

in Algeria, now occupied by the Franciscans, and to have there devoutly knelt and kissed the Byzantine crucifix, and to have since referred to the monks as his "dear brothers in Christ for ever and ever." Whether this be true or not, and if true, but one of the poet's many passing whims, its widespread reception as credible may be taken as additional evidence of a change of sentiment in the populace at large who had come under the anti-clerical spell.

A SINCERE "FRIEND"

QUAKER'S WAR WORK LEADS HIM TO FULLNESS OF TRUTH

Philadelphia Standard and Times

"Dear Friend: "Thy letter to me in regard to my duties as a member of the Burlington Monthly Meeting of Friends just received, and it gives me this opportunity to tell thee what I desired to do long before this date.

"Nearly four years ago I was baptized into the Catholic Church at Oxford, England, and confirmed one year later in St. Peter's, Rome. Several years previous to my baptism I could not call myself a good Quaker, that is, a believer in Quaker doctrine as I understood it.

"Since I have taken this step, I feel that I owe the Friends some explanation of my actions in leaving them and embracing the Catholic Faith.

"Having always been conscious of what the Friends have done for me, I want, first of all, to take this opportunity to express to them my deep appreciation and gratitude. "I am ignorant of the details connected with my becoming a member of the Society of Friends and my entering Westtown School. My parents, although Quakers at the time of their marriage, became Episcopalians before I was born; consequently I was baptized an Episcopalian. After the death of my parents I was brought up by my aunt and grandfather. The high value placed upon the moral and religious training for which Westtown has always stood induced the step; I entered the fall of 1904, at the age of thirteen years.

GRATEFUL MEMORIES RETAINED

"My early education was thus gained entirely through the kindness and generosity of Friends, and I shall ever be grateful to them for their interest and care of me. "Friends are among the few religious denominations outside the Catholic Church, who considered religion so vital a part of education that they build their own schools in order to teach their belief.

"At Westtown they fostered and developed that religious instinct in me, teaching me that there was an all-loving, all-powerful God, who sent His Divine Son to redeem us, and that I should love and worship Him through prayer. This is the foundation of Christian doctrine as I understand it. It is the Friends, then, whom I have to thank for keeping alive that spark of Divine Light which God has planted in every heart, and which my childhood home had fostered and nourished.

"What follows is a frank statement of what I found did not find in Quakerism and the reasons why I became a Catholic.

"In attempting to explain my convictions, may it be clearly understood that I wish neither to offend nor judge anyone.

"As so much of my early religious education was received at Westtown School, I will speak first of its effects upon me there.

THE NEED FOR DEFINITE TEACHING IN CHILDHOOD

"As early as I can recall, I was conscious of a lack of something in my religious life. I had a religious nature which longed to understand religious doctrine in a clear, logical way; this longing was never satisfied. I did not realize then, as I do now, that what was lacking in all my early life was clear doctrinal teaching. To me Quakerism was a religion of beautiful thoughts expressed in generalities. The Quaker creed, as I gathered it for myself, was that each one of us was left with the burden and responsibility of finding his own way to God, and deciding for himself what is God's authentic voice; and that the Holy Ghost would lead each of us into all Truth if we prayed.

"This was as far as it went. "As regards my being led 'into all Truth' through prayer alone, I realize now that this could never be God's only way, and even then I saw that some prayed and received no answer or else arrived at contradictory conclusions.

"In morning assembly, at Westtown, I listened with inattention to readings from the Old Testament, which seemed to me very dry, partly because the passages read were not suitable to stimulate young minds and partly because no explanation was given of just what the Old Testament was and its relationship to Christianity.

"On First-days, before Meeting, I was told to learn certain verses of scriptures; I learned and recited these verses more or less mechanically and was impressed by the beautiful thoughts contained in them, but no effort was made to explain the meaning of the verses

or teach the relationship of Quaker doctrine to them. There I was a young boy, left to get whatever light I could.

"First-day evening I enjoyed listening to readings and talks concerning the lives of the Quaker Saints, again thoughts and action in relation to Quaker doctrine; I was simply left to absorb what I could of doctrinal teaching.

"First-days and Fourth-days we went to Meeting. It was never explained to me as a child why we went to Meeting; after a while I came to appreciate this outward ceremony, but the real significance of it was left entirely to me to discover; nor was I ever taught what I was to think about in Meeting. This may sound strange, but a child needs to be taught everything and repeatedly have it impressed upon his mind. His body cannot grow properly if fed only now and then—no more his soul.

