

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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SEIPEL RESIGNED TO SAVE AUSTRIA

PROPOSED RAIDS ON TREASURY THREATENED FULFILLMENT OF OBLIGATIONS

Vienna, Dec. 5.—Although Mgr. Seipel has resigned as Federal Chancellor of Austria and his successor has assumed office, the distinguished prelate is still the dominating figure of Austria today. When he resigned the Chancellorship he assumed the leadership of the Christian-Social Party and in this capacity, exercises tremendous influence upon the policy of the Government. Recognition of this position of the former Chancellor is contained in a statement issued by the new Foreign Minister Mataja soon after his Government assumed control. Mataja's statement said:

"The policy of the new Government is that all departments, including the Foreign Office, shall be the same as that of the Seipel Cabinet. We only wish to strengthen excellent relationships which bind us today with the whole world. Despite all difficulties, we will not abandon the reconstruction program and, if Dr. Seipel no longer heads the State, he still leads the Christian-Social Party, without whose will no change in policy is possible."

There is a movement, not very pronounced as yet but definite, to elect Mgr. Seipel the next President of Austria. This is predicated on the assumption that his occupancy of high official position would be valuable to the credit of the Austrian State in view of his successful conduct of negotiations with the League of Nations for Austria's rehabilitation and the carrying out of the rehabilitation program while he was Chancellor. Another indication of Mgr. Seipel's present power in Austria from a source, not so friendly but significant, is the complaint voiced by the Socialist press that although Mgr. Seipel has resigned he is still the "Master of Austria."

Mgr. Seipel's resignation as Chancellor is regarded here as an epoch-making event and not merely as a political turnover of the kind that occurs at intervals in all modern States. For one thing, his resignation was not forced; it was made of his own free will and despite the protests of many of his most intimate friends and advisers. Some of these friends had known for several weeks preceding the resignation that the Chancellor was convinced of the necessity of forcing the Austrian people to make a decision of tremendous import regarding fulfillment of their obligations under the agreement with the League of Nations. He has consistently maintained that nothing should be done which would extend the period under which Austria is bound by the restrictions of her agreement with the League. This meant that he opposed any expenditures not absolutely necessary because of the tendency such expenditures would have to postpone complete economic rehabilitation.

When the employees of the Austrian Federal Railways went on strike for increased wages, the Chancellor seized upon this opportunity to ask for guarantees from the Provincial representatives which would enable the government to carry out his economic program. He received some promises of assistance but deemed them insufficient and resigned.

In the face of powerful pressure, he refused to form a new Cabinet. One factor in his decision was his desire to put the responsibility for whatever may follow, squarely on the shoulders of those who have been hesitant about giving the central government the facilities it needed. At the same time he desired to make an appeal to the conscience of the nation, to arouse public opinion and mobilize the moral forces of Austria in defense of a nation's welfare. To do this it was necessary for him to be free to assume the leadership of the Catholics of Austria and make of the Christian-Social Party the leading spiritual factor of the country.

Before he resigned, however, Mgr. Seipel had carried his program of rehabilitation far enough to insure the continued financial stability of the nation. From a nation with a rapidly sinking currency, a hopeless deficit, and widespread depression, in May, 1922, when Mgr. Seipel became Chancellor, Austria has emerged with a stabilized currency, public life progressing in a normal fashion, and an orderly administration of government.

Overconfidence, based on the Chancellor's phenomenal success was one of the factors in producing the state of public mind which made it necessary for Mgr. Seipel to force the issue by presenting his resignation. The people had become so firmly convinced that prosperity had returned that they expected the miraculous. Demands were made on the public treasury which could not have been granted save

at the expense of obligations under the agreement with the League of Nations. The Chancellor warned against this feeling of undue optimism, but in vain. Then, too, he was somewhat handicapped by the attitude of the unscrupulous Socialist opposition. This element has been greatly concerned lest a prominent Catholic leader attain too great popularity and has bent its efforts to lower Mgr. Seipel's prestige with the people.

THE MISSIONARY SPIRIT MUST SERVE WORLD

In his sermon on the day's Gospel, preached in the Cathedral, St. Louis, Archbishop Glennon pointed out that the missionary idea which was embodied in the person of St. John the Baptist was a feature of the establishment of the Church, the first Apostles of which were enjoined to carry the teachings of their Master to all nations.

