

SIR BERTRAM WINDLE, CONVERT-SCIENTIST, SUCCUMBS IN CANADA

Toronto, Feb. 15.—Sir Bertram Windle, professor of anthropology at the University of Toronto, died at his home here yesterday.

Sir Bertram Coghill Alan Windle was born at Mayfield-Vicarage, Staffs England, in 1858. He was the son of the Rev. S. A. Windle. He became a Catholic in 1883.

Sir Bertram was educated at Kingston and Repton, and studied medicine at Dublin University. He was dean of the medical faculty of Birmingham University, where he held the Chair of Anatomy and Anthropology. He was president of Queen's (now University) College, Cork, from 1904 to 1913. He spoke with authority on comparative anatomy and certain branches of archeology in such standard works as his Manual of Surface Anatomy, Proportions of the Human Body, Prehistoric Age, and Church and Science (1917) was Roman in Britain. His book The Victoria Institute as the best book published within three years in support of revealed religion. In 1920, he published Vitalism and Scholasticism.

During his stay in the Midlands, Sir Bertram served on the old Birmingham School Board and as a member of the Consultative Committee to the Board of Education.

Sir Bertram was made a Commissioner under the Irish Universities Act in 1908. He received the honorary degree of Doctor of Philosophy by decree of Pope Pius XI, after having been created a Knight of St. Gregory by Pope Pius X, in 1909. Birmingham University and Boston College, are among the institutions of higher learning that conferred honorary degrees upon the distinguished Catholic scientist. He was made a member of the Irish Convention in 1917. He wrote several special articles for the Editorial Sheet of the N. C. W. C. News Service.

In 1923, he was elected president of the Catholic Truth Society of Canada.

The funeral was held Saturday with the Most Rev. Neil McNeill, Archbishop of Toronto, celebrating solemn requiem high mass.

Free State Tax On Income Of Priests Arouses Criticism

Dublin, Feb. 11.—At the annual meeting of the Cumann na nGaedael (Government) Party, held in Cavan, a resolution was passed calling on the Government to exempt Catholic curates and other priests with small incomes from the income tax. Mr. J. Cullen, a member of the party, said that the British Government had never sought to impose an income tax on Irish priests. He declared it was disgraceful for an Irish Government to collect such a tax.

Another member of the Party, Mr. McGalkin, said that the Free State Government has also enforced the collection of an income tax against a convent, which had never been done by the British even in the worst days of their misrule in Ireland.

Father M. Brophy, C. C., Killeigh, Kings County, points out that priests live on voluntary offerings, which are in a completely different category from the money payments made to tradesmen. Father Brophy explains that if a person refuses to pay a tradesman or a member of a secular profession, he can be forced to pay in the Courts of Justice, or the tradesman or other person can refuse to do business with him. A priest, on the other hand, as Father Brophy points out, is bound under pain of suspension, and even at the risk of his life, to minister to anybody when called upon to do so, irrespective of whether they make offerings to him or not.

Father Brophy takes the reasonable view that a priest who is possessed of private means or of an income from any form of personal property, should raise no objection to paying an income tax the same as anybody else.

The Resolution of the Cavan Branch of the Cumann na nGaedael is provoking considerable public interest and discussion.

Catholic Postpone Industry Conference

Wheeling, W. Va., Feb. 15.—The regional meeting of the Catholic Conference on Industrial Problems which was to have been held here February 25 and 26 has been postponed until March 13 and 14, because on the earlier dates the meeting would have conflicted with other events taking place here. It was announced today.

The meeting in this city will be the first regional meeting to be held in 1929 by the Conference, and the list of speakers includes such prominent persons as the Rt. Rev. John J. Swint, Bishop of Wheeling; the Rev. Dr. John A. Ryan, Professor of Moral Theology at the Catholic University of America and Director of the Department of Social Action, N. C. W. C.; Dr. J. E. Haggerty of Ohio State University, chairman of the Catholic Conference on Industrial Problems; Charles E. Martin of Northampton, W. Va.; John J. Conlin of this city; J. Duffy of Columbus, Ohio; and Rev. J. J. Curran of Wilkes-Barre, Pa. and August King of Hazleton, Pa.

