

been, in a crowd of instances, due to the dogmas and practices, so largely inhuman, of Calvinism—these and the like truths, as wholesome as necessary for a time when Science, pretending to lead, will, if not checked by ethical resistance, inevitably ruin civilization, may be studied in the small, but by no means unimportant volume I commend to Catholics and non-Catholics. It offers in itself a fine example of the Wisdom that is from above, "pure and peaceable: full of mercy and good fruits."—The Catholic Times.

DIRTY AGENTS OF THE "UPLIFT"

Occasionally in the past we have alluded to the cat-and-mouse tactics used by the Toronto Morality Department to betray restaurant keepers, druggists and shop keepers into breaches of the law. Usually the victims are poor people who are not habitual law-breakers, so that in order to swell its baiting average of indictments and penalties the Department deems it necessary to employ confidence men to persuade them to break one or other of our narrow and silly regulations. Thus on a recent Sunday a man entered the restaurant of a woman on the outskirts of Toronto, professing great distress because his motor car had been stolen, and so prevailed on the sympathies of the proprietress that she served him with lunch and in response to further pleadings with a box of cigarettes. The debased wretch who perpetrated this trick was an employee of the Morality Department and the woman was apprehended and fined. Fortunately the magistrate had enough decency and sense to fix the fine as low as he could. This is the kind of moral depravity that is invoked in the cause of "uplift." "Uplift" is obviously providing a means of livelihood unfit even for the society of the ordinary yegman or porch climber.—Toronto Saturday Night.

CHURCH LEADS LATE CENSUS

By N. C. W. C. News Service

Washington, D. C., April 12.—Catholic ascendancy in the United States is strikingly shown in the two volumes just issued by the Census Bureau on religious bodies in 1916. The religious census shows the Roman Catholic Church ranks first in number of members and in universal increase. The membership of the Church is given as 15,721,815, an increase over the previous census of 1,511,000. These official figures are for 1916. According to the official Catholic Directory, recently issued, there were, at the beginning of 1920, 17,735,553 members of the faith, in the United States, which is an increase of more than 2,000,000 over the official census figure of 1916.

In the census no other church showed nearly so large an increase in membership as the Catholic Church. The Methodist Episcopal Church came next, with an increase of 781,681; the Baptist National Convention third, with an increase of 676,972; the Baptist Southern Convention fourth with an increase of 699,899; the Methodist Episcopal faith fifth, with an increase of 475,999, and the Presbyterian Church sixth, with an increase of 431,685. The other Protestant denominations trailed far behind.

The total increase of church members in the United States, as shown by the census, was 41,926,854. It is thus apparent that the Catholic Church has over one third of the whole number, and this despite the fact that its total considerably reduced by the emigration of Italians, French, Austrians and others who returned to Europe for the war.

The Catholic Church now has 15,720 edifices in the United States, as against 11,881 in 1906. The value of Catholic Church property is given by the census as \$74,268,895, an increase of nearly 100,000,000 in a decade. The value of Catholic Church property far exceeds that of any other church. The Methodist Episcopal Church comes next, with property valued at \$215,104,014. The Roman Catholic Church owned 22.3 per cent. of the Protestant Episcopal Church 9.8 per cent. and the Presbyterian Church 9 per cent.

The Roman Catholic Church reported 884 educational institutions, with 152,905 students. The Presbyterians came next with 216 institutions and 45,938 students. The Roman Catholic Church reported 1,188 philanthropic institutions with 616,518 inmates and patients. The Salvation Army was next to the Catholic Church in this line of endeavor, reporting 232 institutions and 11,182 patients and inmates.

The 33 States in which the Roman Catholic Church showed the largest proportions were identical at the two periods, with the exception of Indiana and Kansas, the Methodist Episcopal Church leading in the former in 1906 and in the latter in 1916. Geographically, the Roman Catholic Church led in the New England, the Middle Atlantic, the East North Central and Pacific divisions, except Kansas. In the southern division it led in Delaware, Maryland and the District of Columbia, of the South Atlantic, and in Louisiana and Texas of the West South Central division. Although the membership of the Roman Catholic Church is thus widely distributed among the States, yet a large proportion of this membership is concentrated in the larger and more thickly settled

States of the North and East. There were 25 States for each of which there were reported in 1916 over 100,000 members of the Roman Catholic Church, and each of four States reported over 1,000,000—New York, 2,745,552; Pennsylvania, 1,830,582; Massachusetts, 1,410,208; Illinois, 1,171,981. These four States, together with Ohio, which had 848,856 Roman Catholic members, reported 8,001,629 Roman Catholics members, or over one-half of the total membership of the church in 1916.

