

EXTENSION ANNUAL MEETING

The annual meeting of the Governor of the Catholic Church Extension Society of Canada was held on Wednesday, April 6, in the offices of the Society, 67 Bond St., Toronto.

The financial year closed Feb. 28th. Since that date the books of the Society were in the hands of the chartered accountants. The Report presented, of which the following is a summary, showed that the income of the Extension Society from March 1st, 1920, to Feb. 28th, 1921, was \$159,248.75.

The Catholic Register, owned and directed by the Extension Society, was our most fruitful source of revenue. This journal is growing with a healthy growth and meets with the approval of the majority.

Its relationship with contemporaries is most pleasing and happy. The Catholic Record, Kingston Freeman, Sacred Heart Messenger, The Northwest Review, and, in fact, all our journals, French and English, have given us during the year many tokens of friendship and kindly interest.

The Catholic Register is eager to continue and foster the entente cordiale. One great work of the Extension Society—and a costly one, well worth the price—went into full operation during the year.

The College of St. Joseph for Ruthenian boys is now a going concern. Christian Brothers are in charge of about 41 young men. In September next this number will easily be 100. The Provincial of the Brothers is doing his best to get a Ruthenian Christian Brother from Europe to assist in the work.

This year we spent \$180,000.00. Collage cost about \$130,000.00 and this is looked after by the Extension Society. We have gone to this expense because we know that the Ruthenians shall be lost to the Church unless we provide Catholic leaders for the 300,000 newcomers in Canada.

The following is a detailed statement of our income:

Table with columns for INCOME and EXPENDITURE, listing various sources and destinations with monetary values.

The following list shows the dioceses receiving assistance, etc., from the Extension Society and the amounts received by them from March, 1920, to February, 1921.

tion of the Sacraments, it is not their fault. They have refused no one whose application received the endorsement of the Bishop of the diocese.

Thus the Extension Society is waxing strong with God's help. The marked increase in the sums donated for the past years shows this clearly:

Table showing donation statistics for various years from 1916 to 1921.

There is reason to expect that the good seed sown will continue to bear fruit an hundred fold.

The Extension Society is doing what it set out to do and it is consequently meeting with generous help and encouragement on every side.

That the years to come, we pray, may be years of glorious prosperity for the Church in Canada and that the Extension Society may be always found a strong support and honest ally in the propagation of the faith.

—Catholic Register.

LIFE AND WORK OF LATE CARDINAL

APPRECIATION BY RIGHT REV. THOMAS J. SHAHAN, Rector, CATHOLIC UNIVERSITY OF AMERICA

(Written for the N. C. W. C. News Service)

The great Cardinal has gone from us, and in his person has disappeared a foremost personage from American life. Born on the morrow of the death of Charles Carroll, he was destined to continue and enrich on the historic soil of Maryland the traditions of patriotism and religion which the great Signer had established.

In a similar way, but on a far greater scale Cardinal Gibbons was called to interpret to the American people the genuine spirit and meaning of Catholicism, to strip it of all accretions foreign to its essence, and to make known in his writings, acts, speech, and person, its perfect compatibility with the great world-state that from the Atlantic to the Pacific exhibits and guarantees the eternal cause of human liberty.

One high ambition haunted ever the soul of James Gibbons, to be a perfect Catholic priest and a perfect American citizen. While intent on this ambition the circumstances and conditions of American life shaped themselves so providentially as to bring ever more steadily to the front the work for whom the modest advantages and opportunities of his youth seemed to forecast a quiet career, for which indeed he was fitted by taste and desire, but the comfort of which he was destined never to enjoy.

This child of humble Irish parents rose by merit and wisdom to the highest rank and office along the lines of Catholic ecclesiastical democracy, and to the highest esteem of the modern world along the lines of American democracy. His name became one of the household words of the world over, and while his religious influence grew beyond calculation, his official, whole-hearted, and continuous testimony to American democracy, became one of its chief guarantees in the old world, where many abandoned slowly their suspicions of the youthful power which only yesterday had seized the shining gates of El Dorado and announced its purpose of holding them stoutly against the spread of tyranny.

