

testants generally, and skeptics such as Mrs. Humphrey Ward apparently continued to be to the end, affect astonishment that faith and intellectual candor should exist in the same person. The example of Lord Acton and numerous others who in that respect resemble him prove the fallaciousness of the idea and should have acted as a corrective to the less capacious intellect of Mrs. Ward.

In our remarks two weeks ago on the poets Keats and Shelley it was stated that the latter's remains, after being washed up by the sea, had been cremated "by his own desire and instructions." This is not strictly correct. For, while cremation seems to have been in accord with Shelley's well-known theories on life and religion, the cremation of his remains was carried out, not at his own request, but as required by the quarantine laws of Italy at that time. The body had been in the sea for many days, and when recovered was "pitifully frayed." It was not permissible therefore to convey it to Rome as it was—hence the action on the beach at Lerici.

There was also a slight inaccuracy in regard to the death of the artist Severn, who so tenderly nursed Keats in his last illness, and when his own time came was laid to rest beside his friend in the Protestant Cemetery, Rome. Severn did not die young, as stated, but lived until 1879, his death occurring on August 3rd of that year. So that he survived Keats fifty-eight years. That having regard to his devotion to the dying poet he should at length have come to share his burial place was altogether in harmony with the spirit of that "inheritor of fulfilled renown."

PROTESTANTS PLEAD FOR IRISH REPUBLIC

PRESBYTERIAN PREACHER FROM COUNTY ANTRIM DEFENDS THE SINN FEIN

N. Y. Times, April 6

The Rev. Dr. J. A. H. Irwin, pastor of a Presbyterian congregation in Kildare, County Antrim, Ireland, last night, as the principal speaker at the mass meeting of the Protestant Friends of Ireland which packed every available inch in the space in Carnegie Hall, defended the Sinn Fein movement and declared the Irish question was a political one instead of a religious one, as was represented by the Protestant clergymen who recently toured this country in opposition to the liberation of Ireland. He asserted that the Tory element in England conspired to destroy Ireland economically to prevent her people from enjoying prosperity.

When Dr. Irwin declared to the 4,000 men and women: "I stand here as a symbol of a united Ireland," his auditors arose en masse and cheered for five minutes.

"I tell you there is no division of Ireland," he continued when the applause had subsided, and there never will be. I am a Presbyterian minister and as such as I make them. Do you think I would come all the way from my home in Ireland to address you if I thought that by my doing so I would be aiding the Church of Rome?"

On the platform with Dr. Irwin were William Harmon Black, who acted as Temporary Chairman; John E. Milholland, the Rev. Dr. Richard Roberts of the Church of the Pilgrims of Brooklyn, Daniel C. O'Flaherty of Richmond, Va.; the Rev. Maurice F. Murphy, a Methodist clergyman of Toledo, Ohio; the Right Rev. James Granton Mythen, Executive Secretary of the organization under whose auspices the meeting was conducted; Justice Daniel F. Cohan of the Supreme Court, and Eamonn De Valera, President of the so-called Irish Republic.

OVERFLOW MEETING HELD

Long before the doors of Carnegie Hall were opened, fifty-seventh Street was packed with men and women who wanted to enter the building, and when the police closed the doors on the surging mass a little after 8 o'clock there were overflow meetings held outside the hall for the hundreds who could not get inside.

When Mr. Milholland introduced Dr. Irwin the audience rose and cheered for several minutes, and hundreds of men and women waved the green, white and yellow of the so-called Irish Republic, as well as the red, white and blue. Eamonn De Valera was not in the hall when Dr. Irwin began to speak and he did not arrive until the clergyman was well under way in the defense of the Sinn Fein movement and his attack on English Statesmen for failing to keep order in Ireland.

"You are aware that for many years the very flower and cream of the Irish race have been coming to this country," said the speaker. "In the last seventy years between 4,000,000 and 5,000,000 Irish men and women have crossed the ocean to these shores because of the deplorable condition in Ireland due to England's domination of our country. Those people were the finest blood

that one country could give to another. They came to this country because false economic conditions forced them to leave their own soil."

