

million citizens of this Province... Should they be subjected to the heavy expense and vexatious delays of legal proceedings in so important a matter? Not so is the relatively much smaller Protestant minority of Quebec treated by the Roman Catholic majority of that Province.

"As representative of the Protestant minority it is my duty to see that they get their share, and they do get their share. Grants this year to McGill, Laval and Montreal universities were one million dollars each. That is to say, the money was divided between the Roman Catholic and Protestant institutions on a basis of two to one.

And all the leading officials of the Protestant section of the Council of Public Instruction of Quebec have borne eloquent testimony to the just and generous treatment accorded to the minority in that Province.

Amongst your number, Honorable Gentlemen, I have several acquaintances, some friends and a few old school fellows. Have I figured you out all wrong? I am asking no favors. I am seeking only justice and fair dealing in matters educational for the children of my people.

With sentiments of sincere respect, I remain, Honorable Gentlemen, Yours faithfully, M. F. FALLON, Bishop of London.

KU KLUX KLAN OUTRAGES

Outrages ascribed to the Ku Klux Klan which have stirred many communities in Texas have been so flagrant in and around Beaumont that Mayor B. A. Steinhagan has announced that if another case of outlawry is reported he will call for the Texas Rangers to restore respect for the law.

Within the week, notices signed by the Klan have been posted on the doors of the Blessed Sacrament Catholic church for negroes, threatening to dynamite the building and tar and feather the pastor, the Rev. A. A. Laplante, and J. A. Pelt, a former justice of the peace has been whipped and otherwise maltreated.

The notice on the church doors was called to the attention of Mayor Steinhagan and Sheriff T. H. Garner in a formal letter of protest signed by representative citizens, who said:

"One of the letters signed by the Ku Klux Klan threatened to dynamite the church and school, which cost thousands of dollars, if the people continue to congregate there. The other notice threatened to whip, tar and feather the scholarly Rev. A. A. Laplante, pastor, if he did not leave in a week. We have every confidence in our county and city officers, and demand of them that they do not permit these outrages to be committed."

The assault on Pelt, who is sixty-three years old, has aroused anger throughout this section. He was sitting on the porch of his home with his wife when six men ascended the steps and told him he must accompany them at once. He resisted and was promptly knocked unconscious with the butt of a revolver, and his wife, who attempted to cling to him, was knocked down and bruised. Pelt was carried to a waiting car.

Late at night he was brought home by an unknown man. He had a deep gash in his head, his body was covered with welts from whips and he was in a high fever. He is still confined to his bed.

From Dallas come reports of the sensation caused by the flogging of F. H. Etheridge, a local lumberman. Judge C. A. Pippen in charging the Dallas grand jury instructed the members to find indictments against those responsible for "this outrage" and continued:

"It makes no difference whether it was five men, whether it was the Ku Klux Klan or some other organization, you must not falter in your plain duties," Judge Pippen declared.

"In the interest of society and the people of the community particularly I want this literal outrage to be thoroughly probed. The men

engaged in these floggings are engaged in an effort to tear down society, to destroy law, and bring the constitution into disrepute.

"I had rather be murdered than to know I munge of this kind are countenanced. Their actions are worse than murder, because they humiliate for life men who possibly do not fear death but do fear lasting humiliation.

"There will be no stop to these outrages unless the juries and the courts stop them. They are bringing this country to anarchy. Every man has his enemies. What if your enemies were to enter into a 'frame-up' against you? It is entirely possible."

Oklahoma City, March 27.—The Knights of the Visible Empire, an organization formed to fight the "Invisible Empire" of the Ku Klux Klan, was granted a charter here this week by acting Secretary of State, T. J. Kendle.

Phoenix, Ariz., Mar. 21.—County Attorney R. E. L. Shepherd announces that a complaint has been lodged with him by Hollin P. Jones, principal of the Lehi district school near here, that he was taken to a secluded spot and there flogged by a dozen men wearing robes and masks.

CATHOLICS AND DARWIN

WHAT IS THE ATTITUDE OF THE CHURCH TOWARD EVOLUTION?

