

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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MARY'S INTERCESSION

I never see at Holy Mass
Or after Benediction's chime
The Tabernacle's door unclasp'd
And open for a little time;
But it doth image to my heart
That little room, that sacred spot,
Where Jesus lived to dwell apart,
In Joseph's humble cot.
Blest room, at Nazareth, far away!
By Mary's fingers cleansed and swept—
(Where Jesus wrought or read by day,
And in the night-time prayed and wept.)
It was a type, that chamber poor,
By Christ's sweet presence all endear'd—
Of every tabernacle pure
On Christian altars reared.
And, more than all, it was a type
Of those poor hearts we call our own.
Wherein, if all be pure and bright,
Our Lord delights to dwell alone.
Then, let us beg our Mother kind
To cleanse our hearts in life, in death—
That Jesus, there may ever find
His Love's sweet Nazareth!

—ELEANOR C. DONNELLY

THE METAL WORKERS' STRIKE

A LUCID EXPLANATION THAT WILL INTEREST MANY

See, T. Gunn in Social Welfare

To explain the Metal Trades' Strike, its causes and demands leading up to it, it is necessary to understand the Metal Trades' Council. The Metal Trades' Council is a federation of Crafts Unions engaged in the metal trades, including the machinists, the blacksmiths, pattern makers, iron moulders, metal polishers, and various other kindred unions. They are federated by means of the Metal Trades' Council for the purpose of joint action, and to minimize the dangers of industrial disturbances that accrue through the medium of separate Union action. They are inter-dependent and it is found that when one Union, say the Machinists, had trouble with their employers, the kindred Unions were indirectly involved and thrown out of work. Hence, one will see that it would be possible to have a number of disputes in which only one craft would be directly engaged, but reacting on the others. In order to minimize this, the Council was formed. It is a chartered body, perceiving the official sanction of the Metal Trades Department of the American Federation of Labor. The Metal Trades' Council, on behalf of their federated units, prepared a schedule of hours, wages and working conditions, which they desired placed into effect on April 1st of this year. They sent this schedule to the Employers' Association of Toronto, with the request that negotiations be opened so that satisfactory rates and conditions could be placed in effect in Toronto in these trades. The Employers' Association refused to deal with the Metal Trades' Council, but offered to deal with the separate Unions involved. This, of course, was and is not acceptable to the Metal Trades, who replied asking that, if possible, a conference be arranged between the Employers' Association and the representatives of the Metal Trades' Council, and if the employers would not accede to this request, a strike would take place. The Employers' Association did not accede to this request, and the strike took place. In commenting on the strike, one notes the weakness of the employers' position in refusing to negotiate with the Metal Trades' Council as being inconsistent with the position taken by modern employers to federate in larger associations. One of the requests made by the Metal Trades' Council was for an eight-hour day, and the reasons on which that demand is based are as follows: An eight-hour day is a request partly based on the validity of human rights, and partly in accordance with economic principles. If Reconstruction means anything, it does not merely mean the restoration of pre-war conditions, but it does, and should, mean that you must make better living conditions for the masses of the people in Canada. The eight-hour day demand is a very important condition, partly based on the principle that men should have sufficient leisure to develop their spiritual, mental and physical faculties. The demand, however, is not alone based on human rights, but on basic economic principles. According to an experiment made by Abbe, of the Zeiss Optical Works in Europe, between 1870 and 1903, it was conclusively shown that the eight-hour day is economically sound. When Abbe joined the firm it was working on the twelve-hour day. Between 1870 and 1891 he reduced the hours to nine. In 1899 he experimented with the eight-hour day and kept most careful count of all results, limiting the comparison to healthy adult workers who had been in the firm at least four years. The comparison of the last year of the nine-