Dr. Irwin then told the audience that the vast majority of the people of Ireland were in sympathy with the Sinn Fein movement, that they had decided that they could expect no good form of government under British rule, and that they realized that at no time in the history of England and Ireland had Great Britain ever shown an inclination to consider Ireland as an integral part of herself. He declared England has consistently considered Ireland as an enemy country.

SAYS COMPETITION WAS DESTROYED

"Ireland has been terribly and fearfully handled," he continued. "There was never a single industry in Ireland that competed with a similar industry in England that wasn't deliberately destroyed by an act of Parliament."

"The woolen industry in Ireland was killed with the stroke of a pen, 90,000 persons thrown out of work, and that is what created the disgraceful Dublin slums, for the woolen industry in Ireland largely centered about Dublin. We have a system of railroads in Ireland, British manned and controlled, that are about the worst in the world. I live in the extreme north of Ireland, in the Ulster section, and I could send a bag of potatoes at less cost to New York City than I could send it to Cork, in the south of Ireland."

He also condemned the British Government for killing the flax industry in Ireland through excessive taxation.

Dr. Roberts, a Welshman, followed Dr. Irwin, and declared that bankrupt statesmanship in Ireland was responsible for the present disorders in that country. He said he was in Ireland last July and declared that if the British Government was to withdraw the 60,000 soldiers from that country the disorders would cease instantly.

De Valera also addressed the gathering, and declared that if Sir Edward Carson announced a desire to lead the Irish people in their fight for independence, the whole Irish people would get behind him or any other Irishman no matter what his faith.

WAR'S REALITIES

PHILIP GIBBS PORTRAYS THE HORRORS OF THE GREAT CONFLICT

By Cecil Roberts in N. Y. Times

This volume marks the close of that great work done by Mr. Philip Gibbs as a chronicler of war. It is a wonderful close, and a public trial of his books must not make the mistake of neglecting this, which has a frankness, a truth and a stern reality never before shown in all the literature of the war. Years hence it will survive as the greatest record of four terrible years, a record which is great literature and history, terrible in its unsparring truth, its majesty, its horror, its candor. Gibbs has spared no one. The incompetent General, the indifferent staff, the plans that were wrong, the battles uselessly fought, the men uselessly thrown away, the wrong tactics, the untruthful propaganda, all these things stand arraigned in this book. It will make Philip Gibbs many powerful enemies, but it will place him among the immortals, for there never was, and, please God, there never will be again, a book like it. It is 500 pages compounded of terrible courage, crass stupidity, foul horror and searing beauty crushed out of the hearts of men dehumanized by the massacres of chemistry and science.

WITHOUT RESERVATIONS

His book is the frank statement of all those reservations which every war correspondent had to make during his long labor. Reading it is like getting Gibbs alone, as I have been with him in our long motor rides, hours in cafes or in the War Correspondents' Headquarters, and hearing him tell the long story of the indignation that filled him as he wrote of the heroism of the unknown man. He hates war with all the strength of his intense character, not unlike Savonarola's; he has sworn to strip it of its gaudy raiment. He has done it in this book, and revealed the leprosy of war beneath. In the chapter "Observers and Commanders" he reviews the Generals, then he passes to those days of early trial when badly equipped armies withstood the advancing German by offering flesh as a foil to iron; hidden dangers at Loos is set forth, a nightmare of horror and staff blundering. That terrible Winter of discontent in 1915, when men lost hope and longed for death, is chronicled here, with sidelights on the psychology of the men and the tragedies of cities like Amiens, and after a great chapter on "The Fields of Armageddon" Gibbs passes to the final and crowning purpose of his book, to avowed passionate propaganda, the purpose for which men died, and the manner in which politicians blind to the smoldering indignation in the hearts of the nations, are returning to their dirty corner games. This last chapter should be read aloud in every college, school and home of the civilized world. If I were a millionaire anxious to end war and to achieve something more potent than the promise of the League of Nations I—

"Now It Can Be Told." By Philip Gibbs. Harper & Brothers.

would distribute two books broad—cast across the face of the earth. One would be Gibb's "Mechanistic View of War," the other Gibb's "Now It Can Be Told." There could be no logic, no jingoism no martial ardor that would dare stand up against their devastating horror, their revelations of the foul visage of war.

