

The Catholic Record

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

VOLUME XXXVIII.

LONDON, CANADA, SATURDAY, DECEMBER 9, 1916

1910

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"HATEFUL MARRIAGES"

A mixed marriage means a marriage between a Catholic and one who though baptized does not profess the Catholic faith. These marriages have ever been reprobated by the Church. "The Church in truth abhors these hateful marriages." Sometimes these marriages are permitted by the Church, but only for reasons "just and grave," and "to prevent greater evils." And when she does give her consent it is conditioned on pledges which must be given by a non-Catholic who marries a Catholic. Teaching that marriage is a Sacrament we can understand her repugnance to the union of one of her children, with one who may regard marriage as a simple contract devoid of any spiritual element.

Hence such unions are never graced by the beauty and splendour and consolation of her assistance. She is there indeed in the presence of the priest to hear the words of the participants, but she has no blessing for them. She is grieved to see her child entering upon a life which is fraught with the greatest danger and which, as has been amply verified by experience, is the fruitful mother of defection and of irreligion.

She calls them "hateful marriages" and is ever insistent in warning her children against such a fatal folly. Knowing that the mixed marriage endangers the faith of the Catholic party, as well as the faith of the children, and deprives love of its most secure foundation, she reprobates them and advises her children to begin married life with her blessing, and with that union of mind and heart which under her fostering influence cannot but grow stronger with each recurring year.

Therefore in choosing life's partner choose a virtuous Catholic. Choose one who will pray with you, and share your feeling concerning the spiritual welfare of the family. Choose one with whom you can walk securely to the eternal city. Choose one who will kneel with you before the altar and unite with you in supplication for the constant renewal of conjugal life and love.

The Catholics who heed the Church, can hope for peace and happiness; they can always obtain strength for their disappointments and trials. The Catholics who disobey her may and oftentimes in tears and anguish confess that the mixed marriage is hateful.

RETURNED MISSIONARY TALK

"Returned missionary talk" is tiresome. It never varies in tone and statement. There is always a yarn of a missionary who discovers in far away regions Catholics who never heard of the word of God. But the good man furnishes it, and then he wields his missionary scythe and garners the Catholics into the barn of his religion. This is the fairy tale told by some tourists to impressionable females who through ignorance or suspicion are disposed to give fiction the place of fact. Yet in matters of Catholic doctrine why not go to original sources instead of listening to salaried individuals who are anti-Catholic and have a profound belief in the gullibility of their auditors. But there are non-Catholics who go abroad with open minds and jot down impressions which are not in harmony with the statements of clerical tourists. Lord Byron, for instance, who knew Italy, prays in his last will that his daughter Allegra "should be a Roman Catholic, which I look upon as the best religion." (Nichol's Byron, p. 124 "Englishmen of Letters.") The clerical tourists are always careful not to give names. They deal with the vague and intangible as do all scandal-mongers and disseminators of myths.

A PARABLE

To Messrs. Rigmarole and Doolittle we recommend the following parable: On a certain road there was a very muddy crossing over which many people had to pass, and the poor folk trudged through the mire, and those who reached the other side in safety thought themselves lucky if only

their boots were muddy, for if it was very deep mud, and many poorly-shod ones got their feet wet. One day a "superior person" came along, and he was horrified at the state of the crossing. He turned back and procured a pair of stilts, on which he walked across without getting a particle of mud on his shoes. Then he stood on the other side and harangued the people, advising them to obtain stilts and follow his example. But most of them were poor, and others were careless, so nobody heeded his counsel. At length one day a good man came to the crossing and stood a little while eyeing it and listening to the words of the "superior person." He said nothing, but presently he went away and returned with a strong brush with which he made a vigorous onslaught on the mud. After much patient labour he brushed it all into heaps by the side of the road, and then, procuring a barrow and a shovel he removed it to the middle of an adjoining field. After that the poorest passer-by was able to cross dry-shod and unstained, and the good man went about his business, but the "superior person" stood silent, thinking deeply.

