

The Catholic Record.

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

VOLUME XXXVII.

LONDON, CANADA, SATURDAY, FEBRUARY 6, 1915

1894

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FAIR PLAY

The Herald and Presbyter, quoted by the Presbyterian Witness of Halifax, says, "that the Catholics of the United States are threatening President Wilson, that unless he has the revolutionary priests and nuns of Mexico, who have fought red-handed in rebellion, reinstated and restored as though innocent, they will as a church punish him at the next election." This statement is absolutely false.

The Catholics do not attack President Wilson, or any member of his official family. They maintain that President Wilson having favored the faction which has been outraging civil and religious liberty, should order that proper provision be made for the restitution for the losses inflicted under the government and that there shall be a constitutional guaranty of freedom of acts and a freedom of religious worship, even as the same is assured to the people of the United States under the constitution.

Any sensible non-Catholic will not condemn this proposal. But papers of the Herald and Presbyter type are living in an atmosphere of antagonism and view all things through the glasses of prejudice. Their aim seems to be the perpetuation of rancour and to saturate with calumny the minds of their dupes. Any matter connected with Rome must not be considered dispassionately but condemned without reservation. Hence such papers are without influence, save among the very ignorant; and the non-Catholic who has an idea that the badge of scholarship is accuracy and that truth and justice should be characteristic of religious weeklies, must have his opinion of the Herald and Presbyter.

THE OLD STORY

The nuns and priests have not been caught in red-handed rebellion.

The Herald and Presbyter is well aware of it. But to infect its readers it does not scruple to indulge in shameless calumny. Catholics do not seek to have the guilty proclaimed innocent; they protest against the heresies that rape, and outrage, and burn, and kill, and desecrate churches, and fill them with abominations that cannot be named in any respectable paper.

Would the Herald and Presbyter be so complacent if Protestant women were subjected to the lust of brutal soldiery and Protestant men dogged by atrocities that only a diabolical hatred can invent. But as the victims are nuns and priests he merely says that they deserve their fate, because they were caught in red-handed revolution. It is the old story. When the French Government began its crusade against the Church, a few good men in Canada gave it their blessing. Despite the fact that it was frankly atheistic they hung chaplets of rhetoric on the necks of its promoters. Blasphemy against Christianity evoked no protest, because they were too intent in championing anything that could by any means retard the progress of the Church. And so it is in regard to Mexico. Here are the same tactics despite the Carnegie library, and our ever-increasing enlightenment.

The Herald and Presbyter says that Catholics have threatened the President that unless he has a certain paper excluded from the mails they will vote him down as a church, etc.

Why not name this paper? We object not to criticism, but to attack born of an insensate hatred and a prurient imagination: we object to any paper that sails the open sea of calumny and that recognizes no obligations of truth and decency.

We object to controversy waged in a spirit of blind fanaticism and patent representation and planned to present the Church as a monster steeped in superstition and sordid in iniquity.

Has the editor in mind The Menace. If so, does he know that this paper is excluded from the Canadian mails, and that such action is based upon the Canadian laws under which it is "forbidden to post for delivery or

transmission anything of an indecent, immoral, seditious, disloyal, or scurrilous character," etc. Does he know that many non-Catholics deplore the harm that it is doing in trying to coin into money the ignorance and prejudice of the uninformed and unthinking portions of the non-Catholic population.

Writing to the Freeman's Journal, N. Y., Dec. 11, a non-Catholic says that this paper is "a menace to truth, decency, good order and justice, and that I did not see how those who by publishing it, tried to make a little money out of the ignorance, bigotry and narrowness of certain strata of society, could by any stretch of the imagination consider themselves either Christians or patriots."

THE WRONG WAY

The Herald and Presbyter exhorts us to learn peace and toleration and good-will. He says this unctuously and with a smug complacency that is, in his eyes, the very acme of godliness. But his methods of teaching us are as subtle as spitting in a man's face. His idea of peace is silence in the face of calumny; and a pathetic humbleness that cowers under the whip of prejudices. His idea of toleration is to mind not the forces that make for spiritual anarchy, to see not the empty churches, but to condemn Catholics on charges that harmonize with his narrow-minded bigotry.

