

SEPTEMBER 17, 1921

to New York. While there he came in contact with Father Paul, of the Society of the Atonement, at Graymoor. It was here that his desire to join the Church culminated in acceptance into it. During the present summer, at a well-known Catholic University, he has been engaged as instructor, and it is his intention to fit himself for this work in Catholic schools in the future.

THE POPE'S PROTEST SUPPRESSED CATHOLIC HIERARCHY OF THE HOLY CITY DEPLORE CONDITIONS

Advices received from Rome by the N. C. W. C. News Service, through its correspondent there, Monsignor Enrico Pucci, reveal that the Holy Father's recent allocution dealing with conditions in Palestine was suppressed by the Palestine censor, the only references to it published there being the unfavorable notices appearing in Jewish journals, which in several instances added comments insulting to the Pope.

These advices also corroborate the statements in the dispatch from Jerusalem carried by the N. C. W. C. News Service on August 8 regarding the deplorable conditions now existing in the Holy City. These conditions have become so offensive to Christians that the Latin Patriarch of Jerusalem, Monsignor Barrasina, has been moved to protest them.

By Monsignor Enrico Pucci Rome, Sept.—I cabled to the N. C. W. C. News Service a story of the Arab delegation on its arrival in Rome on the way to London to protest to the British Government against Zionism and to defend the rights of the Christian and Mohammedan population of Palestine.

Moussa Kazam Pasha El Hussein is the head of the delegation, which includes A. M. Shammy, Mouin El Madi, Amin El Tamini, Haj Tewfik Hama and Shibly Jamal, secretary. Two of them are Christians and four are Mohammedans, all natives of Palestine. I met them and their conversation was specially interesting because all of them, whether Christian or Mohammedan, recalled enthusiastically the Holy Father's declaration about Palestine and Zionism in his Consistorial Allocution of June 13 last.

THE POPE'S ALLOCUTION It is necessary to understand thoroughly the importance of the Arab delegates' statements and to assist this understanding I shall quote the paragraph of the allocution regarding Palestine:

"You will certainly remember," said the Holy Father to the Sacred College, "that in the Secret Consistory, held on March 10, 1919, We showed ourselves much preoccupied by the turn that events, after the War, were taking in Palestine, the land so dear to Us and to all Christian hearts, because consecrated by the Divine Redeemer Himself during His mortal life. But Our apprehension, far from diminishing, becomes graver every day. In fact, if then We deplored the nefarious work of the non-Catholic sects in Palestine—sects who take pride in calling themselves Christians—now also We must raise the same complaint, seeing how, provided as they are with abundant means, they continue their work more actively than ever, taking skillful advantage of the immense distress into which those populations fell after the tremendous War.

"On Our side, although We have not ceased to help those exhausted populations, giving a new impulse of life to many charitable institutions (which We shall always do as long as We have strength) We cannot, however, give all the help needed, particularly for the reason that with the means put at Our disposal by Divine Providence, We must respond to the cries of sorrow that from all sides are raised towards the Apostolic See. And We are thus obliged to view with great anguish the progressive spiritual ruin of souls so dear to Us, and for whose salvation have worked so many men full of apostolic zeal, first among all the sons of the Seraphic Patriarch of Assisi.

"When the Christians, by means of the allied armies, resumed possession of the Holy Land, We united with all Our heart in the general exultation of all the Faithful; but Our joy was not quite free from fear, expressed in the above-mentioned Consistorial Allocution, that following such a good and significant event, the Israelites might take Palestine a preponderant and privileged position.

"To judge by the present state of things, Our fears have been realized. It is known in fact that the situation of Christians in Palestine, not only is not improved, but on the contrary has grown worse owing to the new civil regulations established there, which aim—if not in the intention of those who published them, certainly in fact—to expel the Christians from the posts they have hitherto occupied and substitute Hebrews in them. Nor can We but deplore the intense efforts which many are making to transform into pleasure resorts, with all the worldly attractions which, deplorable everywhere, are much more so where at every step are to be found the august memories of Religion.

