

Education. But to make the young collegians' restraint more tolerable, the War Department has decided to introduce army training units into the colleges. Under this plan, the college student "will be liable for service as a moment's notice," but, continues the Department, "because you are worth more to the nation with your college training than without it, you will be expected to stay in college until you are called by the Government."

In accordance with this plan, military instruction will be provided in all colleges enrolling at least one hundred students under the age of eighteen. The military equipment will be furnished by the Government, and while enlistment will be purely voluntary, all students will be encouraged to fit themselves for military duty. Furthermore, it will be the policy of the Government not to call these young men until they have reached the age of twenty-one. The War Department hopes that the plan will be effective in preventing the unnecessary and wasteful depletion of the colleges through indiscriminate volunteering, by offering the students a definite and immediate military status.

The plan has been carefully worked out, and it is hoped that as many as possible of our Catholic colleges will heartily cooperate with the Government. The advantage to the college, especially to the college which, for want of an endowment, must depend very largely on tuition fees, is obvious. But higher interests, dictated by patriotism and the welfare of religion are at stake. More than ever shall we need trained men after the War, and by closely cooperating with the Government, the colleges will help the country, both in its present, and most of all, in its future needs.—America.

### REBUKES BIGOTS

In the course of a recent lecture, Max Pemberton, the English novelist, rebuked some bigots who had been attacking the Catholic Church. He said:

"Taking into consideration the peoples of Europe and of the Western hemisphere, the Catholic Church has more members and communicants than any other Church in the world. It reaches into more byways and up more highways than any other religious organization. Be it hamlet or be it hovel, the Catholic priest or the Catholic missionary is upon the scene to discover and save the soul. The Catholic Church is in closer touch and in more frequent communication with its members than any, has the means of searching the conscience as has no other religious organization. There lies within it the opportunity for guiding wavering spirits and raising the fallen to the point of rectitude and honor, more intimately than any other religious institution. There is a comprehensiveness about the Catholic Church that seems to make its influence felt in the most all pervading manner. The Church counts its membership not only its direct communicants, but through what is known as the soul of the Church, it considers every worthy human being a member. It recognizes not only its duty towards the well-being of its own communicants, but it recognizes that it has an obligation towards the well-being of all the people because of its own members, and thus it pours forth most universally its beneficent influence. The Church stands for things which not only make for civilization but stand for the development and endurance of civilization itself."

### REPUTATION OF FAIRER CHARGES

It has been said that the Catholic Church is wont to keep its communicants in ignorance, and that it only holds away through the ignorance of its communicants. I have had association with members of the Catholic Church from the lowliest communicants to the highest member of the Hierarchy at Rome, and I can say with all confidence and with great earnestness that no charge is more unjust and no accusation more calumniating than that which the Catholic Church keeps its communicants in ignorance, or that it thrives upon ignorance. It stands for education—it stands for enlightenment—it stands for that which makes the highest in man. I wonder if it is realized that the American citizen of Catholic faith not only pays for the education of the people at large his full share of the taxes, but pays for the education of his own in addition.

### THE CHURCH IS THE FOR OF INTOLERANCE

"The Catholic Church stands for humility in the people. It decries the vulgar display which makes for so much unhappiness in the large proportion of people. Humility is one of the principal precepts and beneficences of religion."

"It is my experience that the Catholic Church turns its face stolidly and firmly against intolerance. Intolerance is today the besetting evil of the nation. It is born of prejudice, pride and ignorance. It exerts its noxiousness in social, racial and religious prejudices. Its foundation is ignorance—its superstructure is prejudice—its home and brown are made of intolerance."

"The keystone of citizenship upon which lodges its integrity is the home and the family. No faith more than the Catholic makes a fetish of the sincerity of family. So strong is the Catholic Church in its insistence upon the security of this greatest of all underlying virtues that its ruling law against divorce is at variance

with the law of every State in the Union except one on the same subject. We are not here to discuss or to consider the wisdom or unwisdom of this law of the Church, but we can say that the Church appreciates and recognizes that a people and a civilization can exert potentiality and power for good only so long as there is the greatest possible protection for the purity of the home and the security of the family. Indeed, upon these two great institutions rests citizenship. Destroy them, weaken them, and the whole superstructure falls as would a house of cards."

