

irrespective of religious belief, found at one time or other a home.

WITH THE passing of Canada under the British flag, and the suppression of the Society of Jesus, the college fell upon evil days. When the last surviving member of the old order, Father Jean Casot, died, the Government by right of might proclaimed itself heir at law by default, as if the Church, says a Jesuit chronicler, who really held the property were not immortal. The College was turned into a barracks and continued to be used for this purpose so long as British troops remained in Canada. Then it was abandoned and remained tenanted for many years. Finally under pretext that it had become unsafe, and a menace to the passer by, it was without more ado levelled to the ground, and is now the site, immediately opposite the Basilica of Quebec's Hotel de Ville. That the plea of insecurity was indeed a mere pretext for this wanton vandalism is proved by the fact that to wreck its sturdy walls of stone it was necessary to employ dynamite. That it should wilfully have been demolished at all will ever remain a reproach to the government administrators of the time.

WE ARE reminded too of another historical structure which in part still stands but, from apparent lack of civic pride, is being allowed rapidly to fall into decay. We refer to the "Priory" at Guelph, which formed the subject of some paragraphs in these columns not many weeks ago. The Toronto Globe has included this interesting structure among the historical monuments which it has recently been illustrating in its columns. While modern compared to such buildings as the Quebec Basilica, and others that might be named, it, even as it stands, abandoned and neglected, is a precious relic of the pioneer days of Ontario. It is also a monument to a most interesting man, John Galt, the famous Scots novelist and Guelph's founder. Its Catholic associations have already dwelt upon. That it should be in the condition it is and apparently doomed to disappear, is a disgrace to the city which possesses it and which apparently has not sufficient civic self-respect to care for this memorial of its first beginnings.

UN-AMERICAN CONDUCT

Washington, Dec. 11.—Alleged activities on the part of members of the Anchor Club, a Masonic organization said to have branches in the various government departments, for the purpose of ousting Admiral William S. Benson from the United States Shipping Board have resulted in an order for an official investigation of the club. The organization, it has been charged, has been carrying on a campaign to secure the discharge of Catholic employees of the shipping board and in particular has been engaged in an attempt to force Admiral Benson to resign because of his religious affiliations. The matter was brought to public attention recently when the New York Times published excerpts from a circular attacking Admiral Benson together with a statement from the Admiral concerning the situation as he knew it to exist. It is thought that the Anchor Club or individual members of the organization were responsible for the circular.

The circular itself rehearses a few of the stock libels against Catholicity in general and charges the Admiral who directed the naval operations of the country during the War and was honored with a Distinguished Service Medal at its close, with plotting to overthrow the government in the interests of the Papacy.

Admiral Benson's statement after recounting that he was first informed of the alleged activities of the Anchor Club by a prominent Washington attorney who is also a Mason, reads: "As soon as I was made possible I got in touch with our personal officer and told him of what I had heard and cautioned him in regard to such conduct. He informed me that he was President of the Anchor Club. I explained to him how unfortunate I thought it that a secret organization should exist and told him of the reports that had come to me and how they had gotten to me. I also told him that as these reports had been made to me by a man representing himself to be a reputable lawyer and Mason, I felt it my duty as a member of the Shipping Board to investigate, that I would investigate fully and that if I found the reports were correct I would bring the matter before the Shipping Board and use every possible means to have the practice broken up as I felt strongly that such conduct was thoroughly un-American and could

not be tolerated in a Government organization.

He fully agreed with me and promised to use his utmost exertions to see that such was indulged in and bring it to my attention. I sent for the head of our investigation department, and told him what had taken place and told him to use every means in his power to investigate and report to me the result.

A few days later I received a report from members of the press to the effect that I had given an order to disband the Anchor Club and had stated that it was thoroughly un-American. I had given no such order. I have not authority to give any such order, nor did I say it was un-American. I did say that if the reports that had come to me were true, such conduct was un-American and I would do everything I could to suppress it."

CATHOLIC LEADERSHIP NEEDED

CARDINAL O'CONNELL CITES NEED OF TRUE MANHOOD

His Eminence, Cardinal O'Connell addressing the students of Boston College, took occasion to point out the need of true manhood of retreat. To find one's self and discover the means of rising to the heights of virtue. His Eminence stated, was to assure future greatness. This precisely, it was pointed out, would give the nation a quality of leadership, greatly needed today.

CARDINAL'S ADDRESS

In the Catholic College, as elsewhere, the various temptations of life, various delusions of life, can gather around the young man, if he allow it. He need not, however, give in to such conditions, for he has at hand every aid to clean living and honest action. Before his eyes every day are symbols and signs which should remind him constantly of the value of the soul and which point the way of the soul's salvation. He sees it in the cross in his classroom; in the religious character of his teachers in the images of the great Saints who were masters of the spiritual life, and he is constantly reminded if his eyes are open, that the welfare of the soul in his supreme work during his sojourn in this earth. Without the grace of God in the soul nothing has any value whatever.