Handing to his child and economy his natural gifts he rose rapidly to the office of an apostle of concord and harmony among Americans of every section and of every religious persuasion. This sole survivor of the Vatican Council and of the Third Plenary Council of Baltimore was a natural interpreter of the Catholic faith to his countrymen. As such he exhibited to the American people during sixty years the real teachings of Catholicism, with a fiction of peculiar sympathy and truth in such a practical spirit, with so much tact and consideration, such a sympathetic grasp of non-Catholic mentality, such a strategic eye for the line of least resistance and willing acceptance, on the part of the average American that it is doubtful if any exponent of Catholicism had ever wider audience of mankind, and heard with more respect, or brought into the ancient fold more men and women of that yet numerous class which thirsts for that rest and peace in religious unity which the Gospel of Christ announces, and for which it provides the open way.

Cardinal Gibbons will always rank high among American Catholic churchmen as a loyal and consistent spokesman of American democracy. His patriotism was nurtured in the earlier and best traditions of our public life, kept pace with the mighty growth of his country, rose to ever higher levels with the vast expansion of its influence, but remained identical with the patriotism of the founders of the republic. He had a genuine faith in the plain American people, and was always serenely confident that good sense and justice would emerge from the ballot-box no matter how heated the conflict.

Forced by his office and rank into close relations with the foremost men in American public life, he so bore himself always that he won the respect of all and the admiration of many.

In him tact, wide experience, and native good sense were happily joined and made his counsel desirable at all times, and his cooperation useful whenever occasion offered. And that was often enough, since the conditions of American life posit continuous practical relations between religious and civil interests, however sharply we define the orbit of each.

Cardinal Gibbons brought to every delicate task of this nature full loyalty to Catholic faith, sincere patriotism, and perfect tact. Steeped in the Scriptures, and peculiarly felicitous in their use, he preached the Word of God for over sixty years with assiduity and gravity, intent mostly on the moral betterment of his hearers, and eschewing all ornament in favor of a kindly persuasive statement of facts, duties, and reasons. His own daily life, regular and exact, an ever-recurring round of duties of religion, education, charity, and hospitality, was eloquent evidence of his faith in the truths he taught. When moral issues arose he turned instinctively to Cardinal Gibbons, and was not disappointed when he set forth in direct and luminous terms, the teaching of the Gospel and the attitude of the Catholic Church. His utterances came to have something oracular about them, and multitudes of men looked to him for a solution, clear and authoritative, of their moral and mental difficulties. It is impossible to estimate the extent of his religious influence as author of the "Faith of Our Fathers." Its immense diffusion in many tongues opened up a new line of conversion to the Catholic Church, and we have lived to behold the phenomenon of a brief but kindly statement of our immortal Catholic belief accepted the world over with eagerness, and responsible for many thousands of converts to the true faith; nor has this wonderful movement abated its force.

As Bishop of the parent Catholic See of the United States he was naturally concerned with the works of his immediate office. Churches, schools, institutions, religious enterprises, multiplied under his pastoral care, and he left unprovided no great spiritual or religious need of his people. Few men in the United States have had a wider circle of acquaintance; his range of anecdote and reminiscence embraced the immediate successors of the founders of the republic and the great public men of yesterday. With men of all creeds and no creed he bore himself in the most friendly and cordial manner, gladly recognizing on all sides merit and service, good-will and honest faith. Daily he received with democratic simplicity men and women from all parts of the world, famous and unknown, rich and poor, old and young, of every station in life. There was in him no little of the Teresian temper, everything human appealed to him. It is scarcely chance that he should have inaugurated the modern American interest in social questions by his courageous defense of the Knights of Labor while yet an adverse temper and influence were strong in the highest circles. Similarly a great popular movement within the Catholic Church like the Knights of Columbus, caught at once his attention and secured his sympathy and protection. Their model and exemplar to the end, his spirit remains unchanged in their annals and will ever active in their work. Insensibly he advanced in his native city the front rank of its public men, and became synonymous with the splendor and power of the Baltimore he loved so well and honored so widely. No one understood better or loved more ardently the people of the South, of both colors, whose welfare he was always ready to promote and whose interests he often served with happy results.

