THE MIRACLE CRUCIFIX

PRIEST REGAINS HEALTH FROM PARALYSIS

Washington.—Several communications telling of resent remarkable manifestations of the already celebrated crucifix at Limpias, Spain, which has been drawing vast crowds from every part of the kingdom, have been received here recently by the Rev. Jose de Isasi of the Carmelite monastery from the Right Rev. Manuel Ruiz, Bishop of Pinar del Rio.

So great has been the interest aroused in the prodigies that it has been necessary for the Bishop of Santander, in which diocese Liampias is located, to take vigorous steps to stamp out the activities of unscrupulous merchants who would take advantage of the devotion to commercialize the surroundings of the image and to reap profit through the sale of pictures and replicas.

Already one miracle has been recorded as a result of direct supplication to el Santo Cristo dal Agonia. The manifestations have increased in frequency since the sacred image was first seen to open and shut its eyes by a little servant maid of the parish of Limpias, called Francesca. Priests and laymen, women and children, including many persons who before "did not believe in miracles," have seen the miraculous happenings.

Typical of the manifestations is that described by Father Joseph Rubio Martinez, who made a pilgrimage of more than one hundred miles on foot to the shrine.

"I said Mass at half-past eleven," relates Father Martinez, "but saw nothing until a quarter past one. At this time I began to note that the eyes of the sacred image moved in different directions, and I put myself on my guard not to be the victim of an illusion; looked away from time to time, screwed up my eyes, changed my place and my posture and asked for glasses, of which I used three pairs.

"The eyes of the image continued to move, now to the right, now to the left, then towards the ceiling, then in front; its glances were sad but serene at times, but again severe, reflecting a terrible interior conflict; one was gentle, as if contemplating some object which assuaged all the pain previously suffered; at other times they implored mercy; I saw the figure breathe, open and close the mouth; I saw the eyes full of tears; I saw the face turn livid and die as a victim of the interior struggle. I was witness of all this for three-quarters of an hour."

A layman, Don Agab Sanchez, reports that he "saw the movement of the eyes, not once, but one hundred times."

Dr. J. Jose Nevada, physician of Castro-Urdiales, bears witness to the miracle recorded through intercession to el Santo del Agonia in the case of Father Vincente Rodriguez Miranda, coadjutor of the parish of Santa Maria, who had been stricken with partial paralysis and half of whose body was affected.

The priest, who was sixty-seven years old, had been a faithful devotee of the Sacred Heart. One day while lying in bed he took a picture of the crucifix in his right hand and placing it in the affected left hand made the following prayer: "It is forty years, O Lord, since I have been meditating on your five wounds and on the sorrows of the Blessed Virgin. Each day have I said the fifteen decades of the rosary. Remember that I am your servant and let me not be helpless in my old age, but nevertheless Thy will be done."

Shortly thereafter he fell into a slumber for five or ten minutes and when he awoke his cure was complete.

SEARCHLIGHTS OF PUBLICITY

THE AMRITSAR MASSACRE

A special cable dispatch from the Universal Service Correspondent in London, dated May 4th, says:

"It was my dirty duty!"

Thus Brigadier-General R. E. H. Dyer, ex-commander of the British troops in India, today explained his order to a small squad of troops in April, 1919, to fire into a crowd of five thousand unarmed Indian civilians at Amritsar until their ammunition was exhausted, the most horrible massacre since the Indian mutinies. Dyer's men killed 500 and wounded 1,500 in less than a quarter of an hour.

First praised for his action by his chief, then when after nearly a year's complete suppression of the affair the world learned of it and shuddered with horror—reprimanded, investigated and ordered to resign, General Dyer arrived in London today to protest against being made the scapegoat. He said:

"I am a soldier. It took me thirty seconds to decide that the shooting was necessary to save British rule in Punjab (the province in which Amritsar lies).

SHOT TO HELP BRITAIN

"It has taken the Government a year to decide that I did wrong. Every Englishman I have met in India approved of my act, horrible as it was.

"At the time no one in authority condemned me. On the contrary, I was given command of another operation afterward, as a result of which I was complimented by the general officer commanding the troops in India.