Claim Uncanny Power Absorbed From Trees

In Liberia and Sierra Leone, in northern Africa, there is a small element of the residents who devote themselves to a rather uncanny life in the forest and so devotedly that they become part of the forest, entering into its moods as much as the very trees themselves. In fact, they claim to consort with the trees. By watching them and studying them and by constant association with one particular tree, they claim that there is an interchange of thought and sympathy through which these persons are enabled to ascertain information often of a very advanced nature. A few years ago it is recorded that one of these persons visited an American representing some industrial interests and told him of the site of a great tract of land in the vicinity and gave him the name of the man who would come to take charge. Just out of curiosity a note was made of the name and the memorandum was properly witnessed, and four months later the prediction turned out to be absolutely correct in every particular. The forecast here is handed down to relatives.

Cloth Once "Printed" by Laborious Process

Cloth was printed before the book-printing press was invented. It was a laborious process. The design for calico cloth was outlined on the surface of a wooden block, the outlines were bounded by pieces of brass or copper, and the surface filled in with felt to hold the color, and sometimes designs of as many as three or four colors were printed by this method. When the block was completed it was dipped in a color box, and the pattern was then impressed upon the fabric by stamping by hand, and for each color to be printed the cloth had to be stamped by a separate operation. It would take a man and one or two helpers a whole year to print as many yards of cloth as can be printed on a modern printing machine in probably a day or a little more.

Paper Old and New

Modern paper receives its share of criticism, perhaps not unjustly. It is asserted that present-day paper is perishable and that books printed upon it will not last, and comparisons unfavorable to the paper of today are drawn between the old-fashioned article and the new.

Much that has been said on this subject is undoubtedly true, but the inference must not be drawn that old paper was lasting. The investigations go to show that the paper of past days was often very poor stuff. The history of paper making in Europe from the time of its introduction into Spain by the Moors in the Eleventh century shows that from its earliest use paper was deemed fit only for passing documents and that when it was first used in bound books it was thought necessary to bind alternate leaves of parchment and paper, as paper was deemed too brittle to stand the strain.

"Street of All Nations"

One of the most interesting streets in Great Britain is Bute street, Cardiff, Wales. In walking from one end to the other one may meet as many as 25 different nationalities, including Burmese, Swedes and Germans. One who visits Bute street will also find that it has more than 80 cafes and in one section ten of them are adjoining. The nationality of the proprietors is illustrated by signs on the windows, such as "Oslo Cafe," "Canadian Cafe," or "Cafe Paris." During the day these places are usually closed, but at night they are in full swing, the clients being the sailors that have just been paid off at the docks.

Struck Whales "Drown"

As a general thing the whale when struck by the whaler's harpoon dives below the surface and soon reappears for air to be greeted with another harpoon or two which puts him out of business. Occasionally they do not reappear and the explanation made is that they are drowned. Having received their death blow they reach the bottom, but have not the strength to return and their lungs filling with water makes it all the more difficult, as they are deprived of the buoyancy that this quantity of air would impart to their bodies.

Pity the Poor Dog

Gramophone needles and other painful things are often found in dogs' paws, according to a notice issued by the British National Canine Defense League. A dog had been limping for some weeks without any visible cause. A searching examination revealed the presence in his paw of a wild oat completely hidden under the skin. On removal the oat was found to have germinated in the dog's paw, showing a distinctly healthy green shoot.

Brilliant Idea

An elderly woman was taken to see a basket ball match in which her son was playing. After watching for a few moments she inquired:

"What is the object of this game?"

"Why," said the guide, "the object is to put the ball in that net."

"Well," said the woman, with one of those rare flashes of genius, "it would be much simpler if they would get out of each other's way."

Hours of Masses in Churches of Diocese

St. Patrick's Cathedral, Platt and Frank; the Rev. Charles F. Shay; Sunday masses, 6, 7:30, 8:30, 9:30 and high mass at 11. Holy days, 5:30, 6:15, 7, 7:45, 8:30 and 9:30. Baptism, 2:30 p. m. Vespers and Benediction, Sunday, 3:30 p. m. Sunday-school, Cathedral children, 2 p. m., and public school children, 2 p. m., in Lady Chapel.

