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Record London, Canada

The Catholic Record

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

LONDON, ONTARIO, SATURDAY, MAY 14, 1910

VOLUME XXXII.

The Catholic Record

LONDON, SATURDAY, MAY 14, 1910

TOO MUCH CODDLING

One of the things which we are compelled to witness with sincere regret is the constant effort on the part of many parents, strong in ability and character, to remove, by practically learning their lessons from them, every semblance of difficulty from the educational pathway of their children. In too many instances the benefits of home study are lost to the child because of the mistaken kindness of an over-indulgent father or mother. Many children of prominent families turn out to be worthless in life because they are neither taught to work nor respect those who do work. If the school insists upon effort as the only condition of success such children are usually withdrawn from it and placed in some fashionable "finishing" academy where money is supposed to be able to purchase what the child is too lazy to learn. In all probability the father worked his way through school or college, but the indolent son must be sent to the most expensive private institution of learning, given money to be squandered as he sees fit, and when vacation comes he must be sent to some seaside resort to recuperate for another season of educational failure. Sometimes a child of real promise is spoiled by being made to feel that because he is bright hard study is not necessary. Perhaps no more dangerous notion can enter the head of any youth than the notion that he can succeed by his wits without honest, persistent effort. It has often been quoted that success is made up of five per cent. of ability and ninety-five per cent. of hard work. The probabilities of accomplishing something worth while in the world are much greater for the student who puts forth one hundred per cent. of effort in connection with seventy per cent. of ability than for the one who has one hundred per cent. of ability but only seventy per cent. of effort. Right here is the danger point—the tendency to lower the standard of effort and assume that if the child goes to school regularly he will absorb knowledge and the ability to use it. To guard against this the school and home should unite in instilling the old-time lesson of the absolute necessity of old-fashioned hard work as the only means of getting an education which is to be of any use in practical life.

THE SCHOOL BOY'S BURDEN

We have more than once referred to the multiplicity of subjects that crowd the programme of the Public schools. It seems to us that some educators have more regard for their hobbies than the laws that govern the mind. One may, for instance, deem natural study of great importance and insist upon it having an honored place. Another may have a regard for biology or some other "ology" with the result that children are confronted with an array of subjects that must be learned somehow to pass exams. "I will tell you," says Cardinal Newman in his "Ideas of a University," p. 142, "what has been the practical error of the last twenty years: not to load the student with a mass of undigested knowledge but to force upon him so much that he has rejected all. It has been the error of distracting and enfeebling the mind by an unmeaning profusion of subjects; of implying that a smattering in a dozen branches of study is not shallow, which it really is, but enlargement which it is not; of considering an acquaintance with the learned names of things and persons—that all this was not dissipation of mind but learned at once—things are now to be learned at once—not first one thing then another: not one well but many badly. But the educators go their way and the rate-payers utter never a word of protest."

A PERILOUS POLICY

One of the greatest shortcomings in our educational system is, according to Sir John Gorst, the early age at which children leave school. In an article in the North American Review he reminds us that the value of the child's labour is too great a temptation to parents and employers. . . . is not sufficiently realized. But if we encourage our children at so early an age to the necessities of these parents or to the necessities of the country we must not expect to find them so apt to receive technical instruction as the child who has been kept a longer period at school. Until the school age is raised our children cannot be further instructed as the continental children who are to be their future rivals.

