

# 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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### THE RIGHT VIEW OF WORK

A right view of work must ever remain one of the two or three most vital subjects that can conceivably occupy the attention of mankind, and yet we are face to face with the calamity that vast numbers of people of all kinds, looking at work from many different angles, are taking manifestly a wrong view of it. If we were to try to trace how this dangerous position has been reached we should be led into regions of acute controversy, where the relations of capital and labor are questions hotly disputed. There are not about to venture, but it is incumbent on every thoughtful man and woman to arrive at a clear conception of what a right view of work must be, no matter how wrong views have come into existence. If, undisturbed by disputes, we do not see what work really is and how we ought to regard it, there is a danger that wrong views will become fixed, to the infinite disadvantage of the whole community. Let us ask ourselves what work is. Essentially it is the doing of something helpful to mankind. If we do that which is not helpful our effort is so much waste. In so far as we do that which is demoralizing our effort is worse than waste. If the final effect of our activity is helpfulness in any form, then honestly we may claim for it that it is work, whether the method used is thinking or planning or engaging in physical toil or by so acting that we uplift the hearts of men, purify their ideals, ease their suffering, or add to their joy. In fact work covers the whole range of human helpfulness.

This being so, work is the primal duty of man and should be, and under sound conditions is, his delight. Elizabeth Barrett Browning was justified in her bold pronouncement—

"Get leave to work  
In this world—is the best you  
get at all."

Old Thomas Dekker was justified in his manful song—

"Work apace, apace,  
Honest labor bears a lovely face."

And Thomas Carlyle was justified even in saying that "all true work is sacred." Worthy life is based every where on work, not only in its practical aspects that ensure food, clothing, comfort, freedom from the cruder forms of care, but also in its graces and refinements. Addressing Labor in this broad aspect a modern poet says—

"Wherever thou art least,  
In those fair lands beneath the tropic  
blaze  
The slothful savage, likened to the  
beast,  
Drags on his soulless length of days;  
Where most thou art,  
Man rises upward to a loftier height,  
And views the earth and heaven with  
clearer sight,  
And holds a clearer heart."

Instead of work being a curse, when rightly understood, accepted, conditioned, chosen, and undertaken it is one of life's master blessings and enjoyments, for it offers to every one the chance of full expression through the exercise of his natural powers, strengthens character, and gives us that most satisfying of feelings, the sense of accomplishment.

If we grant this to be a true view of the essential part played by work in the individual life and the world at large, what must we think of any tendency to belittle it, to regard it as an enemy, and even to dignify with a sham superiority those who manage to evade it? Yet who will deny that those evils are with us in rampant attitudes? It has long been a fashion among the kind of people who take the most notice of fashions to think rather slightly of people who have to work for a living, though nobody can possibly live at all except through their own work or the work of some one else. It has also been a fashion to place on a social pedestal those who manage to live without working. Leisure and pleasure have together made a social goal towards which many have pressed. The effect has been belittling to work in the eyes of unthinking ambition and now among

the many who must work, since by work only can they secure the means of living, the subject is being made a battle ground, and in the heat of conflict the inherent merits of work itself are liable to be forgotten or even denied. When the central question under discussion is whether more or less work shall be done, is there not a likelihood that work itself will be regarded as a kind of enemy? Instead of a man "taking a pride" in doing his best, there comes the temptation to see how much short of his best he can give, and unless liberals are rife it is not unknown for such a spirit of "slacking" to develop into a policy. However such a state of things has been brought about and whose ever the fault has been that has led up to it, the result is a devaluation of the spirit in which true work, the doing of something helpful to mankind, should be undertaken.

Of course there are excuses explanations. It is quite possible for work, so splendid in itself if rightly used, and conditioned, to be a curse. It may be thrust on men till it is slavery. Well within the range of memory miners were working a twelve-hours' day, with probably two hours a day more to reach and leave their work, and only Saturday afternoon "off" because the pit was not winding coal on Sunday. Such work, in the most dangerous of all employments, where the very air that is breathed is artificially received, was sheer slavery, and to talk of the sacredness or dignity or fairness of that kind of labor was the hollowest mockery.

