

faith, and was received into the Church. Then he returned to his native village, in the Isle of Looe on the Cattegat, where he took up secular pursuits, thoroughly determined to fight his battle alone, for—a not unusual circumstance in many Scandinavian towns and villages—he is the only Catholic in the place. It must have required rare courage to do this, but it is a not unknown circumstance in the history of the Church that one man animated by the right spirit may in such surroundings prove to be a veritable apostle, and Dr. Clausen would appear to be a man of that stamp.

In Holland too, so long a stronghold of Lutheranism, the Church is making steady progress, and of conversions of note there have been not a few. The most recent that we have heard of is that of Dr. Frederic Van Eeden, one of the foremost writers and social workers of the Low Countries. This gentleman, after mature reflection, was received into the Church by Dr. De Groote, O. P., Professor of Philosophy in the University of Amsterdam. This conversion is all the more striking since Dr. Van Eeden's attitude towards revealed religion had for years been one of practical atheism.

He had, indeed, been a sort of Dutch Thoreau, and in furtherance of his Socialist aspirations had actually embarked upon what may be regarded as a Brook Farm experiment. Then he became a dabbler in Buddhism, and an ardent admirer of the Hindu poet, Rabindranath Tagore, whose books, "Chitra" and "The Gardener," he translated into Danish. That he had from time to time glimmerings of the Truth is evident from an expression used in a lecture at Louvain. "I am not a Catholic," he said, "but at the decisive periods in my life I felt sorry not to belong to that faith, for I have always felt the necessity of religion for man, and most so for the artist."

It is not surprising, then, to find such a mind turning eventually to the Catholic Church as the only possible solution of his doubts and difficulties. Not long after the lecture referred to Van Eeden sought the solitude of a Benedictine monastery, in order to commune with God and pray for guidance. Here at last he found the pearl of great price and his reception into the Church became only a matter of a short time. Before taking the great step he adopted the unusual course of announcing its imminence in a lecture in Maastricht before a crowded audience consisting of the social, intellectual and religious leaders of that important city. A few days later, and he had crossed the great divide.

Within the past fortnight death has robbed the Catholic community of Toronto of two noted members whose loss has caused deep and widespread regret. Dr. Charles McKenna was a physician of the old school, whose ideals of devoted public service found apprehension in deep devotion to the welfare of the poor and suffering. Although for years in uncertain health himself, he was to be seen in all weathers and at any period of the day or night making his weary rounds, and into the many homes whence duty led him he always brought a ray of light and encouragement to the sick or the depressed. There are thousands to this day, whether in the city of Toronto, or through York county where his earlier years were spent, who will remember with affectionate gratitude his many acts of kindness and beneficence.

SERAFINO C. CASTRUCCI, whose untimely demise we have also to mourn, was a leader in the Italian colony, a young man of scholarly instincts, of considerable erudition, and of amiable and virtuous character. He was a poet, a philosopher, and a musician, devoted to high ideals, and profoundly attached to the Catholic faith. He was, indeed, cast in almost too fine a mould for contact with this material modern world, and would have been in congenial environment among the artists and scholars of the great Tuscan age. A rare spirit, his untimely demise is deeply deplored by those whose privilege it was to be his intimates. R. I. P.

MARVELLOUS REVIVAL OF PATRIOTISM

DEVOTION TO ITALY BECOMES ALMOST A PASSION SINCE THE REVOLUTION

Through the kindness of the New York Times Co. we are permitted to give our readers the following copy-righted article from the N. Y. Times special Italian correspondent. We are glad to make grateful acknowledgment of the courtesy; it was sought because the article throws so much light on the Fascist revolution which has been so puzzling to non-Italians.—E. C. R.

Rome, Jan. 1.—When Benito Mussolini on Oct. 24 ordered his black-shirted legions to advance to the conquest of Rome, he did it with the avowed intention of sweeping away once for all the old political parties which, according to the Fascists, have been shown through fifty years of misrule to be fundamentally unsuited to guide the destinies of the Italian nation. Mussolini wanted to "infuse into the tired arteries of the parliamentary state the new energizing current of Fascism," as he himself put it.

In this he has succeeded. A new set of young men is now in office, and Italy, both in its internal and foreign policies, is beginning to respond to the strong hand which is at the rudder.

But Mussolini has done more than that. In the short space of three months he has changed the spirit of the Italians. He has brought back to the facing of the hard realities of life 40,000,000 of his fellow citizens who had either lulled themselves with dreams of easy times to come from an approaching bolshevik revolution in Italy or who were cowed by the tyranny of the "Reds" that they believed a revolution inevitable, and had not the will or the courage to resist.

