THE CASKET

Liberty, Choicest Gem Of The Old World, Fairest Flower Of The New

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Last Tribute Is Paid To Veteran Retired Pastor

ishops Urge Fair Deal or Landless Rural Folk

ota, Colombia—(NC)—A call Colombian government to e land from large pro- olders and distribute it to unate citizens was included ten pastoral issued here by shops of Colombia.

ned by His Eminence Crisanto el Luque, Archbishop of Bog- nd 51 other prelates, the letter ed the needs of reform in ty ownership, workers' wag- management relations and

alling the seriousness in- ed is a disproportionate distri- of land, the Bishops wrote: e large property owner who to cultivate his land nor al- s to be cultivated by people ed to do so certainly commits grave fault for which he shall to render account to God. In ther way, a man who has large and and does not use them, or ny part of them—for pasture for instance—and who does ow his neighbors, though they perhaps be very poor, to cultiv- other parts of his land, is also of a grave sin against social and not merely charity."

Steps Urged

ter previously arranged legal ations," they added, "the gov- t should take steps to ex- ate such lands and put them disposal of the common good." shops are now in Colombia, about 10 per cent of the ac ive e population owns the land estates.

h we have said should serve n clear that landowners are to meet the needs of their s have been taken care of, their excess for the common ntinued the pastoral.

ng on to a discussion of the of the proper relations be- workers and management, shops reminded workers that ght to a just salary, preson- ity and the right to educate ildren also entails certain ent.

Church reminds workers ey have not only certain t also obligations in strict ce it would be absurd to that only workers have pri- and to overlook the rights ers. Among the obligations rker, we may list the fol- lowing:

"1. A worker must carry out ex- actly the work for which he has freely contracted.

"2. He must be careful not to prejudice the person, good name nor property of his employer.

"3. A worker must present his grievances without violence and in such a way that they are not seditious nor exorbitant.

"4. Workers who make outrageous and unjust demands on employers and thereby cause the closing of a shop are guilty of a grave fault against social justice."

On the other hand, the Bishops pointed out, though management has the right to its own capital, an intelligent cooperation from its employes and the administration of its own property, there are also certain obligations which bind employers:

1. Employers must be careful not to treat workers as slaves. They should, therefore, remember that physical labor is an ennobling thing and not a source of shame.

2. Management should beware of the shameful and inhuman attitude which values a worker only as a source of income and greater productivity.

3. Christianity demands that the spiritual needs of a worker be kept in mind by the employer. The employer, therefore, should be careful not to create or allow situations which could be a source of temptation to his workers.

4. Workers should not be put to tasks which are beyond the capabilities of their intellects, bodies or sex.

5. Finally, it should be remembered that the first obligation of management is to provide a just salary to workers.

Express Concern

Great concern is expressed by the Bishops for the many people in Colombian cities, migrants from rural areas, who do not have proper living quarters.

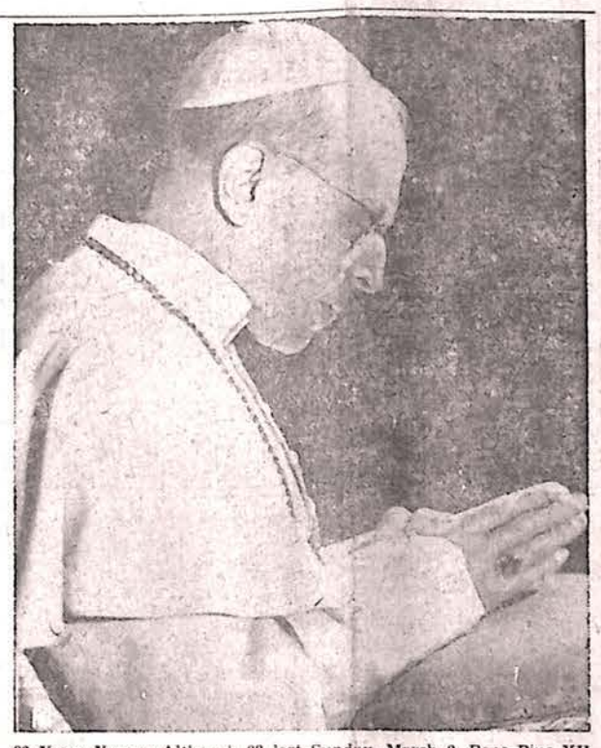
"Those people who abandon farms or agricultural work," they wrote, "become a dead-weight to be carried by urban populations, are victims of the evils of unemployment and too easily become the tools of agitators of every sort.'

A means to solving this problem, the Bishops added, would be the payment of more just salaries. The average annual income per capita in Colombia is about $228 in cities and between $30 and $100 in rural areas. Day laborers in rural districts make about 40 cents a day and, in the cities, their wage is about two dollars a day.

Praising the value and work of trade unions, the Colombian Bishops pointed out that without them "individual workers would be powerless in upholding their just claims on management. The Church has affirmed the right of workers to organize themselves into unions. In a communication in 1929, the Sacred Congregation of the Council declared that workers have the right to form unions (and, let us remark, added that employers have the same right). But, even more, the Sacred Congregation said that according to the circumstances of time, the formation of unions is indispensable."

Trade unions, however, should be "instruments of harmony," the Bishops added. In this quality, proper trade unions must differ from those organized by communists and socialists, who too often use the groups as "shock-troops", the prelates added.

