

the world at the present time more full of import than that summed up in the word Islam.

CATHOLIC MISSIONARIES laboring in the East are unanimous in asserting that were even St. Francis Xavier himself to revisit the scenes of his earthly labors and triumphs he would acknowledge the difficulty, even the impossibility of converting the Mohammedans as conditions are today. This difficulty, says the Leaflet, springs from two sources—the carnal nature of their creed and the spirit of union which animates the followers of the "Prophet." Their creed is simple, and may be summed up in the old battle cry of Islam: "There is but one God and Mohammed is His Prophet." Divorce at pleasure, with carnal gratification, both in this world and in the next, appealing as they do to man's lower nature, make its adherents deaf to the spiritual appeal of Christianity.

THE DIFFICULTY is further complicated by the fact that Mohammedanism is not merely a religion. It is in essence no less than in outward expression, a civil polity, uniting all those who profess its tenets. Hence in dealing with Eastern problems Europe has always to reckon with the possibility of a "Holy War," embracing all countries where Islam predominates, independent of racial or national boundaries. The Moslem world of some two hundred and thirty millions is in this larger sense one and as such constitutes the backbone of opposition to European influence in the East. To give up his religion means to a Mohammedan an abandonment of this political tie, and this forms a second reason why it is so difficult to effect his conversion.

YET, AS the writer in question reminds us, the conversion of the Mohammedan to the Catholic Faith is certainly not impossible. Protestantism with its innumerable divisions and its crumbling faith stands helpless before this problem, but to the Everlasting Church, with its unbroken traditions and unchanging faith even Islam must in the long run succumb. It was to this end that the Sovereign Pontiff designated the Conversion of the Mohammedans as the League Intention for the month of November, and that simply means that Catholics everywhere must continue month by month in union with the Holy Father himself to pour forth their supplications for the subjugation of the Crescent to the Cross in the only way that counts namely, by recognition of Christ as the source and centre of life and the hope of eternity. The difficulties in the way, urges the League Director, "call for more earnest supplication that God may give more abundant grace, inspire more men and women to work among them and fill the missionaries with greater zeal." The task would fire the heart of a St. Francis Xavier were he still in the flesh and his spirit, we may be sure, still lives in his successors.

## ATTITUDE TOWARDS RELIGION

### MUSSOLINI'S INFLUENCE ON HIS COUNTRYMEN

Continuing the survey of conditions in Italy, the special correspondent of the Revue Catholique des Idées et des Faits has interviewed several prominent churchmen, including Cardinal Mistrangelo, Archbishop of Florence, with regard to the attitude of the Church toward Mussolini. The following is an account of the interview as published in the Belgian paper: "Eminence," M. Wallez asked the Cardinal, "is there cause to be satisfied concerning the attitude of Signor Mussolini and his government toward the Church?" "My dear sir," replied the Cardinal, "I shall tell you what our position was before October, 1922, and what it is now. A year ago we should not have dared to hold a procession in the city. Our priests were frequently insulted. Many Christians, in the face of this spectacle of triumphant impiety, wavered in their faith. They felt a sort of shame—or a sort of fear—of their faith. I do not believe I am mistaken when I assert that the religious services had lost a third of their customary attendance.

MUSSOLINI'S PLEDGE TO CHURCH Signor Mussolini promised us categorically, immediately after he came into power, that we should enjoy the greatest freedom in the practice of religion. He places large bodies of troops at our disposal to insure the order and prestige of ceremonies. He en-

deavors to take advantage of every opportunity to proclaim that Catholicism is a noble part of the Italian patrimony; that it has a right to the respect of everyone; that it is necessary, absolutely necessary, to the life of the nation. And in all the most striking manifestations of patriotism, Signor Mussolini desires that the Church be officially represented and solemnly active. Several times, by a personal decree, festivities have been opened by a Mass which he made a point of attending in person. Seeing the consideration and authority which the State now gives the clergy, the populace respects us. I do not think that a single priest has been insulted in Florence in twelve months. The majority of those who neglected to practice their religion have begun to visit the sanctuaries. Ask other bishops for information. Ask them if the situation is not the same in their dioceses. As for me, I declare quite frankly that I am glad of the changes which have occurred."

Acting upon the advice of Cardinal Mistrangelo, M. Wallez interviewed Rev. Father Piselli who was appointed by the Fascisti to be spokesman for Public Instruction of the City of Florence. Questioned as to his views on the school program of Mussolini, Father Piselli replied: "They are favorable to the President of the Council. You may judge whether they are in conformity with what a good Christian should think. The crucifix has been replaced in the class room by government order. The teaching of Catechism has been reestablished and it is encouraged in every way. The teachers themselves are urged to attend classes in theology and ethics given by eminent priests. And the impulse is so strong that they do not evade it. In a few years the Catholic atmosphere of Italy will be purified again.

