

plaints demand an increase in their number.

Independence, religious bigotry, race hatred, and a thousand jealousies, seem to be the main motives for minding one's own business.

We do, indeed, politely greet one another with a how-do-you-do, when passing by, but we seldom stay to hear the answer.

A grand old doctor of the Church, who lived about one thousand years ago says: "When meeting your neighbor, force yourself to honor him more than he deserves. Kiss his hands and feet, and let your heart throb with love toward him. Take his hands and press them hard. Shower praises upon him, even though he deserves them not. In his absence say—only what is good and beautiful about him, let this be your conduct toward all. Never provoke another to anger; criticize neither a man's faith nor upbraid him for his crimes, for we all have a most just Judge."

Modern germs draw the line at kissing; but for the rest we could safely follow the doctor's advice.—Lordman in The Echo.

GENERAL INTENTION FOR DECEMBER

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE PIUS XI.

THE INCREASE OF NATIVE PRIESTS IN MISSION COUNTRIES

It must have been with a gasp of astonishment that many Catholics first read of that mission parish in Uganda, Africa, which a few months ago, was placed in permanent charge of a native pastor with two native assistants, all three, negroes of negroes and children of the district, yet, at the same time, priests of the Most High. Such, however, is the power of our holy Faith which nowadays as of old can effect spiritual transformations where mere unenlightened reason falters or comes to a stop.

Too prone are we, in our insular conceit, to fancy that all heathen nations are to be classed with the Digger Indian and the Australian Aboriginal, whose mentality is clouded and whose appreciation of moral excellence is correspondingly weak and without effect upon their responsible lives.

Historians tell us that among the negroes brought as slaves to what we now call the United States some two hundred languages and distinct dialects were spoken. And we may mention in passing that precisely for this reason we see why the slaves lost their own language and failed to introduce even a few familiar words into the language of their owners; for, as the clogged auction-block to auction-block, the different nationalities became so miscellaneous combined that what English they could pick up was their one sole vehicle for the communication of their hopes, if they had any, and their fears and their wants.

Difference in language among them very commonly indicated differences in physical development, comeliness of features, shade of color, mentality, and responsiveness to ethical calls and claims, all of which the brutalizing effects of slavery affected for the worse where it did not completely blot out. Hence, the lot of the missionary among the negroes of America is in some respects harder than that of the missionary in Uganda.

It is plain to the reflective reader that mission-work among the Eskimos and the Papuans must of necessity be carried on by recruits from more favored lands, for their social condition precludes the formation of a native priesthood; but in several other regions the raw material, so to speak, is at hand and ready for the spiritual artificer under whose guidance and training the young levites are to ascend the steps of the altar.

But the question rises at once whether, even if it is possible, is it advisable to advance those neophytes to so important a share in the work of the Church. The answer may be given with great positiveness, that, if the prospective candidates for the sacred ministry show the requisite fitness in mental and moral qualities, the action of the bishop in accepting them for his seminary makes it probable that they have a priestly vocation, and the fact that, in due course, he ordains them, may be accepted as proof final of their vocation. What has been verified in Uganda is capable of verification, and has been verified, in China and Japan and other similar countries.

The immense advantages that would accrue to religion if in some privileged mission districts a native priesthood could be built up will occur at once to the devout thinker. First, so many missionaries would be released for work in less favored districts where the proper foundation of civilization has yet to be laid in the daily life of the people. Again, if we recall one of the earliest attempts to organize a missionary body in the United States to work abroad, we see the attempt to evangelize Liberia made by Rev. Dr. Barron of Philadelphia and Rev. John Kelly of New York. Both had the requisite zeal and spirit of sacrifice, yet both returned broken in health and permanently incapacitated for arduous labor in the ministry. Dr. Barron, later, as Bishop Barron, died a martyr of charity in attending the yellow

fever victims in Savannah, Georgia. The zeal of these two white missionaries did not suffice to overcome the pestilential climate of the west coast of Africa where they began their labors.

It may be truly said, indeed, that the difficulties of climate, of novel foods and their method of preparation, and of unhygienic conditions have laid many a Xavier low, whereas a native priest, who has been inured from infancy to such hardships hardly views them as such; for, having survived to adult age he may be called immune to them.

The local customs or prejudices or observances, call them what you will, mean a great deal to the native, though meaningless, even if known, to the foreigner. In anybody but a native equipped off-hand with a knowledge of tribal or national persuasions and practices? Yet a foreigner may hopelessly destroy his usefulness by his ignorance of what the native magnifies as a test of friendship or good breeding or respect for the ruling powers. In pagan Hawaii, for example, death was the fate of any living being upon which happened to fall the shadow cast by the royal sceptre, for it was looked upon as a case of *lese-majeste*.

