

no man outside of a lunatic asylum ever said, or wished, or thought, such a thing. Bigoted Orangemen have been saying for many years the "Home Rule means Rome Rule," and they are taught from the cradle by the English Propaganda that under any kind of Self Government the Pope would be King of Ireland. Anti National ministers in Ulster preach the same thing from the pulpit and the stupid portion of their flock believe it. Perhaps the writer of the letter above quoted is one of the men who have been circulating that ridiculous falsehood, but whether he is or not, his statement that he heard the Chairman of a Sinn Fein meeting say that Sinn Fein means "Ireland for the Pope" is a lie made up of whole cloth. Nobody in Ireland says that except rabid, unreasoning partisans of English rule, who drink the toast, "Here's to the memory of King Billy, of glorious, pious and immortal memory, who saved us from Popery, interlopers, brass money and wooden shoes," or to the other one, "Here's to the Pope in the pillory, the pillory in hell and the devil pettin' priests at him."

It is a very stupid lie, and the prominence given to it by "The Congregationalist" and the "Literary Digest" shows how hard up the enemies of Ireland are for ammunition. The other stuff about the Vatican wanting to move to Ireland is of the same character as the story about "Ireland for the Pope" and originates in the same bigoted, narrow minds.

Ireland has always resented Papal interference in Irish politics, and every time an attempt was made to exert it, it was at the instance of the British Government, which always maintains an envoy, or ambassador, secret or open, in Rome for the purpose. When England sought the veto over the appointment of Irish Catholic Bishops, Daniel O'Connell, who was as staunch a Catholic as ever lived, thundered this challenge to the plotters; "As much religion as you like from Rome, but no politics." But although the veto was publicly defeated, the English Government secured what it wanted by a private arrangement. When Archbishop (later Cardinal) Cullen obtained a condemnation of Fenianism from Pope Pius IX., the Fenians, in public and private, resented the unwarrantable interference so strenuously that it became the fashion to describe them as "anti clerical." They were not anti clerical; they only stood on their rights as Catholic laymen and were strongly supported by many priests and by two Bishops. The case was the very reverse. It was the clericals who were anti Fenian.

The Fenians could have beaten the British Government, but for the help given it by Cardinal Cullen and the majority of the Bishops, and they could have beaten the Bishops, politically, but for the British Government, but a combination of the two was too much for them. But, although beaten by this formidable combination, they succeeded in handing down their policy to the next generation, and they are the spirit, the principles and policy of the overwhelming majority of the Irish people today.

A similar thing occurred during the Parnell movement when by an English intrigue in Rome the Simeoni Circular was issued. That is the traditional attitude of Ireland towards Roman interference in Irish politics, and the Vatican has at last learned the lesson. English intrigue in Rome continues, but the Vatican is on its guard, and no longer responds. Sensible Irish Protestants are beginning to see all this and English manipulation will before long be as useless in Ulster as it now is in Rome. But idiotic liars like that "army chaplain" will continue to do their dirty work. The English priest, whom this minister describes as a "fine fellow" is of the same calibre as himself. English priests and English Bishops after Ireland suffered as much from England when her Kings were Catholic as after they became the heads of the Protestant Church. The Irish Question is not "90% religious," but that priest's religion is 90% English.—The Gaelic American, August 16.

CATHOLIC MISSION AT NEW HOLLAND

FIRST SERVICE IN THE BOROUGH SINCE 1808

Lancaster, Pa., July 28

Father William White, of the Redemptorist Fathers, of St. Clements, Ephrata, yesterday celebrated Mass in New Holland thus establishing a Catholic mission in the borough, the first since 1808 when Jesuit priests of St. Mary's Catholic church, of Lancaster, said Mass in private homes there.

The Mass was celebrated in a room in the old town hall, which was rearranged into a chapel. Many Catholics from the surrounding towns and from Lancaster attended the service.

In the course of time it is hoped that the mission at New Holland will flourish into a large parish, when a church will be established. Mass will be celebrated at New Holland every second and fourth Sunday of the month.

