





over his eyes, gave the sergeant the word to start, and they were off, going fast over the well-packed and frozen road. He saw, yet did not fully sense, a little boy on a sled, who was driving a splendid dog and who was just passing the fort as his own sleigh took the road. Presently the child was left far behind and the man was speeding toward the nearest railroad station. Arrived there, the lieutenant dismissed the orderly and looked at his watch. Seeing that the train was due in seven minutes, he began to walk up and down the road that ran parallel with the track. So deep in thought was he that he was oblivious of time, and it was not until a sound in the distance arrested his attention that he looked again at his watch and found that the train was now twenty minutes late. At the same moment he beheld coming toward him on the single track of the railroad a small hand car worked by the station agent. The man brought the car close to him, alighted and proceeded to impart his news:

"Sorry, sir, but there has been a wreck a mile up the line at Canyon Creek. Nobody hurt, but it will be impossible for the train to get through until tomorrow."

David Francis stood still. What was he to do? This little station was only a junction with a single track. The one daily train carried passengers to a station fifteen miles distant where they could catch a Northern Pacific express train at 10 p.m. which connected with a fast train for Omaha. There was also a train going the other way half an hour later, which took passengers for Seattle and San Francisco. The agent was still talking. "I believe I can help you, Lieutenant Francis," he said. "I have a cutter here and a good horse. If you take it you can get to Weston in time for the evening train east. You may leave the cutter at the livery in Weston and I will send my eldest boy by train in a day or two to bring it back."

While the agent was talking David Francis decided to make. Since he had so many hours to wait he would accept the offer of the cutter and would drive back to the fort, spend the evening with Stella, and then drive to Weston in time for the late train. Coming back so unexpectedly and just when her heart would be breaking, might he not be able to bend her will to his and make her consent to marry him after all, leaving the question of religion as a side issue?

He turned to the waiting agent. "I will accept your offer," he said. "It is an easy way out of a serious difficulty and my thanks are yours."

So the man went for his horse and any doubts that David Francis might have had of the animal's endurance was allayed. It was a splendid specimen, perfectly fresh, and over good roads could easily make the five miles to the fort and the seven miles back to Weston. With renewed thanks and generous payment to the station master, the lieutenant sprang into the cutter and a moment later he was off.

The officer was only two miles from the fort when his progress was abruptly halted. "Monsieur," said a clear little voice, "Monsieur, will you help with my dog?"

Reining in his horse suddenly, David Francis looked for the owner of the voice. In the semi-darkness he described a small boy standing in the road nearby and a sled and a dog that was plainly in distress. In a flash he remembered that this was the boy he had passed on the road more than an hour ago. Jumping out of the cutter he approached the child, spoke to him, and presently was examining the dog's injured leg. Recognizing a friend, Wolf licked his hand and gave a grateful whimper.

"You must come to the fort with me, boy," said Lieutenant Francis. "I can carry you all in the cutter and Sergeant Collins will set and bind up your dog's broken foot so that it will soon be well."

Jean Baptiste saluted respectfully, but he had other plans. "Monsieur," he said, and there was an inflexible tone in the little voice. "I and my dog must go on to the Reservation where Father Andre will say the midnight Mass. It is, of all things, most necessary, Monsieur, and I beg you to take us. Only five miles, Monsieur. Your horse will make it quickly and you can soon be back at the fort."

"Impossible, child, I have to catch a train at Weston and have several other things to do first."

"Ah, then, Monsieur, I must walk. If you will take my dog and sled to the fort I will go on to the Reservation at once. It is to be my first Communion at the midnight Mass, Monsieur, and I must not miss it."

David Francis stood still, gazing down at the child, in his heart a rush of memories, pure and sweet. The unexpected had happened. Trained by military discipline, reason and will responded, driving away the cold indifference of years and over whelming his heart with shame for his lost faith. He saw himself, a lad of ten years, in the Sisters' Convent Chapel at Omaha, ready for his own first Communion. Above all he saw, as he turned from the altar rail after receiving the Sacred Host, the sweet face of his mother. How she had prayed for him that day. How she had prayed for him ever since, and how could he have lost his belief when he had such a mother. He looked again at the sturdy little figure and wistful face in front of him. "Child," he said quietly, "I will take you and your dog and sled to the Reservation as you say. My horse is fresh and sound and it will not take long."

Jean Baptiste clasped his hands softly and in his excitement lapsed into French. "Merci, Monsieur," he said. "Merci."

"Well, then, jump in and I will put your sled on the floor in front of us and your dog on top of the sled."

Jean Baptiste needed no urging. Quickly he sprang into the cutter and in two minutes they were off. So good was the road that they covered the five miles in twenty minutes, all of which twenty minutes were occupied by Jean Baptiste in a stream of chatter to his new found friend.

Reaching the Reservation they drove first to the hospital where the lieutenant left Wolf in charge of one of the Sisters who said she could set his broken foot. Then they turned into a road that present brought them in sight of the little Chapel, ablaze with light. A moment later they were at the door, just as Father Andre emerged from the portal. Jean Baptiste quickly hailed him and proceeded to explain everything, voicing his gratitude to the new found friend who had so generously postponed his own plans to help him, Jean Baptiste, to make his first Communion at the proper time.

So David Francis found himself shaking hands with the priest and accepting his invitation to enter the Chapel and get warm by the stove before returning to the fort. Once inside, the priest turned a keen glance on his guest. What he saw of tragedy in the brown eyes was enough. "You are a Catholic, my son?" he asked.

"Yes. No one else was in the church save a Sister who was busy putting the final touches to the altar, so the priest made a quick decision. "Then come to confession and stay for the midnight Mass. What! You would like to do so, but you must catch the 10 o'clock train from Weston? There is another train a fast express two hours after midnight. I will accompany you in the cutter and then drive back and return it to the station master early in the morning. So you see, my son, all difficulties are gone."

Thus did David Francis make his confession and receive his Christmas Communion with the happy Jean Baptiste, who understood that something important had happened. At 2 o'clock on Christmas morning Lieutenant Francis stood on the station platform at Weston, telling the good priest farewell.

"I think, Father," he said, "that I have heard the voice of one crying in the wilderness."

"A little child shall lead them," my son. It is the Christmas lesson that the weak things of this world are used to confound the wise."

It was three o'clock on Christmas morning when David Francis, the curtains of his berth closely drawn, the light turned on, wrote the letter to Stella Trevor that was to turn her sorrow into joy. Graphically he described all his experiences after leaving her.

And so, Stella," he wrote, "surely there is now nothing between us. If you can write me, as I think you will the one word 'come,' I will be with you as soon as I can get leave from my new command. Ah! my beloved, I see now, thank God, before it is too late, all that you mean about the necessity of our being one in faith as well as in love for in the heart of a true Catholic the two can never be separated."

THE SOCIAL VALUE OF PRAYER

The power of prayer cannot easily be overstated. If there was more prayer in the world, there would be less trouble of every kind. A prayer iron out many difficulties and smooths many wrinkles in life. Like lubricating oil, it makes the whole machinery of life run more gently and prevents heat, generating friction. When other helps fail, prayer proves a most effective remedy. There are few that have not sometime in their life experienced the efficacy of prayer. It is a great pity that so powerful an instrument of ready relief in many trials and misfortunes is not better known and not more generally used.

To make her children more familiar with the potency of prayer and to insure them in its daily practice, the Church, kind and thoughtful mother that she is, has set aside a season of prayer, in which she invites all to give more time to divine service and especially to inaugurate the custom of home devotions in the family circle. If the practice of family prayer became general, a new era of religious fervor and moral regeneration would soon dawn upon this distracted world. Home prayer is the very antidote against the evils of our days. It would work wonders. It would heal the wounds and sores from which society is bleeding, and which numerous reform quacks are vainly trying to cure. Some say, we need more laws; others, more battleships and larger armies; more education; more democracy; more appropriations. None of them has properly analyzed the real need of our times. What we need is more prayer!

Put prayer into a home in which prayer has been unknown and that home will undergo a remarkable transformation. If it is on the very point of breaking up, prayer will cement it together and bind it with hoops of steel. If it is darkened with gloom and overshadowed by discontent, prayer will brighten it

and fill it with gladness. If it is the scene of quarrels and a theatre of strife, prayer will banish the jarring discords and bring harmony and peace. As a restorer of peace, prayer has never been surpassed. It should be kept in the home for ready use. In a home in which all the members of the family gather nightly for common worship, a bitter feud cannot arise, a rankling grudge cannot continue. The daily prayer wipes out the little scores and keeps the slate clean. It sweetens the mutual relations of those that live together and applies a healing ointment to the little sores caused by human contacts.

Prayer is the deadly enemy of selfishness. You may start to pray just for yourself. But you will not keep it up for long. Soon your heart will expand. You will extend your prayers to others. A broader vision comes to you. Your narrowness and selfishness embarras you in the presence of God Who is the Father of all. Generous instincts, fine impulses will begin to stir in your soul. That nobler attitude of your moments of prayer will go with you into life; it will accompany you into the hours of work; it will flow over upon your business transactions. You will see and the employer and the employe to pray together, labor troubles will vanish from the earth. A lot of people are afraid of prayer; they know it would make them better and they are not yet ready to be better.