Catholic Action groups should cooperate in providing proper training to trade union leaders, the Bishops said, but they should abstain from any official positions within the groups.



82 Years Young: Although 82 last Sunday, March 2, Pope Pius XII is still setting a pace which could kill many a younger man. Despite the serious illness he suffered two years ago, the vigorous Pontiff insists on yoking his razor-sharp mind and urgent charity to a work schedule which if anything grows heavier year by year. Next Wednesday he will mark the 19th Anniversary of his Coronation as the 262nd Pope.

Father Butts Eulogized For Service To Diocese

A large gathering of priests, friends and former parishioners crowded St. Joseph's Church, North Sydney last Friday morning to pay a last tribute to Father James Adrian Butts, former pastor of St. Joseph's, who died three days earlier at St. Elizabeth Hospital.

The 84-year-old priest had been living in retirement at the hospital since October, 1953, when poor health and advancing age had forced him to retire from the active ministry. He had served in seven parishes in the Diocese. An exemplary priest, he was noted for his uncompromising stand on moral issues as well as for his long interest in choir work.

Solemn Mass of Requiem was sung by his nephew, Rev. Adrian Butts, P. P. Bridgewater. Assisting were Rev. J. B. Nearing, deacon; Rev. J. D. Edwards, subdeacon; and Very Rev. J. C. Chisholm, master of ceremonies. The St. Joseph's Choir was under the direction of Rev. R. D. Smith.

The eulogy of the veteran priest was given by Msgr. A. S. MacKenzie, a life-long friend of Father Butts. Msgr. MacKenzie read a telegram of condolence from Bishop MacDonald, whom illness had prevented from attending.

The Bishop's wire said: "I deeply regret the death of Father Butts, a valiant and devoted veteran in the priesthood of the Diocese of Antigonish. May Our Lord grant him eternal rest. I will offer the usual Masses for his repose. I am sincerely sorry that my own illness prevents me from offering the Funeral Mass of this exemplary priest."

In a moving tribute, Msgr MacKenzie, said in part:

Sermon Text

"Every high priest, taken from among men, is appointed for men in the things pertaining to God; that he may offer gifts and sacrifices for sins. He is able to have compassion on the erring and the ignorant because he is himself also beset with weakness." Heb. V 1-2

The death of a priest, young or old, always brings forth expressions of sympathy as well as words of praise for some outstanding talent or exceptional merit. We are gathered here today to offer our tribute of honor and respect to a priest of God; one of the few remaining, shall we say, of the old school. Father Butts was exactly that, one of the old school of pioneers "who bore the burdens of the day and the heats," while giving his best talents unstintedly to God. He served the Master faithfully, in His vineyard of the Diocese of Antigonish for well over fifty years; working valiantly in season and out of season, for the Glory of God and the salvation of souls committed to his fatherly care. In that long time he gave a shining example of genuine priestly qualities that endeared him to many hearts. He departed this life at a few minutes before seven o'clock last Tuesday evening, literally ripe with years - years spent with God, and for God.

Those of us who knew him well remember him in the heyday of his power as the tireless laborer, fretful for results in the cause of God, in a way that reduced him at times to the point of physical exhaustion. It was thus to the end, as far as he could carry on to exhaustion struggling in the cause and for the same purpose. Thus ended the life of a strong character whose only fault perhaps, was an impatience for perfection. He condemned with severity those whose lives - public or private - were denials of the Rights of God, to command his creatures. He seemed to have the unfailing faculty of seeing evil, before it happened; better possibly than we are able to diagnose the monstrous developments of today, when it is too late.

Strong Character

Father Butts was a character among us: a strong but a wonderfully loveable character indeed. There was no pretense about him: he put on no adapted front: he didn't go in for window dressing. Characteristically, for example, he never allowed an artificial flower on his altar: it had to be a true flower. Significantly, everyone who knew him saw in him attributes of divinity: taken from among men he took his appointment seriously in the things that pertain to God. He was kind to sinners while he deplored the sin. He served in six parishes and in each of them, from the first to the last - which was your own - if you want his eulogy, ask the not too young; in Glace Bay, Bridgeport, Havre Boucher, Westville, Stellarton, to the last but not least, your own dear North Sydney: they will tell you better than I, what a great and true Shepherd of the flock, he was.

I need hardly say, dear friends, that to bid an earthly farewell to a brother priest is a sad duty. May I add that it is all the more so, when the farewell is to one who was my intimate companion of well over sixty years - actually nearer seventy years! Long ago, if it were not for a few years disparity in age we could have been regarded as boys together, with this difference also, that he was already a school teacher, whilst I was hardly beyond my spellings!

At this point in our friendship things began to happen - and serious things too. I was at St. F. X. with as yet no serious thoughts of the future. One day, I had a letter from Addie telling me he had decided on being a Redemptorist. And sure enough that fall, he entered the Redemptorist Novitiate at St. Anne de Beaupre in Quebec, but unfortunately, in a matter of months persistent ill health betrayed his praiseworthy intention and at the suggestion of his admirable director, the late Father George Daly, my great friend took on the work of teaching, at Valleyfield College, near Montreal. There for two years he taught classes in English and in exchange, he studied French, Philosophy and elementary Theology, and after two years the Grand Seminary, Montreal, admitted to its student body a well equipped candidate for the Priesthood of the Diocese of Antigonish. That's how that happened and our diocese got this wonderful priest.