St. Boniface, Gregory St., the Rev. John Boppel; 6, 7:30, 8, 10:30.

Blessed Sacrament, Oxford Street; the Rev. Thomas F. Connors; 6, 7, 8, 9, 10 and 11 o'clock.

Holy Family, Jay and Ames St.; the Rev. Joseph H. Gelfell; 6, 7:30, 8:30, 9:30, 10:30. Holy days, 5:30, 6:30, 7:30, 8:30; 9:30 solemn high mass.

Holy Redeemer, Hudson and Clifford; the Rev. F. William Stauder; 6; 8:15, 9:30, 10:45 o'clock.

St. Monica's Church, Genesee and Monica street; the Rev. John Brophy; 6:30, 7:30, 8:30, 9:30, 10:15 and 11. Holy days, 5:30; 6:45, 8, 9 and 10 o'clock.

Immaculate Conception Church, Plymouth avenue; the Rev. Joseph Cameron; 7, 8, 9, 10 and 11 o'clock.

St. Mary's Church, South street, near Coffey; the Rev. James B. Keenan; 6, 7, 8:30, 9:30, and high mass at 11 o'clock.

St. Joseph's, Franklin street; the Rev. John E. Lieberth; 5:30, 6:30, 7:30, 9, and 10:30. Sunday evenings, 7:30, 9, and 10:30.

St. Peter and Paul's, Main street West; the Rev. J. Emil Gelfell; 6, 7, 8:15, 9:30, 10:45. Holy days, 6, 7, 8:15, 9:30 o'clock.

St. Andrew's, Portland; avenue; the Rev. George W. Eckl; 6, 7, 8:15, 9:30, 10:45. Holy days, 5:30, 6:30, 7:30, 9, Evenings, 7:45 o'clock.

Holy Rosary Church, Lexington avenue; the Rev. Arthur A. Hughes; 6:30, 8, 9, 10, and 11 o'clock.

Sacred Heart Church, Flower City Park; the Rev. George V. Burns; 6, 7, 8, 9, 10 and 11 o'clock.

St. Michael's Church, Clinton avenue north; the Rev. Mathias J. Hargather; 6:30, 7:30, 9:15, 10:30. Holy days, 6, 7, 8:30, 9:30 o'clock.

St. Thomas' Step 20, St. Paul Boulevard; the Rev. John F. Muehle; 7:30, 8, and 10:30.

Corpus Christi Church, Main street East; the Rt. Rev. Mgr. J. P. O'Hern, V. G.; 6, 7, 8, 9, 10 and 11.

St. Ambrose's, Clifford and Culver road; the Rev. Walter B. McCarthy; 7:30, 8:30, 9:30 and 10:30 o'clock.

Our Lady of Victory, 10 Pleasant street; the Rev. C. A. Van der Meulen; 7:30, 8:30, 9:15 and 11. Holy days, 7 and 9 o'clock.

Propagation Of The Faith Society

Rev. Leo C. Mooney, Diocesan Director
1035 Lincoln-Alliance Bank Building, 183 Main St., East
Phone—Stone 4212. Rochester, N. Y.

You Can Name A Mission Chapel

To save the souls of the Eskimo is a hopeless task unless we give them chapels. We must build chapels even if we can not give them resident priests. If there is no chapel in a village, when the priest gets to that village on his missionary tours, he must go and lodge with some of these poor Eskimos or Indians, live in their houses as long as he stays in the village, sleep on their floor at night, be pestered by importunate visitors. The visitors are either residents of that same village or arrivals from some neighboring village, who choose that particular house for their hotel. By Alaskan etiquette, no one will ever refuse to open wide the door of hospitality to any caller, no matter who he may be. The Father has no privacy, and those who want to speak to him have none either. Every word must be spoken in public, or not be spoken at all. A chapel is needed in every village. Just before the freeze-up, I dispatched a boat with the final load of lumber to complete the chapel at Chukartulik. There is another village 130 miles down the Yukon from Holy Cross, called Takohak where the natives are clamoring for a chapel, and there I shall build my next one. I want to build a little chapel at Marshall, over 100 miles from here on the Yukon. Then, too, I want to build on the Kuskokwim at a place called Kaitahak and at Ohagamate and later at Napamute. Five chapels are waiting to be claimed and named by some kind friends of Alaskan missions. Will one of them be yours?

