

"Conditions vary greatly in different countries and at different periods. It is generally admitted that in England at the present day Catholics may discharge a duty of social courtesy or sympathy by being present at the non-Catholic celebration of marriages and funerals.

"Similarly, personal attendance on the Sovereign, as at the Coronation or like State functions, renders lawful the presence of Catholic peers, ambassadors and official personages.

"In like manner an officer may be detailed to accompany non-Catholic soldiers or sailors to their place of worship; an aide-de-camp to attend his superior; a nurse or servant to be at the service of the sick, even though these duties involve presence at a non-Catholic religious ceremony.

"Thus it is possible to judge better the situation which may now easily arise in the City of London.

"The sheriffs are regarded as being in official personal attendance on the Lord Mayor on all important civic occasions. In such capacity it would seem that they are justified in accompanying him even to non-Catholic services, if and when his Lordship definitely expects their company and attendance. They are thereby simply discharging a civic duty.

"We understand that occasions may arise when the Lord Mayor himself may be expected by the Corporation, in virtue of his office, to attend an Anglican service. For instance, every year His Majesty's Judges, led by the Lord Chancellor or the Lord Chief Justice, go in state to the Mansion House (the official residence of the Lord Mayor) where they are entertained by the Lord Mayor and afterwards, and are then escorted by them to St. Paul's (the famous Anglican Cathedral) for a service and a collection, if we mistake not, on behalf of the hospitals. It is easy to see in this civic attendance on His Majesty's Judges in their official capacity a close analogy to attendance on His Majesty himself.

"Any similar occasions would have to be considered on its own merits in reference to the principles already enunciated, and any doubt submitted to and resolved by the competent ecclesiastical authority.

"In the coming majority, seeing that all three civic dignitaries happen to be Catholics the case clearly could not be solved by the expedient adopted by the late Sir Stuart Knill, who appointed a deputy Lord Mayor for the occasion; and the latter, escorted by the two sheriffs, who were non-Catholics, accompanied the Judges to St. Paul's.

"It is evident that the circumstances of the City of London, with its long traditions and their historic significance, furnish neither precedent nor example for the guidance of Catholic Mayors in other cities or boroughs. They would, for instance, not necessarily help to the elucidation of just what is the presence of a Catholic Mayor elsewhere at a Protestant service on what is called 'Mayor's Sunday,' an occasion when many times in many places all civic duty and courtesy have been fully met by the appointment of a deputy to represent the mayor."

EXPECTED TO ATTEND ANGLICAN SERVICES

It is probable that in the circumstances the Catholic Lord Mayor of London, at his own request, will attend Anglican services on the few occasions which, by tradition, demand their presence.

Tradition demands the appointment of an Anglican chaplain to the Lord Mayor and Sir Alfred Bower has followed the tradition, as did the Catholic Lord Mayors before him.

He has also followed the tradition of Sir John Stuart Knill and has appointed a private chaplain in the person of Mgr. Edmond Nolan, pastor of St. Mary's Church, Moorfields, the only Catholic church, by the way, within the boundaries of the City of London. There are approximately 200 Catholic churches in the London area, but only one in the city proper.

COPY CATACOMBS

AN EXACT REPRODUCTION OF EARLY CHRISTIAN BURIAL PLACES

By Rev. J. Van der Heyden

The reproduction of the Roman Catacombs, of which the pretty summer resort of Valkenburg, in Dutch Limburg, prides itself, is fast becoming one of the sights of the Netherlands.

John Diepen, a Catholic Meeceans, found the marl-stone quarries that have been worked there for centuries wonderfully well adapted for a duplication of those precious monuments of Christian antiquity which are to be seen in Rome. He won over to the realization of his dream the world-renowned Dutch architect, Dr. Cuyper, and secured the assistance of another one of his countrymen, the Rev. Hagen, C. S. R. Assured of their cooperation, he started upon the task he had set to himself—to produce a permanent and concrete apologetic counterpart of the Roman Catacombs that would speak, through the eye, to the mind, the imagination and the heart.

With Father Hagen he repaired to Rome, obtained the Holy Father's approval and blessing for the undertaking and put himself in touch

with the most expert catacomb specialists: Professor Marucchi, Baron Kanzier, Monsignor Wilpert, Sixtus Seaglia and others. Their experience and scientific attainments, generously placed at Mr. Diepen's disposal insured exactness for his creation.