Meanwhile, to complete a certain phase of the story, his boy companion, having finished his spellings at about the same time entered the Urban College of the Propaganda, Rome, to become a priest. Those five years in our respective seminaries were about the longest period of separation we have ever had; and it happened that I finished my lessons and was ordained a priest a few months ahead of him.

It may be of interest, if I tell again that I was present when Father Butts received the Sacrament of Holy Orders. It was on the beautiful morning of August 15, 1905 - as I recall the Blessed Mother's Day of that year. It was my happiness to be in our own St. Ninian's Cathedral in Antigonish for the solemn ordination of five new priests. My great friend "Addie Butts" was one of them. Being myself a very young priest I was impressed all the more. Present in front pews at his ordination were:

Continued On Page 7

Erect Stations Of The Cross At St. Andrews

An impressive ceremony took place in St. Andrew's Church on Friday, February 21st., at which, in the presence of a large congregation, the Stations of the Cross were solemnly erected. The Right Reverend P. J. Nicholson, V. G., D. P., officiated at the ceremony, assisted by Rev. B. Chisholm, P. P., and sanctuary boys.

A sermon explaining the history of this devotion, and the indulgences that may be gained, was delivered by the Reverend A. A. Johnson, chaplain of the Motherhouse of the Sisters of St. Martha, Antigonish.

After the Stations were blessed they were carried in procession from the sanctuary by fourteen pupils of St. Andrew's school.

The newly erected Stations, which were donated by individual parishioners, are life color reproductions of the scenes of the Passion affixed to an oak background in the form of a cross.

The St. Andrew's choir of thirty voices sang the Veni Creator Spiritus and Vexilla Regis. During the Way of the Cross the Stabat Mater was sung in four part harmony, and the ceremony was concluded with the Te Deum.

The organ was played by Peter Dykers, and the choir was under the direction of Father Terrence Lynch, director of the Marian Boy-choir of Antigonish.

Press Spiritual Power Station

Jakarta, Indonesia— (NC) —The Catholic press is "a spiritual electric power station," the retiring Apostolic Internuncio to Indonesia said here.

Archbishop Domenico Enrici, paying a farewell call at the joint offices PAX, Indonesian Catholic news agency, and Penabur, Catholic weekly, said that the results of a good Catholic press are not always visible. But he said that without such a press, the apostolate cannot function properly, and in the long run would come to a standstill.

Archbishop Enrici was recently appointed Apostolic Nuncio to Haiti. He visited the Catholic press offices here prior to taking leave of this country. He praised the development of the Indonesian Catholic press during his three-year stay here, and told the newsmen that theirs is an important apostolic work.

Join Cardinal Against Filth

(The CCC Information Service reproduces in its entirety this news report of the Montreal Gazette, published on February 28, because of the significance of the meeting held in Montreal. It is an indication of how concerned public leaders of all religious denominations are over the flood of immoral literature and immoral shows).

by Bill Bantey

In the first common declaration of its kind in the city's history, Montreal's top 10 religious leaders February 27, denounced immoral literature and shows and called on authorities to ban them.

The Catholic, Protestant and Jewish officials warned that immorality will contribute to "the corruption of a whole generation."

They noted that the "flood" of indecent literature and shows has been "open and flagrant . . . during the last few years."

The 400-word, hand-lettered manifesto was the latest salvo in a growing war against scandal sheets, sparked primarily by Catholic leaders throughout the province.

Ten Sign

The 10 churchmen with Paul-Emile Cardinal Leger, Catholic archbishop of Montreal presiding, signed a resolution which urged "all men and women of goodwill to unite with us, to pray for the moral and spiritual progress of our nation and to combat this evil by all legitimate means."

The unique ceremony at the Cercle Universitaire, Sherbrooke St. East, was also attended by seven other lay and religious officials.

Document Signed

The declaration was signed by:

Cardinal Leger; Rt. Rev. John Dixon, Anglican Bishop of Montreal; Rabbi S. Herschorn, chief rabbi, Jewish Community Council (Hebrew Orthodox); Rev. Karl Raudsepp, president, Lutheran Ministerial Association; Rev. Kenneth Bagnall, president, Council of Baptist Churches; Rev. G. Arthur Hockin, chairman, Montreal Presbytery of the United Church; Rabbi S. M. Zambrowsky, president, Board of Jewish Ministers; Very Rev. Nicholas Salamis, dean, Greek Orthodox Church; Very Rev. Oleg Boldireff, dean, Russian Orthodox Cathedral; Rev. DeCourcy H. Rayner, moderator, Montreal Presbytery, Presbyterian Church in Canada.

Others attending were:

Rev. A. M. Reid, vice-president, Montreal Council of Christian Social Order; Rev. M. F. CeCutcheon, past-president of the council; Robert H. Spencer, secretary of the council; J. J. Penverne, QC, vice-president of the council; Venerable R. Kenneth Naylor, past-president of the council; Rev. H. M. MacRury, president of council; and Canon Emmett Carter.

Individual Action

A spokesman for Cardinal Leger, who brought the group together, said each religious community will follow through on the resolution individually. No continuing organization was established.