Mussolini has torn the veil from the fetish of communism. The bolshevik propaganda in Italy had been spread so insidiously, so stealthily that it is only now, when the country has returned to approximately a normal state, that on looking back to what Italy was only a few months ago one realizes the imminence of her escape.

For three years following the war only a hair's breadth spared Italy from a bolshevik revolution. Italy walked on a precipice in imminent danger of falling any moment into the consuming fires of anarchy and Red revolution. The steady infiltration of bolshevik propaganda had placed man against man, class against class. Hatred was the mainspring of many men's actions. Workers refused to labor to enrich "dirty capitalists." Peasants let crops rot rather than feed the "blood-sucking bourgeoisie." To be well-dressed was to expose one's self to insult in the streets. To spit at the national flag was considered a meritorious action. To do anything for the good of the country in a normal way was to commit the blackest of crimes.

Everything is changed now. Mussolini is in power as Premier with a program whose first article is "Capital cannot get along without labor; no privileges for the former, no privileges for the latter, but justice for both." whose third article is: "Only hard work can redeem us;" whose fourth article is "Debts of money are debts of honor;" whose sixth article is "Property and contracts are inviolable;" whose seventh article is "Every man has a right to work but no man has a right to strike against the interests of the nation;" whose eighth article is "Sacrifice makes the wheels of history turn; in sacrifice must be your only joy;" whose ninth article is "Society is founded on duties and not on rights;" whose tenth article is "To love one's country is as necessary as to love one's mother."

Thus Mussolini is in power with a program which is the absolute negation and antithesis of the doctrines of Communists and Maximalist Socialists.

He got into power by a revolution made by what was at the time a minority in the country and it is evident that in every country there must be some hundreds of thousands of people who would subscribe to a program such as is set forth above. What is more remarkable is that almost all Italians now seem to believe in Mussolini's program.

WORKERS OFFER EXTRA LABOR

For three years Italy has been asleep under the influence of drugs administered in small but constant doses from Moscow. Mussolini has awakened Italy. People now go about their work in cheerful and contented manner. The spirit of mutual courtesy and toleration exists in relations between one class and another. Everyone appears to be smiling and happy in the streets.

These examples might be continued indefinitely. They are perhaps only evident to residents of Italy, who can compare conditions now with conditions a little while ago.

There are, however, more tangible and concrete proofs of Italy's reformation. The first notable example in this direction was given

by the workers in the State tobacco factories, who, soon after the advent to power of the Cabinet of the Fascists, sent a petition of their own free will to the Minister of the Treasury, asking to be allowed to work one hour more daily without remuneration "for the good of the State and for the building of a greater and more prosperous Italy."

Their lead was soon followed all over Italy. State employees in every Government department offered free work. Clerks in Government offices, workers in State arsenals, policemen, firemen, municipal employees of various sorts, sent in their applications to be allowed to do the same. Even railroad employees, who up to a few months ago were almost continuously in open mutiny, offered either to work an extra hour daily free of charge or to renounce one day's pay each month. The dockers in Ancona, who were the chief opponents of Bolshevism in what was perhaps Italy's "reddest" centre, did the same.

PRODUCTION IS INCREASED

The infection rapidly spread. Workers in private enterprises made arrangements with the owners by which they work one hour more daily, and the owner hands over their pay, or that hour to the State, thus benefiting not only the State, but also production. Some isolated workers, not to be outdone by their fellows, offered two hours' daily extra work free of charge.

Many subaltern army officers, whose pay is under \$70 monthly, offered a percentage of their pay to the State. Women were just as ready to step to the forefront for their country as men. Many of them, not having regular employment, offered their jewelry, gold watches and chains. Permanently disabled ex-soldiers offered their pensions, while a continuous stream of gifts of conspicuous size flowed into the Treasury from the richer elements of the population.

All these manifestations of a re-awakened national spirit were spontaneous and unsolicited. Perhaps the evidence of this movement which is most readily noticeable is the fact that many shops in Rome now keep open until 8 o'clock in the evening instead of 7.

WAR VETERANS CONTRIBUTE

Most of the gifts to the Italian Treasury are accompanied by pathetic letters couched in terms of the highest patriotism. Mothers write that they have lost one, two or three sons on fields of battle, but that they feel that their debt to their country is not yet extinguished and that they therefore enclose their savings to be used by the Minister of the Treasury as he thinks most fit for the good of the country. Disabled veterans write that they have had their right arms amputated but that they still have their left arms with which to work, and therefore they give up their pensions.