By Bertram C. A. Windle, M. A., D. D., F. R. S., of St. Michael's College, University of Toronto

What is the attitude of the Catholic Church toward the question of evolution? It is the question which I am asked to discuss. Let it first be noted that the Catholic Church is the only great religious organization, of a Christian character at any rate, with the almost negligible exception at the moment of the Greek Church, which has such an organization as enables it to have or not have an attitude toward any matter, and to make it clear beyond cavil as to what that attitude is. This is a statement of a fact and not an argument in favor of that particular form of organization. There are persons today who refuse to be hampered in their speculations by the ordinary scientific opinion as to the shape of the earth being more or less spherical. They desire perfect freedom of thought in these matters, just as others do on religious questions. There are others again who think it safer, after having taken pains to ascertain the credentials of those whom they are going to listen to, to defer to the opinions of men who know more than they do about science on the one hand or religion on the other.

Let it be conceded, then, that the Catholic Church can have and make clear a corporate attitude toward evolution? What is that attitude, if any? The answer is brief and clear. The Church has taken up a definite corporate attitude toward evolution.

Is it not strange that it should not have done so in connection with a matter so much debated? Not in the least, when due consideration is had to the state of the case. The "attitudes" or dogmatic pronouncements of the body in question are of twofold character.

1. There are dogmatic pronouncements relating to faith and morals and to nothing else, very rarely made, but, when made, binding upon the consciences of all desiring to remain in connection with the Church. We have nothing to say to these in the present inquiry.

2. There are other attitudes which, though not reaching to the level of importance just indicated, are serious pronouncements, though, as put it technically, the question of "infallibility" is not involved. Over these, having regard to their importance, it is desirable that much time should be taken for consideration, so that no mistake may be made, for subsequent rectification may be a lengthy business. Take the case of Galileo, Huxley said that in his opinion "the Pope and the Cardinals had the best of it," but all Catholic opinion holds that a mistake was made. It was a unique mistake, and it had nothing to say to infallibility, as all admit, but it took a long time to get it put right.

NOT SUFFICIENT DATA ON EVOLUTION

The Church is not likely to, take up an attitude until there are data to go upon, data of indisputable character. Are there such as to evolution? No one can claim that there are. It is now some sixteen years since I had the pleasure of reading for the first time for review purposes Professor Kellogg's excellent "Darwinism Today," and I have been constantly referring to it ever since, for it is a mine of information. He tells us there that "amongst biologists confusion reigns" and, if that was true sixteen years ago, it is much more so today.

If there is no official attitude toward this question, are there no indications of opinion? Certainly! That question can be answered in the affirmative. Let us consider this matter a little more closely.

1. There is an official attitude towards science. This is often and ignorantly assumed to be a hostile attitude. It was the view of Huxley, for example, but Huxley, with many admirable points in his char-

acter, was by no means doubtful as to his own capacities for dealing with all questions and pontificated freely and ignorantly about matters like Home Rule for Ireland, for example, as to which and as to the attitude of the Church he knew as little as any man. If things were as he represented them, it would be difficult to explain how in the past men like Stenson, the father of modern geology and a great anatomist, too, who, was a bishop; or Haeu, the father of crystallography; or Spallanzani, the father of experimental zoology, both of whom were priests, could own allegiance to their church and to science. Or how the same could be said today of Pasteur, de Lapparent, Mendel and Abbot and Johannes Muller ("the greatest anatomist and physiologist among my contemporaries"—Huxley.) The official attitude is made clear in one of the Encyclicals of Pope Leo XIII., which says, "We proclaim that every wise thought and every useful discovery ought to be gladly welcomed and gratefully received by us, whatever its origin may have been."

2. On the road leading to the question there are official utterances. (a) God created all things. It is the Biblical statement and one which cannot be controverted even by those who do not believe in it. "The so-called a priori arguments against them and, given a deity, against the possibility of creative acts, appear to me to be devoid of reasonable foundation"—Huxley. Many similar quotations could be given, but the position is plain.

(b) God might have created the world in any way pleasing to Himself. That follows from the above. He might, as Falloupius in the days of ignorance on the subject and Philip Gosse when they had long passed by both thought was the case, have created it, fossils and all, just as it stands. It is abundantly clear that he did not.