Gibbs saw the War from the beginning to the end. That beginning was difficult. The British War Office did everything in its power to drive purpose was revealed by an officer attached to the war correspondents. "They want us to waste your time," said the officer. "Those were the very words used by the Chief of Intelligence in writing which I have kept." They did not know the calibre of Gibbs. I have seen a glance from Gibbs crumple an ash-line General like tissue paper. When Gibbs returned to England after those dramatic closing days on the Rhine he was on the edge of a collapse. He was in a state of anxiety, for he had suffered as only a highly strung man with the poetic temperament facing war can suffer. Happily he came to America, where the warmth of his reception was like a tonic. How much he suffered is hidden from us; we can only surmise by the things recorded in this book.

It was the duration of the drama of death that seared one's soul as an onlooker, the frightful sum of sacrifice that we were recording day by day. There were times when it became intolerable and agonizing, and when I at last desired peace at almost any price, peace by negotiation, by compromise, that the river of blood might cease to flow. The men looked so splendid as they marched up the lines, singing, whistling, with an easy swing. They looked so different when thousands came down again, to field dressing stations—the walking wounded, and the stretcher cases, the blind and the gassed—as we saw them on mornings of battle, month after month, year after year.

No wonder the iron entered into his soul, that he finds it difficult to write with charity of G. H. Q., with its splendid schemes for the murder of men, its easy optimism.

It seemed at a mere glance that all these military inhabitants of G. H. Q. were great and glorious soldiers. Some of the youngest of them had a row of decorations from Montenegro, Serbia, Italy, Rumania and other States as recognition of gallant service in translating German letters (found in dug-outs or of political personages to back areas of war."

PATHETIC STORIES

The great dinners, the gay uniforms, the leisured ceremony, the laughter and music seemed remote from war, as remote as those comfortable billets at G. H. Q. were from the squalor of men, lice-covered, dying in mud. There are sidelights here that are terribly human. The soldiers whose nerves failed and were condemned to death, finding courage at the last moment. One story here is unequalled in history for the pathos and majesty it conveys. I doubt whether anyone will read Section 13 with eyes undimmed. There is also the story of the young man who retreated and was sentenced.

"Before going out at dawn to face the firing squad he was calm. There was a lighted candle on the table, and he sorted out his personal belongings and made small packages of them as keepsakes for his family and friends. His hands did not tremble. When his time came he put out the candle between thumb and finger, raised his hand and said: 'Right-o!'

Henri Barbusse startled the world with his vision of the battlefield, but it is not derogatory to his genius to say that "La Feu" is a feeble essay contrasted with Gibbs's description. Barbusse drew his picture with unrelieved horror. Gibbs's picture is the more terrible because he has shown also the humor and the beauty that walked amid life and death and attacked the courage of men. Gibbs tells of a handsome youth, back from the line:

"He was more cheerful after his bath, and did not feel quite such a leper. He told one or two stories about the things that happened at Hooge, and I wondered if Hell could be so bad. After a short stay he went back again, and I could see that he expected to be killed. Before saying good-bye he touched some flowers on the mess table, and for a moment or two listened to birds twittering in the trees."

The horror to which that young man returned was known to millions who died in its midst, or returned to a living death, blind, maimed or demented. The small, the disorder, the iridescent colors, the tawdry splendor, the mute squalor of war are far removed from the painters' and poets' visions.

"There are no drums, no flags, but bodies and bits of bodies, and clots of blood and green metallic looking slime, made by explosive gases floating on the surface of water below the crater banks. Our men lived there and died there within a few yards of the enemy crouched below the sandbags and hurled in the sides of the crater. Lice crawled over them in legions. Human flesh, rotting and stinking, mere pulp, was pasted into the sandbags. If they dug to get deeper, their shovels went into the softness of dead bodies who had been their comrades. Scraps of flesh, booted legs, blackened hands, eyesless heads, came falling over

them when the enemy breached mortared their position or blew up a new mine shaft."

Such were the conditions before battle, the "home conditions," if I may ironically so describe them, and after.

