

PROTESTANT PASTOR

PAYS HIGH TRIBUTE TO WELFARE COUNCIL

(N. C. W. C. News Service) The most remarkable fact in the religious history of the United States, with its 105,000,000 of people, gathered from every nation under Heaven, is the power of adaptation of the Roman Catholic Church, declares the Rev. Frederick W. Clampett, who resigned his pulpit in a local Protestant church to act as a special writer on the San Francisco Examiner.

Dr. Clampett, who was an army chaplain in France, has paid high tribute, in a recent article, to the work of the National Catholic Welfare Council, which he characterizes as "the boldest, the most daring project launched by any Church in the English-speaking world."

Dr. Clampett's article is as follows: The recently organized "Catholic Welfare Council" has aroused keen interest in the church at large. The genius of the Roman Catholic Church for organization is equal to her wisdom in the method of application. In the plans, published up to date, the foundation is so deep and the scope of the work so practical and far-reaching that the leaders of well established religious communities are alive to its significance.

It is by far the boldest, the most daring project ever set in motion by any church in this country.

It is viewed in many quarters as a challenge to a critical world. The alleged failure of the modern church to meet the crying needs of a sick, disorganized society is the charge heard on all sides. Is the church alive to the necessity of meeting these needs? The answer has been made in terms of action.

With this thought in mind, I venture to assert that this movement is the boldest, most daring project launched by any church in the English speaking world. Its boldness is more pronounced in the light of similar movements, outside of her pale. The "Interchurch World Movement," the greatest of all Protestant allied efforts in this land, has come to grief. The nation-wide campaign of the Protestant Episcopal Church is at this time in the center of a struggle which has not measured up to the standard.

Both of these projects called for drastic steps to meet dire needs, so that the "service" of both was "service." At this crisis the Roman Catholic Church has sponsored a movement that will demand millions of dollars and ceaseless activities in the things that are fundamental to the nation's welfare.

The most remarkable fact in the religious life of the United States, with its 105,000,000 of people, gathered from every nation under Heaven, is the power of adaptation of the Roman Catholic Church. She ministers to the conditions of a cosmopolitan nation, the most critical, the most modern, the most fastidious on record. The church that can justify her claims to live and thrive on American soil can fulfill her mission in any part of the world.

These thoughts were running through my mind as I hastened to meet Archbishop Hanna by appointment, graciously granted in the midst of a busy day. The results of that visit are here set forth and will be found truly fundamental in matters relating to the nation's highest welfare.

The "Catholic Welfare Council" was organized for the purpose of concentrating the powers of the Church on the strengthening of the temporal and spiritual welfare of the nation. It calls for a survey of conditions throughout the continent. This survey will deal with the problems of the home. The Archbishop insists that the home is the unit of the nation, not the State, and upon its integrity will depend the future stability of national life.

Therefore, the sanctity of the home will be emphasized, the problems of child life, involved in education, moral safeguarding, etc.; the development of societies for the moral education of girls, through physical training, etc.; the development of such agencies as the Knights of Columbus for young men, the conserving of the forces that were set in motion during the War and applying the same to the conditions of the normal life; a prominent place will be given to the matters of immigration. These are simply a few of the features of a movement so wide as to make a complete survey impossible.

The heart of the Archbishop seemed to be deeply touched by the movement in behalf of the home and the child. The failure of our Public school system to include moral and religious culture is the chief reason for the parochial schools of the Roman Catholic Church throughout the country. "The Catholic Church is not hostile to the Public school system. That system is excellent as far as it goes, but the Church insists that there shall be a moral and religious education as a foundation." The testimony of such a man as the well known Rabbi, Dr. Hirsch, of Chicago, is worth noting. He said: "The best minds of the Nation now agree that there must be some system of moral training in the Public schools. The Catholic Church has long held this contention and that Church is undoubtedly correct in its insistence that education must be more than the mere acquisition of knowledge."

Immigration presents many acute problems that must be faced. Soon the tide of immigration will sweep with greater force than ever towards our shores and San Francisco will be a port of call. The past experi-

ence of the poor immigrants in New York, with its rotten system and countless pitfalls, will no longer exist. The immigrant must be met with a welcome and treated with every consideration.

The enthusiasm of Archbishop Hanna, in his outline of the movement, made it clear that no mistake was made when the Council in Washington ignored the matter of distance and made him president of the executive committee.

The progress of the "Catholic Welfare Council" will be watched with interest by all who have the welfare of the Nation at heart, and I left the presence of the Archbishop of San Francisco with a feeling that I had caught at least a part of that vision which the leaders of the movement possess.

HOLY FATHER'S ANCESTOR WAS BISHOP IN CHINA

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

Pope Benedict's fatherly interest in Chinese missions—fostered on various occasions—is attributed by many to the fact that his great-grand uncle, Monsignor Bernardin della Chiesa, a Franciscan, was Bishop of Peking and consecrated the first, and thus far, the only native Bishop of China.