NEGATIVE PIECES OF INFORMATION

3. There are negative pieces of information which help us to a conclusion. (a) The Church is in no way committed to the chronology found in Protestant editions of the Bible and compiled by a Protestant Bishop. "The time has not yet come to fix an authoritative chronology of the Bible," says the Catholic Encyclopedia. The time does not seem near at hand, nor is it at all likely that any complete chronology such as has been essayed (without much success) by many men of science will ever be attempted. (b) The Church is neither committed to the crude and unthinkable Miltonic idea of creation, nor to the rigid "special creation" view of Linnaeus, which still holds sway in many minds, that there are as many species as God originally created individuals. This entails an idea of species which is increasingly difficult to hold.

In a word, while the Church insists on the fact of creation, she has never expressed any opinion as to its method. 4. We can fall back on the utterances of fathers of the Church and of later writers whose books have been published with an imprimatur, which, by the way, contrary to the generally received but quite ignorant idea, in no way covers their scientific or historical facts, but merely asserts the censor's opinion that there is nothing in that part of the book which may border on theology which contradicts any "attitude" of the Church.

Now from the time of St. Augustine of Hippo in the fourth century there has been a constant stream of suggestion that at the creation many, almost certainly most living things were created, as he puts it "potentially" and so as not then to appear, but only as an unfolded product when the time for them had arrived. Not, be it noted, by what is called, very foolishly, an "interference." The clockmaker does not "interfere" to make the clock strike when he hears it chiming out midnight. He made it just so that it should strike at that time. St. Thomas Aquinas centuries ago, but also centuries after St. Augustine, mentions this thesis with approval and in the best writings of today what the last important writer, Professor de Loriot of Louvain University (a palaeontologist) calls "the moderate view" is adopted—a view which is exactly that which was defined by Darwin himself when he wrote of "life with its several powers, having been originally breathed by the Creator into a few forms or one" (the last words were penciled in the original) and that "from so simple a beginning endless forms most beautiful and more wonderful have been and are being evolved."

In these days there are quite a number of books which might be cited in which this view is taken up; two passages will suffice.

DESERT CREATION AND EVOLUTION

Father Wasmann, S. J., the eminent authority on ants, and, indeed, on biology generally, when expressing his concurrence with this view says: "My own conviction is that God's power and wisdom are shown forth much more clearly by bringing about these extremely various conditions through the natural cause of a race evolution than they would be by a direct creation of the various systematic species." And he quotes very appositely from another writer, a Catholic priest who says: "A billiard player wishes to send 100 balls in particular directions; which will require greater skill—to make 100 strokes and send each ball

separately to its goal, or, by hitting one ball, to send all the ninety-nine others in the directions which he had in view."

My second quotation shall be from M. de Dorlodot because of his position at Louvain; of the regency of his book which was published last year; and because it bears the imprimatur of the rector of his university. The writer wholeheartedly embraces the evolutionist theory after the moderate definition, and, indeed, feels much more sure as to the demonstration of the process than I think many including myself, are, and he concludes his book by a statement which I here translate: "It seems to me that the more science progresses, the more audible becomes the voice of nature proclaiming the glory of its Creator. And among the heralds whom nature has used to make her voice heard, even to the ends of the earth I think it just to place in the first rank Charles Darwin by the side of that other glory of Cambridge, Isaac Newton."

There is no need to multiply quotations. The matter may be summed up by saying that if and when then the state of science is such a position to establish the fact of evolution either on limited or unlimited lines there most surely will be nothing in any attitude so far taken up by the Church to render acceptance of the view impossible or even difficult. Nay, more; it will be found that it has been accepted in advance as a perfectly possible—many would say highly probable—method of creation.

Is the establishment of the theory near at hand? It must be confessed that no certain answer can be given to this question.

A quarter of a century ago, before the Mendelian pebble had been thrown into the biological pool and caused so much disturbance of the waters, a much more confident reply might have been given. As it is, it seems to me that if the theories put forward by Bateson and other prophets of Mendelianism are true, most of the Darwinian doctrine, including natural selection, the inheritance of acquired conditions (without which there can be no evolution, so Herbert Spencer urged) and a number of other things, go by the board. Which does not prove that perhaps it is wiser than at first might have been thought for the Catholic Church to have taken up no corporate or official attitude as to the question of evolution so far.