WORK AND NOT TALK

Some of our brethren are disposed to view lightly the efforts made by non-Catholics to alleviate the misery of the poor, to remedy social evils, and to make Christianity have some effect towards securing more charity and justice. But they are content with the role of critic. Despite their profession of brotherhood they act like pagans. Theirs is the "don't care" policy. They take no interest in their poorer brethren. The gamins who sell them the papers are not dwellers within their pale. But when they see men and women giving time and money to brighten gray lives they exude criticism, wax querulous and berate them. This is, to say the least, the quintessence of absurdity. If these methods do not please them, why do they not go into the slums, into the homes of the poor, and make the charity on which they set store bloom and yield fruit. If they are alarmed at the danger to faith through the efforts of the non-Catholic social worker, they should be energetic and self-sacrificing enough to prepare the necessary safeguards. But criticism will be unavailing to this end. Conditions will not disappear because they are blind. We have time, and to spare, considering how much of it we waste on trifles, on entertainments that are meaningless and on self-glorification. Nor should lack of money be an obstacle, because we seem to be able to have it for other purposes. We have written these words in answer to a correspondent, who imagines, so far as we can see, that social ills can be cured by verbal policies. Here is work for the brethren of more importance than the support of many sodalities and societies.

BEWILDERING

One thing that causes the ungodly to wax merry is the gay and sportive manner in which charity is done to death by the Christians. Gossip and scandal mongers, and reputation killers, blunder along, leaving a trail of dirt and blood behind them. And they never seem to be aware of it. They carry big prayer-books and murmur pietistic nothings and dote on eloquent sermons, while all the time they are the devil's agents. They do his work more effectively than his avowed followers. They are purveyors of soridness, of everything that is abhorred by the Lord Whom they profess to serve. And it is all so base and pitiable, too, considering that love is the greatest thing in the world—the solvent of all bitterness, and its own reward.

GIVE AND TAKE

There is a certain borderland in which we must live no small part of our lives. It is not the country of compromise but of give and take. We are bound to be truthful, but this does not mean brutally truthful. Truth need not be a ragged edge of rock, but while profoundly structural it can be grass-grown and fragrant through gentle arts of cultivation. We are bound to be polite and self-denying, and bound, also, to let others deny themselves for us. We are bound to receive as well as to give. We may have a right to be annoyed, but we need not live up to it. We may now and then be obliged to improve, but we can instantly plan some scheme of kindness. Life demands a firm hand always, but there is no law against wearing a velvet glove.

THE GLORY OF WORK

One of the commonest mistakes that one of the coeliest is thinking that success is due to some magic something or other which we do not possess. Success is generally due to holding on and failure to letting go. Our success or otherwise depends upon how much pluck and perseverance we put into any line of work. It is good for us to look at what we can do instead of gazing upon the "cents" which may at any time be called into existence by our magic glass. There is enough we cannot do; and there is also much which we can do if we once recognize our power and set ourselves to using the one talent which has been entrusted to us. It would be better in many ways if we could have the five talents, but "being what I am I'll be it wholly. Of having what I have I'll use it bravely, sparing neither time nor toil, and knowing that the worker is making for himself the sweetest happiness that can be had this side of heaven."

Let us be ever occupied with God, and busy ourselves with nothing else.

Wise, cultivated, genial conversation is the last flower of civilization, and the best result which life has to offer—a cup for gods which has no reputation. Conversation is our account of ourselves. All we have, all we are, all we know, is brought into play, and as the reproduction in finer form, of all our havings—Emerson.

THE SCANDAL OF LIQUIDATION

PROPERTY INVOLVED NOT THAT OF THE CHURCH, BUT OF THE RELIGIOUS ORDERS—TAKEN FROM LEGAL OWNERS BY THE ROBBERS STATE

The following letter from Mr. Stoddard Dewey, the special correspondent in France, of the New York Evening Post, is valuable for the clear view it gives of the liquidation scandal in which the French Government is so utterly involved, and for the proof it affords of the startling injustice that has characterized the Government's conduct towards the vast number of French citizens who were members of the suppressed and despoiled religious communities.

Thanks to the political rivalries of Combes, Briand, Millerand and the rest, evidence is accumulating to show that the plundering of the defenseless religious orders, whose famous "Milliard" was promised for old-age pensions, was the signal for a general scramble for loot. For Duez, upon whom the whole rumpus presently centres, we may read "Legion," the real name of the deprecator. Duez, it has been shown all ready to pay tribute out of his plunder to one hundred and fifty persons connected with the press, the Parliament, the French Republic has to face another scandal. Efforts are being made to blow it up to another Panama.