When, in June 1910, the completion of one half of the project—the reproduction of the Catacombs of SS. Callixtus, Thraso, Pontianus, Priscilla, Cyriaca, Hermes and of SS. Peter and Marcellinus—brought M. Bevingani, the Inspector of the Roman Catacombs, and Professor Marucchi to Valkenburg for the opening, the latter said in his address: "It is quite a delight to me to ascertain the exactitude of the copy and the sense of archeological beauty revealed throughout." And on July 2, 1912, at the festive inauguration of the second section, which duplicates the Coemeterium Majus and the Catacombs of SS. Agnes, Comodilla, Domitilla, Prætextatus, Sebastianus and Valentinus, the principal speaker, Baron Kanzier, Secretary of the Roman Commission of Archeology, averred: "Going through here I feel as if I were wandering about the Roman original, so faithful is the imitation.

REPRODUCTION WITHIN SMALL AREA

At Valkenburg the heart may not be moved as it is in Rome, but for all that the scientific significance of the facsimile is the same as that of the original. "In a way it is even greater," said Baron Kanzier, for the reason that the fifty odd Roman Catacombs are far apart, often difficult of access and the most of them altogether inaccessible to the general public. In Valkenburg the chief features of the Roman prototypes are concentrated within a relatively small area. Weeks would be required to visit, even in a cursory manner, the underground God's-acres of the Roman Campagna, while at Valkenburg three hours under the guidance of a competent cicerone, will result in a fair knowledge of everything that the scattered Roman Catacombs hold of real interest.

The Dutch creation, which Professor Marucchi called "a daughter of the Roman Catacombs" rendered the parent stock appreciable service. To insure a faithful copy, it was necessary to make a thorough study of the galleries, burial chambers, arcosolia, epitaphs, frescoes, sarcophagi, sculptures, etc.; found in the originals. These studies, researches and measurements led to important discoveries. For instance, in the famous St. Cecilia Crypt of the Catacomb of St. Callixtus, they brought to light a bust of Christ that had escaped the attention of all the catacomb students to that time. This "Salvatore Hollandese," as the Italians have named the bust; turns out to be, in the opinion of experts, of great value for the dating of the mural pictures in the Cecilia Chapel and consequently also for its history.

Even now, the Commission of Sacred Archeology, which directs the excavations in the Roman Catacombs, continues to profit by the Dutch foundation, inasmuch as a percentage of the receipts from visitors goes to the Commission for the work that is steadily going on in subterranean Rome.

It has been computed that the burial galleries in the Holy City if they were aligned into one straight alley, would extend the full length of Italy. They are said to contain upwards of two million graves. These interminable passages, monotonously identical, have of course been duplicated at Valkenburg but in fragmentary lengths, just to show how they were constructed, how the bodies were placed—lengthways of the galleries, and sometimes in tiers of four and more graves—and how the graves were closed, either by marble slabs or tiles.

FRESQUES UPON WALLS

All the duplicated crypts and chapels have the exact shape and size of their prototypes, with their paintings in fresco upon the marlstone walls, after the monumental work of Wilpert, "Die Malereien der Katakomben Roms," which gives in color all the pictorial legacies of the Roman Catacombs.

The fourteen burial places reproduced, the better to distinguish them, are separated by passages void of the usual openings marking graves. The local marlstone being of a yellow tint, it has been given, at least in many of the chapels, upon the advice of the Roman Archeological Commission, the brown color of the tufa stratum in which the Roman cemeteries were dug.

The entrance reserved for the assemblage of Roman mementoes is appropriately suggestive of secrecy and concealment—a small temple-shaped structure hidden in a clump of trees, midway up a lonely wooded hill. It is the exact counterpart of the entrance to the Damasus Catacomb. The fronton bears the monogram of Christ with the alpha and the omega of the Greek alphabet. The inscription, "Selecta e coemeterio romanis," concisely tells what is to be found beyond. And what is there found imparts a clear insight into the Christian world of centuries ago, information of many kinds, particularly as to worship, for the numerous sepulchral inscriptions of the Roman Catacombs, the pictures, the altars, etc. are clear expressions of the religious life of our forefathers in the Faith. Singularly profane in the Faith, singularly faithful, hope and charity are there accumulated, testimonials of the

virtues that comforted them, of the virtues they practiced, of the lives they led.

FOREIGN MISSION NEWS LETTER

CHINA DEDICATED TO MOTHER OF GOD

One of the most important acts of the recent Plenary Council of all the Bishops of China which was held at Shanghai, was to solemnly dedicate China to the Blessed Mother of God, under the title of "Holy Mother of the Orient." The statue which is now being designed to commemorate the patronage of Mary in China represents the Blessed Mother crowned as a queen seated and arrayed in a cope-like robe with a stole across her breast. In one hand she holds the scepter, while the other embraces the Divine Child.

