

joining for the loan of the League of Nations for Austria, our country stands in third place. When we, at the end of 1922, invited subscriptions for a short time loan in our own country, to start the work of reconstruction, we promised to refund the money out of the great loan of the League of Nations in 1923, which then had been promised to us. Our people have not made use of this right to a refund and have left their money with the State, well aware that we are on the right path now after years of terrible misery which have brought us to the verge of destruction.

"I personally have a share in this change, as it fell to me, shortly after my appointment as Federal Chancellor, to go abroad to make a final attempt to save my country, where conditions had become almost intolerable. What I understood then had God's blessing. It may be that the unusual sight of a priest as a representative of a defeated country made an impression on the statesman of those countries that were hostile to us during the War, particularly since it was a priest, known to be, even at the time of War, an unswerving advocate of peace, and who advocated a quick and just ending of the cruel struggle between the nations, even when the central powers still counted on being victorious. It is also characteristic of our people, deeply stirred by the events of the revolution, that in the moment when their existence was at stake, nobody—properly speaking—objected to seeing such a decidedly conservative politician at the head of the government, even though he wore the garment of a priest."

RECALLS SOCIALIST DEMAND

Here I could not resist from interrupting the Chancellor. "Even more than that, your Excellency, even the Socialists, your greatest antagonists, were the first to demand that you and nobody else should become Chancellor and hold the reins of government. They said that you were the real leader of the non-socialist representatives in parliament and according to democratic principles it was proper that you, as the Chancellor, should carry into effect the ideas you represented."

With a smile the Chancellor admitted this fact, well known to every Austrian, a fact which has spared the Chancellor the reproach, hitherto, even from his most radical political adversaries of being an intruder in office.

"It has been a great help to me in these hard times," Mr. Seipel continued, "that I have been used to addressing the masses in large meetings. There is still in our people an underlying primitive confidence that a priest will never lead them astray on purpose, and that, therefore, what comes from him is trustworthy. He makes them feel that he is not a priest but a man who has turned and—though unintentionally—led in the wrong direction."

feelings. Although he alluded to the influence of his priestly training upon his work as Federal Chancellor, Mr. Seipel's modesty forbade him even to hint at the extraordinary impression which has been made among the intellectual classes of Austria by the fact that from the ranks of the Catholic clergy—often sneered at as "out of the world"—has come this man who enjoys the highest esteem in all circles, non-Catholic as well as Catholic. This is the result of the greatness of his conceptions, the dispassionate objectivity of his policy, and the undoubted purity of his personal character. Because of his striking personality, old, spiteful prejudices against the Catholic clergy, harbored by large numbers of the people have disappeared and this priest is now to many the personification of the rescuing power derived from the spiritual riches of the Catholic Church.

The interview was over. I stood for a moment looking out of the window past the Chancellor's desk. There stood the old imperial palace and the venerable church of St. Michael. And such was the influence of this man who has rescued Austria from certain ruin that as I gazed upon the fiery sword of the Archangel gleaming in the bright June sunlight I seemed to hear once more the "St. Michael, St. Michael" that battle cry of the ancient Christian warriors, ring out as an omen of success for this modern soldier of God in the battle he is waging to rehabilitate this once mighty Christian nation.

WITHOUT GOD MAN CANNOT LIVE

THE RUSSIAN PEOPLE MUST RETURN TO RELIGION

By Dr. Frederick Funder

A sensation has been caused by the appearance of the book, "The Red Laughing," written by the former Russian radical Ivan Naschiwin, in which the author repudiates opinions previously expressed and calls upon the Russian people to return to religion. By religion, the author means the Russian Orthodox Church, schismatic to be sure, but still a positive Christianity that has retained most of the old principle of faith.

Up to the time of the revolution Naschiwin was known as an extreme radical and his recent profession of faith in Christianity contrasts strangely with the atheistic attitude of modern Russia. In his book he writes frankly as follows:

"If we don't want to be charlatans, but honest workmen, it is our duty at the present time, after four years of experiment that have ruined Russia, to analyze all the rallying cries of our revolutionary ideology and to impart the results to the masses whose brains we have turned and—though unintentionally—led in the wrong direction."