What it may come to no one yet knows. One thing is certain: its treatment before the general elections, on which the Government of France for another four years depends.

The real meaning of such an affair ought to be known before delivering judgment on it. The scandal consists in the embezzlement of public money by a State receiver. The money came from the sales and settlements of the property of religious communities—convents, colleges and schools. Such property reverted to the State by State legislation when Parliament suppressed the religious communities that owned it.

"The case concerns too many interests not to be related exactly. So far the accounts given have been anything but exact, from the law which started all this money receiving eight years ago down to this week's arrest of one of the receivers.

"The January number of a New York magazine has informed its readers that the religious communities in France were "exiled" as a first and necessary move toward the separation of Church and State. The communities were not exiled, but dissolved and suppressed, and their suppression formed no part of the separation of Church and State.

"There could be no exile for their members. Like their fathers and mothers and families and friends, they were simply dispersed and forbidden to live together again. And their property, which had been in the hands of the State, was not returned to them by the State on the following legal ground: So far it had been the property of the communities as such, and not of the individuals who owned it. Therefore, when by act of Parliament the communities as such ceased to exist the property found itself without an owner. Therefore, like all common law property, it reverted—it had to revert by law to the State.

"All this was done without reference to any law of separation between Church and State. The property was simply seized and carried through until several years later, before the next general elections.

"PRIVATE PROPERTY "This property of religious communities—convents, colleges and schools—had never been held in virtue of any union of Church and State. It did not belong to the Church, neither Bishops nor other members of the Church hierarchy owned it or administered it. In each case it was the private property of the particular religious community whose members it had been accumulated. It was not property received from the Church, nor from State subsidies to the Church, nor from direct aid of the State. State holding had been by the State with any union of Church and State or with the Concordat between France and the Pope.

"Its ownership was exclusively a matter of the common law governing the holding of property by private associations; and such ownership was perfectly legal until an act of Parliament withdrew from religious associations the protection of the common law, suppressed most of the associations existing and declared their property of every kind—buildings and books, provisions and ornaments, realty and movables—property, as such the property was henceforth to be administered, sold and liquidated by receivers appointed by the State.

separation of Church and State, four years later, before the elections of 1906. This latter—public Church property—has been turned over to the community in which it exists for purposes of public utility, and it is in no wise involved in the present scandal. This concerns exclusively the former private property of religious communities ("congregations")—men or women living together in convents or schools precisely as they do in the United States.

"The Catholic Deputy Denys Cochin, in the course of a debate in Parliament, gave the extreme statement of the case, tinged with natural bitterness: "You have made laws which forbid those who are paid to teach. You have thrown them out of doors; you have confiscated their property, and now, while sharing the spoils, some one has been found who put money in his pocket, and you send him to prison. I ask you what principle you can say to such a thief that he has been taking other people's property?"

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science has not been compensated by revealed teaching. The notion of causality is one of the primary concepts of the human mind. While the great run of men are not interested in the speculative search for the remote causes of things, they are strikingly alive to the immediate causes of the striking things, that take place in their world of daily experience. Now uneducated men have but a very limited knowledge of the forces of nature. What we call the mechanical, secondary causes of phenomena are but feebly grasped by him. The causes best known to him are living ones; himself, his fellows, the animals that move spontaneously in his sight.

Whenever, then, he sees a phenomenon showing movement and energy outside his limited experience of mechanical causation, he is less spontaneously attracted to it to some form of living agency. The thunder suggests as its immediate cause the thunderer. The sun and moon are taken to be living things, or their movement is explained by the presence of living agencies in or behind them. To attribute to these agencies intelligence and will, to fancy them personal beings, like himself, is an easy step, especially when it is shown that a plain suggestion of order and purpose exists.