In prayer man expresses his desires. He asks for things to which his heart is attached. The man who does not pray does not become conscious of his mean and low cravings and he goes on fostering them. Prayer reveals our desires and purifies them. Men do not dare to pray for mean and base things. When they pray often, what is mean in them shrinks into the background and finally disappears. The spiritual realities take on a greater vividness, and the earthly, that which is the source of strife among men, loses its paramount importance. Prayer takes the value from the things that divide man and, therefore, makes for social peace. Men of prayer do not care to fight over the spoils of this earth.

The common prayer in the home brings a peaceful atmosphere that clings to the walls like a delightful fragrance. It softens the harshness of poverty. It makes the inequalities of life bearable. It makes a man look up to heaven and not to the richer possessions of his neighbor; and hence, it does not allow envy and jealousy to grow up in the heart. It makes one content with little and makes that little look like something for which it is worth while to be thankful. To every socialist unrest, to every class consciousness, to temper the arrogance of the rich, to curb the powerful and to promote a happy understanding among men, no better means can be found than prayer. By bringing us into communion with God, it emphasizes the fellowship of men. The "Our Father" is worth more to society than the best programme of social reform and a whole library of political economy.—Catholic Standard and Times.

THE NATIONAL WAY TO WESTERN CANADA

With the approaching Spring season, many are contemplating the journey to Western Canada to their farm interests there, and to these the service afforded by the Canadian National Railways has a particular appeal.

The National, leaving Toronto 7 p.m. daily, carries through Tourist Sleeping and Colonist Cars, Toronto to Winnipeg, with connection at the latter point for Manitoba, Saskatchewan, Alberta and British Columbia points. The Tourist Cars on these trains are of exceptionally fine design, thoroughly modern in every particular, of steel construction, electric lighted, and include the many little conveniences heretofore embodied in Standard Sleeping Cars only. In fact, the only difference between the two cars is in the upholstery, which in the Tourist Car is of leather, rather than plush. On these cars, therefore, the traveller is afforded the maximum of comfort and convenience at moderate Tourist Sleeping Car rates.

Alternative train from Toronto leaves 8.45 p.m., routing via Sudbury, Port Arthur, and Fort William. For full particulars, apply to nearest Canadian National or Grand Trunk Agent, or write General Passenger Department, Toronto.

TREASURE TROVE

Purveyors of pessimism seem to have taken possession of the magazines in this after-war period. They are fond of painting the contemporary picture in gloomiest colors. They speak of the wreck of the world, the scrapping of ideals, and the decay of faith. Such jeremiads do not do much. They tend rather to engender the very mood that they are attempting to correct. Although the failure of their pet predictions has discredited many of these weeping prophets, some of them still persist in warning us in sepulchral tones that the world is headed to chaos and ruin.

Those who are optimists if not by temperament, at least by faith, know better how to look upon and interpret the universal lamentations. They tend rather to engender the very mood that they are attempting to correct. Although the failure of their pet predictions has discredited many of these weeping prophets, some of them still persist in warning us in sepulchral tones that the world is headed to chaos and ruin.

REUNION IN NEW YORK

The reunion of Christ's children, so that there may be but one flock and one shepherd, is a hope dear to every Catholic's heart. The basis of reunion every Catholic knows. There will be no paltering with heresy, for heresy is treason to the truth, delivered once for all by Christ Jesus. There may, possibly, be concessions in minor matters. But the man who sees the essential truth presented by Christ's mystical body, is the last to haggle over non-essentials. He is so filled with gratitude for his delivery from the prison of death that he is willing to forgive the non-essentials which had grieved his captive mind.

In the work of reunion, the Protestant Episcopal Church has borne a part that is prominent, even if unpromising. It may seem unkind to remark that some of the schemes presented by its clergymen exhibit a slowness of comprehension that is astonishing. Surely, it should be plain by this time that the terms of reunion will be dictated by the Bishop of Rome. But apart from this fundamental fact, there are other considerations which should indicate to the Protestant Episcopal Church that it presents no credible creed which might be considered, even academically, as a possible basis of reunion. What does this Church believe? Who can answer for the Protestant Episcopal Church, since some of its authorized representatives flout as nonsense what other representatives, equally authorized, hold as essential to Christianity?

New York probably exhibits the extreme form of that "comprehensiveness" which to earnest seekers must seem a scandalous indifference to the truth. Certain clergymen of this Protestant Church profess to say Mass daily. Certain others regard this act as mummery at best, and idolatry in reality. The Protestant Episcopal Church does not decide whether or not what remains on the altar is the Body of Christ, to be adored even as He is adored at the right hand of His Father, or merely a piece of bread. You may believe what you wish to believe, and adore or tear down, bless or curse, and the

Protestant Episcopal Church, whatever your decision will make no protest. Dr. Karl Relland, rector of St. George's Church, addressing a group of Lutheran clergymen, abandons apostolic succession. The Bishop "is merely an interesting decoration," he said. "We must have someone to go around and say grace at banquets." He ended by urging his hearers not to seek reordination in his church, since their own ordination was quite as good. Dr. Grant, rector of the Church of the Ascension, well known for his approval some years ago of what the New York Sun termed "Broadway highball marriages," goes beyond the bounds set by Dr. Relland. He wishes the Apostles Creed, the Nicene Creed and the Athanasian Creed to be taken from their present place in the "Prayer Book" and relegated to a museum-like appendix. As for the Apostles Creed, "no mature and educated man today can assent to it without stultifying reservations."

These gentlemen still hold office as pastors in the Protestant Episcopal Church, although one denies the Apostles Creed and the other the prescription by Divine institution of Holy Orders. They will doubtless continue to hold their respective offices. Do they speak for their church? If not, who are its accredited spokesmen? That is a question which the Protestant Episcopal Church, boasting its comprehensiveness as though indifference to revealed truth were a mark of Christ's Church, will not dare answer. But there can be no reunion between the Catholic Church, the Divinely appointed guardian of revelation, and an organization which freely permits its clergy to scout the most sacred tenets of Christianity.—America.

Mass is the Sacrifice of Calvary carried on through the ages. The same Victim Who lay bleeding on the Cross, lies a Victim on the Altar. The effect of the Sacrifice of the Cross was the salvation of the world, the effects of the sacrifice of the Mass are the same effects applied to men.

Hence the millions of devout worshippers who assist at Mass not only on Sundays but on every day of the year look upon the Mass as a treasury which contains inexhaustible stores of spiritual wealth. From this veritable treasure trove they gather the precious jewels of faith, of hope and of charity. They find there every benefit spiritual and temporal, cure for diseases of the heart and of the soul, antidotes for discouragements and disappointments, antidotes for care and sorrow, stimulants for good and deterrents from evil.

One Mass and "the flood gates open, and grace comes leaping forth in one mighty torrent, sweeping over the souls of priest and servers, over the souls of the faithful present into the outer world, bringing refreshing draughts to the parched souls in Purgatory. One Mass and the priest goes forth more eagerly to labor in the vineyard. One Mass and the children rise up more resolved than ever to love and obey those placed over them. One Mass and youth is mightily strengthened against worldly growing temptations. One Mass and a man determines not to be furnished by the spirit of the world."

It was in the Mass the Virgin gained her undying love of purity, the Martyr his unbounded courage, the Confessor his zeal for souls. It is in the Mass, our Catholic people are gaining the faith, the strength, and the courage to stand forth cheerful optimists against the jaded cynicism and chill hopelessness of modern materialism.—The Pilot.

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No Sleep—Unhappy Days—Distressed Face  
My face was just one mass of sores, very much swollen and weeping water all the time. My sleep was broken and my days were miserable.  
I doctored with the doctor until the first of May. Then I got a trial bottle of D.D.D. When I had used the trial bottle, I sent for the full size bottle and used only half. Have been entirely well ever since.  
MRS. ORANGE HARVEY,  
Danville, Que.  
Doctor in attendance had D. D. D. did the work.  
My baby has been troubled with eczema for the past two months, and I tried everything imaginable to help her. I also had the doctor in attendance, but without avail. I finally tried a small bottle of D. D. D., readily, and within a week, I could see that it was going to do her good, and today she is perfectly clear of it.  
JAMES G. McLEOD,  
R. F. D. No. 1, Hampshire, P. E. I.  
Had it 7 years. Had given up hope.  
For seven years I was troubled with eczema on face and hands and couldn't get anything to do me any good. I tried all the doctors and numerous patent medicines, but to no effect. I was recommended to use D. D. D. I was satisfied it was benefiting me after one or two applications, and to day I am perfectly well.  
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horrors you have experienced during the past few days. Those who organized the Kilmee ambush are practically the first civilians to break the Truce of God that I called for this diocese on Sunday, July 25.

"During the six months that have passed since that date," says His Grace, "the people of this diocese have shown magnificent restraint and patience under very great provocation; arrests, floggings, shoot ings, imprisonment without trial, raids and other indignities have failed to draw them into courses of violence."