PERHAPS

We were perturbed when we read this quotation in the Presbyterian Witness of Halifax. For the Halifax Presbyterian is, as a rule, averse to the methods of the ranters and purveyors of anti-Catholic material. He is not living in the bogey-land of the past, and, knowing Catholics and doing business with them, is not addicted to the habit of believing itinerant lecturers, and unscrupulous editors. But perhaps the Witness printed the quotation for the benefit of those who read nothing but religious weeklies.

LAUGHTER

The laughter that is frank and true connotes a soul at peace with man and God. It is a sign of mental health. It fashions sympathy, and smooths the highway of life. It dispels morbidity and opens our eyes to the possibilities of life, and makes music in our hearts. But some good people do not indulge in laughter of this kind. They may be given to ironical, sarcastic and cruel laughter, or the laughter described as "the crackling of thorns burning under a pot."

But they know not the laughter, which as a writer puts it, is "The light of a soul upon the countenance; the outward manifestation of the biggest human feelings: tenderness, love, understanding of the truth, and admiration for the beautiful." It may be that ignorance of their own limitations leads them into the abyss of taking themselves too seriously. We say abysmally, advisedly, because they are so far below the earth on which poor human strugglers pass their brief hour. It may be that constant fault-finding; worrying over trifles; pouncing upon another's mistakes, and hawking them around from door to door; and spitting venom of gloomy hearts upon those who are persons, wars and stunts them, and puts a ban upon laughter.

And there are not factors in the spread of teaching. Be glad and rejoice. They but encumber the earth with horrible examples. They might be factors for good, and yet so far as real life is concerned, they are nonentities. They haunt the graveyards that are peopled by phantoms born of diseased imaginations and vindictiveness, and prowl around the avenues of life to cackle at their neighbors, or to stick them preferably in the back with the dagger of malevolent criticism. And then they wash their hands in water, wondering the while why the average citizen shuns them as he would a pestilence.

Some day a scientist may discover a serum for the cure of these people. The Gospel could help them, but unfortunately they seem to believe that the hounding of their neighbors is the fundamental doctrine of Christianity.

PRAYERS FOR PEACE

ORDERED BY POPE BENEDICT TO BE HELD ON FEBRUARY 7, AND MARCH 21

Rome, Jan. 18.—The most extensive spiritual movement to restore peace among the warring nations that the Catholic Church has undertaken since hostilities began is outlined in a decree issued by Pope Benedict XV. here to day.

In the decree the Pope sets two days to be devoted to the Catholic clergy and laity throughout Christendom to pray for the restoration of peace. Sunday, February 7, is the day set by Pope Benedict on which the services are to be held in every Catholic Church in Europe. Sunday, March 21, will be the day for special services in all parts of the world except Europe. The Pope's decree exhorts clergymen and their flocks not only to attend the special services on these days, but by prayer, acts of mortification and self-denial invoke God to restore tranquility to a world now suffering expiation for its sins.

The decree orders that the Blessed Sacrament be exposed in the churches, that special Masses be said and the rosary and litanies recited, the services to conclude with Benediction of the Blessed Sacrament. A special plenary indulgence will be given. Pope Benedict exhorts all Catholics, the Catholic children of the world, especially, to receive Communion on the peace Sunday of their respective countries.

With the decree is a special prayer composed by Pope Benedict himself to be said at the peace Mass. The prayer, which has been translated into seven languages, consists of a fervid invocation for peace and implores God to banish the discord, the fierce hatreds and horrible havoc of Europe and mercifully restore peace.

Pope Benedict's prayer concludes with a supplication for the mothers and children of the warring countries, and beseeches God to pity ruined Europe and return of peace and protection of the Virgin Mary.

THE POPE'S PRAYER

"Appalled by the horrors of war into which peoples and nations have been plunged to their ruins, we seek refuge in your heart, O Jesus, as the only place of safety.

"From You, O merciful God, we implore a cessation of this immense and cruel carnage. From You, O Jesus, we desire a place to which we may hasten with our woes.

"From your divine heart You irradiated charity on earth in order that every dissension might be removed and that only peace should reign among men.

"While on earth You had throbs of the tenderest compassion for human misfortunes.

"May Your heart be moved once more in this hour so grave for us; replete with hatred so fatal and carnage so horrible.

"Have pity on so many mothers in agony over the fate of their children—on unfortunate Europe, over which such a calamity impends. In spite, O Jesus, the rulers of peoples with counsels of tenderness to settle the dissensions which are lacerating nations, so that once more men will exchange the kiss of peace.