The following letter, which is typical of many, was addressed to Premier Mussolini by Giuseppe Moneta, owner of a small manufacturing plant in Milan, which was one of the chief Bolshevist strongholds in Italy and where up to a few months ago practically all the workers were in subversive organizations:

"Knowing that the Government, with inflexible energy and impartiality, wishes to restore the finances of the State, and feeling that it is the duty of all citizens to contribute to the solution of this problem, on which the social peace and future prosperity of our country depend, the undersigned has decided to give to the State as their first contribution a sum of money corresponding to a hundred hours of work which they will earn by increasing their working hours during the month of January of next year. This contribution will be repeated as often as it is found possible or necessary.

"We call to the notice of Your Excellency that our spontaneous offer is not due to sudden and passing enthusiasms, that it does not mean that we give up any political ideals we may honestly profess, that it must not be interpreted as a tardy and cowardly act of homage to the party which has won, but that it is an act of conscientious and tangible patriotism suggested by the serene spirit of sacrifice."

Public subscriptions to raise money for the State have been received with enthusiasm by all classes of the population, as evidenced by the fact that the individual subscriptions range from many thousands of lire to the pittance of people who cannot afford more.

VOWS OF DEDICATION TAKEN

The Fascist in various parts of the country have taken vows dedicating themselves to the service of their country in the paths of peace. Particularly symptomatic is the vow taken by the Fascist in Pianezza, where more than 15,000 swore that they would not keep upon their persons or in their homes any ornaments of precious metals or precious stones, but would give them all to a fund for furthering the interests of civilization, culture and beauty in their province. They also swore that for one year they would not attend any worldly amusements and would dedicate the money thus saved to the good of the State.

Another evidence of the new national spirit can be witnessed

whenever a regiment of soldiers marches through the streets with its flag. Whereas a year ago they would have slunk along as if ashamed of themselves under the hostile eyes of the population, they are now received with acclamations. Men are once more proud of medals won in war and wear ribbons on their coats, while to have done so a year ago would have invited insults if not personal injury.

Italy has settled down to work with redoubled energy. To convince one's self of this it is sufficient to walk into any Government office. The work is done more quickly, more efficiently, without grumbling. One of the proofs of this is afforded by the time taken in sending telegrams abroad, which is now only a small fraction of that necessary previously.

The best evidence of the changed outlook of the workers is given by the fact that some 2,000,000 of them actually belong to trade unions run by the Fascist despite the fact that one of the main points of the policy of the Fascist is to tax workmen's pay, which is unprecedented in Italian finance. Men who are going to be the hardest hit by the advent to power of the Fascist are their most ardent supporters.

POLICIES NOT DEMAGOGIC

The undemagogic character of the policy of the Fascist cannot be overemphasized. They promise the workers nothing but justice. In return they ask hard work and financial sacrifice. Despite this, a large majority of the workers are either Fascist or supporters of the Fascist. The new trade unions offer the workers no material advantages, but only moral ones.

The forgo and forget spirit is very noticeable. Employers and employees have apparently come to tacit agreement to let bygones be bygones and start afresh, pulling together in harness for the common good.

Finally there is a distinct increase of the religious sense in Italy today, perhaps partly due to former threats of terrible reprisals against any one who went to church or participated in any religious ceremony. The reaction against this limitation of the private citizen's personal liberty has led people to attend religious services in greater number than ever before. It is also noticeable that Italy had to await the advent of the Government of the Fascist to see crucifixes put up in its schools or to hear God invoked in its Parliament.

The following anecdote is typical of the trend of public opinion. Giovanni Esposito a peasant of Afragola near Naples, had a son born at the height of the Socialist domination. Bowing to the prevalent usage, he named his son Lenin. Esposito has now written a letter to the King petitioning him to issue a decree authorizing him to change his son's name from Lenin to Benito Mussolini—"the saviour of our country."

DEVOTION TO BLESSED SACRAMENT

The "Journal du Canton de Cene" (Belgium) gives the following touching account of an incident which recently occurred in that vicinity.

An old woman who resided several miles from the church, and who was nearing death, sent for the priest to bring her the last sacraments.

As the priest, bearing the Viaticum, and accompanied by the altar boy with his bell, started on his road, which passed through a stretch of woods, he prayed fervently that God might give strength and comfort to the old woman who was waiting for him.

