

The Catholic Record.

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

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KINDNESS IS THE WORD

"What is the real good,"
I asked in musing mood.
Order, said the law court;
Knowledge, said the school;
Truth, said the wise man;
Pleasure, said the fool;
Love, said the maiden;
Beauty, said the page;
Freedom, said the dreamer;
Home, said the sage;
Fame, said the soldier;
Equity, said the seer.
Spake my heart full sadly;
"The answer is not here."
Then within my bosom,
Softly this I heard;
Each heart holds the secret,
"Kindness is the word."
—JOHN BOYLE O'REILLY

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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LABOR UNIONS DEPLORE OUTRAGES COMMITTED

It is good to learn that it is only one-third of the Belfast Protestant workmen who, indulging in party hooliganism, burned, wrecked, looted, and killed in the Nationalist quarters of that city, and who then compelled all Catholic workers to leave the shipyards and factories. We learn from Irish papers that the general body of Belfast Protestant workmen have in the last few years so far advanced in tolerance under the guidance of Labor Unions that they deplore the outrages committed by the bigoted ones against Catholic fellow-workers. A deputation from the Belfast Labor Union, consisting of both Catholics and Protestants, has gone to England to confer with the British Labor Party upon the question of compelling reinstatement of the driven out Catholic workers. The one-third of the Belfast Protestant workmen who are still steeped in bigotry, are bitter foes of the regular Labor Unions. And consequently these people have formed an Ulster Unionist Labor Association, whose principal plank is that Protestant workers only are entitled to employment.

UNENVIABLE POSITION OF BELFAST CAPITALISTS

This Ulsterist Labor Association was helped into being and is fostered and supported by the capitalist swayers of Belfast, who got frightened when they found Catholics and Protestants coming together in the regular Labor Unions and with united front demanding a living wage. It may not be generally known that for driving and sweating their employees the Belfast capitalists hold an unenviable position. These people who are continually boasting of Belfast's wealth and progress have always taken care not to tell how the enormous wealth was accumulated. But a sample excerpt from the statistics of the British Home Office supplies enlightenment. There are tens of thousands of women in Belfast and the surrounding country who, both in the mills and their homes, make a living working for the ready made factories. They are paid by piece work at the following munificent rates:

Children's pinafores, flounced and braided, four pence per dozen.
Ladies, overall, ninepence per dozen.
Ladies, blouses, ninepence per dozen.
Men's shirts, twopenny per dozen.

The same report of the British Home Office tells us that a woman is paid one penny for embroidering three hundred dots on each cushion cover, and that by a very hard day's work she can earn twopenny. These facts from British official documents will appear almost unbelievable to those who have always swallowed the "progress and wealth" stuff that the propagandists ladle out about Belfast.

SOME STARTLING FACTS AND FIGURES

Still another item from the British Government statistics, to emphasize Belfast's pre-eminence and help to hold it on the pedestal on which our propagandist friends have set it as a shining example for the lawless, lazy and unprogressive parts of Ireland. Police reports of crimes, in the cities of England, Ireland and Scotland, show in the first place that there is three and one-half times as much crime in the average English and Scottish city as in the average Irish city. But in the very "progressive" English cities, of which Birmingham is an example, the crime is seven and a half times that of the very backward and lawless Irish cities, such as Dublin and Cork. And while the very worst English city, Birmingham, has seven and a half times the criminal element possessed by Dublin, the official reports show that our shining example of progress, Belfast, has exactly twice as large a criminal element as Birmingham, and exactly fifteen times as large a criminal element as Dublin. That is a

SAVORY MORSEL FOR SOME OF OUR TOPICAL MENTORS TO CHEW UPON.

It is especially commended to the "Loyal Coalition" of Boston, which is so greedy about startling facts about Ireland—especially those facts that contrast the progress of Scottish Belfast with the hopelessness of Celtic Dublin.

