

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

VOLUME XLVI.

LONDON, CANADA, SATURDAY, MARCH 1, 1924

2368

CARDINAL MERCIER'S STORY

WHAT HE DID AT MALINES AND WHY HE DID IT

On Monday we received from His Eminence the Cardinal Archbishop of Malines his own translation of the Pastoral Letter he has just issued on the subject of the conversations at Malines about Anglicanism, with the request that we will publish it without curtailment.—The Universe, Feb. 8.

Dear Brothers and Faithful Help-mates:

For more than two years I have been in close and intimate touch with a few prominent Anglicans, for whom I feel a deep regard and sincere affection. We have met several times. I have exchanged with them letters on the matter which lies closest to my heart, the interests of the Catholic Church, my Mother.

I had no thought of acquainting you with this intercourse, for the very simple reason that its object, of its nature, confidential, and that, furthermore, we had mutually agreed not to make it public without previous consent.

This agreement has been lived up to. The Archbishop of Canterbury has revealed nothing of the subject matter of our conversations nor of the conclusions arrived at, but he considered that the time had come for him to define, for the members of his community, the stand he had taken with regard to our conferences.

This was, on his part, a loyal initiative, in which, moreover, I fully acquiesced. It was also a courageous line of action to take, granted the state of mind, whether open or latent, which is to this day very prevalent among English non-Catholics, and often expressed in one word "anti-papism." It was easy to foresee that deference, even implicit or remote, shown to a bishop, to a Cardinal of the Church of Rome, would not provoke sympathy and congratulations only.

In a letter dated Christmas, 1923, written to the Archbishops and Metropolitan of the Anglican communion, Dr. Randall Davidson, Archbishop of Canterbury, alludes to the "Malines Conversations," and states that, without having sanctioned them officially, he had cognizance of them, took an interest in them, and hoped for beneficial results from them.

Protestant circles, and a few Catholics, were moved by these revelations. For several weeks magazines and newspapers raised lively controversy over them, the echo of which crossed the Channel. The public taste for daily sensational news, the keenness of journalists to meet this craving in a "crescendo" note, suddenly created, around our peaceful meetings at Malines, an atmosphere of artificial excitement from which it is my duty to free them.

I will put the facts before you in order to restate them in the simplicity of their truth. I will give you the determinate reasons of them.

And, seizing the opportunity afforded to me, I will endeavor, Dear Brothers, and for myself, a lesson that is a rule of the pastoral ministry.

I. THE FACTS

Religious authorities, all those, indeed, who follow the evolution of human thought and the trend of events, are frightened to see the de-Christianization of the masses, and the swiftness with which the falling of faith in the supernatural leads to the denial of all religion. The phenomenon is quite general, but is more momentous, more noticeable, in Protestant countries than in Catholic.

In 1877, already, Newman wrote: "I have all that time ago thought that a time of widespread infidelity was coming, and through all those years the waters have in fact been rising like a deluge. I look for the time, after my life, when only the tops of the mountains will be seen, like islands in the waste of waters." And he adds "I speak principally of the Protestant world."

THE DANGER OF THE DAY

Yes, "principally of the Protestant world," because there, the doctrinal divergencies which separate the many "confessions" or "denominations" deprive religiously inclined souls of the lightness and comforting vision of Unity and Faith. The splitting up of the Protestant communion leads to liberalism in religious matters, that is to say, to that vague kind of belief which holds that all religions stand for free opinions of equal value, because none of them can claim in its favor the proof of a positive and divine Revelation; then indifference to matters religious inevitably leads to irreligion, to anti-religious sectarianism.

Clear-sighted Protestants saw Newman's predictions come true. Those among them who still believe in the divinity of Christ and of His Church, and those who pray for themselves and for the souls entrusted to

their keeping, see the danger, and such as the Primacy of the Pope, defined by the Vatican Council, which was the first and the last to be raised—did we give away, in a wild craving for union at any price, one single article of our Catholic Apostolic and Roman Creed.