"Another had his jaw blown clean away, and the upper half of his face was livid and discolored with explosive gases. A splendid boy of the Black Watch was but a living trunk. Both his arms and both his legs were shattered. If he lived after a butcher's work of surgery, he would be one of those who go about in boxes on wheels from whom men turn their eyes away, sick with a sense of horror. There were blind boys led to the train by wounded comrades, groping very quiet, thinking of a life of darkness ahead of them forever in this darkness which shut in their souls."

Not all of this book is composed of such horrors. There are stories of the comradeship of men, of the moments when humanity made enemies as friends. There are chapters dealing with army strategy, chapters that will cause deep inquiry in high circles and cannot pass unchallenged. One cannot read this book without coming to the opinion that Gibbs thinks there was hardly a General of genius on the battlefields of Europe. I remember asking him this one day. He hesitated long and then said: "Well, perhaps not." He cannot see that war is a science; experience teaches him that it is a mass of blunders. The closing chapter of this book is one for statesmen to study. He is no easy optimist and is not yet sure that humanity is cured of its folly. "It is only by hope that one may look back upon the War with any despair," and then almost despairingly he asks: "Or is war the law of human life?"

He makes a great appeal to humanity, to the world, in a chapter noble in every way, yet coldly impartial to national feelings and prejudices. He cries with Nurse Cavell that patriotism is not enough. "Let us seek the beauty of life and God's truth somehow, remembering the boys who died too soon, and all the falsity and hatred of these past five years. By blood and passion there will be no healing. We have seen too much blood. We want to wipe it out of our eyes and souls. Let us have peace."

Such are the solemn closing sentences of a man as great in his spiritual quality as in his courage. I shall ever account as the greatest thing in my life the circumstances that made me a colleague of and friend of Philip Gibbs. To know him is to believe in heroes, and those who read this book will be touched by the spirit of a rare man whose gift of expression is equal to his capacity for feeling.

CATHOLIC PRISONER

WINS PRIZE FROM 1,000 COMPETITORS

A wave of crime is again sweeping through the whole country. This does not mean to say that the United States is ever wholly free from crime in the same way that Catholic Ireland often is. But from time to time a veritable avalanche of crime hits the country and wise men try to find the reason. Prohibition, that loudly berailed and greatly glorified panacea for all the ills, sufferings and crimes of the over-indulging, much-drinking human race, and harbinger of earthly happiness far excellence has failed miserably so far to fulfill the rosy promises made for it. In fact, many sensible men do not hesitate to say that a good many of the major crimes that are being committed are traceable to the anti-drink legislation that has been forced on the country by a coterie of "holier than thou" religious howlers who foolishly hope to make us all good by human, restrictive laws. So the crime wave continues, and it is a sad commentary on conditions to say that in the United States we have more murderers and more great thieves and embezzlers than all Europe combined. Certainly, this is a record at which every real American must blush with shame.

Some of us might have thought foolishly at one time that increase of education meant necessarily decrease of crime and criminals. But experience has taught us a sadly different lesson. Prison officials all over the country state that never before were so many young men of intelligence and education being received as now. There seems to be a surplus of mental education and woeful lack of moral education. Education of the mind is evidently insufficient as a preventive and more than one great educator has said so recently. What is sorely needed is education of character and that means a moral education.

A remedy is sorely needed for the existing conditions of crime. Matters cannot be permitted to continue as they have been doing since before the conclusion of the War. With the desire to find some remedy, a Chicago daily paper decided to get the views of the people as to the best means for reducing crimes and criminals. A prize of one hundred dollars was offered for the best suggestion. Over 1,000 persons took part; men and women from all walks of life offered remedies. Educators, professional men, court officials, police officials, penologists and even criminals with suggestions. A Catholic youth, a prisoner in the Joliet penitentiary won the

prize. This young man, a graduate of one of Chicago's parochial schools, pieced together some of the good moral principles that he had learned in the good old catechism days and so impressed the judges with their common-sense and practicality that they accepted them. Oh, yes, we must admit that some pupils of our Catholic schools are in penitentiaries, but happily they are few. It is indeed comforting to see this committee of judges, composed as it was of lawyers, criminologists, a Methodist bishop, a Catholic priest, business men and others, approve the Catholic principles of this strayed Catholic youth who did not live up to them, but who recognized in his hour of trouble that they were the real need of civil society. The twelve suggestions made by that now reformed Catholic prisoner are given here that the reader may see for himself how splendid, strong, necessary and practical they are for the betterment of society.