Episcopal Society Resumes Its Fight On Prohibition Act

(By N. C. W. C. News Service)
New York, Feb. 18.—Declaring that the sole accomplishment of prohibition has been to substitute the "speakeasy" for the saloon and poison for alcohol, the Temperance Society of the Episcopal Church last night reopened its campaign for modification of the prohibition law. The society announced that 1,500 Episcopal clergymen have offered to cooperate in a move for practical temperance and declares it represents the majority opinion of the church.

Giving its analysis of the situation the society's statement adds: "That the Volstead act is not an honest or a scientific attempt to define an intoxicant.

"That prohibition laws cannot be enforced in States where a majority, or even a large, influential minority oppose them, without resorting to methods of the most extreme oppression and cruelty.

"That there can be no justification for the complacent violation of the law by millions of people who are too indifferent to make any attempt to change it.

"That there are but two honorable courses open to us: Either modify the law or squarely face the sacrifices of its enforcement."

Deaths

Millen—Mrs. Anna Rossney Millen, died Feb. 18, at No. 337 Sawyer Street. Funeral Feb. 29 from St. Monica's Church. Interment in Holy Sepulchre Cemetery.

Hackett—Hugh E. Hackett, died Feb. 18. Funeral Feb. 20 from No. 171 Columbia Avenue, and from Immaculate Conception Church. Interment in Holy Sepulchre Cemetery.

Wicks—Mabel Hans Wicks, died Feb. 17. Funeral Feb. 19 from No. 7 Spencer Road, and from St. Ambrose Church. Interment in Holy Sepulchre Cemetery.

Beattie—Miss Caroline B. Beattie, died Feb. 16, aged 48 years. Funeral Feb. 20 from No. 25 Strohm Street, and from Holy Cross Church. Interment in Holy Sepulchre Cemetery.

Farrell—Mary B.—Farrell, died Feb. 17 at No. 37 1/2 Rowley Street. Funeral Feb. 20 from Blessed Sacrament Church. Interment in Holy Sepulchre Cemetery.

Hutteman—Anthony Hutteman, died Feb. 18, aged 37 years. Funeral Feb. 20, from Holy Trinity Church. Interment in Holy Trinity Cemetery.

Hughes—John Hughes, died Feb. 15, aged 79 years. Funeral Feb. 19 from No. 142 Barbary Terrace, and from St. Andrews Church. Interment in Holy, N. Y.

Martin—Thomas T. Martin, died Feb. 16. Funeral Feb. 19 from St. Joseph's Church, Batavia, N. Y. Interment in Holy Sepulchre Cemetery.

McLaughlin—Mrs. Margaret McLaughlin died Feb. 16. Funeral Feb. 19 from No. 121 Midvale Terrace and from Our Lady of Good Counsel Church. Interment in Holy Sepulchre Cemetery.

Braun—Josephine Braun, died aged 72 years. Funeral Feb. 19 from Feb. 16 at No. 88 Massett Street, Holy Family Church. Interment in Holy Sepulchre Cemetery.

Dalley—Thomas Dalley, died Feb. 17. Funeral Feb. 20 from St. Peter and Paul's Church. Interment in Holy Sepulchre Cemetery.

Harold—Eileen E. Schleyer Harold, died Feb. 16 at No. 67 Rugby Avenue, aged 72 years. Funeral Feb. 19 from St. Augustine's Church. Interment in Holy Sepulchre Cemetery.

Carroll—Thomas W. Carroll, died Feb. 16 at No. 34 Cole Street, aged 72 years. Funeral Feb. 19 from St. Bridget's Church. Interment in Holy Sepulchre Cemetery.

Cronin—Margaret Cronin, died Feb. 16, aged 22 years. Funeral Feb. 19 from No. 333 Reynolds Street and from Immaculate Conception Church. Interment in Holy Sepulchre Cemetery.

