

score. Whatever be the motives of charity which prompt M. Portal, the cause of truth will never be served by overlooking facts when those facts must be faced. To speak of "corporate reunion," as if Anglicanism as a whole, could, or even would, ever "reunite" with Rome as an integral church once separated from Rome, is to overlook the facts.

Painful as it is to repeat these hard sayings, there is something yet more painful to record. Catholics in England have never ceased to try to make clear to their fellow-Englishmen, and to their fellow-Catholics on the continent, what is, and must necessarily be, the stand of the Church in these particular circumstances. They have had small thanks for their pains. In both England and on the continent, there have been accusations, both open and veiled, that their motives are not pure. These accusations have ranged all the way from the one that they wrongly prefer individual conversions to conversions on a large scale, to those which accuse them of fear for their position if England is converted, or of jealousy that a foreigner should do what they have not been able or willing to do. The last accusation is the most preposterous, and can be dealt with summarily. To make such a charge against zealous workers in God's vineyard is to condemn the accuser himself. To the charge of fear, Cardinal Bourne makes this noble and all-sufficient reply: "there is no sacrifice of place or position that we are not prepared to make in order to attain so great an end (as the restoration of England to the unity of Christendom); there is not a Bishop amongst us who would not gladly resign his see and retire into complete obscurity if thereby England could again be Catholic."

On the matter of the expediency of individual versus group-conversions, there is much confusion. The Tablet makes the pertinent remark that during the two years that these conversions have been going on at Malines, other countless conversions have been going on in Catholic parishes all over the land between inquiring Englishmen and Catholic priests. While nothing came of Malines, these other conversions produced in the same space of time nearly 30,000 conversions. Cardinal Mercier took much space to prove that those critics are wrong who condemn the group system in favor of the individual conversion. As the month remarks, "our whole religious object is to convert our fellow-countrymen and women to the true Faith; if they come in groups, so much the better, granted that they have been adequately instructed; the more groups and the larger they are the more pleased we shall be." Who could have been so foolish as to tell His Eminence that English Catholics held otherwise? If the Malines conversions had produced, or even yet produce, large numbers of conversions, who would rejoice more than those who are working in England for that very end? The only protest was against those who held a false notion of the situation in the Anglican Church, and, apparently, of the nature of the Catholic Church itself.

Catholics in America will find their hearts large enough to embrace in equal sympathy all parties to those who like Cardinal Mercier made a gallant attempt to win back England for the Faith; those who in England are bearing the heat and burden of the day in the Lord's vineyard; those who are struggling with their tolls and painful way to the vision of the truth. Their constant prayer is that our Lady's Dowry may once more be found united to the Mother of all the Churches.

THE TICHBORNE DOLE FOUNDED UPON QUEER TRADITION

London, Eng.—The distribution of the "Tichborne dole," an annual custom at the ancestral home of the Tichborne family in Hampshire for about 800 years, has been again repeated.

The tenants of the estate gathered in front of Tichborne House, where a large bin and twelve sacks of flour were prepared for the priest's blessing. After a short service the flour was distributed to the crowd, a gallon to each adult tenant and half a gallon to each child.

The superstitious believe that a "curse" is attached to the dole. An ancient ballad records that an old lady begged her "Knyghte" to give alms to the poor. At first he refused, but afterwards consented, and before she died the old lady—in the words of the ballad—uttered this curse:

"And to this banne, for my deare soules peace
Thys House and yt's Lordes I con-
demne
Whenn yt's heire's thys Dole of
bredd shall cease,
Noe heires thys dole of bredd to
thenn.
Yet of doghteres fayre ther shall
be good store."

After the dole distribution had been observed for several hundred years, a member of the Tichborne family decided, at the beginning of the last century to break the tradition.

By a curious coincidence he had no heir, but the parents were blessed with a good store of fair daughters—even in all. The next occupant of Tich-

borne House revived the custom, and it has been observed ever since. The chaplain at Tichborne, Father A. P. Lion, who performed the recent ceremony of blessing the flour, says that the original paper in which the MSS of the ballad is folded, contains a quaint notice. It is written in old English, and the spelling has been modernized by the N. C. W. C. correspondent, though the original phraseology is preserved:

"In the reign of that wise and virtuous Prince Henry II. did the Lady of Ichenbourne, being then on her deathbed, pray her Lord to grant, in perpetuity for the poor, so much land as she might crawl round; also he would establish a dole of bread, in the proportion of sixteen ounces to each poor person coming for that charity on a certain day in the year forever.

"Then did that dying Lady, to the no small admiration of all present, crawl round a large and fair space of land, which was then forthwith appropriated accordingly."