### CHURCH AND STATE COLLABORATE

"There is now a cordial collaboration between the Church and State. Thanks to this, our compatriots are going to find their general conditions of life favorable to the faith. I am convinced that it is necessary to begin by thorough reforms of the principal institutions and principal organizations of the government. Individual progress will then be easy. Let me use a comparison. People live in a swamp or on the edge of a swamp. What does common sense command? That hygienists endeavor to make each individual immune while the swamp continues to spread its miasma or that the swamp be drained? Fascism, which in its main inspiration, its methods and ambitions is filled with concern for the community rather than the individuals which compose it, has boldly declared itself in favor of the second method. In my opinion it is clear that by disbanding the customary processes of individualism it is rendering valuable services to the individual.

"But to return to the school question: As soon as they became masters of the municipality of Florence, the Fascisti requested me to take charge of the schools of the city. I attempted at first to withdraw. But they appealed so insistently to my love for children and the need for such a position to be filled by a man who could devote his entire time to it and whose previous training had fitted him for it that I allowed them to appoint me. The people quickly realized that a religious is better fitted for the position of Alderman of Public Instruction than an engineer, a merchant or a lawyer.

"Mussolini intends to bring about a magnificent and broad reform of education. He wants the educational program of Italy to be greatly improved. To this end he wants to establish a strict selective system so that only the most capable students will go on to the universities.

### DECISION WILL BE APPEALED

Chicago, Ill., Dec. 8.—A fight through the highest courts of the land to prevent the establishment in Chicago of a "parent's clinic," which is held to be a birth control school, will be made by the city officials following a ruling in the lower court in favor of the proponents of the clinic.

The lower court, Judge Harry Fischel of the district court presiding, dismissed a demurrer by the city against a mandamus proceeding brought by Mrs. Helen G. Carpenter and other club women, to compel the city to issue a license for the clinic. Attorneys for the club women, even in the flush of victory, declared they would not move toward the opening of the clinic until the case had been passed on in the supreme court.

Assistant Corporation Counsel, Frank Padden, is preparing the appeal against Judge Fischel's ruling, and is backed up in his fight against the clinic by Mayor Dever and Dr. Herman Bundensen, health commissioner, both of whom hold that the proposed clinic is an offense against both the law of God and public policy.

Meanwhile, speaking before the Chicago Woman's Aid, a powerful Chicago woman's organization, Arthur Brisbane, nationally known editor and writer, made the following attack on birth control: "On the whole, I think, it would be a calamity to curtail families. Five children—I have five myself—

is a good family. Ten is a big family. Fifteen is a complete library on birth control.

"Caruso's mother had nineteen children. If she had stopped at eighteen there wouldn't have been any Caruso, because he was the nineteenth."

## THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

### THE COMMUNITY HOSPITAL

A few years ago the President of the Extension Society was honored by a letter from an Archbishop. The sum and substance of the epistle was pleasing and complimentary to all concerned. There was, however, a concluding paragraph pointing out a lacuna on the part of the Extension Society: "I hope to see before long the establishment of community hospitals in the rural sections of the great West and that Extension shall exert itself along this line."

An attempt, in which the Extension aided, was made shortly after this, to establish a Catholic rural hospital in the Diocese of Edmonton, Alberta, in a truly strategic centre—the very centre of a large foreign population of New Canadians. An appeal for aid was made to some hundreds of prominent Catholics. The importance of the work was pointed out and the necessity of the hospital as a Catholic agency for the preservation of the faith was emphasized, but without results adequate for the carrying out of the project. The \$10,000 required for the spiritual and temporal welfare of needy foreign Catholics could not be obtained, though the appeal for them was over the name of an Archbishop.

The Extension Society, with so many demands reaching it daily for immediate assistance, cannot in its present financial condition take up the erection and direction of Catholic rural community hospitals. Were it possible to do so, there is no work to which it would sooner lend a hand, for the necessity is great and the results would be tremendous for the Church.

The non Catholic Mission Societies active in the West among the New Canadians, very early in their history realized the need of rural hospitals and set themselves to establish them among the foreigners. Today the poor foreigner, far from the cities, receives medical treatment and instruction from the Methodist community hospital. The poor foreign mother in her pains has the assistance and trained nursing of the hospital and highly appreciates the help given her by strangers. Is it any wonder if a mutual sympathy and an affection spring up in the hearts of the foreigners and the Methodists? It is hard to blame the foreigner for his attachment to those who render aid to him and his in the time of distress in a strange land, and the Methodist has a very popular argument to advance when he is accused of using the hospital, the doctor and the nurse to proselytize and wean away the foreigner from the Catholic Church. To the Catholic he can say, "We Methodists and Presbyterians are the only ones doing anything for these strangers within our gates. If they belong to you, why don't you Catholics do something for them to Canadianize them and to elevate them in the social scale?"