"During that solemn hour I saw a few sleeping, some playing and some actually reading. I never thought of such action as being exactly improper. "I could not help but know that I was to meditate in Meeting, but never was I helped by being told just what I was to meditate about, consequently many of my meditations were over my bowling averages in cricket. It is only the rarest child that knows instinctively how to meditate, and how to concentrate his thoughts, especially on religious subjects.

LEARN TO MEDITATE

"I listened attentively to some dear soul who had a message and his words usually touched me and filled my mind with beautiful thoughts, but never did his words express clear, definite doctrine.

"I do not wish to leave the impression that my meditations were not all of the proper sort, for I did learn to meditate properly. I had a religious nature; without one I not only would not have been stirred, but, by the method of teaching Friends' doctrine, or the manner of explaining the ceremonial (or lack of ceremonial) I would never have definitely been taught anything, so vague was it all.

"I was so conscious, however, of my religious duties that one day, I remember, one of the masters, seeing my earnestness, made this interesting remark: 'There is making thy religion a luxury.' This is just where he was wrong. Religion was a necessity of my nature and not a luxury, but it gave me such real joy, and I made this so apparent, that he thought it must be insincere. But the joy of it stayed with me after I left school and for a long time I continued regularly to attend Meeting on Sundays.

"I realized, after I left Westtown, that Quaker doctrine was not really taught until one's senior year! As circumstances took me from school before I reached this stage, I was unable to profit by this valuable subject.

"After leaving the religious atmosphere of Westtown I felt this lack of clear religious belief more than ever, and though I sought, found no comfort in any other Protestant teachings. In the Sunday school one heard the history of Paul's travels, but no explanation of the doctrine of Paul.

MASS STRANGE BUT DEVOTION IMPRESSED HIM

"I went occasionally to Mass in the Catholic Church, but the Mass was very strange to me, and having no conception of the meaning of the Sacrifice of the Mass, and there being no opportunity to meditate as I had done in Quaker Meeting, I received little spiritual satisfaction. I was greatly impressed, however, with the devotion of the Catholics and the religious atmosphere which surrounded their Church, and my artistic appreciation responded to the religious appeal created by their beautiful music and decorations.

"I noticed that from the moment Catholics entered their church until they were well outside its doors, there were no greetings exchanged and no idle talking; each individual's eyes were fixed upon the altar and they seemed to have no consciousness of those about them. Whether or not they were sitting beside a poor man or whether so and so had on the latest style 'chapeau' did not concern them.

MAKES A RETREAT

"One day I heard about 'Catholic retreats,' and this old institution of the Catholic Church strongly appealed to me; to get away from this world of 'money and mud' for a few days and forget its cares and make a self-examination, seemed to me a very natural and a good thing to do. I found out that I could go to one of the week-end retreats given at the Seminary at Overbrook, without being a Catholic, so I went, with no other thought than to get away in a quiet place and think things over. It is impossible to give even a brief description of my thoughts and feelings during those few days. This I will say—I came back from the retreat with no thought of ever being a Catholic, but with a wholesome respect for the Catholics and a realization that they had given me something that I needed. I was greatly impressed by their real democracy; there were more than a hundred men, from bank presidents to ordinary laboring men, gathered together with no feeling of social distinction, but in good fellowship and with but one thought. I shall never forget the

first time I saw these men kneeling in solemn prayer in the chapel saying the Rosary. The Rosary was quite incomprehensible to me and out of pure curiosity, I asked the priest of the retreat (one of those much derided Jesuits): 'Father, if I should become a Catholic, would I have to say the Rosary?' to which he replied: 'No, but you will!' (I only began to say the Rosary, with the proper meditations, within the past month, although I have been a Catholic nearly four years!)

WAR RELIEF WORK

"In the summer of 1915 I went to Europe to do relief work. I was in no way really conscious of the awful significance of what I was going into; I only felt I wanted to help, and the opportunity came through an English cousin, himself a Quaker, who was returning to Europe for the same work, from his home in Western Canada. Thus through my English relatives, the Quaker influence still surrounded me in my early European experiences.

"I remained in Europe until after the War, and saw many phases of its horrors. My high ideals fell one after the other, all was confusion, darkness; it seemed as if I could not stand the strain of the suffering about me; I needed something objective to hold to, and I needed also supernatural help.

