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LONDON, SATURDAY, DEC. 29, 1933

NEW YEAR'S DAY

To the young, to those who are
 looking towards a goal ahead, the
 lagging years drag their slow
 length along. To the impatient
 ambition of youth the years that
 intervene seem interminable. So
 that many a youth gets discour-
 aged, lays aside ambition, and
 drifts into the stream of life about
 him letting it carry him as and
 where it will. But these are the
 casualties. For those who have
 achieved the goal of their ambition,
 who have settled down to unchang-
 ing routine, the years pass quickly.
 Youth passes, middle age, old age
 is upon them and all the transitory
 years of the past seem to have
 swiftly flown. The end is seen in
 sight.

It is the custom at the end of
 each passing year, at the opening up
 of the new year, that we cast a retrospec-
 tive glance over the year that
 is gone forever into the irrevocable
 past, note its joys and sorrows, its
 successes and its failures, see
 wherein we have fallen short of our
 measured up to the ideals and
 standards with which we set out.
 And it is well that we should do so.
 Even if this life were all, it is the
 wise and sensible and prudent thing
 to do, so that we may profit by
 experience and in its light order
 things for the better during the
 coming year.

But New Year's Day is also the
 feast of the Circumcision, the day
 on which Christ received the name
 "Jesus," the Savior, that name that
 was given him before he was con-
 ceived in the womb.

There is change, there is progress
 in material things, mighty changes,
 wonderful progress within the
 memory of the youngest amongst us;
 but Jesus Christ is the same
 yesterday, today and for ever.
 Spiritual values do not change.

Whether or not the world has made
 progress in things spiritual is a
 question on which opinions may
 sharply differ. But it is not a ques-
 tion of great importance. What is
 of vast importance is whether or
 not each one of us has made spir-
 itual progress; whether the year
 just passed finds us a year better,
 a year wiser, a year nearer the
 great goal of human life and exist-
 ence. For life has its meaning, its
 adequate purpose. As we grow older
 the transitory nature of this life is
 borne in on us. To the unbeliever
 there is something terrible, some-
 thing of disillusionment and despair
 about the realization. In the light
 of faith it is the opposite. There is
 something consoling in the thought
 that all earthly things pass away.

"But my words shall never pass
 away." There is a dignity, a mean-
 ing, a purpose in life when it is
 looked upon in the light of eternity
 and man's supernatural destiny.

So like the prudent business man
 who profits by his mistakes and
 failures not less than by his suc-
 cessful experiments let us in the
 light of the past year's experience
 form our plans and shape our pur-
 poses for the new year that God has
 vouchsafed us to see. And in that
 retrospect and forecast while we
 give due importance to the material
 things of life let us give due place
 also to the infinitely greater things
 that concern life eternal.

Because of the good impulses and
 lack of will power of weaklings,
 new year's resolutions have become
 a by-word and a jest. But for the
 strong and for those who would
 develop strength they are an inval-

uable aid to achievement in the
 things of this world and in the
 things of the soul.

In matters both temporal and
 spiritual we wish our friends and
 readers a happy new year.

"COMPLETING THE REFORMATION"

It used to be said and that not so
 very long ago that despite innum-
 erable divisions Protestants were
 united in fundamentals. And it is
 true that Protestants generally did
 hold firmly to many fundamental
 Christian doctrines. Now the term
 fundamentalist is anathema to the
 "modern churchmen," to all that is
 progressive, learned, aye to all that
 is Protestant in the Protestant
 world. Fundamentalism is the
 dogmatism that stands in the way of
 the modernist "completion of the
 Reformation."

What is this modernism that is
 now at open war with the funda-
 mentalists?

The editor of the Century comes
 out openly on the side of the
 modernists and his explanation of
 the movement may be taken not
 only as fair but sympathetic.
 They would, he tells us, strip
 away all the "legends and dogmas"
 invented by the early
 Jewish-Christians and by St. Paul
 and his successors down to our own
 day, and force a return to the very
 ancient and at the same time very
 modern teachings of the Nazarene.

