

# The Catholic Record.

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

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## WEEKLY IRISH REVIEW

### IRELAND SEEN THROUGH IRISH EYES

Copyright 1922 by Seumas MacManus THE PRINCIPAL "CONCESSIONS" OF THE TREATY

Notwithstanding all that has been written about the now ratified Treaty between Ireland and Britain, nineteen out of every twenty persons who talk of the Treaty do not really know the details of it. For the benefit of these, I set down the more important points in the Treaty, the principal "concessions" rescued from the verbiage in which such things are usually buried.

The Treaty wrung from the British affects only four-fifths of the land. Nominally it embraces all Ireland—and then provides that one-fifth of the country which has already been given over to Orange rule is free to withdraw from the compact. Of course it was well known and before-hand settled) that it should withdraw.

The Treaty provides that four-fifths of Ireland shall be named the Irish Free State (a sorry joke at near Ireland's expense) that this portion should have in the British Empire the same status as Canada and other Dominions; that it shall acknowledge the English king and enjoy a Governor-General appointed by the English Crown—

That the people of this four-fifths shall elect their representatives to their own Parliament who, having sworn allegiance to the King of England, shall then be empowered to make the laws for four-fifths of the country, direct its trade, govern its territory, and maintain its (limited) army—

That Ireland shall take over a proportion of Britain's tremendous national debt (incurred mostly in wars to which Ireland has been strenuously opposed)—

That Britain shall retain control of the Irish seas and of such harbors and "other facilities" (happy phrase) "other facilities" in plain words, that she shall have the right to menace Ireland and influence Irish policy when she pleases.

It must be kept in mind that, as two of the delegates, Barton and Duffy, have testified, the Treaty was signed by the Irish delegates under compulsion, with Lloyd George's Lewis gun pressed to their temples while they were signing.

The general body of the people here who talk about the dispute over the Treaty in Dail Eireann, are unaware of the points of difference between the various groups. Instead of there being, as generally supposed, two groups disputing the Treaty in Ireland, there are really three,—namely, the steadfast followers of Griffith and Collins, who support the Treaty and call it good—the followers of DeValera, who oppose the Treaty and call it not good enough—lastly, the Republicans, who refuse to abate their demands, and call the Treaty a betrayal.

DeValera and his following differ with Griffith and his following chiefly on two points: the form of associating Ireland with the British Empire, and the oath. The Treaty makes Ireland a part of the British Empire. DeValera suggests what he calls external association with the British Empire, something like an alliance, only more intimate. The Treaty provides that Irish representatives to the Dail Eireann shall swear to be faithful to the King of England. DeValera would have them swear to "recognize" the King of England, as head of the alliance.

The third party, standing by the Republic, consider, in the light of history, that it would be suicidal for Ireland to enter into any association with the British Empire—and they also consider that it would be a betrayal of Ireland and a turning back of the wheels of progress if they acknowledged or recognized the King of England, or any other king.

GARBLED CABLE REPORTS MISLEADING

Most sane people have learnt, ere this, that American newspaper reports of political happenings are almost invariably unreliable. And this is particularly so with regard to reports of political happenings in Ireland conveyed by English cables to newspapers in America that, for four years past, have lent themselves to the doing of England's work. Now, whether Irish-American readers favor this Treaty or oppose it, they will like to know the frank and candid truth as to the attitude of the general body of the Irish people toward it. Notwithstanding my own thorough knowledge of the untruthfulness of the American editors who edit the cables and write the headlines for them—I confess that I was to some extent misled regarding Irish sentiment. I had estimated that two-thirds of Nationalist Ireland was, through force of circumstance (not through love of it,) anxious to ratify the Treaty rather than prolong the fearful agony that, for several years, has been theirs. I have found good reason to alter my opinion and to conclude that, at

most, not more than one-half of Nationalist Ireland is agreeable to the compromise. And, moreover, this half is largely made up of the very conservative classes, the shop-keeping element and the older farmers.

