

and the deterioration of the race, and are irreligious, immoral and illegal, according to the codes of practically all States.

LEADS TO DISEASE

"Since Dr. Hirschberg, one of the eminent authorities of Johns Hopkins University, and others without selfish motives and who do not seek notoriety or publicity, are absolutely opposed to 'birth-control' as something leading to disease, we went out of our way to appeal to the police authorities and others to suppress what we consider a nuisance and a method of propaganda damaging to the human race, and we appeal to the Catholic as well as other churches to back up our facts in this matter.

"If the other churches would look to the interests of religion and health as well as the Catholic Church did in this instance, these misguided theorists would soon stop their absurd meetings.

"We send you this letter as a matter of justice to a church which we are not affiliated, which is being made the scapegoat of these 'nuts'.

"WINTHROP SMITH & Co."

PREPARE TO TEACH FAITH

BISHOP McNICHOLAS' STIRRING APPEAL

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

Milwaukee, Nov. 5.—The time is at hand when the message of Catholic teaching should be delivered by militant Catholic laymen by the roadside and in the streets of our cities, according to the Right Rev. John T. McNicholas, Bishop of Duluth, who addressed a great gathering of men of the Holy Name Society here last Sunday.

Bishop McNicholas pointed to the barrier of ignorance that the Church must surmount if she is to survive and declared that the press and every other available method of education must be used to bring home the truths the Church has to teach.

He said in part: "Have we ever paused to reflect why there is so much ignorance about the Catholic Church? We Catholics do not like to think that there is malice, or hatred, or bigotry, or injustice, or the mistreatment of the masses, and we are certain that there is great ignorance about the Catholic Church and ignorant prejudiced men.

"It is the barrier of ignorance. Error has refused permission to the erring to knock at the door of truth. May not the Catholics of every community in the United States look into their consciences, and ask themselves what they are doing to dispel the ignorance? What surveys have been made among the non-Catholics to ascertain the reasons of their prejudices, and the extent of their false information about the Catholic Church? What means are being adopted to give publicity to the truth about the Catholic teaching, principles, and Catholic discipline are not being preached on the highways and byways. The great daily newspapers and the publications of large circulation are not carrying the message which the Catholic Church has to deliver.

WOULD ENLIST NEWSPAPER MEN

"Should not the Holy Name Society assume the obligation of coming to the defense of Christ? Why cannot the Holy Name Society enlist the services of some of the best newspaper men of the country who are devout Catholics and who would be proud to be constituted a guard of honor to defend the Divinity of Christ through the press? We probably could convene at once a hundred or more members of the Holy Name Society who are newspaper men or publicists. They would tell us the practical methods by which to approach this work. The Holy Name Society should also consider itself privileged to purchase if necessary space in our daily papers to give information about the doctrines of the Catholic Church, thus dispelling the darkness of ignorance and disarming the enemy of prejudice.

"The press must be at once the pulpit and the university chair from which we must preach and teach multitudes, that we cannot reach otherwise at the present moment. There is another great work for us to do which perhaps the Holy Name Society can undertake. With the Agnosticism, Naturalism, Atheism, Materialism, that have been taught and are being taught in our universities we must not make peace.

"We must not fold our arms and say there is nothing that we can do. We must enter upon a long preparation to fit laymen who will become university professors; men who will unite in themselves both the latest modern science and the greatest wisdom of Christian centuries past. In this age and especially in our own country we need today as university professors staunch Catholic laymen whose profound and sound scholarship is recognized. We must never be satisfied until the Catholic Church is acknowledged as the inspiration of the highest learning.

"The Holy Name Society has a great opportunity to prepare Catholic laymen who will force the educated world to acknowledge the sublime teachings of Catholicity.

There is a call for us to exercise a far greater influence over the learned world. Let us begin to prepare for it.

STUDY CLASSES SUGGESTED

"Again there is probably not a Holy Name Society in any city parish that could not form a small group, of its younger members especially, who would constitute a class of men willing to study seriously the questions of religion. A very practical course covering a year or two years could be outlined for these Holy Name men. Such a course could embrace the Divinity of Christ, general theology, the Sacraments, and many questions of Church History. What purpose would such classes serve? There would not be a young man taking such a course who would not find a hundred occasions every year in which to employ his knowledge.

"Religious questions are a subject of discussions among men in the workshop, and among employees of every industry. These young Holy Name men should be commissioned to go forth as militant Catholics, men who would be champions of the Faith, men trained for the lecture hall. Is the time not at hand in the United States when the message of Catholic teaching should be delivered by the roadside and in the streets of our cities? With ninety million people knowing little about the Catholic Church and whose prejudices against the Church are due to ignorance, can we not find ten thousand or twenty thousand Holy Name men immediately to begin the work of dispelling the ignorance that exists?"

