa occupied the place of honor on the platform.

The two questions dealt with by the lecturer were: First, what books belong to the Bible, and what doubts have been raised on this point in the course of centuries; secondly, what is the correct text of these books, and what uncertainty still exists as regards the text?

SEVEN MORE BOOKS

In answering the former question the lecturer pointed out that there are seven more Old Testament books in the Roman Catholic Bible than in the present Jewish Bible. All these seven books, however, existed in the Greek version of the Old Testament made before Christ, and were utilized by Him and His apostles. This usage of the church never wavered, despite the doubts expressed by some early Christian scholars. The Reformers, in the sixteenth century, however, adopted the briefer Jewish Canon. It is much to be regretted, stated the lecturer, that some of the most beautiful and edifying books of the Old Testament—sapiential books like Ecclesiastics and Wisdom; historical books like Judith, Tobias and the First and Second Maccabees—are omitted from the Jewish and Protestant Bibles or classed in the latter merely as Apocrypha.

PAINTSTAKING LABORS

Turning next to the question of the text of Holy Scripture, the lecturer paid tribute to the painstaking labors of the Biblical scholars engaged in the task of collating the various manuscripts. Dealing especially with the New Testament, Dr. O'Gorman showed that as early as the year 800 there were numerous variants in the manuscripts of the Greek New Testament. Modern research had grouped these manuscripts into three chief families, the Alexandrian, the Antiochene and the Western. The omission of the final 12 verses of St. Mark's Gospel is a characteristic of the Alexandrian text. The omission of the words: "Father forgive them for they know not what they do," is a characteristic of the Western text. And the addition to the Our Father of the phrase, "For thine is the kingdom, the power and the glory," is a characteristic of the Antiochene text. While the variations do not affect a single Christian doctrine of faith or morals, they are sufficiently numerous and important to deserve the closest study.

A FAMOUS EDITION

A famous edition of the Greek New Testament was that produced by the Anglicans, Westcott and Hort, in 1884. Based largely on the Codex Vaticanus, our oldest and in many respects the best Greek manuscript, it is generally excellent though characterized by some unfortunate omissions, said the lecturer. It was practically the Greek New Testament text used for the English Revised Version and corrects the sixteenth century Textus Receptus used by the King James version in over five thousand instances. Westcott and Hort's chief mistake was to consider that the text represented by the Vatican codex was the original New Testament text, while it is actually a critical edition of the text executed in Alexandria about 300 A.D. Another mistake of Westcott and Hort was to consider that the omissions of the erratic Western text were genuine non-interpolations. Von Soden and more recently Vogels have shown that these omissions were due in part to the disturbing influence of Tatian's Diatessaron.

The best New Testament text is found, not in one or two manuscripts, but in the united witness of the earliest authorities, among which the Vulgate is of great importance. The latest and best edition of the Greek New Testament is that published by H. J. Vogels, the Catholic Professor of Exegesis at Bonn. Even this will in course of time be improved upon in matters of very minor importance.

ASQUITH'S GRANDSON A CATHOLIC?

London, Eng.—The heir to the peerage created for Herbert Asquith, ex-Premier, is a Catholic it is believed. The heir presumptive to Mr. Asquith's title of Earl of Oxford and Asquith, will be his grandson, Master Julian Asquith, whose mother was received into the Church a year or two ago. She is

the widow of Mr. Asquith's son Raymond, who was killed in the Great War.

There has never been any announcement of Master Julian Asquith's religion. It does not follow that he is a Catholic because his mother is, but some newspapers state he is being brought up a Catholic.

It has not been possible to secure a direct statement from Mrs. Raymond Asquith.

THE HOLY YEAR PILGRIMAGE

As a result of the daily increasing number of pilgrims reaching Rome to observe the solemnities of the Holy Year, a rumor began to circulate some days ago that visitors to the Holy City would have difficulty in securing accommodations. The story has been officially denied by the Central Committee charged with the reception of pilgrimages at Rome. Right Rev. John J. Dunn, D. D., Auxiliary Bishop of New York, chairman of the National Holy Year Committee announced that "there will be ample accommodations for all persons who apply for reservations and provisions have already been made in Rome for the care of thousands of persons attending the Holy Year celebration."

Right Rev. M. F. Fallon, D. D., Bishop of London, the Spiritual Director of the Canadian pilgrimage Eleas, announced that, through the offices of Messrs. The Cook & Son, who are in charge of a pilgrimage from Canada, accommodation has already been arranged for all who will be of the Canadian party. The practice of making pilgrimages is one of the oldest devotional customs of the Church. In these days when time is so valuable and the conveniences of travel are so perfected, most of the picturesque and as well of the hardships of the ancient pilgrimage is lost. But the pilgrimage remains a devout act of religion and the same high spiritual motive actuates the pilgrim of the twentieth century as moved the wayfarer to the holy places in the first ages of the Church. Ever since the days when the Word made Flesh dwelt amongst us and God tabernacled with men, the places of the earth made sacred by His Presence or sanctified by the blood of His martyrs and the relics of the Saints have been consecrated in the memory of His followers. The natural desire for the deep religious experience of worshipping God and seeking the intercession of the Saints in the very scenes of their earthly labors gave rise to that race of wayfarers pilgrims amongst whom Saints and sinners, Priests and peasants counted it a privilege to be numbered. From the letter of St. Paula and St. Eustochium to the Roman matron Marcella, at the close of the fourth century, we are informed that almost from the day of the Ascension, it was the practice of pious souls to journey to Jerusalem that they might walk in the very footsteps of our Lord. The custom received great impetus from the example of St. Helena, Mother of Constantine, with whose name is linked the finding of the True Cross and from the exhortations of St. Jerome whose writings attracted many visitors to the Holy Land.

It is not difficult to understand how Rome soon became a second shrine for pilgrims. The tombs of St. Peter and St. Paul, martyred on June 29, of the year 66 or 67, were there, in the very spots where they are today. From the scene of His crucifixion, "between the two goals" of the circus of Nero and near the great obelisk which Caligula had brought from Egypt, the body of St. Peter had been taken and placed in a tomb on the Via Cornelia, which bordered the famous gardens built by Agrippina, mother of Caligula, on the slopes of the Vatican Hill. St. Paul, beheaded at the Aquae Salviae, beyond the city walls, had found a resting place in a tomb on the estate of the Roman matron Lucina, some two miles nearer the city. Over these tombs of the Princes of the Church of Rome, memorials or mortuary chapels were built by St. Anacleto, third successor of St. Peter in the Pontificate. To these shrines, in the dread days of pagan persecution, the Christians came to implore, through the intercession of the Apostles, the mercy of God on the infant church. After the Edict of Milan, by which the Emperor Constantine granted freedom of worship to the Christian Church, the tombs of the Apostles received an ever increasing multitude of pious pilgrims. It is one of the great laments of St. John Chrysostom (344-407) that his Episcopal duties prevented him from journeying for his see at Constantinople to Rome to see the chains that held the great Apostle of the Gentiles captive, the prison where he lay, the dungeons of the prison that thundered, of the hands that had been fettered, of the eyes that had seen the Master: "even as he speaks, he is dazzled by the splendor of the metropolis of the world, lighted up by the glorious tombs of the twin Prince Apostles." His exhortations made pilgrims to the Eternal City of many, more favorably placed than he. From these beginnings arose the customs of religious pilgrimages to the See of Peter and the City of the Popes which as not ceased in any century of the two thousand years between.

