

us to build our souls. Therefore the Church forbids all books that might do this mischief. On the other hand, to understand the foundations of our faith is a vast help in building well on it. The more we know of them the better. But to understand foundations you ask the architect who planned them, not the critics who say they are unintelligible. And therefore the Church complains. The time that is given so freely to reading critics who have not grasped God's truth should be given (and is not given) to studying that truth as explained by God's Church. It is a sad fact that many Catholics take no interest in knowing the roots of their faith till some enemy begins to pluck them up.

BLOCKING BOLSHEVIST BLASPHEMY

Soviet Russia has temporarily halted its march to the conquest of Almighty God, not that it fears, or hesitates at, the task, but because it can not drag the peasantry along under its blasphemous banner. In short, the decision is one of Soviet strategy, not of change in plan. The Russian people, it now appears, are not yet ready to give up God. So, as an Associated Press dispatch appearing in our press tells us, Gregory S. Zinovieff, Chairman of the Executive Committee of the Third International, admits that the Communists had gone too fast in their propaganda against existing religious rituals and in their efforts to establish atheism. The order, coincident with the advent of Christmas, is given as follows:

"In a peasant country like ours, where the majority of the population is illiterate, and where the peasantry pays so high for articles of necessity, we can not allow ourselves such a luxury as a vigorous and inflexible religious campaign. We shall pursue our attacks on Almighty God in due time and in an appropriate manner.

"We are confident we shall subdue Him in His empire. We shall fight Him wherever He hides himself, but we must go about such a question as anti-religious propaganda more carefully in the future.

"I have been informed by old workmen that not only the young Communists, but Boy Scouts are mocking people who are religious. I have also been told that groups of Boy Scouts have been imprisoned whole congregations in church while they were worshipping. This is a mistake. Our campaign against God and religion must be carried out only in a pedagogic way, not by violence or force.

Further proof that Bolshevism dictates have not yet dethroned God lies in the announcement that Russia kept Christmas despite the example of its earthly rulers. For a few there were the comforts and luxuries that we know; but for the millions there were scant bread and less fuel. But if the material side of Christmas was wanting, the spiritual was not. Evidence, as shown in this picture sent by an Associated Press correspondent:

"In spite of the Communist campaign against religion, the greater part of the population in the larger cities went eagerly to church to celebrate the birth of the founder of the Christian faith. In countless homes candles burned brightly in front of icons. The diminutive Chapel of the Holy Virgin, in the heart of Moscow, the most famous Christian shrine in all Russia, was packed with fervent Russians, who prostrated themselves on the ice-strewn floor. Not far away was another shrine—that of the Bolshevist Revolution. Within it sleeps Lenin in eternity. The two edifices presented a strange contrast; one typified Old Russia, the other New Russia.

"Little groups of holiday visitors from the villages, mingling with workmen and Communists, stood in front of Lenin's wooden tenement of death in awesome silence as they visualized the unseen spirit of the father of Bolshevism within.

"Immediately behind the tomb, with their slender golden spires pointed heavenward and touched magically by nature with a glistening sheen of virgin snow, were the churches of the Kremlin, their bells and chimneys now stilled in tongueless silence, as if symbolizing the citadel of the Soviet Government, which recognizes neither Christmas nor religion nor imperialistic traditions."

That the Soviet régime intends "to crush Russian Christianity out of existence, and not only Orthodox Christianity but Meridian, Roman Catholicism and all other varieties of Christianity," is testified by Capt. Francis McCullagh, the British correspondent who was the only one to send out a "full and accurate account of the Cieplak trial," which our readers will recall. Captain McCullagh's testimony is based on personal observation and on documentary evidence. He writes from the Bolshevist Penal Code, which "is as yet to get as any other contemporary code," that "the teaching of religious doctrine to persons under age in Public and in private schools is to be punished by hard labor for a maximum term of one year." The teaching of religion to children is also forbidden, and "in order absolutely to cut short collective teaching and individual relations with isolated persons under eighteen years of age on the part of ministers of all existing religions on subjects of faith, of religious traditions and of cult, no matter in

what place this is carried on, prosecution will follow with all the rigor of the revolutionary law."

"The Bolshevist press makes no secret of the determination to exterminate the Christian religion in Russia. Let us hear what the Pravda says, and the Pravda describes itself, and quite rightly, as the official organ of the Bolshevist party, that is, of the political party which now rules Russia. The Cieplak trial that . . . Religion and communism are incompatible. The Church must be swept out of our path as an obstacle to the progress of culture.