GROWTH OF CHURCH AMONG THE SCOTS

London, Nov. 18.—The census has recently been taken in Great Britain, and in connection with it the Registrar-General made a reference to an interesting computation of the population of Scotland, made by a Presbyterian divine in the year 1755. The minister was the Rev. Alexander Webster, who was in charge of the Tolbooth Church in Edinburgh, and apart from its general antiquarian interest, this computation tells something about the position of the Catholics in Scotland in 1755.

The minister in making up his figures distinguished, as he said, between Papists and Protestants. At that time the total population of Scotland was somewhere about 1,260,000, which is only slightly higher than the population of the single city of Glasgow as given at the last census.

The learned doctor hints that in certain quarters there were colonies of Catholics who grouped themselves together, which is possibly some kind of reference to the fact that in certain parts of Scotland there are said to be Catholic communities that have never lost the Faith. But it also appears that when he made his computation there were certain towns and cities without a single Catholic that in these days are considerable centers of Catholic life.

The burgh and parish of Dumfries in 1755 had some 4,495 Protestants and only 22 Catholics; but in the parish of Buittle in Kircudbrightshire there were 85 Catholics to 814 Protestants, while in a little parish on the Solway Firth there were only 12 Catholics to 886 Protestants.

But the story is quite different when Maxwellton, which fell under the powerful influence of the noble and ancient Catholic family of that part, is considered. There were some 1,213 Protestants in this burgh, while there was the large proportion for that time of 118 Catholics. It is interesting to note, from this record, that Glasgow which has the largest Catholic population of any diocese in Great Britain in 1755 had not a single Catholic among the population, whereas the diocese has now something close on the half million mark. Paisley had only one Catholic, but in the Highland parish of Ardnamurchan, where we may suppose that Catholicism had never been driven out by the Reformation, there were 2,900 Catholics and the Protestants could only boast of 400 in excess of this number.

Dundee, which is now the episcopal seat of a Catholic Bishop, in 1755 had only three Catholics in its population of 12,477. Aberdeen boasted of 135 Catholics, though in the total population of the shire there was 116,168 it had no fewer than 2,288 Catholics.

But it is when we get to the Islands, where the Protestant Reformation made no touch whatever, that we find how the Catholic Church stood in Scotland in 1755. These Islands never received the Reformation, and so in 1755, when Catholicism on the whole was not flourishing in Scotland, the Island of Barra had 1,100 Catholics and only 52 Protestants. Again, in South Uist and Benbecula there were 2,040 Catholics, no inconsiderable population for these wild and sparsely-populated parts, with no more than 169 Protestants. Argyshire, which also boasts of Catholic communities with an unbroken tradition with the past, had 4,329 Catholics to 61,957 Protestants.

How far Dr. Webster's figures may be accepted as absolutely reliable is a matter for historians. But he appears to have been engaged in making a nation-wide compilation of men of fighting age and must have had access to sources of

information upon which to compile his figures, and he gives the total number of Catholics in Scotland in 1755 as 16,490. If the figures are reliable, the Catholics in Scotland during the 166 years that have passed since the computation was made have increased forty-fold.—N. C. W. C.

AFTER NINE YEARS IN BED

Paris, Oct. 7.—The Lorraine pilgrimage to Lourdes was marked by edifying and splendid offices at the Basilica, prayers at the grotto, processions and Ways of the Cross. The Bishops of Strasbourg, Nevers and Liege were present at all the manifestations.

Improvement of two patients from Sarreguemines and more from Strasbourg were observed. Another, woman, who had suffered from tuberculosis of the lungs for ten years was cured.

This woman had received the last Sacraments before her departure for Lourdes, and made the whole journey on a stretcher.

She left Lourdes in good health, able to walk. She made the following statement: "I am forty-eight years old. I am the widow Wiedenoechen; my home is at 51 Rue du Parc at Sarreguemines. For ten years I have suffered from tuberculosis of the lungs and for nine years I have had to keep to my bed, as I fainted whenever I tried to go about from one place to another. I had hemorrhages about twice a month. I remember nothing about my departure for Lourdes. I only know one thing, and that is that on September 17, in the evening, they wanted to give me the last Sacraments because I was so ill. On Sunday the 18th, during the procession of the Blessed Sacrament, I felt a sharp pain in the chest, just as though my bones were scraping each side. Then I lost consciousness. I was told later that my face became purple and blue. When I regained consciousness I was standing in the midst of a crowd which was pressing about me, and from which the stretcher-bearers were trying to protect me. That is all that I can tell you. Since then I have been able to eat, and go and come; but the doctors of the medical bureau at Lourdes have told me to go slowly."