"The Church," continued His Grace, "has always had this missionary feature, which is not static, but is a going out, pushing forward until all the hearts of men shall be enclosed in Christ's kingdom. The Catholic Church in America began, not as a missionary church, but as a result of the work of missionaries from other lands. In its early years here it had no tendency to go outside of itself or away from its own field. Our history was one of growth from within ourselves, and this growth was accentuated by the tremendous influx of immigrants; it being the great work of the Church to hold these."

"The second stage of the American Church was that in which it began advancing and flourishing, when it began to produce great fruits, to have its own priests and bishops to fill its ranks. That is, it had become autonomous and able to live by itself, to grow and prosper. There were some who appeared to think it was doing all that was necessary, when it worked within itself, like a family, for example, where the members have a feeling that they have no duty to perform outside their own circle."

"The third chapter of our history is that in which the real Catholic and missionary spirit is evident and where there is a desire not alone to serve ourselves, but as far as we may to serve the world. In recent years we have had the strange ideal that America was a sort of avatar, by which the world could be made safe for democracy. This is a good and lofty ideal, but it has been shown to have limitations. The world has not been ready to accept it and other nations have not thought it best for themselves. Thus, there will remain divisions of opinion in regard to things which to us are sacrosanct."

THE ONLY REAL INTERNATIONALISM
"There can be no real internationalism in political and social problems, because these are so many and so varied, according to the different nationalities. There always will be struggles between the nationalities of the nations of the world. There is only one true internationalism, that of Christ's kingdom, and only one flag or banner to float above the world, namely, the Cross of Christ. There is but one King, and but one super power, that of God."

"We reach the fullness of our American Catholic life when we have the missionary spirit. There are two kinds of missions, the home and foreign, and still the 'going forth' means going outside of our country. In this respect the Church is showing great activity in these days. In Rome we have the Propaganda Fide, which signifies propagation of the faith. Today the word 'propaganda' is used to denote many other activities, by the way. For instance, we have a propaganda for promoting hatred among citizens, for opposing religion. We have at times forgotten to propagate the truth, but thank God that today we are giving something back to the Propagation of the Faith."

The Archbishop said that in the early days of the diocese of St. Louis it had received more from the Propaganda Fide than it has given back.

"I am glad to say, however," he continued, "that now nearly all the religious communities have been sending out members to heathen lands. At Maryknoll also, where missionaries are prepared for China, there are many youths from St. Louis, who will represent this archdiocese in foreign lands. We are often asked why we send our best to convert foreign pagans, when we have so many pagans right here. The poor pagans in foreign lands sit in darkness and have not had the Gospel preached to them, while the pagans in our midst have heard the Gospel, but are satisfied without it, and some of them are even apostates from the faith. Our Lord did not promise His enduring presence to any one nation. He told His Apostles that when a city rejected their teaching they should shake the dust thereof from their feet and

carry the Gospel to others. So our missionaries may go away and leave many pagans at home.

"We have a mission duty likewise from the standpoint of culture of civilization, of citizenship, as well as of religion. We must organize and I have authorized the priests and people to organize in aid of the home and foreign missions. We can make St. Louis a garden city whence the seeds of God's truth will be carried near and far to others, where it will flower and bear fruit. We ought to lift up the banner of brotherhood and speed the day when there shall be one Lord, one faith, one Baptism. You will not grow poor, but be enriched by the mission spirit."

PRICELESS OLD BOOK GIVEN UNIVERSITY

Washington, D. C.—The richest treasure in the Library of the Catholic University of America is Montalbedo's Collection of Voyages, printed in Italian at Vicenza in 1507, the same year as the Waldseemuller book and map that sold recently in France for 28,000 francs. Harrisse, the prince of Americanists, says that the Montalbedo book is most rare. Only five copies are known in the United States. It contains the first printed narrative of the voyage of discovery of Brazil by Pedro Alvarez Cabral (1500) and is the second oldest collection of voyages. The compiler, Montalbedo, was a professor at Vicenza, and the book was successively reprinted and translated.