### WORLD'S GREATEST LIBERATORS

"The Catholic Church was the greatest of the world's liberators in the past. For centuries she occupied the position of the court of last resort between kings. She gave to some centuries what we are trying hard to give to the present century—an international arbitrator. She is the savior of the classics, as well as of the holy writings which formed the world's greatest literature, handed down to Christianity from Judaism. Here was the hand that protected the torch of learning from the winds of medieval militarism. She was the re-awaker of art, the preserver of music, the builder of the world's greatest monuments, the lawgiver who succeeded Moses and preserved his work for the present age. She was the defender of civilization against the shocks of barbarism. History testifies to the greatest of her contribution to civilization; she needed no Chateaubriand to tell the world these things, but it is well that Chateaubriand did actually rise and give form to her story. Indeed, the Christian world owes its greatest debt to the Catholic Church. When the hordes of Asia, the Tartars and the Moslems, in untold numbers, swept before them all peoples of all faiths and all nations, and struck at the gates of the last citadel of Christianity's defense, it was the Catholic Church and her defenders that halted the assault and turned her fort men of war, and once and for all time preserved to the modern world the beneficence, the hope and the achievements of Christianity."

### THE MAKING OF CITIZENSHIP

"The victory of Christianity over paganism was a tribute of spirituality over sensuality. The Church, and it essentially the Catholic Church, devotes itself temporarily to the preparation for citizenship through education and direction of activities, and particularly and spiritually devotes itself to the soul. The Catholic Church recognizes no permanent death. It believes in everlasting life. By inculcating into the minds and hearts of people the conviction of immortality, it inspires and it stimulates the consciousness of a Supreme Being and a responsibility to Him for one's earthly acts. Citizenship convinced of immortality, conscious of proper reward for that course of conduct in this world to be gained in the next, is one of the strongest forces for the appreciation of its duties, its responsibilities and its obligations. Religion as practiced and expressed through the Catholic Church will go far to assure the conquest of spirituality over sensuality, and when translated into action by the American people will bring to American citizenship the most potent influence, the greatest power, the loftiest service for humanity, for civilization and for all mankind."—Truth.

### MENTAL UNREST

If there is one thing more than another which justifies the anxiety felt by both wife and physician concerning the mental unrest and the impending nervous collapse of the whimsical individual about whom centers the main interest in the recently published book, "Professor Latimer's Progress," it is found in his ridiculous and blasphemous attempt to excuse God's inefficient management of the universe. No one but a man quite without mental balance would have seriously declared that "God is moving on to higher things. . . . This much I am convinced of, that God is improving more rapidly than man. . . . If the War is a step backward, He [God] has probably fallen back less than man." These words show that the "Professor" is indeed somewhat like what his admirers have claimed him to be, an American Mr. Belling for his disregard for conventional views shows him to be akin to that creation of Mr. Wells, with his absurd "theological system," for a God that improves is manifestly a contradiction in terms, an utter impossibility.

God needs no apologists. The moral evil, which is the cause of the present War, is man's exclusive responsibility. The Ruler of the Universe, once again as in the past, has allowed human passions to work out their own punishment. It is His infinite mercy that has kept the earth from opening and the flood-gates of heaven from deluging a world plunged in apostasy and iniquity. It is due to His forbearance that we are not consumed. Divine Providence has committed the management of the world to mankind, and man, puffed up with pride and material progress, has forgotten the Creator, flouted the moral law, gone after idols of gold, and is now reaping a bitter harvest of misdeeds.

What will be the end? No one can say with certainty. But it is probable that when the full measure of retribution has been made up, God will again lead His children out of the land of bondage. But before that time He must be propitiated,

His dealings with His people of old would seem to indicate that He will not turn to them until they have turned, contrite of heart, to Him. The Holy Father, in his recent message to the world, setting the feast of St. Peter and Paul as a day of humble supplication and universal sacrifice, has pointed out the surest way to hasten the advent of that blessed time. Like the prodigal, the world must go back to its Father, with acknowledgment of sin and petitions for pardon, before it can regain the honorable and secure enjoyment of the good things of life. Who would dare say how distant is such a contingency? Men, certainly, are eating the hucks of swine and thinking in their sorrow of the land of peace. Perhaps their home-coming is nearer than we think.—America.

### RELIGIOUS CENSUS AT CAMP WADSWORTH

FORTY SEVEN PER CENT. OF MEN IN NEW YORK DIVISION OF CATHOLIC FAITH

A religious census of the troops of the Twenty-seventh (New York) Division of the National Guard at Camp Wadsworth reveals that more than 47% of the men comprising the division are Catholics. The Pioneer Division stationed at the camp is 46% Catholic. Notwithstanding the great proportion of Catholics, there are only three Catholic chaplains at the camp, with both divisions, while there are eight Protestant chaplains.