Monsignor della Chiesa was born in Venice, in 1643, and at an early age joined the Franciscans. He went to China in 1680 as representative of Pope Innocent XI, with the title of Administrator General of China.

When the Sec of Peking was created in 1690, Monsignor della Chiesa was appointed Bishop, but he could not make his residence in the city because of the hostility of the Emperor, and visited the capital only when the ruler was absent.

The Chinese Bishop consecrated by Monsignor della Chiesa was Gregory Lopez. The consecration took place in Peking in 1685.

Monsignor della Chiesa died in 1731, after forty years of his life had been spent in missionary labors among the Chinese.

SPREADING THE FAITH IN HOLLAND

CONVERSIONS ANNUALLY NUMBERED ABOUT 1,000 DURING LAST FEW YEARS

Rotterdam, Dec. 3.—Noteworthy developments in the work of spreading the Catholic faith among non-Catholics are taking place in Holland, where this phase of the activity of the Church is attracting much attention.

One of the leading features of this work is a series of conferences and lectures for Protestants, which were inaugurated at s'Gravenhage by Father Van Ginneken, S. J. All direct controversy was omitted in these talks, and they were limited to an exposition of Catholic doctrine, especially of doctrines and practices concerning which non-Catholics have especially erroneous impressions.

Lectures along similar lines were given at Rotterdam. Other Jesuits, together with Dominicans, Redemptorists and secular priests in other important cities, took up like work, and great success crowned their efforts.

Another feature of the work was retreats. These followed the lectures and were given for both Protestants and Catholics. Catholics at the retreats initiated the Protestants into the retreat customs, explained the order of the day, and enlightened them as to little observances of Catholics.

At the retreats attendance at Mass is optional for the non-Catholic members, but the examination of conscience and morning and evening prayers are made in common. It is the custom, aside from three meditations, to give two conferences a day, one taking up some spiritual subject, and the other some liturgical matter.

Some idea of the progress which has been made in the field of spreading the faith among non-Catholics in Holland may be gained from the statement that conversions to the faith have annually numbered about 1,000 during the last few years. A remarkable feature of these conversions is that the great majority of them have taken place in dioceses which are predominantly Protestant.

THE FRENCH PRIESTS OF THE DEVASTATED REGIONS DOING HEROIC WORK

FACE GREAT HARDSHIPS FOR THE GOOD OF SOULS

Paris, Dec. 3.—One of the most inspiring things in the aftermath of the great War is the valiant service being performed by members of their flocks by French priests of the devastated regions.

The conditions which surround these priests in their daily lives are almost appalling. The almost primitive ways in which some of them are forced to live open the eyes of the beholder to the hardships which did not end with the War.

In the midst of the conditions which face them these priests work as best they can for the welfare of their flocks. The spiritual needs of the parsons of the region require perhaps even more of the priests at present if only on account of one difficulty alone among those which stand out in post-war conditions.

They need to have their morale especially well kept up in the face of an insidious relief organization financed by avowed opponents of the Christian faith.

The fact that American non-Catholic organizations are carrying on a great propaganda in France provides a real danger to the welfare of the faith. In the face of this danger destitute priests of rural France have a difficult task. Their ruined sanctuaries in many cases have won the interest of distant people in better circumstances, and relief work and the furnishing of needed facilities are going on in various places.

The task of saving the faith for the coming generation is one of the great works which the priests of the region are facing, and the work which they accomplish in this field should go down in the history of France as one of the brightest features of the period of reconstruction.

PREPARE FOR CHRISTMAS!

There is a dignity and a beauty in the liturgy of the Church, which carries its lesson of appreciation for the mysteries represented. The respective seasons of the liturgical year likewise indicate a correlation of religious truths, which may be all the better understood from the due observance of the sacred seasons as they come and go.

The liturgical year begins, naturally enough, with those weeks that we call Advent, marking as they do a period of penitential preparation for the joy of the Christmas feast. In the press of modern life, so many of the significant observances of the days of faith are now slighted. The good Catholic, however, does not lose sight of the spiritual importance of these periods, nor does such a one fail to use the opportunities of grace attaching to the proper observance of the devotions enjoined by the Church.

To observe the feast of the coming of God in the flesh in the holy manner due to so great and glad a mystery, a spirit of recollection is prescribed for the four weeks preceding the feast. To right what may be wrong in our minds and hearts, to express in prayer and fasting and mortification our sense of the unworthiness of our race for the greatness of God dwelling as One of us; these high purposes surely constitute sufficient reason for the season of Advent, and for its just and holy observance.

No Catholic worthy of the name can hope to share the joy of the Christmas spirit who fails to make use of the means of grace and preparation, which the Church proposes to us in this holy season.—Catholic Standard and Times.