MARTYRS FOR THE MASS

PERSECUTION IS THE DEADLY ORIGINAL SIN OF THE REFORMED CHURCHES

By Canon William Barry, D. D., in Liverpool, Catholic Times

In these Islands we hold a glorious record of Martyrs who bore witness to the faith of Christendom at the cost of all they had. Their witness convicted the Reformers of heresy on two distinct and unmistakable grounds. One was the Papal Supremacy; the other was the Holy Mass. Our martyrs would not deny St. Peter in his successors; they affirmed the Real Presence of Our Lord in the Sacrament and Sacrifice of the Altar. Take away the Pope, and the Catholic Mass, and the Church became a desolation. Therefore in every land where Protestants gained a footing they made laws to cast out the Pope's jurisdiction and to put down the Mass. They called the Pope "the Man of Sin"; the Mass idolatry. Luther professed that he was burning the "execrable But of Anti-Christ" when he flung into the fire the Catholic Mass, a Roman document by which he was condemned. As regards the Mass, we should always bear in mind that its abolition signified for the new heresiarch the triumph of their cause; it was made the beginning of sanguinary penal enactments wherever they held sway. Luther's "article of a standing or falling Church" was justification by faith alone, what need, then, of any Mass? In Switzerland, under Zwingle's thrusting on, the Mass at Zurich was abolished in April, 1525; the "Huguenots" of Geneva swore to the "Evangel" on May 21, 1536, after which Calvin took care that no man should celebrate Mass within his sight or hearing. In 1559 Queen Elizabeth decreed the only lawful form of worship to be her Prayer Book; to say Mass or hear it was a crime speedily mounting up to treason, with axe and block in the future prospect. In August, 1560, a Parliament at Edinburgh met under inspiration of John Knox, the disciple of Calvin. Let me quote the brief summing up of its religious doings, which I read in the Cambridge Modern History: "The Pope's authority was rejected, and the Mass was abolished. Upon a third conviction the sayer or hearer of Mass was to be put to death." By another law of Elizabeth (13, c. 9), to reconcile anyone to the Roman Church, or to be reconciled to it, was high treason.

AGGRESSIVE INTOLERANCE

"It was from Luther, from Calvin, from Knox, that the Reformation took its character." So says Macaulay, not without warrant. Now, of these three, Luther had been a monk, Calvin a cleric, and Knox was a priest. Each of

them claimed the right to worship God according to his conscience; and on this allegation they broke their vows or changed the creed. But the liberty which they asserted for themselves they would not give to Catholics born and bred in a religion universally acknowledged among Europeans during so many centuries were henceforth to suffer as the basest of criminals if they dared to practise that religion. How did the first Protestants get their name? Why, simply because at the Diet of Speyer in 1529 they solemnly protested that no Catholic Mass in their dominions should be permitted. The liberty which they insisted on, it was well observed, they turned into a licence of oppressing others. Catholics were not rebels or innovators; all they asked was not to be made Protestants on compulsion. But Melancthon would proscribe them because their worship was idolatrous. John Knox, whom Lecky styles "this great apostle of murder," wrote in his "Appellation" that none provoking the people to idolatry ought to be exempted from the punishment of death." In plain terms, as Lord Acton remarks, every Catholic in Scotland was to be slaughtered. This in modern ears sounds like sheer frenzy; nevertheless Calvin, Beza, Jurieu, wrote volumes to prove that such persecution was lawful; and they deduced from the Old Testament, as an obligation from which believers could not escape, the duty of exterminating idolaters, that is to say, all Catholics. In France, wherever Protestants obtained rule in certain towns they suppressed Catholic worship immediately. Of Elizabeth's retrospective Act of 1562, requiring all graduates, clerics, lawyers, magistrates, under penalty of high treason if they refused to again after three months—this Oath being "absolutely irrevocable" with Catholic teaching—Lecky tells his readers that it "was as sweeping a measure of persecution as any that history records." But whenever the reforming movement forced an entrance it became aggressively intolerant; as in Germany, so in Switzerland, France, England, Scotland, Scandinavia, Holland. The Pope and the Mass it not only rejected on its own account but by laws of confiscation, imprisonment, torture, and death it strove its utmost to exact from sincere believers in them a retraction which could be nothing else than pretence and hypocrisy.