Following is the latest census of the Twenty-seventh Division:

	Per cent
Catholics.....	13,071 47.065
Episcopalians.....	3,277 11.799
Methodists.....	2,902 10.450
Presbyterians.....	2,727 9.819
Baptists.....	1,242 5.194
Lutherans.....	1,178 4.242
Hebrews.....	887 3.194
Non-Sectarian.....	543 1.956
Congregationalists.....	475 1.710
Not given.....	473 1.708
Dutch Reform.....	292 1.052
Atheists.....	118 .425
Christian Scientists.....	74 .269
Unitarians.....	58 .209
Universalists.....	55 .198
Greek Catholics.....	45 .162
Evangelists.....	32 .105
Disciples of Christ.....	29 .105
Quakers.....	21 .076
Church of Christ.....	15 .054
Seven Day Adventists.....	10 .036
Apostles.....	8 .029
Spiritualists.....	7 .025
Ethical Culture.....	6 .021
Christian Alliance.....	5 .018
Mormons.....	4 .015
Mohammedans.....	3 .011
Zion Mission.....	3 .011
Holy Rollers.....	3 .011
Moravians.....	2 .007
New Thought.....	2 .007
Armenian Orthodox.....	1 .003
Salvation Army.....	1 .003
German Reformed.....	1 .003
Fatalists.....	1 .003
Gregorians.....	1 .003
Brethren.....	1 .003
Parthians.....	1 .003
Total.....	27,772
Artillery—1,487 omitted.	

### WHAT DOES THE CHURCH SAY?

From time to time Catholics are confronted by various problems in the field of science and economics, of politics and sociology. While natural rectitude and a general knowledge of one's religion may be a sufficient guide for conduct in many spheres, it is not always easy for the individual Catholic to know his position on some given problem. To the man to whom Christianity and religion are the paramount issues of life, there is always one certain means of ascertaining the truth. When the religious element enters such a problem he will immediately ask himself, "What does the Church hold on this subject?"

The Catholic Church is preeminently a religious organization. Her object is to offer salvation to the souls of men. As a guiding principle she never enters any other field excepting when error or falsehood in that field makes it dangerous for her children to tread therein. She never offers definite decision in matters of science, politics or economics. When, however, these human institutions for any reason prove a source of danger by their insidious fallacies, to her own doctrines, she immediately warns her children of the peril. Possessing as she does the deposit of truth, she never can permit error to creep into the lives, the minds, of those who believe in her teachings.

If the Church failed to warn her children of any dangers that may lurk in their path, she would be derelict to her duty as a mother and a guide. False science, flimsy theories of economics, or harmful political teaching frequently make appeal to our people. The sincere Catholic will immediately inquire as to the position of his Church on a given problem, knowing as he does that in teaching religious truth the Church is infallible, and human truth never can be at variance with the divine.

For this reason it is clear that Catholics should be abreast of the times, and should familiarize themselves with the teaching of their Church. Sermons, lectures, books, newspapers and periodicals abound for this very purpose. Every opportunity is offered the sincere Catholic to know precisely what his Church holds in the matter of divorce, socialism, the nature of government,

and countless other subjects. If the Catholic permits himself to be led astray into poisonous pastures, without consulting the Church's guide posts along the way, he has but himself to blame if he subsequently suffers spiritual illness, and even death itself. St. Peter long ago warned the faithful that they should be able to give reasons for the faith that is in them. The same principle holds good, even to a greater extent, today, when the diffusion of the press offers such a variety of false principles of conduct and morals. There is no excuse whatsoever today for a Catholic to be ignorant of the position which his Church holds on every known subject. It is only when he allows himself to be swayed by human motives or by alluring theories that he is in imminent danger of suffering shipwreck to his faith.—St. Paul Bulletin.

### THE UNCHURCHED

The latest religious census of this country makes interesting reading in spite of its patent inaccuracies. More than that it should prove salutary to some who are prone to think that there is little room for improvement in religious conditions. Some who have commented on the census have found it gratifying. They have noted the gain in membership over last year and are filled with consolation.

It is, of course, gratifying that there is an increase in the number of citizens who profess religion. But, at the same time, there is every reason to worry over the multitude that never goes to church and hence is professedly pagan. In the latest census the number of church members is put at some forty-two millions. This, even taking into account variations in ideas as to what constitutes church membership, leaves some fifty millions of people who claim no church affiliation.