THREE HATEFUL "ISMS"

"Catholic Missions" of New York, in a powerful article congratulating Father Quinn on his appointment as U. S. National Director of the Society for the Propagation of the Faith, says among other things: "Satan finds himself helpless against the united cohorts of Catholic missionary forces. His only hope is to 'bore from within,' back of the lines. And his hateful propaganda seeks to cripple the missionary cause by spreading three hateful 'isms'—Individualism—Farocheism—Nationalism—all destructive of united effort. These are the poison gases which the Spirit of Darkness makes use of and they have obstructed the mission cause of the Church of Christ more than have all the persecutions she has suffered from Paganism.

THE GLORY OF SOUTH INDIA

To supply the need of Catholic higher education, Father Garnier opened a college at Nagapatam in 1844. This was affiliated to the Madras University in 1866, and finally transferred to Trichinopoly in 1882. In spite of protests from a Protestant sect, in spite of trials and calamities, it has made good progress. St. Joseph's College at Trichinopoly, "the light of the East and the glory of the Catholic Church in Southern India," with its fine halls, its stately lecture rooms, and well-equipped laboratories, up-to-date instruments, and 2,300 students, has increased the prestige of the Catholic Church, has been instrumental in extending her influence beyond the boundaries of the Madura mission, has fostered vocations for the regular and secular native clergy, is responsible for the "Retreat Movement" in Southern India, and for the formation of a native Catholic Truth Society.

THE HERO OF CHIN DZAE

The proclamation of a Republic in China some years ago was the signal for the massacre of the Tartar race, and the cities and provinces ran red with blood, and re-echoed to the shrieks of the helpless victims. It would have been the same in Chin Dzae, but for Father Marcel. When the decree issued he took charge of the Tartar or inner city, closed the gates, and in a few days he had a force of 2,300 men, women and children. "Save us, O Father, save us," was the cry raised on all sides from this multitude of pagans on their knees before a Catholic priest. After a month's praying and pleading he succeeded in softening the hearts of the soldiers. The mandarin gave way before this white-haired priest, and the soldiers, though disappointed at losing their revenge, greeted him with cheers when he went out to speak to them on the day pardon was granted. But it was his entry to the Tartar city that was his crowning triumph.

AFRICAN MISSION SMILE

One of our black Christians carrying an enormous load on her head, took her place in the ferry boat. "Put your bundle in the bottom of the boat until we get over," said the rower. "Oh, never!" she exclaimed; "I daren't! If I put it down it would sink the boat!"

WEEKLY CALENDAR

Sunday, Nov. 30.—St. Andrew, Apostle, was one of the fishermen of Bethesda and a brother of St. Peter. He preached the Faith in Scythia and Greece. After suffering a cruel scourging in Patras in Achaia he was left, bound with cords, to die upon a cross. He remained hanging there for two whole days still alive and preaching to all who came near and entreating them not to hinder his passion.

Monday, Dec. 1.—St. Eligius, was a noted goldsmith of Paris during the reign of King Clovis. He took great delight in making rich shrines for relics. Because of his striking virtues, notwithstanding that he was a layman, he was made Bishop of Noyon, and his sanctity in this holy office was remarkable. He possessed the gifts of miracles and prophecy.

Tuesday, Dec. 2.—St. Bibiana, virgin and martyr, was a Roman

maiden. After her father and mother had been killed, she was seized and given into custody of a wicked woman named Rufina who was instructed to destroy Bibiana's faith and virtue. When the father of the Saint was whipped with scourges loaded with leaden plumbets until she died.

Wednesday, Dec. 3.—St. Francis Xavier, during the dangerous days of the Reformation made a name for himself as a Professor of Philosophy at the University of Paris and, seemingly, had no other ambition. Then St. Ignatius of Loyola won him to heavenly thoughts. After a brief stay in Rome he went to the Far East where, for twelve years, he labored in Hindoostan, Malacca and Japan. He died in 1552.

Thursday, Dec. 4.—St. Barbara, virgin and martyr, was the victim of the rage of her own father when he found that she had been secretly converted to Christianity. After horrible tortures she was beheaded with her father acting as executioner. As her soul was borne to Heaven, the father was killed by a flash of lightning.

