

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Paelen, 4th Century.

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THE SUNDAY SCHOOL

The Church has always emphasized the work of the Sunday school. The Council of Trent is very explicit in the matter. It ordains that not only shall the people in church be taught the Sacred Scriptures and the Divine Law on all Sundays and feast days, but pastors shall also, at least on Sundays and holy days, teach the children of every parish the rudiments of faith, obedience to God and their parents.

St. Charles Borromeo played an important part in making this decree effective by his work in the preparation of the famous catechism of the Council of Trent. Confraternities of Christian Doctrine were founded and became potent factors in the spread of truth and the safeguarding of the young from ignorance and evil. The laity took up the work with such enthusiasm as to cause St. Charles' biographer to say that many of the workers of both sexes attained to such a holiness of life and fervour that they might be compared to the Primitive Christians. To our mind the Sunday school is the most important parochial agency. It is the recruiting ground of all other organizations. It is a workshop of character.

The Sunday school should not be devoted merely to learning the Catechism by heart. To leave the children under the impression that it is but a matter of school routine will never mould their character but must render religion dry and repellent to many of them. "To train children effectively, we are told, the priests and the catechists must make use of such means and industries as are best calculated to interest the children. They must get hold of their imagination, of their affections and their will, of their innocent inclinations and tastes; and steadily enlist all these on the side of their true and everlasting happiness."

SOME PRACTICAL DETAILS

The late Cardinal Vaughan gives a few practical details useful to parents and catechists.

"Illustrate well your Catechism lessons and the children will love them. Stories from Old and New Testaments, from Church History and saints lives will fascinate their attention.

2. Good colored prints and pictures are a wonderful help. The magic lantern might also be used in explanations of Catechism.

3. Especially make them sing the great truths of religion.

4. Often bestow tokens of approval—little presents of no money value. Better these than costly gifts because you want the children to value the approval rather than the token. Prizes, distinctions for knowledge and good conduct, should be freely used. Again, to give children a treat, to take them for an excursion, to play a game signifying affection, esteem, real charity; children bright and happy and associate the thoughts of their religion with genial and pleasant memories."

This is, within the power of any intelligent man or woman. We may not be able to get trained teachers, but there are in every parish those who can be very efficient in the Sunday school because of their earnestness, tact and facility in impressing the truths of religion upon the plastic minds of children. Here is a wide field of usefulness for the Catholic who understands that his is the privilege and duty of contributing to the extension of God's kingdom on earth. He can and should become an apostle. And there is no more fruitful source of good, no more efficient remedy for the "leakage" than the Sunday school.

THE HABIT OF BEING ALONE

Mountain people have a certain directness of glance, an aloofness. They have dwelt long in the high solitudes where there was time for meditation, and, be they good or bad, these mountaineers seldom lose this inbred individuality that is oftentimes rare among people huddled in close cities, swept hither and thither by the cross-currents of life. They have mastered the art of doing their own thinking—not having it done for them by the press or the public. It is good for most of us to learn the habit of going upon the heights

mentally and surveying the environment as a thing apart. It is fatal to individual endeavor and success to lean habitually on the thoughts, opinions and decisions of those about us. These are valuable as material—no wise man will underestimate them—but they must be considered as material to be taken off to the soul-soulitude to be weighed and examined. It is but natural to fall into a groove and much easier than to survey what lies beyond the groove. It occasions less comment and makes for contentment. That is the mistake we make—taking ease and contentment as ends in themselves. Striving means effort, un-easiness, pain. It is wisdom to leave this longing for ease until those hours when in quiet and self-communion we may truly rest and measure our progress. If we are groove-victims we soon degenerate into mere machines and right here we have the reason of prayer, which is ascending the heights of the soul; sojourning on spiritual hill-tops in order that we may behold afar the probabilities of the future and the real importance of the present. In all affairs of life the true solution must be sought by raising the soul, and it is well worth while for all of us, be our lives of a dull sameness or of continued change, to retire from time to time for calm thought and even-eyed decision to the heights.