The circumstances were confirmed at Lourdes by four doctors of the Medical Bureau. However, on account of the nature of the illness, the final confirmation has been delayed for a year, according to the usual custom in such cases.

CATHOLIC HISTORIAN HONORED

Brussels, Nov. 17.—Belgium recently paid a solemn homage to the memory of its distinguished son, the historian Geoffrey Kurth. Kurth had occupied the Chair of Medieval History at the State University of Liege, Belgium, from 1872 to 1906, under the successive administrations of opposing political parties. In 1906 he had been made director of the Belgium Historical Institute in Rome to conduct researches among the archives of the Eternal City. Obligated to leave Rome during the War he had died broken-hearted at Asseche, a village near Brussels, Belgium, and been temporarily buried in that village. According to his own wish his remains were transferred to his native village of Arlon with full civic and ecclesiastical honors.

Cardinal Mercier delivered the funeral oration. In it he feelingly referred to Geoffrey Kurth's two-fold character: love of country and love of Church, declared him to be a writer of distinction, an historian of first rank, in whom were united a punctilious perspicacity of research and the power of generalization, a combination seldom found in one person.

Discussing his various historical writings the Cardinal singled out first his great work on general history, "The Origins of Modern Civilization" and next "The Church at the Turning Points of History," "that little masterpiece in which are to be found all the wealth of his generous nature and of his Christian faith." As characteristic of the writer, the speaker quoted the opening sentences of this work: "In the history of mankind considered as a whole, there are two grand divisions. On the one hand, there is the ancient world groping in the darkness of death; on the other hand, the modern world which advances in the light of the Gospel. This is beyond compare the greatest fact of history. The opposition between these two worlds is sharp and well defined. The line of demarcation which separates them is very clearly drawn. It is not an imperceptible and gradual evolution that leads humanity from the one to the other; it is rather an inspiration, a mighty impulse which makes it pass directly from the former to the latter. We know the precise date of this great change, and we have taken it as the starting point of our chronology. It is the Christian era that opens the annals of a new creation and a new humanity."

"What is the vital principle of this new creation? It is . . . the Gospel of Jesus Christ . . . which became embodied in the incorruptible organism of the Church."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

TRAVELLING FOR CHRIST

THIRD SERIES

Brule Mines is certainly a pleasant place for the missionary to visit. To begin with, the mines are working, therefore there is peace and plenty. The little village perched upon the mountain-side is neat and attractive. A fine recreation hall and a well-equipped hospital show that the workers are well looked after by their employers. Then there is always a welcome from those in authority. The general manager vies with his "outside boss" in welcoming the missionary, and with a few exceptions, all those who own the name of Catholic, and many who do not, are pleased to see him and are kind to him. There is, alas! no chapel. On Sunday morning I made my way to the dance hall, and, fortified by a notice on the wall to the effect that "cheek dancing" would not be tolerated on any account, I built up my altar with the aid of a faithful Polish workman and of two French-Canadian lads, one of whom afterwards served my Mass in a way that did credit to his natal parish of St. Pierre de Manitoba. The congregation was cosmopolitan. They prayed well, but they left one nearly all the singing except the "Et cum Spiritu Tuo," at which they occasionally managed a timid bleat! When, oh when, shall our Catholic congregations find their lost voices! How we wish that our clerical brethren in more settled places would have this natal parish of St. Pierre de Manitoba. The congregation was cosmopolitan. They prayed well, but they left one nearly all the singing except the "Et cum Spiritu Tuo," at which they occasionally managed a timid bleat! When, oh when, shall our Catholic congregations find their lost voices! How we wish that our clerical brethren in more settled places would have this natal parish of St. Pierre de Manitoba.

At communion time we had six persons in the proportion of two to one in favour of the devout male sex! I am sure that they will be rewarded for their spirit of faith, and their long fast.