Friday, Dec. 5.—St. Sabas, abbot, was one of the most renowned patriarchs of the monks of Palestine. He was born in 439. After living the monastic life for a number of years, he sought the wilderness and took up his abode in a cave high up on a mountain side above the Brook Cedron. A community was established under his direction five years later. At the age of fifty-three he was ordained by the Patriarch of Jerusalem and made superior general of the Anchorites of Palestine. He died in 632, at the advanced age of ninety-four.

Saturday, Dec. 6.—St. Nicholas of Bari, patron Saint of Russia, was born toward the end of the third century. His uncle, the Archbishop of Myra in Lycia, ordained him to the priesthood and made him abbot of a monastery. On the death of his uncle he was elected to fill the vacant archbishopric. All his life he showed himself the special protector of the innocent and the wronged. To him many miracles are attributed.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

OUR BUSINESS

Every week, in this column, we try to interest our readers in the work of Church Extension by pointing out the needs of the missions; and beg assistance for the furtherance of the work.

We know that the years are lean, that money is difficult to obtain, but these very circumstances makes more necessary our plea for help and render our appeal the more urgent.

Nearly everyone to whom mention of charity is made will tell you how badly off they are; which is quite true. People are spending all their money and could get rid of much more; but how is it being spent? Some are really good stewards, and realizing that what they have comes from God, use it in a way that promotes His glory. We have many friends—God bless them—who give liberally of their earnings, but the large majority are not striving to economize in anything which furnishes them with pleasure and amusement. They haven't any money to spare because they spend it all upon themselves. They are filled with the spirit of the world—the spirit of selfishness. While a great number of those who have little or nothing for charity ride in luxurious automobiles, many a poor priest, footsore and weary, plods his way over difficult roads, in remote places, searching out the lost sheep of God's flock; and during the time that these same people occupy cushioned seats in a steam heated church on Sunday morning, others, in what is only the shell of a little chapel assist shiveringly at the Holy Sacrifice, and still more do not hear Mass at all because there is none within reach.

We are commanded to assist, when able, our neighbor in his necessities, and with a little sacrifice most people could do something. It is a spiritual necessity for him to know God, and how can he, without a teacher? He must hear Mass and receive the Sacraments, and how can this be done without a priest or church? You may argue that people on the Western plains are not obliged to hear Mass and receive the Sacraments when such is impossible. Quite right, as far as the obligation binding them under sin is concerned. But what about the grace to be derived from assisting at Mass, and the strength from receiving God Himself in the Blessed Eucharist? Do not these people have temptations? Have they not the same human nature, the same world and flesh and devil to combat and overcome as you? If you find it so difficult to conquer temptation and avoid sin with all the helps at your disposal, how are they to succeed without them? Well, you say, who is that to us? If they choose to go off to places where there is no priest or church, are we to blame? It is their business. Why should we deprive ourselves of things we want, for them?

Committing the first sin on earth was the business of our first parents. Committing sin is our business too, if we wish. Why did our Blessed

Lord take upon Himself human nature, to suffer and shed His precious Blood upon the Cross of Calvary for them and for us? He made it His business because He loves us. He commands us to love Him and to love our neighbor too—and that in the measure in which we love ourselves. Do we love our neighbor as ourselves when we are unwilling, if it cannot otherwise be done, to make a sacrifice—forego some pleasure or luxury—in order to employ the money these things cost in providing him with the means of practicing his religion and saving his soul? It is our business.

At the present time, bishops are asking us for help to pay last year's tuition for their seminarians. To give the required assistance we must have money, and we beg you, in the name of God, to supply us.

Priests are writing for Mass Intentions. The Bishops to whom Extension Masses are sent promptly have divided their portion, and the number received is not sufficient to go around. The dollar which the priest gets as a stipend for his intention is often-times the only money he receives; when that is wanting he is destitute indeed. Funds are required for the many other appeals which come to us daily. We call upon you, friends of Extension, to help us to do God's work. This is one investment, the profit of which will be piled up for you in eternity.

Contributions through this office should be addressed:

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BURSES

REMEMBER YOUR DEAR DEPARTED FRIENDS

Dear Readers of CATHOLIC RECORD: When we first undertook the seemingly impossible task of establishing a Canadian China Mission Seminary, you, through the kind agency of the Record, were among our first supporters, and you have since remained our firm friends. To you, during this month of November we put up a special plea in behalf of our Holy Souls Bursae, begging of you, for the sake of your dear departed ones to contribute towards its early completion. In all our Masses and prayers during this month your deceased relatives and friends will have a special remembrance. Help them and us by your generous alms.

The Priests and Students of China Mission.

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