"But, as the situation in Palestine has not been as yet definitely settled, We even now raise Our voice, in order that when the time comes to give it a permanent settlement the rights of the Catholic Church and those of all the Christians, rights already theirs and already proclaimed in Palestine, may be definitely immutable. We certainly do not wish to deprive the Jews of their rights; We want nevertheless that they be not in any way preferred to the just rights of the Christians. And to this end We warmly exhort the Governments of all Christian nations, even non-Catholic, to watch and co-operate with the League of Nations, which, so it is rumored, will examine the rules and regulations of the British mandate in Palestine."

The president and the secretary of the delegation said to me, after we had together read over this document: "The Pope is the only one who has had the courage to express so clearly and strongly his opinion of the situation in Palestine. All know that England, more than any other nation, is under Zionist political influence and the Pope very wisely wished to remind people that Palestine is not an English colony; that England is there as a mandatory of other nations and that the mandate has not been yet even formally confirmed.

"So the Pope's appeal to the Christian Powers corresponds perfectly to the juridical state of Palestine and all the people there feel the deepest admiration and gratitude towards the Holy Father."

UNION OF CHRISTIANS AND MOHAMMEDANS

"It appears to me that not only the Christians, but also the Mussel- mans, are animated with the same feelings of admiration and gratitude," I said.

"Just so. They have perfectly combined their plans in defense of their country's rights and for the preservation of the sacred and historical character of the Holy Land. We recognize that the Holy Land does not belong to us alone, but to the whole world; therefore we also wish to be entrusted herewith with the duty and honor of guarding it as in the centuries past. On the other hand, the Zionist policy, backed by England and carried out by the High Commissioner himself, Sir Herbert Samuel, aims at bending us under the Jewish domination.

"The National Home to be erected for the Jews in Palestine is only a blind shielding another plan—the creation of a regular Israelite State. Palestine has been thrown open, uncontrolled, to Jewish immigration and large elements of Bolshevism are to be found among the Jewish refugees from Russia and Poland. To these elements are due the disturbances and riots such as those very serious ones of Jaffa which recently have upset Palestine. Lately, however, it was stated that the High Commissioner, Sir Herbert Samuel, had forbidden Jewish immigration, or rather, simply suspended it temporarily and for a very short time.

"Meanwhile Jewish imposition has made gigantic strides. The Hebrew language has been recognized as the official one on a par with English and Arabic, and far from being in any way useful, the innovation has created great confusion and expense. The Jews represent only eight or nine per cent. of the population and only two per cent. of this small minority know Hebrew.

"All the posts of any importance in the public offices are occupied by Jews and some of these functionaries exercise their authority in a truly autocratic and tyrannical manner. It is sufficient to name the Legal Secretary, Mr. Bentwich, who gives forth and revokes laws most whimsically and should one venture any remark he answers that he is the Law. Thus, the country should be governed by Turkish law, but the Peace Treaty with Turkey having been neither signed nor published, several laws drawn up purposely to favor the Jews have been arbitrarily introduced, such for example, as that concerning the buying of land, in consequence of which land in Palestine is fast becoming almost exclusively the property of the Jews."

"But have the inhabitants of Palestine no legally recognized political rights?" "None whatever, so far. There has been some talk about a plan to constitute a Government Council in which twelve members would be elected by the people, but by the Government itself and these twelve members would be handicapped in the Council of far more than twelve Government functionaries; so you will easily understand that all possibility of independence and control over affairs would be denied them. Moreover, this plan amounts only to unconfirmed reports; nothing has been done so far."

THE CONDITIONS OF THE POPULATION

"What is meanwhile the people's state of mind?" "It is not difficult for you to imagine. All are exasperated," was the reply. "On one side Jewish preponderance and Jewish impositions; on the other the Bolshevist elements among Jewish immigrants combine to cause disturbances which sometimes become more serious, like the disorders at Jaffa. In those events, it is easy to see whence came the blows. At Jaffa all the wounds of the Arabs were caused by gun shot, whereas those of the

Jews were due to stick or knife. This proves that the Jews had organized the conflicts and were ready with firearms. In Jaffa, according to declarations of English officers, in one particular Jewish house alone were found three tons of dynamite. You will understand our fear that at any moment an attempt will be made to blow up either the Holy Sepulchre or the Mosque of Omar."