The connection between the pilgrimage to Rome and the celebration of the Jubilee Year is found in the records of the first Jubilee which Pope Boniface VIII. ordered to be observed in the year 1300. The tradition of the day had it that in the year 1200, Innocent III. had granted a plenary indulgence to all who, besides fulfilling the other conditions required for obtaining such a spiritual favor, performed the pious work of making a pilgrimage to the Basilica of St. Peter during that year. In the first year of the fourteenth century, Boniface VIII. issued the Bull, "Antiquorum habet fida relatio," granting a plenary indulgence to all who, being contrite and having confessed their sins, should visit the Basilica of St. Peter and St. Paul once a day for a specified number of days. The Bull further provided that there be a similar observance of the first year of each century. The year came to be known as the Holy Year or the Year of Jubilee. Between the introduction of this custom and the close of the next century, the legislation governing the observance of the Jubilee underwent a number of changes particularly with regard to the frequency of the celebration until in 1470, Pope Paul II. decreed that for all future time the Jubilee should be observed by the granting of the customary indulgence every twenty five years. In time, the obligations of the visits were extended to the Basilicas of St. John Lateran and St. Mary Major. Only three times since the reign of Paul II., in 1800, 1860 and 1875, has the celebration been omitted. In each case the omission was due to political disturbances in Europe.

On the Feast of the Ascension last year, His Holiness, Pope Pius XI., issued the Bull "Infinita Misericordia Dei" proclaiming the year 1925 a Jubilee Year and inviting all who can make the journey, to the central city of the Christian world. "Nothing now remains to us, beloved children, but to ask you, to invite you all most lovingly to Rome, that you may profit by the treasures which Holy Mother Church holds out to you. Remember, too, how great has been in times past the number of pilgrims of every class who have made long, troublesome and sometimes dangerous journeys to this beloved city and who in their desire for eternal beatitudes were stayed by no discomfort." Besides the glorious privilege of kneeling at the tomb of the Apostles and at the shrines of Saints in Rome and many other cities of Europe, the pilgrims of the Jubilee Year will profit by that inestimable treasure which is the Plenary Indulgence granted to those who journey to the Holy City and there make the prescribed visits to the four great Basilicas on the required days, pray for the exaltation of the Church and the intentions of the Holy Father and receive the Sacraments of Penance and the Blessed Eucharist for the intention of the Jubilee.

The Canadian Pilgrimage which has been arranged by Most. Rev. M. J. Spratt, D. D., Archbishop of Kingston and Right Rev. M. F. Fallon, D. D., Bishop of London, acting as a committee of the Archbishops and Bishops of the ecclesiastical provinces of Toronto and Kingston, will be under the spiritual guardianship of Right Rev. Bishop Fallon and the direction of Messrs. Cook & Son, Official Travel Agents to the Holy See. The pilgrimage will leave Montreal on the S.S. Minnedosa on June 8. From Cherbourg, the route will lie through Paris, Lourdes, along the Riviera, to Genoa, through Pisa to Rome, where the party will remain for twelve days, giving ample time for the observance of the Holy Year exercises. The return trip will be made in Northern Italy, Switzerland, Belgium, Holland, England and Ireland, and the party is scheduled to return to Montreal on the eighth of August.

FOREIGN MISSION NEWS LETTER

A STORY FROM EAST AFRICA

A mission Sister of the Precious Blood after instructing 100 Shambala people, was returning weary and fatigued to the mission house. The scorching sun, the mosquitoes had been particularly trying, and her weak frame was almost faint for needed refreshment. Passing a lonely homestead, a sudden impulse of zeal prompted her to pay a visit, but the hut looked deserted and nature rebelled at delay so the good Sister smothered the impulse and passed on. Again came that silent voice, "this time more insistent." "Could it be a Divine inspiration?" Painfully, retracing her steps to the beehive-shaped mud hut, she found that the small round opening of the hut had been fastened with a strong, wooden lattice. Again the Sister paused; surely, no one could be within. But, just to satisfy herself, she untied the rope and called within. And out of the darkness came a feeble voice, "Come in!" Surprised, the Sister crawled through the low opening on hands and knees and found on the floor a little Shambala girl, sick and thin. Never before had this tiny tot beheld a white-faced woman with a snow-white cloth wrapped round her head, and she trembled with fear at her approach. But when Sister spoke a few kind words in the native tongue, she soon had the curly head resting snugly in her arms. And what a story of neglect the child related! Her father having

died, her mother departed leaving her alone, perhaps to fall a victim to wild beasts or to die of hunger.

The little girl was too weak to walk, so the Sister tied her to her back with a piece of bark from a banana tree, and proceeded home-wards again. Perhaps her tired limbs did not welcome this burden, but all the more would our Divine Saviour welcome the little sheep that, following His example, she carried into His Fold.

CANONIZATION OF GREAT FOUNDESS

The canonization of Mother Madeleine Sophie Barat, foundress of the Religious of the Sacred Heart is expected to take place at Rome early this year.

The Sisters of her foundation have been closely associated with missionary work, and today the institute has houses practically all over the world.

In Cairo, Egypt, it has an academy with 170 students. At Heliopolis the school conducted by them has 170 pupils of whom 80 are Mussulmen and 15 schismatics, while its free school has 240 pupils of whom 90 are schismatics.

RELIGION DEMANDED!

There are 69,000 Catholics in the Little Sunda Islands; more than half a million are asking for instruction in our faith. Catholics are at hand but the Bishop is unable to pay the salary of \$5 a month. Converts are really zealous Catholics. Many go 20 miles to church, and do not miss a Sunday. Generally they receive Holy Communion each week. In the rainy season they swim the rivers, in spite of the danger to their lives. In one station, five were drowned while going to church. In the Besikami River about fifty people lost their lives annually during the past few years of the mission.

JAPAN HAS STATUE OF ST. FRANCIS XAVIER

In a public garden in the city of Yamaguchi, Japan, stands a statue of St. Francis Xavier. A Japanese lady donated the land and a Christian Chinese citizen gave a large sum to help defray the cost of the statue. Several Ministers of State participated in the subscription which was started to erect the monument in memory of "the first foreign doctor, the first European university professor who came to Japan to teach philosophy and science."

JUST SUPPOSE

Father Tom of South China was called out of bed at 2 a. m. to start on a sick call in a village 40 miles away. It meant a ten hour tramp and a similar journey back; it meant braving a bandit-infested territory; it meant some perilous climbing of rugged cliffs, and the danger of a thorough drenching, for the wet season was on; but Father Tom did not hesitate, for it meant a soul as reward for his suffering. Now, suppose Father Tom could not have gone, and by some strange happening in the Design of Providence, it fell to your lot. What would you do? Would you have courage and love sufficient and the will to obey, or like the fallen angels would your answer be, "I will not serve!" Poor neophyte Christians what would become of them?

Sister Martha has been ministering to the lepers in the Islands of the Pacific, comforting them in their intolerable distresses, directing their minds and hearts to the Source of all Consolation. Now, just suppose that Sister Martha died, and by some inexorable fate, you and you only, were destined to carry on her mission of love or see its abandonment. What would you do? Would the allurements of twentieth century ease, the vanity of soft clothes and of self, be so strong that you would close your eyes to their woeful sufferings and stop your ears to the Divine Pleading? What would you do?

Upon your record of prayers and alms offered for the Cause of the Missions, might come the answer as to just what you would do. Perhaps we do not receive "special calls" to be Father Toms or Sister Marthas, but each one of us at least, come under the invitation of extending the Kingdom of Christ upon earth by means of prayers, sacrifices and good works.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

LENTEEN APPEAL

The result of our Lenten appeal has been very gratifying. The little reminder of doing something special during this penitential season has found a response in the hearts of many.

