

"Great Pan is dead! Great Pan is dead!"

Mary went on into the city to the house of John, and there she slept in her weariness like unto those that are dead. The Sabbath day passed, and the night of the first day of the week.

Before the first watch, suddenly, as if from an opened door, a shaft of light flared up the bowl of the sky from horizon to zenith; it kindled into crimson here and there; the east grew opalescent; the walls and towers of Jerusalem loomed dimly in the shadows; the stars among the breaking storm wrack went out one by one like blown tapers; and the morning in russet mantle clad pushed the edge of the sun's red target to the rim of the world.

In an upper chamber of the house in Jerusalem whither Mary had gone on Friday evening she stood at a lattice looking over the city roofs with unseeing eyes. She was living over again His passion and hers.

Then from behind her she heard His voice: "Mother!"

She turned quickly with a low gasping cry. He stood there in the room, with pierced hands outstretched to her. She tottered forward to Him, and He clasped her to His riven heart. She took eagerly the bearded face of her God between her white hands; she kissed Him, and whispered brokenly:

"Oh, Son! Son!"

As he stood before her she could see the bones white at the sides of the long nail-prints in His feet, but all her dolors were ended forever.

CZECHS IN NEED OF PRIESTS

By Dr. Frederik Funder. Vienna, Jan. 22.—A shortage of priests to minister to the spiritual needs of the Catholics of Czechoslovakia constitutes a grave menace to the future welfare of the Church in that country. More than 1,000 parishes in Czechoslovakia are vacant today for lack of priests to fill them and the number of vacancies, it has been estimated, will increase at the rate of about 100 each year.

Before the War the enrollment at this institution was usually between 100 and 120, about one-fourth of the total being German students. The German proportion has remained practically unchanged with 23 Germans out of a total of 87. However, the fact that the German candidates for the priesthood are still almost as numerous as in former years, does not solve the problem of supplying priests in Czechoslovakia because in the Czech district there is great antagonism toward the Germans and a German priest, even though he speaks the Czech language fluently, is under a great handicap.

By aiding and patronizing the opponents of the Church, the Czech government is systematically attempting to undermine Catholicity in Czechoslovakia. An appropriation of 9,000,000 Czech crowns is given by the Government to the Czechoslovak Schismatic sect which has only 125 parishes and approximately 500,000 followers.

A passion of chauvinism, however, seems to have blinded the leaders of the government to the danger which is being conjured up for their country.

In an attempt to provide priests for the spiritual care of the Czechoslovakian people the Bishops of that country have appealed to other countries for aid. An effort is being made to interest Czechoslovakian emigrants in the possibilities of sending back priests who are natives of the provinces now forming that nation. If these efforts fail, Czechoslovakia is face to face with the danger of losing all practical Christianity for the millions of souls that make up her population.

WORLD-TOURING MISSIONARIES

MANY EVIDENCES OF SURVIVAL OF FAITH

By Rev. Michael Mahe C. S. C.

Trichinopoly, India, Jan. 11.—The soil of India "the promised land" of our journey and the scene of Father's eldorado's future missionary labors is now beneath our feet. Our first contact with Catholicism in India was inspiring. It occurred on the ferry-boat that brought us from Ceylon to the mainland. Somehow or other the captain of the boat had learned that two priests were to be among his passengers and, accordingly, he himself was at the railway station to salaam the Padres and to make them comfortable on his boat, without seeming a bit less solicitous for the least of his passengers, even the outcasts. We found out later that this unusual provision for the comfort of all on board, in the spirit of Christ's own charity, was part of the program of this captain and his Catholic crew.

The captain was a perfect specimen of Tamil, the largest and the most cultivated of the aboriginal races in the Indian sub-continent, eastern India. Our captain's eyes flashed in quick recognition, his manners were charming, and his face was that of an ascetic. With his Catholic crew the captain lived the almost a religious life, observing common prayers and rules of conduct which are dictated by Catholic principles. The cabins of the officers were decorated with small statues of Our Lord and the Blessed Virgin and even the humble bunks of the crew were hallowed by faded pictures of the Saints. Fortunately we were still fasting and could use the Mass kit which these poor fellows had recently procured for their boat out of the savings from their small earnings, for a man seldom earns more than ten cents a day here.

This first impression of Catholic India was, up to this point in our tour, our most consoling experience in the Orient. Hence, when we boarded the train for Trichinopoly we did so with new anticipations of what we might see in the land which for both of us was "the promised land."