Of all the things in the world, what the young man needs just at your time of life is a period of spiritual rest when he can readjust himself to true values. At just your time of life the imagination is very active. You are entertaining delusions about life without your knowing it. The newspapers that you read, the plays that you attend, the gaiety of the world about you, all stimulate and help to form delusions about life, and unless one is very careful he is apt to set false values on these.

THE PROBLEM OF LIFE

The great question that calls insistently for an answer from you today is "What am I going to do with my life?" In other words, "What is my vocation?" It is the most serious problem. God will disclose to you the right way, if you ask His help.

I might say to you, do not yield to mere impulse. Impulse is good in a way, but there are so many young men who embark on the profession of medicine or law and enter the various professions who are unfitted for them. For years they study and practice, only to find that they are not fitted for the work. What is the reason? It is because they have not asked God to guide them in the choice of their life's work. They launch forth on the sea of life with a blind vision of their own, without consultation with God, where alone they could get the right answer.

Young men, search your souls, find yourselves, and in this holy endeavor remember God will be your guide if you ask His aid. All life should render constant service to God.

The United States demands Catholic leadership today. It needs men of sterling character; men of self-denial for the sake of duty; men who have the strong courage, that no thing can daunt; men who will work with the church because it is God's law; men who will work for the State because they are carrying out God's commandments. That is the kind of leadership the world is hungry for today.

It is one of the characteristic marks of the advancement of the Catholic College that it puts spiritual things first. It emphasizes the value of the soul. It is an admirable thing to make this a very strong, realizing sense for a few days of the year.

I have no need to tell you the special value of retreat, it is to find your soul. Scientists are forever trying to find something or other, to discover, to invent, but this is purely a worldly matter; the one work of the Catholic Christian is to find the soul.

This means that sometimes its existence is rather vague and obscure, because of the many abstractions around us, so that the clear light fades, is sometimes dim; we do not see as clearly as we ought, especially in things that pertain to God, things which are of the soul.

Hence, I trust that you will settle this great problem of yours today.

You are the men of the country, remember. The need of the world for Catholicism is becoming greater every day. The United States demands Catholic leadership today. There is urgent need of men of sterling character, men of self-denial for the sake of duty; men who will stand by the ship until it sinks; men who have the strong courage that nothing can daunt them, nothing can frighten them. Men who will work with the church because it is God's law; men who will work for the State because they are carrying out God's commandments; men who will live on principle and let nothing deflect them from it; men who believe as little children; men who can go out strong, perfectly fearless champions, this is the kind of leadership the world calls for today. That is why Catholic colleges are more necessary than ever, and you are expected to take your place in this leadership in your day.

It will require years of preparation; but the time will come when your voice will attract public attention; when your voice will be a directive force. Your Catholic leadership will be of tremendous advantage to your State, which is now confronted with so many difficulties and dangers.

In the meantime, throw off the shackles that may be binding you to the delusions of life. Do not blame God twenty years from now if you find that your life means nothing to yourself or to anybody else. If you are tied to something that is merely a passing show, if you are thinking only of making for yourself a pleasant and gay life, let me assure you now that you will fail miserably. Nobody ever started out bent on mere pleasure in this life that has not found utter delusion and dissatisfaction in the end. Ascend the difficult steps. Discover the difficult path to tread, because there you will find sincerity and security. Men do not spend their lives playing on the sand merely because it is pleasant to look at and to handle.

You cannot build on shifting sand, you cannot build ground. And so with your lives; choose the solid ground to accomplish, for it will bring out the best that is in you, for the very reason that you will have to use all your energies; and this is the very best preparation in life. Oftentimes God punishes us, makes us suffer, in order that we may see, that we may find ourselves, and discover the best that is in us. It is a striving day by day to do well the difficult tasks that present themselves each day that will bring success from a calculating world. Give no heed to fleeting pleasure. Work, and work hard, and at the end of your work, there will be some rest and enjoyment. But in youth use all the powers of body and soul in the most difficult tasks you can find to do.—Boston Pilot.

DEATH RECALLS A MYSTERIOUS VISIT

Washington, D. C., Oct. 30.—News of the death of the Rev. John B. Pittar, S. J., for eighteen years assistant at St. Aloysius' Church in this city was received with deep regret by hundreds of Washingtonians who knew him as a tireless worker among the sick, poor and the dying of the nation's capital. Father Pittar died at the Jesuit Novitiate at St. Andrew's-on-the-Hudson after an illness of more than a year. He spent several months in Georgetown Hospital before being taken to New York.

One of the most dramatic stories told about Father Pittar and his years of ministrations to the sick and dying of Washington is that which had to do with a mysterious sick call which he answered one night. It was after midnight when the summons came to the rectory. A small boy had rung the bell and given the porter the address of a house in Georgetown.

