

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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LONDON, CANADA, SATURDAY, NOVEMBER 15, 1918

1850

FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD's appeal in behalf of Father Fraser's Chinese mission encourages us to keep the list open a little longer. It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salvation to innumerable souls. Why not dear reader, have a share in that work by contributing your means to its maintenance and extension? The opportunity awaits you: let it not pass you by.

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COMMENT

We agree with the editor who says that some of our Catechisms are hard reading for children. That they are profound and logical, a compendium of the whole revelation of God, cannot be questioned; but it must be seasoned so as to enlist the reason, the imagination, the wills and affections of children. The teacher who is in earnest can infuse life into the Catechism and make it attractive. A child loves stories, and these can be found in the Old and New Testament, Church History and Lives of the Saints. Their imaginations can be stimulated and their minds enlightened by these means. However, we hope to have ere long in Canada a Catechism that even in the hands of the inexperienced may induce children to love the principal things which the Lord wants them to know and to understand. But to say that the principal reason of the falling away of some persons brought up from childhood in the faith is due to deficiency in methods of teaching Christian doctrine is what our friends across the border would term a "large proposition." It is, to the least, a very debatable question, and requires more proof than a mere statement.

In our opinion, when faith is lost the heart has a great deal to do with it. We mean that the consciousness of the flesh is responsible for much of our leakage. When the heart is submerged in the waters of immorality faith suffers. And when a Catholic falls away from the faith we find, as a rule, that the defect is in his moral make-up. He may and does put it down to the trend of the age, the objections against the Church, the unattractiveness of the Catechism; but the real reason is not to be credited so much to his intellect as to his heart and conscience. He sees what he should do, but he will not believe in the accuracy of his vision. Like the pagan of old, he sees the better course but follows the worst one.

GOOD EXAMPLE

There is always a band of non-Catholics seeking peace and happiness within the precincts of the Church. Some are led into the faith by the ever eloquent and persuasive influence of right Catholic living. When brought into contact with those who manifest the love and truth which they claim to hold, their prejudices vanish, the scales fall from their eyes, and they behold the "kindly light" that can guide them to the fold. In these days of unrest and spiritual anarchy a good Catholic can do wondrous things for God. His responsibility is ever pressing upon him. When, however, his deeds give the lie to his principles he affords an opportunity to the scoffer and does what he can to retard the progress of the Church. It is the faith, however, that moves mountains. And that faith, speaking through lives that are clean and noble, intent upon serving God,

drawing its strength from sacramental help, impregnable against the assaults of the world and the flesh, must always compel the admiration and respect of those without the fold.

GOOD MOTHERS

A recent number of the "Ave Maria" comments pertinently and thoughtfully on the crying need of the present day: "The Need of Good Mothers,"—in the following fashion: "Nine-tenths of the girls who go wrong" in their second decade of life have been trained wrong in their first, and the veritable criminals more than half the cases brought before our juvenile courts are not the bad boys immediately involved, but the fathers and mothers whose indulgence or neglect has resulted in their becoming bad boys instead of good. Lack of parental control is one of the outstanding evils in family life to-day; and unless the evil be checked, unless the children are subjected to a healthy discipline, are taught to obey and punished for disobeying, are made to see that pleasure must yield to duty, and forced to recognize that respect for laws—divine, civil and family laws—is essential to a happy and worthy life, then the number of penitentiaries and haunts of shame will inevitably go on increasing rather than diminishing." And again:

"We are all acquainted with the weak mother—a creature allied with the foolish idolatry of her own offspring—devoid of clear-sightedness in their regard, taking their worst tendencies for amiable eccentricities or for a sign of original talent. This lady, wherever we behold her, is overcome with a natural fondness for her children; and yet, for their own sakes, almost any harshness compatible with their physical health and mental progress would be better than an ignoble and helpless inability to control their conduct, and to compel them—by gentleness if possible, by strictness if necessary—to adopt right habits. The sentimentality with which innumerable people at the present day regard the question of child-training is quite as disastrous in its tendencies as is the culpable indulgence of the "weak mother" characterized in the foregoing paragraph. Let the poor little things, it is said, 'have a good time while they are young; their troubles will come quite soon enough.' By all means, let childhood be happy; but unlimited indulgence of childish whims, caprices, and mischievous tendencies is not the receipt for effecting that result. On the contrary, over-indulgence mars the happiness of children even in their early years, and is an infallible method of rendering them miserable later on in life."

Did space permit we should like to quote the entire article. Catholic parents may well read it with profit, and we hope they may give the knowledge thus acquired a personal and practical turn.

