

petition and make themselves responsible for the church.

TO BE OFFER TO SOVIET
In an attempt to come to a friendly arrangement with the Bolshevik government, the Pope has declared his willingness to buy back the objects of worship of which the Catholic churches have been robbed.

Archbishop Baron Bopp, of Mohilew, has been released from prison and together with eighty of his priests has been exiled from Russia by the Soviets. The Catholic Bishop of Petrograd has been confined on two occasions in the prison of Spalernaj and is now involved in legal difficulties because he agreed to a manifesto of the Pope protesting against the confiscation of Church property.

EXTENT OF SPOLIATIONS
Confiscation of the treasures of the Orthodox Church marked the climax of the religious struggle in Russia. The following figures give an idea of the extent of these spoliations:

In Tombow 496 pood of silver (a pood is 16 kilos) and 9 pood of gold were seized; in Tulk, 774 pood of silver, 15 pood of gold, 580 rubles; in the famous Madonna Ibrastones; in a Moscow has been robbed of all its treasures consisting of pearls, brilliants and emeralds of great value; in Petrograd St. Isak's Cathedral was robbed; the Cathedral of Kasan has been despoiled of its silver tabernacle which was a gift of the Don Cossacks after a victorious campaign in 1812.

BISHOPS' PROGRAM
HAD A DEEP AND WIDE INFLUENCE

Credit for having "materially influenced the formation of the Protestant Interchurch World Movement, whose principal activity was the investigation of the Steel Strike," is given to the Social Reconstruction Program of the National Catholic War Council in an "Analysis of the Interchurch World Movement Report on the Steel Strike," written by Marshall Olds.

Mr. Olds makes the statement that "In July, 1919, a certain organization within the Catholic Church made a general announcement of a policy which undoubtedly materially influenced the formation of the Industrial Relations Department.

In a supplementary note by James E. Craig of the Interchurch World Movement referring to the mention of the influence of the "organization within the Catholic Church" on the Industrial Relations Department, the volume says:

"This is inaccurate, the first step towards an Industrial Relations Department was taken at a general committee meeting in Cleveland, May 3, 1919. Formation of a department came as a matter of course, and it was partly in existence before the Catholic Report became public."

Officials of the Social Action Department of the National Catholic Welfare Council point out that the Reconstruction Program, known as the Bishops' Program, was issued on February, 1919 and not in July, as indicated in the book, and that therefore, there is every justification for the assumption that it influenced the formation of the Industrial Relations Department.

This is borne out by a later note by Stanley Went of the Interchurch World Movement, which says that "Nevertheless there is no doubt that the Catholic manifesto served as a great stimulus to the I. W. M.'s industrial activities.

POLISH ORTHODOX PROBLEM

Warsaw, March 19.—The trial of the Archimandrit Smaragd Latiszenko, charged with the murder of the Orthodox Archbishop George Jaroszewski, Metropolitan of Warsaw-Frague, will be held in April. In view of the close connection which the case has with the attempt to set up an autocephalous Orthodox Hierarchy in Poland, there is great interest in the proceedings. Archbishop Jaroszewski was one of the most ardent supporters of the project for the creation of an independent Polish Orthodox Church and the plan had been nearly carried to realization at the time of his assassination. The new Metropolitan, Archbishop Dionisius of Krzemieniec, it is understood, is also an advocate of the creation of an autocephalous Polish church and there is a probability that this plan may be carried out.

WAR MADE NEW PROBLEM

Recognition of Poland as an independent nation as a result of the Great War changed the status of the Orthodox Church in that country to a very considerable extent. The Polish government did not relish the idea of having a foreign Patriarch, particularly the Patriarch of a nation traditionally inimical to Poland, exercising any authority over subjects of the new Polish state. The danger was regarded as great because there are in Poland nearly 3,000,000 Russians, many of whom are descendants of the United who were forced by the Russian government to conform to the Russian church in 1836-39 and 1875. The Polish government, however, wished to take an attitude as tolerant as possible and by the provisions of the Treaty of Riga each contrasting power agreed to refrain from any attempt to influence the churches or religious societies within the territory of another. It was also agreed that the various religious organizations should be allowed to arrange for their own government and administration in the respective countries, within the limits to be prescribed by the respective governments. Consequently there is nothing illegal or unwarranted in the Polish government's attempt to encourage the establishment of a Polish Orthodox Church.