For most people, giving alms means making sacrifice—depriving one self of something which constitutes a real act of self denial. But, after all, that is the idea of penance—doing violence to one's self. Then think of the motive which prompts the giver, the extension of God's kingdom, the salvation of souls for whom Jesus died on the cross.

His work on earth required sacrifice. He gave all He possessed—His very life with the shedding of the last drop of His Precious Blood. Donations made by the benefactors of Extension are given through the Society to Him, for His work of saving souls and remember that "Charity covereth a multitude of

WE CAN HELP YOU with practical suggestions showing how your Will should be drawn for the future protection of your wife, children or others dependent upon you. OUR CHIEF WORK is acting as Executor under Wills and as Administrator of Estates, giving an experienced service that costs no more than that of a private individual Executor. We will be glad to confer with you free of charge if you will write us, or call at our office. Capital Trust Corporation 10 Metcalfe Street Ottawa, Ontario 174 Bay Street Toronto, Ontario Under Dominion Government Inspection.

sin." Anyone who has committed sin must reach Heaven by the way of penance and the reason of the Holy Season of Lent is to give an extraordinary opportunity for its performance, by reminding souls of its necessity. If circumstances do not permit of your fulfilling the requirements of the law of fasting make up for it by sending an alms to help along God's work of Church Extension. Contributions through this office should be addressed: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

Table with columns: DONATIONS, MASS INTENTIONS, NOVEL "HELP WANTED". Lists names and amounts.

Table with columns: ST. ANTHONY'S BURSE, IMMACULATE CONCEPTION BURSE, COMPORTEUR OF THE AFFLICTED BURSE, ST. JOSEPH, PATRON OF CHINA BURSE, BLESSED SACRAMENT BURSE, ST. FRANCIS XAVIER BURSE, SCILY NAME OF JESUS BURSE, HOLY SOULS BURSE, LITTLE FLOWER BURSE, SACRED HEART LEAGUE BURSE.

Paris, France.—As a comment on the anti-Catholic attitude of the present administration, a Catholic paper has published the following advertisement:

WANTED From 2 to 300,000 heroes or heroines will devote their whole lives to this work, ten hours a day, free of charge, accepting alms for their sole wage, being content if they are merely allowed to exist! Another interesting comment is the following passage, full of irony, taken from the speech delivered at St. Etienne a few days ago, before 10,000 people, by Reverend Father Donceour, S. J.:

If there are any Carmelites who have failed to declare their war profits, let them be put in prison; "If the Capuchins and Franciscans are among the speculators who make you pay 1.60 francs for bread, let them be hung . . . with their cords; "If any former pupil of the Jesuits ever received from them the advice to deliver their ships up to the enemy, let us be condemned. "But if we have done nothing, then let us alone!"

VICTOR HUGO'S GRANDSON

Paris, Feb. 27.—The great poet, Victor Hugo, who, in the blindness of his pride, demanded a civil burial, left a grandson to whom he dedicated one of his most famous works "L'Art d'Etre Grand-pere." This grandson, Georges Hugo, has just died in Paris. And like the grandson of Ernest Renan, he too

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**FIVE MINUTE SERMON**

BY REV. WILLIAM DEMOUY, D. D.

**PASSION SUNDAY**

**THE STRENGTH OF THE CHURCH**  
 "Jesus said to them: Amen. Amen. I say to you, before Abraham was made, I am. They look up and therefore, to cast at Him, that Jesus said: Him, and went out of the temple." (John VIII, 58, 59)

How much like the fate of Christ on many occasions has been, and is, the fate of the Church. She, like Him, must proceed on her course in the midst of enemies. Her path is one of thorns to the body and often to the soul. She must suffer contradiction, must be misinterpreted in her intentions, and must bear calumny, hatred, and revenge. There have been times when to one who loved her were opposed six who hated her: when one served her, six attempted her destruction.

Her children at times have been forbidden to breathe the free open air of God's earth, even their existence has been declared a menace to the State. With might and main have whole nations sought her destruction; but her Calvary never has come, nor will it come in the future, for she is as permanent as the earth itself. She has been forced many times to travel a road that would have led to a Calvary, were it not for Christ's help promised to Peter, her first head, when He said that the gates of hell should not prevail against her.

Would we wish it to be otherwise? Certainly our desire should be that every human being should enter her fold, and one of our charges is to preach the Gospel to every creature. But, though we have this desire, and we are entering upon the work of evangelization more and more every day, still we realize from Christ's words that, like Him, we ever shall have our enemies and see our doctrines on many occasions ridiculed. But in this is a great part of our glory on earth—to glory in Christ and Christ crucified. Not that we are glad man's sins forced Our Saviour to so cruel a death, but because we can suffer a little, at least, like unto Him—realizing that His sufferings and death pleased God, and that our tribulations and persecutions here will be a great means of bringing us to God, our Father.

No other church has suffered, nor will suffer, like the Catholic Church. The reason for this suffering is that she has the truth as given her by Christ, which her children will die to defend. Those outside the Church, if they have any of the truths of Christ, have them in part only, and not as coming from Him originally, but by adoption. To them is not given the command to resist unto death, and many times they will yield, we will not say to wickedness, but to customs and changes of the times, contrary to the stern, immutable law of God. The prevalence of divorce is a very good example of this spirit of accommodation to the times. Truly, many ministers protest against it; but, in fact, every church existing, except the Catholic Church, will allow divorced persons to remarry. The Catholic Church lost thousands upon thousands of her children, who afterward became her enemies and persecutors, because she forbade divorce and remarriage, even as God forbids them. A church that can accommodate itself to the changes of the times—changes, of course, that are not in accordance with God's law—and can adapt its doctrines to the wishes of man, never has been and never will be persecuted, in the proper sense of the word. Some have suffered, but not because of God's real word and law, which they did not have, but because of doctrines recognized as false by the Church given the custodianship of the word of God. Of course, it must be lamented, as must any similar suffering brought on by man. But in this case persecution is not persecution because of adherence to Christ's teaching, as is always the case when Catholics are tormented.

The propaganda against the Church today is of the vilest kind, but there is one thing principally that keeps it going, and it is mammon. That the fight is unjust, unworthy, is easily seen from the tactics employed and from the ends intended. There is not a positive system opposed to us, nor one that is capable of erecting a worthy institution. There are simply a few hatebearing individuals and societies of egotistic, ignorant, never-forgiving men and women, who are spreading lies and endeavoring to incite others to persecute us. I speak of this country. Even if they could accomplish their perfidious work, one easily can see that such persons could do no good for the community afterward. Passion does not die with one victory; it seeks other fields to conquer. At any rate, how futile these attacks will be, the records of history pointing to failures of thousands of such attempts in the past, clearly indicate. The arch-enemies of the Church in days gone by have long ago appeared before the judgment seat; but the Church continues to wave the same banner of Christ, and to live a vigorous life.

We do not know what greater persecutions we yet may have to undergo. But let us prepare for them now, for in some shape or form, they are sure to come. Parents now have the responsibility of their children's future. They must be fitting them to be Christ-like sufferers, when the trying days come. How are they to do this?

By setting them good example, by seeing that they scrupulously obey the Church, and by giving them, from their earliest years, a good Catholic education. The Catholic who is armed with God's grace, and whose mind is illuminated with true Christian knowledge, will form an impregnable barrier to the attacks of any persecutor, no matter how strong. He who grows up without these blessings will, when attacked, faint and die.