"PROGRESS" TUNE ALTERED

And a little more light upon the wonderful and pre-eminent progress of that part of Ireland which claims to be Scottish. As we took our facts of the last paragraphs from the British Government reports, we shall take our facts this time from another authority that may not be questioned, namely, the reports of the Ulster Unionist Council. This Council recently prepared a document defending itself for throwing over three of the Ulster counties and limiting its demand for a Parliament, to six counties only. This report, intended for circulation only amongst the loyal, states that if they ask for a separate Parliament for all Ulster, they would be liable to find themselves in the minority, and the Nationalists in the majority in this all Ulster Parliament; and consequently they consider it good strategy to have the Parliament only for the six Northern counties in which they are still sure of a majority. The tune which these Unionists play for the entertainment of the rest of the world about the "progress" of the Ulster, is in this document altered for a very different one. In it they emphasize the fact that each succeeding census is showing, in a most alarming manner, the steadily increasing ratio of the Catholic population of Ulster, and the steadily decreasing ratio of the non-Catholic. Here is a sample paragraph copied verbatim from the report of the Ulster Unionist Council: "In the three Ulster counties in which it is proposed to exclude the Protestant population during the last half century, and in particular during the last twenty years, has fallen very rapidly. Fifty years ago they numbered over a hundred and twenty thousand; today they are less than sixty thousand. The ratio between the two faiths in each of the three counties has for sixty years gone steadily against Protestants."

AND STILL THEY HOWL

This may be supplemented by a little British Government statistics. These show that since 1851 no less than 1,192,177 emigrants left Ulster. The emigration since '51, then, is equivalent to seventy five per cent. of the present population of the province. The number of male emigrants is equivalent to eighty-five per cent. of its present male population. The latest returns, those for the decade preceding the census of 1911, show that the province of Ulster, which is only one-fourth of Ireland, furnished one-third of the total emigration of the country. In those ten years, twice as many emigrants left Ulster as left Lisister or Connaught. But a lie that we like is sure of a long life. And in spite of all the foregoing startling facts and figures we shall still probably have to listen to the howlers asking "Why can not the rest of Ireland progress like Ulster?"

"THE INHUMANITY OF IT ALL"

The sad death of police inspector Swanzy, who was shot in Lisburn the other day—to which safe Ulster Unionist city he had for safety removed—marks the killing of the last but one of the men whom a Cork Coroner's jury found guilty of the murder, some months ago, of Lord Mayor MacCurran. A number of disguised men had broken into the Lord Mayor's residence in the dead of the night, dragged him out of bed, and in the presence of his wife, his sister, and his little babe, murdered him. Many witnesses at the inquest proved that these disguised men came from the police barracks to the scene of the crime, and hurried back to the police barracks when the crime was completed. Swanzy had charge of the police who are proved to have committed the murder. The uproar created by the foul crime put the Government in a state of alarm, and Lord French told a press correspondent that they had evidence that brother Sinn Feiners had shot MacCurran as a traitor. French was instantly challenged to produce a title of evidence in support of his brazen statement. The Irish leaders and Irish newspapers challenged him, and few of the more fearless English papers invited him also. But he immediately lapsed into silence. Yet, as in the case of the lies about progressive Ulster and retrogressive Southern Ireland, many of the English newspapers and leading English men persist in circulating the outrageous lies which French told, and then ran away from him. Now the wife of Lord Mayor MacCurran who went through the fearful agony of witnessing Swanzy's policemen beat and shoot to death her husband, while she pleaded on her knees—this poor lady has given birth to still born twins. And here is the comment of one of the London papers, The National News: "One of the most poignant tragedies for which that brood of criminals, the

SINN FEINERS, HAS YET BEEN RESPONSIBLE FOR OCCURRING DURING THE WEEK IN IRELAND.

It was the birth to the widow of the late Lord Mayor of Cork (who was killed in her presence on March 18) of still born twins. It is difficult to speak in measured terms of the degraded mentality of these desperadoes who are turning Ireland into a charnel-house. Now the hands of the murderers have reached the present. Even life unborn is not sacred. Not only the victim of the insane hatred must go, but innocent posterity with him. Oh! the inhumanity of it all!"
SEUMAS MACMANUS,
Of Donegal.

MOTU PROPRIO OF HIS HOLINESS POPE BENEDICT XV.

TO CELEBRATE THE FIFTIETH YEAR SINCE THE PROCLAMATION OF THE PATRIARCH ST. JOSEPH By N. C. W. C. News Service

It is a good and salutary thing for the Christian people that Our Predecessor of immortal memory, Pius IX., should have solemnly decreed to the most chaste Spouse of the Virgin Mary and Guardian of the Incarnate Word the title of Patron of the Universal Church. And inasmuch as the fiftieth anniversary of this happy event occurs next December, We think it useful and opportune that it should be celebrated worthily by the whole Catholic world.