"The misguided criminals who fired a few shots from behind a wall and then decamped to a safe distance are guilty of a triple crime. They have broken the Truce of God, they have incurred the guilt of murder. Knowing, as they must know, the nature of the reprisals that are likely to follow an ambush, they came from outside to do a foul and craven deed, and then having fired their few cowardly shots, they beat a hasty retreat, leaving an unprotected and innocent people at the mercy of uninformed forces. Whilst it is a consolation to you to know that none of your prisoners are implicated in the ambush, it must have wrung your heart as it did mine to see as many as eleven homes destroyed, and nine families left destitute and homeless. One crime does not justify another, and while I condemn the criminal and cowardly folly of the ambush, I also condemn the inhuman barbarity of such reprisals as you were obliged to witness. I have done all I possibly could to hold up the law of God before the eyes of the Government, as well as before the eyes of the people. I have condemned crime and counter crime. I have preached the Gospel of Peace and forgiveness."

"I now appeal again to the best elements of the two sister nations to call off a state of warfare which is a negation of Christianity, and which, if continued, may bring disaster to the stronger as well as to the weaker nation. In the name of Christianity I renew our call for a Truce of God. I pray that God may bless all who co-operate in encouraging and maintaining this truce. As to those who on either side encourage aggression and war I must only leave them to the Almighty and just God, Who in His own time shall put down the mighty from their seat and hath exalted the humble. 'Blessed are the Peacemakers for they shall be called the Children of God,' and for the consolation of your afflicted people let me close with those other words of Christ: 'Blessed are they that mourn for they shall be comforted.'

"If I do not on this occasion announce the seizure of the sacred ecclesiastical property and sacred books and vessels; if I do not refer to the injuries and indignities suffered by an offending priest whose name has not been at all connected with politics—if, I say, I do not single out these crimes for special condemnation, it is that I do not wish to distinguish between the sufferings of priests and people. The priests are prepared to stand or fall with their faithful people, and if the people are to suffer, the priests must be prepared to share their sorrows as well as their joys."

MEXICO RADICALS

OUTBREAK AGAINST CATHOLICS CONSIDERED NOT SERIOUS

Washington, D. C., Feb. 14.—The attempted assassination of Archbishop Mora, of Mexico, by the explosion of a bomb at the archiepiscopal residence on Feb. 7, is regarded as the work of a small group of extreme radicals rather than a general radical move, according to American officials at the State Department. American officials are of the opinion that it does not foreshadow a recrudescence of the violence threatened from time to time by the small colony of agitators who have taken refuge in the Mexican capital.

INTERFERENCE WITH CATHOLIC PARADE

Nevertheless Archbishop Mora has aroused the antagonism of the communistic element of the Mexican population by his appeals to the Catholics to take a firm stand against radicalism and to support the forces of law and order. This was shown by the hostility displayed toward three thousand Catholic youths of Mexico City who paraded the streets of the capital on February 8 as evidence of their loyalty to the Archbishop and as a protest against the attempt upon his life. Although Mexican despatches report that the intervention of government troops prevented what might have been serious disorders the incident is not looked upon as being of a serious character. State Department officials, on the contrary, express the opinion that affairs in the southern republic are progressing satisfactorily and the radical activity, although considerable, is giving no ground for serious apprehension.

The view prevails in official quarters that the situation in Mexico City is similar to that in other countries where the line between the socialistic and labor element and the extreme radicals of the communistic or anarchistic type is being more distinctly drawn. Archbishop Mora has given impetus to this movement by his appeals to Catholics to take a more militant stand against the latter, at the same time carefully refraining from any political interference. Under his leader-

ship much has been accomplished in the way of offsetting the pernicious propaganda of the radical leaders.

MEXICO CITY HAVEN FOR RADICALS

The City of Mexico, as has already been pointed out in these despatches, has been a haven for radicals of many other countries. The small colony induces Spanish, Russian and Italian communists and not the least among them are the Americans who have fled across the border, some of them to evade being drafted during the War. Mention of the so-called "red flaggers" was made in the report of the Fall committee to the Senate on conditions in Mexico under the Carranza regime. Apparently the Obregon Government is not tainted with the radical virus. A very hopeful view of conditions with respect to labor was expressed by Samuel Gompers, president of the American Federation of Labor, on his return from the recent labor conferences in Mexico City.

DEATH OF FATHER PLATER

LORD PLUMER'S TRIBUTE

We deeply regret to announce the death, which occurred in Malta at 6.30 p. m. last Friday, after an attack of angina pectoris, of Father Charles Plater, S. J., Rector of Campion Hall, Oxford.

On Monday, H. E. Cardinal Bourne received the following telegram from Lord Plumer, Governor of Malta: "It is with the deepest regret that I have to inform you of Father Plater's sudden death. He had only been in Malta a short time, but already he had endeared himself to us all, and we feel we have lost a dear and valued friend."

The funeral took place in Malta on Sunday, the Archbishop-Bishop officiating, the Lord Chief Justice, Heads of Departments, and representatives of Labor and other clubs, assisting. The following biography and appreciation reaches us from one who knew him well.

FOUNDING THE CATHOLIC SOCIAL GUILD

The deaths of Miss Louise Guiney, of Mr. Gervase Ewens, and now of Father Charles Plater, have deprived us of three friends, three souls who felt and worked in the presence of God, who were done of the world, and who were linked together in an especial sense by their love of their fellow-men. In Father Plater's case this was very marked; his ready smile drew all to him; and we recall the lines of Fitz Green Halleck to his dead friend: "None knew thee but to love thee, Nor named thee but to praise."

Father Charles Dominic Plater was born in 1875, and educated at Stonyhurst and Oxford, where he took his degree with distinction. In 1910 he was ordained a priest of the Society of Jesus, and at once became prominent as a social worker. The year 1909 had seen the birth of the Catholic Social Guild, and from the first Father Plater was indefatigable in its cause. He lectured, founded study circles, and wrote, with an energy and goodwill that proved a strong stimulus to those about him. To these efforts we owe the present success of the Guild, and the ready enthusiasm with which men and women in every walk of life are devoting themselves to the study of the problems that confront the modern world. Besides editing the Social Guild Year Book, he contributed to the "Primer of Peace and War," wrote books on "Catholic Social Work in Germany," "The Apostolate of the Priest," "Retreats for the People," and "The Priest and Social Action," and several pamphlets, and worked on the Guild Executive. By this alone Father Plater would be deserving of high praise, yet it was but one of his activities.

For three years he devoted himself to teaching at Stonyhurst, as Professor of Psychology, and at Wimbledon. The scholastic world was perhaps too narrow for him; it did not afford scope for devoting himself to an active missionary life; he was kept away from his social work. It is true that he conducted week-end retreats at Osterley, and did much writing, but teaching claimed his time.

LIFE AT OXFORD

In 1916 Father Plater was appointed Master of Campion Hall, and a new phase of his life opened. The War had emptied Oxford of students, and filled it with wounded soldiers. Father Plater and Father Martindale gave themselves to these men, visited, tended, and entertained them. Every day they were on the river with several of their new friends, Jim, the famous R. C. bulldog, in the prow. The doctors found that the two priests possessed a satisfactory medicine and gave them every assistance. They were immensely popular, and the reward of such devotion was found in many conversions.

Then Father Plater saw that this influence over the soldiers might be turned to good account. St. Charles' House at Begbroke was placed at his disposal, and Oxford became the centre of the famous week-end retreats. These were very informal and enjoyable, but the amount of sound religious instruction that could be sandwiched in was astounding. Men said that they were the happiest days of their lives. They were deeply impressed by the practical, if unconscious, example of holiness given to them by their Director.

Week-end retreats have survived the War, and show every promise of a long life. Some records is preserved in "Retreats for Soldiers," though it suffers because, of course, Father Plater has effaced himself from the story. A second book, "Week-end Retreats," by Father Plater is now in the press. He also edited a very valuable account of the work and morals of Catholic soldiers at the Front—a digest of the collected reports of sixty Army chaplains.

During this time, the Catholic Social Guild was not forgotten. Father Plater's services were always at its disposal, and when its headquarters moved to Oxford, he kept in close touch with the staff. He also became chairman of the Schools Examination Board.

The coming of peace increased his scholastic responsibilities. Here again he showed amazing energy. He was a host and friend to all who needed him. One of the best-known Catholics in the University, by his geniality and friendship he dispelled much of the ignorant prejudice against the Society of Jesus, so noticeable in otherwise educated circles.

His arduous work could not continue for ever. He gave signs of weakening under the strain. He was begged to give up some part of his labours and rest. But he would not, he could not rest. He consented to spend a few weeks in Ireland. The record of this visit appearing serially in the Month, and shows how little he understood the meaning of the word "rest." In the autumn of last year, his health broke down, and for some time it seemed as if he must yield to advice. He promised to give up his lectures—and immediately commenced to write articles for the Catholic press. If he could not speak, he would write.

WORKING TO THE END

In December he was ordered to leave England to recuperate, and he decided to go to Malta. Dr. Connell, who accompanied him, tells us that the voyage was a triumphal progress. He attracted everyone to him; in trains, in ships, at Rome, Naples, Syracuse, and Malta, he found a host of friends whose brief acquaintance with him made them no less admiring.