"THERE IS NO DEFENCE"

By A. G. Gardiner, Editor London Daily News

When Mr. John Redmond sat down in the House of Commons on Wednesday afternoon I do not think anyone, not even the most bitter opponents, could have been without the feeling that this country was cutting a sad figure before the world. Here we are engaged in the most critical struggle in our history—a struggle to the end of which we cannot yet see to gain which we need every ounce of strength we possess, and into which we have gone in the cause of the freedom of small nationalities. And in Mr. Redmond's recital we listened to such a humiliating record of mean tricks, insults, outrages, practised in the name of this country on a small people actually engaged in helping us that Mr. Lloyd George frankly admitted that there was no defence to offer for such stupidities and malignities. In the division lobby, of course, Mr. Redmond was beaten. He did not expect to win, and I doubt whether he desired to win, but in the House he won such a victory as I have rarely seen paralleled. It was a victory made visible in the depressed Treasury bench and vocal in the pathetic fidelity of Mr. Duke's halting and funeral reply.

But what did we do? We left Mr. Redmond not only without any political authority, but without any moral backing. He was fighting our battle, but we took care to leave him to fight it alone. We left him in his country the target for the insults, derision, and slander of the extremists who wore his most bitter enemies because his policy was not to divide the two countries but to unite them on honorable and enduring terms. We played into the hands of those extremists as we play into the hands of the extremists in India by our refusal to make the cause of the men of moderate aims our own. No one, of course, supposes that the infamous story of the treatment of the Irish regiments to which the House listened, I think with honest shame, on Wednesday was inspired by the Government. It was the work of that poisonous spirit which "Society" has infected the army, and of which the Carragh camp incident was the revelation. I have myself been shocked at the prevalence of that spirit, at the extent to which it permeates the higher ranks, at its insolent assumptions, at its frankly disloyal attitude in regard to the relations of the Army to the State. What that spirit means we now know. I would give much to know that every Englishman had read the speech of Mr. Redmond and felt the shame of it as bitterly as Parliament felt it on Wednesday. I would give much to know that nobody outside England had read it, for it is one of the most mean and squalid stories ever told about a great people. But America has read it, Germany has read it, Australia and Canada have read it. And they have read also that it is all true and that "There is no defence."

Well, what was the result? What could it be? The enthusiasm which Mr. Redmond had awakened died out. The old suspicion and distrust of England, the legacy of centuries of mis-government and wrong, revived. Mr. Redmond was openly attacked by the extremists as a tool of the unforgiving, unyielding, intolerant spirit that has made the tragedy of Ireland. His position was undermined and discredited, and when the insane Sinn Fein rising was converted into an occasion for daily executions, wholesale imprisonments without trial, prosecutions for singing national songs in the streets and similar accompaniments of

repressive severity, the current of national feeling which had been overwhelmingly against the rising, parted away from the Irish leader. Is it too late even now to turn events back from the tragic path into which they have drifted? It may not be, but it is certain that there is only one way to accomplish that result. We have lost the confidence of Ireland because we have refused to give Ireland our confidence. You cannot have something for nothing. You cannot tell a people on the one hand that you distrust them, and ask them, on the other hand, to trust you and come and serve you with the enthusiasm of those who have won their freedom under your banner. Remember all the long tragedy associated with British rule in Ireland, and ask yourself honestly, not what your feelings as an Englishman are, but what your feelings would be if you were an Irishman.

It is only in that way that we can see this question as we must see it if we are to find the remedy. There is only one remedy. It is a very simple one, but in all the history of our relations with Ireland we have never tried it. It is the remedy which won South Africa for us, and saved Canada to us. When the war broke out we were on the point of applying it, at last, to Ireland herself, and it was because Ireland believed we were sincere that her great leader was able to give us the promise, not of a grudging and unwilling support, but of a passionate sympathy. The belief has grown cold, and the confidence in our good faith has gone. We cannot revive that faith by words, still less by threats. We can only revive it by acts, by a generous statesmanship that will declare to Ireland that we are great enough to trust her and to the whole world that our faith in freedom and our devotion to small nationalities are not idle phrases, but the realities by which we abide.

NUN 'KNIGHTED' FOR COURAGE AT FRONT

DISTINGUISHED HERSELF IN BEHALF OF WOUNDED IN THE ARGONNE FOREST

A heroic French religious, Soeur Gabrielle, a Daughter of St. Vincent de Paul, has just been made a Knight of the Legion of Honor. The text of the "citation" praises her courage, presence of mind and care of the wounded at Clermont-en-Argonne in 1914. The little town was burnt down, but Soeur Gabrielle and her sisters were not only wounded soldiers, but also many infirm men and women, saved her hospitals, where she nursed the German as carefully as the French. Often the Germans had recourse to the Sister's counsel and assistance when any severe case presented itself among their own wounded; her skill as a sick nurse inspired them with absolute confidence and they knew that in her large-hearted generosity she could be relied on to do her best for the men.—New World.