The opening of the mission in the borough recalls the work of the Jesuit priests who in the early years established missions throughout the eastern part of the State, and in many instances they have since grown into flourishing Catholic parishes. These Jesuit priests were connected with St. Mary's Catholic

church, this city. In the early years the duties devolving upon them were very onerous. As late as 1880 Harrisburg, Columbia, Elizabethtown, Lebanon, in fact the whole of Central Pennsylvania, were attached as missions to Lancaster. In those days prejudice rose high against the Catholic church in this country and the missions were established in private homes where Mass was celebrated.

SLAV PROBLEM LAID BEFORE VATICAN

DESIRE PERMISSION TO USE SLAV RITUAL AND HAVE MARRIED CLERGY

C. P. A. Service

London, August 10.—The Prague correspondent of the Times states that the deputation of Czech-Slovak priests, all of the Deputies in Parliament, who went to Rome to present an appeal to the Pope have returned. They appear to be very well satisfied with the results of their mission. The subjects about which they sought Papal consideration are:

(1) The advisability of changes in certain liturgical forms in conformity with new conditions.

(2) The establishment of a de facto primacy for the Archbishop of Prague throughout the territories of the Republic.

(3) The use of the Slav tongue instead of Latin in the Liturgy.

(4) The marriage of priests.

In regard to the first of these, it is claimed that Bishops for dioceses inhabited entirely by Czechs or Slovaks were appointed from the ruling races; Germans in Bohemia and Magyars in Slovakia. It is suggested that a compromise may be effected by the translation of these Bishops to the German portions of the new Republic.

The question of the use of the Slav language is neither new nor insuperable. The Slavonic liturgy has been authorized by Rome in the past, and at the meeting of the South Slav Bishops last year an appeal was made that Mass be allowed to be celebrated in Old Slav and the other services of the Church in New Slav.

MARRIAGE OF CLERGY

But the most serious item, however, is that regarding the marriage of the clergy. Last January a Congress of Clergy, held in Prague, petitioned the Government and the Pope for the abolition of clerical celibacy. The Times correspondent mentions some 700,000 Ruthenian Catholics who are Unitaries having a married clergy, who now come under the jurisdiction of the new Republic, and he sees in this an intimation that a married priesthood would not be such a scandal to the Czech-Slovaks as it might be to Western Catholics.

The implication is entirely faulty, and it may be generally accepted that the Catholic Czechs and Slovaks are disgusted with the political and other manoeuvres of those of their clergy who have plunged themselves into politics of all sorts. The clergy themselves are far from unanimous on this matter; indeed, there seems to be sharp division among them. The Salzburger Katholische Kirchenzeitung has some very pointed things to say on the situation, and it lets in a good deal of light on the whole proceeding. This paper comes to the point at once when it says:

"The Czech-Slovak Catholics are experiencing at present a trying time. They have waited patiently through a long and trying time for leaders who should direct them with a clear and definite policy. And now, with grief and astonishment they behold their priests divided by politics and at variance; with democracy as stake and secular division threatening the Catholic People's Party. And now with what mixed feelings have they beheld a deputation of clergy set out for Rome, there to engineer the abolition of celibacy! But in the midst of their troubles there appear among them two American priests of Czech descent, who speak to them in their own language, and ask them frankly what is at the bottom of all this trouble. How full of faith and religion this people still is shown by their devotion on the feast of St. Cyril and Methodius, when 60,000 attended to offer their prayers. It is to help this people that Mons. Bouska and Father Zlamal have come on their mission to Prague."

The journal goes on to compare, with evident chagrin, the mission to Rome of St. Cyril and Methodius with that of the recent deputation, and it says that the Holy Father knows fully all the circumstances of the case. It comments further on the sadness and astonishment with which the Catholic people heard of the appeal being made, and of their lack of complete information as to all the details. The journal concludes with:

"Mons. Bouska spoke before a great clerical assembly at Prague, when he expressed his profound astonishment at finding so great a dissension among the Czech clergy, particularly that such a matter should be given importance when the utmost unity was necessary. Father Zlamal also spoke recently at a clerical assembly at Preraz in Moldavia, when he told those who were in favor of the abolition of clerical celibacy that the Catholics of America would not, for a single instant, tolerate in their midst a married priesthood."