If we look back on the last fifty years we see a marvelous resuscitation of pious institutions, which bear witness that devotion to the holy Patriarch has been gradually deepening among the faithful. If, again, we regard the calamities which are afflicting the human race today, it becomes more evident how opportune is the moment to intensify that devotion and spread it more widely among the Christian people. In Our Encyclical indeed, after the conclusion of the terrible War, "On the Reconciliation of the Christian Peoples," We showed what was lacking for the restoration of the tranquility of order everywhere; considering specially the relation between peoples and between individuals in the civil field.

INCREASE OF CLASS HATRED

It behoves now to consider another and a much deeper cause of trouble, that which is, indeed, imbedded in the very bowels of human society. For, when the scourge of war descended on the nations, they were already deeply infected with Naturalism, that great plague of the century, the effect of which, wherever it takes root, is to lessen the desire for celestial blessings, quench the flame of divine charity and withdraw man from the healing and sanctifying grace of Christ. In the end the light of the Faith is taken from him; only the corrupt forces of nature are left, and he is delivered to be the prey of the very worst passions.

So it has come about that very many have thought of nothing but the gaining of earthly goods, and while the struggle between working man and master has become more bitter, this class hatred has increased more and more with the horrors of the long drawn out War. For that War has, on the one hand, brought intolerable economic trials on the masses of the people, while on the other it has put immense fortunes in the hands of a few.

CONJUGAL FAITH IMPAIRED BY WAR

And further, the sanctity of conjugal faith and respect for paternal authority have in many instances been seriously impaired during the War, because the absence of one spouse has weakened the bond of duty in the other, and because the loss of the legitimate guardian has given occasion for thoughtlessness to many, especially, women, in living on their own account and with too much freedom.

So We note with deep sorrow that public manners are far more depraved and corrupt than they were before, and on that account, too, the so-called "social question" has increased in gravity so far as to threaten irreparable ruin. There has indeed matured in the desires and expectations of all the additional mind the advent of some sort of a universal republic to be founded on the absolute equality of man and community of possessions, in which there is to be no distinction of nationality and no further occasion for the recognition of the authority of father over children, of public power over citizens, of God over the collective body of men. All these things, if by unfortunate chance they should be brought about, would give rise to terrible social convulsions like that which is at this moment desolating no small part of Europe. And for this very purpose of bringing about among other peoples a similar condition of things we see the mess of people roused by the unprincipled madness of a few and serious disturbances continually taking place.

APPEAL TO REASON OF WORKERS

More than any one else are We rendered anxious by the turn of events, and We have not failed to take every opportunity that has occurred to call the children of the Church to a consideration of their duty, as We did recently in our letters to the Bishop of Bergamo and to the Bishops of the Venetian district. Now, for that same reason to recall the sense of duty to those of our people, all and everywhere, who gain their bread by labor, and to save them from the contagion of Socialism, the bitterest enemy of Christian principles, most earnestly and in special manner do We place before them St. Joseph, that they may follow him as their special guide and honor him as their heavenly Patron.

He in very truth lived a life like theirs. So true is that, that Our Lord Jesus Christ Himself, while He was the only begotten Son of the Eternal Father, willed to be called "the Son of the Carpenter." But with how many and glorious virtues—virtues indeed which it was meet should shine in the Spouse of Mary Immaculate, the reputed father of Christ Jesus. Therefore let all come, and seeking consolation for the inevitable troubles of human life in the hope of celestial blessings, aspire to those with all their strength, resigned to the will of God, living soberly according to the rules of piety and justice. And as regards workmen especially, it pleases Us to reproduce here what Our Predecessor of blessed memory, Leo XIII., said under similar circumstances, for we think nothing could be more to the purpose than his words.

"In considering these things the poor and all who live by labor should be animated by a higher sentiment of equity; for if justice allows them to raise themselves from poverty and attain a greater condition of prosperity, justice and reason itself forbid them to disturb order constituted by Divine Providence. And indeed it is foolish counsel to use violence and to seek betterment by revolution and disturbance which, more often than not, have only the effect of making far worse the conditions they wished to improve. If they are wise the poor will not put their trust in the empty promises of demagogues, but rather in the example and patronage of St. Joseph and the charity of their Mother Church, every day intensifying its care of them." (Encyclical Letter "Quamquam pluries.")

