

as a "fossilized brick," employed a Scout to perform a tedious piece of manual labor. When he returned after a short lapse of time and found the task carefully finished and the boy still in a cheerful mood, he remarked, nodding his head impressively: "Thought boys nowadays couldn't be relied upon to finish a hard job and keep happy about it. If Scouting does that for a boy, henceforth I'm a believer in Scouting." Unfortunately, it will not "do that" for every boy, though such should be the general result. It does, however, lay emphasis upon the fact that ordinary, homely, unvarnished toil does more than any amount of well-tutored passive reception of facts to develop self-respect, strong character, and manhood.

The virtues emphasized in the Scout Law, i. e., trustworthiness, loyalty, helpfulness, courtesy, and so on, are all assets of inestimable vocational value. Added to them is the trait of "sticktoitiveness," which good scouting is sure to inculcate. A boy who constantly shifts about from one kind of work to another soon finds himself out of work and among the vacillating mass of poorly paid, little-respected laborers, who are responsible for a large part of society's discontent.

"If there is one mental power which gives the best guarantee in any walk," Professor Munsterberg has said, "it is the power of persistent attention. Those whose attention is not trained in youth will never be able to master the tasks of life." Every preparation for a vocation that teaches steadfastness to the chosen line of duty and sustained attention to the task in hand is good.

Much serious harm is done the ordinary boy by training him to feel that there is waiting for him some particular opening which he must set about to discover. The best of his energy may be dissipated in the search for it. It is far better for him to start from the opposite point of departure and, considering himself and his abilities, decide what he can do well. In this way he will find a position, or perhaps create one, where he can make a contribution and find true happiness through his own honest efforts.

METHODIST VS. JESUIT

CHALLENGER TO DEBATE FAILS TO APPEAR

El Paso, Texas, Dec. 22.—After issuing a challenge to Father Romauld Benedet, S. J., to conduct a public discussion of Catholic teaching in Liberty Hall here, the Rev. E. B. Vargas, pastor of the Methodist Church of the Messiah, has declined to meet the Jesuit. The minister's retreat from the debate was the climax of a situation which was created by the offensive propaganda conducted by the Mexican Ministerial Alliance, of which Rev. Mr. Vargas is a member.

In furtherance of their efforts to proselytize among the Catholic Mexicans of El Paso and the adjacent districts, the Mexican Ministerial Alliance has been waging a campaign of misrepresentation and abuse against the Catholic Church and Catholic doctrine. The attack was directed against the seven Mexican Catholic churches here, but made the Spanish-speaking Jesuits its particular target.

Two publications, *El Evangelista Mexicano* and a supplement, *La Verdad*, were the principal agencies in spreading the misrepresentations and insults.

CHALLENGE ACCEPTED

Father Benedet, and Father Cruz M. Garde, S. J., accepted the game of battle and in *La Revista Catolica* and a two-page supplement made such effective replies that the Ministerial Alliance was stung with humiliation. These articles were circulated broadcast among the Mexicans of El Paso and neighboring places. The upshot was the challenge from Rev. Mr. Vargas.

Father Benedet promptly agreed in the presence of four witnesses, to meet the Methodist minister in a series of discussions on each of three nights. It was stipulated in writing that each disputant should present his objections in syllogistic form and that each difficulty should be repeated and answered point by point. This agreement was published in the English and Spanish dailies.

Apparently Rev. Mr. Vargas had counted on the support of the American Protestant churches when he challenged Father Benedet. But it appears that after he had committed himself to the dispute, these American Protestants warned him of the task which he had undertaken in offering to meet a Jesuit in a syllogistic form of argument. Thereupon an effort was made to save Mr. Vargas and local Protestants from the consequences of his rashness. A prominent Episcopalian clergyman

requested Right Rev. A. J. Schuler, S. J., Bishop of El Paso, to forbid the discussion, urging as a reason that "bad feeling might be aroused" if the debate were conducted. Bishop Schuler declined to interpose.