Thus the all important question
 whether or not Christ was the Son
 of God who founded a Church
 clothed with authority to teach in
 His name, becomes of no importance
 whatsoever. But strangely enough
 it is the accredited teachers of
 "the Church" that lead the move-
 ment.

"From the outset, we are told,
 Modernists felt that this effort to
 lead Protestants away from St. Paul,
 away from first century 'legend-
 mongers,' away from theologians
 and back to the Nazarene, must be
 gone about cautiously. It involves
 a revolution in religious thought
 far more sweeping than that
 brought about by the Reformation.
 It involved a disregard of time-
 honored creeds, a disregard of beliefs
 long since written into prayer book
 and countless hymns, a disregard of
 dogmas still held sacred by the rank
 and file of Protestantism the coun-
 try over. Rash measures would be
 ruinous."

We have become familiar with
 the term "boring from within." Used
 by Bolsheviks and other revolu-
 tionaries to seduce the workmen
 in organized labor the method is
 abhorrent; but apparently the most
 high-minded modernist is not a
 particle ashamed of it. He glories
 in it. He denounces the Bishops
 and fundamentalists in terms
 strangely similar to those used by
 the fanatical revolutionary when
 denouncing the "tyranny" of law,
 order and government.

But since "rash measures would
 be ruinous" boring from within
 became the only safe way to under-
 mine the faith of Protestant Bible
 Christians.

Accordingly, the Modernists
 clothed their unorthodox ideas in
 orthodox verbiage, or trusted to
 letting the time-honored creeds die
 of neglect. Thus, they imagined
 that little by little they would suc-
 ceed in winning acceptance for what
 they looked upon as pure Chris-
 tianity. It never entered their
 thought that suddenly, in our own
 day, orthodoxy would arise in its
 might and fight for its very life.
 The extent of the uprising amazes
 them.

The Episcopal Bishops assembled
 in Dallas, Texas, evidently had some
 old-fashioned notions of honesty.
 They called those clergymen who
 had subscribed to the Creeds and
 taught modernism—dishonest.

The uprising is confined to no
 particular denomination; it is
 cleaving them all asunder. Things
 had gone so far that these
 Christian believers realized that
 unless the tide of modernism
 were stemmed there would be
 not a shred left of their cherished
 belief in Christ as the Son of God
 and Redeemer of the world.

The Protestant Episcopal bishops
 —as the Anglicans are called in the
 United States—were recently moved
 to issue a joint pastoral imposing
 on Candidates for the ministry
 belief in the Apostles Creed, includ-
 ing the Virgin birth of Christ and
 the bodily resurrection.

One might imagine that this at
 least would be accepted as funda-
 mental in a Church in whose behalf

the claim is often made that she is
 Catholic.

But no. Dr. Leighton Parks,
 Rector of St. Bartholomew's Epis-
 copal Church, New York, issues an
 open and ringing challenge to the
 Bishops, denying them any right
 whatever in the matter. Since Dr.
 Parks' pronouncement has precipi-
 tated what seems to be the final
 struggle between dissolving modern-
 ism and the principle of episcopal
 government in the Episcopal
 Church, it may be interesting to
 quote a passage or two from the
 gauntlet hurled by Dr. Parks in the
 very teeth of the bishops.

"The Protestant Reformation, the
 preacher boldly averred, gave to
 every priest equal powers with the
 bishops in matters of faith."

Yes, and to every layman equal
 powers with priest or bishop. The
 Protestant principle of private in-
 terpretation is subversive of the
 very idea of church and hierarchy.

Dr. Parks told his people that

"Not one jot or tittle of the doc-
 trine of the Church may be added
 to or subtracted from all the bishops
 in the Protestant Episcopal Church."

Here if the modernists were not
 so mightily self-sufficient one might
 imagine that they would see they
 gave away their whole case. For if
 they do not want to add to they
 certainly claim the right to sub-
 tract from the doctrine of their
 Church. But then that levelling
 principle of private judgment sub-
 versive of all authority asserts
 itself somewhat piquantly:

"We have a democratic, constitu-
 tional church. And we absolutely
 refute the idea that the bishops are
 the sole defenders of the 'Catholic
 Tradition.' If it were otherwise I
 would not fool away my time here
 among you, my people—the little
 time I have left to labor. I would
 go over to Madison Avenue and
 Fifth Street and ask Archbishop
 Hayes what 'Catholic Tradition' is.
 He knows. It is a perfectly consen-
 taneous doctrine that if we are to
 appeal to 'Catholic Tradition' we should
 go to those who know."