Such men as these it was, men of Faith and of high standing, both intellectual and moral, whom Divine Providence led towards us, and whom he had the joy of welcoming.

THE FIRST MEETING

The two first visitors were Lord Halifax, whom all in England, irrespective of creed or party, hold in honorable estimation and love, and Abbé Portal, a son of St. Vincent de Paul, priest of the Mission, formerly superior of a seminary, who, during the pontificate of Leo XIII., was so intimately associated with the question of the validity of Anglican orders. At the present moment he is engaged in a most fruitful apostolate among the youth of the Paris University.

They first paid me a visit in October, 1921, and came back on the 6th, 7th and 8th of December in the same year, accompanied by two prominent Anglicans, Dr. Armitage Robinson, Dean of Wells, a close friend of the Archbishop of Canterbury, and Dr. Frere, at that time Superior of the Community of the Resurrection, and now Bishop of Truro. Both are authors of highly appreciated works on Scripture and ancient Christian literature.

I asked Abbé Portal and our learned and trusted Vicar-General Mgr. Van Roey, Master in Theology of Louvain, to meet them.

From the start it was agreed that the subject-matter and ultimate result of our conversations were to be private until such time as, by mutual consent, we would consider it useful and advisable to publish them.

The second and third meetings. The two groups met again in Malines in March, 1923. Last November a third meeting took place. This time besides Dean Robinson and Dr. Frere, we were joined by Dr. Charles Gore, a well-known figure, who relinquished the Bishopric of Oxford to devote himself completely to study and religious science, and Dr. Kidd, Warden of Keble College, a foremost figure in Oxford.

Mgr. Battifol, Canon of Notre-Dame in Paris, widely known for his works on the origin of Christianity, and Abbé Hammer, parish priest at Saint-Mandé, who formerly taught history at the Catholic Institute in Paris, kindly consented to give us the benefit of their presence and valuable assistance.

Such were our guests: I will now retrace the character of our meetings.

"PRIVATE, FIRST TO LAST"

These were, from first to last, private; they were conversations in a private sitting-room, around our peaceful meetings at Malines, an atmosphere of artificial excitement from which it is my duty to free them.

I will put the facts before you in order to restate them in the simplicity of their truth. I will give you the determinate reasons of them. And, seizing the opportunity afforded to me, I will endeavor, Dear Brothers, and for myself, a lesson that is a rule of the pastoral ministry.

Our discussions were thus in no sense "negotiations." To negotiate it is necessary to hold a mandate, and neither on one side nor on the other were we invested with a mandate. And I, for my part, had asked for no such commission; it was enough to know that I was acting in agreement with the supreme Authority, blessed and encouraged by it.

We set to work, inspired by a like desire for mutual understanding and brotherly aid, firmly resolved to banish the spirit of barren controversy.

DISAGREEMENT ON FUNDAMENTALS

Obviously the disagreement of both sides on several fundamental questions was notorious; we all knew that. But we also knew that if truth has its rights, charity has its duties; we thought that, perhaps, by dint of open-hearted converse, and the intimate conviction that in a vast conflict centuries old, all the wrongs were not on one side; by a precise enunciation of certain controverted points, we might break down preconceptions, dispel ambiguities, smooth the way along which loyal souls, aided by grace, might discover, if it pleased God, or recover, the truth.

As a matter of fact, at the close of each of our meetings, we all felt closer to, more truthful towards, one another than at the start. Our guests told us so, wrote it to us; we said as much to them, and I am happy to repeat it here.

Need I add, nevertheless, that neither my friends nor I, when

essential questions were mooted—such as the Primacy of the Pope, defined by the Vatican Council, which was the first and the last to be raised—did we give away, in a wild craving for union at any price, one single article of our Catholic Apostolic and Roman Creed.