When a trivial difficulty was encountered in obtaining the services of a presiding officer of independent religious affiliations, the Rev. Mr. Vargas tried to withdraw from his formal public agreement. He sought to force Father Benedet to change the requirement that the disputants follow scientific lines proposing instead three nights of speech-making. The Jesuit then informed the Methodist minister that the Ministerial Alliance might itself appoint the presiding officer, or omit the presiding officer, as it saw fit, but that he held Rev. Mr. Vargas to the written agreement that the discussion should observe scientific rules.

ASKED AUTHORITIES TO INTERVENE

In the resolve to escape the humiliation which Rev. Mr. Vargas seemed destined to suffer in the eyes of both American and Spanish-speaking people of El Paso, the American Protestant ministers appealed to the municipal authorities to revoke the permission given to use Liberty Hall. "Fear of disorders" was the pretext advanced by the ministers.

As the controversy was by this time raging vigorously in the press and the vicious statements of Vargas against Catholics were translated from Spanish and published in the English-language papers, pressure was brought on the latter to discontinue further use of their columns for communications on the subject.

The city commissioners also were in an awkward situation. The Catholics firmly demanded the use of the hall for the debate. A compromise was reached, against the wishes of the Protestant Ministerial Alliance, and the use of the hall was granted for one night. At this juncture Rev. Mr. Vargas announced that he would not meet Father Benedet, declaring that the county court opposed the holding of the debate. Father Benedet gave notice that he would be on the stage of Liberty Hall at the time fixed for the discussion, and would expect Rev. Mr. Vargas to keep his written pledge.

METHODIST FAILS TO APPEAR

Ten thousand persons clamored for admission to the hall when the hour of the debate drew near. Ten policemen and five constables were required to handle the throng, which was eager to hear the discussion, but quite orderly. Father Benedet was on hand, but Rev. Mr. Vargas made himself conspicuous by his absence. The six thousand men and women who finally found room in the hall heard Rev. David Foulkes, S. J., pastor of Sacred Heart church, speak in English and several other Jesuits in Spanish, in exposition of some of the Catholic doctrines which the Ministerial Alliance had misrepresented.

Father C. M. Garde, S. J., on making sure that Rev. Mr. Vargas was not present, announced that if there was a Protestant minister in the hall who desired to be heard he would be welcomed on the stage. No one responded.

FRANCE PAYS HONOR TO DU GUESCLIN

By M. Masciani

Paris, Dec. 3.—The Basilica of Saint Denis has just been the scene of a great manifestation in honor of the sixteenth centennial of Bertrand du Guesclin, Connetable of France, who is interred there.

Mgr. Cerretti, Papal Nuncio to Paris, presided over the ceremonies, surrounded by archbishops and bishops. The President of the Republic and the Minister of War were both represented. The ceremony was attended by marshals and generals and a large crowd.

Pope Benedict XV. sent his blessing.

Father Seritallanes, member of the Institute, wearing the white habit of the Dominicans, delivered the panegyric of du Guesclin and drew a picture of the grandeur and popular spirit of the ancient monarchy.

Connetable Bertrand du Guesclin, one of the greatest popular and national heroes of France, was a type of the old French chivalry. Born in Brittany in 1321, of a family descended from the king Maura Hakin, he was the eldest of ten children and was distinguished for his unruddiness. As a youth he went in secret to a tourney where he defeated several knights, one of whom was his own father.

Du Guesclin took an active part, under King Charles V. in the war of independence against the English, from whom he won back the province of Normandy. The long period of unrest in France had led to the formation of the "great companies," composed of old soldiers and vagabonds who lived by pillage, du Guesclin cleared the country of them by organizing them and taking them to Spain to fight against the Moors. It was following these exploits that Charles V. appointed him Connetable.