A SUGGESTION FOR MOTHER'S DAY

The second Sunday of the month, May 11, has been designated as "Mother's Day." The occasion palliates, if it does not wholly excuse, the excesses of the journalistic sob-sisters. These good ladies, who as often as not are hard-working young men with a flair for the pathetic, will give us the direct imperative to send a flower to mother. By all means. Flowers are gracious things and mother deserves a whole conservatory. We will not be deterred by the thought that some of these lachrymose ladies write at the instance of the advertising-manager, or by the knowledge that even so mild a person as a florist will sometimes profiteer. He is anxious to encourage every man to love his mother, but he does not forget that Mother's Day furnishes the occasion for a splendid turnover of unsalable stock.

But there is a far better way of remembering mother, and America ventures to suggest it to our people and, especially, to the Reverend pastors. Instead of merely sending a flower, let every Catholic in the United States, receive Holy Communion for mother on May 11 or arrange to have the Holy Sacrifice of the Mass offered for her. That is to give her a flower which will not fade throughout eternity. Perhaps she is still with you. If so, tell her what you are going to do for her. In the domestic circle on that day take some way of showing her the honor that is rightly hers as the queen of the home. But if, after her years of selfless toil, her weary hands are at rest, and she has passed into eternity, leaving in your heart a void that you will feel until your last hour, then let the fervent Holy Communion of a grateful son or daughter plead for her before the Throne of God on Mother's Day.

The Reverend Clergy need not fear that any ceremony they may arrange will not be a magnificent success. Last year a Long Island pastor announced a special Mass for the men, and warned his flock "I don't want to see a bonnet in the church at that Mass." He did not, but his heart was gladdened by literally thousands of men, many of whom had traveled miles to get back to the old parish church to which years before, their good Catholic mothers had brought them as little boys. "I don't know where all of them came from," remarked an old parishioner, "but I do know that this day has brought to the parish more 'hard cases' in the parish than the last mission." No man will, no man can, refuse to receive Holy Communion for his mother. It is an appeal before which the most hardened give way. So then, on Mother's Day, May 11, send mother a flower, if you will, but better, receive Holy Communion for her—America.

SNOBISHNESS GIVEN AS THE CAUSE OF MANY MIXED MARRIAGES

London, Eng.—That the snobishness of Catholic parents is responsible for many mixed marriages, is an accusation made in a lively discussion which has arisen in the columns of the Universe following drastic action taken by the Bishop of Nottingham to discourage the marriage of Catholics with non-Catholics.

"If Catholic parents who make a little prosperity would not become snobs, and if their children would not become 'upplish,' they would not limit the field of selection as they do," says one writer.

"Girls nowadays wish to start life at the point of comfort and wealth at which their parents are finishing. The number of young men able to meet this financial test is reduced still further by the sensible ones who, being able to do so, refuse to make a start which leaves nothing to be striven for."

"If parents would make it a point to encourage good Catholic young men, even though they may not be in a position to set up a costly home, they would help their girls in their search for Catholic husbands."

The blame is often not with the girl and the boy, but in the fact that the parents have prospered and look for something better for their girls. The something better is

sometimes a Protestant, but his position and prospects beat down scruples."

KLAN MORE WORRY THAN CHURCH

"The Democratic party has much more to worry about in connection with the Ku Klux Klan than has the Catholic Church," the Rev. Dr. Francis P. Duffy, former chaplain of the 163rd Infantry, declared in a lecture at the National Democratic Club, in New York. Father Duffy called attention to the fact that the Klan's strength was concentrated in the Southern Democratic States, while much of the Democratic strength in the North was furnished by Catholics. He expressed belief that while the Klan movement was certain to die, such a combination in a political party could not long endure.

"The Catholic Church as an institution is not concerning itself very much with the Ku Klux Klan," Father Duffy said. "It looks upon that body as a passing wave of persecution which is nothing but a sprinkle in comparison with floods which the Church has endured at different times in its history."

NO COUNTER ATTACK

"The Catholic Hierarchy has made no outcry or counter-attack and all the Catholic leaders in the country have been working successfully to prevent Catholics from striking back and thus adding to the difficulties of our Government in maintaining peace. It is not for me as a Catholic priest to worry about the Ku Klux Klan. If I were a Protestant I should be worried extremely."

"It seems to me that the Democratic party has much more to worry about in connection with the Klan than has the Catholic Church. Personally, I am not attached to any political party and I speak not as a partisan nor as a prophet, but rather as an observer."

After the Civil War the Democratic party was saved as a national party by voters in the Northern States, in large numbers Catholics of Irish and German birth or descent, who kept it alive until it was put firmly on the political map by the election of Grover Cleveland.