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CHANGE OF HEART NEEDED

THE GREAT NEED OF EUROPE IS A RETURN TO CHRIST DECLARES ARCHBISHOP

London, Eng.—Not change of government but change of heart and a going back to the spirit of Christ, is what Europe needs to set itself on its feet again, declared Archbishop Keating of Liverpool at an important public meeting in his episcopal city.

The meeting was of a unique character. Catholics, Anglicans and Protestants, Nonconformists gathered on the same platform in Liverpool's Central Hall to urge the British Government to review afresh the European situation, and to examine again the whole problem of unemployment.

The Anglican Bishop of Liverpool was in the chair, and the resolution, which was supported by Catholics and non-Catholics alike, was put by the president of the Liverpool Free Church Council in these terms: "This meeting, representative of all sections of the Christian Church in Liverpool, views with great alarm the situation in Europe and the widespread evil of unemployment at home. It therefore calls on His Majesty's Government, as its first duty, to take immediate steps, in consultation with all interested nations, to review the European situation in all its aspects, and to institute a thorough enquiry into the whole problem of unemployment—its causes and remedies."

Archbishop Keating, who on rising to speak was greeted with prolonged applause, declared that if the League of Nations was to function, other remedies were to be effective, it would require not so much a change of government as a change of hearts and a going back to the spirit of Christ.

"I am astonished," the Archbishop of Liverpool continued, "at the effrontery of those who blame the Church for the disaster that has overtaken European civilization. The one dead set purpose of the 'intellectuals' of Europe throughout the nineteenth century was to silence the voice of the Christian Church; to oust the Christian Church from every department of public life."

"They taught the enfranchised masses, in spite of the protests of Pope after Pope, that the Christian Church was not merely a back number, but a bar to human progress. In England things were not quite so bad, but here, too, the same spirit was abroad. Religion was tolerated, but chiefly as a Cinderella to keep the ignorant and foolish in order. The intelligentsia, of whom the late Lord Morley was the type, university professors, scientists, economists, essayists and poets, were all tarred with the same brush."

"But now, however, I see a changed attitude in England, and it is only recently that Mr. Mussolini, the dictator of Italy, who was bred as a red-hot Socialist, has declared that Fascism is not merely a revolt against our governments, but also against out-worn, anti-Christian ideas."

In conclusion Archbishop Keating urged that if the diseases of society are to be healed, the peoples must get back to their ancestral Christian temper, and handle these problems in the light of Christian principles.

ROME'S CALL FOR PRAYER

As for ourselves, Dear Brethren, we know that in his Encyclical *Provida Materis* of May, 1895, Leo XIII. of saintly memory asks Catholics all the world over to pray specially to the Holy Ghost "for the reconciliation, which he firmly hoped for, of our separated brethren."

We know that, following up the same trend of thought on broader lines in his Encyclical *Divinum Illius* of June 6, 1897, he prescribed a novena, to which you have been faithful every year, from Ascension Day to Pentecost, in order to hasten the blessed attainment of Christian Unity *ad maturandum Christianam unitatis bonum*.

Pope Benedict, the XV. also warmly commended an octave of prayer from the 18th of January, Feast of St. Peter's Chair, to the 20th of January, Feast of St. Paul's Conversion, to obtain the return of our separated brethren to the Unity of the Church.

Again our beloved Father, Pope Pius XI., lays open the depths of charity and piety of his great soul when, in his Encyclical *Quodvult*, he calls on Catholics to come to a better understanding, and asks the latter not to hold the Roman Church accountable for the prejudices and personal faults of the former, when he asks both alike to pray for concord of all nations in oecumenical unity, *haec populi omnium in aeternam unitatem conseruet*.

Such are the facts, let us see why these conversations took place.

UNBELIEVERS BARRED FROM UNIVERSITY

Austin, Texas.—The board of regents of the University of Texas, the State University, has adopted, in the form of a resolution, a regulation which bars from its employment in any capacity any person who does not believe in God. Dr. William Seneca Sutton, president of the university and himself an officer in a Christian Church, advised strongly against the resolution. It was adopted by a vote of 7 to 1.