We know what the answer will be; that men are not necessarily irreligious because they do not belong to a church, that true religion consists in right living, in helping one's fellow man. In fact, that kind of religion has set up the claim to be the true religion of the future, when dogma will be cast aside as worthless and even churches will be closed. But that is not only the religion of the future; evidently it is the religion of many at the present time.

Those facts give rise to many solemn thoughts. For to many half the citizens of this country profess no religion, if they refuse to figure even in a religious census, surely the prospects are not over promising. There are many who have left some shred of religious faith, handed down to them from other generations. But this little belief grows less and less. The day is not distant when they will cease to have any concern with the supernatural. And where religion disappears, it is not long till morality disappears, and with it a recognition of law and order.

Another thought is that there is a great deal to be done in order to bring religion into the lives of this multitude. It is a thought that should be taken into the minds of certain missionary societies. Up to now they have acted on the presumption that all here is as perfect as it can be. They have worried themselves about the condition of the benighted Catholics of South America. They have talked about the number of Catholics there who do not go to church. They are so scandalized that one would think that everybody in this country was an ardent church member, whereas according to the census there are more people who do not go to church than those who do go. Surely there should be field enough here for their activities without troubling the Catholics of other nations. Yet, they will never bother about the beam in their own eye. According to the way of thinking it is better for a man to be unchurched than to be a practical Catholic.—Boston Pilot.

### DECAY OF ANGLICAN CHURCH

It was a bad day for Henry VIII, when he became infatuated with Anne Boleyn, but it was a worse day for England. The authority of the Pope was cast aside for the impure love of a woman, and the Faith of the ages became the sport of royal caprice and passion. The religion that had given glory and greatness to England was banned and persecuted, and a religion "by law established" was thrust into its holy place. Who that has read "The Second Spring" can ever forget Newman's touching description of this pitiless and sacrilegious proceeding. But England has long paid the penalty of her apostasy; she is paying it now in irreligion and indifference. That religious conditions in England are indeed deplorable may be seen from the following report which we take from the London Catholic Times:

"The report of the Anglican Archbishops' Third Committee on 'The Evangelistic Work of the Church' is a courageous and deeply interesting document. In it the Church of England has to make admissions—in fact, the remarks on the condition of religion in England cannot hardly be more depressing—but the authors of the report have not shrunk from discharging what must have been a painful duty. They state frankly that 'the great majority of the people are without any conscious or explicit recognition

of Christ as Saviour and King. All but a comparatively small minority of the nation are out of living touch with any form of institutional Christianity.' The people have lost the conception of sin. The clergy, the report tells us, are regarded with suspicion by those outside the churches as the paid and prejudiced advocates of a joyless, powerless, and worn-out Church system, whose record of inertia in the face of great social movements is its condemnation. If the Church of England could restore the nation's Christianity the report would be most helpful in the work, but the Anglican who can entertain such a hope must be sanguine indeed. There are no signs from which it may be inferred that the Church of England will ever recover the ground it has lost."

The decay of the Church of England was inevitable. No church can endure that is not founded on the imperishable Rock of Peter.—Buffalo Union and Times

### "OUR ITALIAN ALLIES"

In an elaborate circular, recently published, the Board of Home Missions and Church Extension of the Methodist Episcopal Church gives an interesting bit of information as to its ideals, motives and methods of evangelization among the foreign-born elements of our country.

The circular, profusely illustrated, is called "Our Italian Allies." After estimating the number of Italian immigrants in this country at 2,500,000, and sketching their rise through the ranks of our commonest unskilled labor, through the proverbial fruit-stand and peanut vendership, to the more engaging and prosperous fields of manufacture and the professions it points out that the vast majority of these people are very slow in allowing themselves to lose their identity of language and customs. Of the condition of these Italian immigrants it says: "Nor are the lowly, loosely-built shanties which fringe the ravines in mining camps, centers of activities calculated to pass at full dress reception to Bishop or mayor. The Church and all other constructive agencies have left him to this sort of thing." Of those who herd in the cities we are informed that: "This community swarming is due in part to the desire of the newly arrived immigrant to be with folks from home who talk his language and in part to the difficulties set in the way of a foreigner who tries to edge into a section of the towns occupied by older inhabitants."