"The fight against religion must be carried on as systematically as the political struggle and with even more determination. Women and young people must be trained for the war on the denizens of heaven, who must all be ejected from the households of the workmen."

"Speaking on another occasion of the same anti-Christian campaign, the same paper declared jubilantly that: "The campaign has had a tremendous success, splitting the Church into numerous sects. We must devote even more serious attention than before to anti-religious propaganda. The peasantry has undergone a change. The infancy of Jesus is gradually waning."

In the sects which have been nurtured by the Bolshevists for Bolshevist purposes—gradually to wean the members from the last vestige of Christian faith and substitute Communism as a religion—Captain McCullagh detects imminent peril, and he warns:

"This change may give Bolshevism a hold on the more extreme and emotional forms of Eastern and Western dissent and may do incalculable harm here in America, where there are such possibilities, not only among the large foreign population, but among Americans themselves, of an explosion made of Bolshevism, Christian, emotional and simply hysterical ingredients."—Literary Digest.

FOREIGN MISSION NEWS LETTER

FAITH TO THE DESERVING

A great pope once said: "Give me a few souls devoted to prayer, and I will convert the world." Such power of prayer is frequently brought home to the missionary, the Light of Faith coming to some poor, benighted souls in unusual ways.

"Sister," said a scholar in Lan-chow, China. "The old man who always sold soap at the corner is seriously ill; would you like to visit him?" Of course the Sister was willing although she did not know him, for charity needs no introduction in evidence, those in tribulation is a work of mercy. She found the poor man near death, and sad to relate, alone in his misery. Gently, she spoke of the future life, of the necessary truths of our holy religion which one must believe in order to gain that bliss. As she finished, the old man asked to be baptized. Thus, from the circumstances which led to his death, the old man seems that this great grace of Faith by an unseen power; likely, through the pious prayers of some humble suppliant in a far-off land.

There are many poor, lonely people, like this old man in China, who know nothing of their heavenly Father who loves them so dearly. Let us include a prayer for the missions in our daily devotions.

CATHOLIC AND NON CATHOLIC IN SYRIA

The Catholic Church is making rapid progress throughout Syria, while the Orthodox Greek Church is losing ground. Protestants hoped to win favor through war relief, but did not succeed. At Beirut, until 1922 the large College was called the Syrian Protestant College, now it is called the American University. In the same city the Jesuits conduct St. Joseph's University, which is well patronized and is famous throughout the Catholic world.

INSTITUTE FOR COLORED YOUTH

The Cardinal Gibbons Institute for Colored Youth recently dedicated in Maryland will educate boys and girls from fourteen years upwards, in separate departments, beginning with junior high school work and continuing as far as demand and facilities will permit. The unfriendly attitude of public and secular universities towards higher education for colored people has long been felt by the negro population of United States, and it is gratifying that the Catholic Church is doing so much to meet the obligation handed down to the American people by their forefathers who brought the negroes to American soil.

STRANGE ZEAL

An American woman, Mrs. Florence Shopflicher, has undertaken in India the strange work of reviving the teachings of Baha U'bah, a Mohammedan reformer, who began his religious career after a long prison term. He was an old man when released from his chains. He appointed himself the prophet of his times and claimed an equality

with Christ and Mohammed. Mrs. Shopflicher has not been kindly received by the people of India.

JEWELS OF VALUE IN THE ORIENT

It is an old Indian custom to put one's wealth into jewelry and precious stones. They had nothing like our modern stocks, bonds and other securities; banks were unknown. The collection of State jewels is scarcely surpassed anywhere: Diamonds, rubies, emeralds and sapphires, unset and in rings (finger and nose rings), bracelets, anklets, necklaces, swords and dagger hilts. Three pearls valued at \$100,000 are displayed on a red plush cushion, and the sixth largest diamond in the world hangs as a dazzling pendant to a costly necklace. The East moves slowly. Old methods still obtain. This same way of investing and hoarding their savings is common to the poor as well as the rich. A bracelet, a nose stud, a toering, or earring, a necklace, or jeweled belt, often represents the humble fortune of a Hindu working man or woman.

SOCIAL SERVICE PIONEER DEAD

Lausanne, Jan. 2.—The death has occurred here, at the age of ninety-one, of the Marquis Rene de La Tour du Pin-Chambly, the founder, with Albert de Mun, of the Christian Social movement in France, beginning with the workmen's clubs.

