

JOYCE KILMER'S CATHOLICISM

"Once a Catholic, there never was any possibility of mistaking Kilmer's point of view," writes Mr. Robert C. Holliday in his admirable memoir of his friend. "In all matters of religion, art, economics and politics as well as in all matters of faith and morals, his point of view was obvious, firm and unhesitatingly Catholic. Perhaps there is nothing more striking in the numerous letters of Kilmer, that follow the memoir, than the evidence they give of how thoroughly this four-year-old convert had made his own the consistent Catholic's habit of mind. 'I like to feel that I have always been a Catholic,' Sergeant Kilmer used to say. 'I believed in the Catholic position, the Catholic view of ethics and aesthetics for a long time.' A 'hearing test of the spirit,' caused by a great domestic sorrow, had to be passed through, however, before Kilmer received the gift of faith. But shortly after being received into the Church he could write: 'My wife and I are very comfortable, now that we are Catholics. We feel that we're where we belong.' Sergeant Kilmer's Catholicism, as his poems and letters abundantly prove, was characterized by that attractive blending of mirth and piety that is worlds away from the dourness of Puritanism. 'A convert to Catholicism,' he once wrote, 'is not a person who wanders about weeping over autumn winds and dead leaves, mumbling Latin and sniffing incense.' As for his idea of the Catholic author's mission, it is made unmistakably clear in a letter in which he said: 'I don't think Catholic writers should spend their time writing tracts and Sunday school books, but I think that the Faith should illuminate everything they write, grave or gay. The Faith is radiantly apparent in your last poems. It is in Tom Daly's clowning as it is in his loftier moods. Of course anyone would rather write like Francis Thompson than like Swinburne. But I can honestly say that I'd rather write like John A. Synge than like William Makepeace Thackeray—infinitely greater artist though Thackeray be. You see, the Catholic Faith is such a thing that I'd rather write moderately well about it than magnificently well about anything else. It is more important, more beautiful, more necessary than anything else in life.' Regarding Sergeant Kilmer's deep spiritual life, the memorial edition of his works contains numerous passages which indicate how solid and childlike his piety was. 'There is no priest now in this town, but there is a fine old church with God in it,' he wrote from France last spring. And in another self-revealing letter sent to a nun he said: 'Pray that I may love God more. It seems to me that if I can learn to love God more passionately, more constantly, without distractions, that absolutely nothing else can matter. Except while we are in the trenches I receive Holy Communion every morning, so it ought to be all the easier for me to attain this object of my prayers. I got faith, you know, by praying for it. I hope to get love the same way.' It was the dearest wish of Sergeant Kilmer's heart that his eldest son should be an altar-boy and eventually a priest. 'Is Kenton serving Mass yet? Please have him do so,' are almost the concluding words in the last letter he wrote. From the foregoing paragraphs it will be seen that Joyce Kilmer's Catholicism had about it none of the blemishes that too often impair the beauty and consistency of some of his American fellow Catholics' faith and practice nowadays. He was anything but the snobbish, invertebrate, apologetic or pietistic type of Catholic. He abhorred to the depths of his soul, as one of his letters proves, 'professional Catholics,' with all their works and pomps, and the honor of having a priestly vocation in his family was one he knew how to value properly. The wide diffusion of this staunch Catholic's memorial volumes will doubtless do much to make his readers imitators of his virtues.—America.

WHEN SHALL THEIR GLORY FADE?

By M. Louis Treguis in "Ireland in the World Crisis"

In the retreat from Mons the second Munsters, holding out in a lost battle with over five hundred dead and wounded, fought till the last 250 were surrounded and made prisoners; in token of admiration the Germans gave the dead a military funeral.

"The Royal Irish in Flanders, out of the rest of the army, fought for a day and a night to extinction, only a few stragglers making their escape."

"The Irish Guards lost nearly 600 officers and men disputing 200 yards of ground on which depended the safety of the British right wing. Forty-seven men only answered the roll after the combat."