### CHALLENGE TO THE CHURCH

Here is a large field open for work in our virgin soil for: "This very un-Christian situation has a certain new and opportunity-fought challenge to the Church of Jesus Christ. Their being together indicates that they are among us in numbers sufficient to demand our attention. A recognition of their presence places us on the defensive so far as our prayer life and creed-reciting is concerned." How to meet this situation is hinted at when the circular says: "It is up to us to teach these sons of Garibaldi to read and write English, to give them practical information that will make them live more easily and more safely; to prepare them for American citizenship by teaching them our laws, customs, ideas and history with a Christian interpretation."

### UNFOLDING THE WAYS OF ROME

So far this duty has not been lived up to, we are told. Probably a bit of self-reproach, for "the greater number of our Italian allies in the United States are socialist and atheist because crushed by autocracy for centuries and because nothing better has ever been given them." This last statement and the following choice bit show the animus of Methodist work here to be identical with that which caused so much of a stir incident to the visit of the people a few years ago in Rome. "Only a small number comparatively have remained loyal to the Roman Catholic Church whose ways they came to know better here." How much of an opportunity these poor people have had of getting to know the ways of Rome here is given by the circular itself in a prefatory remark to a list of statistics on the number of church members among the Italians. "The general apathy concerning the religious welfare of the Italians in the United States," we read, "is seen in the following communities in three New England States, having among them Italians to the number of 500 to 2,500 and no provision made for their religious life by either the Roman Catholic or Protestant Church. . . . It will be interesting to compare the number of adherents once adequate provision has been made for their religious belief, when the general apathy concerning their religious welfare has been changed to genuine interest."

### BATTING AVERAGE

Then we are told that there are not over 20,000 Italians enrolled in the fellowship of "the three hundred Protestant, or, as they call it, Evangelical Churches and Missions." How strong the appeal of these 300 evangelical bodies must be to bat an average of only 166.8 converts.

As a last bit of barrage prior to "over the top" rally for funds comes this bit of champagne. "Our Italian ally is so often a socialist or atheist as a result of his effort to break away from the dogmatism of Rome." Finally comes the inevitable assault on the pocket book of the reader to furnish the funds for

this liberty bond campaign against the dogmatism-ridden allies of our Italian slums.

While much of the analysis of Italian immigrant conditions has in it food for thought and study for our own people and our own societies, it also affords us an added incentive to counteract the influence of any such agencies, whose chief motive in the work of evangelization is hinted at in its side thrusts at the Church. If we have not a care for the immigrant others will.—C. B. of C. V.

### LIVING UP TO TRADITIONS

A story of Dr. Ullathorne, the noted Bishop of Birmingham, England, appeared recently in one of the English magazines, and is quoted in the current number of America. The late Bishop was preaching, or about to preach, narrates the biographer. "With impressive deliberation he gave his text. 'Domine, non sum dignus.' Before he had time to give the English translation of it, a little boy in the sanctuary, to whom, as a server at Mass, the Latin words were familiar, and conveyed 'one clear call' for him, seized the gong-hammer and struck a loud and resonant boom. The congregation understood and devoted itself to gravity. The Bishop turned a severe eye toward the sanctuary; turned again to the people and repeated his text with more austerity: 'Domine, non sum dignus.' The boy, finding the repetition quite in order, struck the gong again. The congregation found solemnity more difficult and more obligatory than before. Dr. Ullathorne's eastward glance was more pregnant with protest and severity. Once again he turned to the people, and a third time, in deeper tones, gave his text, 'Domine, non sum dignus.' All along the tradition ally minded boy had counted on a third time, and punched the gong again. Then the Bishop spoke in the vernacular: 'Take,' he commanded, 'that hammer out of that child's hand.' Says the writer in America who quotes the incident: 'There is nothing that gives keener pleasure to the average altar boy than to bang a big sanctuary gong as often and as hard as he can find the least reason for doing so, the foregoing anecdote bears all the marks of a true story.'—Catholic Transcript.

### PROUD OF BEING A PAPIST

The famous Irish Parliamentarian, Daniel O'Connell, one day was in a hot debate when a certain individual interrupted him and thought to disconcert him by calling him a Papist. Daniel O'Connell turned upon him with the words: "What! do you think you insult me by calling me a Papist? On the contrary, you do me a great honor. I am a Papist and feel proud of it. For, to be a Papist means that I can trace my religion back through an unbroken succession of Popes, even to Jesus Christ Himself. Whereas, your religion cannot be traced beyond Luther, Calvin, Henry VIII, and Queen Elizabeth. Yes, I am a Papist, and if you had a grain of common sense, you could not help realizing that in matters of religion it is better to depend upon the Pope than upon the king; upon the tiers, than upon the crown; upon the staff of Peter, than upon the sword; upon the Sacred Vestments, than upon women's apparel; upon Councils than upon Parliaments. Go, be ashamed of your want of faith and good sense, and hold your tongue!"