"Lord Hunter's commission afterward condemned me."

It was the report of this British investigating commission that led to the revelation of the Amritsar massacre.

"I should have been court-martialed, but there never was any suggestion of that," General Dyer concluded.

ENRAGED AT SUPERIORS

The General was visably consumed with rage at the powers whom he thought he had served well, who had tacitly sanctioned his procedure but who let him go "for the good of the service" when the searchlights of publicity had penetrated to far-off Punjab and revealed the dark deed to the eyes of an awe-stricken civilized world.

Those who met General Dyer today noted his kindly blue eyes and wondered at the utter absence in his face of that iron thread in his character which prompted the bloodiest act in a generation of British rule in India. He has a thick-set face which is burned brick-red from thirty-five years of service in India.

A MOST GENEROUS COLLECTION

The response of the various parishes of the Diocese of London to the appeal of our Holy Father, Pope Benedict, for help for the Orphan Victims of the War in Central Europe, has been very generous. We give herewith the list of the contributions from the parishes of the diocese:

Tillsonburg	$10 00
French Settlement	19 00
London, St. Patrick's	20 00
Raleigh	20 00
Bothwell	21 00
St. Augustine	25 00
"Cheerio Club," London	25 00
Clinton and Blyth	30 00
Harrow	34 01
Leamington	35 00
Staples	40 00
Wingham and Brussels	40 00
MacGregor	43 20
Big Point	45 00
London, St. Martin's	50 00
Mornington	50 00
Parkhill and Williams	50 00
Prairie Siding	50 00
Walkerville	50 00
Paincourt	57 00
La Salette	60 00
Logan and Mitchell	61 00
Canard River	68 00
Woodslee	70 00
Woodstock	70 60
Ridgetown	74 10
Zurich	75 00
Kinkora	75 25
Stratford, Immac. Conception	80 00
Stoney Point	85 00
Belle River	90 00
Goderich	92 00
London, St. Michael's	92 25
Port Lambton	100 00
Ingersoll	100 00
Maidstone	100 00
Ashfield	103 00
Simcoe and Port Dover	107 00
Tecumseh	107 00
West Lorne	117 00
Amherstburg	119 01
Sandwich	121 00
Corunna and Courtright	125 00
Ford	130 00
Lucan	144 00
Chatham	146 90
Mt. Carmel and McGillivray	154 00
Seaforth	155 00
Tilbury	168 00
Strathroy and Watford	185 00
Dublin	171 60
Windsor, Our Lady of Prompt Succour	175 00
St. Joachim	175 15
St. Thomas and Port Stanley	180 00
St. Mary's	180 00
St. Columban	187 00
London, St. Mary's	191 35
Wallaceburg and Dresden	192 00
Windsor, St. Alphonsus	200 00
Sarnia	220 00
Stratford, St. Joseph's	287 65
Windsor, Immac. Conception	315 10
Petrolia and Oil Springs	354 00
London, The Cathedral	440 00
Total	$7,158 17

HILAIRE BELLOC PAYS TRIBUTE TO POLAND

By N. C. W. C. News Service

London, June 11.—The Fisher society, a Catholic society in the University of Cambridge founded in honor of the English martyr, Blessed John Fisher, has just celebrated the silver jubilee of its foundation at Cambridge. The anniversary banquet, which was attended by the Polish minister, Prince Sapieha, and a number of Catholics distinguished in university and academic circles, is worthy of record on account of a speech made by Hilaire Belloc on the subject of Poland, which stands out in sharp distinction to the rough handling to which Poland has been subjected recently in some Catholic circles.

In proposing the toast, "The Minister of Poland," Mr. Belloc said that the presence of Prince Sapieha was a sign that the tide in Europe had turned. Poland had arisen from the dead and was the chief spiritual result of the Great War. All the judgments—and there were many, based upon the past—which pretended that there was insecurity in that resurrection, and that it could not survive on account of the quality and the number of its enemies, were in error. The world would know as much and as well what Poland meant and was for Europe, as in their youth they knew what Prussia meant.