The child is made or marred at home, and has very much larger capabilities both for good and evil than many adults are disposed to admit. His first and chief instructors are his father and mother, and if these fail in their duty it is doubtful if any other influence can ever make up for the harm wrought in the child's soul through parental indifference and neglect. No power on earth can relieve parents of their responsibility to their children. It is in vain that they try to shift this burden to the shoulders of the school teachers. Not without abundant reason do teachers blame the folly and neglect of many parents. It is the mother who makes or mars the child. What the mother makes it, the teacher will find it. All in vain will parents plead that they sent their children to a good Catholic school—whether Public or private—if they reached that school finished products of vice, with hearts already hardened in sin, the result of parental neglect of instruction, of lack of proper discipline and correction, and of bad example at home.

A CORRESPONDENT

A correspondent makes the complaint that our societies of Catholic men are too exclusive to be of much real good these days, and that far too much time is spent in smoking and billiard playing, when they could do great things toward offsetting many abuses of which they now complain, but raise not a hand to prevent. They should extend the helping hand to newcomers. We do not speak of pecuniary help, but of that which is the outcome of the right understanding of the commandment to love one another. The club-rooms should not

become solely places for smoking and billiard playing. We have no quarrel with innocent amusement, but if it is indulged in night after night it will have, to say the least, a very deteriorating influence on the average young man. The club-rooms should be not only a place for amusement but for instruction and self-improvement, and for realizing that the strength and success of any society comes only through its unity. Above all they should cherish a true, loyal and submissive spirit to the Church and guard themselves from the poison of indifference and carping criticism. When petty personal interests and jealousy, self-abnegation and clique-making creep in and create dissension and discord, the downfall of any organization is assured. If any member of a Catholic society presumes to play the censor of things sacred and religious he should at once be shown the door. He is a danger to the well-being of the society, for he will create a bad spirit among members—especially among the young portion.

THE SACRED PICTURE

The mission of the sacred picture in the home is thus described by the Rev. W. Roche, S. J., in his inspiring book, "The House and Table of God."

"We get tired, perhaps, of being talked at, but pictures use no words. They do not scold or fidget or drive us. They are silent sermons and often are like painted prayers. And they make us who look at them pray in an easy and most pleasant way. Even your pleasure in a holy picture, your love of it, is often the best of prayers. Your heart has gone out to God. It has found satisfaction in Him. You have admired His goodness, or felt confidence in His providence, or wondered with reverent humility at the mysteries of His life. Your mind and affections have been carried by the picture away from self to God; and under this influence, hope and faith and charity have of their own accord blossomed into flower in the garden of your soul, as daisies in a sunlit field."

A PASSING FOLLY

The average up-to-date man and woman struggles for and seems to value only that which is new, regardless of the value of the thing itself. The new in dress, regardless of beauty or fitness in the costume, the new in thought, regardless of the soundness of the thinking, the new in customs and manner of living, the new in the home, in marriage relation, in the education and rearing of children, new philosophy, new science, new religion, new art, new music, new books, new cooking, new women, it sometimes appears that the crime of crimes, the most degrading disgrace, these twentieth century days, is to be held old-fashioned; behind the times, out-of-date, and that everything, everything not new is old-fashioned, everything not of the times is behind the times, everything not down-to-date is out-of-date. Poor people! some day, let us hope, they may awake from their feverish dreams to find that God made some things in the heart of the race too big to be out-grown.

OUR PRAYERS

To say our prayers is one thing; to pray is another. True prayer is an aspiration of the soul; it may be put into words, or left unspoken, without affecting its essential character. Almighty God, the Father of all, may safely and surely be trusted to interpret it in the light of its highest purpose. If prayers, no matter how sincere, were required to be in perfect form in order to be acceptable, few would reach their destination. If their effectiveness were measured by their length most of them would go unanswered. Happily for the mass of mankind who are not endowed with an extensive vocabulary, the perfect model of a prayer which the Master gave to His disciples on the Mount is at once dignified, short and simple. Moreover, it is a personal prayer. It does not overflow with instruction for the All-wise and All-Seeing God, or with rambling references to people, places and things outside of the sphere of the petitioner. One of the most devout of Catholic men, whose name was a synonym for all that was most charitable, and whose career was a continuous benediction, confined his verbal devotions to the "Our Father." The rest he lived, or left to God.

FOREIGN MISSIONS

LITTLE NUN FROM JAPAN.—One of the most interesting visitors to the great missionary congress in this city recently was a little brown woman in the black garments of the Sisterhood of the Holy Childhood. She was Sister Marie Louise, a Japanese nun, aged sixty-seven years, who for half a century has worn the habit of her Sisterhood and who is said to have done more to save helpless Japanese children than any other missionary.