If it was thus the natural, almost inevitable tendency of early man to fancy the supernatural personalities working in and behind the various phenomena of nature, very little difficulty stood in the way of recognizing among these personal agencies one that was more or less supreme. Despite occasional instances of seeming lawlessness, strongly suggestive of malignant agents—as tornadoes, floods, earthquakes—the regular succession of day and night, the orderly movements of sun, moon, planets, stars, the unflinching recurrence of the seasons; all this could hardly fail to awaken in the mind of man at least a dim notion of a supreme Being, wisely directing the intelligent powers of nature to an orderly co-operation. That this is not a difficult conception for the untrained mind is shown by the fact that, in practically all forms of polytheistic nature-worship, an over-deity is recognized.

Now, according as these inferior intelligencies were viewed as the creatures and dependents of the supreme being, or on the other hand credited with a range of independent activity and with a corresponding right to divine honors, the primitive interpretation of nature would be monotheistic or polytheistic. This seems to be the line of thought that, in the unscientific ages of the past, has been the natural basis of religion. And as scientific culture began in a rudimentary stage, it is not unreasonable to conclude that the first man had no other natural basis of thought for his religion. Though defective, it was a living religion, and he might have led first man to a monotheistic conception of deity, but at the same time it carried with it no warrant of attaining to the happy life of heaven, and it made danger of going astray and of falling into polytheistic nature-worship, primitive man was safeguarded by divine revelation. Thus for first man, no less than for his descendants, the end of time, revelation, apart from the supernatural life, may be pronounced morally necessary.

INDULGENCES

It is a pity that many Protestants should be so ill-informed about the doctrine of indulgences as to suppose that it means the forgiveness of a sin, or a permission to commit a sin, or a remission, through the merits of Jesus Christ, of the whole or part of the debt of temporal punishment due to a sin, the guilt and everlasting punishment of which have already been forgiven in the Sacrament of Penance.

Indulgences do not secure heaven, but hasten the time of entering it to those who have already secured heaven by having obtained forgiveness of their sins and put themselves in a state of grace before death.

Catholics believe that the power of granting indulgences was left by Christ to the Church. It is included in the promise made by Jesus Christ to St. Peter: "And whatsoever thou shalt loose upon earth shall be loosed also in heaven." (Matt. xvi. 19). These words contain an ample and universal power, given to St. Peter and his successors, of losing a properly disposed person from going to hell; and the debt of temporal punishment due hinder for a time at least a justly soul from going into eternal bliss; that is, until that debt is paid or remitted.

It may be said, at least according to their principles, that Protestants give, in their way, a kind of plenary or full indulgence to every one, when they say that works of penance are not necessary, but Catholics believe that from all required, and that the power of binding and loosing, which includes that of granting an indulgence, was left only to the legitimate successors of the apostles, in whom alone this power is still vested.

Thus the criminal Corinthian was subjected to a very severe penance by St. Paul. At length, however, upon the solicitation of the brethren, the Apostle granted to that repentant sinner an indulgence, suspended the punishment inflicted upon him, and readmitted him to the communion of the faithful. (1 Corinth. v. and 2 Corinth. 13).

obtaining an indulgence, the soul remains in a state of grace, that is, must be free from mortal sin; and the conditions for gaining a plenary indulgence almost always are, that the applicant should worthily receive the sacraments of Penance and the Holy Eucharist, as a preparation for the reception of the indulgence, and perform some outward works of piety. Therefore an indulgence granted only under such conditions, far from being an inducement to sin, encourages us to repent and do penance and other works of piety. It is a happy corrective of sin and a preservative against falling again into sin.—N. Y. Freeman's Journal.