Du Guesclin died in 1380 at the siege of Castel de Randon. His body was carried on the shoulders of his men at arms to the Basilica of Saint Denis in a funeral procession which lasted three months. The

funeral was celebrated at Saint Denis upon the arrival of the body, and in 1889, King Charles VI., desiring to honor the memory of Du Guesclin, caused his funeral to be celebrated a second time.

One of du Guesclin's sisters was a nun who victoriously defended her convent against the English.

MARYLAND'S STORY

LORD BALTIMORE'S COLONY THE CRADLE OF RELIGIOUS LIBERTY IN AMERICA

New York, Jan. 9.—That a national monument should be erected on the spot where Father Andrew White, S. J., on March 20th, 1634, celebrated the first Mass on Clement's Island, in the Potomac River, and the colony of Maryland was established by Lord Baltimore, will be urged by Rev. John La Farge, S. J., before the annual meeting of the United States Catholic Historical Society, Monday evening, January 16, at the Catholic Club in this city.

Father La Farge will bring up the facts which prove that in his opinion March 20 should be known as Catholic Day, and the distinctly Catholic anniversary of the United States, since from the events which occurred on that day in 1634 there follow in unbroken sequence the establishment of public worship, religious toleration, the ordination of the first native priests, and the first native religious men and women, the Catholic Hierarchy, Catholic education, the first schools, the first colleges, and the first Catholic civic unit, St. Mary's City. Probably no other event has had more momentous bearing on the religious and political history of the United States, and Father La Farge believes that a national monument should mark this historic site, which is now an unrecognizable waste.

At a recent meeting of the Dramatic and Musical Guild of the District Council of Catholic Men, in Washington, this same idea was broached and discussed, and it was voted that the Dramatic and Musical Guild should as soon as possible secure the production of an original historical pageant, or pageant-drama, commemorating the establishment of religious toleration by the Maryland Catholics. The proceeds of the performance, it was voted, will be donated to a fund for the erection of a national monument at or near the place where the first Mass was said in Maryland.

The historical material for the pageant is to be drawn from "Maryland: The Land of Sanctuary," the history of the Catholic colony written by Right Rev. William T. Russell, D. D., Bishop of Charleston. S. C. Bishop Russell has given his consent to this project, and a production committee was appointed by the Dramatic and Musical Guild, which named one of its members, Michael Williams, the author of "The High Romance" and "American Catholics in the War," to prepare the pageant with the assistance of Daniel E. Doran, the author of an historical play dealing with Christopher Columbus, and other authors, musicians and directors of pageants.

It is hoped that if the work of this committee proves successful, the pageant will be produced in Washington as an annual event and become to Washington, which was originally part of Maryland, what John McGroarty's mission play is to California. The Baltimore Council of Catholic Men will cooperate in presenting the pageant in Baltimore. If the expectations of the Dramatic Guild are fulfilled the pageant-drama will be produced on the site of old St. Mary's City in 1934, when it is hoped that a great national celebration will be held on that spot in commemoration of the third centenary of the landing of the Catholic pilgrims.

FATHER ELLIOTT, C. S. P.

Washington, D. C., Jan. 9.—The Rev. Walter Elliott, C. S. P., the oldest living member of the Paulist Order, celebrated his eightieth birthday here last Friday, the feast of the Epiphany. Many members of the faculty of the Catholic University as well as priests and lay persons from the District of Columbia called at the Apostolic Mission House to convey their good wishes to the venerable missionary who was born in Detroit on January 6, 1842, and who is regarded as one of the foremost American missionaries of the generation.

Father Elliott was ordained on March 20, 1872. He had entered the Paulist Order on September 2, 1867, after having served through the Civil War as a member of the 5th Ohio Regiment. He participated in the battle of Gettysburg in which his brother Major Robert Elliott, was killed. Another brother of Father Elliott was also slain during the long conflict, on the history of which Father Elliott is one of the greatest living authorities.