"We appeal to You who at the price of Your blood made them brothers; as one day at the imploring cry of 'Save us, Lord, or we are lost.' You answered by calming the gale, so may You answer to our confiding prayer to-day by restoring peace and tranquillity in this world.

"You, too, most Holy Virgin, as in other trying times, help us, protect us, save us."

TWO DISTINGUISHED WEXFORD MEN

"A fellow-feeling makes one wondrous kind," said George and John Redmond's promptitude in sending a message of congratulation to Sir David Beatty is one more illustration of the truth of the saying. Both are from County Wexford, and each is in his own way a credit to that famous shire. The Irish Nationalist leader has played his difficult part, for exactly one-third of a century continuously, with consummate skill, and he has now the satisfaction of seeing the Irish Home Rule measure made a statutory enactment by the British Parliament. With true Irish abandon, as soon as the war broke out he threw himself heart and soul into the work of securing Nationalist recruits for the service in France, and in this he has given an earnest of the zeal and loyalty with which he will devote the remainder of his public career to making Home Rule a means of strengthening the United Kingdom as the nucleus of the British Empire.

Rear-Admiral Beatty is an officer of whom all classes of Irishmen have good reason to be proud. Two such naval victories as he has already won in water so dangerous as the North Sea is make a splendid record of achievement, and there may be chances to eclipse even these exploits by others more notable still. What the past has shown is that whenever the occasion offers Admiral Beatty will rise to it.—The Toronto Globe.

FOREIGN MISSIONS

Doctor Flagg, of New York, the Medical Director of this important Chapter of the Union that Nothing Be Lost, has mailed to us a remarkably interesting and thoughtful paper, entitled "The Time is Now Ripe for Catholic Medical Missions in the Far East," and he has especially called my attention to footnote at the end which gives an added value to this admirable production. The notes are as follows:

"Since I am only a girl of fifteen and the subject appealed to me, I took courage and devoted my best efforts to the work of writing this paper. How strong the missionary spirit is within me, I really long to do something to help the great cause. God bless it."

One of the Old Testament prophets has said: "A little child shall lead them." May this little Daughter of the Faith, Marja Czarnicka, of Baltimore, prove a veritable Joan of Arc in inspiring an army of volunteers to take up this holy cause and crown it with brilliant success. We can only print part of the paper, for our space is limited.

"The Field Ajar" and The Lamp have voiced their appeal for medical missionaries to the Far East. And this plea for help has pierced the heavens and will continue its upward flight till it has reached the footstool of the Most High. And wherefore? Because the glory of the Heavenly Father is involved in the pressing needs of the countless multitudes who have none to break for them the 'Bread of the Word.' It is but too true that millions of God's children are sitting in darkness and in the shadow of death.

"The Saviour's heart yearned with pity when He said: 'The fields are white for the harvest but the harvesters are few.' Down through the thin vistas of time echoes this sad plea for laborers in the vineyard of the Lord, and many noble missionaries are rallying round the sacred standard of the Master willing to follow Him whithersoever He leads. They have heard the voice of His voice and in prayer have conceived their hearts are all on fire with love divine and they hunger and thirst to win other souls for Him. These noble missionaries have bid farewell to all that earth holds dear to them and they have faced the dangers of the tropical jungles in search of souls. Love counts no cost, but these brave laborers, willing indeed to suffer and to die for the Master, have obtained to encounter which retard their glorious work and hinder their zeal: they must have medical aid. Yes, the dangers which lurk in swamp and jungle must be encountered. Many a saintly missionary, full of zeal and love, has perished ere his labors have been well begun. The fierce fever has consumed his life and the martyr has gone to meet the Master to receive his well earned reward, but the poor souls for whom He died are still untaught. Short of zeal and their lives before their work is done? Is there no remedy to offer? Yes, the reply comes direct from the Divine Physician Himself: 'Let Catholic medical men and nurses join the brave missionaries in their labor of love and I shall be their exceeding great Reward.' Are there not men and women in this great country of ours who will gladly offer themselves to labor among the poor neglected ones of the Field Ajar. Consider, the great harvest which is ready. As in the days of old the same plaintive cry goes forth: 'The harvesters are few.' May brave, noble-hearted physicians lend a willing ear to the Master's cry.