Rodriguez, the literary historian of Brazil, explains as follows how this description of the discovery of Brazil came into the collection: The Venetian Admiral, Malipiero, historian of his republic, obtained through the Venetian Ambassadors in Madrid and Lisbon, although with great difficulty, as those in Portugal who revealed facts concerning the discoveries, incurred the penalty of death relations of the first maritime explorations. The relation of the discovery of Brazil was most probably based on the letter of Peco Vaz de Caminha, the first document concerning Brazil, written from Porto Seguro to King Dom Manoel. It was composed by the Admiral himself for the "Libretto di Tutta Navigazione," which he was preparing and of which only two copies are known, one of them in the Library of St. Mark's in Venice. It arrived too late for that (1504) and Montalbedo was in this way able to use it in his book of 1507, which is, after the original of Caminha's letter in the Torre do Tombo (Portuguese Record Office) the oldest document on that great historical event.—the discovery of Portuguese America.

Montalbedo's volume also contains the first Italian edition of the third voyage of Americus Vesputius and the second edition of the first voyages of Columbus. Nine other Pinzon, reprinted from the Libretto. Rodriguez says that "it is not a jewel, but a constellation of jewels."

ONE OF OLDEST AMERICAN CHURCHES

By Rev. R. A. McGowan
(Written for N. C. W. C. News Service)

San German, P. R., Nov. 27.—One of the most ancient churches in the Western Hemisphere, held by many to be the second oldest in the two Americas, is to be restored and honored as one of the shrines of the Catholic Church in the New World, according to the plan now being perfected by Senor Gabriel Corre, a native and resident of San German, the little village where the church stands. A commission is being formed which will soon seek authorization from Right Reverend George J. Caruana, Bishop of Porto Rico.

The church, called the Porta Coeli (the gate of Heaven), was built by Dominican missionaries in 1537, forty-five years after the discovery of America. It stands on a little knoll overlooking the village and is reached by twenty-seven decaying brick and stone steps from the street below. Adjoining it on the left is the ruined front wall of the old monastery of the Dominican fathers. The rest of the monastery has disappeared. The church is built in the typical style of the old Spanish churches of Latin America and is made of brick and plaster. It is still strong, its solid walls having withstood the wear of time and the shock of earthquakes for nearly four centuries. The roof and ceiling are of native woods and great plain pillars of native hardwood support the roof and decorate the rude interior.

The town of San German was founded by Diego Columbus, the son of the discoverer of America, in 1512. It stands but a few miles from the sea in the hill country of southwestern Porto Rico. In early days it was a military stronghold and a training camp for Spanish soldiers in the West Indies. The people of the town and the surrounding country are now, most of them, day-laborers in the great

sugar plantations of the district. Spanish Augustinians are in charge of the parish.

Mass is said no longer in the old church of Porta Coeli. The wooden altar has been dismantled and the statues removed from their niches. Mass for the villagers is said instead in a larger church in the center of the town. The only use to which Porta Coeli is now put is to house the Sunday school classes of the village.

ST. THOMAS QUOTED TO DUTCH CHAMBER

LEADER OF CATHOLIC PARTY FORMULATES ITS PLATFORM

Brussels.—Monsignor Dr. Nolens, leader of the Catholic party in the Dutch parliament, in a great political oration delivered before the reassembled Chambers, formulated the coming year's program of his party, which is the dominating one in the country, and reviewed, with many favorable comments, the work of the present ministry, presided over by the Catholic Statesman Ruys de Beerenbroeck.

In the legislative bodies of most countries, appeals to the teachings of St. Thomas for the elucidation of political problems might provoke a smile of astonishment; not so in Holland, where during the twenty-eight years of his parliamentary career, Monsignor Nolens, an ardent Thomist, has accustomed his colleagues, attentive listeners to all his utterances, to hear the Summa of the Angelic Doctor frequently cited.

In his latest oration he quoted St. Thomas with reference to the mooted subject of national disarmament, upon which the Catholics are divided as well as their fellow-citizens of other faiths and of no faith.

Considering the present international political situation, disarmament for Holland is, in the opinion of Professor Nolens, but a hollow rallying cry. The propagandist, having but one aim in view, may ignore all side issues, but he declared, the politician, particularly when he has to deal with questions of foreign policy, is bound to practice prudence.

"His prudence," Mgr. Nolens elements into which that virtue has been dissected in the dissertations of St. Thomas Aquinas, by what we would now call a "psychic analysis."