Suddenly, at a sharp turn of the road, an automobile driven at high speed emerged from the fog. It passed the priest. Then, with a grinding of brakes, it stopped, and two men evidently belonging to the fashionable world, got out, and kneeling in the mud with bare heads, began to pray with edifying fervor.

The good priest, his heart filled with emotion at this touching sight, passed by the kneeling twain, one of whom arose, and approaching him with the greatest respect, said:

"Monsieur le Cure, I beg you to do us the great honor to enter our car with Our Blessed Lord, and we will carry you to the top of the hill."

The priest politely declined the offer. It was renewed with greater urgency. When the priest again refused, the stranger said:

"Well then, Monsieur le Cure, we will follow you slowly, for in no case would we be willing to pass ahead of Our Lord."

The priest was so touched by this respect for the Blessed Sacrament that he decided to enter the limousine and hasten his arrival at the bedside of the dying woman, who, if he still persisted in refusing the kind offer of the two pious Catholics, might die without the consolation of the sacrament.

Then was seen this unusual and touching sight. A priest in surplice standing in the middle of the automobile, holding over his heart the Sacred Species. By his side stood the little altar boy, ringing his hand bell, and the two men, kneeling between the seats, with folded hands, praying aloud and adoring the Blessed Sacrament which they had the unexpected honor to bear.

The chauffeur, with bared head, set his engine in low gear, and the car silently climbed the hill.

After a few minutes, the cross-roads was reached. The car stopped. Before descending, the Cure desired to learn the names of the two strangers. One of them introduced himself as the Count de M—, Grand Marshal of the Court of Belgium, and his companion was introduced as the Duke d'A—, Aide de Camp of His Majesty, two of the oldest and most famous names of the old Belgian nobility.

XENOPHOBIA

A Russian paper published in New York likens the Ku Klux Klan to the "Black Hundreds" in the land from which they came before the War to find freedom. This notorious "union of Russian people," as it is called (100% Russian,) was a monarchist organization. It functioned as the Klan did in this country. It made justice a mockery. It was just as the Klan in this country making it a mockery. In the seal of New York State justice is represented as blindfolded, holding the scales. In the figure of Ku Klux justice only the eyes are visible. It carries not a pair of balances to weigh evidence, but instruments of death and torture to kill or torment those upon whom it looks from ambush.

Among those hateful to this camouflaged tyranny are the immigrants to this country from certain parts of Europe. To the Ku Klux, as to peoples in earlier stages of civilization, all strangers, at any rate all strangers of foreign speech, are barbarians. Copernicus, the Pole; Comenius (Komenski), the Czechoslovak, the father of the modern method in education; St. Francis of Assisi, Joan of Arc, Pasteur and even Columbus would, from the Ku Klux point of view, all have been undesirable, because of their religion or their racial origin.

Xenophobia is a disease more dangerous to a free people than a physical plague. If a political Pastor could tell the world how to isolate and destroy the germ which shows itself in the indiscriminate hatred of other nationals or other races, in self-conceit and intolerance he would bring to mankind a blessing of which it is greatly in need at the present hour. It is not surprising that the foreigners who had not yet learned to read and speak our language, but who have learned to love their adopted country, should be asking whether this is the land of the free and the home of the brave. Does freedom need such mummery and bravery such a mask? They may well ask if this is "Americanization."—N. Y. Times.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

BRING UP THE CHILD IN THE WAY HE SHOULD GO!

It is impossible for the Church to make progress and fulfill her mission, the salvation of souls, without taking care in training and educating her teachers. "Go teach all nations" is the command of Christ. The Apostles interpreted their duty by preaching the Gospel. But with the founding and extension of the Church came the necessity of providing teachers of all classes. It became impossible to care for the youth of the world without providing for their proper instruction in Christian faith and morals. So the Church became the guardian and trainer of teachers. Naturally her first care was to build up a clergy. Without legitimately constituted priests there could be neither altar nor sacrifice nor preaching with authority. But with these men must co-operate a large body of Christian teachers who care for the Christian education of the people. The Church never attempted to guard her congregations or the missions which give sign of her advancement, without preparing those who are to be in charge of education.

REPUTED CORREGGIO GIVEN TO CHURCH

Brooklyn, Jan. 8.—A painting of "The Nativity," said by many art experts to be a genuine Correggio, has been given to the Church of the Assumption, in Cranberry street, by Henry Hyams, a non-Catholic of this city.