A CRY FOR PRIESTS

AN INCIDENT WHICH SHOWS THE OPPORTUNITIES IN THIS COUNTRY AWAITING MORE LABORERS

Father Deasy was travelling in one of the transcontinental trains. Sunday morning came and an accident occurred that would necessitate a stay for an hour or more in the town of Colesville. He was still fasting, for he had expected to reach his destination in time to say Mass. With the unforeseen delay it would now seem impossible. What should he do? It occurred to him that probably there was a church in the town and maybe some Catholics. He immediately started on a tour of investigation. There was no Catholic Church, a large crowd of non-Catholics who were anxious to have church service. There was a Methodist Church but no minister and Father Deasy had vestments and chalice and everything else for Mass. It was the Protestant opportunity. His mind was made up at once. Let the town go if it was ready: he would stay in the town of Colesville, for the sake of the people. He did it, and as it turned out, it was the happiest day of his life.

Word was readily passed about the town that a Catholic priest would hold Mass. The bell of the Methodist Church rang vociferously. The whole town, hungry for some religion, came. Father Deasy fixed up the altar on a table and with an eager, curious crowd before him, he began vesting for Mass. He explained the Mass and the symbolism of the vestments. And he preached then a good rousing sermon on the saving of their souls, before he got out of the town a committee of the citizens waited on him with an earnest plea to stay among them. They would build him a church, give him a good salary and make him feel at home.

There are a thousand towns in the United States like Colesville. What is the reason they have no Catholic Church and why is there no priest to attend them?

This incident lays bare the greatest problem before the Bishops in the country: "How to provide priests." There are not enough priests to go around. The people want a minister of religion to live among them. They want someone to bury their dead, to bless their marriages and to baptize their babies. As the battle of Waterloo was coming to an end, a staff officer approached Napoleon with an urgent demand for more men. His reply was, "Comment voulez-vous que j'en fasse?" (What do you expect, that I can create men?) This is the restive cry of the Bishops. "Do you expect that I can create priests?" The people answer in reply: "It is your privilege. We must have priests."

There is work enough for a thousand more priests in this country. The Bishops could readily put a thousand more priests to work tomorrow if they had the money. Ten in each of the hundred dioceses is a very small average. The Church is growing so fast that the demands of the people for priests to serve them are growing clamorous. Every progressive work is languishing because there are no priests to take it up.

A Bishop recently wrote to the Apostolic Mission House: "I am very anxious to send ten priests to have them trained for the mission work, but try as I may, I cannot find one that I can spare."

There is no end of volunteer work like that done by Father Deasy in the town of Colesville, if there were priests to do it. The number of conversions in this country could easily be run up from 15,000 a year to 100,000 a year if there were priests to take up the work. St. Francis Xavier's cry was: "Da mihi animas." (Give me souls.) But the cry of the Bishops is: "Give me priests."—Catholic Universal.

He Lost His Religion

The True Voice says: "After nearly four years of desperate fighting for his freedom John R. Walsh, the Chicago one-time millionaire financier and publisher, has been landed behind the bars of the Federal prison at Leavenworth, Kansas. Walsh was an Irish lad, who rose from newsboy to captain of finance. In the race for wealth he neglected his religion and eventually forgot all about it. Neither the convicted banker nor any member of his family has been known as a Catholic for several years. But there came a day when religion would have stood Walsh in good stead. He had large financial schemes on foot and he needed money to push them. There were seven millions of dollars in his hands in Chicago and by an ingenious system of fraudulent deals the millionaire banker drew out the funds of his depositors to finance his railroad deals. The crash came and he was exposed and disgraced. Now, at the age of seventy-three, the once mighty financier begins to serve a prison sentence. It is a sad ending for a life that might have been remembered for great and noble deeds. Yet it is not without its lesson. Walsh forgot his religion and his God when prosperity smiled upon him."

GIVE THEM A PLACE TO PLAY

Plenty of room for dives and dens (glitter and glare and sin). Plenty of room for prison pens (gather the criminals in). Plenty of room for jails and courts (willing enough to pay).

But never a place for the lads to race; no, never a place to play!

Plenty of room for shops and stores (Mammon must have the best). Plenty of room for the running sores that rot in the city's breast.

