

Canadian Protestants, their common sense and their sense of fairplay, to believe in the remotest possibility of any such unwarranted action as you forebode. But suppose it were attempted, what of that? Tempests have assailed the Church in the past, they may be expected in the future, tremendous and ravaging. Catholics do not invite trouble, neither do they dread it; they know what was, what will be the outcome.

Let me, in that regard, refer you, not to the classical passage of Macaulay on the reflexions of the New Zealand standing, in years to come, on the "broken arch of London bridge," but to the plain and thoughtful words quite recently uttered by a Methodist minister, Dr. Stafford, pastor of the Metropolitan Church of Toronto, as reported in Monday's Gazette: "The Roman Catholic Church knows where it is. It knows its creed. It is sure of itself. It stands for the same thing it has done for centuries. The Protestants are divided. Protestant ministers are doubling their fists at each other on trivial questions. Private judgment is given as the right of Protestants, but private judgment can be driven too far."

Please keep that in mind. Catholicity has unity in creed, authority in government, Catholicity in practice. This gives them a sense of security, of everlasting duration, the force of which no one who is not of them can realize.

For the same reason, you may rest assured that the Catholic hierarchy of Canada will never ask Parliament to enact any piece of legislation similar to the present Church Union Bill. The Catholic Church has never thought, will never dream of asking any legislative body, or any civil power of any kind, to put the stamp of law upon any part of its creed or code of spiritual discipline.

Allow me to believe that, had you given to the question, or even to my humble share in the discussion, a little more reflexion than you had at your disposal "while waiting for your train; you would have written differently. Nevertheless, I thank you for the letter, such as it is. Should you have it published elsewhere, I trust that your "patriotism and fairness" will induce you to have my answer faithfully reproduced at the same time, just as your letter is now published in *in toto* in Le Devoir.

Yours truly,
HENRI BOURASSA.

P. S.—May I add that, with regard to Mr. Duff's amendment, I have not expressed the shade of an opinion. To connect therefore the votes of the Quebec members on that amendment with my views as publicly expressed on the main questions at issue, is preposterous.

DEARTH OF PROTESTANT CLERGYMEN

Dublin, June 7.—The Protestant Church in Ireland is suffering from a want of clergymen. Today there are only about 20 students in Trinity College preparing for the Protestant ministry. A few years ago the number was 150. Five parishes in the diocese of Clogher are vacant at the moment and not a single Protestant clergyman is available for any of them.

In England the average number of Protestant clergymen going out of active work during the past ten years through resignation or death was between 700 and 800 a year, while the average number entering was only 209.

These figures indicate an extraordinary decline in the spirit of Protestantism in England and Ireland.

There is no shortage of Catholic clergymen in Ireland. Not only do the colleges ordain an ample number for the requirements at home but they provide scores of priests for missions abroad.

TRAPPIST MONK MADE KNIGHT OF LEGION OF HONOR

An unaccustomed ceremony was held recently in the Trappist Monastery of Oka, a few miles from Montreal, when the cross of Knight of the Legion of Honor was presented by the French Consul General to the Rev. Father Thomas, who was blinded during the Great War.

The ceremony opened, at the request of the Consul General himself, with solemn High Mass said by Father Thomas. Mgr. G. Gauthier, administrator apostolic of Montreal, assisted, with Mgr. Rouleau, principal of the Laval Normal School of Quebec and several priests, including Father Le Gallais, of Iroquois, who served as a stretcher bearer and army chaplain during the war and who also has received the Legion of Honor. Those attending were Baron R. B. de Vitrolles, French Consul General, M. Marcel de Verneuil, French Consul, croix de guerre, Captain R. du Roure, croix de guerre and Knight of the Legion of Honor and the representatives of the various French societies.

At the end of the Mass everyone proceeded to the chapter room which had been decorated with the French colors and where the solemn presentation of the cross of the Legion of Honor was made. Several speeches were made, after which the Consul General read the citations praising the heroism of Father Thomas and pinned the cross on his white habit.

Father Thomas responded with a patriotic address in which he declared that while he could no longer serve his mother country on the battle-field, he still had the powerful weapons of prayer, and that with these weapons he could still show himself a true son of France and devote himself each day to her welfare.

Father Thomas, known in the world as Leon Bobb, was born in Lille, France, March 20, 1889. He came to Canada in September, 1905, and in the following November he entered the Trappe of Oka where he was professed in 1908.

Mobilized in 1914, he was incorporated in the 9th Zouaves as a stretcher-bearer, took part in the Champagne drive, was wounded by a bullet in the left eye and soon afterwards lost the sight of his right also.

GERMAN POPULATION GROWING

By Rev. Dr. Wilhelm Baron von Capitaine
(Cologne Correspondent, N. C. W. C.)

