

A NOTABLE CONVERT

The most notable conversion that has taken place in Ireland for a considerable time is that of Miss Barton, sister of Mr. R. Barton, member of Parliament. Mr. Barton is at present undergoing a three years' penal servitude in a convict prison in England for a political speech labelled "seditious" by Dublin Castle. The Bartons are Wicklow stock, being an old Protestant family residing near Glendalough of the Seven Churches. They are connected with the Childers, one of whom was Chancellor of the British Exchequer, and with other celebrated English houses. Mr. Barton, M. P., the sole male survivor of his line, joined the British army at an early stage of the War. As a British officer, he was in active service in Dublin during the rebellion of 1916. Revolted by some of the cruelties which then came under his notice he joined the Irish volunteers and the Sinn Fein organization on his release from the army. He had been educated at Oxford, where he took his degree in economics. He worked his estate in County Wicklow on scientific lines. It was his chief delight to train all the young men in his neighborhood in up-to-date methods of agriculture. Although in prison he has been chosen chairman of the newly elected Wicklow County Council. The excessive severity of his sentence is regarded as a crime. It will be remembered that he made a daring escape from prison, but was recaptured. His sister, who has been received into the Church, is exceedingly popular. It is stated on trustworthy authority that Mr. Barton himself, when asked at Portland prison, what religion he should be registered as, "the Catholic religion." A formal acceptance of the faith may probably be the next phase of the pilgrim's shining progress.—The Missionary.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

ON THE MISSIONARY TRAIL

Occasionally we have from the missionaries themselves the best picture of the day and its labors on the Western track. It cannot but show how true is the picture of hardships we have so often drawn of the life of travel and toil inevitable in such circumstances. Let us quote an old and tried missionary, Father Louis, who interested so much a chance acquaintance that the Edmonton reporter gave it more than ordinary attention in his columns. "On May 11th I left Edson at 6 a. m. on the east bound train, got off at Niton, thirty miles from Edson. My programme was to reach Hattonford, thirteen miles north. I stopped at the post office to inquire about the trail. 'Not very good,' they said. 'Potson Creek is awfully high; the bridge has been carried off.' "I had four letters to write, which I did there in the little store. Meantime I heard some one state that people had crossed the creek on logs. When through with my letters I started for Hattonford, with my chapel and catechism quids. Thus equipped, I walked nine miles in the thawing snow, across the creek safely on logs, and tired with my kit, left it near an abandoned shack and got to my destination, four miles further on. I had walked five and a half hours. At night some one went to the shack with a team to bring back my outfit, as we needed it for the morning. Apart from mental conversation, I always teach catechism, and here my hobby serves me well. I have a flute and large pictures, which delight children, and so our lessons, with the help of nicely-colored pictures, are interspersed with hymns and school songs. The morning service consisted of Holy Mass, Communions, baptism, more homily talk. . . . We hitched up the horses and I got back to Niton at 6 p. m. on Wednesday, May 13th. "Did the people mean 'no donation?' asked my friend. "None that I know—their prayers, I suppose! No money offering, because they could not. They had not yet received their wages for their winter work in the bush, and they needed every cent to buy seed. "At Niton I made a good fire in the depot, and slept on the bench like a lumberjack. The fire went out by 2 a. m. I rekindled it, and at 7 a. m. I again took the train, going east. My destination was Lobatto. "I said Holy Mass there for the benefit of one family. After Mass I taught catechism to four children. Late in the evening I retraced my steps to Junkins, where I stayed over night. "After Mass on Friday, May 14th, I walked to Ravine—eight miles from Junkins to the particular homestead I had to reach. Of course I carried my outfit. There is no other way at the present time, of travelling; rigs, wagons, automobiles, aeroplanes, are all very good in their own place and time, but here and now, a saddle pony is the only practical way of reaching outposts. Yet I can have none, because my district is too extensive. It does not pay to ride a pony between Edson and Stony Plain, and back (round trip 300 miles.) Of what use would the pony be when I am tied up on the Alberta Coal Branch for two weeks? Stable fees at Edson would ruin me."

Here my friend maliciously remarked: "Father, you play the part of the pony yourself!" I retorted, "Yes, but I carry the Lord, so it is Palm Sunday over again!" "Thus from post to post to visit the Catholic families few and scattered, goes the missionary and he pertinently adds: "It is the same kind of pastoral work everywhere—sermon-like talk, catechism, confessions, Holy Mass, Holy Sacraments, etc., walking across country, driving, meantime saying of the holy office, psalter, or rosary, as circumstances permit. It is plain that if one has to ride or walk fifteen miles, he cannot read his breviary; the holy rosary is the best substitute. You may imagine that when I carry my outfit ten miles, or even five, I think of our Lord carrying His Cross, and that counts for the recitation of my breviary that day. I often say Holy Mass right after midnight, returning from a late trip, or train, and my sleep on such occasions is limited to about three hours out of the normal seven or eight; it reminds me of the Holy Thursday night, part of which Jesus spent in the garden of Olives, part in the guard room. "For expenses the good missionary has to depend largely on what he can collect on the road, often a mere pittance. "I look after any expenditure connected with travelling and the upkeep of my portable chapel. I spend my Sundays at Mount Park, usually twice a month, rather than twenty a year. At Lovest once a month, and by rotation at Coalpar, Mussel, Junkins, Carvel, Rosevear. I intend to spend a Sunday at Tomahawk. There is nothing absolutely definite in a new country like this. I just learned that Lovest, where I counted fifteen families, will be closed down, and so I have to turn my exertions towards the new little mining camps of the Coal Branch. Rumors have it, too, that Cadomin and Mount Park may undergo great improvement, that a new mine will be opened up some seven miles from Cadomin. Catholic people will be carried by the usual tide and go there. Under such circumstances I am kept trudging along like a hobo. "Here is a good summary. Carvel group—22 families, 4 racial elements, 25 miles of country. "Gainford group—20 families, 8 racial elements, 20 miles of country. "Junkins group—15 families, 3 racial elements, 20 miles of country. "Mahaaka group—15 families, 3 racial elements, 25 miles of country. "McKenzie group—5 families, 1 racial element, 15 miles of country. "Rosevera group—10 families, 3 racial elements, 10 miles of country. "Wolf Creek group and Yates—10 families, 3 racial elements, 20 miles of country. "It is for such men and such territory that the Catholic Church Extension Society appeals. It needs no further emphasis from us. These men do more in a month to preserve the faith than many of us in our whole lives. Let us think of them and their needs. The Catholic Church Extension is to aid these laborers in the scattered districts where the name of God must penetrate and the gospel preached to all His creatures. Help Extension finance these works. Even a small gift is appreciated. 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: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont. DONATIONS Previously acknowledged \$8,832 08 Mrs. E. F. Boyle, Orms-town 50 MRS. INTENTIONS Mrs. D. H. McGillivray, Reservoir Mines 2 00 May McNaill, Gardinar Mines 2 00