Prince Sapieha, who replied to the toast, said it was the first time he had heard an Englishman say what was in the soul of every Pole. In Poland, he said, the Church and the nation were a brotherhood, and they had become linked together by the persecutions they had suffered in common in the past.

LECTURE ON CHINA

The popular saying that one half the world does not know how the other lives was forcibly brought home to those who assisted at the illustrated lecture on China given in Congress Hall on the evening of Ascension Day.

The views that were screened were without doubt very interesting and instructive, but it was the simple recital of facts accompanying each picture that especially impressed the audience. Unlike the average lecturer who perhaps has been a part once of the scene that is flung on the canvas but whose interest in it is altogether impersonal, Father Fraser has lived, toiled, prayed and—it must have been so—suffered in all the places and among all the people that he sets before his listeners.

The missionary spirit of St. Paul and the zeal for souls of St. Francis Xavier seem to have met and found a permanent lodging in the heart of this admirable priest who has spent fifteen years in the missions in China, so few in number, so scanty in material resources. For the Chinese themselves, their industry, simplicity, intelligence and goodness of domestic life the reverend lecturer had only words of praise and affection. In truth, as they looked in the pictures, it would be hard not to be touched particularly by the artless, winning faces of the little folks who had fallen into the hands of Father Fraser.

The spiritual wants of the dense hordes that form the population of 400,000,000 Chinese, he said, were appallingly great. Churches, chapels, schools, hospitals and orphanages under Catholic supervision are badly needed. But most important of all is the dearth of priests, religious and catechists. While what he alone has done, told in so modest a fashion, in the matter of instruction and in the administration of the sacraments is simply colossal, what remains to do beggars all description.

Ireland is making heroic efforts to supply the missions. And in the United States they are mobilizing to send American youth there. We wonder if we may ever be blessed enough to claim some of our own local young men and women as workers in far-off China! At least let us for the time and as the occasion presents itself, give of our material means to help Father Fraser to help the Chinese.

The house of formation founded by him for future Canadian laborers in the land of the dragon, is in Almonte, Ont., and is at present in the same financial straits that mark the beginning of every noble work of religion. Offerings addressed there to him will be gratefully received and acknowledged. Contributors, apart from the happy feelings that come in the wake of such glorious charity, will be remembered weekly in the Holy Masses that are offered there and in China for their intentions.—St. Patrick's Message, Montreal.

JAIL THE PROFITEER!

The announcement made some days ago that the owners of a clothing shop in an Eastern City had been fined thirty thousand dollars for "profiteering," probably drew three hearty cheers from the public at large. Students of economics interested in a scientific study of the causes of high prices, were more restrained. No doubt they shared the general feeling of approbation to the extent of saying that the Government's action was good as far as it went. This, of course, is fully equivalent to saying that it certainly did not go far enough. At the same time, they were disinclined to look upon the whole affair as anything more serious than a display of official zeal and firmness, planned not in complete disregard of the effect on the forthcoming political campaign. This judgment is not in any sense a criticism of the court's decision, which was just and in full accordance with the purpose of the law. It is mainly a criticism of the law under which these pirates were convicted.

Profiteering will never be ended, or much checked, by punishment which consists in a fine only. Fining might have a more powerful effect, were the fines imposed large enough to put the offender out of business, permanently or for a term of years. Short of this penalty, a fine is simply a license to continue an iniquitous and profitable occupation. There was a time when all American muncipalities sought to curb a particularly unpleasant form of evil by fining the offenders. The practice had very little deterrent effect, no remedial value at all, and in reality was nothing but a city license. Hence it is not surprising that this procedure, once common, is now almost universally discarded. Today offenders of this type are either jailed, or sent to refuges in the hope of a moral reconstruction.

Short of a miracle, there is small hope of awakening profiteers to a sense of decency, and the law cannot reasonably take miracles into account. Hence any plan dealing with them should be framed with a view to deterrent effect, and to punishment. Fines do not deter, as experience shows, and to force a profiteer to refund to the State 10 cents out of every dollar he has stolen is not a punishment. It is an official acknowledgment that he may keep the rest of his loot with impunity. But if in every large city in the United States, one or two profiteers were not only fined to the extent of their ill-gotten gains, but also sent to the penitentiary for an extended term, profiteering might soon be abandoned as an extra-hazardous occupation.—America.