He arrived at Valetta shortly before Christmas, and here again won instant popularity. He forgot that he was on holiday, forgot the poor state of his health, and by lecture and conversation set himself to interest the people in Catholic social work. The severe strain brought on his last illness, and on Friday, January 21, he died suddenly from angina pectoris, just as the last Angulus was calling the faithful to prayer. The Blue Sisters tended him during his illness, and we may take consolation from the fact that he could not have had better treatment or more ideal surroundings. In his letters he spoke frequently of the happy days he was spending at Malta. His new friends had received him royally, and now must mourn his loss.

THE MISSIONARY LIFE

Thus died a noble priest. In the little book, "Retreats for Soldiers," to which reference has been made, he himself says: "To stand apart from the rush of life for awhile, and, as someone said, 'to take a header into God,' will do more for a man than all the educational schemes and social conferences." Father Plater took a "header into God" that is more, he linked arms with all he knew, and made them take the plunge with him. Spiritually alone in his face, but he never forgot that other souls required saving. Accordingly he made every man his friend, and then introduced them to his Master. In the highways and by ways he found them, and compelled them to come in. Rather, he would have been faced with difficulty if he had tried to keep them out.

His faith made him zealous, and gave him a superabundant energy. As a public speaker he commanded attention and respect from Catholic and Protestant alike, for he was a prominent member of the "Inter-denominational" Conference of Social Service Unions. He could always cloak his points in the garb of common sense, and could find without the least difficulty the level of his audience. He was equally successful with rich and poor, scholarly and ignorant. He was an accomplished orator, and possessed a strong ally in his sense of humor.

THE SECRET OF PERPETUAL YOUTH

Father Plater never "grew up." I first remember him as a newly ordained priest, playing cricket with a number of small boys. He had many friends amongst the younger generation, and his efforts to please them never failed. In this apostleship he had three assets that stood him in good stead; a merry wit, a bulldog, and a smile. Nothing pleased him more than to run away from his work for a short hour for a (if it is) some young family that he knew. There he could rest, amuse, and be amused. But he also made a point of caring for the afflicted. His most frequent visits were to those that needed his help and consolation. He took the burden of their sorrow upon his own shoulders, and the light that he brought into many homes will be remembered today.

The flag droops at half-mast over Campion Hall, and a cloud has come over Oxford. Many hearts feel the immensity of that loss. His relations with every class of men and women were so personal and intimate that

his death strikes a chord of sorrow throughout the city, and throughout England. At least we can pray that God will grant him the rest that he denied himself during his life, and for the rest we may say with St. Paul: "I give thanks to my God in every remembrance of you."

THE REQUIEM AT OXFORD

The Requiem at Oxford is being sung this morning by the Provincial, Very Rev. Father Wright, S. J., and Father Martindale is preaching. A choir of the Jesuits, Benedictines, Franciscans and secular clergy at Oxford, is supplying the music.—The Universe.

INTERESTING NEWS

FROM VARIOUS CENTRES OF THE CATHOLIC WORLD

ROME CABLE

Rome, Feb. 12.—Most Reverend Archbishop Duganberry, of Philadelphia, has replied to the Holy Father accepting the cardinalate offered to him; and he is expected to come to Rome immediately. Although the date of the consistory has not been officially announced, it is to take place March 10. Most Rev. Archbishop Schulte of Cologne; Monsignor Rosconi, Nuncio Apostolic to Madrid; Archbishop Faulhaber of Munich, and a Spanish bishop, not yet named, are to be created cardinals at this consistory.

POPE THANKS BISHOP WALSH

The Pope has written a letter to Right Reverend Thomas J. Walsh, Bishop of Trenton, New Jersey, praising and thanking him for his solicitude for Italian emigrants to the United States, and especially for the founding of a "Sisters" and teachers' house with funds furnished by J. C. Brady of New York.

CZECHO-SLOVAK CONFERENCE

At the recent conference between Dr. Benes, Czecho-Slovakian Minister of Foreign Affairs, and Cardinal Gasparri, Papal Secretary of State, all questions affecting the interests of the Church in Czecho-Slovakia were examined. The Holy See urges that the separation of Church and State, requested by the Czecho-Slovakian Government, be based on an agreement that the schismatic movement among the rebellious clergy be not encouraged.

The conversation between Dr. Benes and Cardinal Gasparri was long and cordial. Dr. Benes' intentions seem satisfactory, but it is feared that other members of the Prague Government are not of like disposition.

SCHOOL BILL REJECTED

The Parliamentary committee has rejected the bill, urged by Catholic deputies, to place private schools on the same footing as the State schools. The Minister of Public Instruction is favorable to the project. The Popular Party is dissatisfied, and threatens to provoke a parliamentary crisis. Premier Gollit is trying to avoid this menace by proposing to present the bill to Parliament again.

MILAN UNIVERSITY

Father Gamelli last Thursday presided at a great conference in the hall of the apostolic chancery on the project of establishing a Catholic university in Milan—the first to be founded in Italy. Four cardinals, Minister Micheli, many bishops and several statesmen participated.

POPE ON SACRED ELOQUENCE

The Holy Father last Monday received the parish priests of Rome and discoursed to them on sacred oratory, reminding them that the preacher must be a man of God who must do the work of the Evangelists. The object of preaching is the same as that sought by Christ, that man may have life more abundantly, and that, therefore, preachers must use the same means as were employed by Jesus, not seeking anything for themselves nor sparing labor, and by preaching in a way easy to understand.

FALSE REPORTS

Press reports, sent to America, giving an account of the alleged storming of the Tuscan cathedral by unemployed peasants, are false. A robbery was committed in the cathedral after a great mission. Other reports of conflicts between priests were either of insignificant episodes or without basis.—Pucci.

PARIS CABLE

Paris, Feb. 14.—The French Government has decided to accept as an official institution of the French State the biblical school conducted by the Dominicans at Jerusalem. The school will remain under the direction of Father LaGrange and the Dominicans. It specializes in investigations into Palestinian activities, and is regarded as the leading biblical school of the world.

GOVERNMENT HONORS

The Government has conferred the decoration of an officer of the Legion of Honor on Bishop Ruch of Strasbourg, and the decoration of Knight of Legion of Honor upon eighteen former military chaplains, among them Father Dasgranges, a prominent orator and propagandist of Catholic Social Action.—MANSIANI.

DUBLIN CABLE

Dublin, Feb. 14.—The announcement of Sir James Craig, the first Premier of the Parliament of Northern Ireland, that education will be

among the first matters to be dealt with by the new legislature, has caused Catholics to fear that under the Orange regime, which Craig represents, their educational rights will be jeopardized. It is remembered that last year, when the British Government made an abortive attempt to secularize Irish schools, the Orange Party strongly supported the attempt, which was frustrated only by the great preponderance of Catholic opinion.

STRIKE THREATENED

The intended railway strike in England because of the shooting of railway workers in Mallow is expected to compel the attention of the British public to the plight of Ireland. The whole Irish position is to be brought forward immediately by English railway representatives in the Parliament now just opening.

Archbishop Gilmartin declares it is still possible for Parliament to adopt an easy method of restoring peace and establishing friendship.—COX.

LONDON CABLE

London, Feb. 14.—Cardinal Manning's pastoral of St. Patrick's Day, 1869, has been republished by Cardinal Bourne, and was read in every church of the Westminster Archdiocese yesterday.

The Manning pastoral was addressed chiefly to the Irish Catholics in London, and dealt with the movement to bring about the separation of Ireland from England which Manning opposed. In ordering the pastoral to be read, Cardinal Bourne said: "I have grave reason to fear that some of my flock, impelled by a legitimate love of country and an urgent longing for the realization of lawful aspirations, are unwarily allowing themselves to become implicated by active sympathy or even actual co-operation with societies and organizations which are in opposition to the laws of God and of the Catholic Church. The name 'Fenianism' is no longer in use, but the activities it connoted are still alive; and Cardinal Manning's denunciation applies unchanged to the same activity today, by whatever name it is called. Cardinal Bourne concludes by declaring that Parliament should deal justly and promptly with this tragedy in Ireland.—WATTS.

MADE CARDINAL

Philadelphia, Feb. 14.—Official announcement of the Most Reverend Dennis J. Dougherty, Archbishop of Philadelphia, has been summoned to Rome for the consistory to be held March 7, and that he will then be elevated to the cardinalate, has been made here. His Grace will leave next Saturday on the liner, Lapland, of the Holland American line. He is expected to return to Philadelphia for Easter Sunday.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

IN THE MISSIONARY FIELDS

The presentation to our readers of the letters of the various applicants to the Catholic Church Extension Society can give of the fields where missionary labor is the ordinary lot of those who serve the scattered groups of the Canadian West. Archbishop Sinnott has on more than one occasion made appeals for Manitoba. That large Province has many corners requiring special care and the case is clearly stated by His Grace who is anxious that every Catholic of the West should be able to hear Mass and have the benefit of the sacraments. He gives a vivid picture of some of the conditions prevailing and appeals through us to find in the following interesting letter.

To his appeal we add the letter of Archbishop Casey for the Archdiocese of Vancouver. The attempt on the part of His Grace to lessen the burdens of his Archepiscopal Corporation is explained.

WINNIPEG, JAN. 18, 1921.