Rene de La Tour du Pin and Albert de Mun, both aristocrats and officers, met in 1870, during the war, on the battlefield after the fight at Rezonville.

A few weeks later, the two comrades met again as captives at Aix-la-Chapelle, where they remained together for many months. It was there that they exchanged thoughts and agreed to undertake a great campaign to bring the working classes back to God. The war had fallen upon France like a thunderbolt, when everyone felt assured of a long and happy peace. After war came insurrection. Meditating together and analyzing the events of which they were the sorrowful witnesses, searching the works of doctrine and history which they thought might be profitable to them, the two comrades found the first cause of the misfortunes of the country in the indifference of the elite and of the popular masses, if not in their actual hostility to the great Christian laws which should govern the life of society.

After their liberation from captivity, de Mun and de La Tour du Pin founded in Paris the work of Workmen's Clubs and joined their efforts in a great lay apostolate throughout the country. In this crusade, Albert de Mun was the orator who subjugated the crowds by the prestige of his admirable eloquence. La Tour du Pin was the doctrinaire, constantly studying the theologians and sociologists who assembled the material for the Christian social renaissance of which the Social Weeks are the fruitful survival. La Tour du Pin had remained a Royalist while Albert de Mun had rallied to the Republic. Nevertheless, in perfect harmony they pursued their task of realizing a society in which more justice would be meted out to the working classes.

In 1884, when a few Catholics from different countries met at Fribourg with Cardinal Mermet to found an international center for social studies, Rene de La Tour du Pin was one of the first workers in this new organization. He participated actively in all its work, of which Leo XIII. asked to receive a detailed report and which in a way, formed the preliminary study for the encyclical "Rerum Novarum." One of the ideas supported by the Union of Fribourg was the necessity for international laws for the protection of workmen. The Fribourg Union was thus thirty years ahead of the program accepted after the Great War by the Peace Conference and by the International Labor Bureau.

La Tour du Pin was not only one of the best workers in the Fribourg Union, he was its actual founder.

WEEKLY CALENDAR

Sunday, January 25.—The Conversion of St. Paul. Paul in his zeal for observance of the Jewish Law became a fierce persecutor of the Christians. While on his way to Damascus to seize Jews who professed Christ and bring them to Jerusalem, he was converted to the others, he and his party were surrounded by a light from Heaven and Paul himself was struck blind. A Voice cried out "Saul, Saul, why dost thou persecute Me?" Paul was led to Damascus where he was miraculously cured of his blindness and was immediately baptized.

Monday, January 26.—St. Polycarp, Bishop and Martyr, was Bishop of Smyrna and a follower of St. John. In 167 when a persecution of the Christians broke out in a province where all the Catholic taxes go to the Public schools—after having invested every cent of his own money, asks for help to pay a balance of \$150 on some desks that he was obliged to buy.

A young man making his second year in the Seminary whose father recently died cutting off his means of support, will have to abandon his studies and return to work unless his tuition, \$800 is taken

to Antioch he labored as a priest and was ordained Bishop of Constantinople in 398. Although he was greatly loved, his denunciation of vice made him numerous enemies and several times he was banished through the machinations of his enemies. He died in 407.

Wednesday, January 28.—St. Cyril of Alexandria, was Patriarch of that city. Because of his activities against Nestorius, the Saint was threatened with banishment. However, he persevered and in time it was recognized that he was right. Forgetting his wrongs and disregarding controversial punctilio, Cyril then reconciled himself with all who would accept the true doctrine of the Incarnation. He died in 444.

Thursday, January 29.—St. Francis de Sales, was born of noble and pious parents near Annecy in 1566. When his education had been completed he was sent by the Duke of Savoy to restore the Church in the Chablais. At first he was repulsed with insult and even threatened with death but he finally succeeded and it is said he converted 72,000 Calvinists. He was made Coadjutor Bishop of Geneva and succeeded to that See in 1602. In cooperation with St. Jane Frances de Chantal he founded the order of the Visitation. He died at Avignon in 1622 after having refused numerous high honors including that of the See of Paris.

Friday, January 30.—St. Bathilde, Queen, was an Englishwoman, who was carried over to France while quite young and sold as a slave to Erkenwald, Mayor of the Palace under King Clovis II. When she grew up the King took her for his royal consort. The King gave her his sanction for the protection of the Church and on his death she became Regent of the Kingdom. In this capacity she promoted the cause of Christianity and established many hospitals and religious houses in France. When her son Clotaire became old enough to take over the reigns of government she retired to a convent at Chelles. She died in 680.