OUR CHARITY

Christian charity, founded upon the sublime principles of Christianity, is certainly a fertile and glorious factor in the world to-day. It is a charity that holds rigorously to the evangelical precept, that the left hand know not what the right hand doeth. It is a refuge for the outcast, the poor and the sick. It is a virtue that is modest and retiring, seeking not the noisy applause of the crowd or the vain admiration of the curious. It extends the hand of brotherhood in the Name of Him Who gave Himself entire for the fallen and the oppressed. It encourages the proud heart to soften and aid and uplift. Christian charity is warm and loving, for does it not bear upon its banner its watch-word that sweet invitation of Him Who said, "Come unto Me all ye who labor and are heavy burdened and I will refresh you." The pity is that this virtue is so rare, too rare in many centres, to go round.

LABOUR ESSENTIAL TO PROGRESS

If, as the sages tell us, "the continuous training along a single line is the highway to success, and the late arrivals by by-paths are few," why is it that so many are seeking a change of career? Why does about every second young man one meets wish he was going to a different profession or business from that which lies before him? A good deal of discontent is due to sheer restlessness. The work that is known seems much harder, duller and more confining than the work that is not known. The world is wide and open to the adventurous, but preparation to fill the average post of duty keeps a man, as a rule, in one place during the years of his life when the spirit of the wanderer is strongest within him. Often this spirit of restlessness turns a young man's desires away from the work he might prepare for most readily and efficiently, but disparages because of its familiarity. Even stronger than this tendency to seek a change of career through restlessness, is the actual failure in the choice of a career. What can be made of the boy who has come to the time when he must specialize in work? His parents and teachers try to do something, and other authorities have made a pretence of helping; but the result seems to be that large numbers of lads recently out of school are aimlessly seeking a career and acquiring the habit of change which later may unfit them for steady effort at some suitable work. There are many who favour a man casting about in the world to find his true career by experience and the trial of many forms of work. They say that only by such search is he likely to arrive where the best opportunities await him. They hold that width of experience and width of view are most likely to be attained by the observant wan-

derer. "A rolling stone gathers no moss,"—moss in this case meaning the foundation of knowledge on which to build—a foundation lacking in the casual wanderer who has not yet discovered his special aptitude. Any lengthy looking about to fix on a career must have the effect of weakening a man's power of application. It is likely to end at last in an attempt to find the easiest way; but the easiest way is never the way of success. It is the weak man's resource. Whatever career is found a stern battle of self-discipline has to be fought in order that skill may be gained and perseverance become a habit. Many attempted changes of career are simply a shirking of this inevitable struggle in the hope of finding a course less laborious.

SOCIALIST MIGHT AGAINST RIGHT

Ethics of the Industrial Workers of the World have recently come very much in the limelight. They are embraced in their bold declaration that "might is right." They are best understood in the enthusiastic statement of Vincent St. John: "As a revolutionary organization the Industrial Workers of the World will get the results sought with the least expenditure of time and energy. The tactics used are determined solely by the power of the organization to make good in their use. The question of 'right' and 'wrong' does not concern us."

The learned Jesuit, Joseph Husslein, gives this elucidation of their moral code: "The creed of force, as the new morality has been called by one of their most prominent leaders, is a logical development of the Historic materialism taught by Marx and Engels and made the foundation of modern Socialism. All social institutions and relations, according to this theory, are the result of economic conditions. Religion and morality alter with every change in the methods of production. Not only do the conceptions of 'right' and 'wrong' vary with successive ages, but they necessarily differ for different classes during the same period. Capitalist morality cannot be working class morality. The respective economic conditions of the two classes call for entirely opposite ethical standards. There is consequently no possibility of any common morality or common conception of 'right' and 'wrong' until all classes have been abolished and labor alone exists. This is the fundamental doctrine of Socialism upon which the theory of the I. W. W. or American Syndicalism is likewise based."

The second principle upon which exponents of Socialism and the leaders of the I. W. W. agree is the abstract proposition that in the present state of society everything is right which can be successfully used to destroy the existing order, and everything is wrong which will tend to perpetuate or prolong it. Giovanni, poet, editor and agitator of the Industrial Workers of the World who was recently in Salt Lake City, makes this further explanation: "Under this aspect (that all social morality of to-day is class morality) the question of right and wrong does concern us because we believe that everything that tends to preserve the existing economic system, based on inequality, is wrong, and whatever works to overthrow and supplant it with a new one, based on economic and social equality, is right."