"It was then that I began to analyze my belief, asking myself: "Q. What do I really believe? "A. I believe in God. "Q. How do I worship Him? "A. Through prayer. "Q. Is prayer enough? "A. It would be hard to think that it is not.

"Q. How do I know that I am worshipping God as I should? "A. My conscience tells me so. "Q. Is conscience enough? "A. Conscience differs, or are silent; some are uneducated, some distorted.

"From that moment I began to see the reason for so many different religious beliefs. All of them cannot be right, I thought; there are different aspects of the truth to be sure, but only one truth.

PRIVATE JUDGMENT

"The terrific consequences of private judgment dawned upon me: "Understanding this first, that no prophecy of the scriptures is made by private interpretation' (2 Peter i, 20).

"God has given each one of us sufficient grace to be saved, but He did not promise to give each one of us divine revelation in interpretation and history proves that He has not done so.

"The Quaker doctrine of letting each individual decide for himself. 'His authentic voice' led some Friends to deny the Divinity of Christ!

"I had talked with many, and I knew this. The realization of this fact was overwhelming to me; it was then only too clear to me that conscience was not enough.

"The Bible tells me what Christ said, but it doesn't tell me what He meant. "Where could I find the infallible interpreter? "The Catholic Church is the only Church that claims to interpret the words of Christ infallibly. How can it justify its claim?

"When Jesus Christ was upon earth He selected twelve Apostles. Whom He sent to teach and admit yet other disciples into His Religion.

"As the Father hath sent Me, I also send you' (John xxi, 22).

"Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

"And behold I am with you all days, even to the consummation of the world" (Matt. xxviii, 18-20).

"Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned" (Mark xvi, 15, 16).

"Whoever you shall bind upon earth shall be bound also in heaven; and whatsoever you shall loose upon earth shall be loosed also in heaven" (Matt. xviii, 18).

"He that heareth you, heareth Me; and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me" (Luke x, 16).

"Christ addressed these words to His Apostles only. "St. Paul says: 'How can ye preach unless ye be sent?'"

"Had there been no authoritative teachers to carry on Christ's doctrine for all time, His work would have been defeated.

"To the Apostles, Christ gave a Head. "Thou art Peter; and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give thee the keys of the kingdom of heaven" (Matt. xvi, 18, 19).

"Feed My lambs, . . . feed My sheep" (John xxi, 16, 17).

"Simon, Simon, behold Satan hath desired to have you (plural), that he may sift you as wheat; but I have prayed for thee (singular), that thy faith fail not; and thou, being once converted, confirm thy brethren" (Luke xxii, 31, 32).

CHRIST'S VISIBLE CHURCH

"I had long been convinced from the very need of my being that Christ must have left a visible Church, and now I believed I had found it in the Catholic Church, which was the objective support I sought; but that was not all my

need, my greatest need in the awful circumstances in which I found myself was the supernatural help. "Man is born into the world in a natural way and must be born into the supernatural life, the kingdom of heaven, in a supernatural way.

"The realization came to me that in order to receive this supernatural help, I must act and that grace would come. It was after I acted (that is, been baptized into the Catholic Church) that the Sacraments in their full meaning were revealed to me.

"A man's physical body needs food in order to live, so too his spirit needs nourishment in order to be kept alive. He gets this spiritual nourishment chiefly in the Sacrament of Christ's Body and Blood; the living source of spiritual strength through which Jesus Christ gives to His children the Bread of Life.

"My longings were at an end; I no longer had doubts, I was no longer a searcher after Truth, I had found it!

"Sincerely thine,

"ST. ALBAN KITE.

"Ipswich, Mass."

MOTHER'S DAY

3,000 MEN BEGIN CELEBRATION BY HOLY COMMUNION

New York, May 14.—Nearly 3,000 men of the Church of the Holy Name Parish, each wearing a flower commemorating "Mother's Day," received Communion in a body at the 8 o'clock Mass, and afterwards attended a banquet at the Hotel Astor. The Rev. John A. Farrelly, chaplain, was the celebrant of the Mass. The clubs and societies participating in this annual event were the Holy Name Society, Holy Name Boys' Club, West Side Catholic Club, and a great number of the male members of the parish not affiliated with any of the societies. After the Mass the men were taken in fifty buses to the Hotel Astor.