Germany continues to multiply, although the effects of the War and post-war periods are marked, it is shown by the new Statistical Yearbook of the German Empire for 1923, just published. The book contains 600 pages, and its figures are intensely interesting.

By the Treaty of Versailles, the book shows, the area of Germany has been reduced from 460,000 square miles to 472,000, a loss of 12.6%, one-eighth. But the loss in population does not correspond, because the lost eastern territory was not so thickly populated as was the West. December 1, 1910, the last census before the War, Germany had 64,900,000 inhabitants. October 8, 1919, it had 69,800,000, a loss of about 8%.

In the area now included in the country, however, on October 1, 1910, there were 58,400,000 inhabitants, so that despite the War, which claimed 1,872,000 dead and 4,247,000 wounded, in the nine years 1910-1919 there was an increase in Germany as now constituted of 1,400,000 souls.

In 1921, the birth total was 1,611,000, and deaths 911,000, leaving a gain of 700,000. In 1912, however, the surplus of births over deaths was 840,000, and in 1919 it reached 884,000. Further reductions in 1922 and 1923 are indicated. Emigration also took a heavy toll. In 1923, it is estimated 120,000 emigrated, where for the five years preceding the War, the average was between 20,000 and 25,000.

Despite these things, however, it is estimated that the population of the Reich now is actually 62,500,000, and notwithstanding want and hardships, it is still increasing.

The physical quality of the German people, however, has not kept pace with their increased numbers. This is proved by the statistics of the deaths of nursing children and the causes of these deaths. The deaths of nursing children rose from 20% in 1919 to 50% in 1920. In actual numbers, 26,900 died in 1919 and 34,700 in 1920. However, those dying of old age in 1919 totaled 48,200, and in 1920 the number was only 39,800, a difference of 18%.

The reason was that many old men and women sickened from want and exhaustion in 1919, and did not attain the age which they might have reached under better economic conditions. Want of milk was one of the most dreadful reasons for the death of old men and nursing children.

Germany in October, 1919, had 43 cities with populations of more than 100,000, the Yearbook shows, and seven cities had more than 500,000 inhabitants. Cologne, which before the War was the sixth largest city, is now third.

CARDINAL'S TRIBUTE TO WORK OF SISTERS

Chicago, May 25.—A remarkable tribute to the work of the Sisters was paid by Cardinal Mundelein in an address at a Mass celebrated by the Right Rev. Bishop Hoban, and attended by several thousand members of the religious orders at Holy Name Cathedral this week.

"The generous, living, active Catholicity of Chicago is largely the result of the work of the Sisters," His Eminence declared. "The flourishing condition of our seminary, notwithstanding the attractions and temptations of a great city, is the response to their prayers and the effect of their inspiration and devoted solicitude."

"The magnificent attendance at Mass, the frequency of Holy Communion, among men as well as women, is due to the fact that these were taught their religion in precept and example by the Sisters in our parochial schools."

The Cardinal, describing how, while crossing the ocean, he noticed that the captain on the bridge wore the gold lace and decorations, but that the engineers, "laboring day and night in fierce heat, mid deafening noises," really drove the ship ahead, compared himself to the captain on the bridge and the Sisters to the engineers.

"It is the Sisters who are driving this ship ahead," he said. "I am the captain on the bridge, with the gold lace and decorations. In the province of God, both of us are necessary."

Before leaving, I asked the Holy Father to bless our Sisters and their work. And he responded in

the kindness of his great heart and with the fatherly solicitude he has for all his children and particularly for the little ones; his voice sometimes breaks with emotion when he speaks of little children suffering or in want.

"And he commissioned me to bring you his apostolic blessing, to bless you and your work, your communities, your classrooms and the children committed to your care, and to all those near and dear to you."

PROTESTANT NOVELIST TELLS OF LOURDES

Twenty-five years ago a young Englishman who had returned from the United States, where he had made an unsuccessful attempt to realize a fortune by growing oranges, published a first novel which won instant success. Since "God's Prisoner," appeared, two score novels and much poetry of distinction have been given to the world by John Oxenham. Despite his large output he has managed to maintain the skill in characterization and charm in descriptive passages which attracted attention to his first work. When one of the most delightful of his recent novels "My Lady of the Moon" appeared a little more than a year ago, "T. P.'s" asserted that of many inspiring heroines he had introduced to his readers the Beatrice of this story was the most wonderful of all.

But John Oxenham, Protestant and Nonconformist, has found another heroine still more wonderful than that Beatrice who kept the altar lamp always burning in the tiny chapel on Dartmoor and knew God as "very wonderful and such a gentleman." He has discovered Bernadette Soubirous!