The resolution follows: "Be it resolved by the Board of regents that no infidel, atheist or agnostic be employed in any capacity in the University of Texas, and that, while no sectarian qualifications shall ever be required of persons now serving or who shall in future be elected or appointed to positions in this institution, no person who does not believe in God as the Supreme Being and the Ruler of the universe shall hereafter be employed or at any time continue in or be elected or appointed to any office or position of any character in this university."

The step taken by the university authorities has been commended and opposed by alumni. Indorsement was given by the editor-in-chief of the *Alcalde*, the alumni magazine, in an editorial in that publication. On the other hand, R. R. Smith, another editor, has branded the step of the regents as "lawless and intolerant." He charges that "men of scholarship" have been quietly looking around for other positions since the adoption of the regulation.

CZECH CATHOLICS MAKE PROTEST

DECLARE RELIGIOUS RIGHTS OF CHILDREN ARE BEING INFRINGED

Prague, Feb. 14.—Catholics of Czechoslovakia are hopeful that the Ministry of Education will soon see fit to publish its long awaited decrees putting into effect the School Act of July 13, 1922, and that these decrees when published will bring about a mitigation of anti-Catholic activities on the part of many subordinate school officials.

At the present time religious instruction is compulsory in all of the elementary schools of Czechoslovakia, with the proviso that parents or guardians may, if they wish, have the children under their charge excused from attending such classes. The law contemplates that religious instruction shall be given for two hours a week in each grade by a priest who has been chosen by the ecclesiastical authorities for this purpose. Teachers of religion thus chosen are paid from State appropriations like all other teachers.

There is, however, a provision of the School Act (Sec. 5) which allows the local school authorities to assemble the children of the different grades or even of different schools in the same city with the limitation that classes so constituted shall not number more than sixty children. It is against the application of the provision of the act that many Catholics have voiced vigorous complaints.

MAY BE HANDICAP

In the hands of anti-Catholic officials this provision can be made a serious handicap to the proper instruction of children in their religion. Where all the children of both sexes, of all grades, and even from different schools are indiscriminately thrown together in one class it is apparent that the quality of instruction given must suffer.

In addition, although the law expressly forbids any such activity, many teachers and school officials have been engaged in a deliberate campaign to encourage parents to ask that their children be excused from religious instruction. This propaganda has been carried on among the children as well as among the parents and guardians. Its object is, of course, to cut down the numbers receiving such instruction in each class to such an extent that a plausible excuse may be offered for the formation of such composite classes as have been mentioned above.

Failure of the Ministry of Education, so far, to publish explicit instructions as to the application of the School Act has resulted in a condition of great educational disorder. In some schools atheism is openly advocated by the teachers and anti-religious utterances are frequent.

So serious has the condition become that many Catholics have been considering the advisability of undertaking the establishment of a system of religious schools distinct from the State schools in order that the Faith of the children may not be imperiled. The matter has been the subject of several protests by Catholic deputies in the national parliament. There have been some indications, however, that an improvement may be looked for when the Ministry of Education finally gets around to publishing specific regulations for the enforcement of the School Act.

ARCHBISHOP OF PRAGUE PROTESTS ARBITRARY MEASURES AGAINST CATHOLIC CHILDREN

Prague, Feb. 14.—The government of Czechoslovakia continues its struggle against religion. The inspectors of districts, in violation of the law of June 15, 1922 which ordered the religious instruction of Catholic children in the Public Schools have tried to hinder this teaching in a manner wholly arbitrary and illegal. Because of this circumstance Mgr. Kordac, Archbishop of Prague, has uttered a protest in the name of the Czech Episcopate addressed to the Minister of Public Instruction against these intolerable activities. The text of the protest has been printed in the principal journals of the country.