POPE BENEDICT XV.

THE NATIONS' BEST FRIEND

Every document coming from the hand of the Holy Father is further proof of his deep interest in the welfare of all nations. He is the Father of Christendom, and his words bear the weight of his great, loving heart. In his reply to the letter from the German Bishops, which he received on the second anniversary of his election, he deplores the unjust suspicions of some at his repeated appeals for peace, and the discontent of others: "Alas, as if our exhortations were not prompted by a wish for the public good," the Holy Father says, with sadness that his motives have been misunderstood. If passion had not obscured understanding, every man would realize, His Holiness declares: "That the Supreme Pontiff, Vicar of the King of Peace and Father of all Christians, can not, through his high duty of conscience, counsel, suggest or teach ought else but peace; and that, in doing so, he does not favor the cause of any man but humanity, and that especially in a war so murderous that, if any one could shorten it even for a single day, he should deserve the gratitude of the human race."

There is a suggestion for all who read them in these words for Holy Father: "Waiting meanwhile for the peace, which we invoke, we shall continue to alleviate, at least in part, by every possible means, the awful load of misery that is the unhappy consequence of the war."

It is the duty of every Catholic—"the highest duty of charity," says the Pope, "that each man should strive to make brothers again the peoples whom the war has divided, not making hatred more acute, but softening it little by little in mutual works of piety. So, almost naturally the way will be prepared for the peace which is in the aspirations of every honest man; a peace which will be the most lasting in that it will have roots deep down in men's hearts. Cease not then to implore,

as you are doing, the Divine aid with new expiatory prayers and by calling the children frequently to the Eucharistic Table before the Lord estimate the value before the Lord of humble and suppliant prayers, especially when they are strengthened by penitence and innocence." The Pope is an example for all the world in the practical as well as spiritual nature of his offerings. His contributions of money to the relief of the distressed have been frequent and generous. No sovereign in war-torn Europe has given as liberally, according to his means, as has Pope Benedict XV.—Sacred Heart Review.

THREE ARMY CHAPLAINS ARE DECORATED FOR VALOR ON FIELD

MORE CONVERSIONS

London, Nov. 2, 1916.—Three more Catholic chaplains have been decorated for gallantry in the field. Father Stratton, S. J., is a Glasgow priest and has been with the troops in France for the last eight months. He receives the Military Cross. Father O'Connor who receives the same decoration, is a Lancashire priest and has been eighteen months with the forces. A third chaplain, Father Wilson of St. Helens, who is attached to the Argyll and Sutherland Highlanders, also receives the Military Medal. All these priests have been received at Buckingham Palace by the king, who himself conferred the decorations. Father John Gray of Selkirk is also recommended for the same distinction. Two other Catholic chaplains, Father O'Connor of the Connaught Rangers, and Father Brown, S. J., are in a hospital suffering from wounds, as is also the well-known Irish Franciscan, Father Chrysothom, appellant in the recent case for exemption from taxation. He is in Malta hospital somewhat seriously wounded.

A WHOLE FAMILY CONVERTED

To the recent conversions of a Protestant clergyman, and the wife of a well-known general, has now to be added that of a whole family. Mrs. Romanes, widow of a well-known freethinking professor at Oxford, and owner of an important property in Rosshire, Scotland, has been received into the church with all her children, together with the tutor of the latter, who was a Scotch Episcopalian minister, and the Protestant chaplain to the family, who had their own chapel on the estate. This will now become Catholic. The news has created a deep impression in the district.

PRAYING FOR THE DEAD

IN THE TURMOIL OF WAR

DOCTRINE OF THE CHURCH LOOMS UP BIG IN PROTESTANT COUNTRIES HITHERTO UNFRIENDLY TO CATHOLIC USAGE

"One of the results of the war has been that the Catholic doctrine of praying for the dead has this year been brought more prominently before Protestants, and has received a more cordial welcome than at any date since the lawless movements of the sixteenth century," comments the editor of "Notes" in the Irish Theological Quarterly. That "High" Anglicans have this feeling cause no surprise, for, except for the primacy and infallibility of the Roman Pontiff they are prepared to accept all the tenets of the Catholic religion.