Cardinal Leger, in a brief address prior to the signing of the historic document, noted that the manifesto had been submitted to the church leaders earlier.

"The hope of the world lies in the truth that good is stronger than evil," he declared. "As long as men of goodwill can come together to achieve a common purpose, in a union of spirit and energy, no goal is too high, no hope in vain."

He said the religious authorities' presence at the gathering is "a clear indication of your devotion to God who is our common father and your desire to serve our fellow-citizens of this city in the realm of the highest possible good."

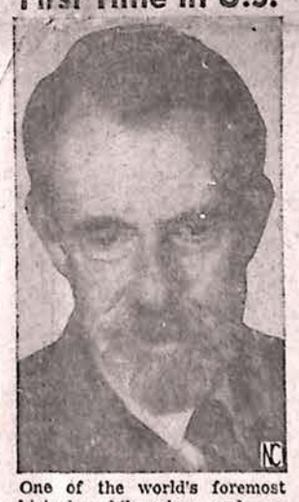
The common declaration of purpose, noting scientific advance, said: "The dignity of the human being must not be lost sight of "in the midst of this great and laudable progress."

"Indeed, technological success places greater and deeper responsibilities upon each generation to rise higher in the order of true human values," the manifesto said.

Not the least of man's successes, it went on, is his ability to establish communication.

"It is now possible to bring ideas, images, the spoken or written word to the whole public without discrimination. These media of communication which may, under proper use, be turned to the greatest advantage of public education, become a threat to the very moral structure of our nation and of our world if used for selfish gain or unscrupulous purposes."

First Time in U.S.



One of the world's foremost historian-philosophers and sociologists, Christopher Dawson, will visit the U. S. for the first time, from his home in England, to lecture at Spokane's Gonzaga University. He will conduct a course of 12 lectures and 12 seminar discussions on "The Christian Idea of History," from June 16 to July 25. Father John P. Leary, S.J., dean of Gonzaga's summer session, says the Jesuit institution feels students will welcome a chance to hear a most profound and challenging scholar. (NC Photos)

Pope Hails Missioner On Credit Union Work

Kingston, Jamaica — (NC) — A Jesuit missionary here has been congratulated by His Holiness Pope Pius XII for his work in promoting the credit union movement in the West Indies.

He is Father John Peter Sullivan, S. J., director of the cooperative department of St. George's College and managing director of the Jamaica Credit Union League. Father Sullivan is a native of Boston, Mass.

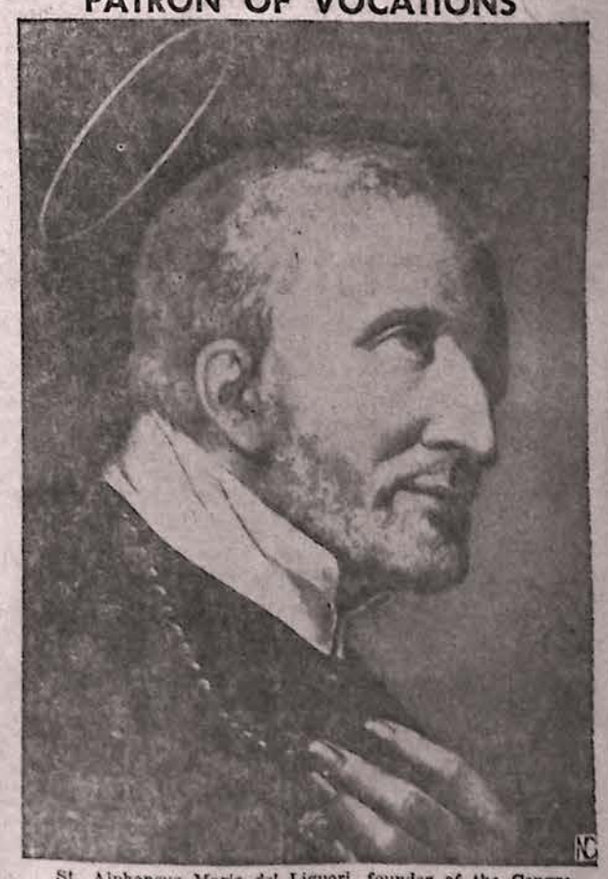
The Pope's congratulations for the "praiseworthy work" being accomplished by the credit union movement were contained in a letter from Msgr. Angelo Dell'Acqua, Vatican Substitute Secretary of State.

The letter read in part: "Always solicitous for the material as well as the spiritual welfare of his children, without distinction of religion, race or color, the Holy Father could not fail to derive comfort from the knowledge of the meritorious achievements, both economic and social, of the credit union movement."

The letter said the Pope bestows his apostolic benediction on Father Sullivan and his coworkers.

ing a classified advertisement in her diocesan news- has led to return of a Rosary lost 38 years ago by Mary Schantzen, of Warren, Minn. She is pictured her son-in-law, Mr. William Hennebry, looking at the . The finder advertised finding of the Rosary, in the Northern Diocese newspaper, official organ of the ston, Minn., diocese. Mrs. Schantzen is getting her y polished up again "by saying it every day." (NC Photos)

PATRON OF VOCATIONS



St. Alphonsus Maria de' Liguori, founder of the Congregation of the Most Holy Redeemer, known as the Redemptorist Fathers, is patron saint of Vocations. While his Feast Day is observed on August 2nd, he is object of particular devotion during March, which is Vocation Month. Born near Naples in 1696, he was Bishop of Sant' Agata Dei Goti, and a Doctor of the Church. (NC Photos)

ology For Everyman

o 'Phantom' Ads Have Immoral Slant?