Very Rev. Thos. O'Donnell, President of the Catholic Church Extension Society, Toronto. Very Rev. and Dear Father: I am enclosing a cheque for \$624.97, the amount of the collection taken up in the Archdiocese of Winnipeg for Church Extension. It is so ridiculously small, that I am not very proud of it, but it is the amount we get from any collection taken up in all the parishes in the diocese. It goes to show what meagre resources we have to count upon in undertaking any diocesan work. Publish the amount, if you will, but please do not draw attention to it.

I am in need of two or three chapels for isolated and poor localities. If you have any to dispose of, I want you to remember us. The sum of \$500 does not go very far these days in building the smallest and most unpretentious church, but it is a great help and encouragement in beginning.

I expected that next Spring I would be able to place priests in some missions that are very remote and very abandoned. These places have only a relatively small number of Catholics scattered over a vast territory, and to support a priest, would have to be subsidized. Swan River, for instance, has a Catholic population of between 35 and 40 families, dispersed over a little Empire in Northern Manitoba. A priest should be there, as the place is more than

100 miles from the nearest priest, but he will not be able to live there, unless I can help him rather generously. I am hoping that Extension will be able during the year 1921 to vote me at least \$1,000 to enable me to care for such places. Affectionately yours in Xto., ALFRED A. SINNOTT,

Vancouver, B. C., Jan. 21, 1921. Very Rev. Thos. O'Donnell, President of the Catholic Church Extension Society, Toronto.

Very Rev. and Dear Father: I just received your favor and the big cheque for the magnificent sum of \$2,500. I exclaimed on sight of it, May the Giver of all good, God, pour down abundant benedictions on the Catholic Church, Extension Society of Canada, on all its promoters and assistants. This I will often repeat, and add much to it, and am sure it will be heard, not so much by reason of my poor prayers as of the Divine pleasure with the excellent work you are doing for the promotion of His glory in this poor country.

I was just about to issue a cheque for \$3,000 through the efforts of the Lay Association of the Archdiocese in part payment of a \$25,000 loan at 8%. Now, by the timely arrival of your fine present, I can make it \$5,000, thus saving annually \$100. With repeated and profound thanks and prayers that God may bless you with a Happy New Year.

I am gratefully yours in Dno., T. CASBY, Archbishop of Vancouver.

In such work is the Catholic Church Extension Society engaged. If the Missionary is in the field after he pleads his case, explains the spirit which ever guides him, shows the difficulties he has to meet and pleads that his hard lot may not be endured in vain. May the Faith that sustains him inspire you, dear reader, to do your share to preach the Word of God, through Extension!

Donations may be addressed to: Rev. T. O'DONNELL, President, Catholic Church Extension Society, 27 Bond St., Toronto.

Contributions through this office should be addressed to: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

DONATIONS

Previously acknowledged \$4,274 53 A Friend, Victoria, B. C. 5 00

MASS INTENTIONS Mrs. C. McMillivray, Reserve Mines..... 2 00 A Friend, Reserve Mines 1 00

RUTHENIAN APPEAL Mrs. M. J. Farrell, Woodstock..... 5 00

CHURCH IN YPRES, BELGIUM, PLANS OBSERVANCE OF ANNIVERSARY

Brussels, Feb. 11.—An historic event falls within the present year, in the 700th anniversary of a church in Ypres which has not only had a noted history in the past, but has won new fame for its location in the midst of the devastated region of the late War.

The Church of St. Martin at Ypres has long been a landmark in a particularly impressive group of historic structures. It has been especially noteworthy by its position close to the famous Cloth Hall, the splendor of building which suffered so sadly from the horrors of the War. The architectural group which these structures formed has attracted much attention from admiring beholders.

The Church of St. Martin was cruciform in plan, and was a striking combination of a number of periods of architectural style. It was built on the site of a church which was founded in about the year 1073. This edifice was removed in the thirteenth century to make room for one which should be commensurate with the importance and prosperity of the town.

The first parts of the building to be undertaken were the choir and the transepts. These were begun in 1221 by Hughes, Provost of the Collegiate Church of St. Martin. The first stone of the nave of the edifice was laid in 1254. It was finished some twelve years later, and in 1270 the solemn consecration of the church occurred.

Notable alterations were later made in the building. The tower occupied some twenty years in building and even into modern times remained in an unfinished state. It has been said that the choir of St. Martin's at Ypres was one of the best examples of the pointed Gothic style of architecture as used in the western part of Flanders during the first half of the thirteenth century.

ORGAN OF ANTI-CLERICALS PAYS TRIBUTE TO PAPACY

By Dr. Frederick Funder For N. C. W. C. News Service

Vienna, Jan. 25.—Acknowledgment of the present and prospective moral influence of the Papacy has come from a quarter from which heretofore only attacks have emanated. The Vienna Neue Freie Presse, which for a long time has been foremost in Europe as an anti-clerical organ, is the source of this testimony to the Church's strong position. Emil Danilewsky wrote the article.

"The moral authority of the Papacy has grown remarkably," says this writer. "It has survived all dynasties and States from Pepin to the Republic of Venice. It has

outlived the Hapsburgs and the Hohenzollern—even its fiercest enemies, the Romanoffs. These three military monarchies have been overthrown as were Assyria, Babylon and Media. The Papacy, however, remains steadfast in the flight of events, and this permanence confers on it a sublime dignity particularly at a time when millions of people are vainly seeking a refuge in the midst of general destruction.

NOTABLE CATHOLIC MARRIAGE IN IRELAND

(By N. C. W. C. News Service)

Dublin, Jan. 27.—The marriage of Moira Pilkington, Dublin, to T. H. Hinkson was an event of unusual interest to Catholics. The bride is a great granddaughter of Henry Grattan, the leader of the patriot group of Irishmen who won legislative independence for Ireland in 1782, and the parliament of the period 1782-1800, is historically known as Grattan's parliament. She is niece of Sir Thomas Gratton Esmond, who for thirty-three years was one of Ireland's national representatives in the parliament at Westminster. Sir Thomas is a distinguished Catholic and is one of the Pope's Chamberlains. He is prominent in the business life of the country, being a director in banking, railway and other concerns. He also devotes attention to sport and has from time to time made frequent hunting expeditions abroad. Last year he spent several months in Canada.

By a curious coincidence on the day the marriage was celebrated a report from Sydney appeared in the press announcing that Osmond Remonde, eldest son of Sir Thomas, who had departed for Australia on an important diplomatic mission in connection with Irish affairs, was not allowed to land.

Mr. Hinkson, the bridegroom, is a son of Mrs. Katherine Flynn, the well-known Catholic novelist. His late father was also a writer of distinction. The Esmond Baroncy is the second oldest in Ireland.

FATHER FRASER'S CHINA MISSION FUND

There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by. Thirty-three thousand of them die daily unbaptized! Missionaries are urgently needed to go to their rescue.

China Mission Collage, Almonte Ontario, Canada, is for the education of priests for China. It has already twenty-two students, and many more are applying for admittance. Unfortunately funds are lacking to accept them all. China is crying out for missionaries. They are ready to go. Will you send them? The salvation of millions of souls depends on your answer to this urgent appeal. His holiness the Pope blesses benefactors, and the students pray for them daily.

A Bursar of \$5,000 will support a student in perpetuity. Help to complete the Bursar! Gratefully yours in Jesus and Mary J. M. FRASER.

QUEEN OF APOSTLES BURSAR

Previously acknowledged \$1,048 22 A Friend, Victoria, B. C. 5 00

ST. ANTHONY'S BURSAR Previously acknowledged... \$1,122 45 M. T. St. Mary's, Ont. 5 00 Thanksgiving, St. Mary's, Ont. 2 50

IMMACULATE CONCEPTION BURSAR Previously acknowledged... \$2,285 58 J. C. S., Sarnia, Ont. 1 00

COMPONER OF THE AFFLICTED BURSAR Previously acknowledged... \$857 50 Graduate Nurse, Sydney Mines..... 2 00

ST. JOSEPH, PATRON OF CHINA, BURSAR Previously acknowledged... \$1,779 69 A Client of St. Joseph's..... 5 00 Mrs. E. J. Dunnigan, Toronto..... 2 00

BLESSED SACRAMENT BURSAR Previously acknowledged... \$293 05 Lover of Blessed Sacrament 2 00

ST. FRANCIS XAVIER BURSAR Previously acknowledged... \$272 80

HOLY NAME OF JESUS BURSAR Previously acknowledged... \$226 00

HOLY SOUL BURSAR Previously acknowledged... \$655 00 Mrs. J. H. Cole, Matheson..... 1 00 D. J. Rankin, South Highlands..... 2 00 F. G. L., Pettyplace, Beamsville..... 1 00

LITTLE FLOWER BURSAR Previously acknowledged... \$608 19 Miss Box of St. Jerome's, Warkworth..... 1 50 Mite Box of St. Peter's - Burnley..... 6 65

SACRED HEART LEAGUE BURSAR Previously acknowledged... \$1,314 52

O friends, open some hearts to the life divine, and this will be a new world; the humblest home will be a heaven of peace and joy, and God beyond will open the beautiful gates where for you and for me the loved ones watch and wait.—H. W. Thomas.