The name Correggio appears on the right hand lower corner of the painting which is six feet by seven feet, and, according to the Rev. William B. Farrell, the pastor of the Church of the Assumption, the color treatment and the grouping, the lights and shades about the angels who form the background of the picture and the Infant Jesus are portrayed in a manner characteristic of Correggio. If the painting is genuine, it probably belongs to the famous group of four pictures of the Nativity done by Correggio, one of which has been lost for centuries. A second of the paintings is known to have been destroyed in a church fire in the sixteenth century. The two remaining pictures of the group, are now hung in the Dresden and Louvre art galleries and are valued each at \$100,000.

"The picture has been in our family for forty years," declared Mr. Hyams, who declared he has the word of art experts in New York and other cities that it is genuine. "As far as I know the history of the painting, it was in the old storage house of Bunce and Bender, in Brooklyn, for years and years. My father bought it at an auction sale for a nominal sum. The original owners could not be located.

The question of Catholic education one of paramount importance at all times. They never forget the students. From their ranks they know will come the professional men of the country as well as the teachers, both lay and religious. For that reason religious institutions spring up everywhere under the inspiration and guiding hands of our prelates. No sacrifice is thought to be too great in order to establish education on the firm basis of religious truth.

But if the cause is great there is no doubt about the burden. We all know only too well that it is not from the families of the wealthy that the majority of our students come. In every country, schools of all classes are thronged with the children of those of moderate means. Hence it is always necessary to appeal to the general public for special help when it is a question of education. This is particularly the case when we have to provide for religious and teachers. We know that the former are largely dependent upon the bounty of Catholics, but it is equally true that, for the latter it is just as necessary to provide the institution so that their annual fees may be small.

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.

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"GREATER GEORGETOWN"

CAMPAIGN TO RAISE \$5,000,000 FOR FAMOUS JESUIT UNIVERSITY

Swinging through the Middle West in the interests of the \$5,000,000 endowment fund for Georgetown University, the Rev. W. Coleman Nevils, S. J., vice-president and regent of the Foreign Service School, is arousing enthusiasm among alumni in a half dozen cities.

Father Nevils will be followed later this month by Dr. Conde B. Pallen, national chairman of the endowment association and others of the "flying squadron" which the university is sending out over the country in an endeavor to organize a campaign for a "Greater Georgetown."

Starting in Chicago, where a committee already has been organized, Father Nevils will visit Milwaukee, Detroit, Cleveland, Youngstown, O.; Buffalo, Rochester, N. Y., Syracuse and Pittsburgh before returning to Washington for a brief breathing spell on Monday. In the cities mentioned where plans for raising the local quotas for the endowment fund are under way, Father Nevils will help organize and confer with prominent alumni.

Before the winter has passed, Dr. Pallen, who is in general charge of all of the work, hopes to have an active committee in each large city where there are Georgetown alumni in appreciable numbers.

By the use of motion pictures and lectures on "Georgetown, Past, Present and Future," the endowment association hopes to bring directly before the scattered alumni body the imperative needs of the university if it is to continue to expand. Dr. Pallen will devote most of his activities next month in New York State where the alumni are particularly strong.

"The painting was encased in a mouldy frame. About twenty years ago it was put in the hands of a speculator and exhibited at the Hotel St. George. A Catholic priest then offered \$10,000 for it, but the speculator refused less than \$20,000. When my father died in 1921, I inherited the picture. I have refused \$5,000 for it and rather than dispose of it for less than its value, I am giving it to the Church of the Assumption as a memorial of my father. Although my father was not a Catholic and I am not a Catholic, I felt that there was no more appropriate place for the painting than a Catholic Church."

The painting has been hung in the Church of the Assumption.

CATHOLICITY IN LIVERPOOL

The Archdiocese of Liverpool though one of the smallest dioceses in area, contains about one-fifth of the total Catholic population of England and Wales. In his Advent Letter Archbishop Keating estimates the Catholics of his archdiocese as approximately 400,000. Statistics are very often misleading, but these figures have been compiled from trustworthy sources and there is no reason to doubt their accuracy. That this constant progress is being steadily maintained is abundantly clear from the baptismal returns, which show between fifteen and sixteen thousand Infant Baptisms annually. It is extremely gratifying to note that these baptisms represent a birth rate more than double the average birth rate of the country. And there could be no greater tribute to the fatherly care and truly apostolic zeal of the clergy of the Northern Archdiocese than the fact that with comparatively few exceptions all the Catholic children, about 100,000, are in Catholic elementary or secondary schools.—The Universe.

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

These burses will be complete at \$1,000 each, and will provide a perpetual scholarship for boys wishing to study for the missionary priesthood and go evangelize China. Donors to these burses will be remembered by these future priests during their whole sacerdotal ministry.

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