hour day and first year of the eight-hour day showed that the men earned by piece-work on an average more than 16% per hour when working eight hours a day, which means over 8% altogether for the shorter day. Abbe consequently came to the conclusion that the increased efficiency was rather physiological than psychological. He found that the vague subjective of fatigue and repair rests on objective changes to the human body. If this need of recuperation is neglected the effect is like a daily recurring deficit, which in the financial world is called bankruptcy, and does mean an actual loss in industry. To make it clearer still, he said, "that to keep your men at work ten hours a day is exactly as if you required of them, over and above their day's work, to spend two hours sitting in the workshop, in a cramped position, hearing the noise, exerting their attention mentally and physically fatigued, but doing absolutely nothing." The shorter day makes closer application possible, unless of course, pressure and effort spur him to accomplish too large a task in too short a time, in which case the benefits of reduced hours are lost. The reduction of hours is followed by increased efficiency up to the point where the greater pressure and intensity over passes physical limits and after that point the excess of intensity and effort costs the worker more than is repaired by the longest space of time allowed off for recuperation. The claim made by the Metal Trades' Council is that the request for the eight-hour day, which was the chief item in their demands, is in accordance with modern economic research. In addition to that, they claim that the Metal Trades' Employers are arguing in a circle, when they tell them that the eight-hour day will be granted when the United States and the West have granted it. In the West they are told that the eight-hour day will be granted when the East and the United States have granted it. Hence, they claim that no satisfaction is given, and that the employers are evading, or seeking to evade, meeting the question fairly. From the point of view of Labour, undoubtedly, the eight-hour day must come. It has the sanction of economic research, and of those who believe that men are entitled to leisure in order to develop themselves. There are no moral arguments against it that possess any validity. The unfortunate thing, it seems to me, in this strike, is that the employers have adopted the attitude that they are quite willing to make it a test of endurance, regardless of whether they place the community in a position inimical to its welfare. The men have expressed a desire to open negotiations and the community, I think, can no longer view with equanimity any body of men refusing to negotiate with their organized employees. Let us hope that in this spirit passes, and that in its stead we shall develop a spirit in which employer and employee shall not regard each other merely as factors in economic production, but as human beings with all the dignities that are inherent in the human personality. If this could be developed, I think we shall have gone a long way to solving the industrial problem.

A QUESTION OF TOLERANCE

Montreal Gazette, June 14

There appeared in the Gazette of Thursday last, two despatches referring to religious conditions in this province. They were in such sharp contrast as to be instructive. A delegate to the Presbyterian Assembly at Hamilton, the Rev. E. H. Brandt, principal of a school at Pointe aux Trembles, was reported as having attacked with considerable violence, the Roman Catholic Church of Quebec. It is not necessary to recapitulate the details of the criticism, but the purport of it was set forth in the statement that "the problem in Quebec is not a French problem, it is a Roman Catholic problem." The other despatch referred to, came from Sherbrooke, Que., where Sir Lomer had spoken at an election meeting. He had said: "The first characteristic of the people of this province is tolerance. We are tolerant and have preached tolerance. We have preached harmony, and I believe I can proclaim here as in all parts of the province and before the whole country, that there is not a province in the Confederation where there is such harmony between races and religions as in the old province of Quebec." The motives which actuate the delegates to the Presbyterian Assembly are irreproachable. The question here is one of propriety of attitude as disclosed in the statements quoted, the one from Hamilton and the one from Sherbrooke; the one from a Protestant Minister of the Gospel and the other from a Roman Catholic layman. The choice is very easy to make. There is no "problem in Quebec," either radical or religious. If there is a problem at all it exists outside of this province. The citizens of Quebec, of differ-

ent races and religions, are living comfortably and happily together, building up a great province by a common effort. There is harmony, because there is tolerance, and because people possess what after all is a Christian virtue, that of minding their own business.

POPES' AND BISHOPS' LABOR PROGRAM

Joseph Haselin, S. J., in America

Of all constructive labor movements that at the close of the War are sweeping over the world in a mighty wave of industrial unrest, there is not one whose leaders are not inspired by the supreme idea of labor organization. Trade unionism and the cooperative movement, Syndicalism and the groupings of the I. W. O., the Socialists and the Soviet system are but different and often hostile phases of the same world-wide labor agitation that is steadily gathering to a crest and moving on with impetuous force. Law-abiding or opposed to all authority, Christian or relentlessly determined on the destruction of all religious beliefs, these various movements still conform with one another in a vague acceptance of the gild ideal.

Anarchism cannot be reckoned among the world's constructive forces. Though it may blend with other movements and even for the time adopt their purposes, it remains, as its name implies, a pure negation. Its immediate object is neither more nor less than the annihilation of the entire existing order of society. Out of the ashes of the old world sunk in flame and ruin, a new order is phantasm-like to arise in liberty, youth and beauty. Destruction is sufficient for itself. Such was the principle of its founder, Bakounin. The constructive ideas that its ardent champions claim for it are nothing more than a mere general license, with no authority of God or man to hold it in restraint.