"But does not the British Government take measures for the public safety?" "Of course it does; only these measures are all against the people of Palestine—the former occupants, and in favor of the Jews. For instance, the Government has ordered disarmament, and this has been scrupulously carried out in regard to the Arabs, while the head of each Jewish group has received a certain quantity of guns and ammunition, which have been deposited in a room the key of which, however, is always kept by its official."

"In case of a revolt, the Arabs, it must be remembered, have been disarmed by order of the Government, and should there be no time to call for the help of the regulars, the official above mentioned is authorized to distribute arms to his partisans, who can make any use of them. With such arrangements thus sanctioned by law, any conflict and any massacre can occur."

THE PROGRAM OF THE NATIVES

"But meanwhile what is the practical program you propose?" "The program that we propose to follow in London is to act with the utmost energy to enlighten the Government which we believe, is almost entirely deceived about the real conditions in Palestine. We wish to give full information on the subject and make clear at the same time that should there be no rectification of the state of affairs there is threat of the greatest and most imminent peril. We hope to find strong support in British public opinion, as we believe that the nation is finding Jewish influence on British politics too strong."

"And instead of the Zionist policy what do you ask for Palestine?" "We ask that our country remain ours, and that we be entrusted with the care of all the Holy Relics there, with the full responsibility of such a sacred trust before the whole of the civilized world. We ask that our life should be free and independent. We therefore do not accept Balfour's declaration by which a National Home is created for the Jews in Palestine. Finally, we ask for the creation of a National Government responsible to a parliament elected by the people; that is to say, say by Christians, Mussel- mans and also Jews who were settled in the country long before the War."

THE ECCENTRICITY OF MARRIAGE

By G. K. Chesterton

It is hard to imagine a figure more sad than that of a secularist limited to secular matters. A man like Bradlaugh, one feels, could hardly have been fully himself if his survey had found the world as devoid of any delist as of any duty. A man like Huxley, in his most famous books and lectures, seems much more fascinated and fascinated about the theology he renounces than about the biology he recommends. Artistically and apart from opinion, he is more inspired by the swine not going with a rush down a steep place into the sea, than by the glaciers going down a steep place with a more leisurely and even nonchalant air, or the crayfish who find themselves in the sea without any such impetuous effort. Religious belief seems to have almost morbid attraction for those who repudiate it as unnecessary; and (as Professor Phillimore has remarked somewhere) the real difficulty now is to keep any debate on any subject clear of the religious quarrel. One cannot write, like Swift, about a broomstick without having to assure some anxious agnostics that it is not a witch's broomstick or, like Cuvier, about a piece of bone without disclaiming all pretence that it is a relic.

I am not at all surprised, therefore, that in my friendly difference with Mr. Haynes, it should be he who is really trying to pin me to purely sacramental and even sacerdotal questions, of whether and when a marriage may be declared to be no marriage; whereas I have only tried, and unsuccessfully, to pin him to the purely secular question of whether his own divorce schemes are likely to be a social nuisance or not. On the question of whether any particular marriage should be annulled, as not having had its mystical efficacy at all, I could not in any case pronounce; for this could only logically be done by something claiming to be a religious authority; and I do not claim to be any kind of authority, religious or irreligious. But even such transcendental convictions as I do hold, I deliberately refrained from introducing. Nor shall even the theological enthusiasm of Mr. Haynes fire me to forget altogether those little earthly affairs to which I limited my brief study. I will suffer no such sensible doctor to drive me so deep into the divine science, that I deny their own proper dignity even to secular things. And in such parts of his reply as touch on secular matters I

ceded thus swiftly in any of the other cases? Is England growing freer in any of those other things? And how does he explain the difference; save by saying, as I say, that this one movement goes, very unconsciously, with the servile stream? —The New Witness.