Plenty of room for the lures that lead the hearts of our youth astray. But never a cent on a playground spent; no, never a place to play!

Plenty of room for schools and halls, plenty of room for art; Plenty of room for teas and balls, platform, stage and mart.

But in the city—she finds a place for many a fad to day; And she's more than blind if she fails to find a place for the boys to play!

Give them a chance for innocent sport, give them a chance for fun— Better a playground plot than a court that rot in the city's breast. Give them a chance—if you stint them now, to-morrow you'll have to pay a larger bill for a darker ill, so give them a place to play!

—DORIS A. MCCARTHY

CATHOLIC NOTES

In the little prosperous kingdom of Belgium there are upwards of 100,000 Franciscan tertiary, of whom 30,000 are men and 70,000 women. They belong to all classes of society, from the highest to the humblest.

The announcement that the consecration of the Westminster Cathedral is to take place on June 25, this year, and that June 29 is to witness a magnificent celebration in honor of the great event, is one of universal interest for English-speaking Catholics throughout the world.

In preparation for the Eucharistic Congress held two years ago in London, sixty thousand bouquets of flowers were sent by the Catholics of France to be strewn before the host carried in procession. It is proposed that original Catholics make a similar gift for the Eucharistic Congress in Montreal, next August.

Msgr. Joseph Schroeder, pastor of Oberammergau, where the Passion Play is to be given this summer, is authority for the statement that no moving pictures of the performance are allowed to be taken. All such representations, if advertised as original Oberammergau pictures, are fakes pure and simple.

Francesco Finocchiaro, the American artist who lately visited Rome, says of the Holy Father, who recently sat for him: "The Holy Father is so plain and so simple a man that as he talks and goes about in his quiet manner one almost forgets he is in the presence of the head of the Catholic Church. The painting I made was life-sized, and is intended for the Vatican."

Under the direction of Rev. Terence J. Shealey, S. J., a number of Catholic laymen in New York have formed an organization to provide permanent places of retreats, where men of all classes may go to spend a "week-end" in thought and prayer. This organization meets a definite need in the feverish activity of modern life, and should counteract many evils for which remedies are being vainly sought.

During May six recently appointed bishops will be consecrated at the same time by Archbishop Ireland, at the bishops of Winona, Fargo, Crookston, Bismarck, Lead and the Auxiliary Bishop of St. Paul. Never before in the history of the Catholic Church has there been such a scene as that which will be witnessed when the six bishops are consecrated at one time.

Rev. Charles Warren Carrier, Ph. D., who has been appointed to the See of the Smithsonian Institution and the Catholic University of America at the International Congress of Americanists, which will be held at Buenos Aires in connection with the hundredth anniversary celebration of the Argentine Republic, is the secretary of the Bureau of Catholic Indian Missions, whose headquarters are at 1325 New York avenue, Washington, D. C.

Protestant missionaries who accuse Cuba of being priest-ridden are somewhat astray on numbers, says the Sacred Heart Review. The Catholic population of the Archdiocese of Santiago de Cuba, for example is nearly half a million, but the number of priests is only fifty-seven. Some of these are old, others broken down in health. That number, too, includes missionaries and professors in colleges. The Archbishop labors as the humblest of his priests and he is rector of the seminary as well as professor therein. Besides, he has the burden and care of governing nearly half a million souls.

The chief industry of Bethlehem of Judea is that of carving articles out of mother-of-pearl. The shells are brought from the Red Sea, and in the hands of the larger into elaborate designs, while the smaller are cut up for rosaries and crosses. The work is done by hand and the methods are amazingly primitive to a spectator from the home of steam and electric power. The largest shells are extraordinary. The largest sheets one sees are carved in scenes from the birth of Christ, the Agony in the Garden and the Crucifixion, and have the general effect of delicate ironwork. Under the magnifying glasses every detail is seen to be perfect in outline and finish. This industry is five hundred years old.