Fundamentally there is no difference between the Socialist and the I. W. W. agitator. With the political Socialist it is simply a question of expediency. He is abiding his time. He believes that when the time comes form must be used—violence will count for nothing. As a matter of principle there is no difference between the rich, who grind down the poor, and the revolutionist agitator, who would level the rich to the dust. Comparing the two classes, the oppressing rich and the poor, Giovanni frankly avows: "It was perfectly right, simply because you were defending your interests and privileges, because you had the power to do it, because you were the stronger and because it is the law of the jungle, from which neither you nor we have graduated. But whether it is right or not, we are going to do the same because you have taught us that these tactics are the only ones that bring results. You will call this a fearsome creed, a sinister philosophy of force. So it is. Our ethics are the ethics of power, those of the absolute social and economic dictatorship of the proletariat, exactly as yours are those of the supreme mastery of plutocracy, or of the exclusive dominion of middle class cowardice and imbecility. We have nothing in common with you. We do not recognize the public, 'the nation,' Christendom or humanity—we know

only the working class and rigidly maintain that outside of the working class there is not, nor shall there be any hope of salvation in the great social hereafter."

It is therefore perfectly clear that there can be no true solution of the social problem, excepting by conservative methods—as they are found in sincere religion and within the portals of the true Church of Christ.—Intermountain Catholic.

ULSTER AND IRISH TAXES

By Lindsay Crawford
Staff Correspondent of The Globe

Dublin, May 8.—In a preface to a Unionist handbook entitled "Nutshell" it is truthfully affirmed and space "it takes much more time and space to refute than to utter a misstatement." No one will dispute this dictum. I have been examining this "Nutshell" for what, from past experience, I knew Unionist propaganda literature invariably contains—conclusions based on, wrong premises. I had not far to go for an illustration of the misstatement which takes less time and space to utter than for the writer of this article to refute. This one example of the Unionist method of argument proves how utterly impossible it is for a Canadian who knows nothing about Ireland to accept the statements of Unionists as to the true condition of affairs here. The rule holds good in political controversy as in the law court that the person whose testimony proves unreliable in one particular cannot be accepted as a veracious witness in anything.

Constant reiteration has convinced the average Ulster Unionist that his party, and the brain-carrier of Ireland. On page 7 of the "Nutshell" I read:

"With respect to the industrial and commercial standing of Belfast, a measure of her comparative wealth is afforded by the fact that in 1909 Belfast paid £2,230,000 in customs, while the rest of Ireland paid no more than £697,000."

This statement has provided a text for the Unionist press which it has been quick to seize upon. The Standard, a leading London Tory daily, writes:

"With a population of 385,000, Belfast pays more than three times the amount of customs paid by the whole of the rest of Ireland. She is, and must be, the predominant partner. Her views on Ireland cannot be disregarded if Ireland—of which she is the brain—is to prosper."

This flattering comment of The Standard was copied into all the Dublin Unionist papers under the caption, "Ireland's Brain."

No one desires to rob Belfast or Ulster of the credit which is theirs of building up industrial wealth. A searching investigation into conditions in the industrial North does not, however, justify exaggeration and misrepresentation. What about this matter of the customs, for instance?

CAPTAIN CRAIG'S SPEECH

On November 21 last Captain Craig, M. P., stated in the House of Commons:

"They in Ulster contributed between two-thirds and three-quarters of the customs revenue of Ireland, and those south of the Boyne only one-quarter to one-third."

OFFICIAL FIGURES

The report of the Department of Agriculture on trade for 1909 gives the following list of dutiable articles imported:

Article	All Ireland	Belfast
Ale and beer, barrels	152,433	233
Putter barrels	1,278	10
Foreign spirits, galls	516,390	45.0
Wine, galls	3,975,103	16.6
Whisky, galls	311,336	38.1
Cocoa, lbs.	3,983,990	42.3
Chocolate, lbs.	1,774,754	18
Chicoxy, lbs.	157,760	4.0
Curants, cwts.	48,693	4.9
Raisins, cwts.	28,349	2.9
Sugar, etc., cwts.	3,120,668	35.9
Tobacco, manufd., lbs.	14,334,532	26.7
Tobacco, unmanufd., lbs.	2,270,994	35.7
Tobacco, unmanufd., lbs.	1,977,493	73.9

An examination of the foregoing official table shows that, with the exception of unmanufactured tobacco, not a solitary dutiable article imported into Belfast, was 50 per cent. of the quantity for all Ireland, not to speak of Capt. Craig's "two thirds or three-fourths."