When he was asked to emphasize his principal interest and to indicate the main line of American Catholic activity in the future, he would undoubtedly have laid stress on the higher education of our Catholic youth, male and female. It had always appealed to him, and during the greater part of his ecclesiastical life he labored earnestly and made great sacrifices in its behalf, convinced that both religion and the nation would profit by a highly cultivated clergy and laity, able to appreciate the best things of our modern American life and eager to exploit them in every good sense.

His memory will haunt forever the annals of St. Mary's Seminary, his own venerable house of studies. He is the true founder of the Catholic University of America, and the source by implication of all that it stands for in the higher education of our Catholic clergy and laity. It is owing to him that Trinity College, our chief Catholic graduate school for young women passed into reality. Directly and indirectly the cause of Catholic higher education is most deeply indebted to his foresight and his liberal temper.

This great prince of the Church was ever most filially devoted to the Holy See. He took part in the election of two popes, and was a trusted counselor of the three great successors of Peter whose reigns cover the last fifty years. Always frank and honest in his counsel, he was equally prompt in obedience, and was ever at the disposal of the Holy See for any service which his office or character or other advantages might enable him to render for the welfare of religion. He welcomed to Washington the Apostolic Delegation, and remained ever in cordial and helpful relation with it. Three popes honored him with their esteem and their confidence. In turn, he did more than any other American ecclesiastic to uproot ancient prejudice against the papacy and caused it to be regarded as a great helpful agency set in the heart of the world and at times for the uplifting and betterment of mankind in the spirit and the letter of the Gospel of Christ.

CHESTERSTON OFFERS AN IRISH SOLUTION

N. Y. Times

Gilbert K. Chesterton, speaking on "Ireland and the Confederate Parallel" at the Apollo Theatre said that one of the stumbling blocks to the solution of the Irish problem was the fear by the English that Ireland might be used as a base of attack by an alien enemy.

England's suspicion of Ireland, he said, was to be found in the former's intense nationalism. When that was understood and it was realized that self-protection was what England desired, the position of England would be better understood and appreciated by the world.

Speaking of the strong feeling of nationalism pervading the English people, the lecturer said that Englishmen did not wish to be ruled by Irishmen. "I do not want England to be hoisted by a brogue whose name is Sir Edward Carson," he declared. "The trouble has been that both peoples are intensely Nationalist, only one knew it and the other didn't. It is in the recognition of that fact that a reconciliation between England and Ireland is possible."

Mr. Chesterton pointed out that it was being argued in opposition to Irish independence that the case of England and Ireland was parallel to that of the North and South in the Civil War and that Lincoln was justified in coercing the South. To his mind there was no kind of parallel between that case and the nationalities of Europe. Lincoln's argument, he said, implied that there was not a Southern nation or a Northern nation, but in the English-Irish situation there is an English nation as well as an Irish nation.

FORCE AS A REMEDY

The refuge of incompetence is force. It is tempting because it seems easy. It can be quickly applied, and it therefore evades the painful process of thought. We are getting plenty of it just now, and are likely to get more. Ireland has long been a favorite field: it is now the turn of Germany. There are occasions when force is indeed a remedy. Force must often be met by force. It was so met during the late War, and with final though desperately costly success. But it should be the last remedy, not the first, and to be always running to it is the mark of the bully or the imbecile. It is the almost sure index of the failure of statesmanship. That is what we are now seeing in both the most important political fields. Of Ireland it is hardly necessary to speak. For months past it has been known that a settlement has been possible on terms consistent alike with the interests of the United Kingdom as a whole and with the repeated declarations of Mr. Lloyd George. There is every reason to believe that it could at this moment be accomplished if, in addition to the powers conferred by the Government Home Rule Act, complete fiscal autonomy were granted to the Southern Parliament, which would of course involve a similar concession to the Northern. Yet, for whatever reason, the Government persists in refusing this perfectly sane concession, and prefers to incur all the immense discredit and the very real and increasing international danger which persistence in its present entirely hopeless policy involves. The same strange infatuation is now making itself felt in the larger but not more vital international field of international policy. It is not enough to have won one war; nothing will suffice but to embark on a second. If anybody doubts that war is, though one-sided, let him examine the facts.—Manchester Guardian.