Among the speakers and guests at the banquet, who were introduced by Joseph Ryan, toastmaster, and president of the Holy Name Society, were: Prof. A. J. Reamey, Professor of Philology, Columbia University; Hon. Theodore J. Ridgely, Solicitor General, Labor Department, Illinois; Joseph V. Mitchell, President Archdiocesan Union of the Holy Name Society; and John C. Everman, formerly of Washington, D. C., Secretary of the National Republican Congressional Committee.

Governor Alfred Smith, United States Senator David I. Walsh, Rear Admiral Benson, and Associate Justice Butler, of the Supreme Court, who were among those invited to attend the banquet, sent their best wishes and regrets that they were unable to attend.

Every talk made at the banquet was broadcasted by Radio by Weaf. Joseph V. Mitchell, President of the Holy Name Society of the Archdiocese of New York, paid a tribute to the late Mgr. Dineen who died on Friday morning. Mr. Mitchell said that he hoped that the wish made by Mgr. Dineen that "every Catholic man would become a member of the Holy Name Society of his parish" would be accomplished. Hon. Theodore J. Ridgely, who is a Mason, addressed the gathering on "Immigration."

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results elicit their interest in the Divine Artist.

Judging from the signs on the religious horizon of today, the great popular cult of the next period in the Church's history will be devotion to the Holy Ghost. As an evidence of this I might point to the increase of zeal with which both clergy and laity are entering into the spirit of the Pentecostal novena. When Leo XIII. ordered this novena to be made, his instructions did not at first meet with a very enthusiastic response. It is true that the people, unlike those to whom St. Paul preached, believed in the Holy Ghost; but their knowledge was too vague to call forth any spontaneous outpourings of the heart. This was due to at least two causes. First of all this devotion is so purely spiritual that it appeals solely to faith, unaided by any natural impulses. We can form conceptions of Our Lord or His Blessed Mother, we can idealize them, because they possess our nature; but the Holy Ghost, being a pure spirit, does not appeal to the senses or to the emotions.

Another proof that I may adduce in defence of my thesis, is that God, in His Providence, has always raised up some particular devotion to counteract a contemporary evil. Devotion to the Sacred Heart was an antidote to the cold, chilling errors of Jansenism. Devotion to Mary Immaculate was a remedy for the licentiousness of modern life. What, I may ask, is the great evil of today? It is the denial of the supernatural, the exclusion of God from His own creation. Outside of the Catholic Church the supernatural is ignored, if not denied. No doubt there are many individuals, outside of the body of the Church, who still cling to revealed tenets, and who have aspirations beyond this world of sense; but theirs is the remnants of a legacy left them by their Catholic forbears, or a kindly gift from that treasure house of faith near which they dwell. It is not in any sense the property of the sect to which they claim allegiance.

May we not hope that a second springtime of grace is near at hand, that the winter of national hatred, the clouds of doubt and despair, the bleak, chilling winds of greedy materialism may give way before the kindly warmth of that Spirit that still dwells in our midst though many know Him not.

Today the Church stands serene and undismayed, amid the clash of arms and the wreck of nations. She can say to her persecutors with infinitely greater assurance than the King of the Belgians could say to the Kaiser: "You have not conquered my soul; for the soul of that Church is Divine. The Church stands today the unwavering, inflexible witness of the truth; because she is the mouthpiece of the Spirit of Truth, who guides and directs her. The Church stands today an unsurpassed example of unity in a world of discord; because she is animated by one Spirit. In very truth she is a Person. The same loving, kindly, compassionate, Divine Person. That, through the medium of a human body, shed tears at the grave of Lazarus, and pardoned the penitent Magdalen, today, through the medium of a mystical body, which is His visible Church, continues to dispense His graces through the ministry of His Spirit. God grant that the realization of this truth may seize upon the minds of men and usher in a new springtime of peace, of unity and of charity. God grant that the inception of this new effort may mark the advent of a second spring in the history of Church Extension.

As an earnest of my good wishes I enclose a donation (\$25.00), trusting the fund may grow rapidly and that a fresh impetus be given to the fostering of vocations for the mission fields.

SACERDOS.

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: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

Previously acknowledged \$6,127 97

MASS INTENTIONS

Bryson..... 1 00
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TOBACCO IN IRELAND

Dublin, May 4.—Two big British firms engaged in the manufacture of tobacco are about to establish factories in the Free State. Formerly British manufactured tobacco entered free upon importation into Ireland. Since the new customs regulations were enforced it is subject to duty. The result is an increase in the price.