But (says the Quarterly writer) the more moderate Anglicans and even the Low churchmen have, in many instances, followed the lead. The Carlisle diocese may be cited as a startling example. It is about the last place in England that we would search for traces of Catholic dogma. Its bishop has seldom lost a chance of abusing and insulting the Catholic faith. But even Saul is now among the prophets. As we gather from the Church Times, at the Carlisle Diocesan Conference, "no chapter reported unfavorably on the practice of prayer for the departed. Thirteen rural-dean chapters welcome the provision made by authority for prayers for the departed in consequence of the war, and want further provision, especially in respect of celebration of the Holy Communion." Which only shows how, in the great crises of life, the severed sects are powerless, and how nothing but the Catholic doctrine, delivered by Christ Himself to His Church, can satisfy the needs of suffering humanity.

WHAT DO THEY PRAY FOR

Noting the hopelessly illogical position of the Protestants who conducted services for the dead, the Quarterly asks: "What are they praying for? Merely for comfort for the living? They will not admit it; their prayers in some way help the dead. But how? There is no purgatory; their friends are either in heaven or hell, and in neither case can prayer avail them. So said their idols of the sixteenth

century, and so they themselves pretend to believe. Their "Homily on Prayer" assures them that "the soul of man passing out of the body goeth straightway either to heaven or hell, whereof the one needeth no prayer, and the other is without redemption," and draws the conclusion "let us not therefore, conclude either of purgatory, or of prayer for the souls of them that be dead." Their twenty-second article declares the doctrine of purgatory to be a vain invention repugnant to the Word of God. If they believe all that, why do they still assert it?

Continuing his questioning of the Anglican purpose in praying for the departed, the Quarterly writer points out that the practice can be reconciled with one principle and one only, that contained in the declaration of Trent that "there is a purgatory, and that souls detained there are aided by the prayers of the faithful, and especially by the acceptable Sacrifice of the Altar." He bids Protestants remember that: LOGIC RUN AMUCK

It will not serve their purpose to say that, when they reject the Catholic doctrine, they only wish to repudiate the abuses, legends and superstitious practices associated with it in the popular mind; if they consult this very decree they will find that the council repudiated these abuses quite as much as they, and that all that is of faith is contained in the statement quoted. They may, like members of the Carlisle conference, insist that their recommendations must be carefully guarded against any return to the doctrine of Roman purgatory, but they are insisting on something that no reasonable being can possibly succeed in effecting. They may, like the Dean and Chapter of Worcester, "in loyalty" to the Prayer Book, transfer the celebration from the Feast of All Souls to that of All Saints, but they will only succeed in observing the letter, and violating flagrantly the spirit of the book they profess to follow. If the Prayer Book makes no provision for a Feast of All Souls it was precisely because its compilers believed there was no purgatory and wished to put an end to such celebrations as Protestants are now anxious to reintroduce. We welcome the results of their illogical practice, but we still have to insist that it is illogical.

Commenting on the statement of a Protestant clergyman that prayer for the dead "is a great solace to the bereaved" and "satisfies a natural instinct," the Quarterly emphasizes the fact that Catholics have greater reasons for prayers for their dead: "We can afford to leave the living out of the question, and think only of our dead. Our practice—and this is its essential merit—is founded on Scripture, on the customs of our saints back to the dawn of the Christian era, and on the infallible dogmas of God's own Church.—Catholic Transcript.

THE FOOD OF OUR SOULS

In a recent number of a magazine, edited in the interests of "the Catholic party" of the Protestant Episcopal Church, a layman pleads for the introduction "into the Church of the Reserved Sacrament." The temper of the writer is devout, his spirit genuinely reverent. To him the "Reserved Sacrament" is a channel of grace. He cannot understand why this channel should be closed to him and to his brethren, when sickness prevents attendance at church, or when death, from some sudden accident, is imminent. He does not dare propose "daily celebrations of the Holy Eucharist," though he thinks this desirable.

It is not easy to follow the mind of this devout layman. He hungers for the Blessed Sacrament; he insists upon "reverence before the Reserved Sacrament," he sharply criticizes the Bishop of Vermont, who holds that the "Reserved Sacrament" will be an impossibility, so long as "reservation for the purposes of adoration is practised and widely advocated." Yet in spite of this position, he "has no desire to see introduced a practice which the House of Bishops has wisely condemned." The condemned rite, referred to by this writer, who, if words count for anything, is a true lover of Our Eucharistic Lord, is "Benediction!"