Perhaps more than any other American, Father Elliott is credited with the spread of the Paulist ideals for missions to non-Catholics. Throughout his fifty years in the priesthood he has been a voluminous writer, having edited the Catholic World for many years and now being assistant editor of the Missionary. He has written a "Life of Christ" which gained

large circulation and his "Readings from the Passions" has also been read by thousands. He was one of the founders of the Apostolic Mission House at the Catholic University for the training of priests specializing in missions to non-Catholics.

IRISH THANKSGIVING

Dublin, Dec. 30.—In the religious, national, social and industrial life of Ireland peace will produce developments. A parish priest has made the suggestion that as soon as possible after the establishment of the Irish Free State an International Eucharistic Congress should be held in Ireland. Such a Congress would be a fitting thanksgiving and petition. The Catholic Congress which was to be inaugurated in 1922 has been postponed until the following year when it is expected the new government will be fully in operation.

On the material side the anticipations and hopes of the people are high. There are possibilities of vast developments. A revival in trade is certain. Irish manufacturers have already opened permanent exhibitions in Dublin. The public in Ireland and visitors from abroad can obtain at this exhibition full and authentic information in regard to the manufacturers of the country. Mr. de Valera formally opened the exhibition. It was, he said, the best way to further Irish manufacture.

The material prosperity of the country was equally important to its spiritual advancement. He hoped they would soon have in the country large fairs like those held on the continent. The more native industries were extended the greater could be the field of employment at home. In this way emigration will be checked. A diminution in, or cessation of, emigration will inevitably lead to a large increase in the Catholic population.

EDINBURGH PARISH ERECTS MEMORIAL TO 315 KILLED IN WAR

Edinburgh, Dec. 30.—Bishop Graham recently dedicated a mortuary chapel built at St. Patrick's Church in commemoration of 315 men who gave their lives in the War. In this parish located in one of the poorest districts of the city, more than a thousand responded to the call of their country and the chapel has been erected as a memorial to those who did not come back. It is a remarkable reminder of the loyalty of Catholics to their country.

It is said Bishop Graham at the dedication of the chapel, a bitter reflection that the great purposes for which the War has been fought, such as the supremacy of right over might, and the freedom of small nations, have not been brought about. But these men did what their consciences and their duty told them they ought to do.

Continuing, the Bishop said there could be no real disarmament until those in power altered their attitude toward their territories and their empires. The root of the whole difficulty is the sinful heart of man lusting after territory and the desire for power. There can be, he said, no proper and moral disarmament until the hearts of men are permeated by the principles of the doctrine of Christ.

THE RIVER JORDAN TO BE HARNESSSED FOR POWER

London, Jan. 2.—The River Jordan, famed in Bible narratives, is to be harnessed to produce power for electric trains and lighting purposes.

Jerusalem, Bethlehem and perhaps Nazareth will be lighted through the medium of a great hydro-electric plant to be erected on the banks of the famous stream and a great network of railways, which is expected to spread all through Palestine, will get its motive force from the river.

The work is being backed by the Zionists and the contract has been awarded by the Palestine Government for the work. The British parliament has completed its investigation of the project and actual construction is being prepared for by a corps of workmen.

MIXED MARRIAGE IN CHURCH

Denver, Jan. 9.—The marriage of Miss Gladys Quentell and Verner Z. Reed, the latter a non-Catholic, took place last week in the Cathedral of the Immaculate Conception here.

A special dispensation was necessary in order to have the ceremony, which was conducted by the Rev. Father O'Dwyer, performed in the church. The groom's father, a convert to the faith before his death, was extremely liberal in his gifts to the church even before he became a Catholic and it is understood that it was out of the memory of this generosity that the dispensation was granted by Bishop Tihen, after the request has been made by the Reed family.