And yet, we see men and women blush at being called Catholics; thoroughly ashamed to live up to the divine Catholic principles.—B. C. Orphan's Friend.

### PROTESTANT SOLDIER PRAISES WAR WORK OF SISTERS

I am a soldier home from France on account of a wound which has made me unuseful for action. Since I came home I have heard much of the Red Cross "over there," but never once have I heard the name of a Catholic Sister praised for her work. My father is a Civil War veteran, and although we are not Catholics has always made me respect the Sisters. It is to me of these he owed his life. He had been lying on the battlefield a day and night when, midst shot and shell, one of these brave workers rescued him. I no longer have to be told. The battle was over. The dead were lying in heaps, but me, I was unconscious. When I awoke I found two of these faithful workers bending over me, and it is through their work I am alive to day.

### PROTESTANT SOLDIER.

San Francisco, April 11, 1918.

### THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

#### THE PRICE

A short time since a letter from a soldier reached Canada. Sad to say, when his friends received the letter they had been already informed by the Military Authority that the writer had been killed on the field of battle after he had gone "over the top." One sentence of the letter indicated the spirit of this Canadian soldier and that he realized the risk of warfare. He expressed the fear that he might be shot but added, "knowing what I fight for, let no one think the price too high." The missionaries of the Catholic Church, fighting hell and sin and

bringing souls under the yoke of Christ, have often gone under in the bitter fight. They always, however, recognized the truth that the object after which they strove was well worth every drop of blood in their veins. They reckoned themselves honoured and glorified if the Master deemed them worthy of sacrifice. They fully realized the worth of a soul won from sin and were satisfied that the price was not too high.

This heroic Christian self-denial and sacrifice was taught them by Christ the Lord; for did He not empty Himself and take the form of a servant, and become obedient unto death, yea, the death of the Cross! No wonder the Chief Apostle reminds us that we were not redeemed with corruptible things, with silver and gold, but with the precious blood, even the blood of Christ.

The apostles, the exemplars of our Bishops and priests, were for the love of souls made a spectacle unto the world, to angels and to men. They were hungry and thirsty and cold; they were buffeted and had no home they could call their own; they toiled working with their hands; they were reviled, persecuted and defamed; they were as the fifth of the world and the offspring of all things. We know they died martyrs for the Faith. They died without regretting the choice they made; they felt that the price was not too high.

Our missionaries are the true followers of Christ and His apostles. And when we say "Our Missionaries" we understand that great and splendid body of zealous priests labouring in season and out of season for the salvation of the scattered sheep of the Church in the Great Canadian West and Northwest. No labour is too great and no hardship too severe if they can only make the Kingdom of God expand.

During the month of the Sacred Heart when we so frequently say "Thy Kingdom Come" let it be given to these "other Christs" working in our own country to make the Sacred Heart known and loved by men. Give them in your charity the aid and consolation lavished on the apostles of old by the Christian men and women of the time. This will cost something but "let no one think the price too high."

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..... \$562 00  
G. and M. Ennismore..... 5 00  
Peter Donovan, Poltimore..... 5 00  
D. C. Ennismore..... 5 00

### MASS INTENTIONS

M. A. B. Prescott..... 2 00

### GOLDEN WEDDING

On Saturday, June 8th, Mrs. and Mrs. Peter Connolly, of 143 Wilbrod St., Ottawa, celebrated the fiftieth anniversary of their marriage at their summer home Hillcrest Cottage, Britannia Heights. The occasion was marked by a family gathering of a quiet nature, owing to the recent illness of Mr. Connolly from which he is happy to say he has almost completely recovered. Many beautiful gifts were received, testifying to the love and esteem in which this devoted couple are held by their children and grandchildren. The youngest son of a large family Sergeant James Connolly is serving on the Headquarters staff of the Canadian Army in France and five nephews are also doing their bit, one being in the American Aviation Corps. Mr. Connolly's period of public service is almost as old as the country itself, he having entered the government service in November, 1867, and therefore completed fifty years of faithful service in November last. To this devoted couple, natives of "old Quebec" we extend our heartfelt wishes for many more years of health and happiness.

### FATHER FRASER'S CHINESE MISSION

Previously acknowledged.....\$12,897 03  
G. and M. Ennismore..... 5 00  
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