BUYING WITHOUT NEED

As long as people insist on indiscriminate buying, just so long will prices continue to be high. Merchants are human, and it is not their practice to turn away customers. An easy buyer makes an exacting seller. Where there is no question of price, it is not likely that philanthropy will guide the fixing of it. The cupidity of the seller found easy pickings in the recklessness of the buyer. The latter spent like a drunken sailor. He bought what he did not need, and he wasted for those who might need. He indulged in a debauch of buying, and his imagination being limited he thought little about comforts. He wanted what he conceived to be luxuries. The man bought silk shirts and the madam jewelry and furs. There was no thought of any bargaining. The price asked was paid without question. If the buying had stopped at needless luxuries matters might not have come to such a bad pass. But food came into the same category. The art of shopping was laid aside. The grocer and butcher asked the utmost, because his customer seemed to want just this. The ordinary commodities were boosted two to four hundred per cent. Fair price commission and other futile endeavors had no effect, on lowering prices. The Government threatened, but prices went up. And they are still going up. The only cure for high prices is to stop buying. The only things that are indispensable. This is now not only an economic duty, but it is a patriotic and religious one as well.—New World.

C. M. B. A. OF CANADA

The Grand Council of the Catholic Mutual Benefit of Canada was incorporated by the Dominion Parliament in 1893. Its Head Office is at Kingston, Ontario. The Association is doing business on safe and sound principles and sends its annual statements to the Superintendent of Insurance at Ottawa. The Actuary of the Association is Dr. F. Sanderson of Toronto.

The proceedings now going on in the office of the Superintendent of Insurance for the State of New York affecting the Supreme Council of the Catholic Mutual Benefit Association, whose Head Office is at Hornell, N. Y., have nothing whatever to do with the C. M. B. A. of Canada. The two organizations have been absolutely separate and distinct since 1893. All members and friends of the Canadian organization are requested to take note of these facts.

WHAT OTHERS SAY ABOUT "THE CONFESSION"

It is superlative entertainment which plays upon all the finer emotions, with a story that holds the attention of men, women and children alike.—Boston American.

Plenty of action, beautiful scenes, in the Canadian North West. All in all "The Confession" carries with it a beautiful love story and moral.—Boston Evening Record.

Laughter chased tears, and a tense expectation held a large audience to the last.—Boston Post.

It is refreshing, and a story of real human interest, beautifully depicted on the screen. It conveys a noble lesson.—The Pilot.

Archeveche de Montreal.
Montreal, Feb. 4, 1920.

To Hal Reid, The Windsor, Montreal:

Dear Mr. Reid.—It was with great interest and pleasure that I assisted at the private screening of your photo-play entitled The Confession. It is such plays as this that christianizes the stage and the screen. 'Tis a pity that more of them are not written. Would that every man, woman and child could witness The Confession.

May your photo-play bring with it all the good intended.

Very sincerely yours,
(Rev.) JOHN L. O'ROURKE, Priest,
Chancellor.

The Archbishop's Palace,
Montreal, Canada.

DIED

DOYLE.—On May 23rd, at her late residence, 93 Goulburn Ave., Ottawa, Ont., Florence Adelaide, youngest daughter of the late James J. and Catherine Doyle, aged twenty-three years. May her soul rest in peace.

The Martyrs in the first ages were numbered by hundreds of thousands and they were not all priests; the majority of them were of the laity. They were public Confessors of the Faith: men who felt that the possession of the faith of Jesus Christ meant its public profession and defense. For this they were willing to lay down their lives, thus proving its truth by the greatest sacrifice it is possible to offer for any cause.—Cardinal Farley.

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Announcement MR. J. J. CALLAGHAN, Conductor of Pilgrimage, will be at Knights of Columbus Rooms, Toronto, on Sunday, July 4th, from 2.30 to 5.00 p. m., and on Monday, July 5th, at the Yonge St. Office of the Canada Steamship Lines from 9.30 a.m. until 1.00 p.m. And on the Steamer Kingston from 2.30 until time of sailing to furnish tickets to those who have not made their reservations and who desire to take this trip; staterooms are yet available. Tickets may also be secured on Steamer on arrival at Kingston, Brockville and Prescott, on Tuesday, July 6th.