These official statistics prove that of sugar only one-fourth entered the port of Belfast; of tea, not much more than one-fifth; of coffee, less than one-sixth. Of manufactured tobacco less than one third was shipped through Belfast.

These figures do not take account of the fact that the real criterion as to comparative prosperity—if customs duties can be taken at all—is the quantity of dutiable goods passing through the port, not the duty paid at the port of entry. And for this reason a large proportion of goods liable to customs duty arrive at Irish ports duty paid. In addition a very large proportion of excise dutiable goods are cleared from bond by the Belfast manufacturers and wholesale houses doing business in the south and west of Ireland.

BELFAST WITHOUT TOBACCO

One of the largest tobacco factories in the world—Gallagher's, Limited

—is responsible for the inflation of Belfast customs returns, on which Unionists base exaggerated estimates of the comparative wealth of this city and province. Accepting the figures from "Nutshell," that Belfast, in 1909, paid £2,230,000 in customs, we arrive at the following:

Total collected in Belfast	£2,230,000
Less duty on unmanufactured tobacco	1,750,000
	£480,000

Of this £480,000—customs duty on all goods entering Belfast port save on tobacco leaf—it must be remembered that Belfast is one of the clearing ports for all Ireland, and that a considerable portion of this £480,000 was paid by consumers outside Ulster. To ignore this point is falsely to assume that Belfast merchants carry on no trade with the southern provinces.

ABSURDITY OF THE ARGUMENT

The absurdity of relying upon customs returns as a test of the comparative wealth of a community is forcibly illustrated by a comparison of the figures for Ireland and Scotland:

Country	Population	Customs receipts
Ireland	3,800,000	£5,388,397
Scotland	4,500,000	£4,740,307

Were customs a safe guide, then Ireland is a wealthier country than Scotland, and were Gallagher's tobacco factory to continue to increase its output, in a comparatively short time the city of Belfast custom's receipts will exceed those of the whole of Scotland. In other words, applying these custom figures to Scotland, as the Unionists persist in applying them to Ireland, Belfast will soon be as wealthy as the whole of Scotland!

INFLUENCE OF TOBACCO

A glance at the centres of tobacco manufacture in the United Kingdom illustrates still further the ridiculous absurdity of the arguments on which Unionists rely in fighting the Home Rule Bill:

City	Population	Customs receipts
Bristol	320,000	£3,373,042
Belfast	385,000	2,291,924
Glasgow	794,621	1,388,313
Nottingham	239,942	1,234,973

Nottingham is the home of Players Navy Cut tobacco, as Belfast is of Gallagher's Gold Flake and Bristol of "Wild Woodbines" Bristol with a smaller population than Belfast collects more than double the amount of its customs duty, and nearly double as much as the whole of Scotland. The whole Unionist argument regarding the prosperity of Belfast goes up in tobacco smoke. Nottingham, with less than a third of Glasgow's population, collects nearly the same amount of duty.

The boasted prosperity of Belfast only serves to emphasize the fact that her comparative wealth depends largely upon manufactures which are distributed over a wide area, and in the case of Belfast particularly might easily be shut out by the rest of Ireland were such arguments as those of Capt. Craig and the "Nutshell" to prevail. Of course, the argument as to customs is ridiculous. Customs duties, whether in tea, sugar, or tobacco, are not paid by the inhabitants of the place where the duty is collected; nor are excise duties paid by the cities in which distilleries and breweries are established, but by the consumer.

BELFAST AND IRELAND

Belfast imported during 1909 unmanufactured tobacco to the amount of £,594,823 pounds. During the same period Belfast re-exported 1,523,200 pounds manufactured tobacco as received, leaving a balance of 8,071,623 pounds. Of this balance Belfast exported as manufactured tobacco 6,214,656 pounds retaining 1,856,967 pounds, not for Belfast, but for all Ireland. It is impossible to say what proportion of this was consumed by Belfast, but it is safe to assume that Belfast contributed no more to revenue than Dublin. It is due solely to tobacco factories that Belfast owes its customs pre-eminence over the rest of Ireland, and Bristol so extraordinary a pre-eminence over the whole of Scotland.