Socialism, too, while allied with a thousand plans that are not of its own origin or being, contains but one vague constructive thought: The more or less common ownership of the means of production and distribution. How far this shall be effected, how it shall be carried out, and what shall be its future details, no one is qualified to say. We do not marvel, therefore, that Socialism has been the prolific breeding place of every variety of radical thought. Countless numbers of its leaders, and of its rank and file have steadily drifted to the gild idea, which many of its own members now conceive to be the only practical working plan.

The gild system, then, under one form or another, is, doubtless the most important social suggestion for our own time, and indeed for any stage of industrial development. It is the one unflinching means of self-help that labor possesses. The first true conception of the craft-gild idea was given to the world by the Catholic Church. In assigning the causes of our modern social disorders, Pope Leo XIII. significantly singled out before all others the abolition of the gilds: "For the ancient workingmen's gilds were abolished in the last century and no other organization took their place." So, too, in the work of reconstruction he naturally placed the greatest stress upon their speedy restoration. It will be easy for working men to solve aright the question of the hour, he tells them, "if they will form associations, choose wise guides and follow on his path which with so much advantage to themselves and the common wealth was trodden by their fathers before them." The utmost betterment of the condition of each individual member "in body, mind and property," is the purpose for which these gilds are to be founded. But for their success religion is as essential today as in the days of old. It is true that the outline of these organizations drawn by Pope Leo in his Encyclical on "The Condition of the Working Classes," is suggestive merely of an ideal Christian labor unionism, such as alone was practical at the time of his writing. This does not preclude a far closer approximation to the medieval gild system. He purposely refrains from adding more specific details, since the latter, as he wisely remarks, must of necessity vary with time, place, and circumstances:

"We do not judge it expedient to enter into minute particulars touching the subject of organization: this must depend on national character, on practice and experience, on the nature and aim of the work to be done, on the scope of the various trades and employments, and on other circumstances of fact and of time: all of which should be carefully considered."

Following the example of his predecessor, Pope Pius X., too, called attention above all to the need of workingmen's union. He, too, reminded men that social science is not of yesterday, that no new civilization is to be invented and no city to be built in the clouds; that the successful organizations called into being in the past, under the wise cooperation of Church and State, are

of far more than historic interest. Writing to the Archbishop and Bishops of France, August 25, 1910, he thus instructs them in this regard:

"It will be enough to take up again, with the help of true workers for social restoration, the organisms broken by the Revolution, and to adapt them to the new situation created by the material evolution of contemporary society in the same Christian spirit which of old inspired them. For the true friends of the people are neither revolutionists, nor innovators, but traditionalists."

Urgently as he recommends the gild ideal, his greatest stress is placed upon the need of adaptation, the need of carefully availing ourselves of "all the practical methods furnished at the present day by progress in social and economic studies." This thought is even more clearly expressed in his letter to the Bishops of Italy, June 11, 1905:

"It is impossible in the same day to reestablish in the same way all the institutions which may have been useful, and were even the only efficient ones in past centuries, so numerous are the radical modifications which time has brought to society and life, and so many are the fresh needs which changing circumstances cease not to call forth. But the Church throughout her long history has always and on every occasion luminously shown that she possesses a wonderful power of adaptation to the varying conditions of civil society, without injury to the integrity or immutability of faith or morals."

For a brief but complete summary of all that has hitherto been said we may turn to the Encyclical of Leo XIII. on "The Condition of the Working Classes." Referring to the various associations and organizations that should be created for the benefit of the laborer, he concludes:

"The most important of all are workingmen's unions; for these virtually include all the rest. History attests what excellent results were brought about by the craft gilds of olden times. They were the means of affording not only many advantages to the workmen, but in no small degree of promoting the advancement of art, as numerous monuments remain to bear witness. Such unions should be suited to the requirements of this our age, an age of wider education, of different habits, and of far more numerous requirements in daily life."