**GENERAL INTENTION FOR APRIL**

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE PIUS XI.

**WOMEN'S ACTIVITIES IN CATHOLIC WORKS**

The loyalty and the devotedness of our Catholic womanhood to the Church and its works offer one of the most inspiring sights in the history of Christianity. Since the days of the Divine Master, "to whom holy women ministered," Catholic women have always been most active in His service. They stand today by His Church as they stood by Him during His mortal life. Their fidelity is ever the same, and time has not quenched the fires of their untiring zeal. During the long protracted night of persecution they kept the watch on Calvary, and they are still the first to herald the coming dawn of Easter.

The innate piety and devotedness of their sex, the spirituality of their more refined nature, and the unselfishness of their hearts give to Catholic women in the Church the same place they hold so beautifully in the Gospel. The General Intention of the League of the Sacred Heart for the month of April, *Women's activities in Catholic works*, emphasizes this truth and offers an opportunity to stress its importance in the everyday life of the Church.

We are not speaking here of that vast army of noble and holy women who, living in the cloisters, hospitals, orphanages, and schools, have dedicated their life to the great causes of prayer, penance, charity and education. One has only to read the beautiful book, "Our Nuns," recently published by Father Lord, S. J., to have an insight into the value of their contribution to the Church and to humanity. What indeed would be the world today were our devoted nuns suddenly withdrawn from the various fields of action. Unfortunately, we of the household of the faith take too much for granted the self-sacrificing devotedness of their lives. And is it not because, in the past Catholic women have unloaded too easily their responsibilities on the shoulders of our nuns, that today, realizing their obligations, they are reaching out on all sides to share with eagerness in the works of the Church at large?

Illimitable and innumerable are the opportunities given to Catholic womanhood to work for the Church. The field of Catholic action is as wide and as broad as charity, its divine inspiration and practical expression. For action that is not prompted and accompanied by Christian charity is not real, genuine Catholic action. Every sphere of Catholic activity, be it religious, missionary, educational, social, welcomes the intelligent cooperation and enlightened zeal of the Catholic woman in the service of her Master and of His Church.

The parish is the natural centre of Catholic life. Around it naturally gravitate the activities of a Catholic woman. The Altar Society finds in her a willing worker. Like the Virgin Mother, her noble ideal, she delights in preparing the swaddling clothes for the coming of our Eucharistic Lord in His sacrament of love. With what pleasure and with what taste will she not decorate the House of God!

The success, social and financial, of parish organizations chiefly depends on the whole-souled cooperation of our devoted women. Men may give their money, but the women give, with their money, their time and their energies. Their contribution is more personal. What would a pastor do without the active Marthas of his flock?

The mission field at home and afar has also for our Catholic women a strong attraction and a subtle charm. What splendid vistas open up before their eyes! What long avenues await their active zeal! "The Ladies' Auxiliary of Church Extension," the "Sisters of Service," "The Missions in China and Africa," are so many open doors inviting the Catholic women of the land to do something for the extension of God's kingdom on earth. What invaluable service they can render to our missionaries! While these soldiers of Christ's militant Church are on the firing line, they by their prayers and their generosity, support and comfort them. Could there be anything more attractive for the Catholic heart of a woman than to mother the greatest of all causes on earth. And the examples of the tremendous activities of women for missionary endeavors in the various non-Catholic bodies should serve as a stimulant and incentive to those of the true and only Fold.

The services rendered by our Catholic women in the social realm are in a way more tangible and direct. The "home" is the mother-cell of society. The vindication of

the home by the protection of the sacredness of the matrimonial bond and by the observance of its natural and divine law is the supreme duty of the hour. When divorce is rampant through the high and the low ranks of society, Catholic women by the example of their lives, by the modesty of their dress, and by their public advocacy of Christian principles, in season and out of season, will stand as an impregnable bastion against the renewed attacks of a pleasure-seeking and passion-sated world. No greater service can be rendered to the Church and society by Catholic women at the present hour. To a large extent public morality is what they make it.

Social service is another field in which the activities of Catholic women may be usefully spent. To them it will be but the practice of an enlightened and well-guided charity. For, social service is nothing else but the practical recognition of problems of society and the intelligent and systematic effort to solve them. The complexities of our modern life, particularly in our large populated centres, have created an ever re-occurring demand for services of all kinds. Baby Welfare, Recreational Centres, Settlement Work, Big Sister Movements, Girls' Clubs, Rosary Halls, Hostels, Convalescent Homes, Reception and Care of Immigrants, represent various forms of social activities wherein Catholic women can give something of that motherly instinct which God has placed in their hearts. Let them remember that if they do not take up this work, others will, and that to the detriment of the faith of their charges. We have to face conditions as they are. Principles remain unchanged, but policies of action vary with time and place, and therefore need re-adjustment. Social service, well-understood, is an urgent necessity of the day.

Catholic women, as such, have also their contribution to make to our national issues. The Catholic Women's League is a praiseworthy effort in that direction. To unite Catholic womanhood from the Atlantic to the Pacific and to bring its influence to bear upon the moulding of public opinion and the shaping of national policies which affect the home, the Church, and society at large, this is the praiseworthy object of the League in Canada as in other countries. The awakening of the consciousness of their weighty responsibilities to the Church and the Nation is one of the most encouraging features of this movement. Let us hope that the high purpose of this Catholic and Canadian organization shall never fail to prevail within its ranks in spite of the human frailties which are always liable to endanger its very existence or at least cripple its efficiency.

During its fleeting years, life is only worth the service we give to God and to His Church. Loud and incessant, therefore, is the call of the Sacred Heart of Jesus to enlist our service in every cause dear to Him. To answer this call every Catholic woman will follow the example of Martha and Mary, those dear and faithful friends of the Saviour. With Mary she will listen in silence and in prayer to the beatings and yearnings of His Heart; with Martha she will be ever solicitous for His needs and mindful of everything and everyone dear to Him.

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**COURT BANS DANCING DURING HOLY YEAR**

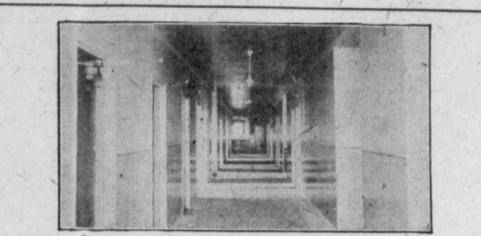
By Mr. Enrico Paoletti  
 Rome, Feb. 9.—The profound religious significance attributed to the Holy Year of Jubilee here is indicated by the decision that there will be no dancing at Italian Court functions during the year.

This decision became known when the first Court Reception was held recently. Following the reception there was a concert in the Royal Salon for about an hour, as is the custom. After the concert, had previous customs been observed, the Queen would have invited the guests to dance. Instead of doing this, however, Her Majesty remained chatting with the guests for half an hour longer and then dismissed them with the remark that during the Holy Year the Court will not dance.

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Next to the Blessed Virgin and St. Joseph, the saint most frequently invoked by Catholics in every part of the world is St. Anthony, the Wonder-Worker of Padua. Scarcely a Catholic Church can be found in America which does not contain a statue of St. Anthony, which itself is evidence of his popularity among the masses of the faithful.

Perhaps the most famous shrine of St. Anthony in the United States is that of the Friars of the Atonement in Church of St. Francis on the Atonement Mountain, Graymoor, near Peekskill, N. Y.