"The Archbishop of Prague has learned," says the document, "with sorrowful surprise that at the beginning of the scholastic year 1923-1924 the inspectors applied the dispositions of the law numbered 226 of June 15, 1922 in a manner which gravely compromised and even renders impossible religious instruction of Catholic children."

"The Archbishop of Prague understands that paragraph 5 of article 2 of this law prescribes religious teaching in each class at least two hours every week and leaves it to the schools to determine the measure and division of the courses of religion for each class. On this point the programs have long been elaborated and published so that the ruling is thoroughly understood. Catechists and instructors in the

Catholic religion have the right to conform to this program."

The Archbishop proceeds to protest vigorously that measures have been taken to prevent the enforcement of this law regarding religious teaching and demands in the name of the Episcopate that such interference come to a speedy end. For, says His Grace, the Catholic religion is the only basis of true morals and aims at the well-being of each of the citizens of the Republic of Czechoslovakia.

CHINESE MARSHAL EMBRACES FAITH

An interesting letter from China, published by La Croix of Paris, tells of the conversion to Catholicism in extremis of Marshal Siu-Koun-Liang, sub-governor of Shanghai, who died a victim of assassination. Just as he was coming out of a house in the Avenue Edward VII., at Shanghai, and was about to enter his automobile, a man who had been standing near the car for several minutes, pulled out a revolver, jumped up on the step and fired several shots at the marshal.

Mortally wounded, Marshal Siu was carried to a Protestant hospital near the scene of the crime. Numerous friends came to visit him there, among whom was the Catholic Doctor Paul Hou-li-Tsong. On the third day the condition of the wounded man became critical. Doctor Hou, who had passed the night with his friend, approached his bed and declared frankly to the dying man that there was no hope for him, and knowing that the Marshal, who was the widower of a convert, had conceived much sympathy for Catholics, and asked him whether he desired to be baptized.

"Yes," the Marshal replied clearly and plainly. The Doctor instructed him summarily concerning the necessary truths and had him make an act of contrition.

"Now," he added, "from the bottom of your heart you must pardon your murderer."

"No," interrupted the marshal's brother, at this point. "One cannot forgive such a crime."

"I wish to be a Christian," the dying man replied. "The Christian law demands the pardon of injuries; I pardon him with all my heart as I pray God to pardon me."

He then received baptism and joined in the pious invocation suggested to him by his catechist.

Shortly afterwards he fell into a state of coma, and toward dawn he breathed his last.

Doctor Hou, exhausted by fatigue but radiating with happiness, went straight to the college of Zi-Ka-Wei, where the feast of the Father Rector was being celebrated that day.

"Father," he said, as he entered, "I am bringing you the finest bouquet of all for your feast day, the soul of Marshal Siu."

THE PRESENT POSITION OF CATHOLICS IN ENGLAND

If asked to estimate the numerical strength of the Anglican Church in Great Britain, writes the English Catholic News Service, the average person in England would place it roughly at between 5,000,000 and 10,000,000. The fact is that on its own showing the number of its Easter communicants, or of practising Anglicans, is not more than 2,294,190. Even with the addition of the Episcopalian in Scotland this number would perhaps still remain under 2,500,000.

"This means that although the Established Church has had a clear way for three centuries or so, with every advantage and prestige, it can claim no more than about one person in sixteen as a member of its body. On the other hand, with the Catholics there is quite a different kind of story to tell; for the same average English person would, again, venture on the rash statement that the Catholics were nothing more than a minor and insignificant body.

"All told, the Catholics in Great Britain, which does not include Ireland are in the neighborhood of 2,580,000. This does not include the adult conversions of 1923, the number of which has not yet been ascertained. But taking the lowest average, quite 10,000 may be added to the figures just quoted; which makes the numerical Catholic position much stronger than is popularly imagined."