SOUTHERN BIGOTRY

"The danger that menaces this combination of voters that has made the strength of the party in the past, is to put it bluntly, Southern bigotry. All of the ignorant elements of the party south of the Mason and Dixon line are rabidly anti-Catholic."

"They are acquainted with very few Catholics and they believe anything about us they are told—that we are conspiring to take the country; that we are preparing to arise by night and slaughter every one who cannot make the sign of the cross; that we are put on oath to deprive them of their liberties."

LEADS TO CIVIL STRIFE

"This movement emanating from the South is headed straight in the direction of civil strife. All of us who have at heart the welfare of this nation should unite to avert the danger which is evident to any one who has watched the development of this recent wave of bigotry and lawlessness."

Father Duffy predicted that the Klan movement would eventually subside and probably would be destroyed from within, but added that there was great danger for the Democratic party in the meantime. He said that anti-Catholic movements in the United States have invariably accompanied some influx of Catholic strength or influence, and traced the course of the Know Nothing movement in the fifties of the last century, the A. P. A. movement in the nineties, and the Guardians of Liberty movement just before the World War.

MORAL TRAINING THE NATION'S NEED

Three judges of the Court of General Sessions in New York have addressed a statement to the parents of New York recommending religious training as a means of preventing delinquency and crime. They were prompted to do this by the numerous cases of moral breakdown that were daily brought before them. The more they considered the causes of such moral breakdown the more convinced they became that much of the responsibility for them rests upon the citizens, because "they have failed to recognize the necessity of training and safeguarding our most precious human asset—character."

This failure to recognize the necessity of religious training is almost inexplicable in the clear light shed on the matter by facts and figures. That something has gone wrong with the moral sense of the nation during recent years, is shown by deplorable revelations of crime and delinquency shown in almost every city of the country. The explanation that seemed to appease most minds was that the War was to blame.

But this does not now hold true. For we are five years from the War, and the trend of crime is upward. The chairman of the National Surety Company is authority for the statement that crime has cost the country three billion dollars a year for the past three years. Another writer in a popular weekly magazine calls national crime a "ten

billion dollar a year problem."

To punish and correct crime we must support at enormous cost reformatories and prisons. Jails have not succeeded in checking criminality, and so some students of social problems are advocating building larger hospitals and smaller prisons, on the theory that crime is a disease that the doctors can cure. Others are proposing a system of selective training along the bent that the child shows in school years. Obviously both these proposed remedies are well intentioned and in a measure helpful. But they do not attack the evil at its source, and therefore are mere palliatives rather than cures.

The American Bar Association went further in deciding to promote an active campaign, or a law to compel the teaching of the Constitution and of citizenship in the schools of the country. But they realized what statistics prove that half of the notorious criminals are well informed regarding the Constitution and the laws of the country. And so the Bar Association proposed also a "character education" to cultivate the purpose and disposition to act as law-abiding citizens.

But even this is not enough. Crime is a moral disease. It must be cured by morality which in turn rests upon religion. Hence we get back again to the same old principle so often reiterated that religious education is the only character training that will produce law-abiding citizens and check criminality. The Catholic Church has proved this in her stand upon the matter of crime.

She gives character education by teaching religion and morality, she offers selective training by showing the child that he comes into the world in imperfect being with temptations and passions, which must be overcome and suppressed by the Christian ideal of life, and she furnishes better than medical cure in the confessional, the soul clinic which diagnoses moral diseases and provides the remedy.

The crime problem is inextricably bound up with other social and economic problems which are at root-moral and religious problems. But men stubbornly persist in calling things by their wrong names, and in trying to reason or to legislate the spiritual and supernatural out of modern life. It cannot be done, and it has not been done. What we need to stop crime is not more jails, or more hospitals, or more doctors, or more selective trainings, but more plain old-fashioned instruction in religion.—The Pilot.

WEEKLY CALENDAR

Sunday, May 4.—St. Monica, the mother of St. Augustine, was born in 332 and after a girlhood of singular innocence was given in marriage to Patritius, a pagan. When her son Augustine went astray in his youth he was brought back to the Faith through her prayers.

Monday, May 5.—St. Pius V. was noted for the reforms which he enforced in the government of the Church and in the Roman Court, as well as for the spotlessness of his own life. The Holy League which he formed crushed the Turks at the great battle of Lepanto in 1571 and saved Christendom from the Infidels.

Tuesday, May 6.—St. John Before the Latin Gate. This feast serves to recall to the faithful how when St. John was plunged into a caldron of boiling oil at the command of the Emperor Domitian, outside of the gate of Rome called Latina, his seething liquid seemed to him only an invigorating bath. After this miraculous rescue the Saint was banished to the little island of Patmos.