The church of St. Francis was erected by the Friars in 1911. On the very day the statue of St. Anthony was placed on the pedestal in the gospel corner of the sanctuary, Rev. Paul James Francis, S. A., founder of the Society of the Atonement, received a letter from a benefactress of the Community saying that her five year old son, Anthony, was very sick, and entreating the Friars to invoke St. Anthony in the United States in the anxious mother sending a thank-offering for the speedy recovery of Baby Anthony.

From that day forward, in ever increasing numbers, petitions were received by the Friars of the Atonement asking them to invoke the Wonder-Worker of Padua, until there developed what is called the Perpetual Novena of St. Anthony on the Mount of the Atonement.

It is called perpetual, because a new Novena begins on every Tuesday, and as every such Novena is concluded on the Wednesday of the following week, it necessarily results in these Novenas interlocking like the links of a chain; and so it has become to be known as the St. Anthony's Perpetual Novena.

Not only from every part of the United States, but even from countries across the sea, testimonials of his powerful intercession and success have appeared in this paper, which have been sent by grateful clients of the saint in thanksgiving for favors they have obtained through having recourse to him in the Graymoor Novena.

Those wishing to participate in the Graymoor Novenas should address:

**St. Anthony's Graymoor Novena**  
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**CHATS WITH YOUNG MEN**

**THE ANNUNCIATION**  
 "Hail, Mary, full of grace!" the Angel saith.  
 Our Lady bows her head and is ashamed.  
 She has a Bridegroom who may not be named.  
 Her mortal flesh bears Him Who conquers death.  
 Now in the dust her spirit grovel-eth!  
 Too bright a Sun before her eyes has flamed,  
 Too fair a herald joy, too high proclaimed.  
 And human lips have trembled in God's breath.  
 O Mother-Maid, thou art ashamed to cover  
 With thy white self, whereupon no stain can be,  
 Thy God, who came from heaven to be thy Lover,  
 Thy God, who came from heaven to dwell in thee!  
 About thy head celestial legions hover,  
 Chanting the praise of thy humility.

—JOYCE KILMER

**LOVING WORDS**  
 How much better would it be if we were more generous and lavish of our good words when our friends can be cheered and blessed by them! Sometimes we get the lesson of keeping silence over-learned, and let hearts starve for lack of kindly words which lie mean while on our tongues ready to be spoken. It is not the want of love for which we are blamed, but the penuriousness that locks up the love and will not give out in word and act to bless hungry lives. Is any other miserliness so mean? We let hearts starve close beside us when we have the bread to feed them, and then when they lie in the dust of defeat or death, we come with our love to speak eloquent funeral eulogies. Would it not be far better to give out the kindness when it will do good?

**HOW TO SUCCEED**

Most young men and most older men consider a man successful when he has accumulated considerable wealth. In a measure, the accumulation of wealth does indicate success, but it is a mistake to think that all men who are wealthy are successful and that all men who die poor are unsuccessful. Some of the wealthiest men in the nation, when the real test of success is applied to them, are failures. Wealth does not necessarily measure to success or a lack of wealth, failure. Success depends on rendering a capable and an honest service, doing the things that need to be done. If all young men would make up their minds to prepare themselves for some job they like and pledge themselves to discharge the duties which fall upon them, faithfully and to the best of their ability, all would be successful. One of the greatest assets in a young man's life is character and it requires character to be a success.—Catholic Universe.

**A DEFINITE AIM IN LIFE**

Success or failure in your high school career depends mightily on the definiteness of your aim. Your choice of a trade or profession should determine the courses you will take. If you want to be a doctor, Latin will hold no terrors for you. If you want to be an engineer, trigonometry will not balk you; if you see your goal and drive in that direction you will get there.

Experience shows that the student with a definite aim accomplishes much more than the student without one. Therefore find out what you want to do; even though you should decide to change later; you will have had the satisfaction of forming good habits in working toward a definite objective, which would not have been the case if you had been aimlessly drifting in the meantime.

If you do not have a definite plan you are very liable to drop out of school the first year or the second. To be great; to achieve success in life; to be a leader and not a follower; to do justice to yourself and your parents; to forward the interests of your Church and your country, you must concentrate, you must decide what you want to be before you start your high school courses. Success is half assured the boy or girl who enters high school with a definite purpose. Failure is sure to be the lot of the drifter, namby-pamby who is not possessed of enough backbone or grit to make up his mind.—The Pilot.

**STAND FOR SOMETHING**

"A man may smile and bid you hail,  
 Yet with you he has the devil.  
 But when a good dog wags his tail  
 You know he's on the level."  
 When folks think of you, what do they see in their mental picture? Do you embody a principle, or have you never been guilty of being four-square on any proposition in all your life? Do you have an inner guide "true as a dial in its response to the truth about you," or did you apologize to it so often that finally it ceased to command any respect whatsoever?  
 Is your character so true that others know without asking what

will be your position on any question where right and wrong are involved?

A compass that goes wrong can wreck a ship. A conscience that goes wrong can ruin a life. There is only one way to have a strong dependable conscience, respected by you and those who know you; at every opportunity to make a mental decision, do it honestly and as carefully as the circumstances will permit.

The man who is unwilling to make a moral judgment soon arrives at the place where he is unable to do so. A colorless character is never respected and never remembered. It is unattached and without prospect of arriving anywhere, for it has no guide. There is another man. His conscience is not elastic. He stands four-square to every wind that blows. Cheap popularity has no attraction for him. In other words, he is "on the level."  
 —The Echo.

**OUR BOYS AND GIRLS**

**THE ANNUNCIATION**

In her sequestered chamber, temple-like and slender,  
 Kneelt the youthful maiden, meek and undefiled,  
 When the radiant sun burst forth in God-like splendor,  
 Praying for the sons of men by sin exiled.

"Hail full of grace," is the salute;  
 "Like thee no woman's blest;  
 The Lord descends to be the Fruit  
 That in thy womb shall rest."

Light so glorious, vision of God's bliss unaltered,  
 Heart and mind replete with mingled love and fear;  
 "How can that be since no man I know?" she faltered,  
 And she dared not gaze the sharp reply to hear.

"The might of God is unconfeined,  
 And wills that souls be free;  
 The Blessed Fruit to thee inclined  
 The Holy Ghost's shall be."

Raptured love bends to the Virgin's long devotion,  
 Now her eyes shall see the prophet's words fulfilled.  
 "Be Thy word done, Lord, Thy will is my full portion."  
 And the Saviour's presence her pure soul enthralled.  
 —Messenger of Precious Blood

**THE ANNUNCIATION**

In a chamber of a humble carpenter's dwelling at Nazareth, a Virgin-Bride is praying at the solemn midnight hour. She alone of all mankind has been preserved intact from the stain of sin. She is dear to the angels, who love to visit and protect and serve her "whom the King desireth to honor."

As she kneels there in the midnight stillness, a spirit guest in visible form draws near to her. He comes as the ambassador of the King of Heaven, in whose court he is one of the noblest princes. With what reverence and peaceful composure he enters the chamber! How lowly his attitude as he draws near! In accents of deepest respect he breathes a greeting. It is a salutation destined to live forever. "Hail, full of grace! The Lord is with thee! Blessed art thou among women!"—Our Lady in the Liturgy.