THE JOURNEY TO "TRICHY"

The day's journey to "Trichy," as it is familiarly known in southern India, gave us a chance to see the country-side and the natives at work on their small farms which were fenced off one from the other by elevated paths above the water-line. The rains of the southeast monsoon were falling and had already flooded the rice fields. This is the season for transplanting rice, and all along the route whole families were in the fields engaged at this task. The frequency of arid patches and the blistering sun gave a glowing idea of the torrid zone rather than of the luxuriant tropics. There are sections of India, in the Ganges valley for example, that are much warmer in certain seasons of the year, but south India has the distinction of averaging the highest annual temperature in the world.

The roads which we saw from the train were, however, far more interesting to us than the landscape and the occupation of the inhabitants. For these were the hallowed highways of St. Francis Xavier himself and of the Christians he made. These Catholics have as a whole survived through their descendants down to the present day. The captain of the ferry boat and his crew were typical St. Francis Xavier Christians.

As we approached Madura, which is half way to Trichy, we could see the towers of perhaps the most celebrated Hindu shrine of south India looming up in the distance. It was here, too, that DeNobili, adopting Hindu dress and manners, brought his thousands to the foot of the Cross.

JOURNEY BY BULLOCK CART

We arrived at Trichinopoly late at night and a Jesuit Father was at the station to meet us and to offer us hospitality at the Jesuit headquarters. We went in a bullock cart. It was our first ride in this popular means of locomotion. At Trichy we were initiated into the peculiar features of mission work in India by the French Jesuit Fathers from Toulouse. The next morning we were deeply impressed by the crowded attendance at all the Masses in the Cathedral, by the number of communicants, by the modest attire of Indian women, and above all by the sweetness and the "other-worldliness" of the congregational prayers and hymns.

It was at Trichy, too, that we first came into contact with caste. Railings from the altar to the rear of the Cathedral separated the

caste from the non-caste Christians. Formerly the caste Christians, were communicated before the outcasts, but gradually these relics of caste distinction are being obliterated among Catholic converts.

The caste system obtains more generally and is more closely adhered to in southern than in northern India, though less rigorously in cities than in villages and on the farms. In the broadest sense caste is a color line which has a slight parallel to the race problem of our own southern States in America. The line of cleavage in caste is in itself social rather than religious. But inasmuch as Hinduism, the popular religion of over 200,000,000 in India, prescribes these social observances, leaving each one to believe whatever one chooses, observance of caste rules has some vague religious sanction. Hence, when caste people are converted in India, it becomes a problem to define the limits in which a convert may follow the social observances prescribed by caste.

The Christians of the Syrian rite on the west coast—they claim to be the descendants of the converts made by the apostle St. Thomas—have kept the caste system from time immemorial. In the Trichinopoly Mission we found Catholics of sundry castes living peacefully in villages, side by side, each village observing its own caste rules. We observed this in our visit to a Catholic village where the children welcomed us with flowers, songs, and dance. During the performance some spectators from a nearby village came to see and listen, but they kept back at a safe distance. On inquiring the reason for this we were told by the Padre that they were Catholic outcasts of the adjoining village.

AN UNANSWERABLE ARGUMENT

The same missionary informed us that on one occasion two caste men were accompanying him on a sick call to an outcaste but they refused to enter until the Padre put this question to them: "Do you refuse to enter a hut which the Lord Himself designs to visit under the Eucharistic species?" The argument was conclusive and the two caste men broke perhaps one of the most rigid of caste laws.

The early Protestant missionaries tolerated caste. So do austere Lutherans today. Christian Parityans of other denominations, however, today give up caste in practice and the Brahmins do so in theory. On the whole one can safely say that Christianity is breaking down some of the most objectionable features of the caste system. A change has also come in the pagan Indian attitude itself. The new national spirit practically divorces caste and religion, considering caste as a part of India's social inheritance from which it is unpatriotic to cut oneself off.

CATHOLIC PARTY IN SPAIN

By Rev. Manuel Grana

Madrid, Jan. 10.—Under the name of Popular Social Party, a new political group has been formed in Spain under the direction of some of the best known and highly trusted Catholic leaders. Its appearance signifies this event constitutes little short of an actual revolution in Spanish politics, as well as in the development of Catholic social action. For many years the valuable energy of the Spanish parties of the right, has been rendered sterile by the lack of unity and strict party lines which divided the great mass of the Spanish Catholics into small, autonomous groups. The first step taken by the organizers of the new party was to find a common ground which would bring these various groups together, while at the same time permitting them to retain their traditional characteristics and discipline.