ADDRESS ALL COMMUNICATIONS up to July 2nd to 613 Wellington St., London, and after that date Care of Canada Steamship Lines, Yonge St., Toronto. J. J. CALLAGHAN.

TEACHERS WANTED

TEACHERS WANTED FOR CATHOLIC Separate school, Fort William; holding second class Ontario certificate. Salary $750 per year. Duties to commence September, 1920. Apply to G. P. Smith, Sec., Room 19, Murray Block, Fort William, Ont. 2172-tf

WANTED A PROFESSIONAL TEACHER with experience for Separate school No. 10, East and West Williams. School beside church. Duties to commence Sept. 1st. State salary and give references. Apply to Jno. O'Hanley, Sec. Treas., Parkhill, Ont. R. R. 7. 2174-4

TEACHER WANTED FOR FERGUS SEParate school. When applying state salary and qualifications to Joseph Cushing, Sec.-Treas., Separate School Board, Fergus, Ont. 2175-3

WANTED A QUALIFIED CATHOLIC teacher: duties to begin Sept. 1st; salary $800 per annum. State qualification and experience. Fine location; board near school. Apply to H. Boufford, Sec. Treas., Amherstburg, Ont. R. R. 1. 2176-3

WANTED A CATHOLIC HIGH SCHOOL teacher for High school and Junior Matriculation work. Duties to commence September, 1920. Apply to the President, St. Jerome's College, Kitchener, Ont. 2176-tf

TEACHER WANTED FOR TOWN OF Charlton, Catholic Separate school; 2nd class professional; commence fall term. Apply stating salary to M. F. Devine, Chairman School Board, Charlton, Ont. 2176-6

WANTED A PROFESSIONAL EXPERIENCED teacher for Separate school No 10, Normanby. Salary $800 per annum. Duties to commence Sept. 1st, 1920. Apply to James J. Tone, S. R. S. Ayton, Ont. 2176-3

WANTED, TEACHER FOR SEPARATE School No. 7, Sydenham; holding Second Class certificate. Duties to commence Sept. 1, 1920. Apply stating salary and qualifications to Michael J. Duggan, Annan, Ont. R. R. No. 1. 2176-4.

TEACHER WANTED MALE OR FEMALE for C. S. S. Section No. 2, Carrick and Culross; holding 2nd second class professional certificate; duties to commence Sept. 1st. 1920. Salary $800 to $1,000 according to experience. Applications received until August 1st 1920. Apply to Joseph D. Meyer, Sec. Treas., R. R. 2, Mildmay, Ont. 2177-3

TEACHER WANTED FOR S. S. NO. 4 Admaston, (Renfrew Co.) Normal trained. Duties to begin after the holidays. Apply stating salary and experience to James O'Gorman, Sec. Treas., R. R. No. 4, Renfrew, Ont. 2177-3

WANTED SECOND CLASS PROFESSIONAL teacher for S. S. No. 1, McGillivray. Duties to commence after holidays. Apply stating salary expected to P. J. Buckley, Sec. Treas., Clandeboye, Ont. 2177-3

WANTED SECOND CLASS PROFESSIONAL teacher for Catholic Separate school of Little Current. Apply stating salary and experience to J. L. Lesage, Little Current, Ont. 2177-tf

CATHOLIC TEACHER WANTED FOR S. S. No. 4, Galway, 1st or 2nd class certificate. Duties to commence Sept. 1st, 1920. Salary $700. Apply to Edward O'Neill, Sec. Treas., S. S. No. 4, Galway, Ont. 2177-2

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WANTED A REFINED EDUCATED GIRL to take entire care of children, seven and nine; one with knowledge of French preferred. Apply at once to Mrs. R., care of CATHOLIC RECORD, London, Ont. 2174-tf

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HOUSEKEEPER WANTED FOR A SMALL community of priests. Apply, giving references to Box 194, CATHOLIC RECORD, London, Ont. 2176-3

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