This sort of thing is becoming
 common; it is significant, and in line
 with an article we wrote last week.
 He defends those who doubt the
 Virgin birth of Christ and the
 resurrection of the body. There
 are scriptural grounds both for the
 belief of some and the unbelief of
 others! And who shall say him
 nay while maintaining the principle
 of private judgment?

Pointing out that Bishop Law-
 rence of Massachusetts is an open
 and avowed modernist in his recently
 published book, "Fifty Years," Dr.
 Parks asks:

"And why is he not brought to
 trial? Because it would shake the
 church to its foundation. There is
 not a clergyman in this church who
 does not thank God for this man.
 They can't bring him to trial."

It is proposed to bring Rev. Mr.
 Heaton of Dallas, Texas, to trial for
 heresy. Referring to this Dr. Parks
 said:

"If they don't bring Lawrence
 and Bowie and Worcester and me
 to trial, whom will they bring to
 trial?"

"There is a poor, friendless, but
 not altogether helpless man whom
 it is proposed to bring to trial
 for saying the same things that
 Lawrence, Worcester and Bowie and
 many others have been saying for
 years."

"I do not believe the man will
 be brought to trial."

If the space given to this bitter
 quarrel by the secular press may be
 taken as a criterion of its interest
 to the general reader there is no
 doubt that it is stirring Protestant-
 ism to its depths.

As a sample of the comments of
 Dr. Parks' supporters we may quote
 a passage from a lengthy statement
 by Dr. Karl Reiland, Rector of St.
 George's:

"I have seen the newspaper
 accounts of Dr. Parks' Sunday
 speech and it seems to me to be an
 exceedingly able and courageous
 utterance. He and Bishop Law-
 rence are unquestionably the great-
 est gifts to liberal and constructive
 thought in the Episcopal Church.
 No one will dare to bring them to
 trial. There are many, and I am
 one—who subscribe to all they say.
 If one goes to trial we all go. In
 Dallas, Texas, they proceed to try
 Dr. Heaton at their peril. He
 preached in St. George's yesterday."

"There is one aspect of this dis-
 cussion which will cut deep in this
 diocese. A \$15,000,000 drive for the
 cathedral is practically dead as far
 as liberal churchmen are concerned.

Some of us will not lift voice or
 hand to build a costly monument to
 a Dallas decalogue. We are not in-
 terested in a \$15,000,000 fabric for
 Fundamentalism, and a large cath-
 edral for a literal creed does not in-
 spire us. We 'dishonest men'
 cannot be asked to handle money
 for that purpose.

"This whole miserable contest was
 bound to come and it is just as well
 that it arose out of a pigmy pas-
 toral."

That is a sample of many such
 statements. The Modernists are
 not only defiant, they are contemptu-
 ous. "Artful dodging" has been
 reduced to a science with Episcopal
 bishops; but can they dodge this
 issue? Perhaps. If so then an
 Episcopal bishop requires neither
 faith in his office nor respect for
 himself. He is for ornament not for
 use.

The Rev. Dr. Tyson, vice-presi-
 dent of the Modern Churchman's
 Union, predicts that Modernism will
 find its way to eventual success even
 in the Roman Catholic Church.
 There was Modernism in the Catho-
 lic Church; but Pius X. put an end
 to it. It is now as dead as Arian-
 ism.

There is one more quotation that
 we must make. It is from a resolu-
 tion by the Unitarian Ministers'
 Association, and reads:

"This association feels itself
 greatly comforted by the courage-
 ous position which has been taken
 by the Modern Churchmen's Union,
 and desires to hold out to these fear-
 less and farsighted leaders the hand
 of fellowship and encouragement.
 It is desired to direct their atten-
 tion to the fact that for nearly one
 hundred years these principles, to
 which the union has committed
 itself, have constituted the peculiar
 emphasis which the Unitarian
 Church has made."