Among the best of good manners is promptness.

TRIBUTE TO NURSING SISTERS

MATRON-IN-CHIEF MACDONALD'S HAPPY SPEECH

Harrisburg Morning Chronicle

The Nursing Times contains a report of an interesting and brilliant speech made at the first quarterly meeting of the new Association of Hospital Matrons by Miss Margaret C. Macdonald, Matron-in-Chief of the Canadian Nursing Service. The meeting, which was held in the Medical Secretary's Rooms in London, was attended by many of the chiefs of the Nursing Services in the Old Country. The Nursing Times reports Matron Macdonald as follows:

Miss Macdonald, Matron-in-Chief Canadian Nursing Service, congratulated the members upon the formation of the Association and its admirable object. It had but one fault, that it had not been given earlier birth. She believed she had seen every phase of Army nursing from the Ruine to the Java—regimental aid posts, advanced and main dressing stations of the field ambulance, casualty clearing stations, barge, stationary and general hospitals, ambulance trains and hospital ships—and one never ceased to marvel at their completeness in organization and administration. From the time a man became a "casualty" until he was marked "fit for duty" nothing that science had invented or human skill devised for the alleviation of suffering was lacking—even to the gramophone—whatever the state of mind or body, and at early morning, high noon, and late at night! Tommy's mysterious camouflage of suffering, and his resignation and shy, half apologetic devotion to a less fortunate, though often comparatively unknown pal, was a lesson in Christian charity and an inspiration to all about him. His first care on convalescence was to help Sister. Could any tribute be more flattering than the following extract from a letter: "I am in hospital, likely I'll lose an arm, the nurses are called Sisters—they are all so good and kind, more like a fellow's own sisters."

She had yet to hear of an instance where a soldier's attitude towards a nurse in uniform was other than one of deep esteem. Professional qualifications alone would not have inspired such a high and enviable regard; and this brought to her subject of which she never tired, the Army Sisters. Their work in the Great War eclipsed anything the nursing world had ever seen. These noble women, by their work, carried on without aggression, without parade or self-consciousness, had attained for the profession at large a recognition that years of peace might not have brought. "Having now laid down their arms, so to speak," Miss Macdonald concluded, "it is to you matrons that they turn their eyes for the support necessary to maintain their place in the sun. That it has been acquired at the cost of so much suffering and sacrifice of life renders the trust all the more precious. The number of nurses employed in the combined theatres of war totalled a colossal figure. It seems almost incredible that such vast organizations, composed entirely of women, governed by women, should during a crisis extending over four and a half years present an unbroken line. In the Nursing Service not a weak spot, not even the semblance of a breakdown was found; and, what is dearer than all, the breath of scandal never blew across its name. Could the history of this war regard a fairer page?

With the signing of peace nurses are withdrawing to the obtrusive and secluded posts they formerly occupied, but with no lack of confidence the torch is passed from their hands to yours. In conclusion, and whilst extending the best wishes for the achievement of your objective, I venture to express the hope that the circumstance of my presence here today may prove significant of a closer future relationship between the Canadian Nursing Service and that of the Motherland."

Matron-in-Chief Macdonald has many friends in Nova Scotia. She is a daughter of the late Dr. D. Macdonald of Bailey's Brook, Pictou County, and a niece of Mr. Justice Chisholm.

THE CONVERSION OF JAPAN, according to M. Yamamoto, is possible provided it takes place at once. His reasons for holding this opinion cover a wide range: the blood of the martyrs in that land has not yet borne fruit; the sacrifices have not been recompensed; the prayers and sacrifices of religious men and women offered for Japan's conversion cannot remain unanswered; the consecration of the country to the Sacred Heart cannot be in vain; the Holy See is making special efforts in Japan's behalf; the victory of the Entente has strongly affected the dominant class; the heroism, patriotism and endurance displayed by Catholics during the War, has disarmed some prejudice; the Japanese are well disposed toward their Catholic compatriots; extraordinary vocations and remarkable conversions give good hope for the future; the Association of Catholic Youth at Tokio is the nucleus of a great Catholic movement; the morality of the women, contrary to current reports, is high, especially when it is taken into account that they belong to a pagan race; they practise many of the virtues dear to Christianity and are inclined to become Catholics.