(By Arrangement with the Pilot)

ubliminal perception company unveiled some of its tech- to the press. The operation company features "hidden sements."

s to be thought of the new of advertising through d perception? To what ex- by this technique be used ses of propaganda? What on on its use would be de- on moral grounds?

sponse to these queries the commentary was prepar- ially for THE PILOT:

questions proposed touch blems of perception, moti- d suggestion that have died seriously and in great by modern psychology. It is own that many impressions s through the avenues of are not reacted to with cious awareness, while re- nevertheless active forces subsequent experience of who receive them. Psychologs described and analyzed nscious impressions and ggested may explanations ays in which they operate. called the subconscious self ubliminal mind has been dis- from that area of man's which is discoverable and immediate reflection. ood compares consciousness ness, thus emphasizing the fact that a large part of what goes on within consciousness lies beneath the surface which delimits conscious awareness. Whatever exceptions may be taken to the conclusions offered by these schools of psychology, there can be no doubt as to the validity of their starting point.

MOTIVE STUDY

The study of motivation, as carried on by modern psychology, is concerned with the forces which determine a person's activity within the limits of his inner experience. It is likewise well known that, while many of the motives which impel men to act are consciously reflected upon and reasonable evaluated, many other motives exereise their influence below the level of direct awareness. Such motiavtion leads to activity which either does not correspond with considered purposes, or is engaged in inpulsively, without the critical deliberation and reasoned consent which are characteristic of man as distinguished from lower animals which lack the power of intelligence and reason.

It is not surprising that the researches of modern psychology should have opened up possibilities of organized and systematized motivation of human activity through the medium of subliminal perception. The new technique received considerable publicity a short time ago when an advertising agency announced the perfecting of a 'subliminal projector', which, at intervals of five seconds, would flash on a moving picture screen during the regular performance an exhortatory message to buy and consume certain brands of soft drink and confectionary which could be procured in the lobby during intermission. At each flash the message was visible for only about 1/3000th of a second, too short an interval to enable it to be directly perceived or to interfere with the sequence of the picture that was being viewed. Yet according to the report there was a significant increase in the sales of the articles that were thus advertised. It was concluded that the movie audience was influenced below the level of conscious awareness, to buy large quantities of soft drinks and candy that they would otherwise have had no desire to consume.

BELIEVE EFFECTIVE

There is every reason to believe that the subliminal projector was effective in the direction of the claims of its proponents. This being so, certain moral problems inevitably suggest themselves May the technique be used on an unsuspecting audience? Might it be used in other areas of human life to influence men's reactions in the direction of policies formulated as desirable by the group which would employ it?

The fundamental moral problem seems to be whether or not it is allowable to convey to men's minds impressions which are destined to influence their activity, but to which they will be unable to react with conscious awareness and consent. A secondary problem, related to the first, is the extent to which an individual, even by voluntary consent, may allow himself to be subjected to influences to which he cannot react with ordinary conscious evaluation.

HYPNOSIS

These questions are not easy to answer because they have application to such wide segments of human activity, and because almost every form of human exhortation addresses itself to some extent to motives which operate below the level of direct consciousness. Nevertheless, it would seem that a suggestion of how the problem should be approached on moral grounds is afforded in what theologians have said on a related problem: that of hypnosis. In hypnosis there is a similar invasion of the domain of conscious awareness and motivation. The person hypnotized accepts uncritically the suggestions of the hypnotist. To a great extent he is persuaded to say and do things that he might successfully inhibit were he free of external influence.

It would thus seem that the principles which govern the use of hypnotism might afford a basis on which a constructive moral evaluation of the subliminal projector and similar devices might be attempted. Theologians are agreed, first of all, that no one should be hypnotized against his will. The reason is that human beings are essentially autonomous. They are not robots, to be manipulated at the will of fellow men who are in a position to gain power over them. Each man must be allowed to remain free to direct his own life and to accept voluntarily the restrictions on his activity which his created condition and his relations with his fellow men make necessary. Men must sometimes be coerced in their external activity for the good order of society; but the state must never attempt to deprive any man of voluntary control of his thoughts and desires

RESISTANCE

If hypnosis cannot be made use of against the will of its subject, it would seem that, with even greater reason, it would be moral-

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Religion And Stamps

(This column on Religion in Stamps is prepared specifically for for the Canadian Catholic Conference Information Service by Rev. A. A. MacKinnon, O.M.I., of St. Patrick's College, Ottawa. Similar columns will appear from time to time.)

Spain recently released a set of three postage stamps dedipteing Mary. The issue commemorates the apparitions of the Saviour to this holy nun in the chapel of her convent in Paray-le-Monial, France. The principal apparition occurred in June, 1675, and resulted in the world-wide devotion to the Sacred Heart of Jesus as we know it today, as well as the First Friday Devotions.

This latest issue of "religious stamps" emphasizes an already tremendous interest in religious themes in the designs of postage issues among philatelists the world over, but more especially in Canada and the United States. There is an American founded, international society of such collectors, known as COROS-Collectors of Religion on Stamps. (A later article in this series will deal exclusivey with this group.)