OTHER AUTOCEPHALOUS ORTHODOX CHURCHES

Moreover the Patriarch of Constantinople is not to be compared with the Pope so far as authority over the churches of the Eastern Orthodox communion is concerned. The Patriarch's status can be described best as "primus inter pares." As a consequence of this status we have had the establishment of the Russian, Armenian, Serbian, Bulgarian and Roumanian, and other autocephalous Orthodox churches. In Poland after the Russian Revolution, the staunchest advocate of a Polish Orthodox Church was the late Archbishop Jaroszewski who had been named Metropolitan by the Patriarch of Moscow. He had formerly been Archbishop of Minsk, during the War he was at Charkow, and after the revolution he went to Rome and from there ruled the entire Orthodox Church in Poland.

His fiercest adversary was Archbishop Eleutherius of Vilna who carried his opposition to such violent extremes that he was suspended by the Metropolitan, confined to a cloister for a time and finally exiled by the Polish government. Several other Bishops who supported Archbishop Eleutherius have also been disciplined. At the time Archbishop Jaroszewski was assassinated he was waiting only to secure the endorsement of the heads of the other autocephalous Orthodox Churches before declaring the establishment of an independent church in Poland.

He was killed February 8, 1923. It is alleged that his murderer was animated by a desire for personal revenge because he had been suspended and disciplined by the Metropolitan for disobedience. The theory has also been advanced that political considerations had something to do with the murder.

ROUMANIAN BISHOP PROTESTS REFORMS

SAYS THEY PRACTICALLY CONFISCATE PRIVATE PROPERTY

By Dr. Frederick Funder

A strong protest against the so-called "agrarian reform" in Roumania has been voiced by the most Rev. Julius Glattfelder, the Bishop of Csanad, in a pastoral letter to his clergy.

Bishop Glattfelder protests against this so-called "agrarian reform" on the following grounds: 1. It involves a confiscation of private property as no provision is made for adequate compensation. 2. It is directed against the Catholic Church which has been supporting numerous schools, almshouses and hospitals from the proceeds of landed church property and also defraying a large part of the expense of the ministry from this income.

3. Many Catholic families will become paupers and forced to leave the land. 4. So-called "agrarian reforms" everywhere have resulted in a considerable decrease in the yields of the lands.

"When, in 1918, the fever of revolution rose to its highest," wrote Bishop Glattfelder, "I stood up against the mighty ones of that time and protested against the violation of rights then intended. Now, however, after the legal order has been established, must I be silent? Earthly power comes and goes, but God's word, which he proclaimed on the Mount of Sinai in the midst of thunder, is eternal. Its presentation is our priestly holy inheritance and our duty, of which we are proud."

ACTUAL CONFISCATION OF LAND

It is pointed out that under the misleading name of "agrarian reform," there has taken place in Roumania, as well as in Yugoslavia, Czechoslovakia and Poland, a distribution of great landed property which in fact represents confiscation. The basis of this so-called "reform" was the impetuous demand of soldiers and small farmers for an allotment of arable soil. The great social contrast brought about through the existence of large States had to be cleared up. But this "reform" was legally carried through under pressure, infringing the principles of private property acknowledged by the whole civilized world, that private property can be expropriated only with complete compensation.

The compensation given by the government for the land has been so small that it amounts to complete seizure. In the former Hungarian empire now annexed to Roumania, and chiefly inhabited by Catholics, from two to five cubic meters of wheat—and in the case of episcopal property less than one-half that amount—were fixed as the equivalent and final price for a yoke of land, which is about an acre and a half.

In Czechoslovakia and partly in Yugoslavia, the parceling out of the great landed property tended to curtail the estates of national minorities, but in Roumania, it is asserted it is directed against the Catholic Church, supporting numerous schools, almshouses, hospitals and other institutions. It would mean that Catholic charity funds, education funds and those devoted to public worship, representing hundreds of millions and securing the independence of the Church, would be lost without asking the permission or hearing the opinion of the proprietors of the lands. A large number of Catholic families would become paupers and be forced to leave the land.

In his pastoral letter, Dr. Glattfelder points out that he, of his own accord, has divided a third part of his own estate into lots. But he objects to an expropriation that is equivalent to confiscation of 97% of the lands.

The landed property of the Catholic Church in Roumania, which is in question, is equivalent to 511,478 yokes, or more than 70,000 acres. The property belongs to the Roman Catholic diocese of Grosswardein, the Roumanian diocese of Csanad, Szatmar and Grosswardein, and the Greek dioceses of Karistad-Fogarash and Haydu-Dorog. It also represents a part of the property of the Grosswardein, Csanad and Transylvanian Chapters of the Cathedral, of the Abbey of St. Jacob, the Praemonstratians in Jaszovar, the Friars Minor, the Basilians, the Minor Conventuals and the Brethren of Charity. The estates of the Hungarian fund of worship and that of the Roman Catholic worship fund in Transylvania are also involved.

