THE WORLD FOR THE SACRED HEART!

China Mission College,
Almonte, Ont., April 29, 1920.

The members of the League of the Sacred Heart all throughout Canada are taking great interest in the Almonte China Mission College, feeling they are thus contributing towards the glorification of the Sacred Heart in lands as yet unevangelised.

Some are contributing towards the completion of the Sacred Heart Burse and the League of the Sacred Heart Burse, which when completed will educate in perpetuity students for the Chinese Missions. Some Parish Priests are getting the members of the League interested in these two Burses and sending on their contributions. Others have placed a box at the door of the church in which the faithful are invited to drop their offerings towards the completion of the Sacred Heart Burses. Others again are voting a portion of the League funds towards this noble object. In a word, "where there's a will, there's a way."

The Secretary of the League of the Sacred Heart, Newcastle, N. B., writes:

"Here we are again with a small donation of $25. The annual meeting of the Sacred Heart League was held on Sunday, April 18th, and the above amount was voted for your mission, to further the good works in supplying priests for China.

"May every blessing follow the good work is the prayer and wish of each and every member of the Sacred Heart League."

When all Sacred Heart League centers are animated with a like spirit we will have no trouble in completing the Burses and obtaining enthusiastic support for all students volunteering to study for China. In the recently founded China Mission College, Almonte, Ont., there are already four priests and fourteen students preparing themselves for the far off missions of China. Many others are applying for admittance.

That souls can be easily saved in China is evident from hundreds of letters coming from the missionaries in different parts of that country. Besides the hundreds of thousands of adult pagans converted to the Faith, innumerable little babies are baptised at the point of death.

A letter just received from the priest taking Father Fraser's place in China states: "Every Sunday two sisters go to the pagan foundling asylum to care for the poor little ones and baptise those on the point of death. God seems to be blessing this beginning of a dispensary and aiding the sisters to enter this asylum, where about seven hundred infants are accepted yearly but only about thirty of them are alive at the end of the year."

THE SAN REMO MEETING

Despite the statements made in the House of Commons by Mr. Bonar Law and in the French Chamber by M. Millerand concerning the restoration of perfect understanding between France and Great Britain, the meeting of the Supreme Council opened at St. Remo on April 19 with a tense feeling of lack of harmony. The British and French are by no means at one on the Turkish situation, the Jugoslavs have sent notice that they would not be present, and the question of adequate protection for France against the possible aggressive movements by Germany has been by no means disposed of by the recent official pronouncements that on the matter of principle the British and French Governments were in entire accord. Marshal Foch has accompanied the French Premier as military adviser, and there is a feeling throughout France that Great Britain is inclining, at the expense of France, to too great leniency toward Germany.

Ex-President Poincaré, writing in the "Matin" of April 19 insisted on the necessity of applying the treaty with all strictness. He calls attention to the fact that Germany is attentive to the least divisions among the Allies, and he urges that a policy be adopted which shall deprive Germany of the idea that the Allies are seeking to excuse their victory. He gives the heartiest approval to the stern stand taken by M. Millerand in the Ruhr incident:

"M. Millerand has seen clearly that in the last few months we have slipped down the slope to the edge of a precipice, and, certain of the sentiment of France and the approval of the Chambers, he has judged the moment opportune to prevent a fatal catastrophe. He cannot be too highly commended for his spirit of decision."

M. Poincaré recalls Mr. Lloyd George's friendship for France, but declares that the recurrence of the painful incident of strained relations must be made impossible by the utmost frankness between the two Governments. Speaking of the Franco-British and Franco-American alliances, which were to assure France adequate protection against the possibility of German aggression, he points out that England's alliance is conditioned on America's alliance, and that the latter is problematical. There is the utmost need, therefore, of closing the door to any suggestions of revision of the treaty, of demanding disarmament of Germany, and of insisting on the loyal execution of all the clauses of the treaty, and especially those concerning reparation. The fact that Great Britain has shown signs of being willing to accept some modifications of the treaty, and that the conference of the Supreme Council is to be held behind closed doors indicates that the meeting will be very important in its results.