DIED WALSH.—At 5320 Cornell Avenue, Chicago, on the 16th inst. Matilda, beloved wife of S. J. Walsh and sister of the late Very Rev. E. P. DeCantillon, O.P. On her soul, sweet Jesus, have mercy.

Whoever eats the bread that another has reaped and kneaded, is under an obligation to his brother, and cannot say he owes him nothing in return. The poorest of us has received from society much more than his own single strength would have permitted him to wrest from nature.—Emile Souvestre.

Our flesh and blood, mingling with the flesh and blood of Jesus Christ are fitted for a glorious resurrection. Leaven or yeast, when mixed with dough, soon penetrates the entire mass imparting new qualities to it. In like manner the glorified body of Jesus Christ penetrates through our entire being and endows it with qualities—the qualities of glory and immortality.

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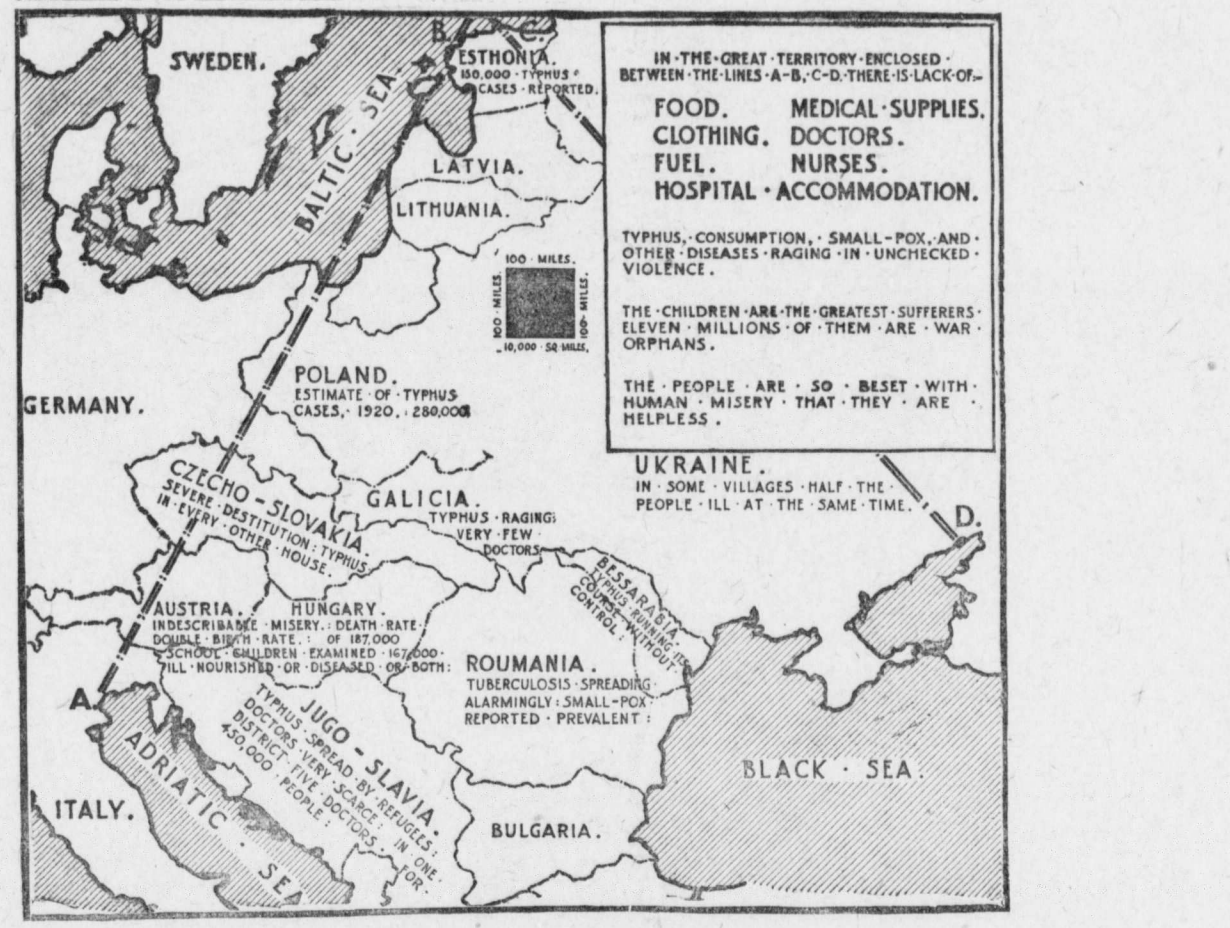
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