CAN'T LIVE WITHOUT GOD

The Russian writer sums up his impression of the work that is to be done in Russia as follows:

"I believe that an enormous religious task is awaiting us in the near future. It is brought home to us more and more that it is difficult to live without God upon this earth. You may torment men without God, you may drive them with hired bayonets into battles that are other people's concerns, you may build your fortune without God upon murder and unspeakable pain, but no human life can be lived without God."

"However guilty our Church, or strictly speaking its representatives, may have been with regard to their duty to the country," the writer goes on, "it is clear by this time to many persons, that religion is not a silly invention of the priests. Not only the masses of the people but also the intellectual classes are longing for the Church and are already flocking to it. It is up to the priests to hold this new flock, a flock already purified by suffering—within the Church. For this reason the priests must, first of all, purify themselves in the same way as our educated classes are being purified, as all Russia is being purified, in the midst of terrible tortures. The clergy must fight its 'ice campaign' for Russia if it is not going to forsake the Church which a short time ago was about to perish because of general indifference. It must do as was done by the heroic boys who followed Kornilov and Alexieff across the ice clad plains of Russia to sacrifice their lives."

Naschiwin has little confidence in the priests of the old regime but he looks for results from the younger members of the clergy. He writes: "I set no great hopes on the old priests, still deep in the pool of the Synod. But seems to me that much will be done by the new priests who entered the service of the Church during these awful times and who are fully conscious not only of the importance, but also of the sanctity of their decision."

He has this to say of the attitude of the intellectuals: "The intellectual classes will have to abandon the mistaken bashfulness which still possesses them. It seems to me almost as though they are afraid of what Maruja Spiridonowa the 'grandmother of the Russian Revolution,' may think of it. She would be sure to hasten to the assistance of the Church."

REFORM IN CHURCH

"Naturally the structure of the Church must undergo a purification too," Naschiwin writes. "This, however, must be done most carefully so as not to resemble the activities of the self-complacent painters of images of the saints in the Vladimir churches who undertook the work of renovating the old fresco paintings and who did their work so well that when they were finished nothing remained but the worthless paintings of poor artists. Also we must not imitate the cunning searians, working at the century old carvings of the churches with the hatchet and ruining them so that only ugly blank spaces remain."

Let us consider, for instance, the old Slavonic language used in the divine service. Many clever persons want to substitute modern Russian as a language that would be understood by the people, forgetting that there is nothing to understand. In whatever language the divine service is held it will always remain a mystery. It is no problem from the arithmetic book nor is it a leading article from the daily paper.

As to the method of bringing about the "purification" of the Church of which he speaks Naschiwin says: "I would start this great work by falling on my knees full of reverence and saying fervently: 'I see on your white dress a dark little stain that has been made by careless ones. Bless me, Blessed Virgin, bless your Child that He may take away that dark blot, leaving your garment and your ineffable beauty still more resplendent.'"

THE DUTY OF PRIESTS

Referring to the movement back to Christianity, Naschiwin writes: "This bent towards the Church, this flock numbering millions, is one of the grandest achievements of the Revolution though it is far from standing forth as unparalleled in history. The same thing happened at the time of the French Revolution and again during the period of Sturm and Drang. All we can pray for here is that the priest will throw away his samovars and books to step forth from the open door of the Church in glistening robes and a cloud of incense, advancing in the light of the candles to bless the hungry souls with the song 'Christ is risen.'"

The hearts of the priests should be purified and they should be animated with a desire to forgive, to pardon the general mistrust in the consciousness of their own great sins, full of wisdom, of patience and of unselfish Christian charity towards the weak and the rebellious."

COLORED PRIESTS NEEDED

MGR. BURKE TELLS OF WORK DONE AMONG NEGROES

Declaring that no nation or race had ever been converted except by its own leaders, Mgr. John E. Burke, Director of the Catholic Board for Work Among the Colored People, has made an appeal for more colored vocations. Mgr. Burke took for his text the words: "What shall we give to God for all He has given to us?" "Gratitude and thanksgiving," he said, "are in our hearts today. For years and years I have been a staunch advocate of the necessity of colored priests in the United States. We who are working among the 11,000,000 colored people in this country are planting the seed and we can see the consoling results."

"I believe that the harvest is to come from the colored priests in the United States. We have five of them now. God is no respecter of persons. Racial prejudice is most unjust and cruel at all times. It is as acute and as criminal when it enters the Catholic Church and reaches the very sanctuary of God. It is a human error, to make mistakes, and even to make big blunders, and as the human element is a very decided one in the Church, we are not to be surprised when some unjustly discriminate against certain people or races, and affirm that the time is not opportune for the ordination of certain aspirants."