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D. THIRD SUNDAY IN LENT

SATAN'S MODERN ACTIVITIES

"At that time: Jesus was casting out a devil, and the same was dumb; and when He had cast out the devil, the dumb spoke; and the multitude were in admiration of it." (Luke 11:14)

Some people are inclined to think that possession by the devil is confined to the times of Christ. History, however, since His time, records thousands of cases where people were under the influence of the wicked spirit, and were freed only through the rite of exorcism as prescribed by the Church.

Judging from the actions and words of many individuals of the present day, it would seem that Satan has many abiding places. Not only are some obsessed by him, but many are in his possession. These latter have sold themselves to him and are promoting his cause.

It may seem useless to say these things to good Catholics, but they are said not because you are in Satan's grasp, but to warn you to stay far away from his haunts. He lives in more places than some people are inclined to imagine, and it is all too easy to the one not strongly guarded to enter his threshold.

The Church is the only opponent Satan fears in this world. They who stay within her citadels will be protected against his attacks. He who dares to step out and depend upon himself for safety soon will receive a spiritually mortal wound.

and suggests. Today parents are too blind to the faults of their children, and too neglectful of the dangers to which they are subjected. They allow them to wander, improperly and insufficiently protected, too far from the walls of safety. We know the times call for some freedom, but they might ask themselves whose influence is most prevalent among the youths of today.

CONFUSION IN THE EPISCOPAL CHURCH

When long ago on Shinar's plain men sought to build for themselves a structure which would enable them to escape God's possible judgments, the result was the loss of that unity of action which they had hitherto enjoyed, and the complete scattering of their forces.

It is this that best describes the condition in which many earnest, truth seeking men find themselves in the matter of the attempted reconstruction of a single unified body for all Christian believers, to which attempt some have given the name "the approach to Church Unity."

One of the subjects under discussion this year was "The Principles Involved in the Approach to Church Unity with the Congregational Churches," otherwise known as the "Concordat" which was tentatively adopted at the General Convention in 1919.

gregationism denies. (IV.) That the priesthood is something more than the ministry of the Word, and that ordination imparts a unique office and function. This Congregationalism denies. The present state of the Congregational mind, as declared since the Concordat appeared, shows no change in its attitude toward Catholic and Apostolic faith and order touching these four points.

And Mr. Marshall's position seems to be more than justified. We recently referred to the case of the Rev. B. Z. Stambaugh, a Congregational minister of Marlborough, Mass., who while holding to all that he has taught in that denomination applied for ordination in the Protestant Episcopal Church, and though not yet admitted to her ministry has accepted a position on the staff of St. Paul's Cathedral in Detroit.

But the worst is not yet. In the "future Church," of which he makes so much in his article, Mr. Stambaugh sees a condition of affairs compared with the vagaries of "Alice in Wonderland" as the sober mathematical truths with which Lewis Carroll occupied his busier hours.

Yes, in the Holy Catholic Church, Roman orders, Eastern orders, Anglican orders, Methodist orders, and Congregational orders will be offered freely to all ministers, and no minister will be satisfied with Roman orders alone, or Greek, or Anglican, or Congregational, but will seek the wider ordination which includes them all.

Well, goes the editor of The Living Church remark: "That to obtain a man who has reached only the position attained by Mr. Stambaugh would be the gravest injustice to him. The ordination service would compel him to participate in what would be little more than an act of blasphemy."

Yet we have no doubt that this "act of blasphemy" will actually take place in the near future, and that the Living Church will report this "blasphemous" affair, not by way of holding it up to horror, but by the regular course of "Church news," and we would not be surprised to hear of further acts of communion and comity between them.

The way to Rome is smooth and unambiguous and any defense beyond acceptance of the Roman claims unnecessary, but the way of these antagonists of unity will not be smooth and their action will not be unequivocal as to make explanation and defense superfluous.

clergy the Protestant Episcopal Church has only about 600 candidates and postulants for Holy Orders. Compare this with the 21,000 Catholic priests in this country and the 9,000 students preparing for the priesthood in our diocesan seminaries and under the auspices of our Religious Orders.

The young man aspiring to the ministry in the Episcopal Church is subject to comparatively little discipline in his seminary days and one may almost say to none at all after his ordination. If he has any ability whatever he will have a decent living and the best of social positions. If he chooses he may have a home and family, and at the same time he can lead a life in which he can feel that he is of service to his fellow-men, yet so few will choose it that the deans of the five principal seminaries have felt called upon to issue an appeal for recruits.

It is true that Catholic truths are preached from a great many Anglican pulpits, and that a respectable percentage of Episcopals have adopted Catholic practices, even including confession and Communion fasting. But it is also true that in vastly many more Anglican Congregations an advanced ceremonial may be seen unaccompanied by any widespread or enthusiastic acceptance of Catholic doctrine and practice.

RELIGIOUS REVIVAL

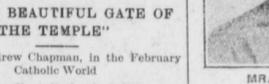
The Nouvelles Religieuses quotes from the pages of the Protestant journal *Evangile et Liberté* a remarkable testimony to the revival of the Catholic spirit among all classes of the people. *Evangile et Liberté* affirms in the clearest terms that the Catholic Church has resumed its former authority over the intellectual leaders of the country.

It is the same, the Protestant journal says, for the masses but by quite different means. With a remnant of anti-Catholic feeling and a tone of intellectual superiority which makes its declarations still more remarkable, the paper quoted by the *Nouvelles Religieuses* accuses the Church of still preaching "the most extravagant dogma," of dazzling sight and hearing with gorgeous ceremonies, flowers, costly robes and music.

It is any wonder that the sober, God-fearing men who used to make up the ministry of the Episcopal Church are disheartened and discouraged? Is it any wonder that those who would lay down their lives for "the faith once for all delivered to the saints" feel that their church—the body through which they hold such commissions as they possess, and in which they firmly believe—cares not one whit for the things which they have held most dear?

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"Yes, I lost a purse containing a thousand dollars. You've got it, have you?" he asked curiously.

"That's mine, all right," the man exclaimed in a tone of satisfaction as he examined the contents.

"About an hour later Tom started home, cold, tired and hungry. But his bodily discomfort did not hinder him from stepping into the church which was lighted as he came up.

Elizabeth's eyes grew very big as Tom threw quite a pile of money down on the table that evening, and then told the interesting story.

"Isn't it nice to know that even if there are some mean people in the world, still there are lots of nice kind folks," said philosophical Lizzie.

"Wonder if I'll figure in a big event of some kind today," Tom said to himself. Business was far from brisk all morning and Tom was beginning to conjecture about how much cash he would have to take home that night.

"Must be quiet for awhile, sonny," "The little kid—is it all right?" he asked weakly.

After the effusive greetings were over and Tom had been assured that the doctor said he wasn't badly hurt and would soon be well, Lizzie whispered:

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"Baby wants to kiss Tom and thank him for saving her life," she said. She bent over and Margaret gave her rescuer a resounding kiss on the cheek.

Elizabeth's eyes grew very big as Tom threw quite a pile of money down on the table that evening, and then told the interesting story.

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After the effusive greetings were over and Tom had been assured that the doctor said he wasn't badly hurt and would soon be well, Lizzie whispered:

"Tom don't you know who the man is?" And the man overheard, said, kindly, "I don't believe Tom knows an old friend. Take another look."

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Among the causes of dissatisfaction and dissension in the relations between man and man may be numbered the unfairness, the inequality with which existing laws are applied.

Starting in the family, one often sees a parent hold one child strictly to account for every slight infraction of the domestic law; another child is excused, is laughed at, petted along when he breaks a rule or violates a practical command.

The same is true in the wider sphere of business or social relations. One man is made to walk the plank, while the other is permitted to dabble in the sea.

In the large field of national life the same injustice is found to exist. If a poor man makes a little "hooch," steals a coat, robs a store of a few dollars, he is branded as a double dyed criminal and given the limit or close to it.

Now, it is conditions such as these that produce the Socialist, the defier of law, the disgruntled citizen, the hypocrite and, inevitably, a lower standard of morality and living in general.

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BISHOPS OF POLAND ISSUE PASTORAL

DECLARE THAT IF RUSSIAN SOVIET CONQUERS POLAND IT WILL MENACE WORLD

By Charles Phillips (For N. C. W. C. News Service)

Warsaw, January 20.—The pastoral letter of the Bishops of Poland on the subject of Bolshevism, which is perhaps the strongest and most fearless indictment of the Red movement ever penned, has become a vade mecum of the people on this question. A few passages from this remarkable document, even though my free translation does scant justice to the vigorous original, will reveal better than pages of discussion what the Polish people are thinking about in this regard.

Poland does not fight the Russian nation," say the Polish Bishops in this letter. "She fights only against those who invade her soil, who spill her blood, who seek to kill her soul. She fights Bolshevism as she would fight a plague; for Bolshevism is like a plague, a plague of locusts, that devastates and destroys all living things, yet is itself destroyed in the end by the very ruin that it works. So have the Bolsheviks devoured Russia. Now they would destroy Poland.

BOLSHEVISM HAS WORLD PROGRAM

"But we are not the only ones who are menaced. The Reds aim at Poland not alone to subjugate and ruin her, but to pass over her as over a bridge which shall lead them to the conquest of the whole world. Do not imagine," the Polish prelates add here, "that in using this expression we exaggerate or are mistaken. The conquest of the world is the object of the Bolsheviks. Any man who will trace from their source the threads of their propaganda, which like a spider's web entangles even the smallest and remotest countries; any man who will look into their methods or study the psychology of their system, will understand what we mean when we say that the Bolsheviks desire to conquer the whole world. That is their aim and their dream.