The difficulty experienced by the foreign missionary in acquiring a strange and possibly very difficult tongue will present itself unsought. While children pick up another language with comparative ease, men of mature age must labor long and seriously and often with indifferent success; for, though they may acquire a learned man's knowledge, replete with choice and even elegant diction, such is not the familiar, everyday language spoken by the generality of the people. "Motherly" and "maternal" are not interchangeable. The native priest, on the other hand, polishes his diction without forgetting those simple phrases, rich in meaning, which the unlearned use to good purpose and understand when others use them. Only an exceptional priest, even when using his mother tongue, can speak effectively to children in the Sunday sermon at the children's Mass. Irrefragable proofs of the perennity of the Church, "do not make a deep impression on the mind of a child who needs to be reminded of the respect due to father and mother, and of the naughtiness shown by using certain highly spiced expressions.

In olden times, "the king's ships" carried missionaries to their destination quite as a matter of course and without great inroads on the treasury; for the voyages though painful and exhaustingly long, were not attended with great expense. Not so in our day. While time and distance have been annihilated, and suffering has been reduced to a minimum, the cost of ocean voyages has mounted skywards, with no royal exchequer to meet it. Steam and electricity have effected prodigies, even in the expense account. But the native priest is practically at his destination. He may never have seen the sea, nor shuddered as it sullenly surged shoreward.

We cannot close our eyes to the fact that, though no comparison or weighing of merits can with propriety be instituted between temporal and eternal, nor between material and spiritual, nevertheless man's spiritual and eternal interests are intimately associated with his material and temporal affairs. Money, in other words, is needed for a work so wholly spiritual as the evangelization of the heathen, whose eternal welfare is greatly helped on by what is done for them in the temporal order. Hence, it is well to bear in mind that the travelling expenses of one foreign missionary to his remote field of labor would pay all the seminary expenses of a native priest.

Certes, our ecclesiastical seminaries can hardly be called cradles of high living, bodily ease and expensive habits, yet the seminary expenses often constitute a heavy drain upon the resources of the weaker dioceses. The fact is our stage of civilization imperatively demands a certain manner of life in food, apparel, and lodging which, to our spiritual ancestors of three or four centuries ago, might have looked like soft indulgence and easy-going spirituality. The times change and we change with them.

What may have been at our time mere conveniences of habitation and luxuries for the table become really necessary for our well-being. Optical and dental work may serve to illustrate our meaning. In missionary lands, however, there prevails very largely the simplicity of our own earlier days for the tyranny of material progress has yet to be enthroned. Let us contrast the costs. In the United States, a bursar of \$8,000 will educate a seminarian in a manner in keeping with our standards of living, yet with no excessive indulgence in the way of food, clothing, or reasonable diversion. In China, where there is no dearth of vocations to the sacred ministry among those who have professed the Faith for several generations, the same sum would serve as a bursar for four young men. We are told that candidates of the right quality are to be had. Is not this side of the question also a weighty argument in favor of more numerous native clergy in mission lands?

A GENEROUS OFFER

Paris, Oct. 27.—A movement to purchase a large building for a "Missionary Home" at Vichy, the famous French watering place, has been started at the instigation of Father Wathe, and a large group has already been formed to carry out the work of the object of which is to provide a home where worn-out missionaries may be restored to health and enabled to carry on their apostolate.

Marshal Lyautey, French High Commissioner in Morocco, one of the principal supporters of the project, pays the following high tribute to the missionaries in a public letter: "Among those who, like myself, during a long colonial career, have learned to know the devotion of our missionaries, the prestige which they win for France by their moral authority, their abnegation, their charity and the painful conditions in which they live, as well as the continuity of their efforts, in exhaustive climates where missionaries alone dare to sojourn more than one or two years, I consider it a veritable duty of conscience to encourage your generous and very necessary initiative and pledge absolute moral support."

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Mix 1 Cup Roman Meal; 1/2 cup flour; 2 T. Spn Cinnamon; 1 T. Spn ground ginger; 1/2 T. Spn ground cloves; 1/4 T. Spn ground allspice; 1 1/2 cups seeded raisins; 1 1/2 cups currants; 2 cups suet; 3/4 cup chopped peel; 1/2 cup blanched almonds; 1/2 T. Spn salt. Mix well 3 eggs and 1/2 cup brown sugar. Stir in 1 cup milk. Stir both mixtures together. Mix well. Place in Mould. Boil or steam 2 1/2 hours. Serve with caramel or hard sauce.

Recipe Christmas Cake
Mix 1 1/2 Cup Roman Meal; 1 cup flour; 2 1/4 cups currants; 1 1/2 cups Sultana Raisins; 1 cup chopped lemon peel; 1/4 cup blanched almonds; 1/4 T. Spn ground cloves; 1/2 T. Spn ground cinnamon; 1/4 T. Spn ground ginger; 3/4 T. Spn allspice; pinch nutmeg. Cream well 5 eggs, 1 cup Brown sugar; add 1 cup butter; 1/4 cup molasses. Stir both mixtures together, beat well. Bake in well greased tin 2 1/2 to 3 hours, moderate oven.

Recipe Caramel Sauce
2 cups granulated sugar; 2 cups water; butter size of walnut; 2 tablespoons cornstarch—dissolved in cold water; 1 teaspoonful vanilla; 1/2 cup of the sugar to be browned. When golden brown add butter. Bring to boil, add starch and vanilla.

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