Galney—Mary Galney died Feb. 21. Funeral from St. Ann's Home, February 23.

Kasperowicz—Anthony Kasperowicz died at the residence, 73 Manchester street, Feb. 21, aged 50 years. Funeral from St. Stanislaus Church, Feb. 25.

Miller—John N. Miller died at the residence, 421 Gregory street, aged 73 years. Funeral from St. Boniface Church, Feb. 23.

Romano—Rida, wife of Cosmo Romano of 58 Saratoga avenue, died February 20. Funeral from St. Anthony's Church, February 23.

DEATHS OF THE WEEK

Funeral services were held from the respective churches on dates given. All burials made in Holy Sepulchre cemetery unless otherwise mentioned. May their souls rest in peace.

Brown—George M. Brown, died Feb. 19 at No. 1990 Clifford Avenue, aged 67 years. Funeral Feb. 22 from St. Ambrose's Church. Interment in Holy Sepulchre Cemetery.

Green—Michael Green, died Feb. 20, aged 74 years. Funeral Feb. 23, from No. 268 Flint Street and from St. Monica's Church. Interment in St. Fechan's Cemetery at Chili, N. Y.

Goergens—Henry B. Goergens, died Feb. 19. Funeral Feb. 23 from No. 1870 East Avenue, and from St. John the Evangelist's Church. Interment in Holy Sepulchre Cemetery.

Hayden—Helen Grace Hayden, died Feb. 20 at No. 86 Augustine Street. Funeral Feb. 23 from Sacred Heart Church. Interment in Holy Sepulchre Cemetery.

Mirguet—Charles E. Mirguet, died Feb. 20 at No. 80 Selye Terrace, aged 69 years. Funeral Feb. 23 from Our Lady of Victory Church.

Streb—Mrs. Mary Streb, died Feb. 19 at No. 46 Council Street. Funeral Feb. 22 from Holy Redeemer Church.

Trombley—William Trombley, died Feb. 20, aged 57 years. Funeral Feb. 23 from No. 25 Fernwood Avenue, and from Our Lady of Victory Church.

Ventura—Clement Della Ventura, died Feb. 19 at No. 464 State Street. Funeral Feb. 22 from St. Anthony's Church. Interment in Holy Sepulchre Cemetery.

Flynn—Mary Sullivan Flynn, died Feb. 18, at No. 417 Clay Avenue, aged 79 years. Funeral Feb. 21 from St. Michael's Church.

Forey—William Forey, died Feb. 18. Funeral Feb. 21 from No. 144 Stutson Street, Charlotte, and from Holy Cross Church. Interment in Holy Sepulchre Cemetery.

Roman—Louise Roman, died Feb. 19 at No. 1706 Clinton Avenue North. Funeral Feb. 22 from Our Lady of Victory Church.

King—Bridget M. King, died Feb. 18. Funeral Feb. 21 from No. 3977 Lake Avenue, and from Holy Cross Church. Interment in Holy Sepulchre Cemetery.

Murphy—Miss Mary Murphy, died Feb. 18, aged 74 years. Funeral Feb. 20 from the Church of the Assumption. Burial in St. Mary's Cemetery, Fairport.

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Catholic Basketball Tournament March 20-24

Thirteen of the thirty-two teams that will make up the entry list of the sixth annual National Catholic Interscholastic Basketball Tournament at Loyola University, Chicago, on March 20-24, will hold undisputed titles to the Catholic championship of the high schools of their respective states. All of these teams will be entered winners only after several days of strong competition in state meets. Entries for these state tournaments are exceeding those of previous years, while the application list for the National Catholic is soaring toward the two hundred mark.

A new state meet is to be affiliated with the National Catholic Tournament according to a letter received from Elmer Layden, director of athletics, at Duquesne University at Pittsburgh, Pa. Three dioceses will send two teams to compete on March 7-9 for the state title at Duquesne University Gym. This meet brings the total of tournaments affiliated with the national to twelve.

Change of K. of C. Meeting

The regular Council meeting scheduled for Monday, February 25, has been postponed until the following evening, Tuesday, February 26th.

The Council's Boy Scout Troup will give an exhibition of their work at this meeting.

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