TO SAY MASS OR HEAR IT—TREASON Catholics in these countries wanted their Mass; and so the Seminaries where priests could be trained sprang up abroad. The missionary came at peril of his life across the Channel, to hear confession, reconcile lapsed brethren, give the faithful Communion. He was not a politician, much less a conspirator; and the legal fiction by which wicked judges transformed him into a traitor cannot have deluded them one single instant. "Missionary Priests," that subduing and heroic story of weakness made strong, the impression grows upon us of their self-dedication to martyrdom at the call of Christ. The evidence which brought them to the scaffold was their priesthood. Informers had seen them celebrating Mass; therefore they must die. Nothing else did the law require; to say Mass *ipso facto* was to commit high treason. "We have inserted no one's name in our list," says the Venerable Challoner, "without being first fully convinced that his religion and conscience was his only treason; which was certainly the case of all who suffered upon the penal statutes of Elizabeth 27, viz., either for being made priests by Roman authority, and exercising their functions in England, or for harbouring and relieving such priests. And it no less certainly was the case of those who suffered for denying the spiritual supremacy or for being reconciled to the Catholic Church; a thing the more evident because there was not a man of them all but might have saved his life, if he would but have conformed in matters of religion." The same conclusion is reached by Professor J. H. Robinson of Columbia University, New York, writing on the Reformation, in the Encyclopaedia Britannica. "As supreme governor of the Church of England," he says, "the sovereign [Elizabeth] strictly controlled all ecclesiastical legislation, and... to be a 'papist' or to 'hear Mass' (which was construed as the same thing) was to risk incurring the terrible penalties of high treason."

PERSECUTION THE "DEADLY SIN" OF REFORMERS The point which I desire to bring out clearly in these observations has been constantly if will not say deliberately overlooked by modern Protestants, who talk as if "civil and religious liberty" came in with the Reformation, whereas the Reformers did all in their power "aggressively" to destroy the old religion, its rites and usages, "abolishing" the Mass, "putting down" Catholic worship, and inflicting on Catholics who would not conform to Lutheran, Calvinist, Anglican creeds and ordinances the supreme penalties of a new-made law. Hence the severe words of Hallam: "Persecution is the deadly original sin of the reformer

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THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

TRAVELLING FOR CHRIST

A WESTERN MISSIONARY'S NOTES

I. My Dear Men,— If you have done one the honor to read the Notes which I have been sending to the Register for some time past, you may possibly have perused the "open letter" which I wrote to the Catholic ladies some weeks since. In that case you will not be surprised that I should address a letter to you also.

The Church as you know, counts much upon the co-operation of Catholic women. Just as the Incarnation of our Saviour called for the human co-operation of Mary, so the application of the merits of the Redemption through the priesthood calls for the assistance of women consecrated to God, and, in the world, the activities of Catholic men are vastly helped, especially in our days, by the co-operation of the devout female sex. The work of "Extension," for instance, is largely helped out by the devout associations of Catholic women who make vestments, collect pious articles, and solicit alms for the great cause. It

should, it seems to me, be helped out, to at least an equal extent, by the efforts of Catholic men, and especially of those who have the strength of organization in such bodies as the Knights of Columbus and the Holy Name Society. If every Council of these and similar societies were to interest themselves permanently in the work of Home Missions most of Father O'Donnell's financial worries would be ended! As it is at present we have only too often to realize that the work of a self-sacrificing priesthood, and of a heroic band of sisters of various orders, is much weakened for want of the backing and encouragement which could and should in conscience be given to them by those who have elected to remain in the ordinary walks of life.