"What does the supreme head of the Church, Christ's vicar on earth, say regarding the ordination of priests from every race. The Popes, and especially Pope Pius X. and Pope Benedict XV., have issued positive instructions to ordain priests of all races. They are right. We must take our lessons and instructions from Rome. When Rome speaks the case is ended. Those who practically differ from the Pope's positive instructions hold an indefensible position. The white race has not the monopoly of the benefits of the redemption."

"We have in the United States only five colored priests. The seminaries need more young colored men who have vocations for the priesthood. They will be received. If they do not come up to the standards set by their ecclesiastical superiors, they, like so many white students, will be told to leave, that they have no vocation. They will not be ordained merely because they are colored. The spirit within does the work. The Church does not judge on the surface. We are in sore need of colored sisters. Thank God, we have 340 sisters working for our people throughout the South, but as we need more colored

priests, so, too, do we need more colored sisters.

"Father Lissner, the head of St. Anthony's Mission House, has had great success among the colored people of Georgia. Three years ago he established the mission house at Highwood, N.J., where young men, white and colored, will be received and educated free of any charge, and then, if found worthy, ordained as priests for the conversion of the colored people of the South. Four years ago Pope Benedict XV. told Father Lissner to promote and encourage colored vocations and to establish for that purpose a major seminary. Cardinal Van Rossum transferred those orders of the Holy Father in a very interesting written document," N. Y. Times.

LACK OF REVERENCE

Patrick F. Scanlan, managing editor of the Brooklyn Tablet, delivered the address at commencement exercises for the pupils of Public school No. 27. Commenting upon the fact that the editor of a Catholic paper had been invited to address a public school graduating class, Mr. Scanlan said: "It is an honor and pleasure to be here. It is an honor because my presence, as one of the editors of a Catholic newspaper should help discharge the ancient calumny that Catholics oppose the Public school system. We Catholics help pay for the maintenance of the Public schools, help supply teachers for them like all good citizens and want to see them made efficient and effective as possible. It is a pleasure to be here to behold so many children having completed their studies and who are about to advance upon the rungs of the ladder of progress."

"Today more fault is being found with the young people than ever before and unfortunately most of it is justified," Mr. Scanlan said.

"Parental responsibility is not what it should be, license and rebellion, lack of self-control and self-restraint, are in the air, and the long calendar of crimes committed by young people makes one feel sad. It is not my place here to dwell upon the duties of parents who shirk or overlook their obligations. My position, it seems, is to give you girls and boys some advice and to give it briefly. My advice to you graduates is summed up in one word, respect. Nearly everything that is wrong in society today is due to the lack or absence of respect. Respect is the secret of all happiness, the heart of true progress, the kernel of success in life. Without it there is no faith, no love, no peace. Respect—reverence—respect of the commandments of Mount Sinai, respect of God, of neighbor, of self, of all law. Respect for God and His law—that is real religion. Respect for ourselves—clean bodies and pure souls that is purity and chivalry. Respect for our neighbors—for his person and property that is honesty. Respect for our country and its laws—that is patriotism. There never yet was a criminal, a tyrant, an infidel or a bad person who was not disrespectful. "Children, you wonder what respect is. It is simply reverence, it is a regard for the feelings and rights of others. It is a recognition of your duties of life."

"This then, children, is my advice. Let that word, respect, respect, respect—reverence—reverence—reverence, be part and parcel of your life. If so you will be successful, you will have a purpose in life, and what is more you will be happy. Remember, respect God, yourself, authority, your parents and your fellow men. Seek to be known always as good boys and good girls, then you will be good men and good women, and you will always be good Americans. Love the flag, love your parents, love your fellow men and observe the law and you will reflect credit on your fine school and fine teachers. May God bless you all, keep you upright and noble, make you assets to the community."

HEBRIDEANS WELL SATISFIED

The settlers from the Hebrides met with some disappointments when they reached this country, but, according to the Edmonton Bulletin, they are now well pleased with what Canada has done for them.