In a charming little volume of less than a hundred pages (The Wonder of Lourdes, New York: Longmans, Green & Co.) the celebrated novelist tells the story of a visit to Lourdes. He recites simply but gracefully the known facts concerning the asthmatic little peasant girl—the very last person one might have expected to become the recipient of such a wonder. And that, perhaps, is exactly why she was chosen for it—and presents with unreserved admiration and without qualification of phrase the record of spiritual as well as bodily healing which has been accomplished at the Shrine.

"I, the writer of this, am a Protestant," he says, "a Free Churchman, and although I have very many dear Roman Catholic friends, and know, to my own exceeding self-reproach, that most of them practice their religion much more faithfully than most of us do our own, I have no leanings whatever to the Church of Rome."

"In this matter of Lourdes I have been a doubter simply because I knew nothing about it. But, having seen it all with my own eyes, and sensed it all with my own heart, I am brought up against the tremendous and overwhelming fact and import of it."

"The cures, which make its name a household word throughout the world, can hardly be doubted. They rest upon the testimony of the greatest surgeons and physicians—testimony in many cases given unwillingly and only perforce. There is the attested cure—here is the attested cure. You did your best with the case, and failed. Here is the cure. Examine it to the fullest and satisfy yourselves. Then acknowledge that God's ways are greater than man's. Facts are facts, and these facts are inexplicable by any of the canons of the medical profession."

"But, whatever conclusions you come to, remember this—Lourdes is today, without question, one of the great facts and factors in the spiritual life of France and of Europe."

"Lourdes is a spiritual radio-active force which shoots its vitalizing sparks broadcast through a morally, centrally, and spiritually darkened world, with ever-increasing intensity and benefit."

"Lourdes is a quickener of souls, an exalter of hearts and minds and a prove healer of bodies by means entirely unknown to medical science."

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"For myself, I believe Lourdes is a genuine revelation of the goodness of God to a world which, every day stands more and more in need of it."

SUPPORT UPSHAW BILL

Washington, D. C., June 13.—Simultaneously with the presentation by Representative Upshaw of Georgia in the dying moments of the last Congress session of a set of resolutions by various organizations in support of his proposed constitutional amendment prohibiting "sectarian appropriations," Frank J. Battcher, national chairman of the American Minute Men, the organization sponsoring the move, made public a statement asserting its fairness.

Upshaw's bill, which was referred to the House Committee on Judiciary, would bar the appropriation of public money by the Federal government. States or municipalities to parochial schools and other sectarian institutions. It is the out-

come of a movement aimed at Catholic schools, which seeks to drive Catholic institutions from competition for the care of persons who become wards of the public. If some States where an institution such as an orphan asylum or home for dependents fulfills State requirements, the practice has been followed, of entrusting these dependents to its care, whether it be sectarian-controlled or otherwise, and compensating the institution for the service.

WEEKLY CALENDAR

Sunday, July 6.—St. Gosar, priest, was born of an illustrious family in Aquitaine. Wishing to serve God entirely unknown to the world, he went over to Germany and settling in the neighborhood of Trier, he shut himself up in a cell and arrived at such an eminent degree of sanctity as to be esteemed the oracle and miracle of the whole country. He died in 571.

Monday, July 7.—St. Pantonnus, Father of the Church, flourished in the second century. He was a Sicilian by birth and a Stoic philosopher by profession. Converted to the Faith he was placed at the head of a Christian school in Alexandria. Later he left his school and went to preach the Gospel to the Eastern nations. He died in 216.

Tuesday, July 8.—St. Elizabeth of Portugal, was the daughter of Pedro III, of Arragon and a niece of St. Elizabeth of Hungary. At the age of twelve she was given in marriage to the King of Portugal. Her patience and the wonderful sweetness with which she cherished even the children of her rivals, completely won the king from his evil ways. After her husband's death she took the habit of the Third Order of St. Francis and spent the rest of her life in austerities and almsgiving.

Wednesday, July 9.—St. Ephrem, deacon, was known as the light and glory of the Syrian Church. He entered the religious life but his humility led him to refuse the dignity of the priesthood. He was noted as a preacher and teacher and his hymns won the hearts of the people that he is known to this day in the Syrian liturgy as the "Harp of the Holy Ghost." He died at Edessa in 378.

Thursday, July 10.—The Seven Brothers and St. Felicitas, their Mother, because of their refusal to sacrifice to the pagan gods were subjected to torture and finally put to death during the reign of the Emperor Antoninus.

Friday, July 11.—St. James, Bishop, was a native of Nisibis in Mesopotamia. He chose the highest mountain for his abode, sheltering himself in a cave in the winter and the rest of the year living in the woods continually exposed to the open air. Many sought him to ask for his prayers and spiritual advice. When Sapor II., King of Persia, besieged Nisibis his army was routed by a vast multitude of gnats in response to the prayers of the Saint. St. James died in 350.