Wednesday, May 7.—St. Stanislas, Bishop of Cracow. In order to refute slanders against his honesty he, on one occasion, raised a dead body to life. He was slain by King Boleslas II. whom he had often rebuked and finally excommunicated for scandalous excesses.

Thursday, May 8.—The Apparition of St. Michael the Archangel. St. Michael is honored by the Church as the Prince of the holy angels who opposed Lucifer and his associates in their revolt against God. He is the special protector of the Church against the assaults of the Devil.

Friday, May 9.—St. Gregory Nazianzen was Patriarch of Constantinople at a time when that city was distracted by Arians and other heretics. During the second General Council he resigned his see in the hope of restoring peace to the tormented city, and retired to his native town where he died in the year 390.

Saturday, May 10.—St. Antoninus, Archbishop of Florence, because of his charity was known as the "Father of the Poor." He sat as Papal Theologian at the Council of Florence.

XIITH CENTURY CRUCIFIX DISCOVERED IN ITALY

A new artistic treasure has been added to the unrivalled collections of Italy. In the church of the Holy Innocents, at Pisa, there has recently been discovered a magnificent carved wood crucifix, of Gothic-Roman style, dating from the XIIIth century. Professor Bacci, after examining the find, has declared that it resembles the crucifix of the Seligman collection at Cologne and that the head has the same characteristics as that of the

Christ of the "Pieta" in the museum of Bonn. It is undoubtedly a product of Rhenish art.

The figure of Christ is one meter fifty in height. The question has been asked as to how this masterpiece of German art happened to have been brought to Pisa. Professor Bacci says it is probable that when the church of Saint George of the Teutons was built in Pisa, in 1315, after the death of Henry VII., the crucifix may have been brought from Germany to be placed on the altar of the chapel of the German Knights.

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THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

WHAT SHALL WE DO ABOUT IT?
By Rev. G. Daly, C. SS. R.

A few weeks ago we placed before the readers of Extension an array of comparative statistics to prove that the deplorable leakage of our Catholic forces in Western Canada is not, as some are inclined to believe, a concoction of a pessimistic mind, but a stern and sad reality. This incontrovertible fact, we declared, is a direct challenge to the sincerity of our Catholicism.

What are we going to do about it? To consider merely the existence of our losses and deplore with a sigh of pity their far-reaching consequences for the Church is not Catholic.

To say that we have enough to attend to in our own parish, in our own diocese, and that after all charity begins at home, forgetting that it should not end there, is not Catholic.

To enjoy the superabundance of spiritual wealth without wishing to share it with our own brothers and sisters in the Faith who under our own eyes are perishing from hunger is not Catholic.

To be unconcerned with the spiritual welfare of our sixty-six thousand Canadian Catholics who are drifting into religious indifference because they have no church, no Catholic schools, no priest, no sacraments, is not Catholic.

To refuse the help of our prayers, of our money, of our vocations to the Western Bishops, priests, missionaries and heroic sisters who, like St. Paul, "spend and are spent" to salvage souls from a spiritual wreckage, is not Catholic.

To close our hearts and our purses to the crying needs of the Western Church, to be unaffected by its claims to our zeal and charity, is surely not Catholic.

Genuine Catholicism not only implies the acceptance of truth, but also the practice of charity.

"Faith without good works is dead," As St. James has graphically illustrated it: "What shall it profit, my brethren, if a man say he hath the faith, but hath not works? Shall faith be able to save him? And if a brother or sister be naked and want daily food and one of you say to them: 'Go in peace, be ye warmed and filled,' yet give them not these things that are necessary for the body, what shall it profit?" (James II., 14-16.) The hungry souls, the naked souls of more than sixty-six thousands of brothers and sisters stare at us from across the

Lakes. Are we going to say to them: "Go in peace; be ye warmed and filled, and yet give them nothing?"

Help must come to the Church out West; it must come now; it must come from the East. This dedication of the efforts of all Catholics in Eastern Canada to the mission cause of the West is the only answer to the challenge that lies hidden in the figures of our last Dominion religious census.

The help must come now; tomorrow it will be too late. Within the next decade the children now on the school benches will have passed out into the public life of the country. If left without spiritual assistance the faith of their baptism will be but a faint memory. With their parents these children will soon be submerged in the ranks of the indifferent and unbelievers. Spiritual deterioration will be imperceptible, but rapid.

The help must come from the East. It is a duty of those who enjoy fully the blessings of the Church to come to the assistance of their brothers who are deprived of them. A united front will alone be able to resist the united attack of Protestantism which is in the field like them, we should pool our resources in the interests of greater efficiency. The Church Extension Society is the official channel through which our help in prayers, vocations and money should flow to our Western mission field. Extension has for this purpose the approval of the Holy See, and this approval for a Catholic is the endorsement of Jesus Christ Himself.

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