### SOME INTERESTING CORRESPONDENCE

This conviction is forced on me by the private letters I have been receiving from friends and correspondents in various corners of Ireland. For the benefit of my readers, in order that they may get first hand impressions, I shall this week set down—extracts verbatim et literatim—extracts from letters just received from three or four very different kinds of people at home. It surprised me and opened my eyes to find that two of my correspondents who were what might be called very conservative Nationalists, expressed themselves against the Treaty with a bitterness that was keen, and uncompromising—spoke much more bitterly even than did the other two whom I knew had been always Republican.

Apropos of some political move or other (which I now forget,) I once told at a Dublin meeting the story of a Scotch youngster who, after noisily suffering a storm of toothache, had at length become calm—and on being asked if his toothache was gone, answered, "It's a wee awa, but it's not awa." Now, on writing to one of my correspondents, I had sarcastically congratulated him on being a free man. To this he replies, "I am not yet a free man nor even a 'wee free.' The situation recalls a certain yarn of yours in the good old days. The British hold in Ireland may be 'a wee awa' but it's not awa."

Another correspondent, writing to me about my new Irish history, "The Story of the Irish Race," of which I had sent her a copy, winds up her comments on the book as follows: "Oh! dear me, the pathos of that last blank page which you left free for writing in the decision of the Peace Conference. Such an ending to such a story! Fortunately, it is not the real end—though we are of those who think that the wildness from which it will not emerge for a long time, by those who put their names to the fatal document. It is hard to think how an old warrior like Griffith was ever 'bamboozled' the way he has been. Most people think that he was 'bounced' by Michael Collins. Well, all I can say is he had no business to allow himself to be 'bounced.' If anybody but himself accepted such terms as a just settlement of the Irish claims, what floods of scorn and sarcasm he would pour out on the acceptor! Partition, which means in reality England's holding in Ireland 'occupied territory' from which to grab us at any moment she wishes. Gibraltar at each corner of the island, the 'menace of war'—a Governor-General around whom to rally permanently all the pro-Britishers—an oath which will exclude the very best of our patriots for the Assembly. How did Griffith ever accept such a treaty, and recommend it to the country in the terms he did I do not know, but as far as I am concerned, M. C. and the 'Army Fellows' are responsible. They were taken in by the present of a toy-army."

I write all this before the Open Session of the Dail, in which the question of ratification of the Treaty will be decided. But there is no choice now but to accept it the way the Germans had to accept Versailles. We cannot go back to war with a split in the country."

Further on in her letter she says that her husband (who was near death) would not suffer himself to use the word *Saorstát* (which is the Gaelic for Free State) but always used instead the word *Dúorstat*—which is the Gaelic for dear state. I find this article has gone to such length that I must hold over till next week two other rather important extracts from other Irish correspondents—one of them a Protestant of old Protestant conservative stock.

### SEUMAS MACMANUS, OF DONEGAL.

#### CATHOLIC WORKERS' COLLEGE

London, Dec. 3.—Another instance of the fine democratic principle on which the Catholic Workers' College has been founded in Oxford comes from the North of England, where a committee of Young Men's Clubs and the Jarrow branch of the Catholic Social Guild has undertaken to subsidize the fees for a Tyneside student at the College.

The College is a small, though very ambitious, affair at present. Taking the course of studies means a real sacrifice on the part of each student, since he is necessarily obliged to resign his employment, for the time, at all events. But there is something very fine about the way in which the students at the College are being maintained by the collections of their Catholic

fellow workers, and it is on this splendid plan that Father Leo O'Hea, S. J., the Principal of the College, hopes to increase the student body.

### ANTI-CLERICALISM SUFFERS DEFEAT

#### BRIAND'S STAND IN FAVOR OF VATICAN EMBASSY UPHELD

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

Paris, Jan. 2.—The French Senate's action in voting in plenary session to include in this year's budget (already adopted by the Chamber of Deputies) a credit for the maintenance of the Embassy to the Holy See, is regarded as having been taken as the alternative of overthrowing the Briand ministry. The Senate approved the appropriation by a vote of 182 to 130 after the finance committee, on which radicals have a slight majority, rejected it 14 to 12.