"The Dardanelles are the Precious Sepulchre of Irish valor. At Seddul Bahr the Munsters, having seen the Dubliners swept away by machine guns as they landed, lost 1,100 out of 1,400 in carrying out a like operation, and then that night with the Hampshire, stormed positions called impregnable."

"Meanwhile Dublin volunteers took Chocolate Hill after a terrible advance and the army unanimously rechristened it Dublin Hill."

"A bayonet charge by the 6th Munsters won Kishah Dab. Three days later the 7th Dublins attacked by three times their number fought hand to hand in a four hour's carnage before freeing themselves. "At Sari Bair the Inniskillens fought themselves to a standstill. In short the British forces lost 114,000 men on the Peninsula, a third of them Irish. "In the Serbian retreat the Connaught Rangers lost 500 men at Lake Doiran. "The Somme offensive repeats the tale again and again, and the Flanders campaign of 1917 echoes it louder yet."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

LOOKING BACKWARD

The Catholic Church Extension Society closes its financial year on the 28th of Feb., 1919. How has it fared with us during the year? Our friends from Newfoundland to the Pacific Ocean will hear with pleasure that never before was Extension so prosperous and in a position to do so much good. We feel assured that our accounts when duly audited shall show disbursements to the Missions of the West and North of fully \$100,000.00. When the time comes in the near future we will be able to give our friends and benefactors a most detailed statement of receipts and expenditures.

It is our desire that everyone who takes any interest in our Society shall be fully acquainted with all our activities. We have in this a double purpose in view. We hold that receiving the charitable offerings of thousands during the year we are bound to satisfy their legitimate desire by informing them how we spent the money committed to our care. Then again by publicity we have every hope of bringing home to the forgetful, negligent, and un-Catholic Catholic the needs of our Canadian Missions in the West and North. Archbishops, Bishops, Vicars-Apostolic and Prefects Apostolic, Priests and Nuns have written us scores of letters during the year. As a rule these letters have been requests for aid or heartfelt thanks for favors granted through the instrumentality of the Extension. Sixteen Bishops and between 700 and 800 priests have been in touch with our Society during the year and it is a pleasure to feel that our relationship has gone far past the stage of mere friendship.

In our dealings with the Church in the West and North one law has governed the Executive of Extension and that, that only the need and our resources should be the measure of our generosity with the funds placed at our disposal by the Catholics in the more favored sections of Canada. We feel too that this disinterested Charity has brought upon the Society the blessing of Almighty God without which nothing worth while is done.

The sum of our disbursements to the Missions (\$100,000.00) indicates that many who last year did not know our address have found us out and have learned that in no better way can they expend their charitable donations than in the ways suggested by Church Extension.

This year we gave to the missions at least \$25,000.00 more than last year. This looks good and gives hope for the future. Although optimism is our middle name, time after time when we were witnesses of the Protestant activities of the Mission Societies and the millions of dollars at their command have we felt pessimistic and down hearted. But on thought, we realized that a few short years ago these same mission societies were as we are, poor and unorganized; growth and strength came in time. We recalled too that the most wonderful mission Society in the world, The Propagation of the Faith, had a very small beginning less than one hundred years ago, and today in spite of war, famine and disease, it is God's greatest arm in the propagation of the Faith of Jesus Christ.

So we look forward with confidence to the future. The future will bring more co-operation and unity of action. This means organization. In its turn organization for the future of the Catholic Church in Canada means, priests in adequate numbers, schools for Catholic youth and tabernacles in abundance for the great prairies, for British Columbia and for the yet barren places of the North.