FAMILY THE FULCRUM OF SOCIETY

With increase of devotion to St. Joseph will come corresponding increase of devotion to the Holy Family of Nazareth, of which he was the August Head, for the one arises naturally from the other. From St. Joseph we go directly to Mary and through Mary to the Font of all holiness, Jesus Christ, who consecrated the domestic virtues in His obedience to Joseph and Mary. It is the greatest of all examples of virtue that we desire, Christian families should be inspired and restored. It is thus and thus only, because the family is the fulcrum and the basis of the community, giving to domestic life the strength of holy purity, faithfulness and concord, that a new strength and, we might almost say, a new blood will circulate in the veins of the whole human society, which will have a new life given to it by the healing virtues of Jesus Christ. Improvement will follow not only in private customs but in public life and civil discipline.

We, therefore, putting full trust in the patronage of Him to whose watchful care it pleased Almighty God to entrust the guardianship of His Incarnate only begotten Son, and in the Blessed Virgin, most earnestly exhort all the Bishops of the Catholic world that in these times so full of anxiety for the Church they urge the faithful to seek more fervently the powerful aid of St. Joseph. And inasmuch as there are many ways approved by this Apostolic See in which the holy Patriarch may be venerated, especially on all the Wednesdays of the year and throughout the month created to him, we desire that at the bidding of the Bishops all these devotions shall be carried out to the fullest extent possible in all dioceses.

But in special manner, as he is held in highest honor as helper of the dying, Our Lord Himself and His Blessed Mother having been present at his death bed, the sacred pastors should do everything possible to promote and support with all the prestige of their authority those pious sodalities formed to implore the aid of St. Joseph for the dying, for instance those of the "Bona Mortis," the "Transitu St. Joseph" and the "Pro Agonizantibus."

To commemorate the above Pontifical Decrees, We ordain and enjoin that within a year from the eighth day of December next there shall be celebrated throughout the Catholic world in honor of St. Joseph, Patron of the Universal Church, a solemn function, the time and manner of which is left to the discretion of each Bishop, and to all who may assist. We now grant

Plenary Indulgence on the usual conditions.

Given at Rome at St. Peter's, the twenty fifth day of July, Feast of St. James the Apostle, in the year 1920, the sixth of Our Pontificate.
BENEDICT XV., POPE.

UTTER INCOMPETENCE OF COURTS-MARTIAL

ENGLISH OFFICER POINTS OUT INEVITABLE MISCARRIAGE OF JUSTICE

J. L. Hammond, in the following calm and convincing letter, shows up the utter incompetence of the tribunals set up in Ireland under the Crimes Act which sweeps away every vestige of the ordinary safeguards of the liberty of the subject. Neither Russia under the Czar nor Prussia under the Kaiser were ever devised a system so completely subversive of every civil right. Nor were the minions of Czar or Kaiser ever such ardent hypocrites as those now responsible for British misrule in Ireland.

It was such a tribunal as is here described that "convicted" Terence MacSwiney, Lord Mayor of Cork, who, with a courage finer and more sustained than was ever shown on the field of battle, is now laying down his life in protest. In the eyes of the civilized world Brute Force is seen in all its hideous nakedness; its indomitable spirit of MacSwiney's resistance to unparalleled tyranny, lights again the fires of hope in hearts given over to despair by the sordid imperialism of the victors in the War which was to substitute the rule of Right for the rule of Might!

That sacred cause is now being won by Ireland.—E. C. R.

Sir,—It is the custom in the army to send subalterns to courts martial in order that they may learn about the procedure followed at these trials. It fell to my lot to attend courts martial five years ago in this way as "an officer under instruction." What struck me most was that only once did I come across an officer who thought that he was acting as a judge; in all other cases conduct and discussion alike implied that the business of the courts was not justice but the maintenance of discipline.

In these cases the men tried were the fellow countrymen and the fellow soldiers of the judges. There was no vindictive feeling against them. The officers did not put aside the necessary guarantees of fairness from malice or brutality. Not at all. They acted as they acted because men who spend their lives giving orders are the last men in the world to understand how to take evidence. Military life is the worst training for the work of a judge. It is an artificial atmosphere developing certain qualities and discouraging others. The man who has to make up his mind quickly in action when delay is fatal is apt to make up his mind quickly in judgment where impatience is fatal; the self-confidence necessary to an officer closes the mind to good doubts as well as to bad. For military life is designed to produce the qualities needed to secure rapid and well organized action among bodies of men; it is not designed to produce the open mind or the judicial mind or the understanding of individual character. It would be much better to take schoolmasters or doctors or trade unionists for this special task than to take soldiers. The good judge would in nine cases out of ten make a bad officer; the good officer would in nine cases out of ten make a bad judge.