MURDER OF THE LORD MAYOR OF CORK

The Daily Telegraph, with that profound regard for justice which is characteristic of the British Tory Press, sets down the murder of Alderman MacCurran, Lord Mayor of Cork, to the account of Sinn Fein. With an air of great superiority it says: "We do not pretend to understand the mentality or the ethics of Sinn Fein Murder." The Sinn Feiners cannot be blamed if they do not understand the journalistic ethics of injustice and falsehood. If anything is certain in connection with the tragic event it is that Lord Mayor MacCurran was not shot by a Sinn Feiner or by anybody sympathizing with Sinn Fein. "Hawks do not pluck out hawks' necks." Alderman MacCurran was a tried and trusted Sinn Feiner who was not merely popular in the ordinary sense of the word but whose support was deemed by Sinn Feiners a tower of strength to the movement. To say, as the Daily Telegraph does, that Sinn Fein is responsible for the death of the Lord Mayor is to state what is obviously untrue. The murder and the attempt on Professor Stockley's life were the deed of organized plotters who are enemies of Sinn Fein and of the cause they promote. Who these enemies are may be discovered in the course of some little time. In the absence of unmistakable evidence it would not be fair to cast suspicion on any body of men, but we are perfectly convinced that these deplorable incidents and the fearful state of unrest into which Ireland has been thrown are the direct result of the Government's inflexible policy. It has demoralized the police and the military. As is evident from the shooting by soldiers, in a Dublin street on Monday night, which caused the deaths of a man and woman, and which, when referred to in the House of Commons on Tuesday night evoked a storm of cheering, the military have got out of hand. The War Minister, Mr. Churchill, practically says "Well done!" Encouraged by Mr. Macpherson, whose ideas on property and decency may be judged from his assertion in Parliament that they were but doing what was right and proper in searching the house of the Lord Mayor from bottom to top just after his murder, many of the police feel that any outrage they commit will be overlooked. The crimes of the British Government against Ireland cry for vengeance to God who appointed man that he should order the world according to equity and justice.—The Catholic Times.

SWITZERLAND AND THE LEAGUE OF NATIONS

The Swiss people, otherwise so stolid and unperturbed, are caught in the turmoil of great excitement. Within the next weeks they must decide whether or not they will give their adhesion to the League of Nations. According to their constitutional law the people themselves must decide by vote the yes or no of this momentous question. For Switzerland it is of special importance in as far as it occupied hitherto a most peculiar position among European nations. Its decision will definitely mark the parting of the ways for its future international policies.

November 21 of last year, the Swiss Federal Council declared its adhesion to the League of Nations. At that time, however, the vote was taken with the double reservation, first, that Switzerland would await the decision of the United States and, secondly, that, in conformity with the Constitution, the question would be referred to the direct vote of the Swiss people. Otherwise the vote of the Federal Council would not be considered definitely binding. In a memorandum dated December 6, 1919, a declaration to this effect was sent to all the signatories of the Treaty of Versailles, as also to all the nations invited to join the League of Nations. The Supreme Council at Paris answered this memorandum with a note of January 2, 1920, which threw consternation into the camp of those favoring the League of Nations. The note declared rather brusquely that the first article of the pact required that adhesion be given to the League sans aucune reserve, without any reservation; that the Swiss people must decide within two months after the ratification of the treaty, according to the stipulations of the same article of the pact, whether or not they would join the League; and finally that the Supreme Council reserves for itself the interpretation of the doctrine of the perpetual neutrality of Switzerland, in harmony with the letter and the spirit of the pact.