Again it may be possible for the just rewards of work not to reach the workers, and though the products of their labor are helpful to mankind, the producers may be stunted of all good—freedom, wages, leisure, recreation, means of improvement, and the joy of life which is every man's birthright. If these conditions exist, as undoubtedly they have existed before industry was justly organized or humanized, then the responsibility for giving men wrong conceptions of work rests upon those who have imposed or allowed demoralizing terms of labor. From such a travesty of the labor that stimulates the spirit and fills the heart with pride men are bound to turn in disgust. The danger is that they will not see it as a travesty, will not realize that true work of any kind, kept reasonably within the limits of our capacity, and well done, furnishes one of the most satisfying and exhilarating of human experiences.

But, it may be objected, does not work of every kind involve exertion, and are there not numbers of people who dislike exertion and therefore will shirk work? No doubt there are lazy rakes acted on by enervating climates who avoid nearly all forms of exertion; and among ourselves the disinclination to activity of a few is sometimes not very easily overcome. But the impulse towards activity, or work, which is useful activity, depends very largely on the views we hold about the object of that activity. Therein is the danger of getting wrong views about work. In that sense there is truth in Shakespeare's dictum—"There's nothing good or bad but thinking makes it so." Effort is not a deterrent if we can be proud of it, but a delight. The boy hurries off eagerly to the games that tire him; the ambitious mountaineer subjects himself willingly to labor, the like of which he must hure his guides at a heavy rate; the patriotic citizen, thrilled by love of his Mother-Country, will put forth prodigies of voluntary effort in connection with the wounded or thrift or any other sufficient cause and he exultant, though fatigued; the allotment-holder will skin his hands and almost break his back and not give a thought to such trifles while he glories in the conquest of his patch of earth. When once we feel that something is worth our exertion, then exertion is the wrong word to use; our activity is transmuted into pleasure. "The labor we delight in physics pain." And it ought to be exactly the same with our dutiful work. It will be if we realize the helpful power of all true work and are fully assured that ours is true work and not waste or worse than waste.

## WEEKLY IRISH REVIEW

### IRELAND SEEN THROUGH IRISH EYES

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ERSKINE CHILDERS' IRISH STUDIES  
AND EXPERIENCES

The eminent English writer, Mr. Erskine Childers, has for a couple of years past very boldly and bravely espoused the Irish cause, being a man who has a fearless love for justice. He is one of about four Englishmen who bravely stand for Irishmen having the same freedom as Englishmen or any other men. As result the English authorities are treating him to a dose of the medicine which their Doctor French mixes for Irishmen who speak for Ireland. Recently Mr. Childers came to live in Dublin, to study the Irish question on the ground and to see for himself the right and the wrong of the matter, so belabored in the English press. He had hardly settled down in Dublin, when the military paid him a midnight visit—which is very well pictured in the admirable letter that he, next day, wrote to the British commanding officer, in the army headquarters in Dublin.

"I received the honor of a visit last night from a tank belonging to your command at the somewhat inconvenient hour of 1 a. m. I do not demur at this. War is war. But I suggest that it might be in the interest both of the visitors and the visited on these occasions if a code of etiquette or deportment were imposed upon the former. It would, perhaps, be unreasonable to complain of bayonets being flashed in the eyes of my small boy in his cot, and of similar means of impressing the household generally with a proper awe of the forces under your command. But it is a matter of legitimate complaint that a young subaltern should, on entering the house, stroll into my drawing room in my presence puffing a cigarette and should continue to refresh himself in this manner after I had invited him to desist. The trifling scene which ensued was ended by another officer who decreed an ingenious compromise under which the cigarette was to be thrown unextinguished on the carpet. 'Upon the carpet' was the express injunction delivered with studied insolence. Thus I was to witness my point about the consumption of the cigarette and he was to save his dignity by burning a hole in my carpet. The point may be trivial, but it is so. When armies are eventually withdrawn from occupied territory, and may I without the least offense express the hope that yours will be eventually withdrawn from ours?—it is of the most vital importance to the future relations of the nations concerned that an army should have behind it a record for civility and humanity in the performance even of the most obnoxious duties. Surely none can be more obnoxious and more easily provocative of exasperation than these midnight raids upon civilians' houses, about 19,000 of which have taken place, I understand, in the last two years, often as in my case, on false information, and often resulting in indignities and hardships infinitely worse than anything I experienced."