What kind of case is now going to be brought before this tribunal? The men to be tried will not be the fellow-soldiers or even the fellow-countrymen of their judges. They belong to a race of which this at least can be said without fear of injustice: that the ordinary English officer has not made any conspicuously successful effort to understand its point of view. The atmosphere is charged with excitement and passion; repression, murder, reprisals, more repression—what is the history behind the proceedings of the courts? Prisoners and judges will meet as enemies, representatives, in the eyes of both, of two races at war with each other. Thus a set of men who have no training but an experience that is a positive disqualification for this office will sit in judgment on prisoners whose circumstances make it difficult to secure a fair trial even if every precaution has been taken to provide the most impartial and competent court that can be found.

The case is worse than this. These trials will have a special feature. The Lord Chancellor said in the House of Lords that the Government have numbers of men under lock and key, and numbers of men ready to give evidence against them. This means, put into plain English, that numbers of men have been arrested on the evidence of spies and informers. Now, can anybody point to any trial for which you need a more careful and a better-trained court than a court which has to sift the evidence of spies? Let anybody follow the history of Oliver the Spy and he will learn that it was because there was a good judge in the West Riding and a bad judge in Derbyshire that men were hung in Yorkshire's machinations, whereas his Yorkshire victims escaped. It is now conclusively proved that this spy, receiving the pay of the Government, was alone responsible for the whole of the abortive rising for which other men were hung and transported. Or let your readers recall the trial of the Thirty eight in 1812, famous in the history of Lancashire, if they wish to realize how much depends, in any case where spies are concerned, on the vigilance and the sense of judicial responsibility of the judge. The Government are now going to set army officers on the kind of task to which some of our judges would be unequal.

We have had a striking warning of the danger we are inviting. Last April the Government brought one of the men whom they had locked up to trial; they produced in court one of the informers of whom the Lord Chancellor tells us that he has any number at his disposal. The man was tried for murder, but the spy broke down so hopelessly in cross-examination that the counsel for the prosecution threw him over and the prisoner was acquitted with the approval of the judge. The full particulars are given in Mr. Erskine Childers' book "Military Rule in Ireland." The trial took place in Dublin on April 23; the name of the prisoner was J. J. Madden. The spy has never been prosecuted for perjury, and for anything that we know he may still be at the disposal of the Government. What would have happened to Madden if he had been tried by court martial? We have here an opportunity for judging the kind of informer on whose evidence the Government propose to send men to be tried for their lives before untrained courts composed of soldiers standing to the Irish people in the relation in which the German army stood to the people of Belgium. It is possible that among the men and boys sentenced and executed under this system there will be a few men who have been mixed up with murder; possible, but nothing more. On the other hand, it is certain that there will be many whose only crime is that they are mixed up with politics. It is still more certain that this policy will bring down on us a hatred as bitter, as just, and as widespread as the hatred Lecky describes as the consequence of a similar policy pursued in Ireland after 1798. Is it any wonder that the Unionists and moderate Home Rulers of Southern Ireland are denouncing this outrage as vehemently as any Sinn Feiner?

ENGLAND AND ARCHBISHOP MANNIX

The prevention by England of Archbishop Mannix landing in Ireland, his native land, has been almost universally condemned as a serious political blunder.

The Archbishop himself takes it coolly and remarked when he arrived in England after being taken from the vessel by an English destroyer: "This probably is the finest victory for the British navy since the battle of Jutland." Sooner or later there must come an end to the present condition of Ireland. Charles Gray, a well-known journalist, whose English sympathies do not prevent him from seeing things in their true light, writes:

"Let us first apply the good American test of 'results' to British rule in Ireland. Judged by results, her rule has been a failure. Britain cannot plead the peculiarities and shortcomings of the Irish race as an excuse for her failure. She has been mistress of the situation for centuries and has had the power to enforce her authority and to apply the necessary remedies. The simple fact is that she has refused to bring to her task the kind of study and effort which the Irish situation called for. Generally speaking she has ruled all other colonies and dependencies wisely and well. She has certain formulas that have worked admirably. But these did not suit the case of Ireland. Britain, like Procrustes, had a bed, and it was a good bed. All the rest slept in it very comfortably. When she found that the Irish legs were too long, Procrustes like, she tried to cut them off to fit the bed. That may be putting the matter rather strongly, but it was something like that."—Catholic Columbian.