The key of this part of Mr. Haynes' case can be found, I take it, in the word "ideal." He suggests more than once that he fully agrees with me in supporting the ideal marriage, or at least undissolved marriage; I am sure that in his case this stands for a great deal of substantial sympathy and practical support of the home, especially of that poor home which is now so peculiarly endangered. Unfortunately, on the theoretic side, the word "ideal" is far from being an exact term, and is open to two almost opposite interpretations. For many would be prepared to say that marriage is an ideal as some would say that monasticism is an ideal; in the sense of a counsel of perfection, a rare and abnormal advantage. Now certainly we might preserve a conjugal idea in this way. A man might be reverently pointed out in the street as a sort of saint, merely because he was married. A man might wear a medal for monogamy; or have letters after his name similar to V. C. or D. D.; let us say "W. for 'Lives with his Wife,' or 'S. N. D. for 'Still Not Divorced.' We might, in entering some strange city, be struck by a stately column erected to the memory of a wife who never ran away with a soldier, or the shrine and image of a historical character, who had resisted the example of the man in the New Witness badge, in bolting with the children's nurse. Such high artistic hangings would be quite consistent with Mr. Haynes' divorce reform, with re-marriage after three years, or three hours. It would also be quite consistent with Mr. Haynes' phrase about preserving an ideal of the family. What it would not be consistent with, is the perfectly plain, solid, secular and social usefulness which was what I alleged to belong to the law of marriage. It would not make the average family an absolute against which mis-governments wars in vain. It would not arm the household against the tyrant as the State is armed against the foreigner. It does not ensure that whatever the unjust ruler strikes he will find, not a dust of atoms, but solid blocks of social fidelity. Nothing can serve that particular purpose except a universal, or any rate a general acceptance, of the family tie, not only as an ideal but as an obligation. And I certainly do hope to safeguard all marriages, in the only sense in which a sane man can have such a hope; that is, I think the anomalous solitude or accidental temptations, of the few unhappily married or lawfully separated person, would not be too high a price to pay for the universal power of that obligation.

Now as to the allegation that these cases are not few, or not few enough to be thus accepted, we are doubtless confronted with the whole problem of the health of society. On one point at least Mr. Haynes may be reassured; whatever I am defending I am not defending what he calls the status quo in England. I can easily believe that in this our law is an unprincipled hotch-potch; for our whole society is an unprincipled hotch-potch. And what I urge to Mr. Haynes, about the mass of the modern abuses of marriage, is what I urged Mr. Fordham about the mass of the modern abuses of drink; that in so far as their number and degree is really abnormal, it is because all the circumstances in which they exist or try to exist, are abnormal in other ways. As beer has not a fair chance among men who are denied bread, so marriage has not a fair chance among men who are denied in fact the same capitalistic forces driving men towards malnutrition or an immoral celibacy as drive them towards an alternative of arsenic and cocoa. I have said that I decline to be drawn into a debate here about the other assumptions, which Mr. Haynes cannot in any case be expected to accept; and a contemporary incident may well serve as a warning. I would suggest to Father Bernard Vaughan, with great respect for one entirely right in the essential quarrel, that he is strategically mistaken when he answers Dr. Inge's argument, that fewer children would have a better time, merely by saying that it is better still to have a better eternity. A man like Dr. Inge would probably think it rather exists only in a metaphorical sense, or whether the word for eternal life, in the original Greek, does not mean a leather bottle. The thing to say to a man like Dr. Inge is "Reverend Sir, I know all about you and your views on Labor; and what you really mean is that you don't want to have to ask the rich to pay the poor well enough to allow them to have large families. Therefore you call the coming cry for bread and justice a mere crying for the moon." And just as it is the evil modern conditions that should yield, to give a better chance for children, so it is they that should yield, to give a better chance to husbands and wives. Finally, I will only say here that Mr. Haynes is fully justified in claiming that his sincere efforts in this matter have met with rapid and remarkable success. But Mr. Haynes can also claim much more gloriously, that he has fought for other forms of freedom, in a hundred matters from debate to drink. Will he ask himself one little question to oblige me? Has he suc-

ceeded thus swiftly in any of the other cases? Is England growing freer in any of those other things? And how does he explain the difference; save by saying, as I say, that this one movement goes, very unconsciously, with the servile stream? —The New Witness.

FATHER FRASER'S CHINA MISSION FUND

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

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

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Grosswerder, Sask., August 7, 1921.

Dear Madam:

In reply to your letter of the 4th of July I might say that a few days ago I received this box with contents. Accept herewith my best thanks. I can assure you that I appreciate very much your work and cannot forget you and all the zealous members of your Society in my prayers. Your Society has already done so much for myself and my mission that I will never forget them. At the same time I would express the humble wish that they would not forget me in their future distributions. If I could express a little wish I would be very thankful for some altar supplies such as linen and some vestments as I need some for one of my missions. Thanking you and your Society for all past favors and assuring you at the same time of my prayers especially during the Holy Sacrifice of the Mass, I beg to remain, yours thankfully.