WHO ERSKINE CHILDERS IS  
Childers is the son of Gladstone's Chancellor of the Exchequer in the 'eighties—famous for his having been the Chairman of the Financial Relations Commission appointed by Parliament in '94 to inquire into the financial relations between England and Ireland—the Commission which after some years of inquiry brought in the decision that in principal and interest England owed to Ireland 250,000,000 pounds surplus taxes drawn from Ireland in the fifty preceding years—250,000,000 pounds over and above Ireland's proper quota—upon which debt England immediately became silent as the tomb.

The present Mr. Erskine Childers was a Lieutenant Commander in the Royal Naval Air Service and obtained the Distinguished Service Cross during the War. Horace Plunkett describes Childers' book, "The Framework of Home Rule," as the best work ever done on the Irish problem. He is also a novelist. His novel, "The Riddle of the Sands," deals with the German menace before the War and created a great sensation. He wrote the fifth volume of the London Times "History of the South African War" and a book dealing with German influence on British cavalry. Altogether he was a very popular man with England and the English press—up till the day that he came out for justice to Ireland. Then of course he suddenly became a scoundrel.

### POLICE TRIBUTE TO IRISH CHIVALRY

Late Chief Secretary Ian MacPherson, and his chief, Lloyd George, have often thrilled in the English House of Commons with pictures of the savages and cowardly assassins which they have to deal with in Ireland. Also the English cables to America have frequently regaled us in the same strain. But the cables regarding the guerrilla warfare of the Easter time naively and unwittingly disclose to us the true opinion of

the English Government regarding the guerrilla warfare of Sinn Fein—and unintentionally pay to these Sinn Fein fighters the highest tribute ever paid to men in warfare. We read in these cables that on Easter Saturday the policemen from outlying barracks in anticipation of Easter Sunday attacks upon them were withdrawn and concentrated in the cities and big towns. Their wives and children were left behind in these isolated barracks with absolutely no shred of protection—left to the mercy of the cowardly and unscrupulous. And the cables have to confess (because it could not remain hidden) that when the deserted barracks were attacked, burned and blown up the first step of the savage assassins was to remove to safety the unprotected and abandoned wives and children of the police. Was there ever before heard of men in warfare placing such absolute trust and reliance upon the honor, chivalry and manliness of their opponents?

### NOT FISHING FOR WHALES IN THE SHANNON

There was among Sinn Fein as much idea of Easter Rising as there was of going to the Shannon to fish for whales. Something spectacular was necessary to impress the outside world with the necessity for military repression in Ireland and to justify British Prussianism of which the world is learning. Also another few hundred young Irishmen were wanted for export to the English prisons. Consequently all these huge and elaborate military precautions at Easter time. Elephantine stupidity characterized each succeeding move of the British authorities. MacPherson, the ex-Chief Secretary, has been the subject of a bad fit of nerves. Even his own friends are reported as laughing at his cowardice. For months past he has been in a panic lest the band of boys who missed Lord French might save their conscience by popping him. When he appeared in Parliament in support of the Home Rule Bill he was a sorry spectacle—so broken in physical appearance that his friends hardly knew him. He has proved himself one of the meanest secretaries with whom Ireland has ever been cursed. In Parliament he never hesitated at telling a flat untruth for purpose of slandering the Sinn Fein Leaders and of bolstering up the Dublin Castle regime. The absence of a sense of honor in the man was flagrantly conspicuous. Neither friend nor enemy laments his departure from Ireland.

### TWO SIDES TO THE STORY

The "Cooties" Orange delegation to the United States upon their return home with a bursting budget of Manchurian stories got for their wonderful accounts of their achievements in America very great publicity in the Belfast press and in the English and Scotch press. And these stories coming, as they did from the mouths of ministers, were of course gospel—and joyfully hailed, as the Gospel should be, by the pro-British. It was a fortunate thing that the Protestant Friend of Irish Freedom from the New York headquarters bethought them to send, to the very fair and just British paper, The Manchester Guardian, a pithy cablegram in which was brilliantly summed up and presented to the British public, the real achievements of the "Cooties" in America. Since The Manchester Guardian stands in the forefront of British organs of opinion, the cablegram, getting prominent place and editorial comment there, had to be copied into the London press, and the Edinburgh and Glasgow press also, and into the Unionist Irish Times of Dublin. It was a neat bit of work, at one stroke taking the legs from under the "Cooties."