But neither Leo XIII. nor Pius X. could have foreseen the rapidity with which social developments were accelerated by the stirring events of the World-War. The slow material evolution of centuries was then compressed within as many years of energetic, throbbing life, of revolutionary and often misguided social action. Yet it was all finally to aid in bringing the world nearer to the ideals of the Middle Ages, in making possible a closer approximation to the Catholic gild system than even Leo XIII. with all his marvelous insight into the social developments of the future, could have considered feasible. He has not, however, failed to leave provision for even this situation. We need but turn again to the final norm by which, as he says, every labor organization of the future must be tested and found true or wanting:

"To sum up, then, we may lay it down as a general and lasting law, that workingmen's associations should be so organized and governed as to furnish the best and most suitable means for attaining what is aimed at, that is to say, for helping each individual member to better his condition in the utmost in body, mind and property."

This ideal was strictly kept in view in the program of social reconstruction made by the Administrative Committee of the National Catholic War Council, January, 1919, and later incorporated in the Congressional Record of the United States. That suggestions occur here which were never formally included in the Encyclicals of Leo XIII. or Pius X. need not startle anyone. They are none the less surely contained in that "general and lasting law" of the great "Pope of the Workingmen" which was just quoted. In the latter constructive program, stamped with the seal of the Hierarchy of the United States, can be found the consummation of the gild idea. In their most vital passage the Bishops say:

"The full possibilities of increased production will not be realized so long as the majority of the workers remain mere wage-earners. The majority must somehow become owners, or at least in part, of the means of production. They can be enabled to reach this stage gradually through cooperative productive societies and copartnership arrangements. In the former the workers own and manage the industries themselves; in the latter they own a substantial part of the corporate stock and exercise a reasonable share in the management. However slow the attainment of these ends they will have to be reached before we can have a thoroughly efficient system of production, or an industrial social order that will be secure from the danger of revolution."

that these developments are possible without wisely directed labor organizations either where there is question of establishing cooperative productive societies—a true gild ideal—or of merely sharing in the management of industries, obviously through the representatives of craft gilds. Such, too, is clearly the meaning of the Bishops, who strongly vindicate the right of labor "to organize and to deal with employers through representative," and heartily approve of the establishment of shop committees, "working whosoever possible with the trade union." That such methods will imply "to a great extent the abolition of the wage-system," they candidly confess, but their main purpose is the increase of private productive ownership and so the most perfect attainment of the supreme gild ideal proposed by Leo XIII.: the betterment of the condition of each individual member "to the utmost in body, mind and property." In the words of Pope Pius X. they are "neither revolutionists, nor innovators, but traditionalists." And with these great Pontiffs they, too, understand that no program of labor can be finally successful that is not inspired by true religious ideals. Here is the great need of the future.

A SANE PEOPLE

Montreal Gazette, June 14

Quebec is sometimes scornfully referred to as the reactionary, the unprogressive, the ultra conservative province of Canada, terms, however, that many people do not resent but rejoice in having regard to their source. There is such a thing as movement without progress, and in the stability of the French-Canadian race Quebec possesses an asset of immense value. The stigma of inertia cast upon this province can be borne with patience by a people happy in their homes, reverential in their religion, content with their condition, nor need they shrink from comparison with other provinces in material welfare. The farming class is prosperous. It makes money and saves, marketing its products in nearby industrial centres at very profitable prices, even though the methods of agriculture be often those of the fathers. The dairy products of the province rank as high as those of any part of the continent. The industrial life of the people is not greatly ruffled by agitators and strikes, when the element rationally foreign to the French-Canadian is absent. In Quebec is the most populous city of the Dominion, the foremost in manufactures, in shipping, in finance, in the arts, and in education at least the peer of any. The temperament of the people is conservative by nature and training, thereby ensuring progression upon sound lines; it is unresponsive of old fancies revived, as of new fads formulated; and moves along the even tenor of its way when other peoples madly chase will-o'-the-wisps, and burn down houses to roast a supper. So Quebec attracts capital to the development of its resources, prominent of which is its immense water powers, and to the establishment of industries in which according to the Provincial Treasurer, an additional \$100,000,000 of foreign money will shortly be invested.

These observations are prompted by the refreshingly novel evidence given before the Industrial Relations Commission at its sittings in Quebec city and Grand Mere. In the former place the Trades Unions are represented by the National Catholic Union, comprising 18,000 members. Some of the testimony given causes the reader to rub his eyes. Thus Joseph Palletier, an employee of the Davie shipbuilding Company, informed the Commission that the relations of the employees with the Company are quite amicable, that any grievances submitted are always redressed, that the question whether their wages are as high as those paid in Ontario shipyards "is not interesting to them as they are satisfied, and with some people there more they get the more they want."