Saturday, July 12.—St. John Gualbert, was born at Florence in 999 and for a time pursued the profession of arms. After becoming reconciled with a relative with whom he had carried on a feud, he abandoned the world and entered the religious life. He established the monastery St. Salvi and died in 1073.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

SHAMELESS PROSELYTISM

Undoubtedly most of the thousands of Ukrainians who come to Canada would freely admit, if asked on the point, that before leaving their native land they had never heard of such a thing as the Protestant Church. It would be a great blessing for the Ukrainians, and for their adopted country, if they were left alone in their blissful ignorance of the various sects founded a few centuries ago. But they are not left alone. From the moment they set foot on Canadian soil they are exposed to death by the unasked and unwelcome attentions of certain proselytizing agencies who insist that the most essential first aid to the immigrant is a good strong dose of Protestantism. It doesn't matter that these poor people do not know what it is that they are asked to swallow, and in their ignorance of English, are not in a position to find out. This makes no difference. These Evangelists know no such thing as pity.

There is no sentiment about these hospital operations. The whole business is carried on in an absolutely ruthless manner; and so devoid of shame are its promoters that they resort to the most contemptible means of making proselytes. At Montreal, recently, Dr. A. J. Hunter, superintendent of the Presbyterian Medical Missionary Hospital at Teulon, Man., addressed the Women's Missionary Society of the Presbyterian Church in Canada. According to a press despatch, Dr. Hunter "asserted that the Ukrainians were obsessed by the idea that the Anglo-Saxons wished to swallow them up." How could the Ukrainians think anything else while they are tormented by such Anglo-Saxons as Dr. Hunter and the staff of his portable hospital? Even charity must be prostituted to serve their purpose. They lie in

wait for the time of sickness and then come around to the poor farmer's door with their shameless offer, neither uttered nor unexpressed: "We will care for and cure your sick. We make no charge, only henceforth you and your whole house are ours."

In his Montreal speech Dr. Hunter threw some light on the methods of the tribe when he naively admitted that "the only way of reaching the Ukrainians without exciting distrust and hostility was by way of the hospital." But why, in the name of decency, does he want to reach them? The Ukrainians have their own Bishop living here in Winnipeg; they have their own priests, speaking their own language; they have a religion that was ancient and venerable centuries before Dr. Hunter's favourite brand of Protestantism was ever heard of, and that will survive centuries after Luther and all his divided and subdivided followers are at last united in profound oblivion. The Canadian Ukrainians are practically all Catholics. Rob them of their faith and you "leave them poor indeed;" for you cannot give them any substitute, no matter how large and varied an assortment of religions you may be peddling; and you take from them their only safeguard against the false doctrines that communistic mountebanks are trying to foster among them. The Ukrainians do not need and do not want the assistance of any Protestant society. The officious attentions that the proselytizers are forcing on them are just as nauseating to the Ukrainians as they would be to any other decent, self-respecting people.

It is certainly high time for the Department of Immigration to take cognizance of this very pernicious propaganda. It would be a grand thing for Canada if these missionaries would only devote their attention exclusively to their domestic squabbles instead of trying to impose their undefined creed on our new Canadians. "Mind your own business, and please allow us to do the same in peace," is the polite request of the Ukrainians to the medical, missionary, proselytizing hospital outfit. Surely there should be a "closed season" to protect defenceless Ukrainian settlers from the attacks of the shameless Nimrods who hunt as an ambulance corps.

We do not hold any Protestant Church as such responsible for this Ukrainian drive. We prefer to believe that it is just the work of a few modernistic individuals who, having discovered a new use for hospitals, have abandoned the fundamental ideal of Charity.—Northwest Review, Winnipeg.

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RECEIVES FIRST COMMUNION AT SON'S FIRST MASS

Washington, D. C., June 20.—The novel spectacle of a young priest saying his first Mass, his brother, also a priest, assisting him; his sister a nun, attending, and his father, recently a convert, receiving his First Communion from his son's hands at the Mass, was enacted here Thursday.

In addition, the Mass was said at the National Shrine of the Immaculate Conception, the director of which, Dr. Bernard A. McKenna, once had the newly-made priest as an altar boy.

June — July Investments

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The young priest was the Rev. Bertrand Johannsen, of Philadelphia, who had been ordained in the Dominican order the day before. His brother also is a Dominican, and his sister a member of the Immaculate Heart order.

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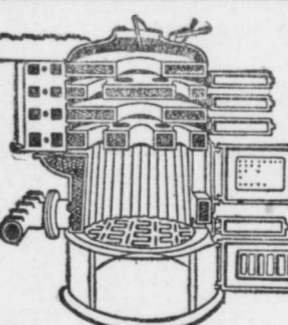
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