"Deviations" introduced by zealous but callow Anglican curates, by tolerant of complaisant rectors, and in the absence of any authoritative guide, may often be fantastic or even blasphemous. Quite possibly, this pious layman has some such incongruity in mind. He can hardly be acquainted with the beautiful, touching ceremony which all Catholics know and love. For that is a function which filled the heart and soul of a man like Newman, with a devotion which has issued forth in one of the noblest paragraphs in English literature. It has a special message for the poor. It lightens the yoke of the ignorant laborer, gives solace and rest to those that suffer; and, in the silence, Christ is lifted up before His people, the souls of the

adoring multitude are brought back to that bitter yet happy day, when on Calvary He was spent for our salvation.

Only in Christ's true Church can this Gift of Gifts, this Food of our souls, be valued at its true worth. For only on her altars is offered throughout every moment of the day and night, the unbloody Sacrifice in propitiation for the sins of the world. Under her roof alone are gathered fittingly and with dignity, all God's gifts of silver and gold and fine linen, and flowers and incense, and music and poetry, to do honor to the Body of His Son given for us. Only at her Table is set the great Banquet, the Bread that maketh fat, the Wine springing forth virgins, the Body and Blood, Soul and Divinity, of Jesus Christ.—America.

FATHER LEO HEINRICHS

FACTS CONCERNING LIFE OF MURDERED PRIEST ARE BEING COLLECTED

Father Leo, the victim of the anarchist's bullet in Denver, may be raised from the floor of the sanctuary where he fell a martyr to the altar whereof his great piety shone. There is a chapter in his life that has not yet been written, as it has been treasured by the God he loved in silence, but which will soon be made manifest for the edification of those who look to the saints and the skies. After his death, radiant with faith, Right Reverend Bishop Matz, of Denver, assisted by the prior of the monastery, where Father Leo labored, held an ecclesiastical court in which were examined witnesses, all of whom bore ready testimony to the exalted virtues of the devoted Father Leo. The result of the finding was sent to Rome, and so the initial step to canonization has been already taken.—St. Paul Bulletin.

APPARENT AND REAL DEATH

Dr. Austin O'Malley, in America of October 14, again calls our attention to an important fact much discussed some ten years ago, viz., the difference in time between apparent and real death. According to the popular idea people are dying when pulse and breath give out; according to science, however, the cessation of perceptible heart and lung activity is not always coincident with the movement of death. If this were the case persons whose pulse and breath had stopped could never be revived except through a miracle; and yet there are numerous instances on record of restored animation by natural means from thirty to fifty minutes after expiration.

At the bottom of this phenomenon is the philosophical and theological truth that man, like any other living organism, has only one vital principle, which is the soul. The vegetative, the animal and the rational life in man are all referable to the one soul which exercises three distinct functions of life. Therefore, as long as any of these three functions is going on the soul is there.

We notice here a curious contrast between the beginning and the end of human life. In the beginning the soul exerts first its vegetative power alone in the formation of the body, next its animal or sensitive power, and at last, when the organism is well developed, its rational power. At the end of life, supposing a human existence runs its regular course, the rational life is first extinguished in "senile dotage," then sensation declines, and finally vegetation stops when the body falls to pieces in decay. All activity of the mind and of the senses as well as the external manifestation of vegetative life may be gone, and yet the soul may be there driven, as it were, to the innermost center of its fortress. The actual movement when it has to capitulate and surrender to the assailing forces is veiled from human observation.

Now, as long as body and soul are together man is "in statu viae," on his earthly pilgrimage; the tree has not fallen, the fate is not decided. As a helpless infant may be saved, in its unconsciousness, from original sin through baptism, so an equally helpless dying adult may yet be saved from actual sin in the state of unconsciousness through extreme unction. It is supposed, however, that the sinner have retracted his sin before falling unconscious by an act of repentance. Or perhaps does the soul fluttering on the threshold of life enjoy a consciousness not manifested to outsiders which renders it susceptible to the operations of grace? At any rate what is popularly called a sudden death must not prevent the mourning relatives from calling a priest on the plea that now it is too late. Says Dr. O'Malley: "The human respiratory system can survive anemia for thirty to fifty minutes. How long after an hour a priest may administer the sacraments is not known, but a second hour, or even a third are not unreasonable intervals of time during which the sacraments may be administered conditionally. — S. in The Guardian.