"REFORM" DECREASES PRODUCTION

It is shown that the so-called "agrarian reform" everywhere has resulted in a considerable decrease in the yields of the land. Roumania at the time of the War, was one of the first flour-exporting countries. Its exportation today is less, although its territories have been almost doubled. The export of wheat has, in fact, almost stopped, only maize being worth exporting for foreign trade. The new owners of the cheaply acquired soil, unable to cultivate it skillfully, consume the greater part of the crops and thus the reform, intended to increase the wealth of the country, actually becomes the cause of increased poverty.

MEMORIAL TO NOTED APOSTLE OF COLORED RACE

ST. BENEDICT'S MISSION TO HAVE NEW HOME IN MEMORY OF FATHER STEPHEN

According to present plans St. Benedict's Catholic Colored Mission is soon to develop into an institution which, if not in magnitude, at least in scope and purpose will rival the famous Tuskegee institute founded by Booker T. Washington. It is the culmination of the plan, long cherished by that noted apostle of the colored people, Rev. Stephen Eckert, O. M., Cap., a plan he had dreamed to carry out this very summer, but which he did not live to see accomplished, for death overtook him in the midst of his labors for the betterment and welfare of his beloved colored children.

But although called to his reward at the very threshold of a great undertaking—his life's dream—the erecting of a modern, up-to-date school building, he nevertheless took with him the hope that others would be there to "carry on" the good he had begun, will continue to grow, yes, his death, so untimely to mortal reckoning, has given a new impetus to the fulfillment of his dream. A Memorial Institute to the memory of good Father Stephen is to be erected in the near future as a lasting monument to his genuine love for the colored race, a home where the boys and girls who called him "Father" and loved him as such, can enjoy all the advantages of a solid education and thus fit themselves to occupy an honorable position as citizens of this great country and useful members of the community.

ST. BENEDICT'S BOARDING SCHOOL

FOUNDED BY FATHER STEPHEN
Father Stephen was the founder of St. Benedict's Boarding School for colored children, now located at Ninth and Prairie Streets, a work to which he devoted every moment of his time and every ounce of his energy, because he saw in it the practical solution of the problem confronting him. For this undertaking he labored unceasingly in conversation, sermons and lectures, traversing the whole Middle and Northwest and also Canada, his very last sermon being for the benefit of the race which he loved, with the heart of an apostle, and which he sought to elevate by affording an opportunity for education and training such as was given at St. Benedict's School and Mission, his life's work and the monument to his foresight and zeal.

NEW BUILDING TO BE MEMORIAL TO FATHER STEPHEN

The new Memorial Building will be designed to accommodate about 200 children and its cost is estimated at \$200,000.00. It will also serve as a Day School, a Day Nursery, and eventually a Trades School will be included, so as to afford every opportunity for giving the boys and girls a thorough education and training. It will also serve as a Social Center for the colored population of the city, and thus form an important factor in providing means for the betterment of the social conditions of the colored population. The instruction given in the school will be identical with that imparted in other schools, and those of the graduates who are desirous to continue their studies, will attend the Cathedral High School. Thus the colored children are to have every opportunity of educating themselves and fitting themselves to become useful citizens, which is not so much a privilege but a right of which they have been deprived too often in the past.

That was the one principle which Father Stephen championed fearlessly, the principle of fair play and justice to all regardless of race, creed or color, a truly American principle. And because Americans believe in that principle, the Capuchin Fathers in charge of the Mission are hoping that the generous spirit of the community will help them to make Father Stephen's dream come true and to erect a Memorial Institute worthy of that apostle's memory and a credit to the American people.

And now the Capuchin Fathers in charge of the Mission are planning to fully realize Father Stephen's dream and erect a modern school building as a Memorial to him, and are relying upon the generous spirit of friends to accomplish the undertaking.

For about a year the Mission conducted a Day School, but it was soon realized that to do more efficient work for the children, a Boarding School would be necessary. Father Stephen accordingly purchased several dwellings in the vicinity with the money he had solicited from generous friends and on mission tours, and so laid the foundation for St. Benedict's Boarding School for colored children, the only institute of its kind in the Northwest, and well and favorably known throughout the Union.