Information tending to show that the militarist party in Germany is still strong and is meditating further revolutionary measures has led to the agreement on the part of the Allies to adopt Great Britain's suggestion that Germany be notified that any attempt to install in Berlin a Government hostile to the execution of the Versailles Treaty will be followed by the withdrawal of all Allied aid to Germany and of the promises of economic assistance contained in the London manifesto.

In accordance with the Allied demands, the German Government has issued orders to all States that the Reichwehr must be reduced to 200,000 men, as provided for in the treaty, and that the Einwohner must be disbanded. So far only orders have been issued and no direct steps towards disarmament have been taken. The German press is loud in its protests that the execution of the plan of disarmament will leave Germany at the mercy of Bolsheviki and will be followed by disastrous consequences.—America.

MODERN INQUIRER VERIFIES CATHOLIC TRADITION OF CREED

NOTABLE REVERSAL OF OPINION BY REPRESENTATIVE OF RECENT SCHOOL OF INVESTIGATORS

What appears to be a remarkable vertification of the traditional Catholic teaching concerning the Creed, and a verification coming from a perhaps unexpected, if not friendly, quarter of highly scholarly claims, has been made in recent researches by an eminent scholar who is regarded as a representative spokesman of the "modern" school of religious inquiry. This apparent acceptance of the Catholic view is made in "The Apostle's Creed and the New Testament," by Dr. Kunze, a noted scholar who was educated at the University of Leipsic and Erlangen, was a professor at the University of Vienna, and took the chair of doctrinal and practical theology in the University of Griefswald.

This work by Dr. Kunze is a study in origins. It adheres strictly to the method of historical criticism, yet it traces the creed in its primitive form, as represented by "R" (the old Roman Creed,) back to pre-Pauline times—times before the day of St. Paul. The work is remarkable in this respect, declares Rt. Rev. Alexander MacDonald, Bishop of Victoria, who writes on this subject in The American Catholic Quarterly Review.

Kuntz concludes in favor of the Judean origin of the Creed, as against the Roman. In this view, there is no stopping short of what Kuntz calls "the primitive apostolic congregation," the Bishop declares. This, he says, can only mean the twelve Apostles. It is they who were commissioned to teach and baptize, and therefore draw up the baptismal confession of faith.

Thus, the ancient and universal tradition of the Catholic Church regarding the origin of her Creed, which the school and historical criticism began by impugning, has now been implicitly accepted as true by the latest representative spokesman of that school.—The Pilot.

SANTA SOPHIA

FAMOUS BUILDING MAY RETURN TO CHRISTIANS AFTER 467 YEARS

By Rev. William Schaefers

Thirteen centuries ago, the Christian Emperor Justinian completed the erection of the most imposing and richest structure in the great city of the Bosphorus—Constantinople. On beholding the completed cathedral, Justinian is said to have exclaimed, "O, Solomon, I have surpassed thee!"

The Cathedral of St. Sophia is an immense structure. It is different from most of the other cathedrals in that it has not the chapels nor side aisles. It has one sweeping floor space and has for a canopy the marvelous dome, unequaled in the architecture of the world. Numerous galleries and arches are supported by shafts made of the most precious material. The walls are coated with mosaics that are the despair of present day artisans. Its sanctuary was at one time perhaps the richest in the world. The wealth of Asia Minor and Syria was brought by the Christians to this temple. Chalices and ciboriums and the numerous other altar vessels were of the purest gold and silver, set with priceless stones. The altars were of marble, jaspar and porpyhry, literally incrusted with flaming jewels. Vestments were made of the rarest silks and linens, fringed with pearls. History, speaking of this gorgeous cathedral, says "its wealth was almost fabulous." But alas! this golden throne, dedicated to Christ in the seventh century, and for ten centuries the scene of the coronation of Christian emperors closed its doors to Christian worshipers on May 29, 1453.