Saturday, January 31.—St. Marcella, widow, after the death of her husband consecrated the remainder of her days to God and lived in a most abstemious manner. When the Goths under Alaric entered Rome in 410 the Saint was cruelly scourged in an attempt to make her reveal the hiding place of treasures she was believed to possess. Her entreaties, however, prevailed upon the barbarians to spare her spiritual daughter Principia. She died shortly afterwards.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE NEED OF THE MISSIONS

BY THE PRESIDENT OF THE SOCIETY

Everything seems to indicate that the year 1925 will restore prosperity to the country and we look for a large increase in donations to Catholic Church Extension Society. Extension is working for Catholics Home Missions—to promote religion in the vast regions of Northwest Canada, where small groups of Catholics are so scattered that without the financial assistance of an organization such as this, the practice of their religion would be for many an absolute impossibility.

So long has been the period of depression following the great World War that the spirit of optimism seems to have settled upon people to such a degree that the "I can't afford it" idea prevails especially where works of charity are concerned.

During the War people gave of their money in a way that was never heard of before and it was said that one great result of the war conflict would be to make people less selfish. The time of financial stringency which has followed the signing of peace appears to have dried up, in many cases, the sources of charity. Why should this state of affairs exist?

It is quite true that money has been less plentiful, but have people in general striven in any degree to economize in their way of living? Is not the amount of money expended on a luxurious and quite great as ever before? Many can not afford to come to the spiritual assistance of fellow Catholics because they have not the money, the reason being that they spend every cent they make in procuring luxuries for themselves and their families.

The causes which have contributed to hard times in general have also made things more difficult on the Missions. Places from which the missionaries formerly received some assistance now give nothing. There is absolutely no limit to the amount of good that may be accomplished if the friends of Extension only furnish the means.

A zealous young priest who was fortunate enough to procure the services of a religious community to establish a Catholic school in his parish situated in a small town—in a province where all the Catholic taxes go to the Public schools—after having invested every cent of his own money, asks for help to pay a balance of \$150 on some desks that he was obliged to buy.

A young man making his second year in the Seminary whose father recently died cutting off his means of support, will have to abandon his studies and return to work unless his tuition, \$800 is taken

care of by Extension Society, so writes his pastor, as the Bishop to whose diocese he belongs has not the means to help him.

Another priest writes for help to purchase catechisms printed in Polish and English that he may be able to instruct the Polish children—and their parents too—in his scattered missions, who are unable to purchase the books, the cost of which is 40c. each. If Extension would pay 20 cents he would try to collect the other 20 cents for each copy from his people.

The requests which come to us are many and varied and our ability to grant them depends upon donations of our friends. We are deeply grateful to all who have contributed to Extension work during the past year—God will reward them. We trust that indications of returning prosperity will be fulfilled and that the year 1925 will see the accomplishment of great things for the Missions.

Contributions through this office should be addressed to:

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London, Ont.

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MISSIONARY EXHIBIT

POPE PAYS TRIBUTE OF HONOR TO CHAMPIONS OF THE FAITH

Rome, Jan. 15.—The solicitude of the Holy Father, Pope Pius XI., for the great work of the Catholic Missions, was never more clearly illustrated than on the occasion of the audience which His Holiness accorded the Sacred College of Cardinals shortly before the formal opening of the great Missionary Exhibit, which is a salient feature of the Holy Year of 1925.

On this occasion, His Eminence, Cardinal Van Rossum, in an address which he read to the Holy Father, retraced the history of the missionary Exposition and showed its remarkable developments which had culminated so magnificently in the answer to the Pontiff's appeal.

In his response, Pope Pius, with an accent of touching conviction, told the reasons of the Exposition of the missions, and the fruits which might be looked for as a result of it.

When the Pope learned that the Exposition was ready for its inauguration, he expressed sentiments of profound joy.

UNIVERSAL EXPOSITION

First of all, said Pope Pius, he desired that this universal Exposition of missions at the Vatican should be for the honor and glory of God, the All-powerful Father Whose Name the missions bring to the far ends of the earth. The Pontiff desired it also for the honor and love of Our Saviour, Jesus Christ, the knowledge and love of Whom the missions propagate each day increasingly, and at the same time the treasures of His Divine Blood and of His Divine Redemption.

The Pontiff then desired this Exposition for the honor of the Universal Church for whose extension God's missions work untiringly, also for the honor of the Congregation of the Propaganda, that admirable institution which, through its magnificent work for the missions is altogether as the arms and the eye, the spirit and the heart, of the Catholic Church.