TOPICAL COLLECTING

The present popularity of stamps with specifically religious designs stems directly from a comparitively recent trend in philately; namely, topical or thematic collecting, the latter term being the one more widely used in Europe. A goodly portion of North America's almost twenty-million collectors now specialize in the issues of one or two countries, or in a particular topical. These latter try to obtain at least one copy of every stamp issued showing a particular object in its design: it may be a bird, animal or plant; a church, bridge or automobile; a flag, map or musical instrument. One U. S. A. geronologist collects only stamps depicting the very aged; many topicalists make "Famous Paintings" or "Great Composers" their specialty.

COROS TOPICS

Within his own field the COROS collector has a very wide variety of topics from which to choose. Catholic "Corosians" (the Society accepts members of all religious faiths) may select Our Lord, the stamps on which Mary is shown as an almost invisible detail, such Mass, Saints, the Bible, Churches, and so on. They will find a large number of very interesting sets commemorating Eucharistic Congresses in Hungary, Spain, the Philippines, Argentina, Brazil and Colombia, to name only those that come to mind at once; they may specialize in issues depicting various Popes; or they may prefer "Saints on Stamps." There are several dozens of stamps depict-St. Francis Xavier, and many which show St. Ignatius Loyola—the loyal Jesuit alumnus could select this topical, then branch out to those which show other Franciscans as well. The collector of "Priests on Stamps" has a very wide field to cultivate, and anyone who prefers "Sisters" or "Brothers" will find quite enough to make the search worthwhile. However, there is no doubt that the most popular religious topical so far is the Blessed Virgin.

MADONNA STAMPS

The "Madonna on Stamps" collector has a very large selection of items to obtain: pre-Communist Hungary, for example, issued at least forty different Madonna stamps, the majority of them depicting her as Patroness of that now unhappy nation. There are approximately three hundred different stamps depicting the Blessed Virgin, issued by about forty-two different countries or colonies. This number does not include as a statue on a stamp showing the interior of a church.

VATICAN CITY ISSUES

Collectors of religious stamps will have to obtain almost all the issues of Vatican City. Among these he will find at least ten which depict Our Lord, and as many showing the Blessed Virgin; moreover, he will find that the Vatican has issued a veritable "Litany of the Saints" since 1953 alone. Fourteen of the best known saints of the Church have appeared on Vatican stamps since that date; some of these had already been shown on earlier issues, as had about six others. Because of the keen current interest in COROS collecting, and because Vatican stamps are truly beautiful in design and printing, these are now enjoying a truly remarkable popularity, by no means limited to Catholic collecors.

COMMUNISM AND COROS

We expect to find that Vatican City, and such countries as Eire, Portugal, Spain and the South American nations, will have issued stamps with religious designs; but it comes as a definite surprise to find a Madonna stamp from Turkey, and a Japanese stamp showing a Catholic church. It is even more astonishing to find stamps from Communist East Germany depicting Our Lady (two) and Our Blessed Saviour (one), and a Madonna issue from Poland last year. However it has been noted before that the Communists are not always logical when there is a conflict between revenue and ideology, and the North American and Western European philatelic market is too tempting to resist. East Germany's Madonna stamps reproduce masterpieces of painting: Raphael's beloved "Sistine Madonna", and "The Holy Family" by Andrea Mantegna; the stamp showing Our Lord is one of the same series; it depicts Titian's "The Tribute Money" which illustrates the "Render unto Caesar . . . " incident of Matthew: 22, 15-22. Poland's Madonna was one stamp of a set of three issued to mark UNESCO's Museum Week in 1956; it shows a likeness of Mary by the wood carver and sculptor, Viet Stoss. Since these were issued in 1956 and 1957, it appears likely that we will see more COROS items from East Germany during 1958.

Are the Foreign Missions remembered in your WILL?
Our Legal Title:
SCARBORO FOREIGN MISSION SOCIETY
2685 Kingston Road, Toronto 13, Ontario.
The blessings you enjoyed in this life will be extended to others if YOUR WILL remembers the Foreign Missions.

STRANGE BUT TRUE

Little-Known Facts for Catholics

By M. J. MURRAY

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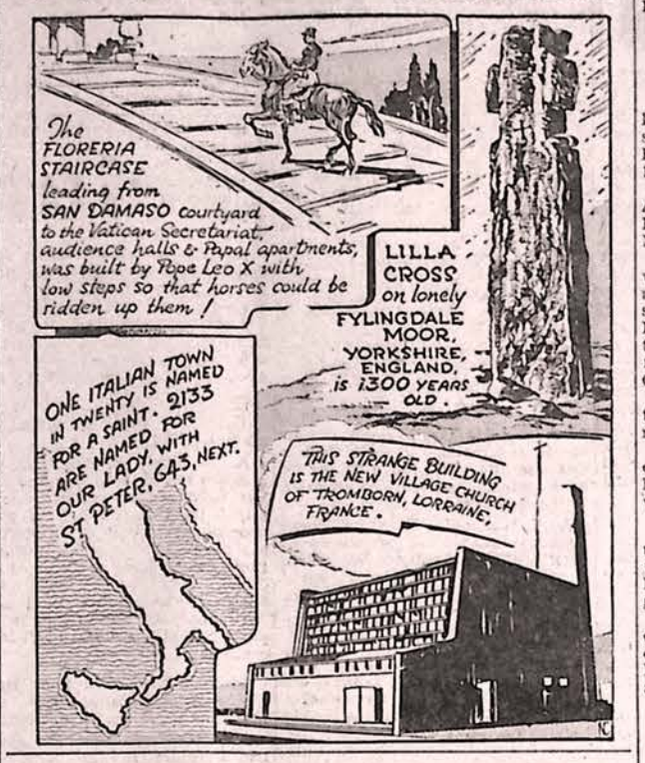