**COURAGE**

Whether you be a man or woman, you will never do anything in the world without courage. It is the greatest quality of the mind next to honor. Heroism is the brilliant triumph of the soul over the flesh—that is to say, over fear of poverty, of suffering, of calumny, of sickness, isolation, or death. There is no serious piety without heroism. It is the glorious concentration of courage. It is much easier to destroy than to build; it is much easier to roll down hill than it is to climb up; it is much easier to be a failure than it is to become a success, for it is much easier to indulge your inertia than it is to stimulate your initiative. To build, to climb, to achieve, are not easy. But it is only by building, by climbing, achieving that a man makes progress. So don't waste your days looking for an easy way to success. Rather learn to welcome difficulties; and, above all, don't let hard work discourage you.

**OUR FATHERS AND MOTHERS**

Boys and girls do not realize how cruelly they hurt their fathers and mothers by showing disrespect, being insolent or indifferent when their parents try to guide them aright, says a writer in the Western Watchman.  
 No boy or girl in the few years that he or she has known the world can possibly have wisdom. That comes with knowledge of life and years of experience. Your fathers and mothers have gained wisdom and their most ardent desire is that you should profit by their knowledge of life and life's ways, without knowing the suffering and sorrow which one must go through, if he try to make his own way, unheeding the advice of those who "know."  
 Their strongest wish is that you may be happy, and they know that happiness comes only to those who do what is right and live according to God's laws.  
 When fathers and mothers seem cross or too stern, it is because their hearts are torn with misery in seeing any tendency of a boy or girl to go the wrong way. They have seen so many children begin to

go wrong in little ways, who are finally lost to those who would have saved them.

You children who are polite and respectful to strangers, people who mean nothing to you and have no care of you, why, then, are you not polite and courteous to the ones who love you more than life itself?

When a mother has given her strength, often her health, to care for her children, it is little, indeed, to ask in return that they pay to her as much respect as they do to acquaintances.

There will come a day, boys and girls, when you will be very, very sorry for every word or deed that hurt your father or mother, a day when you will tell yourself, heart-brokenly, that you want only a chance to let them know how sorry you are—if there could be just a few years to be kind and repay in some part your big debt—but it will be too late.—Western Watchman.

**CANADIAN PACIFIC**

SPLENDID CONNECTIONS MADE FOR SASKATOON AND EDMONTON BY THE VANCOUVER EXPRESS

A greatly improved transcontinental service is provided by the Canadian Pacific Railway in the Vancouver Express leaving Toronto every night at 9.00 p. m. (effective January 11) for Vancouver.

Direct connections are made at Regina for Saskatoon, and at Calgary for Edmonton. Leave Toronto 9.00 p. m.; Ar. Winnipeg 10.00 a. m.; Ar. Regina 11.05 p. m.; Ar. Saskatoon 6.05 a. m.; Ar. Calgary 4.30 p. m.; Ar. Edmonton 11.10 p. m.; Ar. Vancouver 7.00 p. m.

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Traveling to the West on this train makes the trip a pleasure. Let your nearest Canadian Pacific agent supply definite information concerning tickets, reservations, etc., and Victoria, Canada's national winter resort where summer sports may be enjoyed the year-round.

**CHARACTER TRAINING NEED OF TODAY**

Madison, Wis., Feb. 10.—Among those who addressed the conference of the Wisconsin Christian Education Council, held here last week, was Rev. Albert C. Fox, S. J., president of Marquette University, who spoke on "The Value and Need of Religious Education for the Boys and Girls of Wisconsin." In the course of his talk, Father Fox said:

"The great bulk of education throughout the country today is intellectual and informational, and character training has become a minor consideration. Science without character is dangerous. Pseudo-science without character and without conscience is fatal. Much has been claimed and much has been written about intelligence tests; but it is far more necessary that educators from now on should pay more attention to character tests. The successful man of middle life must have and actually does have decided moral fibre. No one can even think of such a man as soft or flabby. He aims actually to do what he knows he ought to do. There is a rigor and a vigor in his life which suggests sternness and discipline. He helps one to understand that righteousness has an actual place in the world. With him there is no compromise. There is no substitute for virtue. He has learned that self-restraint is a necessity for useful living.

"Such men tell us that we do not need more national development. We need more spiritual development. We do not need more intellectual power, we need more moral power. We do not need more knowledge, we need more character. We do not need more government, we need more religion. We do not need more of the things that are seen, we need more of the things that are unseen.

"There has been a very serious crumbling of what men once looked upon as standards worthy of emulation. There is not the same regard and respect and reverence in our communities today as there was possibly twenty-five or fifty years ago. We have somehow externalized life. We have emerged the individual into the maze of our modern life. We have snuffed out the inner light and broken and crumbled and destroyed the inner reality which made the American of other generations."

**A MORAL TARIFF**

A tariff for moral protection is the novel idea that has abruptly come to the forefront in the Irish Free State. The strong body of Catholics known as the Vigilance Association has discussed with the Minister for Justice the desirability of a tariff wall against unclean prints.

The root of the trouble is the Sunday press that pours into Ireland from Great Britain. These bulky papers are stuffed with details dredged up from the London divorce courts. They are cheap and their system of distribution is almost perfect. Every weekend they overrun the country. Although a general atmosphere of revulsion from them exists and has always existed, there is no doubt that their sale is considerable.

**Young Tender Leaves**

and tips used in

**"SALADA" GREEN TEA**

are sealed in air-tight aluminum foil. Their fresh flavor is finer than any Japan or Gunpowder. Try SALADA.

The proposal of the Vigilance Association, as put before the Government, is that the evil should be fought by Customs duties. The Ministry of Finance is asked to impose a heavy tax on all imported publications. A "privileged list" drawn up at the same time would name the exemptions. The journals not exempted would, of course be the unclean sediment, which the tariff would hit hard.

The big objection to any tax on printed matter is that it may become a tax on knowledge. But that argument can be used even against the law of copyright.

Father McInerney, O. P., Editor of the Irish Rosary, told the Government that the tariff plan has worked successfully in New Zealand. The Vigilance Association fully understands the need for common sense and moderation, as its movement can only be effective when it has public opinion behind it.

The keeping out of the bad press will at best be a negative step. When all is said, people really must have something to read. If the bad press is driven from the field the good press must be able to occupy it adequately.

Irish Catholic journalism is mainly of the periodical order. It includes one excellent weekly newspaper The Irish Catholic. There are some high class Catholic reviews. Then there are organs for ordinary readers. But their pages require enlightenment.

The Vigilance Association is urging them to seize interest and pique curiosity by getting into the track of current life and keeping touch with what the world is doing at the moment.

One of the proprietors admitted—"Journalistic matter is now best provided by mass production, and we must draw on the best organized sources instead of relying too implicitly on a few individual contributors."

Feeling that the Catholic press will rise to the occasion, the Vigilance crusaders are out to kill the dragon.

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 (The Little Flower of Jesus)



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If you sell 10 of these pictures, we will give you as a premium, one beautiful Gold-Filled Medal of Blessed Sr. Therese, with a portrait of Blessed Sr. Therese on one side and on the other side, the immortal words of this humble Carmelite Nun, "I will spend my Heaven doing good upon earth." This Medal will be a beautiful keepsake for your efforts to spread this devotion, which is gaining many adherents all over the Catholic world. Send in your order as soon as possible, as the demand for these pictures will be very great.

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OBITUARY

MRS. MARY ANN McDONOUGH

On Wednesday, Feb. 25th, fortified by the rites of Holy Mother Church, Mrs. Mary Ann McDonough, widow of the late John McDonough, Nashville, Ont., passed to her eternal reward at the age of eighty-three.