HOOPER AND COOLIDGE PRAISE K. OF C. WORK

N. Y. Times

Washington, April 8.—The Knights of Columbus were congratulated by Vice President Coolidge on their educational and hospital work and thanked by Secretary Hoover for their support in his European relief work in addresses at a meeting of the Board of Directors here today.

When Supreme Knight James A. Fitzhugh explained that the board was obliged to hold many of its sessions on Sunday, Vice President Coolidge said: "Business done on Sunday is sanctified by the Sabbath, so long as it is business in the interest of humanity." "The 800,000 members of the Knights of Columbus," Secretary Hoover said, "are known to be united against anarchy and disorder, but you could not possibly have taken a better step toward preventing anarchy than you did by giving your splendid support to the European Relief Council. I express to you the gratitude of the 8,500,000 children we have been able to save through the efforts of the Knights of Columbus and the other organizations united with you in the European Relief Council."

"By feeding these children America is taking the surest means to save the next generation of Europe from the disorders and dangers that afflict the present generation, and which affect us."

The Knights of Columbus were characterized by Vice President Coolidge as "knights of piety and patriotism." "Piety and patriotism work hand in hand for the benefit of our nation, of Christendom and of all civilization," he said.

RELIGIOUS REVIVAL IN RUSSIA

Vienna Correspondence, N. C. W. C. News

Vienna, March 12.—In a pamphlet written by the Austrian author, Wilhelm Nemény, who risked his life by entering Russia pretending to be a Bolshevik, in order to obtain at first hand the interesting facts he now presents, it is to be found additional testimony of the religious awakening of that country.

Nemény's diary, now published under the title, "Petrogrod in 1920," gives a sensational revelation of Bolshevik Russia. He devotes a special chapter to the invigoration of religious life in the land of the Soviets.

"I enter the Jewish church," he writes. "The big building is most striking; almost depressing. It is Friday, 10 o'clock in the morning. Although it is a work-day, the church is crowded with people devoutly praying. Not only this church but every place of worship in Petrogrod was doors are open to believers, is thronged. At first the Bolshevik newspapers published sneering articles, then criticisms and finally furious diatribes against the increasing religiosity."

At last these journals became silent. The longer the Bolshevik dictatorship continued, the more hunger and suffering and freezing grew; the more the prisons and hostage camps were crowded, the more the people—even those in the cities—turned to God. There is no divine service, no Mass but it is thronged. Do these people hope for divine help? Are they no longer able to rely on themselves? I at least get the impression that these conditions are not to be of long duration. The suffering people will say: 'Thus far and no further!'

"Now I get a closer look at the crowd. People pray fervently, as it were, wrapped in their devotions. None of them is glancing about; all have their eyes fixed on their books. Then there begins the singing of those mystic melodies characteristic of the chant of the Russian Church. How melancholy are these hymns—like the cry of desolation of a whole generation tortured and trodden." Nemény says it must be admitted that along with the increasing religiosity there goes a strange thirst for pleasure. He concludes his observation with this sentence: "Was this tomentum country's future will be no one knows. As for myself, I returned believing that the Bolshevik regime will not survive another year."

"CONSPIRACY TO FIX PRICES"

Editor CATHOLIC RECORD:

Sir:—In the issue of the RECORD, March 26th inst., appears a letter "The Observer" re conspiracy to fix prices. Now having been connected with business for his last forty years I may say that not one word, not one line in Observer's letter but what is the Gospel truth. Never in the history of this Country has there been such a determination to rob the people as now. The get rich quick madness appears to be the goal that occupies the vast majority of men's minds. How have revelations been brought about? By the strong appearing of the weak in other words, by the rich leading over the poor. Yes and the Government of the country sits tight. Ask them to enforce the law against those pirates that are sucking the life's blood out of the people and they will tell you that they cannot. Oh no, but during the War the Government could find a law that warranted them to go into a poor man's pocket, and see how much he was getting. The high-way man that holds up another and takes his purse from him is a gentleman compared to the commercial robber of today. The worst feature of it all is that the press of the country is silent on the matter in question; it is afraid of its own bread and butter; and there you are. The prospect is a sad one indeed, and the sooner some men get together to remedy matters the better it will be for all concerned.