The obstacles to the spread of Catholicism in Japan are not, as is often thought, the lack of a Catholic country. That was not so. And there was no better demonstration of the neutrality of the Holy See than in the present war.

In our country the Knights of Columbus have made a wonderful impression upon the people. They have been brought into contact with thousands of thousands of soldiers, and I doubt if any of the men of the 4,500,000 that were enrolled but that left the service with a very different feeling towards the Knights of Columbus and towards the Church.

Confusion exists everywhere. There are various ways in which that condition can be changed. I was talking with a congressman the other day and he said a number of years ago there was only one Catholic in Congress and today there are about 60, and this thought occurred to me. Of course, we cannot and we should not get mixed in politics except to this extent: that we should be careful that wherever a Catholic man is elected or considered for a prominent or any public position, that he is a man that purely exemplifies and will live up to the principles of the Catholic Church.

One of the greatest injuries that has been done to the Church in America has been done through petty ward politics, and the bringing into prominent positions of men who were so called Catholics but were not

really so. It has been one of the greatest difficulties that the Church has had to contend with, and I don't know how I can adequately express my pity if not contempt for any man who calls himself a Catholic and does not live up to the rules and teachings of the Church. Therefore, when you contemplate a person for an important office, if he be not what he claims as a Catholic he has no right to be considered.

Next September I will retire from the active service after 47 years of very active life. I assumed my present duties May 11, 1915. My office has organized and put into operation the organization which carried the United States Navy through the great war. We instituted and carried into execution all the problems and various phases of the war so far as the navy was concerned in America and Europe. The success of that organization and of the various problems we had to meet speak for themselves, and I would not mention them except that I feel in a certain way that you are entitled to know what I have done because you have seen fit to honor me.

Wherever I have been, in the camps in this country or in cities and towns overseas, I have been impressed with the quiet and effective way in which the Knights of Columbus have rendered service to the men of the army and navy. They have served all well and without ostentation. I must say that I am proud of their achievements as a relief agency and sure of the success of the magnificent educational undertaking which they now propose to launch as their vigorous contribution to the forces aligning against the philosophy of anarchy.

And, before closing, I must say one word in praise of the American press. I doubt whether men of the peculiarly and professionally curious nature developed by journalism, and especially by American journalism, have ever voluntarily exercised so great self-restraint as the American correspondents at the peace conference. Knowing many important and vital facts, they willingly refused to disclose them, even when it might have meant professional prestige and even when journalists of other countries were sending facts broadcast throughout their countries. Sterling patriotism inspired this self-restraint, and our journalists should be given credit for it.—Catholic Bulletin.

LETTER FROM FATHER FRASER

China Mission College, Almonte, Aug. 21, 1919.

Dear Readers of CATHOLIC RECORD:

I am glad to be back again in our dear China Mission College of Almonte, and to find the students and faculty in good health and spirits and having made great progress in their studies. I am sure owe in great part to your prayers this happy state of things and the perfect success of my visit to Rome, and take this occasion of thanking you sincerely for your kindness. I would ask you to continue for the love of God and the salvation of souls your prayers and alms for the support of this work so profusely blessed by our Holy Father the Pope.

You will be glad to learn that the College opens on September 8th, Feast of the Nativity of the Blessed Virgin Mary, with a larger staff and more students than appeared in the group in the Catholic Record, June 7. Just as I write a telegram comes to hand from a zealous young priest who is joining us in order to become a missionary in China. It reads: "Welcome home. Expect me early in September."

Another great help to the work will be a young Subdiacon who from his earliest years desired to consecrate his life to God on the Chinese Missions.

Yours very thankfully, J. M. FRASER.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

A WESTERN LETTER

Our Canadian Ruthenian Catholic brethren present to the Catholics of the Dominion a problem, the solution of which is most necessary for us and at the same time a problem carrying with it serious obligations. Because difficulties are encountered and dangers are in its solution is no reason why it may be neglected or consigned to some indefinite time. The affair is ours; it is a Catholic question and is here to stay. The sooner it is given adequate attention the better for all concerned. To solve the complex problem is to give glory to God and strength to the Church in Canada.