Protestant Episcopal Modernists
 will see nothing incongruous, noth-
 ing to resent in this resolution of
 the Unitarians. But what about
 the Protestant Episcopal bishops?
 We shall wait and see.

LEARNED IGNORANCE

By THE OBSERVER

A perusal of the popular litera-
 ture of the day—magazines, editor-
 ials, novels, and books of all sorts,
 written by non-Catholics—leads one
 reluctantly to the conclusion that
 the average writer who takes his
 pen in hand today, does not know
 what man is, how he is created, how
 he is composed, what, beyond a few
 general and more or less mean-
 ingless formulas, his duties and obli-
 gations are; where he came from or
 whither he is going.

The curious thing about it all is,
 that ignorance has actually become,
 in the view of many, a philosophy;
 a much admired philosophy; and
 there are men, many of them, who
 think they are saying something
 worth boasting about when they
 declare that in respect of all these
 matters, man knows nothing and
 has not the means of finding out
 anything. Experiments in imaginativeness
 are by many looked upon
 as the highest achievements of the
 mind, and imagination is put in the
 place not only of faith but of brains.

It is regarded as an exercise
 of the intellect of a high order to cast
 doubt upon all and anything that
 has been taught and believed before
 this time. There are men who pro-
 fess to doubt whether man exists at
 all, or whether the existence of the
 human race is not a mere delusion.
 There are men who will argue for
 hours as to what thought is, and as
 to what belief is; whether what we
 call thought is not a mere obscure
 operation of matter in some of its
 imaginary evolutionary movements;
 whether belief is or is not a convic-
 tion upon a process of reason, or a
 mere impression upon some cell or
 cells in the human head.

If you undertake to refute, to
 explain, to argue, to reason, you
 soon find that you are not listened
 to; you are blandly assured that it
 makes no difference anyhow. Noth-
 ing makes any difference. That is
 to many people now, an axiomatic
 truth. Whether there is, or is not,
 a life after death makes no differ-
 ence. Whether man was created by
 God, or was evolved from a slug in
 "the primal ooze," through a series
 of monkey descents into what he
 now is, makes no difference.

Nothing makes any difference.
 Half the efforts of some who are
 regarded as great educators today,
 are directed to impressing on the
 minds of those who are unfortunate
 enough to be subjected to their
 guidance, that it makes no differ-
 ence whether the teachings of today

are or are not true; for, they say,
 what we call truth is merely a pass-
 ing impression; and in a few years
 people will have other views, and
 then those views will, for them, and
 in their time, and place, be truth.
 It is taught and by many believed
 that truth is not a fixed, unchange-
 able and eternal thing, but that it
 is just what the people of a certain
 time, place or age, think it is. If
 we reject what was believed before
 we are only doing what another
 generation will do for us; and so
 ad infinitum.

As to the upshot of it all, opinions
 are divided. There are some who
 say that man will never find out
 anything for certain. There are
 others who say that through all his
 errors man is constantly going for-
 ward on the road to the knowledge
 of the truth. In other words they
 do not deny that it is possible to
 find out truth, but do not know
 when or where or by whom it is
 going to be found out. In the first
 of these categories are those who
 think that ignorance is man's des-
 tined condition, and that he never
 will know anything. In the other
 are those who do not think that,
 but who are not in the least dis-
 turbed when you point out to them
 that they have abandoned all the
 main tenets of the men who founded
 their sect or first expounded their
 philosophy and who answer you
 with the statement that the search
 for truth is progressive, and that
 they are on their way to it; that
 the teachers who founded their
 religion or their philosophy were
 wrong, no doubt, and that they
 may live to see their own ideas
 reversed; but that makes no differ-
 ence; that truth is a thing to be
 continually sought for, though no
 one knows whether it will ever be
 overtaken and captured or not.

Then there are the men who tell
 us that there is really no difference
 between truth and falsehood; that,
 in other words, whatever a man can
 fish up out of the depths of his con-
 sciousness is the best for him, and it
 makes no difference whether it be
 called truth or falsehood.