I am writing these lines in a little village of British Columbia with a total population of 227; and a Catholic population of possibly forty souls who have the opportunity of assisting at Mass once every three weeks in the school-house. Benediction is out of the question—we have no vestments, no hymn-books, and, as the children say, "No nothing." The non-Catholic church-going population is rather numerous than our own—yet there appear to be well followed up by the organizations of the Presbyterian body. They have the frequent visits of a minister who, thanks to the Auxiliaries of his denomination, not only comes to preach, but is also able from time to time to interest an audience in an occasional magic lantern lecture. They have a regular and abundant supply of Sunday school literature with well designed Bible pictures and letterpress suitable for children. They have recently obtained a fine new supply of hymn books—which, by the way, contain a flatteringly large borrowing of Catholic hymns and tunes both new and old. They have even a small library of rather dull literature of the type furnished by the Religious Tract Society. Last, but not least, they have an evangelist system for enlisting and regularizing their local support. All this, it is quite evident, could not be accomplished without help from more prosperous centres of Presbyterianism. They have long since realized the importance of Home Missions, and it is high time that we should follow their example. What a help it would be, for example, if the Knights of Holy Name were to make an arrangement with the Catholic Truth Society of Toronto for a regular supply of devotional, instructive and controversial literature to the missions of the West.

III.

Another great boon, it seems to me, would be the providing of financial support; it would not cost very much either to compile and publish a hand book of "Catholic Prayer and Praise"—not a complete Missal or Prayer and Hymn Book, but a handy compendium of the most necessary elements for congregational union in worship. Every missionary knows how difficult it is to bring his shy and tiny congregations to be anything more than passive attendants at Mass. Choirs don't exist, and servers are almost unknown. Occasionally one meets a young man who used to be on the altar, and who could serve Mass if he only had the answers. Sometimes we come across former choir members who could sing a simple Mass (Dumont's Sixth Tone, for instance, or the Angels' Mass) if they only had the text before them. At evening devotions the same need is felt in an aggravated form. No two people ever have the same prayer or hymn book. Many have no book at all, and the celebrant himself looks in vain for the Litany of the Blessed Virgin, the October Prayer to St. Joseph, or some other of those vernacular prayers which, in spite of their frequent use, are often omitted from books which otherwise contain a lot of unused and unusable matter.

If any benefactor, or body of benefactors, reading these lines, would like to come forward and make such a publication possible, the present writer would be only too glad to suggest materials for its compilation. The advent of such a handbook would, I feel sure, be welcomed by scores of scattered congregations. Most of our Catholics are far from the moorings of home and the influence of their "sin folk." Many of them haven't been in a real church for years and most of the children have no idea what a church is!

They used to tell a story in the army, of a religious enthusiast who, asked what he was looking for around the lines, replied that he was seeking the Kingdom of Heaven. "In that case," said the prosaic sentry, "you are a long, long way from barracks!" That, dear men, is the way we feel out here. We ask you, who live near headquarters and permanent bases, to see that the Front Line is well equipped with rations and ammunition!

IVOR HAEEL. Contributions through this office should be addressed to: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont. DONATIONS Previously acknowledged \$5,298 98 M. Hayes, Stratford, 1 00 James E. Murphy, Augustine Cove, 2 00 MASS INTENTION: Guelph 1 00 A. C., Guelph, 1 00

Churches; that which cools every honest man's zeal for their cause in proportion as his reading becomes more extensive." To this we may subjoin Lecky's well-known sentence: "With these exceptions [Zwingle and Socinus], all the most eminent Reformers advocated persecution, and in nearly every country where their boasted Reformation triumphed the result is mainly to be attributed to coercion."

"Aggressive intolerance" was, however, according to Lord Acton, "new to the Christian world"; and the principle on which it went had been already condemned by Popes and Councils. When the murderous law of 1562 was brought in, Lord Montague, a Catholic peer, some of whose descendants at this day are priests of the Oratory, laid down the plain state of the case. "I do entreat," he said, "whether it be just to make this penal statute to force the subjects of this realm to receive and believe the religion of Protestants on pain of death; this I say to be a thing most unjust; for that it is repugnant to the natural liberty of men's understanding. For understanding may be persuaded, but not forced." Penal laws enacted by Protestants who uphold the right of Private Judgment are the most amazing contradiction which the world has ever seen. But without such laws the Reformation would never have triumphed.