Premier Briand, who had on his own initiative re-established the Embassy to the Vatican, took full responsibility for this policy which he declared in an eloquent address, "the interest of France required." This speech followed a long debate in which both the advocates and the opponents of renewing diplomatic relations had their say. Some of the radicals and anti-clericals resorted to the most violent attacks on the Pope and felt somewhat confident of their position as a result of their success in postponing a vote on the credit after the Chamber had overwhelmingly approved it months ago.

#### BRIAND'S FIRM ATTITUDE

The interpellation of the ministry on the subject of the Embassy to the Holy See was sponsored by M. Hery, representing a small town in Poitou. When, after a delay of some weeks, the interpellation came before the Senate for discussion, M. Hery and his like were filled with bitterness.

Premier Briand replied to the interpellation by the contention that the religious neutrality of the State made its duty to be represented at the Vatican even more imperative.

"As soon as I came into power," he said, "I acquired the certainty that it is a necessity of a national and patriotic order for France not to be absent from Rome."

From the conversations conducted, the Premier said, there have already come "moral advantages and others which suffice to justify the renewal of relations."

In concluding his speech he challenged the critics of his policy and left no doubt in their minds that they must either accept the situation or prepare for the resignation of the cabinet. "I believed that I must act; I did so," the Premier declared. "It was necessary to act quickly. The matter had gone too long. I re-established the Embassy. You are free to undo what I have done. But I will say to the opposition that it is necessary to avoid party questions. The greatest parties are those which know how to escape from these questions when the interest of the country requires it. 'I have laid before you all the reasons which guided me. I might have sought refuge in equivocations and absolution until the Senate finally pronounced itself. I did not choose to do so. I thought that the interest of France required me to act. I acted; my act is before you. You will judge it.'"

The Senate's answer was the substantial majority in favor of the Embassy.

#### VULGAR ANTI-CLERICALISM REBUKED

One notable feature of the debate was the rebuke which was given in the Senate and in the press to the outbreaks of vulgar anti-clericalism. "The Republic has gone to Canossa," said M. Hery. "It has knelt to receive absolution of the Pope; M. Jonnat presented himself at the Vatican with ashes on his head."

This was the language of the Masonic club of a small town years ago. The reply to it was derisive laughter. It had one good result; it evoked a protest from the newspapers. One absolutely neutral organ, *Le Journal* said "we do not want to hear the old worn-out anti-clerical refrain." In the title of an article in *La Liberté* was the admonition, "Do not wave the spectre of clericalism. It is worn out."

M. Weiller, a member of a Jewish family, was one of those who answered M. Hery. M. Weiller is Senator from Alsace. "The political power of the Vatican is no less evident today than during hostilities," he said, and added: "Consequently, England, Germany, Brazil, Switzerland, and Greece, which are not Catholic countries, have ministers to the Holy See." He predicted that Italy will soon have an official representative at the Vatican.

#### CATHOLIC PLEA FOR CONCORD

De Las Cases, Senator from Auvergne, pleaded for concord,

of international conflicts. The most important thing of all is to bring more justice into the mutual relations of different countries without ignoring the exigencies of same patriotism.

M. Probst, German Catholic, and Mr. Oliver Dryer, an English Protestant, both spoke in the same way. Resolutions were adopted tending to right social evils: alcoholism, debauchery, gambling, birth-control, etc. and to respect the moral and religious forces which are as necessary to the progress of individuals as to the prosperity of nations.