On that date the Moslem hordes, who had captured Constantinople, massacred the thousands of Christians who had taken refuge in the cathedral. These "scourgers," having dispatched the Christians, at once proceeded in their fanatical fury to demolish the altars, statues, crucifixes, paintings and mosaics. In the midst of this frightful scene there appeared Mohammed the Second, who, "rising in his stirrup and smiting one of the columns with his blood-stained hand, uttered the words destined henceforth to dedicate the hitherto Christian temple to the Moslem faith—'there is no God but Allah, and Mohammed is his prophet!'"

From that day Santa Sophia became a mosque. The Moslems cleared the temple of all mutilated altars and statues and removed the stains of blood, covered the floor with Turkish rugs, re-erected the gigantic wooden disks with their Arabic letters spelling the names of Allah and Mohammed, and surrounded the cathedral with beautiful minarets. Thus, Santa Sophia, once the throne of the God-made Man, became the greatest mosque of the Moslem world. Here Moslems from all quarters come to adore and, on bended knees, chant the praises of their Allah. Here, where once Christians knelt in silence as the Host was raised on high, the "caller to prayer" utters the sacred formula of the Islam, "there is but one God, and Mohammed is his prophet."

But once again there has come a change. The Christians are now masters of the Moslems, and naturally the question forces itself to my mind: Shall Santa Sophia remain a Moslem mosque, or will it be returned to the Christians, who originally built and dedicated it to the Son of God? Shall Santa Sophia remain in Moslem bands, or shall the incense, as in the days gone by, once more rise on high to the God of the Christian world? Shall the Crescent continue to float over the temple of Justinian, or will the Cross replace it and proclaim a return to those days when Santa Sophia housed the King of the universe?

A NOBLE LORD!

Some time ago there was a spirited debate, a hot discussion, in the august body known as the English House of Lords. The second reading of the Matrimonial Causes bill was up, and dignified Lords waxed eloquent in upholding or denouncing the provisions of the obnoxious measure. The chief object of the bill is to make possible cheap and wide divorces in England. It is about the nearest approach to atheistic free love that ever has been seen in a civilized nation outside of Russia. It practically parallels the Russian code whereby divorce may be granted at the mere desire of the parties.

The rejection of this divorce bill was moved and urged by Lord Braye, the Catholic member of this house of Peers. In the course of his arguments the noble Lord told the effete members of this ancient body a few truths that did not lose force or application in the telling. He gave forth the old, reliable Catholic teaching on the subject. He reminded the astounded Peers that the Founder of Christianity had laid down a law against which there could be no ground for dispute or contradiction—"Whosoever shall marry a divorced woman committeth adultery." He therefore refused strenuously to consider for a moment on any ground whatsoever the expediency of a bill which would facilitate the commission of one of the most heinous crimes in the Decalogue.

Then alluding to the rapid increase in the business of the divorce courts, both in Great Britain and on the Continent (he might have added also in America), he recalled the case of a recent marriage in Switzerland at which the four bridesmaids—so-called—were all divorced wives of the bridegroom. "There is a book called 'Who's Who,'" he added. "If legislation goes on at this pace it will soon be necessary to issue a companion volume, 'Whose Wife.'"

Lord Braye took the stand of the Catholic Church and of Christianity itself in announcing that "there is only one court where Christians can have a decree of divorce certified, and in that Court sits the judge whose name is Death."

This Catholic Peer is a convert, having come into the Church in 1868. Since that time he has kept a vigilant eye on all attempted legislation in England, endeavoring ever and always to uphold the correct attitude in matters of Catholic interest.—Catholic Bulletin.