The ceremony marks a precedent in ecclesiastical customs in this diocese. It is considered likely that the young man, who resigned from Yale University shortly before his marriage, will become a Catholic.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE FAITH IN THE CANADIAN WEST

(Written by E. G. Whithead for Catholic Register)

CONTINUED FROM LAST WEEK

After Mass is finished the Indians remain squatted on the floor until the white people leave. The offering in some places is often unique. Moccasins, beaded work, skins all form part of the native contribution to the Missions.

Seventy-five years in this far northern country have not been without their tragedy. On arriving at Fitzgerald by boat, one's eye is attracted to a large cross surmounting a high rock at the beginning of the rapids. This is a reminder that Fathers Bremond and Brohan lost their lives by drowning in these rapids, while on one of their trips. Again, Bear Lake in 1920, claimed as its victim Father Frapsace. In the Arctic Circle, two priests, some years ago—Fathers Roviore and Le Roux—were murdered by Eskimos. Many rest in the various forts—grown old in the Faith.

For over fifty years some of these priests, nuns and brothers, have never seen the civilized parts of the country, living on fish and dried moose meat and the product of their gardens, they have labored all this time among the natives. There are in the Territories about forty Sisters of the Order of Grey Nuns, and twenty-one Priest and Brothers. None of them receive any remuneration in the way of salary. It is the proud boast of the Bishop that not during his thirty years' incumbency have they appealed for outside help. The Society of the Propagation of the Faith, the Catholic Church Extension Society of Canada, and the Government subsidize them, but this is a mere "drop in the bucket." They may not have appealed for help, but from observation of their tremendous labours, help would not come amiss.

During the summer of 1921 an epidemic of smallpox, in mild form, broke out at Fort Smith and other places. The Government doctor was away on his annual visit with the Treaty party. The Order of Grey Nuns cared for, until better, nearly all the cases, working during the hottest part of the summer with the epidemic, in addition to their ordinary routine. Yet, they seem very happy in their chosen vocation. The Mother Superior of this Order is Mother Gerouard, a godly and kindly woman and much beloved by the Sisters.

The work of the Grey Nuns in the North is now known from one end of the globe to the other. A recent publication endeavours to give some idea of the history and work of these wonderful women. However, outsiders, that is those of other faiths, give unqualified, unsought praise to these Sisters and their work. It is a sure mark of merit when one's work wins the approbation of members of an antagonistic, and sometimes, in individual cases, hostile community. If ever true Christianity, free from cant and prejudice and the applause of a watching public, is existent on earth, it is among these Sisters. A stranger enters their hospitals. Is it a question of being able to pay? Nay, rather a question of how they can best assist him. In addition to their hospital work, one sees these cultured women side by side with native squaws digging potatoes and vegetables from the Mission gardens, their grey habits tucked carefully away to avoid the dirt. Sometimes their gray-clad forms are seen entering the wigwag or tepee of some sick squaw. Many of them are trained nurses and administer skilfully to the natives. Versatility seems to be their common gift. Neither are they averse to long journeys by river and portage, when the necessity of their Order demands it. Their hospitals and schools are models of cleanliness. One comes away from that great country uplifted in spirit and lost in admiration. Their Order is one of the brightest jewels in the great diadem of the Church.

TO BE CONTINUED

Donations may be addressed to: Rev. T. O'Donnell, President Catholic Church Extension Society 67 Bond St., Toronto. Contributions through this office should be addressed:

EXTENSION, CATHOLIC RECORD OFFICE London, Ont.

Previously acknowledged \$4,968 65
L. A. H. Lucknow..... 2 00

MASS INTENTIONS

Grand Falls..... 1 00
John J. Norris, St. John's..... 15 00
Mrs. C. F. McGill vray, Reserve Mines..... 3 00
Mrs. M. Dobson, Chicago..... 2 00

PARIS VOTES CREDITS

Paris, Dec. 30.—The Municipal Council of Paris has just voted the credits necessary for the completion of the work on the Butte Montmartre, in front of the Church of the Sacred Heart.