#### MESSAGE FROM THE POPE

At the end of the Congress the following telegram was received from the Pope in answer to the message sent by the representatives of the 22 countries assembled in Paris, in which they expressed to the Sovereign Pontiff their respectful admiration and their gratefulness for his appeals on behalf of the reconciliation of the peoples:

"Holy Father thanks you for sentiments which you expressed in the name of the delegates to the first International Democratic Congress assembled in Paris, and asks God to bless the common efforts which you propose to place at the service of true peace for the happiness of the peoples."

#### "THE RECONCILIATION OF PEOPLES"

Paris, Dec. 30.—An "International Democratic Congress for the Reconciliation of Peoples" has just been held in Paris. It was organized by the "Ligue de la Jeune République" (League of the Young Republic) whose president, Marc Sangnier, is the Catholic democratic deputy of Paris. Delegates came from practically every country in Europe, including Germany, Austria, Hungary, Russia and the Ukraine. All the delegates were not Catholics, but the majority of them were.

The Congress sent a message of homage to the Pope, and the officers went to the Nunciature to pay their respects to Mgr. Cerretti, the representative of the Holy See.

In the opening speech Marc Sangnier explained the thought which had inspired the promoters of the congress, and which is "to unite the efforts of men who desire, without ceasing to serve their own country, to favor the bringing together of peoples in order to foster peace and prevent wars. If a large number among us are united by the ties of religious brotherhood, and find in the teachings of Christ serious motives for devoting themselves to fraternity, it is an additional reason for placing at the service of peace all the strength which they draw from their faith and inner convictions."

Mr. O'Cealligh, representative of the Irish Parliament, was present at the Congress. He thanked the "Jeune République" for having always supported Ireland who, once free, will demand liberty for all persons and all countries. He received an ovation.

#### ENDORSE WASHINGTON CONFERENCE

The first sessions were devoted to the examination of the condition of opinion in the various European nations, insofar as it concerns tendencies favorable to the reconciliation of peoples. Truth forces one to acknowledge that the representatives of the same State did not always agree, during this examination, on the importance of the pacifist movement in their country. There were differences in opinion, especially among the German delegates, the Abbe Jochem, president of the Association of German Catholics for Peace, Professor Dietrich von Hildebrand, President of the German Academic Society of Munich, and Mr. Mosko. There was also a courteous controversy between the delegates of Poland and Czechoslovakia, and among those of Poland and Lithuania. Without dwelling on detailed resolutions, the members of the congress simply agreed to confirm their desire to pursue "moral disarmament" in union with the efforts of the Washington Conference.

During the last sessions of the Congress, the members studied the "moral conditions of democracy from the domestic and international point of view."

Canon Beaupin, General Secretary of the French Catholic League for International Justice, examined the role which should be played by religious forces, especially Catholic forces, in the great work of peace and the reconciliation of peoples. The question today, he held, is to establish juridical relations among the different peoples and to develop a state of mind favorable to arbitration and the amicable adjustment

systematic and permanent effort. It was that which prompted him to found the "Pious Workers," whose head he remains to this day.

The rules of the congregation give its aim as "the practice of all kinds of works of corporal and spiritual charity" in behalf of working people and artisans, of whatever age or condition, with special care for youthful workers. In fulfillment of this purpose there have been organized various schools, homes and associations for the spiritual and material welfare of the workers. Every member of the working classes, from the infant to the oldest man and woman, has profited by the apostolate.

In one of the big industrial districts of Vienna, XV Gebrueder Lang Gasse 7, is the headquarters of this congregation. Miserable streets, flanked by tenements, in which are crowded the wretched denizens of that section, form the environs of the central house of the Pious Workers. It is touching to witness the grateful veneration which the poor of the neighborhood pay to these missionaries.

#### FATHER SCHWARTZ THE DIRECTOR

Gathered in the big hall of the headquarters the dwellers in this district hear lectures and enjoy musical and theatrical entertainments given by youth who are trained by Father Schwartz's co-workers. The modest old priest may be seen talking in a fatherly way to a group of laborers' wives. He is a little bent under the weight of years and the burden of his cares; his fine face, ascetic but kindly, reminding one of portraits of St. Francis Borgia. It is the resolute firmness of his mouth that denotes the man of action Father Schwartz has been and is. Whenever the correspondent of the N. C. W. C. has met this wonderful man it is always with a feeling that this is indeed one of the heroes whom the Church molds to conquer the world by a heart full of love.