While thanking most sincerely the Catholics of Canada for their zeal and generosity in favor of Catholic Church Extension in the Canadian West and North, we call upon them and urge them not to slack in this most necessary work. This year we have undertaken new and most necessary work. Besides continuing the education of young men for the Holy Priesthood, building chapels in one of the way places, aiding educational institutions already founded, supplying the necessary vestments and linens for the Holy Sacrifice, distributing Mass Intentions, etc., we have undertaken to establish the Christian Brothers of Ontario Province amongst the Ruthenians in the Western Province of Saskatchewan. This will mean the expenditure of \$40,000 or \$50,000 immediately, as the Brothers commence their holy work next September. We have also in contemplation the foundation of a mission college to supply an adequate number of priests to the Canadian West to meet the crying

needs not only of the present but also of the future. We need you then, good Catholics, to stand by Catholic Extension and to give us your hearty co-operation during this year. With you we can do much for Christ; without you the Society of Extension goes to the scrap pile. Every cent, every dollar you can spare can be used by Extension for the Salvation of souls.

Donations may be addressed to: Rev. T. O'DONNELL, President, Catholic Church Extension Society, 87 Bond St., Toronto

Contributions through this office should be addressed to: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

PREVIOUSLY ACKNOWLEDGED... \$1,777 00

MASS INTENTIONS A Reader, Ottawa..... 2 00

THE SIGN OF THE CROSS

The day of the famous battle of Bull Run, during the Civil War, General Smith with his division arrived too late to learn the pass word. Foreseeing that if he advanced he would be exposed to the fire of his own party, he asked if any man was willing to sacrifice his life. A youth left the ranks. "You will be killed." "Yes, general."

Therefore Smith wrote on a bit of paper: "Send me the password. General Smith." He gave the note to the soldier, saying to himself at the same time: "Should this messenger be killed, they will find this paper upon him."

Having reached the outposts the young soldier was challenged: "Who goes there?" "A friend." "Give the sign." He advanced in silence, all the guns being pointed at him. Quickly he makes the Sign of the Cross and lifts his hand to heaven.

The sign of the Catholic soldier recommending himself to God, was by a strange coincidence, the sign that the Catholic General Beauregard had given in the morning to his army.—St. Paul Bulletin.

A CHANGE OF VISION

"Be ye ladies Sisters? Be ye Catholic Sisters? Ye don't what they call Roman Catholic Sisters, be ye? Well, ladies, we've bin hearin' things from our preachers about Roman Catholic Sisters. We've bin gettin' papers about yuh but—God help the preacher that comes round this place with another black story. I want tuh shake hands with yuh and tuh thank yuh for what yuh've done for us all." Homely speech and forceful with the strength of truth came straight from the heart of a Kentucky mountaineer, telling, in a nutshell, what a change of vision has been brought about by the quiet, self-sacrificing labor of the Catholic Sisters in the big plague-stricken camps of the Big Sandy region during the flu epidemic. The Loretines and several other orders were represented in this work in Kentucky.—Catholic Transcript.

DIED

MCDERMOTT.—On Saturday, February 8, 1919, at Almonte, Ont., Mr. John McDermott, aged eighty three years. May his soul rest in peace.

O'GRADY.—At Chesterville, Ont., on February 8, 1919, Mr. John O'Grady, aged seventy years. May his soul rest in peace.

GORMAN.—At Mattawa, Ont., Jan. 15, 1919, Mrs. Daniel Gorman, aged fifty-seven years. May her soul rest in peace.

GORMAN.—At Mattawa, Ont., Oct. 21st, 1918, Mr. Daniel Gorman, aged sixty years. May his soul rest in peace.

EAGAN.—At his late residence, 234 St. George's street, London, Ont., on Wednesday, Feb. 19, 1919, James Egan, in his ninety second year. May his soul rest in peace.

CARLING.—At 98 Melrose ave., Hamilton, Ont., February 11, Peter Carling, in his eighty fifth year. Interment at St. Peter's Cemetery, London, Feb. 18, 1919. May his soul rest in peace.

MOUSSEAU.—At Bristol, Que., on January 27, 1919, Margaret Mousseau, beloved daughter of Mr. and Mrs. William Mousseau, in her twenty-third year. May her soul rest in peace.

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