Great is tobacco, but the Unionist arguments based on it vanish into thin air. The bedrock fact is that, apart from unmanufactured tobacco, Ulster's proportion of customers is 31 per cent. its population being 36 per cent. of that of Ireland.

VIEWS OF A PROTESTANT WRITER

That well-known Protestant writer, H. J. Wells, sees only the Catholic Church among coming religions. He says in Anticipations: "There will be a steady decay in the various Protestant congregations. The rich as a class and the people of the abyss, so far as they move toward any existing religious body, will be attracted by the moral kindness, picturesque organization, and venerable tradition of the Catholic Church. We are only in the very beginning of a great Catholic revival."

UNITARIAN PASTOR ARRAYS DEFAMERS OF THE CHURCH

Catholicity, its effort on the lives of its adherents and some of the erroneous beliefs that have grown current in regard to it, were discussed on a recent Sunday by the Rev. George R. Gebauer, pastor of the First Unitarian Church, Duluth Minn., who talked on "The Roman Catholic Church—Is it a Menace?" Mr. Gebauer said in part: "No greater helper to the Catholic Church in the long run is there than the orator who indulges in gross misrepresentation. He may tickle the ears of a certain foolish people, but he will disgust the thinking men and women, and he will, by his action, only arouse sympathy for the Church and excite loyalty in the hearts of the lukewarm Catholic."

"No greater silliness is there than to rant about an institution like the confessional, which fails to appeal to us, but which has been a source of comfort to millions. * * * Certainly as long as Catholics are willing to give into the keeping of their priests the secrets of their souls, it is no concern of ours. And, so too, it is foolish to attack Catholic asceticism."

"The great menace of the country is not the Catholic Church, nor the Menace, for its days are counted, but the spirit of ignorance, fear and hatred out of which such mad papers and orators arise."

"To me it will seem that the Catholic Church is not so much a menace as it is a challenge. It challenges the entire Protestant Church to awaken and become a greater power for good in the lives of men. It bids the various denominations to work together in harmony for the kingdom of God and put aside all bickering and jealousy. It calls to the Protestant Church to rival it in good works."

"And it has its challenge for the free man in religion. It bids him to prove his greater nobler faith by nobler, greater works."—Philadelphia Standard and Times.

A NON-CATHOLIC

Not alone Catholics see the improbability of Nathan's appointment. A non-Catholic, Charles F. Lummis, author of a book on Mexico, "The Awakening of a Nation," and many other valuable works on South America, has made a strong protest against the appointment to the Panama-Pacific Exposition. Mr. Lummis in his letter says:

"As a Californian, interested in all that concerns California, I beg to call your attention to the nation-wide protest which is being made against the appointment of Ernest Nathan as representative of Italy at the Panama-Pacific Exposition. "I am not myself a Catholic, but as a historian I cannot but realize that your exposition is to celebrate an event, or a sequence of events, in which Catholics were the chief, if not the only actors. Up to the time of the canal itself, everything that we celebrate is related to the Catholic Church. "I believe it is known throughout the reading world that Mr. Nathan is a rabid enemy of that faith to which we owe the discovery, the exploration and the colonization of the three Americas; and that he is not only active in speech and in type as against its head—the Pope. "It seems obvious that in a celebration of this sort it will be impossible to have the good-will of the Catholics. Whatever official consideration may enter, it will be financially disastrous to the exposition if a large proportion of Catholics of this and other countries boycott San Francisco because of this offensive appointment, and either refrain from California at all, or confine their visits to San Diego, where it is certain that they will have no such lack of consideration. "I do not need to apologize for this suggestion. My long residence in this state, and my known devotion to its progress, make apology needless. I simply wish to call this to your attention, as a business man, and particularly because I find so arising an antagonism to your fair spirit from that class of citizens who feel that the appointment of Mr. Nathan is a direct slap at their faith."

THE MONKS AND MUSIC

Recently in London at an annual gathering under the auspices of the Catholic "Trinity College of Music," Mr. G. E. Bambridge, Director of Studies, reminded the audience that if it had not been for the monks and nuns in the Middle Ages, music today would not be what it is. To them the world of to-day owes the splendid system of notation which is a language in itself. The world is deeply indebted in this direction to the work of the Churchmen of the Middle Ages. "So the 'lazy monks' were learned and skillful in music too, as in every other department of human science and art."—New York Freeman's Journal.