#### MENACE OF SOCIALISM

##### IN CENTRAL EUROPE

EFFORT OF "PIOUS WORKERS" TO STEM TIDE IN VIENNA

By Dr. Frederick Funder Vienna Correspondent N. C. W. C.

Vienna, Dec. 26.—Grave and portentous is the ominous rumbling that goes before a terrific storm. Like fiery tongues Socialism darts forth here and there, terrorizing society with its menace.

Social injustice, wretched housing, bitter resentment among the workers stirred by vehement agitation are not the sole causes of this threat against the peace and stability of all Europe. The herded masses of the working classes are for the most part beyond the scope of spiritual care. They no longer feel the loving hand of Mother Church and are as far from the reach of her consolation. Thus, provision for the religious needs and concerns of the workers of large cities has become one of the most difficult problems of the pastorate.

#### SPIRITUAL CONTACTS LOOSENING

Placed in the midst of thousands, the curate is unable to penetrate the dense human wall that surrounds and confines him unless he can find staunch assistants among the laity to help him in his apostolic task. Whether the Church will succeed in its sacred mission among the laboring masses, which are growing in number, or whether there is to arise a new heterodoxy in the great cities, forbidding a social and religious disaster that will affect all the contemporary world, are problems that depend for their solution on the close spiritual contact and communication which the Church can maintain with the workers.

It was an Austrian priest—Father Anton Maria Schwartz—who, more than thirty years ago, (1889) founded the Pious Workers of St. Joseph Calasanctus, popularly known as "Calasants," whose mission was to teach Christian doctrine in the schools, provide manual and technical training for the youth, form organizations among laborers and build homes for working people. The founder of the congregation is to celebrate his seventieth birthday on February 28, next.

Father Schwartz's apostolate among the workmen of Austria has assumed such large and hopeful proportions that it deserves to be brought to the notice of American Catholics. It dates from the time of the great "Social Pope," Leo XIII., whose Encyclical on "The Condition of Labor" remains the fundamental program of Catholic effort for the working classes. Disclosures of the conditions surrounding operatives in Austrian shoe factories had aroused the public conscience. Little heed had been paid to the social question by the liberal parties then in power. But Father Schwartz came forth as the apostle and champion of the laboring classes.

#### GREAT SERVICE OF PIOUS WORKERS

For years this priest had been chairman at a Vienna hospital. There, at the sick bed of many a worker, he had learned by pathetic experience their material and spiritual needs. As far back as 1882 he had founded an association for Catholic apprentices to whom members he gave religious instruction and the means of fellowship. The field became so large and fertile that Father Schwartz saw the necessity for

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## CATHOLIC NOTES

Montreal, Jan. 9.—Twelve hundred Grey Nuns, who perpetuate in their lives the works of charity begun by Marie Marguerite Dufrost de Lajemmerais, Madam d'Yerville, are looking forward to the canonization of the foundress of their order, the 160th anniversary of whose death was celebrated here last month.

Chicago, Ill., Jan. 6.—Death during the week took to her reward, Mrs. Teresa Murphy, who numbered among her ten children three priests and one nun, the late Mother N. Murphy of the Mesdames of the Sacred Heart. On more than one occasion Mrs. Murphy had the happiness of seeing three of her sons officiating together on the same altar. They are Rev. Joseph B. Murphy, S. J., Rev. E. S. Murphy and Rev. F. P. Murphy.

St. Louis, Jan. 7.—Dr. Robert H. Lord of Harvard University was elected president of the American Catholic Historical Association at its annual convention, held here last week. Distinguished educators from many parts of the United States read papers at the convention, which was addressed by Ambassador Jules Jusserand of France and by Archbishop John J. Glennon of St. Louis. The new president succeeds Dr. James J. Walsh.