Sister Marie Louise is attached to the great Catholic Orphanage in Yokohama. Her career, according to the priests and bishops who know her, has been half a century of privation, self-abnegation and Christian living. She was born in Japan but was left an orphan. She was taken by the Catholic missionaries when she would have starved. She was educated and brought up by the missionaries and when she became a young girl she announced her intention of entering the Church and working to save her people.

As she displayed unusual ability she was sent to Paris where she was given all the training and culture required for a missionary. She speaks French, English, Chinese and German in addition to Japanese.

For the last forty-two years she has been working in Japan except for visits to various parts of the world when the needs of Japanese missions require funds. She made her appeal for the Japanese missions from the platform of Horticultural Hall, and at the conclusion she was greeted warmly by three archbishops who declared that they felt honored to touch her hands.

"The Orphanage in Tokio," she told them, "is much like your orphanage in America. The mother Superior and the nuns are native Japanese but there are several European teachers among us. Our work is among the children. We take these children where we can find them, the deserted, the abused, the unfortunate. We ask no questions, but we baptize the little ones and we bring them up in the faith."

"It is our misfortune that we cannot take all the children that are offered. It grieves us so much to refuse the pathetic appeals of mothers who lay their children at our feet, but if we increase our roll beyond six hundred we could not feed those already in our care."

"Once we have accepted a child we care for it. We protect it. When our girls grow up we find them Christian homes or we find Christian husbands for them."

"The social care that we must give our orphans compels us to keep them longer than you keep your orphans in your institutions."

"The needs of our mission are funds. With more money we could take more children, and with the teeming millions of Japanese, we are not limited in the number of children who are available for instruction and care."

THE SOULS OF APOSTLES.—It is related of a French missionary, Mgr. Augouard, that when he first set foot on African soil, an officer said to him, "No one can live long here. At the end of two years you will have to return to France."

"The missionary's reply was simple—'But to die.'"

No less edifying is the story of Father Michal Fabre, who was killed at Fez. This young Franciscan, exiled from his native France, had taken refuge in a Swiss monastery. One day he was told that the Provincial wished to know whether he was willing to go to Morocco as a chaplain.

"With all my heart," was the reply. "But you will have to start in two days."

"Very well, I am ready."

"And what of your father and mother?" said his Superior.

"My father and mother? Oh, if you only knew them! They are such good Catholics. They would be happy indeed if I should die a martyr."

NO SUBSTITUTE FOR THE SUPREMACY OF ROME

"The history of governments is one of the most immoral parts of human history," said Mr. Gladstone a generation ago. The saying is recalled by a writer in the current Hibbert's Journal, who makes it the text of a lengthy discourse on "International Morality." In the development of his theme he considers arbitration, and arrives at the conclusion that "before arbitration can be effective we must give it a common sanction."

At this point Mr. Leith asserts: "Such a common power was to be found during the Middle Ages in the spiritual supremacy of Rome; but her supremacy disappeared in the upheaval which created the modern State system, and as yet no spiritual force has arisen in the new order of things to take the place of the authoritative exponent of the public conscience of Europe."

Mr. Leith arrives at the conclusion that "the common power of the future must be sought in some other

direction; but there are very grave objections to any concrete proposal which has been suggested."

From the Middle Ages to the twentieth century is a long span, long enough for the discovery of a substitute for the spiritual supremacy of Rome, but none has been found, or will be. The Church of Jesus Christ can have no substitute—Sacred Heart Review.

THE NEW A. P. A.

SAYS MASS OF ANTI-CATHOLIC LITERATURE IS INCREASING AT A WONDERFUL RATE

A high official of the Post Office Department at Washington told me a few days ago that the mass of anti-Catholic literature is increasing at a wonderful rate. The question of the admittance of a great deal of this matter comes up before him frequently, and he is in a position to realize the extent of the agitation which is being carried on against the Catholic Church.

But it is not in quantity alone, but also in virulence, malignity and mendacity that this increase is noticeable. Here comes in the work of the department. A large number of journals are excluded from the mails and it was only recently that the full extent of the increase in this class of publications was realized.

Finding that modern twentieth-century lying and vilifying will not go down with the Post Office Department, these creatures are now carefully quoting from ancient "history." All kinds of "stories" about the Catholic Church, which obtained two hundred or three hundred years ago and were refuted as often as they were told are being republished in the guise of history, with the evident intent of getting the stuff past the department.