NO EXCUSE FOR CONDITIONS

Present prices of coal are altogether inexcusable, and out of all proportion to the cost of production. So declares Mr. H. N. Shenton, secretary of the United States commission recently appointed to settle the miners' dispute. The advent of warm weather, with a consequent decrease in the need of that precious mineral, may relieve, to some extent, the worry that its cost has been causing. Meanwhile, summer or winter, other necessary commodities continue to stay at prices that seem to be no less "inexcusable, and out of all proportion to the cost of production." No one who wears clothes needs to be reminded that they cost today several times as much as a few years ago. When we read that certain dealers in wool increased their profits 600 per cent. from 1915 to 1917, the "inexcusable" rise in price is easy to explain. Those who adorn themselves with linen collars, whether their wages have increased or not, know how much dearer those collars are today than they were a few years ago. They may not know, however, that the net earnings of our largest manufacturer of collars was $1,871,163 in 1918; while 1919 saw the modest figure grow to $5,153,129. During the first nine months of 1919 the leather trust earnings were 103 per cent. greater than for the corresponding period of 1919, because, of course, the price of a pair of shoes has been raised to twice what it was a short time ago. And so might the list be continued. Committees may investigate, and conditions may be revealed, but until they are relieved, and the profiteers who are fattening at the expense of a dependent public are forced to change their tactics, the growing spirit of unrest throughout the land cannot be hoped to change.—Catholic Transcript.

CATHOLIC TRUTH SOCIETY

The Annual Meeting of the Catholic Truth Society of Canada, Incor., will be held in Toronto on the evening of Tuesday, May 11th.

His Grace, Archbishop McNeil, will preside. Father Bertrand L. Conray, C. S. P., has promised to come from New York to give an address.

The reports from the branches, Montreal, Winnipeg, Regina and Vancoucer, and also the report of the Executive, which will embrace the work done by the Committees during the past year, will be presented.

A large attendance of members and others is expected.

OBITUARY

MARY IRENE EDWARDS

On April 8 there passed to her eternal rest at St. Paul's Hospital, Saskatoon, Mary Irene Edwards, daughter of Mr. and Mrs. A. E. Edwards, of Lockwood. At her death Saskatchewan lost one of its best teachers; her mind was always on her work and no one knew her but loved her. She died fortified with the rites of the Holy Catholic Church and attended by her beloved pastor, Father Sinnett, as she drew her last breath. The deceased was in very good health till a short time before she died, when the dread disease pneumonia set in; at eleven that night she had gone to meet her Redeemer.

The deceased was born in Petrolia, Ont., after a while she with the others of the family moved to Regina and thence to Lockwood.

She leaves to mourn, besides her pupils, a sorrowing mother and father; five brothers, Frank a druggist at Regina, John farming near home, Leo, Wilfred, and Otto at home; two sisters, Emma, now in the St. Paul's Hospital, and Loretta in the convent at Regina.

Her remains were taken to Regina where all that was mortal of a beloved daughter, sister, and teacher was laid to rest. A Requiem Mass was celebrated by Father Sinnett.

MARRIAGE

BRUNET-LEBLANC.—At St. Mary's Church, Bayswater, on April 20, 1920, by Rev. Father Deschamps, Ellen Agatha, second daughter of Mr. and Mrs. Arthur LeBlanc, to Eugene Ferdinand, eldest son of Mr. and Mrs. F. Brunet, both of Ottawa.

IN MEMORIAN

DEAGLE.—In loving memory of Mrs. Julia Deagle, who died at Glenwood, P. E. I., April 17th, 1920, age seventy-nine years. On whose soul sweet Jesus have mercy.
—JOHN U. PETERS,
Rollo Bay.

DIED

MCDONALD.—At the home of her daughter in Waterloo, on Saturday, March 27, Mrs. Mary McDonald, relict of the late Arthur McDonald of Dorking, Township of Mornington, aged eighty-one years. May her soul rest in peace.

BARLOW.—At her late residence, 370 Crawford St., Toronto, on Wednesday, April 21, 1920, Kathleen Crawford, beloved wife of Joseph W. Barlow, and eldest daughter of Mr. and Mrs. T. J. Crawford. May her soul rest in peace.

MCGUIRE.—At Montreal on April 23rd, 1920, Ellen M. Sorley, beloved wife of Lawrence McGuire, aged seventy-three years. Funeral on Monday, April 26th, 1920, from the residence of her son, Mr. W. McGuire, 57 Albert St., Ottawa. May her soul rest in peace.

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