1. Eliminate from the daily newspapers all sensational news, such as the sordid details of crime, scandal, divorce, etc., and indecent pictures and advertisements.

2. Eliminate from the stage and screen all sex problem and marriage divorce plays, lewd and immoral pictures and indecent display ads.

3. Rigorously regulate all saloons, pool-rooms, dance halls, and pawn shops. Eliminate the tough ones and replace them with well-regulated ones. Also have the city operate municipal pool-rooms and dance halls and establish community centers.

4. Eliminate the "pay-roll messenger" and let firms issue checks that can be redeemed only at a bank.

5. Compel all banks located away from the center of the city to employ at least one private policeman, day and night.

6. Make it a felony, with a sentence not less than two years, for anyone to possess a gun unless he has a permit from the chief of police to do so; for anyone to give away, lend or sell this permit or gun obtained with permit; and for anyone to give away, lend or sell gun or ammunition to persons who have no permit.

7. Amend the vagrancy law and change the sentence to a year instead of six months in the House of Correction.

8. Enforce these laws to the limit. Play no favorites.

9. Try all cases as soon after arrest as possible. Cut out the long delay.

10. Get rid of the shyster lawyer and bondsmen and the cheap politician who depend on vice for a living.

11. Put God into the public schools instead of Lenin and Trotsky and teach a greater respect for authority, especially for that of the parents in the home.

12. Put the religion of Christ (there is only one) into every heart and home and let everybody obey the Ten Commandments of God. When this is done there will be no more crime nor criminals.

It is refreshing indeed to have such an honest, straight forward, and courageous statement from one who has offended against both human and Divine laws. Here is a youth who has seen both sides of the picture and who realizes which is the better side and is intensely interested in having others see continually that side, so that they may avoid calamity. There is no mawkish, foolish sentimentality about criminals in these proposals. There is too much of that already in dealing with criminals. Each suggestion is sensible. Each one is eminently practical and, if adopted, would indeed eliminate a good deal of crime. We like the Catholic tone of these remedies. That young man has often set in his lonely cell and thought serious thoughts. His mind reverted often to the good, solid, moral principles that he had learned in his school days and he realized then that he should have followed them. They were right and he was wrong. But he could follow them now and he could get others to do so. And when this opportunity of the contest came, he knew what to write and he wrote it for the education and benefit of a society that needed such principles.

The newspapers that gave the prize eliminated the first and last suggestion proposed by the winner. I wonder why? Because the first suggestion was a direct and telling shot against that very newspaper which owes its very existence to the very things that the Catholic prisoner condemns. I suppose that the last was omitted because it was too much of a boost for the Catholic religion. Then too many outside the Catholic Church are very anxious to accept the undiluted Ten Commandments as we know them. Even in conventions, the Protestant sects are trying to do away with some of the Commandments, as they do not seem to be in accord with the spirit of the times. And we could hardly expect the Ten Commandments to be in accord with such modern yet very old maxims of the spirit of the age as "Everybody is doing it" or "Do the other man before he does you" or "Thou shalt not be found out." And since American newspapers aim to reflect the spirit of the age, it cannot be said that they would offend their readers by too strong an advocacy of the Commandments as they came from the hand of God.

The second, third, fourth, fifth, sixth and seventh suggestions are splendid and would help mightily in the attempt to better conditions as they aim chiefly to safeguard the

children and those who have just left school and are at a dangerous age. The suggestions regarding court officials and those who make a living out of vice are very timely, because we probably lead the world in the matter of graft. The writer knows a number of men who have had to do with the criminal work of cities who do not hesitate to use their positions in a shameful way as a stepping stone to higher political honors.