OBITUARIES

JOHN ALEX MACDONALD

The death occurred in Halifax on January 20th of John Alex MacDonald well known resident of Port Hood. Mr. MacDonald was born in West Mabou May 22nd, 1877 he resided on the old home in West Mabou until 1920 when he moved to Port Hood, the past three years he lived with his son Ronald in Halifax.

Mr. MacDonald a well known violin player will be long remembered for his music at Scottish gatherings in Cape Breton and throughout Nova Scotia.

Besides his wife the former Margaret MacLellan of Margaree he is survived by three sons, John of Thorburn, Ronald, Halifax Jerome Rockingham, and one daughter Esther, (Mrs. J. H. MacQuarrie) Inverness and twenty grandchildren.

His funeral was held from the home of his nephew Constantine J. MacDonald, Little Judique Ponds to St. Peter's Church Port Hood, where Requiem High Mass was celebrated by Rev. A. MacAdam P. P. Interment was in St. Peter's Cemetery where the service was conducted by Rev. A. MacAdam P. P. and Rt. Rev. Donald MacPherson.

The pallbearers were Angus MacDonald, Colin MacDonald Dan Lawrence MacDonald, Archie S. MacDonald, Donald Martin MacMillan, Donald Alex MacDonell.

May His Soul Rest in Peace

DONALD JOHN CURRIE

Donald John Currie, consoled by the last Rites of the Church passed peacefully away at Saint Rita Hospital Sydney, N. S. on January 28th 1958.

Born in the Parish of Grand Mira Sixty-six years ago, he was the son of the late Michael D. Currie and Mary Anne MacDonald of Grand Mira.

During the earlier part of his life he was engaged in farming at Blackett's Lake in the Sydney Fork's district. Shortly before the outbreak of the second World War he gave up farming and was employed at the Naval Base at Point Edward, from where he was later transferred to the Steel Plant at Sydney; where he worked in the rod and bar department for a number of years.

He was a member of the Sacred Heart Parish. He was a devoted Catholic: a man of great faith in God; firm character and possessing many kindly and charitable qualities of mind and heart.

The many Mass offerings received and the host of friends and acquaintenances who came to pay a last tribute to him testified to the esteem in which he was held by those who knew him.

He is survived by five brothers: Francis in British Columbia, Jimmie in California, Anthony in Sydney, John S., and Roderick at Grand Mira. Two Sisters: Christina at Grand Mira, Mrs. Winlliam Graham, Sydney; also by four nephews: James; Michael, Billie and Harold Graham; one niece Mrs. Frank Burns all of Sydney N. S.

The funeral took place from T. W., Curry's Funeral parlours on January 31st to Saint Margaret's Church at Grand Mira where Father Joseph Campbell celebrated the funeral Mass at ten o'clock. Prayers at the grave-side were said by Father Campbell. Burial was in the Parish Cemetery.

The pall-bearers were: William Graham; James Graham, Michael Graham, George Graham, David Kaddin and James Gillis.

May his soul Rest in Peace.

ANGUS MACLEAN

Mr. Angus MacLean who had lived in Timmins Ont., for the past seventeen years died in St. Mary's Hospital in Timmins on Jan. 24, 1958 after a short illness.

He was the son of the late Mr. Allan MacLean and the former Katherine Davidson of Antigonish, N. S.

Mr. MacLean is survived by his wife and daughter Anne-Marie; his mother Mrs. Allan MacLean his sisters Anne of Summerside, P. E. I., and Katherine of Ohio; his brothers John of New Glasgow, Danney of Newton, Alex and Fergie of Ohio, N. S.

Mr. MacLean was a member of the Knights of Columbus in Timmins, Ont.

He was waked at Guenettes Funeral Home in Timmins and at the home of his sister Mrs. Hugh Stewart, in Ohio, N. S.

Rev. Father Graham served Requiem High Mass at St. Joseph's Church in Antigonish and Rev. Father Lynch officiated at the graveside in St. Ninian's Cemetery.

The pallbearers were Mr. Duncan McPherson, Mr. John A., Chisholm, Mr. Gerald MacLean, Mr. Allan McLean, Mr. James Robertson and Mr. Donald Mac Donald.

MRS DENIS LEE

Halifax — Mrs. Denis Lee, the former Betty Wallace, died January 23 in the Victoria General Hospital, shortly after the birth of her fourth daughter. The baby died early Friday morning.

Mrs. Lee was born in Halifax daughter of Mrs. Wallace and the late T. J. Wallace, and was a graduate of the Convent of the Sacred Heart and Mount St. Vincent College.

Prior to her marriage to Lieutenant Commander Denis Lee, R. C. N., she worked for three years in the news room of The Halifax Mail.