Among the planks of the platform elaborated by Dr. Nolens and set forth in his speech, the following are the most interesting:

The assertion of Christian principles in all matrimonial legislation; the maintenance of equal rights and privileges for both private and public schools; the restoration and conservation of the financial equilibrium, with a diminution of taxes for the poorer classes and for creative capital, and larger exemptions from taxation for large families; an active cooperation with such plans of the League of Nations as agree with the propositions of Pope Benedict XV. for the submission of international differences to arbitration and for the reciprocal and simultaneous reduction of armaments; the continued promotion of labor legislation, so that whatever concerns labor and industrial contracts may be settled by the existing organizations of employers and employees.

The veteran Catholic leader's speech and the program exposed by him are the subject of long articles in the press of all shades of opinion, from the ultra-conservative down to the communist.

In the Chief of mind, probably, the effect he aimed at, was the rallying about him of all the elements represented by the three different streams of his own party—one conservative, one democratic, and the one he himself favors, which keeps a middle road between the two others.

All three have their own organizations spread over the country and are already up and doing in preparing the elections for next year. To show that they do not mean to divorce public life and public interests from their Christian ideals, each of the three factions has placed itself under the protection of a leader of the Anglican Hosts. The Democrats have chosen St. Michael for their patron; the Conservatives, St. Raphael, and the Middle-of-the-road men, St. Gabriel.

A NOTED IRISHWOMAN'S PREDICTION

Dublin, Dec. 13.—When Mrs. Stopford Green, widow of the historian and hereafter an historian of distinction, recently presented to the Senate of the Free State, a jeweled casket of early Irish Christian design, she sent from a sick bed a message to accompany the gift in which she expressed confidence that future historians would do justice to a noble and reconciling vision of Irish nationality.

"Silence and neglect will no longer hide the fame of honorable men," she said. "We shall learn the ties which in fact ever bind the dwellers

in Ireland together. Whether we are of ancient Irish descent or of later Irish birth, we are united in one lofty obligation to complete the building of our common nation."

DUBLIN WORKMEN TO LISTEN TO REASON

Dublin, Dec. 15.—Following turbulent disputes chiefly in the transport workers' trade, Irish employers and laborers have taken steps to end the sporadic strikes which have in many instances hampered the industry of the country. In this movement many priests are taking a leading part.

Conciliation boards, rather than strikes and lockouts, are now coming into favor as a solution of industrial disputes, especially since both sides have been convinced of their efficacy and fairness by several notable examples.

Particularly is the new procedure taking hold because in the troublesome transport trade, for instance, it was not disputes between capital and labor, but rivalry between competing labor bodies that caused strikes and disturbances to industry. James Larkin, who spent some years in America, organized a union as a branch of the Independent Workers of the World, and this organization came into conflict with the Irish Transport Workers' Union, the largest labor body in the country. Members of Larkin's union promptly went on strike if members of the larger group were employed at the same factory or storehouse. Thus, though there was no quarrel with capital, the rivalry of the two labor groups menaced industry.

In the move for arbitration and conciliation, priests who have had a prominent part are the Rev. Dr. Thomas, O. S. F. C., and the Rev. Philip Murphy, O. F. M. Father Murphy acted as chairman of a conciliation board in Limerick for three years, and in that time every industrial dispute in the district was settled amicably, without work once stopped or a single man being thrown out of employment.

In an address to the workmen of Dublin, Father Murphy said:

"There is nothing more necessary in Dublin than a spirit of conciliation and the establishment of a Conciliation Board. We have Unity Hall and Liberty Hall, but there is neither unity nor liberty among the workers of Dublin."

"The Gospel I preach in regard to labor is not the gospel of the red flag, I prefer instead of the red flag and the flag of class hatred, that the workers raise the flag of class friendship and brotherhood."

In a booklet entitled "A Catechism of Catholic Social Principles," James P. Kerr, LL. D., deals with the question, "Is a workman entitled to 'down tools' when he wishes?"

Answering this thorny question, Mr. Kerr says that if, as is usually the case, the workman pledges himself to give notice before leaving his employment, he can terminate his agreement only by giving the requisite notice. If he refuses to obey lawful orders and quits work without giving such notice, he breaks his contract and offends against justice.