Put God in the schools and then there will be real respect for authority is the most excellent suggestion. As a public-school teacher put it a short time ago, "The children are afraid of nobody." This is indeed the age of obedient parents instead of obedient children and if that continues, it means that we shall be training men of the Bolshevik type. Yes, put God in the schools and put God everywhere in our American life. God is forgotten in the United States today and as a consequence crime is on the increase. The "Unknown God" is just as much a fact in our country today as it was among the Greeks in the time of St. Paul. This young man is right. He knows, for he has tasted the bitterness of crime. He knows too, and he says so that the real solution is to restore all things in Christ.—Bernard J. McNamara in America.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE TRUE SPIRIT

It has been well and truly said that nationalism is the greatest enemy of Catholicism. Immediately following the end of the World War we had a very cogent proof of this before our eyes.

A narrow minded spirit cloaked in the garb of patriotism and unblinking sounding the watchword, "make the World safe for democracy" did much to hinder, and destroy the results of the propagation of the faith among those who sit in darkness and in the shadow of death. The missionary became suspect. Not—at least not openly—because of the doctrine he preached but because he belonged to a certain nationality. It was only through the providence of God and the wisdom of the Apostolic See that the dangers were modified to some degree.

There is no doubt about it but that the action of Our Holy Father Benedict XV, in issuing the Apostolic Letter "Propagating the Catholic Faith Throughout the World" was brought about by this narrow, bigoted and ambitious project of the prayerless diplomats of the world powers.

The Holy Father very clearly points out to his 800,000,000 followers throughout the world that they must always be animated by the Catholic spirit—the spirit of Brotherhood—in making known the blessings of the Gospel of Christ. How otherwise can we merit the title of Catholic and have a practical belief in the Communion of Saints and hold "one faith, one baptism, one God, Father of All?"

The missionary spirit of the Catholic Church is evidenced very well in our own country, in the past as well as the present. In the days gone by it would have gone hard with the Catholics in Canada were it not that the apostolic spirit of non-English speaking priests knew "neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free."

The Celtic cross covering the bones of the Irish exiles by the waters of the St. Lawrence preaches the lesson of Catholicity. The dying received the consolations of our holy religion from holy men who recognized only the mark of Christ—unity of belief.

Through the great West today the English, German, Irish, Scots and men of all nations, are receiving the graces and blessings of Catholicity through the instrumentality of self-sacrificing priests whose nationalities are swallowed up in the depths of their Catholicity.

The Catholic Church Extension Society is a Catholic society first, second, and always. For this reason we appeal to all sections of the Canadian Catholic Church for aid, and in doing emphasize the need of the Catholic spirit and thus do much to cultivate it. When we distribute the funds in our care, no consideration is given to nationality or tongue. We are governed solely by the needs of the Catholic Church in the great spaces of the West and North.

Let us then as Catholics pool all our efforts in the glorious work of the Apostolate! When the call is sent forth for assistance from the far flung corners of the Lord, in China, India, Africa or nearer home, let our hearts and purses be open wide for the love of God and the salvation of souls.

Donations may be addressed to: REV. T. O'DONNELL, President, Catholic Church Extension Society, 67 Bond St., Toronto.

Contributions through this office should be addressed:

EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

DONATIONS

Previously acknowledged \$8,130 58

A Friend..... 3 00

MASS INTENTIONS

X. Y. Z., Sask..... 86 00

FATHER FRASER'S CHINA MISSION FUND

Almonte, Ontario.

Dear Friends,—I came to Canada to seek vocations for the Chinese Missions which are greatly in need of priests. In my parish alone there are three cities and a thousand villages to be evangelized and only two priests. Since I arrived in Canada a number of youths have expressed their desire to study for the Chinese mission but there are no funds to educate them. I appeal to your charity to assist in founding burses for the education of these and others who desire to become missionaries in China. Five thousand dollars will found a bursar. The interest on this amount will support a student when he is ordained and goes off to the mission another will be taken in and so on forever. All imbued with the Catholic spirit of propagating the Faith to the ends of the earth will, I am sure, contribute generously to this fund.

Gratefully yours in Jesus and Mary J. M. FRASER.

I propose the following burses for subscription.