"Please tell Father Pittar to go quickly," he said. "A sick man needs him."

It was one o'clock when Father Pittar reached the house and he found it in darkness. But the front door was slightly ajar and entering he perceived a light on the second floor. He knocked and the door was thrown open by a man with a pistol in his hand. Surprised at the figure of the priest he rudely asked him who he was and what he wanted. Father Pittar exclaimed that he had come in response to a sick call.

"I am not sick," said the man, "and I sent no one for you. Who called you here?"

Father Pittar described the boy who died five years ago" said the man. "After he and his mother died I grew despondent; and was planning to take my own life this very night. In a few minutes I would have been a suicide."

Father Pittar comforted the man and left him in a hopeful mood. Thereafter he visited him regularly. Father Pittar's "old grey horse" and the little girl in which he traveled to his sick calls was known from Anacostia to Georgetown and every morning he could be seen starting off, as though he were a doctor making his rounds to the homes of the sick and poverty-stricken. Many a home was cheered by gifts from a hamper of delicacies that Father Pittar carried in his gig. No blizzard or storm was ever too severe for Father Pittar to brave and it was often said that the old horse stood for nights with his

harness on and one eye open, while Father Pittar disregarded union hours.

Father Pittar was a convert. He was born in Chicago sixty-five years ago and professed the Episcopal faith until as a student of St. John's College, Fordham, he was converted.

CHURCH PROBLEMS IN TRIESTE

The town of Trieste, the one and famous harbor of the Austrian Empire, although ruined by the War and by the political disturbance of Central Europe, is recovering slowly from its losses, and restoring its commerce. From the Catholic point of view it will have great importance, for within its limits Slavs and Latins, the schisms and the Catholic faith live side by side, and racial antagonisms are felt.

The city of Trieste is the see of a diocese which has 300,000 inhabitants and the territory of which is formed by the former dioceses of Capodistria, Pedena, Cittanova and Pisino (now suppressed.) These towns still colligate with the city itself which has 200,000 inhabitants, of whom a third are of Slovenes and Croats. There are six parishes, and four others in the suburbs of Roiano, Barcola, Guardiella and Servola.

Two thirds of the inhabitants of Trieste are Italian by birth or in language. The little towns of the coast are also Italian. The villages, however, of the inland territory are wholly Slav, (half Croat and half Slovene.) The most important Slav deaneries are those of Opicina, Dolina, Sezana, Derkause, Ospio, and a large Slav percentage is grouped into these of Pisino, Pinguento, and Portole. Of course the Italian priests take care of the Italians, and the Slovenes of their national flock. These priests were educated in the Central Seminary of Gorizia, which used to be the metropolitan seminary of Trieste. Trieste has only a small seminary at Capodistria. Even now the candidates to priesthood in the diocese of Trieste are trained at Gorizia.

A large number, however, of Slovene seminarians prefer to fulfill their studies in the seminary of Saint Vit near Lubiana.

When the Italian Government took possession of Trieste, the Bishop of Trieste, who bears the title of Baron, was a Slovene, Andrej Karlin. Because of his ceaseless conflicts with the Italian Government, he was obliged to resign, and to seek asylum at Lubiana. His successor was the military Bishop of the Italian Army, Monsignor Angelo Bartolomasi. The conditions of the diocese are extremely difficult, because of the nationalism of the Slav clergy, who, although knowing Italian, refused to talk Italian to their bishop, and requested that all documents sent to them by the chancery be written in Slovene.

BISHOP ALMOST RESIGNED

The opposition of the Slav clergy was so strong that Mgr. Bartolomasi was about to resign. Fortunately, feeling now is more peaceful and the clergy are giving their best efforts to the fulfilment of their pastoral duties. Even in Trieste, Slav sermons are to be heard in the Churches, and Slav songs are sung in the churches, of the city at the Slav Mass. Italians and Slovenes attend the same service, and although they are politically divided, they show their brotherhood in their Catholic faith. That brotherhood is some times troubled by the excesses of the fanatic, who violently forbid sermons in Slav, and even have forced some aged priests to leave their old parishes and their flocks.

Under the Austrian regime the Catholic clergy had a privileged condition in the public life and administration. The Italian Government could not apply at once the laws of laicisation in vigor in the Italian Kingdom, and down to the present the clergy cannot complain of its conduct. In the primary schools the teaching of catechism has been kept but the teachers of religion in the middle school have been suppressed. Priests has become the seat of a Giordano Bruno Society, and even of anti-clerical meetings. In spite of the propaganda of the Masonic Lodges one such meeting attracted only 300 people, and the best elements of the town protested against these attempts to sow religious hatred. The town is Catholic, although, to use the expression of an eminent prelate, it looks like a pagan city. 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