Rev. Father R. A. McDonnell, who is responsible for the introduction of these most desirable settlers to the West, states that all his people are now arranged for; most of them are on their own farms, are hard at work, well satisfied with what has been done for them and thoroughly appreciative of the efforts of the Soldier Settlement Board in providing them with suitable land. With the exception of a few women and children at the Red Deer headquarters, the forty families are all engaged in agriculture. Twelve families are located in the Calgary area, the balance in the Edmonton district; four of the men took up land without assistance from the Government, the others all being supplied by the Soldier Settlement Board.

The Islanders are writing to their people at home telling all that has been done for them and what their prospects are in this new country. It is expected, as a result of the good news, that several thousand of their countrymen will soon follow them here. Rev. Father McDonnell returns to the Scottish islands in a short time, and when he comes

back this autumn or winter he will bring with him the wives and children of the men who are already settled. He is also commissioned to act as chaplain to several island lassies who will be married on their arrival.—The Globe.

POPE TO INSPECT FAMOUS BIBLE

D'ESTE BIBLE WAS CARRIED FROM ITALY DURING WAR OF UNITY

Modena.—Learning that His Holiness Pope Pius XI. had expressed a desire to see the famous Bible of Borsao d'Este which has been restored to Italy after many years absence and will henceforth be preserved in the library at Modena, the Italian Government has charged Commendatore Arduino Colasanti, Director-General of Fine Arts with the mission of carrying the precious volume to the Vatican. Pope Pius XI., as is well known, has a scholarly interest in ancient illuminated volumes and published many interesting monographs of the subject while librarian of the Ambrosiana and of the Vatican library.

The volumes which have aroused the interest of His Holiness have an interesting history. They are an ancient text of the Bible in two volumes of 700 pages each, written on parchment and illuminated with wonderful patience and skill by the scholarly Prince of Este who, in 1452, bore the title of Duke of Modena and Reggio. Each page is superbly illuminated. The work was executed between 1450 and 1460 and is in a splendid state of preservation. The d'Este Bible is considered one of the most valuable sources of information on the history of costumes of that period.

IMPERIAL TREASURE

The famous work was carried out of Italy at the time of the Italian war of unity and became the property of Archduke Francis Ferdinand of Austria, and later of Emperor Francis Joseph. Indeed, the ancient volumes formed part of the imperial treasure of the House of Austria. With the fall of the monarchy, the late Emperor Charles I., was driven by necessity to sell the Bible to a dealer in antiquities in Paris. This spring an antiquary of Florence happened to learn that the famous Este Bible was to emigrate to America. Desiring the return of the volumes to Italy, he went to Paris on his own initiative and succeeded in persuading the dealer to wait thirty days before taking any action. From there he rushed back to Rome and placed the matter before the Italian Government. Unfortunately, the Government, which is facing many difficulties, financial and otherwise, did not feel in a position to purchase the valuable code and it might have been lost to Italy forever had not one of her loyal sons, Commendatore Treccani, who already has many similar acts to his credit, volunteered to purchase the volumes and present it to the nation. This he did, the purchase price being 3,300,000 French francs or, at the prevailing rate of exchange, four and a half million lire.

Commendatore Treccani immediately turned the volumes over to the Italian Government, and it has been decided to preserve them in the library at Modena.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE HOLY SEE HONORS EXTENSION PRESIDENT

At the request of His Eminence, Cardinal De Lai, Secretary of the Sacred Consistorial Congregation, of His Eminence, the Apostolic Delegate to Canada and of His Grace, the Archbishop of Toronto, His Holiness, Pius XI. has been pleased to confer upon the Very Rev. President of Extension the title of Domestic Prelate. He will therefore be addressed in future as the Right Rev. Mgr. T. O'Donnell. This appreciation of the President is a tribute that will be endorsed by all Catholics who will see at once a further recognition on the part of the Holy Father of the importance of doing our duty towards the Missions. Missionary work will long remain a necessary part of the Church's growth in Canada. The territory forming the Dominion is of very vast extent and thinly populated. This means hard missionary travelling to and fro to many small churches. Canada's growth is dependent to a very large extent on the value of her agricultural products and our ability to place on the uncultivated areas a population that will be able to find there a comfortable living. Not only must we solve this problem but we must also assimilate into the general life of the country peoples of all nations. Thousands are arriving from Catholic countries and are in no position to provide priests, churches, and schools for themselves. They will soon lose all practical faith or join the various sects who are well established in these new fields if Catholics do not interest themselves in their religious problems and help to solve them.