### THE PROTESTANT FRIENDS OF IRELAND

The Protestant Friends of Ireland incorporated, consisting of many prominent Protestant clergymen and laymen, including bishops, editors, judges, senators, congressmen, administrators of public offices, governors, philanthropists, army officers, college professors, writers, woman suffrage leaders, all of unassailable Americanism, protest against the misleading statement of Sir Edward Carson and members of the so-called Ulster delegation regarding their recent visit to America. Said delegation has grossly misrepresented the facts. Its members held only five mass meetings, admission was by card only with selected and unrepresentative audience; all other meetings privately held in churches. Policy of secrecy and campaign of insinuation and innuendo, the repeated refusal to meet American Protestants in open debate, repetition of false statements created painful impression and strong resentment in many quarters. In many cities Protestant clergymen refused to sponsor the meetings, frequently objecting to the methods as wholly repugnant to principle of fair play. Invitations to them to speak were in some cases withdrawn. Many important cities such as San Francisco, Indianapolis, Seattle were necessarily omitted for lack of sponsors. Clergymen subsequently

apologized for having allowed them to use their churches. Prominent Protestant laity attacked their bigotry and efforts to arouse religious dissensions in America. Most significant result of visit was organization of Protestant Friends of Ireland to combat propaganda of religious hatred fomented by Ulster parsons. Protestant Friends of Ireland have had open meetings in every important city of America with enthusiastic response. As result of extended and systematic contacts throughout country believe overwhelming majority in America favor Irish Self-determination."

### ULSTER PRESBYTERIAN REFUTES COOTIES

The County Antrim Presbyterian clergyman, Rev. Mr. Irwin, who has come specially to America to tell his fellow religionists that the "Cooty" delegation only represented the narrow, bigoted, and anti-Irish portion of Ireland, who while fattening in their country, spend their time trying to betray it. Mr. Irwin holds high office in three nation-wide Presbyterian Church Societies—fine testimony to his high standing with his own people. He is a man of a fine, impressive presence, and a good practical speaker, who knows what he wants to say, and how to say it. He is starting a tour of the Southern States with De Valera. It is also being arranged to have him appear in every town in which the "Cooties" spoke so that they had any effect anywhere, that affect may be counteracted. He appeared in Carnegie Hall, New York, the other night, every inch of standing room being occupied and great overflow crowds having to be addressed outside. His speech in which he contradicted the "Cooties" on almost every point they tried to put over upon Americans, was a most effective one. The enthusiasm of the gathering was very great. Mr. Irwin will do much good for the Irish Cause in America.

### POLICEMEN KILLED

#### THE FOUL MURDER MYSTERY UNSOLVED—NO ARRESTS MADE

Derry Journal, March 19  
Toomevara, a small village within four miles of Nenagh, was on Tuesday night the scene of the latest shooting outrage. Two police constables were attacked on leaving the Catholic Church after prayers at 7.30 p.m. Having walked a distance from the church they were shot at from behind. Constable Roche received four bullet wounds, while Constable Healy escaped with one wound. Constable Roche died a few hours later. It is stated that when Constable Roche received the first bullet he fell and asked for mercy, but three more shots were fired into him. The police were unarmed. There was a large crowd of people in the square when the shooting took place, and one civilian named Treacy, received an injury to one of his legs. The perpetrators of the crime quickly disappeared. Constable Roche is the fifth policeman that has lost his life by violence during the month of March.  
Mr. James O'Brien, solicitor, and coroner, held an inquest at Toomevara Police Barracks on Wednesday afternoon on Constable James Roche.  
Sergeant Begley, Toomevara, stated that the deceased constable was about twenty-seven years of age, and had been stationed there since 23rd February last. After Constable Healy had come to the barrack wounded the witness went out with two constables and found the deceased man lying on the street about 120 yards from the barrack. He said, "Oh, sergeant, I am shot. May God forgive them anyhow, because I do. Oh, my poor mother; I would not mind only for her." As he was being brought to the barrack he kept repeating, "May God forgive them." In the barrack the witness asked him who shot him, and he replied, "I do not know. They came up behind our backs." He also said that he was knocked down by the first shot, and he craved for mercy, but they fired at him again when he was down. The bullet found in the body would be fired from the old building type of revolver.