What may be done? First and foremost we must do all in our power to give to the Ruthenian Catholics the clergy so sorely needed and then, too, of almost equal importance, we must supply with Catholic education the young Canadian Ruthenian, the hope of the future.

The question of supplying a clergy is a serious difficulty. It would be better to say that the difficulty lies entirely in the hands of their Bishop and that our work, difficult enough, shall be to aid him in obtaining a supply of priests from Europe, if possible, or by giving up to him students willing to assume the Greek

rite until such a time as the Ruthenian Catholics will be able to produce their own clergy ray of the soil of Canada.

In any case, financial assistance must be forthcoming and a sufficient amount assured.

The solution of the educational difficulty will settle forever the dearth of Ruthenian priests. The Presbyterians have today in active work among the Ruthenians more Ruthenian ministers than there are Catholic Ruthenian priests. Why is this? The public and non-Catholic private institutions educated the young Ruthenians and then a hybrid, half pagan half Christian, he was turned loose among his countrymen to "Canadianize" them. If the Catholic Church as such had grappled with this problem of Ruthenian education twenty-five years ago instead of leaving it to one missionary bishop we would have today a strong Ruthenian clergy and the Ruthenian Bishop would not be looked upon as a fair game by every anti-Catholic bigot in Canada. It will not mend matters to repine. The leakage can be stopped now, but the work demands no halfhearted measures.

The few priests labouring among the Ruthenians have gathered a number of promising young boys about them and are doing much under the present circumstances to lead them to the altar. The Redemptorist Fathers of the Greek rite are doing heroic work in the Yorkton district, all tending towards the Catholic education of the Ruthenians. The Christian Brothers from Ontario are now seconding the Priests' efforts. There is hope therefore for the future. Give the Extension Society the means and we will establish not one Boarding School like St. Joseph's at Yorkton but a dozen of them throughout the West. When we are able to meet the demands of Catholic education we have the Ruthenian problem solved. Pray that the day may not be far removed and by your generous donations bring it nearer than it seems at present.

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 \$2,072 00

A Friend, Elora..... 1 00

Mrs. Pat. Murphy, Woodstock..... 1 00

In memory of deceased sisters, Newfoundland... 2 00

MASS INTENTIONS

A Friend, Ottawa..... 2 00

A Friend, Paris..... 10 00

Charity enters not into the heart of men without combat, for it meets an eternal adversary there—pride—the origin of selfishness and hatred.

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 BURSE

Previously acknowledged... \$3,235 49

Mrs. W. H. Doran, Mercer... 1 00

Mrs. Pat. Murphy, Woodstock... 1 00

QUEEN OF APOSTLES BURSE

Previously acknowledged \$1,501 28

ST. ANTHONY'S BURSE

Previously acknowledged... \$544 95

IMMACULATE CONCEPTION BURSE

Previously acknowledged... \$285 00

Per Rev. J. P. MacMaster, Mabou, N. S..... 1,500 00

Per Rev. J. P. MacMaster, Mabou, N. S..... \$1,465 00

F. A. MacKillop, Mabou 20 00

A non-Catholic Friend, Inv. Co..... 10 00

HARVEY..... 5 00

Newfoundlander..... 5 00

COMPOSITOR OF THE AFFLICTED BURSE

Previously acknowledged... \$142 20

JOSEPH, PATRON OF CHINA, BURSE

Previously acknowledged... \$1,001 32

A Child of Mary, Halifax... 20 00

BLESSED SACRAMENT BURSE

Previously acknowledged... \$113 60

ST. FRANCIS XAVIER BURSE

Previously acknowledged... \$281 80

HOLY NAME OF JESUS BURSE

Previously acknowledged... \$185 00

HOLY SOULS BURSE

Previously acknowledged... \$286 00

LITTLE FLOWER BURSE

Previously acknowledged... \$209 40