New York, Jan. 9.—Many of the foremost Catholic stage people of the United States will appear in the program that will be given next Sunday at the Times Square Theatre under the auspices of the Catholic Writers' Guild, of which His Grace, Archbishop Hayes is honorary president and Arthur Benington is president. The program will be dramatic and literary and included among those who will participate are Laurette Taylor, Mary Boland, Helen Hayes, Ada Lewis, Brandon Tynan, J. Kiern Brennan John T. Doyle and Emmet Corrigan.

Notre Dame, Ind., Dec. 12.—Priests, brothers, professors and students who have seen service abroad under the stars and stripes have organized Post 286 of the Veterans of the Foreign Wars at the University of Notre Dame. According to present information it is the only university post of the organization in the country. Included among the officers are the Rev. Matthew J. Walsh, C. S. C., who was with the 30th Infantry; the Rev. John C. McGinnis, C. S. C., who was with the 8th and 30th divisions and the Rev. Charles L. O'Donnell, C. S. C., who was with the 117th Engineers and 32nd Infantry. Lewis J. Murphy, of Linden, Ind., is post commander.

Chicago, Ill., Jan. 6.—The Knights of Columbus Free Evening schools for ex-service men and women, of which there are three in Chicago, reopened last Tuesday for the winter term with a greatly increased attendance, demonstrating their popularity. To the 4,500 former wearers of the khaki and blue who attended during the fall term, 2,000 additional are expected to be added. The schools are headed by William J. Bogan, principal of the Lane Technical Public high school, one of the largest and best in the country, and the faculties are drawn from the universities and colleges about Chicago for academic and grammar grade work, and from experts in their lines for the commercial and technical courses.

## CATHOLIC PROGRESS IN SOUTH AFRICA

Peter-Maritzburg, Natal, Dec. 8.—The spread of Catholicism in South Africa is showing many interesting developments. The foundation last spring of the "Southern Cross" and of Catholic societies in Cape Town has now been followed by the organization of the C. Y. M. S. (Catholic Young Men's Society) in Johannesburg, the cosmopolitan big city of South Africa.

This society, which has been established under the patronage of the Vicar Apostolic of Transvaal, Bishop Cox, has been greeted with much satisfaction, and is expected to do much good in counteracting the anti-Catholic activities of the Y. M. C. A. which have been much in evidence in that part of the Union. The C. Y. M. S. was organized in October, and has just held a big conference to celebrate its constitution, under the chairmanship of the Vicar Apostolic. The Catholic News, which is the main Catholic organ of the Transvaal, expects the new society to render great services to the whole country.

Plans are now under way for the formation of a Catholic Women's League for the whole of South Africa. This League will have for its object to protect the interests of Catholic womanhood, and to work energetically against divorce and other evils of the present day. In many of the non-Catholic churches of the Union a leaning toward Catholic practices has become evident. The Anglican dean of Pretoria has practically established a Catholic form of service, and has introduced the sign of the cross, follows the Catholic form of the exposition of the Most Blessed Sacrament and the singing of the Tantum Ergo. The negotiations which have been under way for many years for a union between the Presbyterians and Congregationalists have again fallen through.

A few days ago the Baptists of South Africa held their 41st annual convention in Maritzburg. In their speeches they made friendly references to the "Universal Church of Rome"

Notre Dame, Ind., Dec. 10.—Fully one fourth of the students at the University of Notre Dame are working their way through college according to reports of the university employment bureau, which is making it possible for hundreds of students to cover most of their expenses. According to the bureau's records, 210 students are employed as waiters in the refectory while others are engaged as library clerks, secretaries, office men, prefects and janitors at the University. The report does not include students who earn expenses as waiters in city restaurants, clerks in stores and reporters for newspapers. It is felt that the men who work their way through college have a better appreciation of the value of education than others and display greater interest in their studies.