How can we argue with the uneducated foreigner who has given up the Church of his fathers when he can say to us in all truth, "I was hungry and you gave me not to eat. I was thirsty and you gave me not to drink. I was a stranger and you took me not in; naked and you covered me not, sick and in prison and you did not visit me."

Just today, Wednesday, Dec. 8th, we read the following item of news in the Toronto Globe:

### COMMUNITY HOSPITAL OPENED AT VITA, MAN.

"Accessible to clergy and people of all churches, a community hospital was opened at Vita, Manitoba, yesterday by the Methodist Missionary Society as the fourth of its hospitals for new Canadians in the Prairie Provinces. The hospital is situated in an area where last year only four cases out of 177 births and 64 deaths had visits from a doctor. Dr. W. W. Read, a gold medalist of McGill University, who served overseas, is the Superintendent, Miss Nettie Jackson, formerly of Grace Hospital, Toronto, is head nurse, and Mrs. Read, a graduate of the University of Toronto, is matron. The building and equipment for 22 beds have cost \$34,500, defrayed entirely from missionary funds. Rev. J. D. Wildfang is Methodist missionary in the district.

The new hospital, the third of its kind built since the War, serves a region where the population of 8,000 is largely Ukrainian, and living from fifteen to sixty miles from the nearest physician. Miss Jackson's home nursing for the past two years revealed the conditions which are now to be grappled with. Rev. John A. Doyle, Superintendent of Missions for Manitoba, was in charge of the inaugural arrangements and Rev. A. Lloyd Smith, M. A., Field Secretary for Home Missions, inspected the work two weeks ago.

Catholic women, Catholic Women's Leagues, Altar Societies, Sodalties of the Blessed Virgin, read the above from the Globe a second

time and meditate on these two facts: "The Hospital is situated in an area where last year only four cases out of 177 births and 64 deaths had visits from a doctor," and "The New Hospital, serves a region where the population of 8,000 is largely Ukrainian." The Ukrainians or Ruthenians are largely Catholic in belief.

Some one said recently that our great Catholic societies are suffering from foot and mouth disease, i. e., that they gave too much time and too much money to dances and feasting. If this be true, it is sad and it is a bad sign, for it indicates that the charity of God is going out from the hearts of our people and selfishness, the ugly offspring of paganism, is coming in and freezing the genial, charitable currents of their souls.

At this season of the year the Extension Society appeals to you for assistance. Give as God has given to you—a full measure, filled up, pressed down and running over. If you have little, give a little. If you have much of this world's goods, give much, "for much is expected from you." Give, and give cheerfully and give yourselves a Merry and Holy Christmas.

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 to:

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### GATES AND DOORS

There was a gentle hostler

(And blessed be his name!)

He opened up the stable

The night Our Lady came.

Our Lady and St. Joseph

He gave them food and bed,

And Jesus Christ has given him

A glory 'round his head.

So let the gate swing open

However poor the yard,

Let weary people visit you

And find their passage barred;

Unlatch the door at midnight

And let your lantern's glow

Shine out to guide the traveler's

feet

To you across the snow.

There was a courteous hostler

(He is in Heaven tonight)

He held Our Lady's bridle

And helped her to alight;

He spread clean straw before her

Wherein she might lie down,

And Jesus Christ has given him

An everlasting crown.

Unlatch the door this evening

And let your gate swing wide,

Let all who ask for shelter

Come speedily inside.

What if your yard be narrow?

What if your house be small?

There is a guest whose coming

Will glorify it all.

There was a joyous hostler

Who knelt on Christmas morn

Beside the radiant manger

Wherein his Lord was born.

His heart was full of laughter,

His soul was full of bliss

When Jesus, on His Mother's lap,

Gave him His hand to kiss.

Unbar your heart this evening

And keep no stranger out,

Take from your soul's great portal

The barrier of doubt.

To humble folk and weary

Give hearty welcoming,

Your breast shall be tomorrow

The cradle of a King.

—JOYCE KILMER

### WEEKLY CALENDAR

Sunday, December 23.—St. Servulus was a beggar and had been so afflicted with the palsy from his infancy that he was never able to stand, sit upright, lift his hand to his mouth or turn from one side to another. He lived on alms contributed by those who passed the porch of St. Clement's Church in Rome and consecrated his time to God singing hymns of praise and thanksgiving. He died about 590.

Monday, December 24.—St. Delphinus, Bishop. Little is known of St. Delphinus before his elevation to the episcopate. He assisted at the Council of Saragossa in 380 in which the Priscillianists were condemned and also at the Council of Bordeaux which condemned the same schismatics. He baptized St. Paulerius in 388 and the latter in several letters speaks of him as his father and his master. St. Delphinus died in 403.

elsewhere, they took refuge in a stable and in this lowly place Jesus Christ was born.