ANOTHER OBSERVER

Cape Breton, N.S.

THIRTY-ONE NATIONS

BY N. C. W. C. NEWS SERVICE

Rome, March 17.—With thirty one countries now represented by embassies or legations at the Vatican, the diplomatic influence of the Holy See is the greatest in the history of the Church. When France renews relations with the Vatican—and this is regarded as certain—Italy alone, of all the principal countries in Europe, will be without a representative accredited to the Papal Court. Five of the envoys to the Vatican—those of Peru, Chile, Prussia, Brazil and Spain—have ambassadorial rank. The others are ministers. The Vatican is in diplomatic relations not only with all of the great Catholic countries and most of the principal Protestant States of Europe but has established at least semi-official intercourse with Turkey, Japan and China. All of the States which have arisen since the War—Poland, Czechoslovakia and Jugoslavia—have exchanged diplomatic representatives with the Holy See. Every country in South America, most of the Central American republics and Haiti and Santo Domingo have legations at the Vatican. Canada is represented by Great Britain, whose temporary representative has been made permanent. The United States is, of course, not represented.

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OBITUARY

JOHN O'DONNELL

There passed away in Arthur Village on April 1st, at the age of eighty-one years, after a lingering illness of two years and five months, caused by a paralytic stroke, John O'Donnell, formerly of Arthur Township, County of Wellington, one of the very few octogenarians numbered among the early settlers of that district.

Deceased was a son of the well known pioneers, John O'Donnell and Margaret Cress, who with their family, the eldest of whom was but twelve years of age—the deceased being then an infant—immigrated from the County of Kerry, Ireland, in the year 1841, and through miles of heavily timbered forest land in the County of Wellington, with only a zig-zag Indian trail as a guide, made their way to, and settled on a bush farm in the central part of Arthur Township, now known as Kenilworth. The labor required for the clearing up and cultivating this farm was such that deceased was known to take upon himself and successfully perform, a man's work even in his earliest teens. Having contributed much towards the improvement of this, the homestead of the family, he took up a bush farm on the Six Centennial of Arthur Township. Here he took a wife, who proved to be a most dutiful and successful helpmate, and one to whom his subsequent success was in no small degree due.

Since retiring from farming a few years ago, he with his wife lived with a daughter in Arthur Village. To the unremitting care there bestowed upon him, may be due the prolongation of his life, while suffering from a very severe form of paralysis. The funeral, largely attended by old acquaintances of various creeds, some of whom came long distances for the purpose, took place on the Monday following his decease, from St. John's Church, Arthur Village, where a Requiem Mass was celebrated by Rev. Father Ferguson, to the Kenilworth Catholic Cemetery, the services there being conducted by Rev. Father Doyle. The pall-bearers were his three sons, two nephews and son-in-law. The immediate relatives in attendance were his wife, his only surviving brother, M. C. O'Donnell, recently, and for twenty-one years in the Ontario Civil Service, three daughters, all members of St. Joseph's Community, Hamilton and Dundas, and one daughter with whom he lived during his illness, also three sons, and several grandchildren. Requiescat in pace.

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BOMES WANTED FOR CATHOLIC CHILDREN THE following words of the Children's Aid Society are available for placement in good Catholic homes: Five girls, eight to eleven years of age. Four boys, five to seven years of age. Three boys, nine to twelve years of age. One baby boy, one and a half years of age. One baby girl, two and a half years of age. It would be necessary that all the other children should attend school. Make application to William O'Connor, 15 University Ave., Toronto. 2213-4

TRAINING SCHOOL FOR NURSES MERCY Hospital Training School for Nurses offers exceptional educational opportunities for competent and ambitious young women. Applicants must be eighteen years of age, and have one year of High school or its equivalent. Pupils may enter at the present time. Applications may be sent to the Director of Training, Mercy Hospital, Toledo, Ohio. 2113-4

C. W. L. TEACHERS' EXCHANGE CATHOLIC teachers desiring schools in Northern Alberta should apply to the Catholic Women's League Teachers' Exchange of Edmonton. Applications to be sent to The Secretary, Mrs. Leo Theissen, 15 Arlington Apartments, Edmonton, Alberta. 2217-4

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