The funeral, which was largely attended took place on Feb. 25th, from her late residence to St. Patrick's Church, Toronto Gore, where Solemn Requiem Mass was celebrated by Rev. M. J. Wilson assisted by Rev. J. J. McGrand as deacon and Rev. Wm. Egan as subdeacon. Rev. J. McDonough and Rev. A. Lellis were also in the sanctuary.

The late Mrs. McDonough was gifted with a charming personality which cannot easily be forgotten. Her brightness of intellect, keenness of perception, gentle and cheerful disposition but above all her beautiful spirit of faith and charity made her beloved by all with whom she came in contact. She leaves to mourn her loss six sons who were her pall-bearers, Patrick of Chicago, Alex. and John of Detroit, James of Petrolia, Thomas on the homestead and Dr. Vincent of Toronto and three daughters, Mary at home, Sister M. Alphonsa of St. Joseph's Convent, Toronto, Jean of New Haven and a niece Annie Gracy also on the homestead.

THOMAS RYAN

The death of Mr. Thomas Ryan left a vacant chair in the community as well as in the home over which he presided with such tender solicitude.

The late Mr. Ryan was an outstanding and consistent supporter of all good works. He was a leader whom all recognized as such. None hesitated to follow when he pointed the way. He gave good advice and his example was an inspiration. His sincerity was never questioned. It was apparent. The electors of the township of Hibbert recognized this ability and year after year elected him as their reeve. He was also warden of the county of Perth. But it was in Church and school movements that his character was fully disclosed. He never spoke first. He rarely spoke much but when he was through there was seldom anything more to be said.

On February 15, Mr. Ryan was in his pew at High Mass and on the 23rd he passed to his Maker succumbing to a short illness with pneumonia, at the age of seventy-five.

His funeral on Feb. 26 was well attended. Requiem Mass was sung by his nephew, Rev. Father Quigley, of Tilsonburg, Rev. Father White, P. P., was present in the sanctuary and both clergymen officiated at the grave.

Besides Mr. Ryan's wife (nee Miss Elizabeth McIlhargy, of Biddulph), a daughter Mary and a son John mourn the loss of a loving husband and a kind, religious father. R. I. P.

MRS. MARY O'JULIVAN

Campbellford, March 14.—At 10 o'clock at St. Mary's Church, Thursday morning, a solemn High Funeral Mass was offered for the repose of the soul of the late Mrs. Mary O'Sullivan, of Campbellford, who died in Rochester, N. Y., Sunday, March 8th.

The celebrant was her son, Rev. F. J. O'Sullivan, Toronto, President of the Catholic Truth Society, Rev. J. J. O'Sullivan, of Wooler, a nephew, was deacon, Rev. J. J. O'Brien, of Peterboro, was subdeacon. Rev. J. McAuley, of Ennismore, was master of ceremonies. His Lordship Bishop O'Brien, of Peterboro, was present, assisted by Rev. Mgr. McColl, V. G., and Rev. P. J. McGuire.

Many of the clergy of the diocese were in the sanctuary. The absolution was given by His Lordship Bishop O'Brien, who at the close spoke most feelingly and eloquently of the beauty of the sunset of a well spent Christian life, and of the sanctifying influence of a good mother in the home.

The following members of the family were present: Mother Antoinette of St. Joseph's Hospital, Parry Sound; Mrs. E. R. Pegnam, of Rochester, N. Y., and George O'Sullivan, of Campbellford. One son, John, of Edmonton, was unavoidably absent.



GILLET'S LYE EATS DIRTY  
GILLET'S 100% PURE LYE  
GILLET'S 100% PURE LYE

Her husband, Cornelius O'Sullivan, passed away twenty-one years ago. Mrs. O'Sullivan's only surviving brother and sister, Capt. O'Brien, of Picton, and Mrs. Margaret Smith, of New York, were here for the last obsequies.

Other relatives and friends from outside points and a large congregation of the parishioners of St. Mary's assembled to pay a last tribute of respect to one, who for over half a century was so closely associated with the parish and the life of the community. R. I. P.

TO THE POOR THE GOSPEL IS PREACHED

Jesus Christ loved the poor and the spiritually destitute. When asked to give a proof of His divine mission He said: "Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them" (Matt. x. 15)

The evangelization of the poor constitute today, as in the days of Christ, the evident and striking sign of true Christianity. To help to carry the Gospel to the spiritually destitute is the realization of the Master's desire and the living proof of His continued divine mission in the Church.

In our immense country are there any more destitute of spiritual help than our New-Canadian settlers out West. Scattered over the prairies, without churches or Catholic schools, they are like sheep without a shepherd. The number of priests are insufficient to minister to their wants.

It is the noble ambition of a new Institute to bring to these children of our prairies the comforts and strength of the Faith. As teachers, nurses, social workers and catechists the Sisters of Service wish to see realized in the Home-Mission Field of Canada the promise of their Master. "The poor have the Gospel preached to them."

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"The New Missal for Every Day." A complete missal in English. With introduction, notes and a book of prayer, by Rev. F. X. Lasance, author of "My Prayer-Book," etc. Revised in conformity with the Vatican typical edition of the Missale Romanum (the Book used by the Priest when saying Mass). To which are added supplements containing the proper Masses for the United States and various Masses for special devotion. With study plan by Rev. William R. Kelly, author of "Our First Communion," entitled "Read Mass with the Priest." An exposition of the Simple Character of the Missal. Square corners, red edges. Four silk ribbon markers. Cloth. Retail \$1.75.

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In this new edition the standard Missal in English is adapted for use in classes for the study of the liturgy, in seminaries, convents, colleges, and private instruction, as at sodalities. Both the price and the added material make it the ideal text for this purpose. This new edition containing Father Kelly's study plan giving a simple and graphic plan how to use the Missal will enable students and in fact anybody to follow the Mass accurately, thus practically "Read Mass with the Priest."

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A complete thirty day All-Expense tour is being arranged from Toronto to the North Pacific Coast, special train leaving Toronto via Canadian National Railways July 9th next.

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

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

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

REV. COUNT VON GALEN

DIRECTOR OF UNION TO BRING RUSSIA BACK TO CATHOLIC UNITY

The Rev. Augustine Count von Galen, O. S. B., has arrived in America and actively taken up the task of laying before the American Catholic Hierarchy, clergy and laity the work of the Catholic Union, an association which aims to bring back to the Catholic fold the people of Russia and the Near East. Dr. von Galen is director of the Union, which has the approbation of the Holy See and the support of many members of the Sacred College of Cardinals, and of Archbishops and Bishops throughout the world. Powerful laymen in many countries also are aiding it.

Formed in Austria two years ago, the Catholic Union already has branches in France, Spain, Holland and Switzerland, and its heads hope to enlist the zeal of Americans as well, especially in view of their recent energetic entry into the foreign missionary field.

PRESENT RELIGIOUS STATE OF RUSSIA

Particularly the Union points to the present condition of the Russian people, where 120,000,000 souls have been left in a state of religious confusion through the complete breakdown of the Russian Orthodox Church. Here millions are being driven into atheism through a furious campaign against Christianity, it is pointed out. Great numbers are looking longingly toward reunion with Rome, from which they have been separated for centuries. The leaders of the Union hope to win in Russia a return to Catholic unity which will provide a remedy for the moral and physical misery which the population has suffered since the War.

Immediate help also is needed for effective work in Bulgaria, it is pointed out. Activities are now being conducted in that country, but are hampered by lack of money. Yet more than 4,000,000 souls in Bulgaria are ready to be led into the Church if the support is forthcoming to bring the message to them.