CATHOLIC NOTES

Brazil owes her wealth in coffee to a monk who planted two seeds in a monastery garden in Rio de Janeiro in 1754, whence the plants spread throughout the country.

Bishop Koudelka has 4,000 Catholic Indian converts in his diocese of Superior, and many German, English, French, Italian, Polish, Bohemian and Hungarian Catholics. One of his priests is an Indian.

An ostensorium which is credited with having saved St. Louis from devastation by Indians in 1780, was discovered among the antiques at St. Louis University the other day, and probably will be used in the production of the Pageant and Masque of St. Louis in Forest Park.

The Reverend Wilfrid Woollen, B. A., an Anglican clergyman of St. Michael, Shoreditch, well known in several London parishes, was received into the Church of the Rede-emptorists at Clapham recently. Mr. William Dawnhill, British Consul at Granada, Spain, has been baptized a Catholic by the Archbishop of that see. His conversion caused quite a sensation in official circles.

An interesting and impressive ceremony took place in St. Mary's Church, North End, recently, when a family of four abjured Protestantism and were received into the Church. They are Mr. Oliver Henry Tucker, his wife, Miss Cora B. Tucker, their sixteen year old son, Herbert G. Tucker, and daughter, Mary Alice Tucker, aged eight. They were formerly members of the Protestant Episcopal Church. They reside at 22 Bainbridge St., Charleston.

Out of a fortune estimated at \$1,000,000, Theodore B. Basselin, lumberman, who died at his home in Croghan, N. Y., April 19, bequeathed by his will about \$750,000 to the Catholic University of America, Washington, to be used in preparing young men for the priesthood. The will also leaves to employees and friends life interests in funds totaling about \$100,000, and on the death of these heirs the principal is to go to the University.

An important "motu proprio" of the Pope has just been issued establishing a college in Rome for the training of priests who are to be charged with the care of Italian emigrating to foreign lands. The Pope dwells upon the urgent necessity of furnishing the emigrants with priests who speak their own language and who are acquainted with their habits and needs. A desire for such priests has often been expressed by American Bishops, whose solicitude for the welfare of these emigrants is gratefully acknowledged by the Holy Father.

The death is announced in exile of Dom Felix Faure, a Carthusian friar whose name is notable because of his long and splendid career before he entered religion. Son of a laic peer of France, he was himself auditor to the Council of State at one time and his historical work was several times crowned by the Academy. At the age of sixty-eight he decided to enter the Carthusian order and was ordained priest at the Grande Chartreuse when in his seventy-third year. He died on Tuesday at the patriarchal age of ninety-three. Till a few weeks ago he was accustomed to take part in the midnight office with the rest of the brethren despite his advancing years.

As a result of the concerted action of the members of the State Assembly, Fourth Degree Knights of Columbus, 50,000 large circulars were distributed recently throughout the state of Indiana. These circulars contain an address on "Catholicism and Americanism," delivered by Archbishop Ireland of St. Paul at the twelfth annual convention of the American Federation of Catholic Societies; an address by "The Workman's Hope," by Rev. Ignatius Smith, and a Confession of Guilt of "The Menace," an account relative to the publication of the bogus K. C. oath, the prosecution brought by the Knights for libel and conspiracy and the letter of retraction issued by the Aurora publication.

April 15 was the twenty-fifth anniversary of the death of Father Damien, the Apostle of the Lepers of Molokai, and it was observed at Tremelo, a little village of Brabant, near Louvain, where he was born. It was also observed in Louvain itself where a magnificent statue by a Belgian sculptor has been erected to the memory of the heroic priest. This statue represents Father Damien standing embracing with one arm and partly shielding with his cloak one of the poor victims of the terrible disease. Many floral tributes adorned the plinth of the statue on the occasion. It may be remembered that Father Damien went to Molokai quite by chance, as it were. He was a young priest preparing to take his degree at the University of Louvain when his brother, Father Pamphile, who was leaving for the Sandwich Islands, fell ill, and the young Damien instantly offered to take his place. This began the career of heroic renunciation which so impressed the Protestant world that the Prince of Wales led a collection for a lasting memorial to Father Damien in the Sandwich Islands.