This answer fell like a bomb among the Swiss people. The agitation was at high tide. On the streets, in the cafes, everywhere groups of men were to be seen excitedly discussing the points of the

answer. Newspaper opinion grew vehement in argument. The opponents to the League of Nations strutted about with the triumphant air of the "I-told-you-so." Their argument, that the big powers will care little for the voice of the small nations seemed to be confirmed. Now, there was reason for this excitement. In the first place the Helvetic Constitution is as sacred to a Swiss as his own home. This requires that the League question be referred to the people for a decisive vote. It was impossible to do this within two months' time, as the Supreme Council at Paris demanded, because the Federal Council would have to consider its vote of November which was given on the condition that the United States would join the League; this evidently would consume not less than two weeks, if not more, of time. Then both sides were anxious to bring their arguments, respectively for and against the League, before the people; this also required considerable time. The consternation was great; and greater still the chagrin that their so highly cherished doctrine of perpetual neutrality, of which they had always been the sole interpreters, should be interpreted as to its historical neutrality by a body of men who knew so little of the real Swiss spirit and all its traditions, the Supreme Council of Paris. Mute chagrin gave way to outbursts of angered determination, culminating in the declaration "Swiss neutrality will not be sacrificed for the dubious solidarity of a dubious League." On this point there was a united front; no thought of division.

One must understand the historical sacredness of this doctrine of perpetual neutrality to understand this determination not to let strangers dispose of it as they might will. It is a doctrine older by many centuries than the Monroe Doctrine of the American people. The Swiss have fought wars to maintain the inviolability of their doctrine. As early as 1307, when the first Swiss confederates met on the Rütli to pledge each other fidelity until death, the idea of neutrality was born. "Mountain air makes free"; the Swiss people must be free from all outside influences to work out their own national destinies. *La Suisse pour les Suisses*. From this date on the doctrine became more and more clearly defined. With every succeeding century it found its defenders. In the fifteenth century France had to acknowledge the territorial integrity of Switzerland; and a short time later also Austria under Emperor Maximilian. Then came the devastating wars of the Reformation period. At this time both Charles V, Emperor of the German States, and Francis I, King of France, were obliged to reaffirm again the neutral position of the Swiss nation among the different belligerents. In the succeeding century, the seventeenth, during the terrible period of the Thirty Years' War, practically the only country free from the ravages and ruins of the war, was Switzerland; even the armies of Von Mantuffel and Tilly could not frighten them from their stand, nor could the enticings of proposals of Gustavus Adolphus, whose victorious armies were then sweeping through Europe, win them for his alliance—an alliance which would have broken the backbone of their now already centuries-old doctrine of neutrality. So also the Spanish Wars of Succession, which brought France and Austria into conflict in the eighteenth century, and which again threatened Switzerland with invading armies, served only to strengthen this neutrality. The real test of their will to remain inflexibly strong on this point came at the beginning of the nineteenth century during the Napoleonic era. The warring nations tugged and pulled to get concession from Switzerland, so as to obtain free passage for their troops; in each case the nation answered with a firm, steadfast no, and its armies were drawn up to defend the answer. Switzerland held its ground so well that the Congress of Vienna, and a few months later the Treaty of Paris, November 20, 1815, formally and definitely declared "their recognition of the perpetual neutrality of Switzerland, pledging therewith the maintenance and the inviolability of its territory." The powers signing this document were Austria, France, Great Britain, Portugal, Prussia and Russia. It constituted for Switzerland an authentic declaration that its independence from all foreign influence and attack was guaranteed—the Monroe Doctrine of the Swiss nation. When a year later, in July, 1816, Switzerland was asked to join the Holy Alliance, it refused, in spite of pressure from all sides, with diplomatic skill scarcely ever equaled. Acknowledging suavely and generously the high ideals which actuated the promoters of the Alliance to maintain peace and order in Europe, it declared its preference to hold aloof from all balance-of-power entanglements and rather to maintain its position of independence guaranteed by the signatory powers. How prudently it had chosen its course later events quickly proved. Both the Franco-Prussian War as also the late World War demonstrated the wisdom of its diplomacy. Such in a few words is the history of Swiss perpetual neutrality. One can easily see why, on this point, the Swiss people are *immobiles sicut montes patrum suorum*.