Means employed by the Union are: The foundation of seminaries for the education of priests who, after studying for five or six years at Rome, will then go forth as missionaries to Russia and the Near East; the education of native youths in preparatory seminaries; and the publication of religious books and pamphlets to promote the idea of Catholic reunion and to safeguard faith against the attacks of atheism.

A beginning was made in October, 1923, when a small seminary was founded at Vienna. Twelve theologians also are being prepared for the work in the Archbishop's Seminary at Olmutz, and last July two Russian students completed their theological studies in the Vienna University and immediately went to work among the schismatics.

These are the first fruits of the movement. But the task is huge. The Russian government, says Dr. von Galen, is making every effort to root out Christianity, even going to the extent of establishing at Moscow a "seminary" to train anti-religious teachers. While in theory the law promises freedom of religion, he says, in practice there is persecution of Christians. The Catholic Union proposes to counter such tendencies, but in the effort abundant resources are necessary, and it is for this reason that it is extending its appeal to all the Catholic world for support.

Participation of Catholics generally in the movement is gained by reciting a daily prayer, "That Thou wouldst vouchsafe to recall all reciting people to the unity of the Church, we beseech Thee to hear us, St. Joseph, pray for us," and by making an annual offering for the work of the Union. His Holiness Pope Pius XI. has granted several plenary and partial indulgences to be gained by members of the Union.

It is pointed out that it costs \$250 a year to educate a priest for the reunion work, and that the time necessary for theological study is five years. Information concerning the Union or offers of help are to be sent to the Rev. von Galen, care of the Rev. R. H. Tierney, S. J., editor of America, 39 West 86th Street, New York. Any contributions will be sent to the Congregation of Oriental Rites in Rome. This congregation of the Papal Curia is charged with the tremendous task reaching the Oriental schismatics, but thus far has received little support from Catholics at large.

A notable beginning already has been made in promoting the work of the Union in America. Dr. von Galen has enlisted the support of His Eminence Cardinal Dougherty, Archbishop of Philadelphia; Archbishop Glennon of St. Louis, Bishop Hoban of Scranton, the Rev. Father Paul of the Friars of the Atonement, the Right Rev. Archbishop Aurelius Strehl, the Right Rev. Abbot Philip Ruzgale and the Right Rev. Abbot Alcuin Deutsch of the Benedictine Fathers, the Very Rev. Joseph McSorley of the Paulist Fathers, Justus Victor J. Dowling and Morgan J. O'Brien, Martin Conboy and Dr. James J. Walsh of New York and others. Cardinal Hayes of New York, in deep sympathy with the work, has given Dr. von Galen permission to speak in the churches of his Archdiocese. In its world aspect, the Union has

the most powerful support. On its Central Board it has as honorary members nine cardinals, eight archbishops, five bishops, an archabbot and two abbots, representing a dozen different countries. The active members of the board include, besides distinguished members of the clergy, some of the most eminent lay scholars of Europe, and there also is a Ladies' Committee with a distinguished international list of women as members.

BIGOTRY IN SAXONY

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

Assaults on the Catholic minority in Saxony have increased to such an extent recently that nineteen Catholic organizations in that country have joined in a public statement of attitude which contains a declaration that they will not submit to infringements upon their rights to equal consideration with members of other denominations. The announcement is made with the explanation that it is necessitated "on account of the efforts made recently on all sides to prevent by all possible means the spread and development of Catholicity in Saxony." The Catholic organizations' declaration reads:

"The Saxon Catholics will assert most energetically their right to enjoy the same privileges as all other citizens, a right which is guaranteed in the Constitution of the Empire. According to that right, any denomination recognized by the State, above all regulates its own ecclesiastical affairs in full independence and without influence from any outside source. The 300,000 Catholics in Saxony will, therefore, regard it as their foremost duty to preserve their rights and the rights of their fellow-believers to establish new parishes, build places of worship, establish charitable institutions and do other things deemed suitable to the interests of their religion. They will be the more zealous in this work inasmuch as the religious and ecclesiastical interests of the Saxon Catholics have been hampered by the restraints placed upon Catholic activities in former centuries and even up to the adoption of the new Constitution of the Empire. This condition prevailed to such an extent that no other section of the entire German Reich suffers so heavily from want of adequate parochial facilities as the Diocese of Meissen."

"Considering also the sacrifices made for Christianity and the faith during the disastrous times following the Revolution, the Catholics of Saxony are strengthened in their belief that they are an essential factor in the reconstruction of Germany. With all firmness they express the hope that on the other side and wherever people call themselves Christians, the spirit of toleration will be manifest with equal intensity and that energies will not be wasted in a struggle between fellow-Christians. Infidelity and Free-thinking are busily at work. It is an obvious duty to face and oppose both, with our own efforts and to build a new foundation for German culture and civilization now threatened with decay. But it frequently happens that the efforts of infidelity are less objected to by people who call themselves Christians than is the work of the Catholic element of the population. As soon as Catholicism makes its appearance in public life even in a very modest manner, the spirit of intolerance raises its head. We consider it a provocation to all Catholics and Protestants if this spirit spreads and grows."

The new outbreak of bigotry in Saxony follows a period of comparative peace and good feeling. Due to the activities of the Catholics in restoring order during the Socialist imbroglio, and to the able leadership of Bishop Schreiber, anti-Catholic bitterness seemed for a time to have been overcome.

LIQUOR LEGISLATION IN IRELAND

To reduce the number of licensed saloons in Ireland was a point on which the Catholic federation lately threatened to invoke the referendum, as the Free State Liquor Bill confined itself to a slight curtailment of the hours of trade and a provision for drying St. Patrick's Day.

Under pressure from the Federation, which never lets the subject rest, the Government has been driven to appoint a Commission "to examine whether the existing number of licenses for the sale of intoxicating liquor is in excess of reasonable requirements, and in the event of such excess to make recommendations for an adequate reduction on an equitable basis."

The commission consists of nine persons who are not, so far as is known, of any decided view on the issue at stake. One is a priest—Father J. Flanagan, Administrator of the pro-Cathedral, Dublin. Neither the temperance movement nor the licensed trade is directly represented on the Commission.

No objection to this arrangement has emanated from the Catholic Federation. The saloon proprietors have, however, entered a strong protest. Through the mouthpiece of their association they say: "The Commission has for its chief object the substantial reduction of licensed houses. We do not see how its per-

sonnel can be regarded as complete in the absence of a reasonable representation from the body of traders primarily concerned. Our Association expected that two of its members would be appointed."

The Minister responsible for appointing the Commission, Mr. Kevin O'Higgins, has explained his position.

"I came to the conclusion," he said, "that it would be inadvisable to give direct representation to the licensed trade or to organized temperance bodies. Both sides will have every opportunity of putting their views before the Commission. What I looked forward to was a moderate body of opinion to hear every side of the case and decide upon it fairly. I simply took nine moderate, reasonable persons. That number is enough. The Commission should start work immediately."

Representation for the saloon owners, if granted, will necessitate representation for the Federation also, as that is the body that has caused the inquiry to be held. With these two antagonistic forces sitting on the Commission, the chance of an unanimous report would be gone.

Nevertheless, the influence of the saloon proprietors is not to be underrated. If they can persuade the all-powerful brewing firm, Guinness and Sons, to advocate their claim, the authorities may be compelled to give way. It must be added, at the same time, that the Catholic Temperance party is under brilliant leadership and was never more determined.

DIED

ESSON.—At Barnaby River, N. B., on Tuesday, March 12, 1925, Mrs. John T. Esson, in her seventy-fifth year. May her soul rest in peace.

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