After dinner with my server and his family, I tackled a Sunday school with dubious success, and realized more than ever that the monthly missionary can do but little in this regard. Then came a "House Baptism," and my duties were ended. I packed my bags and wandered down the hill, wondering if Brule will ever have its cross-tipped chapel. I am going to write to Father O'Donnell by the way, and consult him about it! Down at the station I found a tiny shack with two good Irishmen, who made me feel so much at home that I wasn't so sorry as I might have been when I found that the 9 p. m. train would be in, with luck, at 4:30 a. m. The luck held good, and, at 6:30, the puffing monster deposited me at Marlboro, where, in the grey dawn, I hunted out a little settlement of half-breeds. They arose and dressed in double quick time, and in a few moments, half vested for the Mass which I was about to begin upon an altar which would certainly have surprised the late Father Baldeschi, I baptized a dusky little papoose who blinked at me from the depths of the velvet-covered cradle. So the Mass continued on its way, and the little shack was filled with the crouching figures of the poor children of the forest, who have so real a devotion to the faith which was brought to them by the Abbe Thibaut and his successors.

Everything was over by 8 a. m., and after carrying my pack for a couple of miles down the railway track, I was able to get a lift which laddered me once more "home" at Edson.

The joys of domesticity are not, however, for the priestly wanderer on the Edmonton route. In a few days I was off again for the monthly visitation of Entwistle. Just think what that means, dear spoilt children of the Church who have everything within a stone's throw! No resident priest. No Blessed Sacrament. No warm churches, lamp-lit tabernacles, or prayer-inspired shrines. Nothing but the monthly appearance, of a tired priest, who comes like the baby in the poetry book, "out of the every where into here." And the very monthly visit has to be carefully planned if one would avoid disaster. For example, I wrote out the rough notes for these lines in the depot at Edson at seven-thirty on a Sunday morning, whilst waiting for a train which should have been there, in military parlance, at "one acknowledgment."

While I wrote amid the motley crowd of itinerants who slept and snored around me, I was pleasantly saluted by a lad with a laughing Irish countenance which belied his Scottish name. Presently I was shaking hands with a fresh-coloured English Catholic from Daugherty, Yorkshire, who was conducting his shy small boy to the Oblate Juniorate at Edmonton. So that God has his elect everywhere—even in this wild and woolly West. Poor little lad! I looked at his innocent face, and hoped that when he gets to be a missionary his trains or aeroplanes

as the case may be) will come in on time! We boarded the day coach and broke in upon the thick atmosphere generated by the slumbering folk whose beauty-sleep we were evidently disturbing. They all looked as if they needed a beauty-sleep badly, so we adjusted ourselves and let them settle down again. I was very hungry; and I positively envied those who could respond to the expensive but grateful summons of the "La-ast call for breakfast." In any case it was pretty nearly a last call for Mass! When I descended at Evansburg at ten-ten, the disappointed congregation had begun to disperse. An energetic young man with a "Dodge" undertook to head them off, and in spite of everything, the little unfinished church had its quota of worshippers when Mass began. At 12:30 Mass was over. I made the acquaintance of my parishioners, and apologized to them. I accepted an invitation to supper, and was carried off exhausted to a good lunch of prairie-chicken at the hotel. And so, at last I had visited all the missions confided to my care. In my next instalment I shall hope to summarize some impressions of the whole trip for those who have taken interest in these hasty and, I am afraid, ill-written notes.

IVOR HAEI.

Donations may be addressed to: Rev. T. O'DONNELL, President Catholic Church Extension Society 67 Bond St., Toronto.

Contributions through this office should be addressed to:

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MASS INTENTIONS

E. G. P., Ottawa, 5 00

THE PASSION PLAY

70,000,000 MARKS REFUSED FOR FILM RIGHTS

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

Oberammergau, Nov. 18.—Fabulous sums offered by American motion-picture producers for the privilege of filming the next production of the Oberammergau passion play, to be given in 1922, have been refused by the Passion Play Committee.

Offers as high as 70,000,000 marks have already been made for the right of reproduction on the screen. The players stand firm in their refusal "to play Judas to our tradition, despite our poverty."

Anton Lang who appeared as Christus in 1900 and 1910 has again been chosen to fill the role in 1922. The entire cast is composed of seven hundred persons, 122 of whom have speaking parts and 260 of whom act but do not speak. Costumes are made in the village and cost \$5,000. Most of the materials are procured from Berlin, Munich and Paris, but some rare stuffs are secured from Damascus and Jerusalem.

There is to be no profit on the Passion Play when it is produced. In 1910, the receipts amounted to \$170,000, but this was entirely expended for the cost of production, wages, public improvements, religious education and the relief of the poor. The largest amounts were paid to the leading actor, the manager, the conductor, the leader of the chorus and the first tenor, each of whom received about \$400 apiece. These payments are for the entire season, from the middle of May to the end of December. The players for the principal roles are selected by a committee of nineteen, appointed by the residents of the village and headed by the Burgomaster and village priest. During the season the respective players put aside their ordinary occupations and endeavor to live up to the parts assigned to them. Anton Lang is a potter by trade and most of the other male characters are wood carvers and farmers.