With an exciting history of several hundred years to strengthen their doctrine of neutrality, there is much reason why the Swiss people felt great concern about the answer of the Supreme Council at Paris, reserving to itself the right of interpretation of its neutrality. A delegation was at once sent to Paris to explain the mind of the Swiss people on this question. Nothing less than a guarantee of their neutrality would be satisfactory to them. This was clearly stated in the memorandum of the Swiss Federal Council to the Supreme Council at Paris. "The neutrality of Switzerland must remain recognized in all wars, even in the actions undertaken by the League of Nations as defined in article 16 of the pact. The territory of Switzerland is and remains inviolable. It is ready for all sacrifices to defend it. This inviolability is in the interest of the League itself. Switzerland, therefore, cannot take part in any military action of the League, nor admit the passage of troops or of any other military undertaking on its territory." This gives in compact form the sum and substance of its traditional doctrine. In Paris the delegation was referred to London, since with the ratification of the treaty January 10, 1920, the Supreme Council of the Peace Conference no longer discussed these questions. The Supreme Council of the League of Nations now deals with them. Before this Council the delegation argued its case, and finally succeeded in getting a written guarantee that Swiss territory would be recognized as neutral ground in all military activities of the League. Furthermore, the time for the people's referendum was extended to such reasonable limits as the Swiss Government might deem fit to extend them. The opponents of the League, however, are not satisfied with this guarantee of military neutrality. In case of a war, Switzerland will be obliged, according to the articles of the pact, to engage in economic warfare against the offending nation. Apart from the fact that this is a *casus belli* for the nation against whom the economic blockade is undertaken, thus inevitably dragging Switzerland into the war and thereby making her military neutrality null and void, the people of Switzerland are exceedingly loath to hear of so terrible a weapon of warfare as the hunger blockade. Many among them are of the opinion that it is the most inhuman method of warfare ever devised. In proof they point to the thousands of children in their midst, undernourished, crippled, and diseased, brought to them for hospitalization from Germany and Austria.

Nevertheless, however strong the forces of the opposition are, the forces favoring the League are no less strong. They are convinced that accession to the League will strengthen the political and financial influence of Switzerland in Europe, especially in view of the fact that Geneva has been selected as the seat of the capital of the world. Furthermore, they are most optimistic in their opinion, that Switzerland can infuse a good bit of wholesome blood of humanitarian ideals into the rather anemic body of the League.

These two forces will finally match their strength on the battleground of the referendum of May 16. The battle promises to be an interesting one.—A. J. Muench in America.

workers of the United States, except as examples of methods to be detested and avoided." It gives me pleasure to commend the soundness and clear vision of these views by the heads of the Catholic Church in the United States. They conform with remarkable exactness as they apply to revolution as a cure for evils in our Government to the conclusions I have reached as a result of intimate contact with the Red radicals and revolutionists in their alien directed efforts to foment plots directed against our Government and to urge its overthrow through force and violence.

The laws already on the statute books, and any future laws such as may properly be enacted in the true spirit of our democracy, with its fundamental principle of the right of free speech, a free press and orderly assembly, are necessarily limited instrumentalities with which to reach into and control the spread of the dangerous radicalism whose creed teaches the use of the bomb instead of the ballot, and whose warped idea of freedom is unbridled license.

That this form of radicalism has not taken deep root in this country, in spite of intensive propaganda in trying and untried times, is due largely to the influence of the church and home among us, and the fact that our people, trained in the faith of their fathers, have never wandered far away from God. It is to the home and the schools and the churches of all denominations that we must look for the erection of the protective and impregnable barrier of clean living and clean thinking and loyal conduct that has held us in such good stead in bygone years and now makes us invincible before the world, that will turn back the assaults of godless peoples of godless creeds. I am glad that the Catholic Church in the United States, as exemplified by the Pastoral Letter, is showing such splendid and progressive spirit. It has limitless opportunities for good, especially among the non-English-speaking members of its flock, who look to the clergy and church for guidance in their coming into a strange country and association with a new people.

OPEN CHURCH IN FRANCE NEWSPAPER FUND BUILT

(By N. C. W. C. News Service)

Paris, April 7.—A church built entirely by newspaper subscriptions has just been opened at Ribescourt, where on Sunday last the Bishop, Monsignor Le Senne, blessed the temporary wooden church provided by readers of the Paris Figaro to replace that destroyed by the War. The edifice is entirely of wood, but elegantly fitted for the service, and capable of accommodating four hundred persons. It has a fine bell also which calls the people to the sacred offices. This is the first of these temporary churches, but it will not be the last given by subscription to those parishes which have lost their old and beautiful churches in the general ruin.