OBITUARY

SISTER MARY MILDRED SEARLE

In the death of Sister Mary Mildred Searle, which occurred at St. Joseph's Hospital, Hamilton, on Monday, Nov. 29th, the Community of the Sisters of St. Joseph lost a very devoted member. Her illness of several months' duration was sanctified by the spirit of perfect abandonment to God's Holy Will and the patient endurance of suffering.

Sister Mildred entered the Novitiate on March 19, 1900, and for the past seventeen years ministered to the needs of the sick at St. Joseph's Hospital. A kind and sympathetic disposition made her work a labour of love. The charity with which she was animated increased until life's close and the deceased religious will ever be remembered as one whose generosity in God's service knew no bounds.

Requiem Mass was celebrated on Wednesday, Dec. 1st, in the Hospital Chapel by Reverend G. Cassidy, Reverend A. J. Lyles, Reverend F. Hinchev, Reverend W. Goodwin and Reverend F. McReavy were present. Reverend P. Maoney officiated at the service in Holy Sepulchre Cemetery. The deceased is survived by her father, Mr. H. Searle of Guelph Township; two brothers and four sisters. R. I. P.

MARY FRANCES BROUGHAM

A much deplored and untimely death occurred at New Hamburg on Friday evening, Nov. 5th, when Mary Frances, daughter of the late Michael E. Brougham, Eccles Officer and former town, and grand-daughter of the noted Very Rev. D. W. Cahill, D. D., and great-granddaughter of Lord Brougham, British statesman, passed away at the home of Mr. Henry A. Ernst, after an illness of several months. The funeral services were held on Monday morning in Holy Family Church, where a Solemn Requiem Mass was celebrated by the pastor, Very Rev. Vincent Kloepper, C. R., Superior of St. Jerome's, College, Kitchener, assisted by Rev. Fr. Schweitzer, C. R., as deacon and Rev. Fr. W. Kloepper, C. R., as subdeacon. In his sermon the pastor feelingly referred to the great zeal and devotion manifested by the deceased in beautifying and decorating the altar of God, which duty it had been her pleasure and honor to perform for a number of years. The remains were taken to

the Catholic Cemetery for burial.

The funeral was attended by two of her sisters, Mrs. Bateman of Cleveland, Ohio, and Miss Jessie of Toronto, as well as by a large concourse of friends from New Hamburg and vicinity.

MRS. ANN GREENAN

At the family residence, Glenelg Street, Lindsay, Mrs. Ann Greenan, widow of the late James Greenan, passed away very quietly, Tuesday morning, November 23rd, after an illness of less than a week.

Mrs. Greenan was a daughter of the late Patrick Murphy, a widely known and highly respected pioneer of Ops, and possessed a fund of interesting details of the early history of Lindsay. Her death is lamented not only by her sorrowing family, but by a large circle of relatives and friends who appreciated her many sterling qualities.

TEACHERS WANTED

WANTED a qualified teacher for P. S. No. 1, Brougham. Duties to commence Jan. 3rd, 1921. Apply stating qualifications, experience and salary wanted to Mrs. H. Moore, Catholic, Ont., care of R. D. Graphic Co., 230-3.

WANTED a qualified teacher holding a second class professional certificate for P. S. No. 3, P. S. No. 4, P. S. No. 5, P. S. No. 6, P. S. No. 7, P. S. No. 8, P. S. No. 9, P. S. No. 10, P. S. No. 11, P. S. No. 12, P. S. No. 13, P. S. No. 14, P. S. No. 15, P. S. No. 16, P. S. No. 17, P. S. No. 18, P. S. No. 19, P. S. No. 20, P. S. No. 21, P. S. No. 22, P. S. No. 23, P. S. No. 24, P. S. No. 25, P. S. No. 26, P. S. No. 27, P. S. No. 28, P. S. No. 29, P. S. No. 30, P. S. No. 31, P. S. No. 32, P. S. No. 33, P. S. No. 34, P. S. No. 35, P. S. No. 36, P. S. No. 37, P. S. No. 38, P. S. No. 39, P. S. No. 40, P. S. No. 41, P. S. No. 42, P. S. No. 43, P. S. No. 44, P. S. No. 45, P. S. No. 46, P. S. No. 47, P. S. No. 48, P. S. No. 49, P. S. No. 50, P. S. No. 51, P. S. No. 52, P. S. No. 53, P. S. No. 54, P. S. No. 55, P. S. No. 56, P. S. No. 57, P. S. No. 58, P. S. No. 59, P. S. No. 60, P. S. No. 61, P. S. No. 62, P. S. No. 63, P. S. No. 64, P. S. No. 65, P. S. No. 66, P. S. No. 67, P. S. No. 68, P. 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