From March 1916 to the end of February 1923, the years of Mgr. O'Donnell's presidency, 111 chapels have been built in the missions and have been a very potent factor in

the preserving of faith in these corners where without the assistance given little or nothing could have been done. The total expenditure by Extension for missionary purposes in this period has reached the considerable sum of \$644,742.26. A steady supply of Mass Intentions has been sent to the missionary Archbishops and Bishops for their priests, considerable help has been given for the training of students for the missionary field, a college for the education of Ruthenian boys and excellent supplies of vestments, altar linens and other valuable donations from the Ladies Auxiliary have been a reliable and constant source of help to the missions. They form proof enough if proof were needed of the important place that Extension now occupies in the work of saving souls for God.

We appeal to all Catholics to continue to actively support this important work. We need above all things at present some Chapels. These are memorials to the dead and we always ask at least \$500 as a donation to build one. This is the amount we need to start or build a little place where Mass can be said in surroundings that are at least decent. Can you send us that amount for the establishing of a flourishing mission in memory of a dear departed friend or relative? Why build only a costly monument that will soon be forgotten when by this method of remembering our dear ones who help ourselves too through our cooperating in the salvation of souls?

We need also Mass Intentions for the Missionaries. July and August are months when many are on vacation themselves or are so engrossed with their work that little thought is given to anyone or anything else. Why forget our constant care? They rarely get any change or vacation. They have no one to take their place for even a very legitimate rest. They must stay. In many places it is the only season for the catechetical instruction of the children, the most important form of preaching the Gospel. Let us therefore not forget this necessary assistance to our priests and let us add also a remembrance of their great work in our prayers.

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.

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Canadian National Railways make direct connections with lake steamers at Muskoka Wharf, Bala Park and Lake Joseph stations. Ask any agent for literature and information.

COLUMBUS BURIED AT SAN DOMINGO

Lisbon.—A lively discussion which has long been waged in regard to the last resting place of Christopher Columbus has been brought to a close as the result of recent excavations about the Cathedral of San Domingo. Up to the present it had been a much mooted question as to whether the remains reposed at Sigüenza or at San Domingo. In a letter recently published, the historical writer, Enrique Deschamps, sustains the second version and gives a positive reason for his attitude. According to the inhabitants of San Domingo, the remains conserved in the Cathedral of Sigüenza are not those of Christopher Columbus, but of his son, Diego, who had formerly been interred by the side of his father. In 1795 when the Spaniards came under French dominion they

transported the body of Diego to Avana. This is proved today by the fact that during the process of renovating the Cathedral at San Domingo, a marble sarcophagus was unearthed bearing the inscription: "The Illustrious Christopher Columbus, Discoverer of America." Columbus was therefore buried in his native city according to his expressed desire.

FIND ANCIENT BELL THOUGHT TO BE ONE LEFT BY ST. BRIGID

Glastonbury, Eng.—There was recently discovered a curious brass bell which it is thought may be the one which, according to an ancient tradition, St. Brigid left at her convent at Glastonbury when she returned to Armagh.

The bell was found in an old oak box in a farmhouse near here. In construction it is identical with St. Patrick's bell, which is so honored by the Catholics of Dublin. It has been pronounced by authorities of the British Museum to be undoubtedly of early Celtic origin.

The bell is constructed of a sheet of bronze bent to an almost rectangular shape, and the "joins" are riveted. It is described as being some five inches in depth, four-and-a-half in length and three in width. The handle is of brass, and appears to represent a crawling snake, which forms two loops for the fingers.

The relic now summons Anglicans to service in the ancient chapel of St. Patrick's, which stands at the entrance of the Glastonbury Abbey ruins.

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

What is a Bursar? A Bursar or Free Scholarship is the amount of \$5,000, the annual interest of which will perpetually support a student, till he becomes a Priest and Missionary in China. The sum itself is securely invested, and only the annual interest is spent for the training and education of a candidate for the priesthood. When one student has reached his goal another takes his place, and thus all who are contributing towards the Bursar Fund will be helping to make Missionary Priests long after they have been laid to rest. Imagine how much good can be done by one priest and missionary! Let everyone, therefore, according to his means contribute to such a meritorious work. Send your contributions to Father Fraser care of the CATHOLIC RECORD.

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