ATTORNEY GENERAL PALMER IMPRESSED BY BISHOP'S PASTORAL

(By N. C. W. C. News Service)

Washington, April 12.—I have read with deep interest the Pastoral Letter of the Archbishops and Bishops to their clergy and people of the Catholic Church in the United States, the first that has been issued in the past thirty five years, and was impressed with its profound thought and lofty tone. The greetings from the dignitaries of the church is addressed to their people, not only as members of the Catholic Church, but as citizens of the Republic "on whose preservation the future of humanity so largely depends," and its exhortation for them to ponder well the significance of recent events, so that such, as circumstance requires, may rightfully fulfill his share of our common obligation, is both timely and encouraging to officials of our Government upon whose shoulders have fallen the manifold duties of meeting the problems that have risen out of the epochal events through which the world has passed in the last several years—events which have tried men's trust in civilization and might have dismayed them in their effort to serve but for their simpler and more arduous faith in the directing hand of a higher power than man-made rule of law or force. In such trying periods it is always so easy to look to the leaders of godly thought and find them standing as firm as a rock and never wavering in the inheritance of the world shall not suffer through the errors of mankind. Also, I note particularly the following paragraph of the Pastoral Letter: "Whatever may be the industrial and social remedies which will approve themselves to the American people, there is one that, we feel confident, they will never adopt. That is the method of revolution. For it there is neither justification nor excuse under our form of government. Through the ordinary and orderly process of education, organization and legislation, all social wrongs can be righted. While the processes may at times seem distressingly slow, they will achieve more in the final result than violence or revolution. The radicalism, and worse than radicalism, of the labor movement in some of the countries of Europe has no lessons for the

pledged themselves to subscribe \$16,508,470, and the Disciples of Christ, who would gather \$12,501,139.

About one-third of the \$446,777,572 representing the aggressive Protestantism is to be expended for home missions. A couple of hundred millions less—\$107,661,488 is the exact figure—is to go to foreign missions. For "American education," \$5,931,925. Hospitals and homes are to receive \$5,116,465. Liberal provision is made for ministerial support and relief. The whole represents \$20,510,299 of the whole budget, or about six and two-thirds per cent. The Baptists alone are contributing \$9,550,500 for their pastor and missionaries.

In addition to furnishing this treasury for this special crusade, the Protestant churches in the movement will, of course, continue their present activities—the maintenance of churches and ministers, the upkeep of schools, the conduct of hospitals and homes, the support of religious publications, the operation of "settlements" and all the rest. Catholics who sit idly by and do not realize what this extraordinary campaign will mean in the religious world cannot be said to take a very enlightened view of the situation which the Catholic Church has to meet. The facts related above should convince the most skeptical that we must be about Our Father's business. The Gospel cannot be preached to the multitudes unless means be provided to have this work done. Mission work is vital to the life of the Church, it must go on. Souls everywhere are to be reached by the ordinary means at our disposal. Read the above figures, consider then what is being done and ask yourself the practical question, what am I doing to extend the work of the Church beyond my own parish boundaries?

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.

CHINESE PRIEST WILL TRAVEL 10,000 MILES

(By N. C. W. C. News Service)

New York, April 16.—Rev. Father Chan Pek Tok, one of the first Chinese Catholic priests to come to America, visited Chinatown recently to bid farewell to his friends in New York before embarking on a 10,000 mile journey to his home in Sen Yui, Canton province, China. Father Chan who is a member of the Jesuit society, has spent seven years in this country and abroad, studying foreign languages to fit himself for missionary work at home. He is thirty-eight years old, and was ordained in the Jesuit college in Louvain fifteen years ago. When the War began he was stationed at Enghien, Belgium, where he remained for some time after the German occupation. A year ago Father Chan introduced a course in Chinese at Georgetown university, Washington. He is proficient in English, French, Spanish, Portuguese and Dutch. Father Chan spoke in Chinese and English to about twenty of his countrymen in the Italian church on Moti street, illustrating his talk with lantern slides. The Catholic religion is spreading rapidly in the Orient, he said, and there are now 2,000,000 converts among the Chinese, with about 100,000 added each year. For convenience when traveling he changed his name from Chan Pek Tok to Peter Chan. On his return to China he will readopt the Chinese form.