First keep thyself in peace, and then thou wilt be able to bring others to peace. A peaceful man does more good than one that is very learned. A passionate man perverts even good into evil, and easily believes evil. A good, peaceable man turns all things to good.—Thomas a Kempis.

CATHOLIC NOTES

In September or October next Ireland will send out sixteen missionaries, with Bishop Shanahan at their head, to Southern Nigeria. In January last, sixteen missionaries of the Holy Ghost Order on their way to Africa, perished in the disaster that befell the Arctique in the Bay of Biscay. Already Ireland has replaced them. Never in the history of Africa have more than this number set out together for the same mission field. The Bishop is now appealing for funds to enable him to carry on his work.

A miniature replica of the National Shrine of the Immaculate Conception, one-tenth the size of the Church, will be erected on the site of the big edifice so that the visitors to Washington during the gathering of the hierarchy in the week of September 20-25 may have an idea of how the basilica is to appear when completed. The campanile of the Shrine will be reproduced in a structure 351 feet high, and about 10 feet square. In this building there will be a bureau of information for the accommodation of visitors.

Chateau-Thierry, at the request of the mayor, was the first town in the battle region to welcome the Knights of Columbus delegates who went to France to attend the dedication of the Knights of Columbus Lafayette statue at Metz, August 21. Mayor Flament on August 19 presented Supreme Knight James A. Flaherty of Philadelphia with a stone taken from the famous Chateau-Thierry bridge, which the American Marines defended. Mr. Flaherty will make a gift of the stone to the American Legion.

The prime minister of Holland, Ruys de Beersgroeck, is a member of the Third Order of St. Francis. Though Holland is strongly Protestant, they do not seem to have heard that it is dangerous to allow Catholics in responsible public positions, says the Catholic Herald. Tom Watson of Georgia and The Menace are evidently neglecting their duty in not giving the Dutch a pointer as to the danger they are in having a Catholic at the head of the Government.

Paris, August 10.—In a public farewell letter addressed by Mr. Desalle, who was mayor of Lille during the War, to Monsignor Charost, Bishop of Lille, who has just been appointed by the Sovereign Pontiff to act as coadjutor to Cardinal Dubourg, Archbishop of Rennes, the former mayor expressed his deepest regrets over Monsignor Charost's departure. He declares that Monsignor Charost, "by his energy and his utter devotion during the whole captivity of Lille, was the comfort and the hope of the city."

A dispatch received here from Barcelona, Spain, states that the French Benedictine monks of San Pedro, near Barcelona, will soon return to their native country. The Benedictines were exiled during the religious persecution in France following the breaking off of official relations with the Holy See several years ago. They were given the monastery of San Pedro and have since lived there. Now they are to return to their original monastery home in France, ample guarantee having been offered to them by the French Government, and the confiscated monastery has already been restored to them.

The transfer of Bishop Henson of the Episcopal Bench from the see of Hereford to that of Durham recalls in the minds of English Catholics the celebrated Temple made by him in the city of Durham, when he assailed the directors of the British-Amazon Company as being responsible for the appalling atrocities perpetrated by their agents on the Putumayo River, in Ecuador. He wound up his denunciation by urging his audience to help, in the only way open to them, the poor natives who were victims of these outrages by sending money to the Roman Catholic Duke of Cadiz for the establishment of a Catholic mission there under the direction of the English Franciscan monks.

A young Catholic Chinese aviator, lately returned to his native land decorated with European emblems and lauded by his countrymen far and wide. Tsu is the young hero's name, and, according to official citations, his record is "three enemy machines brought down and six enemy pilots overcomers." Captain Tsu belongs to a family in Shanghai that has had the Catholic faith for more than two hundred and fifty years. His father, Nicholas Tsu, is a well-known ship builder and mine owner of Shanghai. He has an uncle and brother both Jesuit priests, and a sister both nuns belonging to the Helpers of the Holy Souls, and a younger brother, Francis Xavier, whose education is being directed in this country by Father Walsh, the Superior of the America Foreign Missions of Mary-Knoll, who brought the young man and another brother to America when he returned from his Asiatic trip two years ago.