Even where notice is required, Mr. Kerr continues, a workman may be under an obligation of justice to take all precautions that no loss is caused to his employer, or danger to his fellow-workmen, by his sudden stoppage of work. He may be free to stop work at will, but not to cause harm at will.

K. OF C. LOANS HALL TO PUBLIC SCHOOL

Gulfport, Miss., Dec. 12.—Gulfport Public school pupils are attending classes in the Knights of Columbus hall, formerly a Catholic Church, while the Central school building which was recently destroyed by fire is being rebuilt.

It is probable the K. of C. Hall will be used for the remainder of the school term.

When the Central school building burned the 345 pupils and nine teachers who were in the building when the fire was discovered were rescued without injury. The building, however, was completely destroyed.

Before the walls of the burning school had fallen, John C. Wacker, Grand Knight of Gulfport Council K. of C., had handed over the keys of the Council's hall to B. Frank Brown, Superintendent of schools. Mr. Wacker offered the use of the building to the school authorities for whatever time it may be needed. At the same time the Rev. Hubert A. Spengler, pastor of the Catholic Church of St. John the Evangelist, offered the school authorities the main floor of the Catholic parochial school building for use until other quarters could be provided by the Public school authorities.

Father Spengler recently completed the tenth year of his service in Gulfport where he has taken a prominent part in public affairs. A new church was built a short time ago under his direction to take

care of the larger congregation which has grown from the handful of parishioners he found here at the beginning of his pastoral service.

"A GODLY KNIGHT"

Under the title "A Militant Priest," The New York Telegram-Mail publishes the following editorial tribute to Father Bennett: "A gallant and godly knight of the Church Militant is the Rev. George F. Bennett, pastor of St. Lawrence's Roman Catholic Church, Weehawken, and the dismayed grafters and bootleggers involved in the Jersey rum scandals may live to regret the day when they provoked him to righteous indignation. As a result there is already consternation among them. It is too early to say which of the many persons mentioned are guilty or innocent of the offenses alleged against them, but public opinion will not be satisfied until the guilty are weeded out and properly punished."

It appears that Father Bennett, solicitous for the welfare of his parish, gave the bootleggers operating there a fair warning to get out. When they flouted his admonition he undertook to put them out. It was a tremendous undertaking, but history has long demonstrated that no undertaking is too great for any man whose zeal is fired by a just anger.

"The good priest did not ask anybody to take any risks he was not willing to assume for himself. At night, and with but a single companion, he went to a dock where smuggled rum was being unloaded and he held a flashlight to the faces of those he found there. He had every reason to expect that he might be shot or stabbed or knocked on the head and thrown into the river. Indeed, his daily life, since he embarked upon his campaign has been one of imminent personal risk. The danger disturbed him not at all."

"It was a desperate and lonely adventure upon which he set out. It may be less desperate now; at least it is less lonely. Plenty of people will always rally to the standard of a good man making a good fight, and they are rallying to him now."

COMMISSIONER PRAISES N. C. W. C.

Henry H. Curran, U. S. Commissioner of Immigration at Ellis Island, recently gave the highest praise to the N. C. W. C. workers amongst the immigrants at Ellis Island.

"It is because I know these workers personally that I can give them unstinted praise," he said. "They are doing a splendid work."

"At Ellis Island we are definitely and determinedly trying to do our own bit toward giving to the immigrants the kind of welcome, down there at the very gate itself, that you would all want for them. Your own folks are helping us in that. The welfare work that you do at Ellis Island is valuable, and I want it continued."

Expressing enthusiasm at the proposed expansion of the follow-up work of the Council, Mr. Curran said:

"There is no one of us who can fail to be delighted with the evidence that you have given here tonight of the warm zeal of spirit and understanding that you are throwing into this splendid occupation of receiving our new guests into our American family in the way that we ourselves should like to be received if, perchance, we went abroad to join the national family of a nation in some other quarter of the world."

DR. CADMAN'S VISION

Atlanta.—"A united church alone can put up a sufficient front against the evils of war, crime, and the exploitation of the weak by the strong," was the declaration voiced here by the Rev. Dr. S. Parkes Cadman of Brooklyn, newly elected President of the Federal Council of the Churches of Christ.

Dr. Cadman explained that, in his opinion, this united church should embrace the twenty-eight denominations now comprised in the Federal Council and the Anglican and Catholic Churches as well. The two latter denominations he described as "The heirs of great cathedrals, a stately form of worship and an impressive tradition." These elements, he said, should be incorporated in the united church of the future which he visualized.