FATHER FRASER'S CHINA MISSION FUND

(By N. C. W. C. News Service)

I propose the following burres for subscription. SACRED HEART BURSE Previously acknowledged... \$4,547 55 P. M. Callaghan, Inn... 1 00 Mr. & Mrs. Peter V. Keenan, Stanley... 3 00 T. J. St. George, Grand Bank... 2 00 A Friend, Bay de Verde... 50

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"Greatly Afflicted Brother," Edmond... 1 00

Nathaniel Flynn, Bay de Verde... 1 00

Richard Fleming, Bay de Verde... 1 00

Willie Fleming, Bay de Verde... 50

to pass; and all the abnormal feelings of war ought to pass with it—hated, suspicious, greed, all the passions let loose like an avalanche, are all abnormal.

"What is needed now is not alone international peace between nation and nation, and the sentiment of brotherhood between nation and nation, but even quite as much, if not more, the sentiment of class to class ought to become those which accord with the Christian law and the Christian sentiment—no hatred, no persecutions, no divisions, but a unity and brotherhood which creates that understanding which is the foundation of harmony.

"My prayer on this Easter Day is that the peace of Christ may return to the world, to all the nations of the earth and to all the races and classes who are common, human brotherhood; and, of course, most all to our beloved America, which had set such a wonderful example, first of all in War, of absolute disinterestedness and unselfishness, and then after the War in its great charity and helpfulness toward those who are suffering in Europe."

SOCIALIST MAYOR REMOVES CRUCIFIXES FROM SCHOOLS

(By N. C. W. C. News Service)

London, April 6.—Very serious developments are taking place in the new State of Czechoslovakia. By order of the Mayor of Prague, a Socialist fanatic by name Keller, the crucifix has been removed from all the schools of the city. The sacred emblems were torn from the walls, and thrown on dust carts which took them to an unknown destination. The measures were taken at the instigation of a band of teachers who recently held a meeting and decided that there should be no crucifixes in Public schools, that no prayers should be recited before or after class, and that no teacher should play the organ in church, or lead the chants at Mass or otherwise assist at any religious office in a public manner. The example given by the capital has been followed by the villages, with the result that there is lively agitation throughout the country. In some localities the people have themselves replaced the crucifix in the schools by force, whilst in others the families have decided to keep their children from the schools until such time as their religious rights are guaranteed.

THE CATHOLIC RECORD OFFICE, LONDON, ONT.

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A Friend, Grand Narrows... 3 00

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PEACE

CARDINAL O'CONNELL'S EASTER MESSAGE

Boston, April 4.—Following the Holy Saturday services yesterday, Cardinal O'Connell greeted the newspaper representative, and after discussing his proposed visit to Rome, gave a most inspiring Easter message. He said that certainly God would bless this country more and more for all it had done to keep alive the great ideals of human liberty and also of human fraternity. "The first word that Christ said to His disciples," said the Cardinal, "after His resurrection, was 'Peace.' That was the song of the angels, when He came into the world; and that was His greeting to the world after His terrible sufferings and death, triumphed over by His glorious resurrection.

"If the world has not peace, it is because oftentimes those who are responsible for the government of the world, do not observe the great laws of international justice, which would preserve the harmony which is the foundation of peace. "The people need peace. The love of war is an abnormal thing. It is neither normal, natural, nor Christian. While a people is in its facing an enemy, of course it must fight for its own self-preservation and its own life; but that is not normal; it is a momentary thing and ought quickly

CONTRIBUTIONS TO THIS TITANIC FUND are expected from the 14,939,413 members of the sects co-operating in the campaign, and from the 58,368,241 Americans who (according to Protestant enumerations) are identified with no religious organization.

The general purposes of the inter-church movement are these: Support of home missions. Promotion of foreign Missions. Maintenance of hospitals, homes and schools in the United States. Increase in the salaries of regular ministers and missionaries. Combating social and industrial unrest.

The denominations associated in the financial campaign and in the evangelistic undertakings which it is intended to further are: The Adventists, Baptists, Brethren, Christians, Congregationalists, Disciples of Christ, Evangelicals, Friends, Holiness sects, Lutherans, Mennonites, Methodists, Presbyterians, Reformed churches and the United Brethren.

The Baptists are to collect the largest amount—\$141,055,500. The total sought by the various branches of Presbyterians is \$85,734,688. The several variants of Methodism are to raise a fund of \$42,955,852. Next in order come the Reformed churches whose goal is \$19,052,170; the Congregationalists, who have