The Square of Saint-Pierre, on which work was interrupted in 1913, will be completed, and Montmartre, from the foot of the church to the bottom of the hill, will form a

decorative scheme with a series of terraces and a monumental waterfall.

Work has now been started with a view to placing in the Basilica a mosaic which will occupy a surface of 450 square meters. This mosaic is the gift of a pious person.

According to those who have seen it, this mosaic is a masterpiece unequalled in our time. The subject represents the triumph of the Sacred Heart; Christ triumphant, surrounded by all those who have been distinguished for their piety and devotion to the Sacred Heart throughout all ages.

FATHER FRASER'S CHINA MISSION FUND

There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by. Thirty-three thousand of them die daily unbaptized! Missionaries are urgently needed to go to their rescue.

China Mission College, Almonte, Ontario, Canada, is for the education of priests for China. It has already thirty-five students, and many more are applying for admittance. Unfortunately funds are lacking to accept them all. China is crying out for missionaries. They are ready to go. Will you send them. The salvation of millions of souls depends on your answer to this urgent appeal. His Holiness the Pope blesses benefactors, and the students pray for them daily.

A Bursar of \$5,000 will support a student in perpetuity. Help to complete the Burses.

Gratefully yours in Jesus and Mary.

J. M. FRASER.

QUEEN OF APOSTLES BURSE

Previously acknowledged \$2,293 55
Children of Our Lady of Grace Parish, Dickinson's Landing..... 10 00
M. H. Guelph..... 2 00

ST. ANTHONY'S BURSE

Previously acknowledged \$1,313 10
E. McL., Blairmore..... 6 00

IMMACULATE CONCEPTION BURSE

Previously acknowledged \$2,563 48
COMFORT OF THE AFFLICTED BURSE
Previously acknowledged \$399 50

ST. JOSEPH, PATRON OF CHINA, BURSE

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Favor received, P. Ed I..... 10 00
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Children of Primary Room, St. Peter's School, Toronto..... 14 00

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Previously acknowledged \$389 66
A Friend..... 6 00
Friend, Guelph..... 3 00

ST. FRANCIS XAVIER BURSE

Previously acknowledged \$311 80
HOLY NAME OF JESUS BURSE
Previously acknowledged \$2 60 00

HOLY SOULS BURSE

Previously acknowledged \$1,327 50
E. McL., Blairmore..... 1 10
Margt. A. MacDonald, Montreal..... 2 00
Fred McCordle, Kinkora..... 1 12

LITTLE FLOWER BURSE

Previously acknowledged \$792 34
SACRED HEART LEAGUE BURSE
Previously acknowledged \$2,142 97
Reader of Record..... 2 00
Friend, Canso, N. S..... 6 00

BIGOTRY REBUKED IN MACON

It is refreshing to notice the spirit of religious toleration which is outspokenly manifesting itself in many parts of the South and is rebuking the old bigotry that restlessly seeks to reassert itself. Thus the City Council of Macon recently refused the city-hall auditorium for a series of anti-Catholic lectures that were to be delivered by a certain "Sister Mary Ethel." When, during the course of the Council's business, the petition to grant the hall for this purpose was reached, Mayor Luther Williams leaned forward on his desk and thus addressed the members in a voice that could be clearly heard throughout the hall, which, says the Macon Telegraph, was well filled with people, many of them interested in the petition:

"This petition is for a lecture which has been frankly acknowledged to be anti-Catholic. It is not my purpose to give official sanction to anything that may set in array one part of our people against any other part. To do so would establish a precedent which might result as follows: This time anti-Catholic, next anti-Methodist, then anti-Greek or Jew and so on all down the line. "It is most essential that we all work harmoniously together and it is entirely irregular that we, the city authorities, should ourselves create a disturbing situation by allowing the use of our halls for a purpose that might start any friction whatever.