"Some people are more impressed with a colossal ten cent spire than they are with cathedrals," he said, "but we need the beautiful in our religion as well as the good and true."

Discussing the component parts of his prospective united church, Dr. Cadman named "the solidity of the Presbyterians, the well ordered enthusiasm of Methodists, and the democracy of the Congregationalists and Baptists" as elements which would make for its strength.

CATHOLIC NOTES

A thousand nuns belonging to the Franciscan Missionaries of Mary volunteered to work among the lepers of the Far East, in a response to an appeal sent out by the Mother General. It is announced in London by the St. Francis' Lepers Guild.

Mr. Mitchell Banks, K. C., who moved the Address in reply to the King's Speech in the British Parliament, is the Catholic M. P. for Swindon. He caused a stir in the last Parliament by a brilliant maiden speech.

The wife of the first Catholic settler in New Zealand was a Wexford woman? A thousand miles of stormy sea lay between her and the nearest Catholic Church, but after the birth of her first child she embarked in a small boat and carried her child to Sydney to be baptized.

New York, Dec. 12.—John M. Matuszaki, president of the Catholic Asiatic Club of Tokyo, sailed from here this week en route to Rome where he plans to discuss the propagation of the Catholic faith in Japan. Mr. Matuszaki will seek a private audience with the Pope in order to present his views and information.

Paris, Dec. 1.—La Croix, the Catholic daily newspaper, announces that the Minister of Marine, M. Duménil has ordered the release of all chaplains in the naval division of the Levant. Furthermore, the chaplain of the naval division of schools has been instructed not to embark on the cruise in which he has habitually taken part.

London, Dec. 8.—Messages from the Pope and from the King and Queen were read at the opening of a new church at Camberley, Surrey, which will be a memorial to Catholic officers who fell in the Great War. It was opened free of debt. Local non-Catholics helped the building fund by organizing entertainments for the cause.

New York, Dec. 12.—Courses in musical composition will be added to the curriculum at Fordham University in the near future, according to announcement made here. Frank Patterson, composer and associate editor of the Musical Courier has been added to the Faculty of the University and will have charge of the new course.

Honolulu, Hawaii, Dec. 1.—The Sisters of St. Francis have opened in this city the St. Francis Training School, or novitiate, where young women will be prepared for lives of service, receiving their training in the land where their future ministrations are to take place. The training is the same as that at the mother house in Syracuse, but adapted to the islands.

His Eminence, Cardinal Dubois of Paris, recently re-dedicated the organ of St. Gervais, the Paris Church which was partially destroyed by a German shell on Good Friday in 1918. The work of restoring this sixteenth century organ has been long and difficult as it was desired to renew as little of it as possible.

Paris, Dec. 8.—Thanks to the Catholic Union of International Studies, Catholic societies and organizations of ten nations are represented at the International Opium Conference at Geneva. The Conference sought the aid of these societies and associations in the struggle it has undertaken to repress the fearful evils attendant upon the abuse of opium and narcotic drugs.

The French republic received the official visit of Prince Regent Ras Tafari of Abyssinia whose ship came into the port of Marseilles flying the Ethiopian flag. The mother of the prince holds the title of "Queen of Queens," and claims to be descended in a direct line from Kings David and Solomon. Abyssinia claims to have the oldest civilization in the world, and the royal family traces its genealogy back to Adam.

Paris, Dec. 4.—The religious of the Society of Foreign Missions are soon to publish a "History of the Establishment of Christianity in India." Father Croze, missionary from Kumbo-Konam had collected the material for this history but was unable to complete his work. Returning to France during the first months of the War, he was killed in Champagne in 1918. His colleagues have found his notes among his papers, and have thus been able to publish the work he had planned.

New York, Dec. 12.—Ellis Island immigrants have been regaled with an unusual entertainment provided by the N. C. W. C. Immigration Bureau. Some time ago a Czech band of thirty-nine pieces passed through the island as a unit. Miss Rosalie Kavan, in charge of the Czech work for the Bureau, induced the entire organization, which was playing about New York, to come out to the island, and give a complete concert. The immigrants rarely have such treats. The band is made up mostly of Catholics.