"Woman has a sublime mission in life. God has endowed her with gifts which, when rightly used, are powerful factors in the great work of bettering mankind. Her tender, sympathetic nature, her gentleness and her piety, render her services as a physician and a nurse of great value. And then, glorious mission! While she is caring for the poor body of the sufferer, she wins his confidence and almost invariably leads the soul to the heart of its Creator. Let women physicians also hear the appeal and go forth to prove their love for God. There is no nobler mission than to co-operate with God in the salvation of souls. A woman physician could render services which the self-sacrificing nuns are unable to perform. What a help they would be to the dear patient against disease and hardships, asking in return only the love of their heavenly Spouse for whom they are willing to labor till He meets them at the portal of eternity. Surely there are many women who will offer their professional services. They will gladly join the apostolic laborers and in the end receive the apostles' reward in their heavenly home where Christ the Divine Physician will welcome them."

"We have been informed of what an enormous amount of work the Protestant medical missions are accomplishing. My heart aches when I realize that the Catholics are not keeping pace with them! Is our love for Christ growing cold? Do we not

long to bring these sheep into the fold of the Divine Shepherd?

"In the Far East the natives are much impressed by English-speaking missionaries, and thus the Protestant missionaries are winning many to their faith. On our Catholic missions we have only priests that speak French, and who know very little of English. So we Americans, Catholic Americans must be getting ready for this noble work that lies before us. We should establish schools to prepare the sick, and hospitals to care for the children who grow up so peacefully under the loving eyes of devout mothers, would have pity on their little heathen brothers, pray for them and send them little donations. Thus they would be apostles and perhaps our Lady may choose missionaries from amongst them—priests, brothers or sisters. In years to come they may have the joy of laboring among those who know not Christ and His love for men."

It seems to us that this appeal from our little Joan of Arc is positively irresistible. Address the Secretary of the Catholic Medical Mission Society, P. O. Box 813, Yonkers, N. Y., or The Lamp, and ask for a copy of the constitution, and when you have informed yourself, dear reader, about what is required, join the society and become a worker in the vineyard. Let us make a beginning and God bless Marja Czarnicka and multiply her kind among the Catholic boys and girls of America.—The Lamp.

RELIGIOUS FAD OF "NEW THOUGHT"

New fads in religion spring up like mushrooms in the night. One of these has been dubbed by its originator "New Thought." It is a lack of all the teachings of Christianity can be considered new, it is welcome to the designation. Plainly speaking it is a jargon, a hodge-podge of unintelligible things. It is doubtful whether the founder of this cult, Julia Seton Sears, knows herself what she is driving at half the time. She envelops her sayings in an air of mystery. It is philosophy and theology, so she says, but to the calm analytical mind it is neither. Vagaries make it up very largely. It goes without saying that it is a sweeping repudiation of Catholic doctrine, and subversive of Christian principles.

But Julia Seton Sears boldly asserts that "New Thought" is a religion. As she is its self-appointed high priestess it must be so. Her definition of what it is sounds the keynote of its mission at the same time: "New Thought is a product of the twentieth century thought and need; it has its birth in human experience and human enlightenment."

The wonder grows how much experience she has had and what she really knows about "human enlightenment." But clearly she discards the Saviour and the doctrine of Atonement, turning to this substitute: "What the old thought world prayed to Jesus, the new thought world suggested to its subconsciousness." She presumes to call this change a psychological one. She rejects the need of salvation with the audacious claim: "Man never had a soul to save; but he is a soul saved by his immortal birthright of union with the great cosmic mind of God."

Here she denies original sin and upholds the unmitigated pantheism. There is no need of redemption, and she does not blush to say:

"It matters little to those who really understand Truth, whether Jesus the Christ lived, or whether He was only a symbol worked out by the imagination of men and priests." The gist of her nonsense is recognized in this statement: "New Thought has gotten away from all idea of supplication or penitence; it calls for no renunciation, no denial, no limitations; it stands for boundless individual freedom."

She expatiates upon "New Thought" as metaphysics, enveloping it in mystery and arcane nonsense. Thus she says: "Man is the highest point of localized atoms." With an effort she is almost appalling she continues: "Man is the highest point of localized atoms. Man's physical body is only a combination of atoms attuned to move at its own vibratory rate; the outer substance is simply a shell, composed of separate points of intelligence. The central undifferentiated atomic streams of intelligence within us is called our spirit."