REV. T. PALM, O. M. I. President of Ladies' Auxiliaries, Catholic Church Extension.

Pringle Rupert, B. C. June 30th, 1921.

Dear Madam:

On my return from my pastoral in the mountains of the Interior of B. C. I have found the case of

Church vestments you have so kindly sent me. I have found also the box of Montreal, all in good order. This means a double supply, as you say, but I say it is not too much as I can dispose of every bit of it. The mistake is a happy one, perhaps a providential one as for many years I have received nothing from the Women's Auxiliaries.

Kindly accept my deepest thanks and believe me yours devotedly in Christ. E. M. BUZON, O. M. I., Bishop.

Fort Providence, N. W. T., July 25, 1921.

President Women's Auxiliaries, Catholic Church Extension, Kind Benefactress:

I have the honor to acknowledge the receipt of your letter of March 6th on June 21st, and the case of toys on July 14th. The box of toys of last year is at Fort Smith, some one told me, and will come by the last boat, with the freight. If not, write to Messrs. Revillon Bros. about it. My letter of acknowledgment and thanks of 1919 was sent to 67 Bond St., Toronto, and now I see that my last one was delayed quite a while. I am very sorry to have caused you so much anxiety, still I do not feel guilty.

Be assured, dear Madam, that we are grateful to you and all the kind ladies of your Circle for your devotedness towards us and children. Yes, we greatly appreciate your kindness, which can be rewarded by our dear Lord only. Every day, in union with our good little Indian children, we beg of His Sacred Heart to bestow on you all His most abundant blessings, and we feel confident that our Merciful Lord feels, or better, pays our debt of gratitude.

I am sending "Little Green Glove," etc. which is so fine. What a nice prize to work for! Wishing you, dear Madam, and all the kind ladies, health, happiness and prosperity in your undertakings, I beg to remain, yours ever gratefully in Xto, SISTER LACHANCE Superior, Fort Smith, N. W. T., July 25, 1921.

DEAR MADAM:

I am pleased to acknowledge receipt of your nice box of toys for our children, the 14th of July. It came in good order. We are all very glad to get those toys, but particularly myself because I will be able to prepare a nice Christmas tree for my pupils. I will not forget to tell them where all these beautiful toys came from, and to ask them to pray for their kind benefactors and the good Auxiliary women, and I beg you to accept the expression of my own gratitude. Yours gratefully in the Sacred Heart.

SISTER GADBOIS

Such is the story revealed by our mail and it tells in simple words the work that is carried on week after week for Catholics who live far

from the homes of many of our readers. Yet the message carried needs little explanation. In Christ we are not divided. The faith that inspires those who think of the far distant missionaries is the faith that is planted in the hearts that are replying now with words of gratitude.

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Donations may be addressed to: Rev. T. O'Donnell, President, Catholic Church Extension Society, 67 Bond St., Toronto.

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PRIEST FROM U. S. SHOWS LOURDES TO PILGRIMS

American pilgrims to Lourdes are being given a cordial reception by the Rev. J. M. Chevalier who served five years in the Altoona diocese, and who assisted in receiving the 70,000 doughboys who visited the shrine while in France.

Father Chevalier went back to France as an army chaplain in 1918 and was at Lourdes in 1919, when the great pilgrimage of three thousand American soldiers was made to the shrine. Three bishops of France honored the pilgrimage with their presence. Hundreds of doughboys were conducted through the three churches, to the Grotto itself and along the Way of the Cross each day by Father Chevalier.

Now that the War is ended and visitors from all parts of the world are again beginning to throng Lourdes, Father Chevalier remains on hand to receive them. Thousands who have come to visit the battlefields of France are visiting the place where the Blessed Virgin appeared to Bernadette Soubiroux and which has been honored by so many signal miracles.

Some persons would do well to cultivate what many have by nature—that happy disposition of being content with the so-called simple things of life. Let us cherish any good thought and good resolution, any holy impulse that has been awakened.—H. R. Howells.

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