Truly a sage philosopher. Mr. Palletier has no use for international Unions which, he said, "are organized by agitators," while the members of the National Catholic Union "seek to secure their ends by conciliatory methods." Rev. Abbe Fortin, director of the Union, gave this interesting testimony:

"During the past five years in the thirty organizations affiliated with the union and under his charge, there had not been a strike. Wages in the shops in which the union's men were employed had advanced 30%. The union was a workingman's organization in the proper sense. Their difference with the international union was that the latter were governed by the American Federation of Labor, which had sent men to the province. The sooner they were withdrawn the better for the working man, public peace and everybody concerned. They had promulgated revolutionary doctrines, also anti-religious and clerical doctrines. That could not be permitted."

A similar happy industrial condition exists in Grand Mere, where Rev. Father Lafèche is the arbiter of grievances and disputes between

employees and employers. The principal industry of the town is the Laurentide Pulp & Paper Company, employing 1,700 hands. These men discarded the Union ten years ago, and have since had an open shop. One witness testified that "all the employees of the mill are satisfied," and another that "nobody in the plant would listen to any labor leader who tried to organize a union." Rev. Mr. Lafèche "said that every time he had asked for something from the company for the men they got it. He considered their claims very carefully, and he never asked for anything to which he thought the men were not entitled. He thought the men were well paid and stated that any man that could not live on \$3.50 a day in Grand Mere must behave badly. Since the international union disappeared from Grand Mere all lived in absolute harmony."

And so it happens that in the sometimes desired province of Quebec are found industrial communities living in harmony, and contentment, where "the rich man helps the poor man, and the poor man loves the great." The influence of the Roman Catholic Church has produced this happy state, making for permanence of employment, fair wages, and a cordial co-operation between capital and labor. It is a fine asset for the province.

LIQUEFACTION OF BLOOD

(C. P. A. Service)

Rome, June 12.—From Naples we hear that the miracle of the liquefaction of the blood of St. Januarius has taken place. Last week the wonderful procession set out from the Duomo at five o'clock, the forty-four celebrated silver statues being carried as usual; and under a rain of flowers, the cortege, which included all the priests, prelates and religious of the city, the guilds and confraternities, etc., passed down the via del Duomo across the via Tribunale and up that of San Sebastiano to the Church of Santa Chiara, where the precious relic, the phial containing the blood of the martyr, was deposited on the high altar in view of the immense congregation.

The usual solemn ritual was observed, and at ten minutes past nine precisely the miracle took place and the blood in the ampulla was seen to be in a liquid state. It is impossible to describe the enthusiasm of the huge crowd for in Naples, if the miracle takes place in a short time, it is always regarded as a sign of prosperity for the coming year.

ANGLICANS ASK TO HONOR THE HOLY NAME AND OUR LADY

(C. P. A. Service)

London, May 15.—The demobilization of the Church of England continues apace, and some of the incidents thereof are instructive, while others are amusing. For example, so far has Catholic thought penetrated the establishment that the Upper House of Convocation has asked the other day to fix special collects and prayers for feasts to be recognized in honor of the Holy Name, All Soul's Day and Our Blessed Lady's Annunciation.

The enabling bill, which proposes to free the Church of England from parliamentary control is giving great anxiety to some of her prelates. The Bishop of Manchester declares that it will do away with the national character of the Church and that soon it will be opposed to Parliament in questions of vestments, rubrics, etc. Meanwhile the Bishop of London has issued an S. O. S. to his Church to increase her secondary schools, for, says he, people do not present their daughters to convent schools often abroad, with the result that in after life the girls become Roman Catholics!

WAR CHILDREN REUNITED WITH PARENTS

One of the Knights of Columbus overseas official photographers of the name Barry, who is in a way a pictorial historian, describes the reunion of parents and children at Brussels after four years' separation because of the War.

"The parents waited for them in a school room," says Barry, "and the little ones were brought in one at a time and ran the gauntlet of their trembling elders. Suddenly there would be a cry and rush and an embrace, and the rest was tears. Four years is a long time in the life of a child and some of them had grown almost beyond belief. The atmosphere was so tense that it was almost unbearable. I shall never forget it as long as I live. The men and women waited with anxiously written deep in their faces. The children came in with trembling wonder in their eyes. And then there was joy unutterable. We took pictures of that scene. That was a cinema which needed no rehearsing and it never could be repeated."