SACRED HEART BURSAR

Previously acknowledged... \$4,414 05
A Friend, Cape Breton..... 50
Mabel Damask, Bar River..... 1 50
Joseph Anstett, Chepstow... 2 00
A Friend, Stratford..... 10 00
M. Kiefer, Kitchener..... 1 00
Rt. Rev. A. MacDonald, D.D., Victoria..... 5 00
Per Sr. St. Martin of Tours, Mt. St. Bernard, Antigonish..... 5 00
Mrs. H. Stefflar, Guelph..... 1 00
H. J. Lee, Perth..... 1 00

QUEEN OF APOSTLES BURSAR

Previously acknowledged \$1,518 28
Rt. Rev. A. MacDonald, D.D., Victoria..... 5 00
Separate School, Midway..... 5 00

ST. ANTHONY'S BURSAR

Previously acknowledged... \$863 45
Francis Linegar, St. John's..... 1 00
Rt. Rev. A. MacDonald, D.D., Victoria..... 5 00
Per Sr. St. Martin of Tours, Mt. St. Bernard, Antigonish..... 2 00

IMMACULATE CONCEPTION BURSAR

Previously acknowledged... \$1,839 00
Rt. Rev. A. MacDonald, D.D., Victoria..... 5 00
Per Sr. St. Martin of Tours, Mt. St. Bernard, Antigonish..... 5 00

COMFORTER OF THE AFFLICTED BURSAR

Previously acknowledged... \$298 07
Rt. Rev. A. MacDonald, D.D., Victoria..... 5 00
ST. JOSEPH, PATRON OF CHINA, BURSAR

Previously acknowledged... \$1,435 87
Rt. Rev. A. MacDonald, D.D., Victoria..... 5 00
Per Sr. St. Martin of Tours, Mt. St. Bernard, Antigonish..... 5 00
Reader of CATHOLIC RECORD Cornwall..... 1 00

BLESSED SACRAMENT BURSAR

Previously acknowledged... \$225 25
A Friend..... 2 00
Rt. Rev. A. MacDonald, D.D., Victoria..... 5 00

ST. FRANCIS XAVIER BURSAR

Previously acknowledged... \$283 80
Rt. Rev. A. MacDonald, D.D., Victoria..... 5 00
Per Sr. St. Martin of Tours, Mt. St. Bernard, Antigonish..... 2 00

HOLY NAME OF JESUS BURSAR

Previously acknowledged... \$196 00
Rt. Rev. A. MacDonald, D.D., Victoria..... 5 00

HOLY SOULS BURSAR

Previously acknowledged... \$535 25
Rt. Rev. A. MacDonald, D.D., Victoria..... 5 00
Per Sr. St. Martin of Tours, Mt. St. Bernard, Antigonish..... 5 00
Mrs. H. Stefflar, Guelph..... 1 00

LITTLE FLOWER BURSAR

Previously acknowledged... \$320 55
Rt. Rev. A. MacDonald, D.D., Victoria..... 5 00
Per Sr. St. Martin of Tours, Mt. St. Bernard, Antigonish..... 2 00
Miss Frances Farrell, Ayrton Miss Janet Cassidy, Ottawa..... 50

SACRED HEART LEAGUE BURSAR

Previously acknowledged... \$367 50
Sacred Heart League, St. Peter's Parish, St. John, N. B..... 7 00
Rt. Rev. A. MacDonald, D.D., Victoria..... 5 00
Promoter of League of the Sacred Heart, Prescott..... 1 00

THE PERUVIAN AMBASSADOR RESPRESENTS ATTACK ON POPE

Washington, March 24.—Resentment by the Peruvian Ambassador, Senor Don Federico Alfonso Pezet, of what he construed as an attack upon the Catholic Church, brought to an abrupt end the Sunday evening concert held at one of the capital's fashionable hostesses, the Wardman Park Hotel. Miss Louise Montague, of Richmond, Va., in the course of an address on the International Humanity League, of which she is the president, referred to the refusal of the Pope to line up the Catholic Church with the Church unity move, attributing it to the adherence of the Vatican to the principle of unity of Church and State.

Ambassador Pezet immediately arose and protested. Others supported him, and the controversy became so general that the meeting was adjourned.