Is there any exaggeration in all
 that we have here said? Not the
 least in the world. The literature
 of the age in which we live is full of
 all these errors. The educational
 system of the times we live in is
 saturated and vitiated with them.
 In some of the greatest gatherings
 of students in the world, the daily
 fare for the intellect and the heart
 is one or other of these heresies or
 all of them in loose combination.

The Indians whom our forefathers
 found on this continent when they
 came here, were not so far astray
 from divine truth as are some of
 the most famous leaders of thought,
 as they are called, of this twentieth
 century.

NOTES AND COMMENTS

AMONG the missionary forces
 which have assumed the great task
 of bringing the heathen world to
 the knowledge and love of the True
 God it is remarkable that one of the
 youngest of the Religious Orders
 occupies a foremost place. The
 sons of Don Bosco, or the Salesians,
 as they are officially known, have
 now missions in almost every quar-
 ter of the globe. They are espe-
 cially strong in South America and
 Palestine, and have brought to the
 task that spirit of zeal and self-
 sacrifice inherited from their Founder
 which cannot fail to have im-
 portant results in the extension of
 God's Kingdom on earth.

RECENT STATISTICS regarding these
 Salesian missions are as interesting
 as instructive. The oldest of them,
 Patagonia, goes back only to 1875.
 Since then the work has extended
 over the whole continent, until now
 they have 298 missionaries at work.
 Patagonia proper, with 154, remains
 their great stronghold, but with 27
 in Terra del Fuego, 48 in Matto
 Grosso, 92 in Ecuador, and 47
 scattered through other countries,
 it may be seen how great is the
 progress since the first Father set
 foot in that most uncivilized and in-
 hospitable of lands, scarcely more
 than fifty years ago. The work of
 the missionaries lies largely with
 the native races, but they never lose
 sight of Don Bosco's special pre-
 dilection for young boys, and where-
 ever possible in or near populous
 cities centres are established for
 this work.

AS INDICATIVE of their success
 in the instruction, both moral and in-
 tellectual, of neglected boys, in large
 cities may be cited the response of
 the President of the Argentines on

the reception by him of a medal
 struck in commemoration of the
 church at Comodoro Rivadavia.
 He expressed his great gratification
 at receiving so precious a token of
 the enduring work of the Salesian
 Fathers, because it came from a
 religious congregation which aims,
 as scarcely any other body in the
 Republic aims, at its true progress
 and welfare, moral and economical,
 through the practical character of
 the instruction imparted in its
 schools, and on account of the work
 of civilization which it has always
 promoted in the desert regions of
 Patagonia.

"PERSONALLY," CONTINUED the
 President, "the Salesian Congrega-
 tion inspires me with sympathy and
 admiration; its attachment to our
 country manifests itself not only in
 its vast field of education, which it
 unfolds in conformity with the real
 necessities of our commercial
 expansion, forming, as it does
 citizens fitted for work and useful
 to those industries requiring skilled
 workmen, but also by making it
 loved and respected abroad." As
 to the latter, the President recalled
 the sympathetic demonstration at
 which he had had the good fortune
 to assist in a city in Italy, where
 the boys of a Salesian Institute had
 filed before him singing the
 Argentine national hymn, and
 wearing on their breasts the
 emblem of that country.

ANOTHER of the arduous fields of
 labor to which the Salesians have
 devoted themselves is that occupied
 by the Jivaro tribe in Ecuador.
 After the discovery of America a
 number of missionary congregations
 undertook the work of Redemption
 in the great basin of the Marañon.
 Almost all the tribes were brought
 under sway with the exception of
 these wild Jivaros. Whenever the
 Spanish colonists attempted to
 penetrate their forests they were
 inexorably driven off. The Dominicans,
 and later the Jesuits tried to
 do something at Macas but after
 incredible exertions were forced to
 abandon the work. Then, after a
 lapse of two centuries the Salesians
 were invited by Pope Leo XIII. to
 undertake this work of evangeliza-
 tion. This was in 1883, and in the
 interval of forty years it is gratify-
 ing to learn that some progress has
 been made.