FIND SOLUTION

One of the things which has caused the greatest divisions among Spanish Catholics in public life has been the divergence in views on the subject of the relations between religion and politics, or, to put it more exactly, the relations between the political parties and the ecclesiastical authorities. The Spanish Catholics have found a solution of the problem, and have proclaimed it so definitely that there can be no further doubt on the subject. Neither the most particular members of the Right nor the most malicious sophists of the Left can misconstrue the program of the new Party, and future alliances with political groups of other tendencies will be possible without the discussions and misunderstandings which for so long have retarded the cooperation of so many men of good will. "The party," according to its statutes, "will adapt itself to the teachings of the Church, and will be inspired by the doctrines of social Catholicism. And while it affirms its full independence in the political field, it declares that it does so within the limits of subordination which exists between religion and civil society. Another article states: "When fundamental principles of the religious or social order are in danger, it will form, without distinction or vacillation, a defensive confederation of all Catholic forces and all the elements which support it. When the danger is past, the party will firmly maintain its program with the independence of judgment which is manifested by all the others."

In other words, the new party will not compromise the authority of the Church by political strife, but will conduct its political activity with absolute independence. The methods used by the prelates of the Church, in the administration of their dioceses and in their relations with the government are very different from the methods employed by a political party, which is a militant organization. In the words of one of the speakers of the new party, "there is no question of our asking the permission of the Ordinary for a political manoeuvre."

Nevertheless, the new party has been founded to defend and apply Catholic principles in the political and social field. Religious education, which is being threatened in Spain by the encroachment of secularism, will be defended with the greatest energy. The preservation and improvement of the Catholic schools are also leading features of the party's program, together with the protection of professional organizations, especially Catholic labor unions, against the attacks of the government and the influence of revolutionary elements.

The labor and professional elements, in general, have welcomed the creation of the new party with great favor, and many of their large organizations have affiliated with it. It is hoped that the coming elections will send a large group of Catholic deputies to the Spanish parliament.

ARCHDIOCESE OF COLOGNE

INCLUDES THE RHINELAND AND THE RHUR DISTRICT

By Rev. Dr. Wilhelm Baron von Capitaine

Cologne, Feb. 12.—The Archdiocese of Cologne, which includes most of the Rhineland and the occupied Ruhr district is normally one of the most flourishing ecclesiastical jurisdictions in Germany. In the territory comprised in the Archdiocese there are 3,370,000 Catholics and 1,650,000 Protestants, according to figures just made public by the archdiocesan authorities.

There are 1,006 parishes, of which three were established during 1922, and 2,382 priests. Of the latter, 2,000 are engaged in parish work while the remainder are occupied in the administration of the diocese, teaching in theological institutions, assigned to work in other dioceses, or retired because of old age or sickness. There are 450 members of the regular clergy in the archdiocese.

During the past year two members of the clergy of the archdiocese were raised to the episcopal dignity. Dr. Herman Joseph Straeter of Krefeld was made provost of the Cathedral at Aix-la-Chapelle and given the titular bishopric of Caesaropolis. He is also an auxiliary bishop of Cologne. Dr. Joseph Stoffels, former canon of the Cologne Cathedral has also been made an auxiliary bishop of the archdiocese and titular Bishop of Adra.

Undoubtedly the most important ecclesiastical event in the history of the Cologne archdiocese during 1922 was the archdiocesan synod convened by Cardinal Schulte. It was the first assemblage of this nature held in this jurisdiction since 1662.

In the Cologne Cathedral during 1922, 131 deacons were ordained to the priesthood and for the first time in its history there was also an ordination at Aix-la-Chapelle. Bishop Straeter ordained two deacons there on Christmas in the famous Cathedral built by the Emperor Charlemagne and in which nearly all of the medieval rulers of Germany were crowned after being elected at Frankfurt. About one hundred years ago during the Napoleonic period there was a Bishop of Aix-la-Chapelle, but no ordinations were held in the Cathedral until 1922.

To select well among old things is almost equal to inventing new ones.

Clergymen

who have not been abroad are working under a tremendous disadvantage. Times without number are they required to discuss places and events with which they have not the familiarity born of first-hand information. In almost every case, the cost of a trip to Europe has been the only obstacle which has stood in their way and prevented them from visiting the Old World. To do so has been the dearest wish of many. To those who are willing to make the effort, we have more than a little pleasure in announcing that we have made arrangements whereby a limited number can spend the coming summer in Europe under delightful conditions without cost to themselves. (Our tours are recommended by Sir Arthur Currie, Sir Archibald Macdonell, Colonel the Rev. Canon Scott and a host of other well-known Canadians. For further information apply either by letter or in person to THE ALL-CANADIAN TOURING ASSOCIATION, Suite 47, 83 Richmond Street West, TORONTO.

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