Such houses men may build for themselves, and such lives may they live in them, and that at last calm shall be breathed upon the sea of lawless passion, and the winter of the world shall be changed into such halcyon days that the birds of the air may have their nests in peace, and the Son of Man where to lay His head.—John Ruskin.

JUDGMENT OF THE FRENCH COURT

Paris, March 23.—A cable to the N. C. W. C. News Service reported recently that the 176 priests of the diocese of Montpellier, veterans of the War of 1914-1918, had won their suit against the paper Le Petit Meridional which, quoting incorrectly from a speech made by former Minister Painleve, spoke of the clergy as "slackers in black robes." The decision reached by the court contains some interesting statements. They are as follows:

"Whereas this passage of the report of the speech attributed in this form to an orator who had occupied one of the highest offices in Parliament caused great surprise everywhere and aroused the legitimate indignation of ecclesiastical circles; and whereas Catholic papers and reviews had just published under the title 'Roll of Honor of the French Clergy in the War' some eloquent statistics showing that (it is well to recall the fact) out of 32,699 mobilized priests or religious, 4,618 died for France, 9,378 won the croix de guerre after having received 16,000 citations, 895 were decorated with the Legion of Honor and 1,593 with the Médaille Militaire; and whereas all, priests and soldiers, are justified in considering themselves as affected by the qualification of their conduct during the War, it would be inconceivable that the interested parties should not have the resources of defending themselves against a malevolent rumor which is too often circulated."

"Whereas the expression 'slackers' applied to mobilized priests, all of whom did their duty, and some of them magnificently, does them the greatest injury, this injury is still further aggravated by the personality of the speaker to whom it was attributed."

The sentence, however, takes into account the fact that the Petit Meridional made reparations, to some extent, three weeks later, by acknowledging the fact that it had quoted M. Painleve incorrectly, and by printing in heavy type, in a prominent place, the statistics in the honor of the French clergy.

The 176 priests, in order to show that they wanted nothing but moral reparation, asked only for one franc each for damages. The court granted this request, making special mention of this "laudable moderation." The Petit Meridional was fined twenty-five francs and costs, and was ordered to have the sentence printed in all newspapers of the district at its own expense.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

EXTENSION VERSUS EXTENSION

We recently featured the social enterprises of the Presbyterian Church in Canada as given in the "Report of the Board of Home Missions and Social Service," 1921-22. The amount spent on these activities totaled about \$693,575. Our object in putting these figures and facts before our Catholics is, to show them the zeal and enthusiasm of Presbyterian Protestants for the spread of what we know and hold to be heresy and contrary to the true doctrine of Jesus Christ; to point out that a great measure of this heretical zeal and enthusiasm in social and religious work—and Protestants hold the two may not be consistently separated—is expended upon Catholics and that a certain percentage of Catholics are attracted to Protestantism and leave the Catholic Church because of this philanthropic and religious activity on the part of non-Catholics; to stir up in Catholics a sense of responsibility based upon the charter and constitution of the Catholic Church, given to us by the Great Shepherd of our souls; to endeavor to impress Catholics and make them realize that their Catholicity must not be a selfish religion, but abounding and superabounding with love for God and for the brethren—our weaker brethren, especially—within the household of the faith.

With the same object in view we turn this week to a study of the religious enterprises of the Presbyterian Church in so much as they effect our Catholic people in Canada. We draw our information from the same authentic source, the Annual Report of the Board of Home Missions of the Presbyterian Church for the year 1921-22.

WORK AMONG NON-ANGLO-SAXONS
The Report says: "The mission work of the Presbyterian Church among non-Anglo-Saxons, affects more or less closely, about one-seventh of the population in Canada. While in no sense adequate, and in many instances very ineffective, yet the total influence has been far-reaching. The attitude and thought of a wide circle of people have been influenced at least indirectly. The customs and habits of centuries have been materially changed and the 'Bondage of Fear' has been overcome in the lives of the most adventurous."

First of all we must bear in mind that the great majority of the "Non-Anglo-Saxons" are members of the Holy Catholic Church. That secondly this vast body of new-

Canadians constitutes about one-seventh of the population of Canada, and finally, that Presbyterianism, Methodism and every other Protestant "ism" of the "57 varieties" are doing their utmost to destroy Catholicity in the souls of these people and are pouring out hundreds of thousands of dollars in the effort.