THE LANGUAGE of the Jivaros, it
 may be added, has heretofore con-
 stituted a great obstacle. It has
 nothing in common with the Indo-
 European languages, but contains
 elements of the Japanese. It was
 never written, but handed down
 from generation to generation;
 hence the missionaries, having to
 overcome the diffidence and mis-
 trust of this still savage people, had
 to learn the language under the
 greatest handicaps. Little by little,
 however, they acquired sufficient to
 compose a small vocabulary. With
 this, it has been possible to compose
 a short catechism, and they are
 now at work on a primer, which
 when completed will enable them
 to start a real Jivaro school. They
 have already prepared the way by
 giving to the mothers pieces of cloth,
 made clothing, and other neces-
 saries in order that their children may
 pass some time at the school. This
 after all, is but the story of many
 missions, but it shows that in the
 providence of an All-Wise Father
 laborers are never wanting for the
 most difficult of His vineyards.

IN ASIA likewise the work has
 grown apace. First established in
 Palestine in 1901, forty missionar-
 ies are now at work in the
 endeavor to win back to Christian-
 ity this, its cradle. We referred
 last week to the difficulties, appar-
 ently almost insurmountable, con-
 fronting the Church in the Moslem
 world. To the great task of break-
 ing down this wall of adamant the
 Salesians, with others, have devoted
 their every effort for thirty years.
 With but forty priests they form
 but a small company it is true, but
 animated as they are by the spirit
 of their Founder there is no
 thought of turning back. The
 Crescent must succumb to the Cross,
 and patience and perseverance will
 win the day.

WE HAVE left ourselves no space
 to refer to Salesian missions in
 other parts of the world, especially
 in China, nor to enlarge upon the
 spirit which animated Don Bosco in
 all his work. His system of educa-
 tion (if we may so call it) is founded

on the simple principle that every
 child of humanity, whether a
 neglected boy at home or an un-
 tutored savage abroad, has a heart.
 It is necessary only to have the
 wisdom and patience to find it.
 Authority will never be properly
 enforced, and certainly never re-
 spected unless the heart is also won.
 Don Bosco never ceased to impress
 upon his priests that they should be
 real fathers to their charges.
 Hence it is that in Salesian in-
 stitutions generally, a joyous and
 happy spirit prevails. The boys
 are rigorously protected from any-
 thing in the nature of corporal
 punishment, which is strictly for-
 bidden by the Salesian rule.

"This same joyous spirit," says
 an historian of the Congregation,
 "beams upon the faces of the little
 artisans in the workshops, whom
 Don Bosco loved so well. How often
 have we seen them with their beam-
 ing looks of gladness, and we
 thought of the great St. Joseph, so
 happy and reconciled did they seem
 in the midst of their humble occu-
 pations. The Church of God has
 ever sought to uphold the dignity
 of labor which Christ the Redeemer
 sanctified with His own Divine
 Hands. His humble servant Don
 Bosco, in these latter days, has shed
 an aureole of splendor round the
 artisan class that will not soon
 vanish." And it is this same spirit
 which has crowned with so great
 success the work of his sons in their
 foreign missions.

JUDGMENT IN FAVOR OF MEMBERS OF ORDERS

Paris, France.—The Council of
 State has rendered two interesting
 judgments in favor of members of
 religious congregations which were
 dissolved twenty years ago.

The law of 1901 provided that
 when the liquidation of property
 belonging to a non-recognized con-
 gregation brought in a surplus, the
 liquidator should award a certain
 amount to the members of the con-
 gregation who, by their personal
 services, had contributed to the in-
 crease of the patrimony of said con-
 gregation. Until now, the Admin-
 istrative authorities have compelled
 former members of congregations to
 give proof of the fact that their
 work had actually increased the
 value of the property seized by the
 liquidator before receiving the
 award.

The question was brought up
 recently before the Council of State
 by a religious, and the High Assem-
 bly decided that it was not necessary
 to produce the evidence hitherto
 demanded. Even if the Community
 owns property in a foreign country
 which escapes seizure, the fact that
 the services of the religious con-
 tributed