"I fully concede the right of free speech according to the Constitution, but free speech in our own auditorium with the 'avowed purpose' of abusing a certain portion of our own citizenry is altogether a vastly different matter. I have

taken a solemn oath to promote the general welfare and common interest of all the inhabitants of this city and I intend to do so to the best of my ability as long as I am mayor of this city.

"In my judgment this proposed lecture would not be conducive to the public good."

With the exception of one supporter of the old A. P. A. spirit the vote was unanimous against granting the petition. No city paper, moreover, gave any notice to the ex-nun or her talks.—America.

RELIGIOUS TOLERANCE

"Marse" Henry Watterson, for many years the distinguished and militant editor of the Louisville Courier-Journal, and who died Thursday of last week at Jacksonville, Fla., was a bitter enemy of intolerance in every form. One of the last editorials from his vigorous and fearless pen was in denunciation of the Ku Klux Klan and in defence of his maligned Catholic friends. Here it is taken verbatim from the Courier-Journal:

Greece gave the world philosophy—"all philosophers are disciples either of Plato or of Aristotle."

Spain inherited, and in the days of its power illustrated, the Roman idea of dominion.

France gave the world a sense of beauty unexcelled since Attic days. England gave the world a conception of orderly liberty, wisely regulated by law.

What distinct contribution has America made to world civilization?

Popular education? In a sense, yes. The democratic ideal that respects not merely what is thought to be respectable, but only what is respectable? In a sense, yes. Other things, thought to be peculiarly American, may come to mind.

America's unique contribution to the net sum of human progress, however, is religious tolerance. The first amendment to the American Constitution had this point in view.

Jefferson enforced the idea in his fight to disestablish the Church of England in the State of Virginia. On his tombstone, his epitaph, written by himself, includes "the status of religious liberty in Virginia," as one of the three things he wished to be known as the author of, the other two being the Declaration of Independence, and the University of Virginia.

In this precious deposit of American faith—religious tolerance—being properly safeguarded? Are Americans as religiously tolerant as once they were, or as men like Thomas Jefferson would have them be?

Not religiously "liberal," but religiously "tolerant"? The American boast is that Jew, Catholic or Protestant may, in America, profess and practice without restraint or criticism the religious faith that pleases his conscience.

Is this boast justified by fact? Propaganda aspersing various religious faiths is abroad in the United States.

Basically, the purpose of this propaganda is political. Through religious prejudice certain vicious men seek power—power at the expense sacrifice of American institutions and in clear violation of the Constitution of the United States each citizen is obliged to obey and to defend.

The point needs not be, either argued or demonstrated. It is recognized by all sober-minded Americans. The thing to do is to reckon with it promptly and intelligently. Enemies of the American spirit of religious tolerance work covertly. Friends of American institutions and of American laws, to combat successfully this insidious propaganda, need to work openly.

It is time to do so—to time to re-enforce throughout the country the spirit, as well as the letter of the First Amendment to the Constitution of the United States.—Catholic Columbian

PRICELESS RECORDS LOST IN WAR

Paris, Dec. 30.—It has now become possible to make known in detail the loss of records and historical documents suffered by Belgium during the War.

Quite apart from the archives of many cities, such as Dinant, Ypres, Termonde, Furnes, etc., a large number of documents of ecclesiastical and monastic history have disappeared. Among them are the archives of the Abbey of Val-Saint-Lambert 647 registers and 2,344 charts dating from 1050 to 1760, those of the Collegiale of Saint Denis (679 registers and 1,000 charts of the eleventh to the eighteenth century) and those of the Collegiale of Saint Martin of Liege 588 registers and 850 charts of the eleventh to the eighteenth century.)

At Arlon the Abbey of Clairefontaine lost 718 documents dating from 1163 to 1794 and the Abbey of Saint Hubert lost 2,100 documents dating from 1000 to 1794 and a series of maps and plans.

However, the most disastrous loss of all, was the loss of the archives of the Catholic University of Louvain.

Humble rusticity is more pleasing to God than a proud civility and politeness.—St. Teresa.