Further evidence having been heard, the coroner said that it was a sad thing that on the day that they all wore the shamrock they should be there to inquire into the death by violence of a fine young Irishman.  
The jury, of which Mr. O'Meara, County Councillor, was foreman, returned a verdict that death was caused by a bullet wound deliberately inflicted by some person or persons unknown. They expressed sympathy with the deceased man's relatives.  
Constable Roche was a native of Killinane, County Galway, whither the remains were removed after the inquest. He leaves a mother and six brothers, one of whom is in America, and served in the American Army during the War.  
Constable Healy, who comes from near Bantry has been removed to a Limerick hospital suffering from a

bullet wound in the back. His condition is critical. The civilian, C. Treacy, received a wound in the ankle from a bullet which is believed to have rebounded off a wall. Several houses in the district have been searched, but no arrests have so far been made.

Limerick—A message received from Limerick yesterday stated that Constable Healy has succumbed to his wounds in the military hospital.

### A GOVERNMENT CASTLE RETURN

Yesterday in the English Parliament, Mr. Macpherson answering Lieutenant-Colonel Walter Guinness, said that since the 1st of January, 1919, the number of murders and attempted murders of police, soldiers, and others in Government employment was as follows:

|                            |    |
|----------------------------|----|
| Murders                    | 16 |
| Dublin Metropolitan Police | 6  |
| Soldiers                   | 2  |
| Other Government servants  | 1  |
| Total                      | 25 |
| Attempted Murders          | 65 |
| Dublin Metropolitan Police | 17 |
| Soldiers                   | 4  |
| Other Government servants  | 3  |
| Total                      | 89 |

In addition there were 25 attacks on police barracks, 2 murders and 1 attempted murder included in the above figures occurred during these attacks. This return was completed yesterday, and he deeply regretted to say that he had since received intimation that two more members of the Royal Irish Constabulary had been murdered.

### OUR SUPER-LOYALTY

#### CALLS FORTH PROTEST FROM HONEST ENGLISHMAN

Toronto Saturday Night, April 10

Editor Saturday Night:

Dear Sir,—I was sorry to see from your issue of last Saturday, that the action of the United States Senate, on the question of Irish independence, has not met with the approval of "Saturday Night"; but possibly, had that distinguished legislative body any idea that the reservation on the subject, would have caused any worry in the household of the "truly loil," they would not have so offended.

Now, Mr. Editor, I beg to assure you, I have always read the columns of "Saturday Night" with much pleasure; it has always been a welcome guest at my home. Indeed, it is both entertaining and instructive; but surely its valuable space could be used for a better purpose than that of ridiculing a brave and chivalrous people in their honest and laudable aspirations for liberty. Allow me to say, I am not an Irishman, nor the son of an Irishman, but an Englishman, born and bred—one who loves liberty and fair play. Yes, and one who loves England, and hopes to see her people prosperous and happy, but not at the expense of any subject people.  
Any fair-minded Englishman who reads the treatment Ireland received from England during more than seven hundred years, must blush and hang his head in shame at his country's conduct.  
Some apologists say that British statesmen have been trying to get the people to agree upon a plan of self-government for Ireland; but they cannot agree among themselves as to the system best suited to their requirements. But I say, Mr. Editor, the people can agree, and have agreed. Four-fifths of the Irish people, in a general election, voted for an Irish Republic; but England, in the face of her declaration of having entered the War in the interest of small nations, denies the right of self-determination in their own country. Why? Because, they say, an Irish Republic would be a menace to Britain. Then why is it that a French Republic is not a menace to England? France is far closer to England than Ireland is; yet she has no fear of France. This is not the reason Ireland is held in bondage; it is that she may be plundered further by England, and that her people may be used in the future, as they have been in the past, as Macaulay said, "As beasts of burden or beasts of chase."