During her school life and her years as a reporter, she was active in the social and sports life of the city and was a skilful swimmer and skater.

She was extremely popular with all her associates, to whom her friendliness and unfailing good humor endeared her. News of her death will be learned with deep regret by her numerous friends.

Following her marriage Mrs. Lee resided for a time on the West Coast and in Ottawa, returning to Halifax several years ago.

Surviving, beside her husband and mother, are three children, Deborah, Alison and Cnythia; Six brothers, Daniel and Roland, Halifax; Bruce and Louis Dartmouth; Jack Ottawa, and Neil New Glasgow; and six sisters, Margaret, Mrs. R. A. Jarvis, Toronto; Nora, Mrs. George Murray Pictou; Mona, Mrs. Frank Bennett, Halifax; Eleanor, Mrs. Dennis Culver, Vancouver, and Joan and Ruth, Halifax.

The remains rested at her mother's home, 11 Bellevue Avenue, before the funeral was held Saturday in time for 9 a.m. Mass in Canadian Martyrs Church. Interment was in Mount Olivet Cemetery.

GERARD W. TRACEY

Ill for the past two months, Gerard W. Tracey, 390 Main Street, Production foreman at the Atlantic Sugar refineries Ltd., died at St. Joseph's Hospital. He was 61 years og age.

Born in Saint John, he was a resident of the North End of the city for the greater part of his life For a period of 20 years, Mr. Tracey has resided at Iona, Cape Breton.

He was a past president of Local No. 443, Sugar and Confectionary Workers Union, affiliated with the Confectionary Workers International Union of America. He was also a member of the Foreman's Club at the Atlantic Sugar Refineries.

Mr. Tracey was an active parishoner of St. Peter's Parish and held membership in St. Peter's Holy Name Society, the Altar Society and the Society of the Propagation of the Faith.

Surviving are his wife, the former Miss Sadie M. McNeil, formerly of Iona; one son, Daniel J. Tracey, Rothesay; two daughters, Mrs. James R. Buckley, Rothesay; Mrs. D. M. Saunders, Quispamsis; two brothers, John A. Tracey and Thomas L. Tracey, Saint John; Two sisters, Rev. Sister Mary Beatrice of the Sisters of Charity, St. Vincent's Convent, and Miss Annie G. Tracey, Saint John; 11 grandchildren, several nieces and nephews.

The body rested at O' Neill's Funeral Home, 669 Main Street, from where the funeral was held on Wednesday morning at 8.45 o'clock to St. Peter's Church for solemn high mass of requiem at 9. Interment was in S Cemetery.

DONALD M. MACD

Donald M. MacDona Bay Path Terr., Springfie was born in 1882 at Picto ing and passed away at h Dec. 28, 1957. He was emp the Canadian National Rai 1897 and retired as a cond 1945. He leaves his wife Ann Innis MacDonald, A siste Thomas Chisholm, Westvil two daughters, Mrs. Marie Y Mrs. John Spear all of Spr and three grandchildren.

The funeral was held State St. Parols of T. P Co. Monday morning De with a Requiem High m Lady of the Sacred Hear Rt. Rev. Msgr. George M. was celebrant. Bearers wer Donald Fay, Mr. Clayton P Mr. Joseph Zaremba and Mr old Matroni. Father Leo read the committal prayers grave in St. Michael's Cem

He was a member of the K of Columbus and the Broth of Railway Trainmen.

MRS. CATHERINE MacKI

At St. Martha's Hospital A ish N. S., on Dec. 15, 1957 passed to her eternal rewar Catherine MacKenzie, in he year. Widow of the late Dun MacKenzie Doctor's Brook. S be greatly missed. Leaving to their loss, one son Colin in E ton Alberta, two da Mary, Mrs. Michael Perro o Newton Mass, Lillian, Mrs. Laundry of Needham, Height Also two brothers, Valentine olm of Antigonish and Chisholm of New Glasgow, grandchildren.

The many Mass cards an of sympathy testify to the in which she was held. Her were laid to rest at St. Ma Cemetery at Arisaig, beside h band, son and daughter.

Rev. Father MacKenzie Priest celebrated Mass an officiated at the grave.

Weelky Memento

Of your charity, remember in your prayers the follow deceased priests who labored in the Diocese of Antigo and whose anniversaries occur during the following we

March 10 — Rev. Jean — Baptiste Maranda, 1850
Rev. Hubert Deslauriers, 1870
March 14 — Msgr. Ronald Beaton, 1948
March 15 — Rev. Francis Broussard, 1930
Rev. John J. Bryden, 1948

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2 tsps. Magic Baking Powder
¼ tsp. baking soda
2 tsps. Instant Chase & Sanborn Coffee
½ tsp. salt

Cream
¾ c. shortening
Gradually blend in
1 c. lightly-packed brown sugar
½ c. granulated sugar
Add, part at a time,
2 well-beaten eggs
beating well after each addition.

Combine
¾ c. milk
½ tsp. vanilla

Add dry ingredients to creamed mixture alternately with milk, combining after each addition. Turn into 2 greased 8-inch round cake pans, lined in bottom with greased waxed paper. Bake in moderately hot oven, 375°, 25 to 30 minutes. Put layers of cold cake together with thick raspberry jam between and cover with a coffee-flavored frosting.

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