While in 1923 more Anglican clergymen than Catholic priests were ordained, the Catholic seminaries at present are filled to overflowing. In two years at the most there will be more Catholic ordinands in England than ever before since the Reformation. Moreover, never since Christianity was first preached in England, we are told, "have there been so many women Religious as there are at the present time," although "monks, friars and clerks-regular" are far from old pre-Reformation numbers.

CATHOLIC NOTES

There are today in Germany about 20,000,000 Catholics.

Paris, Jan. 21.—Cardinal Dubois has received 50,000 francs from the Pope for the victims of the overflow of the Seine near Paris.

New York.—For the first time colored electric signs have been set up in this city to advertise Catholic activities. The signs were placed along Broadway and 7th Avenue to advertise a series of lectures delivered by Paulist Fathers in St. Patrick's Cathedral.

The Pope has ordered struck a commemorative silver medal in honor of an American organization, the Knights of Columbus. The inscription refers to the \$1,000,000 American welfare work being conducted by the Knights of Columbus in Rome under the auspices of the Vatican.

Stratford-on-Avon saw something of its ancient Catholic glory repeated when the Catholic Mayor of Stratford, proceeded through the streets in full civic state to attend High Mass in the church dedicated to England's Apostle, St. Gregory the Great.

For the first time in its history the University of Durham has broken away from its somewhat exclusive and long-standing traditions, and has conferred the honorary degree of D. Litt. upon a Catholic, Dr. Marie Montessori, whose interest in the education of young children has gained for her widespread distinction.

Of the three dioceses that go to make up Catholic London, about half a million souls all told, Westminster seems to have the more cosmopolitan character. Six European nationalities have their own churches, served by priests of their own race, with sermons preached in their own language. These are the French, the Poles, the Lithuanians, the Belgians, the Germans and the Italians.

Rome, Feb. 11.—Great interest has been excited here by the invention of a noted Catholic engineer, Fausto Zarlati, of a locomotive, which is operated by compressed air without the use of coal. A demonstration was held last Friday which, it is said, indicates that the invention is practicable. Father Gianfranceschi, the president of the Pontifical Academy of Science, was among those who attended the demonstration.

Cardinal Bourne has acquired the famous London church which belonged to the heretical "Catholic Apostolic" or "Irvingite" sect. It is to be used for a Catholic place of worship as the mission chapel of Westminster Cathedral. The lease of the church was offered to the Cardinal by the Irvingites, who transferred their building pass into Catholic use rather than into the hands of any other denomination.

Freedom of education in Holland is not only a matter of fact but also of law. Both private and public schools stand on an equal basis. The status of primary schools was fixed by the law of October 9, 1920. This law not only recognizes the right of private schools to exist, but also grants to them subsidies in amounts practically equal to that given to the schools maintained by the State.

A well-known Catholic actor, appearing at a Liverpool theatre, at the conclusion of his first performance noticed the absence from the board at the stage-door of the card denoting times of Masses in the various Catholic churches. Questioning the manager he found the card had been removed and insisted upon its being restored to its original position or there would be no performance the next evening. Result was the card restored. Bravo, Catholic Stage Guild.—Southern Cross.

Addressing one thousand members of the Alumnae Auxiliary Association of the Catholic Summer School in New York, Archbishop P. J. Hayes condemned the extreme feminist movement which is advocating the "equal rights" amendment. "We don't want the dynamic or masculine woman, but the womanly woman, who sees what is clean, noble and pure. We want the woman who loves purity and motherhood. What an awful thing today is the struggle for equal rights. It is the lowering of woman."

Father Daniel P. Higgins, a noted Redemptorist missionary of St. Louis, has just issued what is in many respects one of the most remarkable books ever produced by a priest. It is a complete photographic dictionary of the sign language accompanied by several hundred half-tone illustrations showing in great detail how the signs are made, and what they mean, all copiously indexed so that priests who come across deaf mutes in their parishes may in an hour's time easily grasp the essentials of the language of the deaf that will enable them to carry on a conversation with their silent flock, and to facilitate the reception of the Sacraments.