CATHOLIC NOTES

The Catholic population of England and Wales, this year, is estimated at 2,000,000.

Based on reports from all apple districts of the northwest, sales agency officials estimate the aggregate losses to the apple industry by the cold wave at \$1,500,000.

At Rheims, France, Cardinal Luçon administered confirmation and first Communion in huge cellars of a large chauteau outside of the town, on account of the bombardment.

The Rev. Thomas J. Glynn, of Beaver Falls, Pa., is the inventor of an automatic device by which it is possible to stop trains without action of either the trainmen or towerman when in danger.

According to the Telegraaf, of Amsterdam, the intervention of the papal nuncio at Brussels on behalf of Pope Benedict has resulted in only four persons out of eighteen who had been condemned to death at Hasselt for espionage, being executed.

The Danish West Indies ecclesiastical form part of the diocese of Roseau in the town of Roseau on the British Island of Dominica. This see was erected by Pope Pius IX. in 1850. The Bishop, the Right Rev. Philip Schellhaert, C. S. R., is a Belgian.

The Dublin Leader commenting on the Irish supplement to the Breviary notes the addition of a feast-day, Nov. 6, which is to be known as the "Feast of all the Saints of Ireland." A special office is provided for the day and the feast is given high liturgical rank.

News has reached Rome of the death on Oct. 12, of the Most Rev. Robert Menini, Titular Archbishop of Gangra, and Vicar-Apostolic of Sofia and Philippopolis for Catholics of the Latin rite. Archbishop Menini was born on October 12, 1838, and promoted Vicar-Apostolic of Sofia in the May of 1885. He was a Capuchin.

"It has been stated that the Office of Information about prisoners of war, established by the Holy Father, has been closed," says Rome. "We can, on the contrary announce that the office is open and that its beneficent work continues. The only part which has been suppressed is that of correspondence to the prisoners."

Two Jesuit priests—Father Matteo Ts'oei, of China, and Father Peter Mertens, of France—passed through this country recently on their way to China. The two priests have just finished their studies at Canterbury, England, but on account of the submarine menace in the Mediterranean Sea, decided to reach China by way of America.

At the new St. Louis Cathedral on Wednesday, Nov. 15, was unveiled the new \$100,000 high altar, the gift of Mr. and Mrs. W. C. McBride. This is a work of art which will interest thousands of tourists. It was made in the Gorham studios, New York, under the supervision of the architect, George Barnett, and it is said to be unequalled by any altar in this country.

The Rev. T. Stephens, C. S. Sp., formerly president of Rockwell College, is dead in Ireland at the age of seventy-eight years. The deceased helped erect the first chapel on Croagh Patrick. He accompanied to Australia the present Archbishop of Melbourne, and was subsequently a pastor of an important parish there. After joining the Holy Ghost Order he became president of Rockwell College, the beautiful chapel of which is due to his efforts.

Cardinal Bourne said the first Mass in the new Lady Chapel which an American friend gave to the Benson Memorial Church at Buntingford. The occasion was the second anniversary of Monsignor Benson's death. The Rev. Charles Nicholson, S. J., preached the sermon. He referred to Monsignor Benson's apostolic zeal and his devotion to Our Lady, as evinced in the erection of the church and chapel, both of which Father Benson had planned.

A copy of the smallest printed testament in English ever issued has been received by Rev. Paul J. Folk, librarian at Notre Dame University. The type page measures 7-16 by 9-16 of an inch and is published by the Glasgow University Press. The book consists of 520 pages and it is a reduced facsimile of the Oxford pica volume. The paper in this miniature Testament is the thinnest Bible paper ever made, and the book is bound in grain leather and is in a small case the top of which is a magnifying glass.

Young men of the new cathedral parish, St. Louis, Mo., will see themselves coming late to Mass in motion pictures, which will be a feature of "picture night" at the new cathedral festival. "Let them see themselves as others see them," Father Francis Gilliland, pastor, explained to a reporter. "It might prove a good lesson to them. After they see the great crowds of parishioners going into church in time for services and then view themselves rushing in all the way from 5 to 15 minutes late, it may cause them to regulate the time of their arrival with the commencement of services."