"The race which controls the Bolshevik movement already rules the world with its money and its banks. This same race, with its veins now inflamed with the lust of power, has determined itself on the subjugation of all nations; and all that this race proclaims of love for the workingman, of uplift for the proletariat, and so on—these are but subterfuges, the masks which conceal the real face of the universal enemy.

"Today all is prepared for this world-wide conquest. Look where you will, in all countries of the earth, what do you see? Arms and men prepared in secret for the signal to arise and achieve 'the universal revolution'—strikes and agitations continuously fomented to paralyze the best efforts of the nations toward peace and reconstruction—differences between worker and employer, differences between labor and capital, stirred up and heated to the point of hatred. Every effort of the people to solve their internal problems, to defend themselves against anarchy and disruption, is balked and opposed by this insidious international influence.

POLAND LAST BULWARK

"Poland is the last bulwark against Bolshevism in its march against the world. If this bulwark is destroyed, nothing can prevent the onward sweep of the Red forces—the universal conflagration. The moment that Poland falls the fires of the destroyers will burst into flame in every country in the world. What a flood of hatred and anguish threatens the universe!

"Bolshevism is the quintessence of all the age-old hatred of the centuries against Christian civilization," the pastoral continues. "All the evil powers that have ever aimed at the destruction of the home, the family, religion and legislation through all history, are summed up in this movement which has come out of unhappy Russia. Only with the help of terrorism, murder, war, and the blood-and-iron despotism of a few, does Bolshevism exist. It is the complete denial of all that looks toward democracy and the self-government of the people.

"Hatred, hatred above all of Christianity, the one and only philosophy which defies it, is the essence of Bolshevism. At Christ, His Cross and His Church especially is that hatred aimed, because the leaders of Bolshevism carry in their blood the traditional hatred of the Divine Saviour.

"Bolshevism is the anti-Christ and the embodiment of all that that term implies. This we see on every hand—in its profanation of churches, its murder of priests and religion, its torture and persecution of the Catholic population."

"Pray for Poland!" is the cry of the Polish Church to the outside world—that world which, as the pastoral says, though it may be indifferent to the sufferings and fate of the Church, still must remain concerned for the preservation of its own culture, which it owes to that same persecuted Church. "We do not ask for troops, for arms, for ammunition," say the Bishops, "but only for prayer. Pray for Poland, that she may have peace—a true and lasting peace, not a peace which shall merely prepare the way for a later conquest by the Reds, not alone of Poland, but of all the world. We hope for peace, we desire it, we

pray daily for it. The Catholic world has often prayed for Poland in times that are past, but never have we so needed prayers as now. And remember, in praying for Poland you may obtain blessings for all the nations. Through prayer, united and universal, the Catholic world will become like one great camp, able to resist the force of even this other mighty but horrible camp of Bolshevism."

ILL-OMENED CHANGE IN EUROPE

The ill-omened change which has come over the world in its attitude toward the universal threat of Bolshevism is sharply defined in the Polish pastoral. "The prayer for which Poland begs," it says, "may, indeed, eventually awaken the conscience of the world. It means awakening. True it is, we still hear abroad the cry that Bolshevism is a plague, a destructive force, with which no self-respecting State can negotiate; that the very existence of nations depends on a life-and-death struggle against it. We can still hear this sentiment—and yet Europe today seems inclined to surrender to this universal enemy. A little while ago all the propositions of Bolshevism were rejected. But at this moment we behold European diplomacy treating with the Bolsheviks as with honorable men and even making ready to recognize their government. A little while ago the Soviet was considered a menace. But now we are told that the world must absolve its conscience—because the world needs trade and grain! Not long ago the world did not regret any effort or expense or loss in the fight against Bolshevism. Today the Bolsheviks dare to go to the aid of the powerful nations of the earth! This," the Bishops add, with a warning note, "is not politics that we speak, but a plain reminder of the terrible moral change that has taken place in the world."

RUSSIA'S INTERNAL SITUATION

Among many Poles there is a belief that the internal situation in Russia is already forcing the Soviets to trim down little by little their drastic system of terrorism and war. Recent news to the effect that the Moscow government is offering large concessions to American and other foreign capitalists, in the hope of beginning some sort of reconstruction of the country's ruined industries, seems to confirm this belief. There is a strange irony in this situation—the Bolshevik despots, after waging three years of bloody and relentless war against all native capital, now opening up the doors of Russia and inviting foreign capital to come in. Of course, foreign capital will do no such thing without the strongest kind of guarantees of protection. Soviet Russia, to win the favor of capital from other countries, will be obliged to offer more than mere concessions. She will have to conform herself in good measure to the usages of civilized nations to secure this advantage. And the day that the Soviets begin that they will write the first words of their own abdication. It is just another of history's famous old repetitions. Centuries ago, the warring factions inside Russia had hacked the country and themselves into such a welter of disaster that in the end they cried out for foreign intervention to save themselves. The Scandinavian princes came in—and the first dynasty of the Russian empire had its birth.

BOLSHEVIK RULE DEPENDS ON WAR

But if there are optimists in Poland who hope for relief from the Bolshevik menace through a change in Russia's internal affairs, there are others who remain convinced that the very existence of the Bolshevik regime depends on war, and that Lenin and Trotsky, to keep their political pot in Moscow boiling, must likewise keep their Red armies on the forge, or else go down. On one thing all Poland is agreed—that she must be on guard; that she must be ready for any eventuality. For that reason the Polish demobilization, which had been steadily progressing for several weeks, has now been halted, the chief of the Polish Delegation Riga (Mr. Dmowski) at the same time addressing a note to Moscow protesting vigorously against the refusal of the Bolsheviks to give reciprocal military guarantees. This note was provoked by a recent move of the Soviets, who, instead of taking steps toward demobilization, have actually begun the conscription of new classes in the Red armies. "Against whom," the Polish note asks, "are these reinforcements of the Bolshevik armies to be directed?" The Soviets have not answered, and they have likewise ignored the proposal of the Poles for the mutual exchange of prisoners of war.

With the Riga peace negotiations dragging slowly on—slowly, because, as I have stated, the Soviet delegates have been instructed by Moscow to mark time while the Reds mobilize, drill and concentrate—it takes a real optimist in Poland to see peace ahead. Nevertheless, while she faces this alarming situation on the Russian frontier, Poland remains calm. There are no strikes, no internal troubles, only deep anxiety and a deeper determination. The pluck with which the republic plugs along, steadfastly carrying on her work of reconstruction, is amazing. Her fight against epidemic disease alone is enough to engage the resources and strength of the richest country in the world. According to

a recent statement of Mr. Padorowski, this fight is costing Poland three million marks a day! Yet her credit is wrecked, and the recent return of her Vice-Minister of Finance from America, where his mission of securing funds was almost a failure, has been deeply discouraging. Other countries, however, are making advantageous profits, and several French companies have agreed to trade arrangements based on the acceptance of the Polish "mark."

The Government's work of repatriating the hundreds of thousands of homeless and scattered war refugees and orphans likewise continues. And in this connection it should be recorded that nothing, since the coming here of the American Red Cross, has so heartened the Polish people as the news that the Knights of Columbus have given five million dollars, the entire surplus of their war chest fund, to the cause of relief in Europe's war-stricken areas. The recent action of Pope Benedict in setting aside two Sundays for relief collections throughout the world for the children's fund, and himself contributing 1,000,000, lire has likewise made suffering Poland glad.

IS BLOW AT UNIONS

N. C. W. C. INSISTS COLLECTIVE BARGAINING VITAL ISSUE

QUOTES EMPLOYERS' WORDS Special to the New York Times

Washington, Feb. 10.—A reply to criticisms of its declaration on the open-shop movement was issued tonight by the social action department of the National Catholic War Council, reaffirming its assertion that this movement, as conducted by "certain groups of strong employers," is an "attempt to cripple labor unions."

"The vital issue in this controversy," the reply issued tonight declared, "is that of collective bargaining between the union and the employer. Unless the members of a union are permitted to deal with the employer as a body, their union membership is futile. An 'open shop' which allows the employees to belong to a union but does not permit the union to deal with the employer as a union is worthless. Not only has 'open shop' organization declared that the 'open shop' employer would deal with the union, but every such organization that has confessed its attitude has admitted that the practice would not be countenanced."

"Testifying before the Lockwood Housing Committee in New York, Dec. 16, 1920, Eugene R. Grace, President of the Bethlehem Steel Corporation, declared that he maintained an 'open shop' but that he would not deal with the unions, even though they embraced 95% of his employees. Not only did he maintain that kind of 'open shop' in his own corporation, but in conjunction with other members of the steel industry he refused to sell his products to builders who would not adopt the same policy.

"A few days later, before the same committee, Mr. Cheney, the Secretary of the Erectors' Association, admitted that this organization together with the National Fabricators' Association had formally adopted the 'open shop' policy and that with these organizations admitted this policy meant not only no dealings with the union, but no employment of union members. He confessed that an open shop is expected to see to it that there are no union men."