The increased price has been accompanied by a diminution in the sale of imported tobacco, and a greater sale for the product of the Irish manufacturers.

To meet the situation the British firms in question have decided to erect factories in the Free State. This in effect means that they, too, will become Irish manufacturers for the purpose of competing in the Irish market. A new field of employment for many hundreds of Catholic workers will thus be opened up.

CATHOLIC SCOUTS AND GIRL GUIDES

ADDRESSED BY BISHOP BENNETT

Edinburgh Catholic Herald

The following discourse was preached by Bishop Bennett when His Lordship blessed the standards of the Scouts and Girl Guides:

Dear Scouts and Guides,—It gives me great pleasure to perform the ceremony of blessing, in the name of God, your colors. I have been asked to address a few words to you in order to encourage you in the good work which you have undertaken to do. It gives me great pleasure because the Scout movement is one of which I entirely approve. It is a movement which, if well managed and well controlled, is bound to produce great good in this parish, and every scout and guide who lives up to the standard set before them and is faithful to the duties and obligations which they have undertaken, is bound to become a credit to the State and to the Church. He is bound to become a good citizen both of this world and of the world to come. The organization of the Scout movement is not in the first place a religious one. It is not in connection with any definite religious body; and yet its first principle of the Scout movement is loyalty to God. And the more one reads of the Scout law the more one is brought face to face with the fact of how very little is required in order to give to the Scout movement a supernatural basis and so to make of it a means for obtaining glory in the next world. The Scout law demands of its members loyalty to King and country. It demands kindness and helpfulness to other men, honor and truth in all things, honesty in our dealings, obedience to lawful authorities—courage and truthfulness at all times. All these are excellent things. They are what we call natural virtues. They are the outstanding characteristics of every good citizen, and the man or woman who practices these virtues is consequently bound to succeed in this world. What a different world this would be if those principles of the Scout Law were universally preserved!

The motto of the scout is "Be Prepared," and it is the duty of a scout or guide to prepare themselves for all emergencies, and to train themselves in regular course of action that they will never be taken by surprise. They must always know the right thing to do if something unexpected happens. Every scout and every guide should possess the virtue of prudence and foresight. Such is, in brief, the Scout Law, as well known to you. Such are the principles upon which this organization is founded. If all these rules are followed there cannot fail to emerge good world citizens. Such is the Scout Law, merely looked at from a human or earthly point of view. Bring in the Law of God and see what a difference it makes. The Scout movement assumes a new and more splendid form. The whole business is raised to a newer and higher level. Because, after all, the difference between natural virtue and supernatural virtue does not lie in the things we do them. We have thus a double duty of loyalty because we are not merely men and women who are placed in this world for a certain number of years. We are far more than that, because we have immortal souls. Because we are members not merely of an earthly kingdom, and in our baptism we have sworn allegiance to Christ. We have enrolled in His Army. We have undertaken solemnly that we will obey His law and follow His steps and have nothing to do with His enemies. Thus we have two loyalties—our loyalty to the kingdom of this world and our loyalty to the kingdom of the next. Every Catholic scout or guide worthy of the name will take care to make use of the means that God and His Church has so generously placed at his disposal. They ought to be regular in saying their prayers, regular in attendance at Holy Mass and other religious duties, and frequent and fervent in the use of the Sacraments of Penance and Holy Eucharist, by which our weak human nature is strengthened. Moreover, the Scout motto, "Be Prepared," has a supernatural meaning, because it is only putting into other words the maxims of Christ, Our Lord, when he said, "Watch ye and pray that ye enter not into temptation." We Catholics have much need to practise that virtue.

Monday, May 21.—St. Hospitius, recluse, who shut himself up in an old tower near Villafranca in Provence and lived on bread and dates alone. He was accorded the gift of prophecy. He died in 681.

Tuesday, May 22.—St. Yvo, confessor, who descended from a noble family of Brittany, was born in 1238. He was ordained at the express order of the Bishops, as his own humility prompted him to refuse orders. As ecclesiastical

judge of Rennes he was a great friend of the poor. He died in 1803.

Wednesday, May 23.—St. Julia, virgin and martyr, who was sold as a slave to a Syrian merchant. Her virtue and fidelity gained his respect and he took her to Gaul. She was killed in the fifth century by order of the Governor of Corsica because she refused to take part in pagan festivities.

Thursday, May 2