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I. My Dear Men,— If you have done one the honor to read the Notes which I have been sending to the Register for some time past, you may possibly have perused the "open letter" which I wrote to the Catholic ladies some weeks since. In that case you will not be surprised that I should address a letter to you also.

The Church as you know, counts much upon the co-operation of Catholic women. Just as the Incarnation of our Saviour called for the human co-operation of Mary, so the application of the merits of the Redemption through the priesthood calls for the assistance of women consecrated to God, and, in the world, the activities of Catholic men are vastly helped, especially in our days, by the co-operation of the devout female sex. The work of "Extension," for instance, is largely helped out by the devout associations of Catholic women who make vestments, collect pious articles, and solicit alms for the great cause. It

should, it seems to me, be helped out, to at least an equal extent, by the efforts of Catholic men, and especially of those who have the strength of organization in such bodies as the Knights of Columbus and the Holy Name Society. If every Council of these and similar societies were to interest themselves permanently in the work of Home Missions most of Father O'Donnell's financial worries would be ended! As it is at present we have only too often to realize that the work of a self-sacrificing priesthood, and of a heroic band of sisters of various orders, is much weakened for want of the backing and encouragement which could and should in conscience be given to them by those who have elected to remain in the ordinary walks of life.

I am writing these lines in a little village of British Columbia with a total population of 227; and a Catholic population of possibly forty souls who have the opportunity of assisting at Mass once every three weeks in the school-house. Benediction is out of the question—we have no vestments, no hymn-books, and, as the children say, "No nothing." The non-Catholic church-going population is rather numerous than our own—yet there appear to be well followed up by the organizations of the Presbyterian body. They have the frequent visits of a minister who, thanks to the Auxiliaries of his denomination, not only comes to preach, but is also able from time to time to interest an audience in an occasional magic lantern lecture. They have a regular and abundant supply of Sunday school literature with well designed Bible pictures and letterpress suitable for children. They have recently obtained a fine new supply of hymn books—which, by the way, contain a flatteringly large borrowing of Catholic hymns and tunes both new and old. They have even a small library of rather dull literature of the type furnished by the Religious Tract Society. Last, but not least, they have an evangelist system for enlisting and regularizing their local support. All this, it is quite evident, could not be accomplished without help from more prosperous centres of Presbyterianism. They have long since realized the importance of Home Missions, and it is high time that we should follow their example. What a help it would be, for example, if the Knights of Holy Name were to make an arrangement with the Catholic Truth Society of Toronto for a regular supply of devotional, instructive and controversial literature to the missions of the West.

III.

Another great boon, it seems to me, would be the providing of financial support; it would not cost very much either to compile and publish a hand book of "Catholic Prayer and Praise"—not a complete Missal or Prayer and Hymn Book, but a handy compendium of the most necessary elements for congregational union in worship. Every missionary knows how difficult it is to bring his shy and tiny congregations to be anything more than passive attendants at Mass. Choirs don't exist, and servers are almost unknown. Occasionally one meets a young man who used to be on the altar, and who could serve Mass if he only had the answers. Sometimes we come across former choir members who could sing a simple Mass (Dumont's Sixth Tone, for instance, or the Angels' Mass) if they only had the text before them. At evening devotions the same need is felt in an aggravated form. No two people ever have the same prayer or hymn book. Many have no book at all, and the celebrant himself looks in vain for the Litany of the Blessed Virgin, the October Prayer to St. Joseph, or some other of those vernacular prayers which, in spite of their frequent use, are often omitted from books which otherwise contain a lot of unused and unusable matter.

If any benefactor, or body of benefactors, reading these lines, would like to come forward and make such a publication possible, the present writer would be only too glad to suggest materials for its compilation. The advent of such a handbook would, I feel sure, be welcomed by scores of scattered congregations. Most of our Catholics are far from the moorings of home and the influence of their "sin folk." Many of them haven't been in a real church for years and most of the children have no idea what a church is!

They used to tell a story in the army, of a religious enthusiast who, asked what he was looking for around the lines, replied that he was seeking the Kingdom of Heaven. "In that case," said the prosaic sentry, "you are a long, long way from barracks!" That, dear men, is the way we feel out here. We ask you, who live near headquarters and permanent bases, to see that the Front Line is well equipped with rations and ammunition!