But she envelops herself still more profoundly in the mist of unintelligible pretension when she says: "Our physical cell body is a crust of atomic intelligence. . . and within this physical body is another body of much finer substance because it is much more vibrant; and within this finer body or second is a third body of still finer substance, and so on, each body in turn holding another body, reaching the seventh dimension." And she explains that "these bodies can be separated and passed out at will by those who know the law."

It is unprofitable to follow the meanderings of these vagaries. A writer in America sets forth the danger of this cult:

"Dilettanti and faddists in religion will find in it a certain cheap clever-

ness, together with some novel conceits and a bold denial of most that the world has hitherto accepted. They will, moreover, be flattered by the persuasion that to be indoctrinated with New Thought is to be better than the rest of men. They may be caught by some of its principles of conduct which, although wholly divorced from the supernatural, seem to make for a sort of selfish happiness, or at least, absence of care. But a person who can find an appeal in it cannot be even a Christian at heart. Active adherence to its tenets means apostasy from the Faith. No one can accept New Thought as expounded by Julia Seton Sears without professing undisguised heresy. It is so sweeping in its repudiation of Catholic doctrines and so daring in advocacy of absurdity that it seems necessary to set it forth in its own words."

The saving bacon about "New Thought" is that it does not appeal to common sense or the intelligence of seriously minded Christians. It is a bid for human happiness minus a foundation.—Intermountain Catholic.

THE PASSING OF A PRIAR-MUSICIAN

Father Hartmann, O. F. M., the well known composer and musician of the Franciscan Order, died in the early part of December in the Monastery at Munich. Father Hartmann was a member of a very ancient noble family of Tiro, which some two years ago was raised to the Barony rank. He was born on the 21st of December, 1868, and entered the Franciscan Order at the age of seventeen. In 1886 he was ordained priest. After being organist in several of the Monasteries in Tiro he was appointed in 1893 Musical Director of the Church of the Holy Sepulchre. Two years later he became the choir master of the Church Ara Coeli in Rome, and six years afterwards Pope Leo XIII. called him to the Directorship of the Roman Conservatory of St. Chiara. When he resigned in 1904 Abbe Perosi became his successor.

In the spring of 1908 Father Hartmann came to New York to present his Oratorio "St. Peter." It was a great pity that so magnificent a production was so poorly appreciated. We were present when Father Hartmann gave this Oratorio for the first time in the New World and we treasure the memory of it as something very precious. After his return to Munich in America he returned to Munich and from there went on concert tours through Italy, Austria, Germany and the Scandinavian countries. In Europe his Oratorios were always well received, the most famous being St. Peter, St. Francis, and the Last Words of Christ.

The Monk Composer was a man in whom there was no guile. He was often decorated with orders from the rulers in Europe and received the Doctor's Degree of the University of Wurzburg, yet in spite of his noble birth and distinguished honors he was ever the simple, unassuming Franciscan Friar.—The Lamp.

ITALY'S EARTHQUAKE HORRORS

As if the world had not sipped full enough of horrors in the great war which has been waging for months, there comes the devastation of the earthquake in Italy with its attendant loss of tens of thousands of lives. Detailed reports received in Rome regarding the stupendous earthquake disaster increase rather than diminish the appalling list of dead and the enormous property loss. The Messagero after making a careful compilation of all the figures it has been able to gather from the districts and villages hitherto isolated, announces that the number of dead and injured in the Abruzzi alone is 30,000, without including the Sora district. Intense and widespread is the suffering among the survivors; and Italy is making every effort to aid her stricken people. Messages which passed between Pope Benedict and Bishop Avezzano is located show how great the catastrophe is in that region. Bishop Bagnoli telegraphed: "The Marsica diocese has been transformed into a great cemetery. Avezzano, Capelle and Paterno were razed and almost all of the inhabitants were killed. Of the ecclesiastics some are dead and some injured. A few villages in the diocese are immune, but generally desolation prevails. It is an immense and distressing catastrophe." To this the Pope replied: "Being the Father of all the faithful, but now first of the unfortunate, I extend my arms to my unhappy children and am praying for peace for the dead and comfort for the survivors and for all engaged in the rescue work." The Pope already has contributed generously to the work of relief.—Sacred Heart Review.