The natural increase of the newcomer from Europe is stated to be four times as rapid as the increase in English-speaking communities. "It is not difficult," says the Report, "to see that before many years in the Prairie Provinces at least, the people of British extraction will be in the minority." "This will be no calamity," says the Report, "with affected generosity, provided the new-comer and his children learn to adopt the ideals of British justice and freedom and to accept the simple teaching of the Gospel of Jesus Christ." This, of course, means that in order to Canadianize the poor Catholic immigrant he must first be stripped of his Catholicism and then compelled to wear the rag and tatters of Protestantism—the wet nurse of infidelity. To Canadianize, in the Protestant mind, means to decatholize.

TO BE CONTINUED

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.

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WEEKLY CALENDAR

Sunday, April 8.—St. Perpetuus, Bishop of Tours, governed that see for thirty years. He was noted for his veneration of the Saints and he deeply respected their relics and adorned and enriched their shrines. In his last will he declared the poor his heirs and remitted all debts due his estate.

Monday, April 9.—St. Mary of Egypt left her father's house in her youth in order that she might sin without restraint. For seventeen years she lived a life of shame in Alexandria and was then miraculously brought to a realization of her wrong-doing during the celebration of the Exaltation of the Holy Cross. She retired into the wilderness where she lived for almost fifty years doing penance.

Tuesday, April 10.—St. Bademus, martyr, was a rich and noble citizen of Bethlapeta in Persia. He founded a monastery near his native city which he ruled with great virtue. He suffered martyrdom during the persecution of the Christians under King Sapor.

Wednesday, April 11.—St. Leo the Great, was consecrated as Pope in the year 440. He ruled the church at the time it was menaced by the incursions of the Vandals and the Huns and by the Nestorian and Pelagian heresies. At his intercession Attila and his Huns turned back when they had Rome within their grasp. The Saint died in 461. Thursday, April 12.—St. Julius, was chosen Pope on the 6th of Feb. 337. He reigned for more than fifteen years, most of which time he devoted to attempts to put down the Arian heresy. He finally triumphed in the General Council at Sardina in Illyricum which declared St. Athanasius and Marcellus of Ancyra orthodox and innocent of charges made by certain Arian bishops, deposed several of the latter and framed twenty-one canons of discipline.

Friday, April 13.—St. Hermenegild, martyr, was the son of Leovigild, King of the Visigoths. He was imprisoned by his father because he refused to accept Arianism and won his martyr's crown in prison.

ARCHBISHOP EMARD HEARTILY APPROVES

We are delighted and grateful to be able to publish this cordial letter which His Grace Archbishop Emard lately addressed to Reverend Brother Visitor.—College Echoes. Archbishop's Palace, Ottawa, February 24th, 1923.

Very Reverend Brother,
As the question that most vitally concerns the future of the Church and of society is that of Christian education, we most gladly bless and commend to Clergy and people the work of the Brothers in the Christian schools. In an effort to meet the pressing needs of Catholic education for our boys in this Province, they have established their Training College and Novitiate at Aurora, Ontario, where students are received and trained to become thoroughly qualified and efficient religious teachers.

We hope and pray that this Novitiate may be filled with promising subjects, and, while invoking God's blessing upon the work, we trust that the Brothers may succeed in recruiting many vocations for their Order from among the boys and young men of this Diocese.

SEVENTY-ONE YEARS A NUN

London, March 26.—Few religious in any part of the world possessed such a proud record as the venerable Scottish nun, Mother Mary Sales Leslie of the Ursuline order, who has just died at her convent in Edinburgh after having completed the seventy-first year of her religious profession.

Few religious ladies have reached such an advanced age as the deceased nun, although an Anglican nun in London has just passed her hundredth birthday. A member of the ancient Scottish family of the Leslies of Morayshire, the late Mother Leslie was born in 1831 and brought up as a Protestant.

At the age of sixteen she was received into the Catholic Church by the late Bishop Gillis, who was then Vicar Apostolic of the Eastern District of Scotland—it was in the days before the Scottish Hierarchy was restored. Five years after becoming a Catholic the young convert entered the Ursuline Convent in Edinburgh, where she took the final vows in 1860.

Of her two sisters one also became a nun, while her brother was well known as Father E. W. Leslie of the Jesuit Order.

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

These burses will be complete at \$5,000 each, and will provide a perpetual scholarship for boys wishing to study for the missionary priesthood and go evangelize China. Donors to these burses will be remembered by these future priests during their whole sacerdotal ministry.

Rev. J. M. FRASER, M. A. P., China Mission College, Almonte, Ontario

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