Wednesday, December 28.—St. Stephen, the first martyr. There is good reason to believe that Stephen was one of the seventy-two disciples of the Saviour. After the Crucifixion he boldly upbraided the chief priests with their hard-hearted resistance to the Holy Ghost and with the murder of the "Just One." They were strung with anger and gnashed their teeth against him. But when "filled with the Holy Ghost and looking up to Heaven, he cried out: 'Behold I see the Heavens opened and the Son of man standing at the right hand of God,' they rushed upon him and dragging him forth without the city, stoned him to death.

Thursday, December 27.—St. John, Evangelist, the youngest of the Apostles in age was called to the Apostles on the banks of the Jordan during the first days of Our Lord's ministry. He was one of the privileged few present at the Transfiguration and the Agony in the Garden. At the Last Supper his head rested on the bosom of Jesus and in the hours of the passion when others fled or denied their Master, St. John kept his place by the side of Jesus and at the last stood by the Cross with Mary. He died at Ephesus in the year 100.

Friday, December 28.—The Holy Innocents. When Herod found that the three Wise Men did not return with word of the Saviour whom they had gone to seek, he became enraged and, thinking to make sure of the death of the new born King, he ordered that every male child in Bethlehem and its vicinity of the age of two or under, should be slain. These innocent victims were the flowers and the first-fruits of His martyrs and triumphed over the world without having even known it, or experienced its dangers.

Saturday, December 29.—St. Thomas, son of Gilbert Becket, was Lord High Chancellor of England in 1163 when Archbishop Theobald died. The King insisted upon the consecration of Thomas as Archbishop of Canterbury but the Saint refused, warning the King that such an event would break their friendship. In the end, however, he yielded and was consecrated. In preserving the rights of the Church against encroachments of the royal power, he quarrelled with the King and finally in December 1170 was killed in the Cathedral by four knights. Six months later Henry II. submitted to be publicly scourged at the Saint's shrine, and restored full rights to the Church.

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#### WHEN KLANSMEN FALL OUT

Portland, Ore., Dec. 7.—A contest for control of the Ku Klux Klan in Oregon has broken out between F. L. Gifford, grand dragon of the realm of Oregon and Major Luther I. Powell, who calls himself king-king of the Pacific northwest domain. Powell, who came here

from Shreveport, La., three years ago and has been active in the organization of klans in the northwest, says he has heard a call from "klansmen who are klansmen" demanding the removal of Gifford who is referred to as "a pro-Catholic autocrat who rules his subjects with an iron hand."

The friends of Gifford reply that Powell is without standing in the Klan and has allied himself with Simmons faction at Atlanta, "the Simmons gang of proved grafters," Gifford's publicity agent calls them. Another aspect of the conflict is presented by a legal contest which has developed for the control of the Federation of Patriotic Societies which has been active in Oregon politics for some years past, issuing at election time a "yellow ticket" which had a good deal of influence and represented the Orange lodges of the city. Gifford is charged by one of the Orange factions with organizing "clandestine" Orange lodges in order to control the delegations to the federation meetings. In addition Gifford is accused of representing the interests of a number of public service corporations rather than the interests of the Klan.

### CHRISTIAN TEACHERS' VICTORY IN VIENNA

By Dr. Frederick Funder

The elections in the cooperative associations of teachers of Vienna resulted in a great victory for the Christian-minded teachers. With 95% participating in the election, the number for the register of the Christian teachers was 4,061, while 2,345 votes were given to the socialists' list.

If the socialistic municipal administration had not expelled all Christian headmasters of schools under board supervision from their offices and put Socialists in their places, and if it had not put more than one thousand Christian teachers on the retired list, there would have been a strong two-thirds majority for the Christian teachers' register.

This victory in the election is so much more important because each Viennese teacher who proclaims his Christian belief is threatened nowadays with persecution and risks his livelihood. Far from being intimidated by the socialistic terror, the great majority of the teachers of Vienna are adhering to the principles of Christian education. The success in the election is a great

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consolation to Catholic parents who follow with increasing sorrow the efforts of the Viennese socialistic school boards to eliminate Christianity from elementary education.

One day the Lord caused me to hear these words at the foot of the tabernacle: "My son, he who embraces Me embraces thorns." Oh, what a grace! Oh, what a gift!—St. Paul of the Cross

A cross—that is anything that disturbs our peace—is the spur which stimulates, and, without which we should most likely remain stationary on the heavenly way, blinded, with empty vanities and sinking deeper into sin.

Do not forecast or alarm yourself. Not half the things you look for will ever come to pass, and the other half will be light to bear, and God will bear both you and your crosses together.—Cardinal Manning.

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