When Barry gets back to the United States he will have a tale to tell that will cure deafness.—Catholic Sun.

CATHOLIC NOTES

It is estimated that the War has cost Belgium the loss of 100,000 children.

The population of France has decreased 750,000 in four years, due mainly to lowering birth rate. A limestone bust of Isabella, the Catholic queen of Spain, was sold recently for \$2,600; also a carved wooden St. Michael, for \$2,000.

The Government of Italy warns prospective tourists that railroad facilities in Italy will not be normal until most probably the end of next year, 1920.

Ireland produces more fuel than any country in Europe, except Germany, Great Britain and France. Ireland possesses every mineral of utility.

Rev. John J. Burke, C. S. P., chairman of the executive committee of the National Catholic War Council was presented with a medal June 4th by Secretary Baker for "distinguished and meritorious service."

Among those graduated from Trinity College, June 4th was Grace A. Voorhees, twenty-five years old, who has been blind from birth. Miss Voorhees was graduated with the highest honors and the following morning at 11 o'clock at the college was presented with an A. B. degree.

Residents of Prince George County, Maryland, are developing plans for the erection of a monster calvary cross at Bladenburg, the starting point of the Bladenburg to Annapolis State memorial highway, for the soldiers, sailors and marines who gave their lives in the War with Germany.

For many years in Great Britain it has been unlawful to make bequests for Masses for the dead, money so left having reverted to the estate for the benefit of the next of kin. Now the house of lords has changed the law so that it becomes lawful to make such bequests.

Right Rev. Peter J. Muldoon, president of the Social Service Commission of the American Federation of Catholic Societies, has appointed Rev. Peter E. Dietz, Director of the American Academy of Christian Democracy, Ault Park, Cincinnati, to represent the Federation as Fraternal Delegate at the convention of the American Federation of Labor at Atlantic City in June.

Through its fifty employment bureaus, the National Catholic War Council has secured positions for eighteen thousand soldiers, sailors and marines. Within the past four weeks, there has been a considerable increase in the number of placements. On May 1st the council was placing men at the rate of two hundred a day. At the present time, it is placing three hundred a day.

Anglicans appear to be everything by turns. A Pontifical Celebration of the Serbian Orthodox Liturgy took place at St. Augustine's Anglican Church, South Kensington, on April 7th, in the presence of Bishop Bury, Anglican Bishop for North and Central Europe. A clergyman seated among the congregation, rising from his seat, exclaimed in a voice which could be heard all over the church, "I, as a benedict clergyman in the Church of England, protest against this idolatry in the Church of England."—Catholic Times.

London, June 12.—The first religious assembly of the orphans of the War took place in Paris last week, when these bereaved children of both sexes came to the Basilica of St. Denis on the feast of the martyr's relics to offer homage to the Oriflamme of France, the ancient and historic standard, which is there preserved. The beautiful and touching ceremony was presided over by the Bishop of Meaux, Mgr. Marbeau; and at its close the mayor entertained the orphans and their relatives to a reunion and collation.

Taking pity on a legless mendicant, who for many years has occupied a niche outside of St. Barnabas' cathedral, Nottingham, Dr. Dunn, the Catholic Bishop of Nottingham, has had part of the cathedral wall pulled down and a recess constructed, in which the beggar can be sheltered from the weather. The alcove possesses doors, and the Bishop has given the keys to the beggar. The Bishop's kind act, says a Daily Chronicle correspondent, has caused much comment and interest in the neighborhood, the cathedral being in the very center of the city.

Father Maguire, a Knights of Columbus chaplain, who is noted as a sociologist and scholar, is doing a remarkable work near Aronsberg, Germany, where he is stationed with the American Army of Occupation. On a hillside he has constructed more than a dozen shrines, each one of them a grove devoted to some mystery of religion, some episode in the life of Christ or of His Blessed Mother. Here, daily, he addresses American soldiers with a simplicity that brings home to every hearer the story of the rosary, the life of our Lord, the Way of the Cross. Thousands of soldiers, Catholics and Protestants, visit Father Maguire's grottos daily.