Each temptation is a question put to the soul. What kind of a being are you? Do you love God, or the following of your own inclination?—Father Maurin.

CATHOLIC NOTES

Captain Guy Sclater, R. N., the commanding officer of the ill-fated "Dulwark," which blew up at Sberness, was a grandson of the late Sir David Hunter-Blair, Bart, and first cousin to the Abbot of Fort Augustus.

Father John Gwynn, S. J., the well-known Irish preacher, Father Page, S. J., and Father Gill, S. J., editor of the late Father Matt Russell's Irish Monthly, are among the priests nominated by His Eminence Cardinal Logue to proceed to the front as army chaplains.

L'Union Feminine, whose president is Mme. La Colonelle Crave, proposes to present a golden book to the Queen of the Belgians and another golden book to General Leman, the heroic defender of Liege. The Union also will present a valuable piece of old lace to Cardinal Mercier, Archbishop of Malines.

Grief over the ravages of the great European war, whose ramifications extended even so far as to destroy the buildings which he had erected in various settlements on the West Coast of Africa, is assigned as the contributory cause of the death of Rt. Rev. Henry Vieter, B. S. M., Apostolic Vicar of Kamerun, West Africa, which is German territory.

The Rev. Father Traying of Orillia has been appointed Rector of St. Michael's Cathedral, Toronto. His former parishioners showed their grateful appreciation by their rebuilding of the parish of Orillia in turning out on mass for the leaving-taking and presenting Father Traying with many farewell tokens including a substantial purse of gold.

Mr. Thomas Donovan, a prominent Catholic, has promised \$150,000 to the new Newman University which is being formed out of the old St. John College, in Sidney, New South Wales, Australia. Archbishop Kelly of Sidney is at the head of this project and the governor of New South Wales, Sir Gerald Strickland, a strong Catholic, is working hard for its realization.

After more than a century of exile, the eldest of the Franciscan Order, the Friars Minor, have returned to Padua, and are again in charge of the famous Church of St. Francis. The Rev. Father Traying, who formerly still remains in charge of the Friars Minor Conventuals, or "Black" Franciscans, so called from the color of their habit.

The will of the late Archbishop Riordan showed that the beloved prelate, who in life controlled, by virtue of his office of Archbishop of San Francisco, immense properties and revenues died a poor man. All that he, who had handled many millions annually, was able personally to dispose of was a small amount of property in Chicago which formerly constituted part of the estate of the late Archbishop's father, his books, his pectoral cross, and his amethyst ring.

The Right Rev. Thomas M. A. Burke, D. D., Bishop of Albany, died suddenly on January 20 in the Episcopal residence of heart disease. The Right Rev. Thomas Martin Aloysius Burke was born in Ireland, January 10, 1840. His father was Dr. Peter Ulic Burke, a physician and surgeon, who died in Utica in 1808. Bishop Burke received his early education under the direction of his father, who was a Trinity College man. After a year in the Academy of the Assumption at Utica he entered St. Michael's College, Toronto, Ont. He graduated from St. Charles College in Maryland in 1860. Among his fellow-students were Cardinal Gibbons, of Baltimore; Archbishop John J. Keane and the late Archbishop John J. Kain, of St. Louis.

In Belgium the "Liturgical Movement" has spread to such an extent that the people even at Low Masses in many places make the responses which are commonly made by the acolytes as representing the congregation. They also join with the priest in the recitation of the Gloria, Credo, Sanctus and Agnes Dei, and in fact all the choral parts of the Holy Sacrifice. These "Messae Dialogues" writes Dom Benedict Stewart, O.S.B., in Pax, the Quarterly of the Caldey Benedictines, are spreading throughout Belgium—in the parishes, colleges and seminaries and are both approved and encouraged by ecclesiastical authority.

The Rev. Theophile Van Dyke, a Protestant missionary who lately returned to the United States from a three years' residence in Africa, gives the following as the most unique missionary enterprise he witnessed while there. "An earnest Catholic missionary priest, Rev. Pierre Gatherson, stationed at Soukarras, North Africa, where the fight for church existence is active, rather than give up his station resorted to capturing and raising for exhibition purposes young lions. He takes the cubs from the mothers at the peril of his life and puts them and finally gets fancy prices for them for exhibition purposes. Besides his church, which the lions keep agoing, the zealous clergyman keeps a pharmacy in operation, which is a godsend there."