With what holy horror did the English statesmen view the invasion of Belgium by the German. Yet, Germany had the same right to Belgium that England has to Ireland, that of conquest. True, England has been in possession of Ireland longer than Germany was in Belgium; but time does not legalize the possession of "loot" by the thief.  
At the time of the English invasion, historians tell us that the Irish were a highly civilized and cultured people; but the English invader wrote history with the torch and the sword, and reduced the native population to the level of the brute.  
I thoroughly agree with you, Mr. Editor, that the United States has no intention to take up arms to help Ireland to independence; but there are other means at their disposal, which, perhaps, Irish influence may

induce them to use. That is the collection of England's indebtedness, with compound interest.  
Allow me to say, in conclusion, that I hope and pray that England may be induced to do justice to Ireland, and that both countries may live in peace and amity, and that the United States may join them in a treaty, offensive and defensive, when they can defy the world.

Sincerely yours,  
GEO. H. PATTERSON,  
Dorchester St. W., Montreal.

### CATHOLIC NOTES

Rev. John J. O'Gorman, of Ottawa, who was Overseas Secretary Treasurer of the Catholic Army Huts, has resigned his office as Director of the C. A. H. While the Canadians were overseas, \$900,000 were spent by the C. A. H. in England and France.

Paris, March 7. (U. S.)—Details of the recent butchery of more than 10,000 Armenians show that ten Catholic bishops were among those tortured to death. Msgr. Tchalebian, Bishop of Diarbekir was buried alive, while Msgr. Katchadourian, Bishop of Nalakin, was slowly roasted to death.

Cardinal Gibbons is the providential child of the Baltimore Cathedral; in it he was baptized, was ordained priest, was consecrated bishop, was invested with the Red Hat. The Cathedral is his episcopal chair; in it he has ordained over two thousand priests and consecrated more than forty bishops.

Pope Benedict XV. received in private audience former Premier Paderewski of Poland, on March 23. After outlining the grave problems facing the country, and the former premier thanked the Pope for the assistance which the Holy See extended to Poland during the War and since the armistice.

At the personal request of Pope Benedict XV., there is shortly to be introduced the cause of Cardinal Richard, the great Archbishop of Paris, who was murdered by the Communists after the Franco-Prussian War of 1870. His Holiness desired that the canonical process shall be hastening, in order that the beatification of this martyred Archbishop may not be long delayed.

The Franciscans are celebrating this year the 700th anniversary of their entrance to the Holy Land. Their stay there during this long period was beset by numerous difficulties, but previous to the War the Franciscan missions in the Holy Land consisted of 125 friars and 130 brothers, with 15 stations, 44 sanctuaries, 10 hospices for pilgrims, 13 schools with 17,000 children and 11,600 Catholics.

The only Catholic Church in Iceland is at Reykjavik, where, besides the church and residence, there is a hospital and parochial school. Fifteen Sisters are in charge of the school and hospital, braving the inclemencies of the Arctic winters, the winter nights at Reykjavik being three months long and depressing to those unaccustomed to the hours of the temperate zone.

The St. Patrick's Day procession in Melbourne, Australia, was the largest ever held in Australia. Ten thousand soldiers, sailors, and nurses, a hundred horsemen, tens of thousands of members of Irish societies, school children, and twenty bands, took part, and fourteen holders of the Victoria Cross rode at their head, mounted on white chargers.

Every United States senator and representative received a St. Patrick's Day remembrance. Through the Friends of Irish Freedom, National Bureau of Information, such was presented with a beautiful green-bound, privately-printed volume called, "The Glories of Ireland," edited by Professors Dunn and Lennox. The book contains contributions by the world's most noted Celtic authorities, and is the gift of Thomas J. Maloney of New York.

Rev. John F. O'Hara, director of the School of Commerce at Notre Dame, has been appointed secretary of the educational department of the National Foreign Trade Council. He will represent the university at the seventh national foreign trade convention in San Francisco in May and will preside at the educational sessions. Trade delegates from twenty-seven nations will take part in the activities. Approximately three thousand delegates will attend. After the convention Father O'Hara will study trade conditions on the Pacific coast.

Nowhere more than in the Vatican is greater satisfaction felt at the immensely improved conditions of the Catholics of Saxony. Full liberty has come to them from the new constitution of Germany. The law that gave the Government a right to determine if and how religious functions might be celebrated by the Catholics, how many religions might reside in the various cities, etc., has been abolished. Under the new regime, every priest may exercise the sacred ministry in all Saxony, even though he be a foreigner. The new regime has been inaugurated by a series of missions all over Saxony, conducted by secular and regular priests.