"These organizations include the majority of all the important steel producers and structural steel erectors of the country. In the meeting at which this policy was adopted, the United States Steel Corporation took a prominent part, but required the fact of its participation to be kept out of the minutes. "At the national conference of State Manufacturers' Associations held in Chicago, Jan. 12, several manufacturers objected to a definition of the 'open shop' which would permit the employment of union members. As a result the conference voted for an open shop, minus definition." Evidently this body did not believe in an 'open shop' which would permit dealing with the unions.

"The Associated Employers of Indianapolis is one of the most active advocates of the 'open shop.' Its Secretary, Andrew J. Allen, describes an 'open shop' as one in which the employer contracts with the employees only as individuals. Evidently this excludes any form of collective bargaining. The Manufacturers' News informs us that Mr. Allen has perhaps done more to promote the open shop cause than any other individual in the country."

"William H. Barr, President of the National Founders' Association, denies that the 'open shop' movement is hostile to the unions, yet asserts that 'labor unionism is synonymous with strikes.' It is not difficult to determine his conception of an 'open shop.' "These declarations and attitude represent several very powerful corporations and employers' organizations. Apparently they are typical of substantially all the larger industrial groups which are promoting the 'open shop' movement. Several representatives of employer groups have protested to the Social Action Department against its declaration that the 'open shop' is intended to destroy the unions. Upon examination every one of them admitted that the 'open shop' which they are advocating

would not permit dealing with the unions.

"The spokesman for the National Association of Manufacturers was informed that if that body would make a public statement to the effect that the 'open shop' gives the union its due share of representation in a system of collective bargaining even confined to the individual shop, the Social Action Department would withdraw its statement against the 'open shop.' This gentleman declared that the National Association of Manufacturers would make no such statement and admitted that it really desired to cripple the unions. Up to the present, no authorized representative of an 'open shop' organization has denied that collective bargaining with the union is incompatible with the 'open shop.' "The issue is not that of the open shop versus the closed shop. We have not defended the latter. The precise issue is that of collective bargaining between the employer and the union employees. Pope Leo XIII. declared that workmen's associations ought to be such as to furnish the best and most suitable means for helping each individual member to better his condition to the utmost in body, mind and property. Who will dare assert that this requirement is realized in a labor union which is not permitted to deal with the employer?"

JUBILEE YEAR FOR SUN LIFE

Among the annual reports submitted so far this year one of the most interesting available is that of the Sun Life Assurance Company which is now celebrating with pardonable pride, its fiftieth anniversary. Apart altogether from its unique record in insurance annals of Canada of \$106,600,000 of new business written up during the past year, a test from the actual figures as furnished by decades shows the remarkable effect of a momentum such as the Sun Life has gained in this country, and indeed in scores of other countries of the world, where it has branched out with results fully as impressive as in the case of Canada, the place of its birth.

"Taking the year after its foundation, 1872, it is seen that the income was \$45,210; its assets \$96,401; and life insurance in force, \$1,064,350. Eight years later the income had increased to \$141,000, the assets to \$478,000 and the insurance in force to \$8,897,000, roughly three, five and four times as great respectively. The next ten years showed totals that ran far ahead of these "times" for the income was eighteen times that of 1872; the assets twenty-five times, and the insurance in force about sixteen times. Twenty years later the income was some \$96,401; the original assets nearly four hundred times, and insurance in force over one hundred and forty times that of 1872. Coming down to the year just passed it is seen that the original amount of income of \$48,000 has expanded to \$28,751,000; the assets of \$96,000 to \$114,889,000 and the insurance in force of a little over \$1,000,000 is now over \$486,000,000.

PALESTINE MANDATE TERMS ACCEPTABLE TO CATHOLICS

(By N. C. W. C. Cable Service)

London, Feb. 7.—The terms of the British mandate over Palestine, which are published in the press this morning, imply, though without specific statement, that Catholic rights to holy places will be confirmed.

The mandate commands freedom of conscience and free exercise of all forms of religion in Palestine, with the right of each community to maintain its own schools in its own language for the education of its own members and declares that subject to the requirements of good government and the maintenance of public order there shall be no obstruction, interference or discrimination against any missionary on the ground of religion or nationality. In accordance with this last clause German and Austrian missionaries are free to return to Palestine at once. Article fourteen provides that certain holy places regarded with special veneration by a particular religion are entrusted to permanent control of suitable bodies representing the adherents of that religion. This article will vindicate Catholic rights which are assured by century-old documents placing Catholic guardianship beyond all dispute.

LACK OF UNITY

WHEN MOTHER PERMITS, WHAT FATHER FORBIDS

Many children are exposed to great moral dangers, if not actually ruined, in homes where the father and the mother do no co-operate. A father forbids his son to go to the "movies," he says, "because you have not studied your lessons for tomorrow. Duty before pleasure, my boy."

The lad, however, goes to his mother and pleads with her to let him go. "It's such a fine show," he tells her, "and all the other boys are going." The mother, knowing that father has forbidden him to go, declines to give her permission. But the boy knows his mother. He tries to persuade her to permit him to have his way by tenderness, and if she still remains firm he resorts to tears. Finally the mother says: "You may go, but see to it that you are home by nine o'clock." In

this way the boy learns to disobey his father, and becomes a hypocrite.

Many fathers are equally to blame. They frequently permit children to do the things which the mother has specifically forbidden. Then the children, in turn, come to their mother and say derisively: "We are going anyhow, mother. Father has given us permission." Small wonder that in such homes neither the authority of the father nor mother is respected.

How much better children are trained in such homes where the father first asks: "What did your mother say? What is her opinion?" Or the mother asks: "Did you ask your father?" If the child answers "yes," she will enquire: "What did he say?" "He said this and that." "Then it shall be so. Why do you ask me?" There must be absolute unity between the parents in the matter of training the children if they are to become upright and virtuous men and women.—The Echo.

MAY CUT THE CLAIM AGAINST BANK

HOME BANK GIVES NOTICE OF APPEAL TO THE PRIVY COUNCIL

Montreal, Feb. 12.—(Special)—Personal of the text of the decision of the Hon. Mr. Justice MacLennan, J. S. C., handed down yesterday in the case of Corporation Agencies, Limited v. the Home Bank of Canada, reveals the fact that his lordship has not found unreservedly for the plaintiff, as it first appeared.

In the last clause of the decision, the justice finds for the plaintiff to the amount of his claim, but in the preceding paragraph a reference is made to an accounting.

The paragraph in Justice MacLennan's decision, qualifying the terms of the judgment, are as follows: "The cheques upon which plaintiff's action is based were all drawn in plaintiff's name and were paid to the defendant (the Home Bank) by the Merchants' Bank of Canada out of funds and moneys on deposit in the Merchants' Bank of Canada in the name of the plaintiff. It is obvious that it would be impossible in the present action to enter into the matter of accounting. The proper parties for such an accounting are not before the court. The claims of C. H. Cahane and of C. H. Cahane, Jr., and probably of some other parties, would have to be taken into consideration in such accounting. The source from which plaintiff received the moneys which paid the cheques sued upon is irrelevant on the issue between plaintiff and defendant, although plaintiff may later have to account for a portion of the claim."

The decision thus qualifies precedents and concludes: "There can be no accounting in the present action, and the evidence in the record, and the evidence tendered of alleged repayment, cannot now avail defendant."

The Home Bank of Canada has given notice of its intention to appeal and carry the case to the privy council, if necessary.

The defence of the Home Bank in the action was that its liability was restricted to transactions involving only \$15,000, and it contested its liability for even this amount.

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DIED
LOGAN.—At Drumheller, Alta., on Feb. 2nd, 1921, Mr. C. J. Logan, in his thirty-ninth year. On whose soul Jesus have mercy.
MAYS.—At St. Joseph's Hospital, Chatham, Ont., Miss Madeline Mays, eldest daughter of the late James Mays and Mrs. Mays, 54 Raleigh street. May her soul rest in peace.
BYRNES.—Died at Fort William, February 2nd, 1921, of pneumonia, Edmund Frances Byrnes, son of John Byrnes, of Trade and Commerce Department. Funeral Saturday, 2.15 p. m., from family residence, 636 King Edward Ave., Ottawa. May his soul rest in peace.
FITZGERALD.—On Monday Jan. 10, 1921, at the Isolation Hospital, Enniscorthy, Cecil Fitzgerald, aged seven years, eleven months. Deeply beloved daughter of Mr. and Mrs. Gervaise Fitzgerald, 11 St. Francis St., Ottawa, Ontario. Funeral at 8 p. m. Tuesday, from hospital to Notre Dame Cemetery, R. I. P.
FOSTER.—At Guelph, on February 10th, 1921, Rose Mary Foster, eldest daughter of Mr. and Mrs. Thomas Foster. The funeral took place from her father's residence 53 Foster Ave. on Feb. 12th, 1921, to the Church of Our Lady where Requiem High Mass was celebrated by Rev. Father Gorman, S. J. May her soul rest in peace.
IN MEMORIAM
KELLY.—In loving memory of Anna Rose Kelly, who died Feb. 24, 1920, on whose soul Sweet Jesus have mercy.
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