MRS. JAMES J. HILL

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

St. Paul, Minn., November 23.—Mrs. Mary Hill, widow of James J. Hill, known as the "Empire Builder," who died at her home here last Tuesday, is to be buried beside her husband on the Hill estate, North Oaks Farm, a few miles from the city. Mrs. Hill had been ill for several months. She was seventy-five years old.

Like her husband, Mrs. Hill was a pioneer resident of the Northwest. She was born in New York City in 1846, and came to St. Paul in 1864, when there were but a few hundred people in what are now the Twin Cities. After completing her education in a convent in Milwaukee she was married to Mr. Hill in 1867. Until her husband's death it was Mrs. Hill's practice to drive to his office with him daily.

Mrs. Hill is survived by six daughters and three sons, all prominent. They are: Mrs. Samuel Hill of Washington, D. C., and Seattle; Mrs. Anson McCook Beard, Mrs. Michael Gavin and Mrs. George T. Slade, New York; Mrs. E. C. Lindley and Mrs. Egil Boechmann, St. Paul; James N. Hill, New York; Walter J. Hill and Lewis W. Hill, St. Paul.

Mrs. Michael Gavin is president of the National Council of Catholic Women.

FATHER FRASER'S CHINA MISSION FUND

There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by. Thirty-three thousand of them die daily unbaptized! Missionaries are urgently needed to go to their rescue.

China Mission College, Almonte, Ontario, Canada, is for the education of priests for China. It has already twenty-two students, and many more are applying for admittance. Unfortunately funds are lacking to accept them all. China is crying out for missionaries. They are ready to go. Will you send them. The salvation of millions of souls depends on your answer to this urgent appeal. His Holiness the Pope blesses benefactors, and the students pray for them daily.

A Bursary of \$5,000 will support a student in perpetuity. Help to complete the Burses.

Gratefully yours in Jesus and Mary.

J. M. FRASER.

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Estate of the late Alex. T. MacDonald, Brook Village, 15 00

MOTHER IMMACULATE

The truly Catholic feast, with which we honor the stainless beauty and unspeakable holiness of the Mother of Jesus Christ, and through Him, our Brother, our Mother, too, is set as a star in the gloom of Advent time—fair harbinger of the promised joys of the Incarnation.

So late arrived among the feasts of the Church, the Catholic people have given the feast of the Immaculate Conception glad welcome, have taken it to their hearts, and keep it in a spirit of tender boasting. Well may we be proud of Our Mother's unsullied holiness when even unbelievers have exalted her in art and song as the glory of our race and kind.

Our aim," declares the president of the Association, "is to show the world that Virginia, though she never appreciated the genius of John B. Tabb when he was alive, desires now to memorialize her son who to the literary world is known as one of the greatest of native American poets; a master of the quatrain form of verse and a lyricist ranking with Shelley. Father Tabb, strange to say, would perhaps never have been known had not the liberal minded literary men of the North—New England in particular—recognized his genius. If he had been born in New England, I venture to say every place he walked would have been marked with 'golden footsteps.' It is to our shame that the man who wrote that matchless poem 'Evolution' has been allowed by his native state to lie unhonored."

TO HONOR FATHER TABB'S MEMORY

Richmond, Va., Nov. 7.—Virginia plans to pay honor to Father John Banister Tabb, the blind poet-priest of the south by the institution of a children's library in this city and the erection of a memorial monument over the poet's grave in Hollywood. The John B. Tabb Memorial Association has been chartered to carry out the work which will be on a broad and non-sectarian basis. G. Watson James Jr., a non-Catholic, is president of the Association and other officers include John M. Miller, Jr., vice-president; Ruby G. Dart, treasurer, and Gordon Blair, secretary.

One of the sponsors of the movement is the Rev. Richard Blackburn Washington, a great grand-nephew of General George Washington and great-grandson of John Washington, brother of the first president, who was ordained at Mt. St. Mary's College last year.

Virginia had no library for its children but practical steps are already being taken to supply one through the efforts of the Tabb Memorial Association. About five hundred volumes have already been collected and plans for housing the library and placing it on a broad and non-sectarian basis are now being made. The State Library Board will be asked for 1,200 volumes and it is planned to keep the library supplied with a stream of fresh literature, and to employ a librarian and secure the services of a storyteller for children. Similar libraries in other cities and counties throughout the State are also expected to be formed.

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