Pope Pius also desired it as a tribute of honor to the champions of faith, in posts so difficult and so laborious, succeed one another in so many generations of spiritual apostles, waging on the frontiers of religion a civilization the most holy and most meritorious of combats.

"Our thought goes to them at this moment, whatever may be the spot where they toil, and we pray the Angel of the Missions and their own Guardian Angels to enable them to taste the sweetness of this hour of triumph, to make them feel that Our paternal heart is with them, that all our hearts, Most Eminent Cardinals, and very dear Sons are with them, and that all this beauty and solemnity is particularly dedicated to them."

PRACTICAL OBJECTIVE

In deciding upon this Exposition the Holy Father, proposed objectives highly practical. He desired that the missions and all those directing them, should see themselves as it were, in a mirror, in a grand synoptic tableau of their immense action, and not only experience a justifiable satisfaction for the truly filial devotion, but still more, at sight of the work already realized, acquire a more distinct knowledge of that which remains to be done. This retrospect will increase their holy zeal.

On the magnificent ensemble of the missions, the Pope has desired

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to project a great shaft of light which shall reveal all their beauty and discover their most hidden recesses. For this reason His Holiness assigned an important place to the scientific and literary section of the missions, for it is always from the region of ideas that grand directives descend.

"We live in a time when, more than ever, it is plain that all the heroism inherent to the life of the missions is insufficient. Empiricism is not enough to assure the success of the apostolate. If one wishes to gather the complete fruits of these sacrifices and of all this labor, it is necessary to demand of the sciences those lights which permit the discovery of the most direct ways, and which suggest methods the most efficacious."

By design the Pontiff selected the Holy Year as a fitting time for the missionary exhibition, since it will draw from all parts of the world multitudes of the faithful near to his paternal heart. By observing directly the grandeur of the work of the missions, their immense developments, their importance before God and nations, they will be struck by the beauty, shining always most splendidly, in the pages of civilization and of evangelization, a sort of prolongation of the Acts of the Apostles by the diffusion of the doctrine and the Blood of Christ.

INCOMPARABLE WORK

Before this spectacle their hearts will be inflamed with a most ardent love for this incomparable work, their wish to co-operate with it will be rendered more fervent, even though the generosity of the faithful for the missions is already so great that the Pontiff is able to thank God for it.

The work is celestial, Divine, as said the Holy Father. It was for this that the prayer came from the lips of Our Saviour: "Thy Kingdom Come!"

NEW YEAR RESOLUTIONS

In this beginning-of-the-year resolution-making-fury, it would be well for all Christians to remember the warning, which is really a promise, contained in the words of our Lord at the end of one of His parables: "Seek ye first the kingdom of God, and His justice, and all these things shall be added unto you."

A definite attempt to do the things that mark us as members of the kingdom of God and perseverance in the attempt would mean such a reconstruction of daily life, such peace of heart and real contentment as would be in itself the fulfilling of our Lord's promise that the lesser things we need would also be ours. The things that are of the kingdom of God are the things that as Catholics we do anyhow.

The inspiration of the New Year should find us resolved to use the things we do, so that we find the kingdom of God. These things are our prayers, morning and night, in sickness, danger, and temptation; our Sunday Mass our Confessions and Holy Communions. We do

these things, but do we use them? In this New Year let it mean something at the beginning of the day that we speak with God, our Father, in the morning, and with our Blessed Mother. Let the Sunday Mass be an intimate visiting time with a most loving Friend, and the nearness of Jesus in Holy Communion be a contact so renewing that we turn back to the world with the strength to be brave in keeping ourselves all through the year as our friendship with a God demands of us.—Catholic Standard and Times.

BURSES

"IN THE NAME OF JESUS EVERY KNEE SHALL BOW"

During this month of the Holy Name, we ask our friends to add a mite to our Burses, especially Holy Name Burses. Such donations will be used expressly for the education of a missionary for China, whither he will carry the Holy Name of Jesus to multitudes who have never heard it. If you aid him to accomplish this project, you will have a share in this glorious apostolate. Help to carry to a pagan land the Name whereby all men shall be saved. Could there be a higher or holier way of beginning the New Year, or a surer means of drawing down upon yourselves God's best gifts?

QUEEN OF APOSTLES BURSE

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Never is the mind less fitted for self-examination than when most occupied in detecting the faults of others.