Said this official to me: "I sincerely hope that this wave of fanaticism will pass over in the near future. It bespeaks an unhealthy state of mind on the part of a large number of the people."

The seriousness of the situation is intensified by the fact that men of wealth must be at the bottom of it. It must take a vast sum of money to scatter this broadcast over the country, and the funds certainly do not come from subscribers only. It is estimated that a million copies of these publications are mailed out every week all over the country and thousands, perhaps a hundred thousand, receive them gratis. Who pays for it? This is the question and its solution will reveal the real malefactors. The publications themselves and their editors are simply the tools of men higher up. They publish this matter because there is money in it and from all appearances there is big money in it. No wonder the work is kept up. For the price, unscrupulous men can always be found to publish anything under the sun; and the price is evidently forthcoming.—Catholic Tribune, Dubuque.

BISHOP KENNY

The Master called one of His shepherds early to receive the reward of his faithfulness when He sent the angel of death to summon Right Rev. William J. Kenny, D. D., Bishop of St. Augustine, Fla. Bishop Kenny died last week in a hospital in Baltimore, Md., from a complication of diseases which baffled all physical skill, while en route to the Missionary Congress at Boston. He was consecrated Bishop of St. Augustine May 18, 1902.

St. Augustine's is not among the opulent dioceses of the United States. Its golden orange groves are not owned to any extent by Catholics, while its palatial summer residences are occupied by millionaire northerners. Despite this, Bishop Kenny erected churches, built schools, hospitals, orphanages, and made improvements, a feat accomplished through his untiring energy, self-sacrifice and religious zeal, supplemented by the generous co-operation of his loyal people.

The late bishop was a man most affable, most approachable, kind to the most minute degree. Handsome of physique and of engaging personality, Bishop Kenny made friends right and left, at home and abroad.

We recall with pleasure what is now tinged with sadness, an ocean voyage made in company with the late Bishop of St. Augustine. He was returning from Spain, where he had gone for the purpose of searching among the archives of Seville Cathedral for documents relating to his charge in St. Augustine. And so much had the late prelate endeared himself to the hierarchy of old Seville, that three prominent clergymen accompanied him to Cadiz and remained on board the steamer until it was time to bid adieu to their departing friends.

And on the voyage home Bishop Kenny's engaging friendliness made him a general favorite. Memory holds a last picture of the tall figure celebrating Mass in the steamer cabin, while around him knelt an excited group of French nuns bound for Mexico, men and women voyagers with dark, high-bred Spanish faces, en route for South America, and

olive-faced Italian emigrants billed for New York.

There also comes back his remark on the evening of a day which he had dedicated to the Blessed Mother of God. It was the apropos of what devotion should be particularly followed by the cult of Mary. "If you would give Our Blessed Lady most honor, then receive Holy Communion on her feast days." May Mary, whose faithful son He was, secure for the soul of Bishop Kenny of St. Augustine speedy entrance to the presence of her divine Son.—Buffalo Catholic Union and Times.

FAVORS PURGATORY

We feel like congratulating Church Work on the following, which is a kind of approximation to the Catholic doctrine of Purgatory; congratulating it because of the indications herein given of a trend towards a great and sound doctrine: "His desires look forward to the 'Garden of Paradise the best; the joy of the waiting hosts of the Church Expectant, and the more he will be convinced that those who have already crossed the flood mingle their prayers with his, that with his poor, earthly petitions the prayers of the saints at rest, freed from earthly passions and therefore more conformed to the will of God and thus the more effective, are indeed presented by the King of Saints before the Father's Throne."

"The whole doctrine of the Communion of Saints is worthy of the more exact and careful study which it is likely to receive in the Anglican Communion within the next few years."

The writer of this does not make it very clear how far he means to go. When he speaks of the prayers of the Saints being "the more effective," he can hardly mean effective for themselves or for others who are already in heaven; and we are left to suppose that he means they are effective for us who are on earth, or for the suffering souls detained in Purgatory in expiation of the punishment due to sin. If this is not his meaning, we do not know in what respect

the prayers of the Saints to be "the more effective," nor why their prayers should be compared, as to their effectiveness, with ours, if that is what he means, unless the effect sought by our prayers and by theirs, be the same.—Casket.

"REFORMING" THE TEN COMMANDMENTS

The Rev. E. G. Selwyn, M. A., Warden of Radley, when preaching in St. Paul's Cathedral a few Sundays ago put in an earnest plea for the reform of the Ten Commandments. He thinks they might each be usefully reduced to one or two clauses. It seems the traditional Ten vex devout souls: "One of the problems which has for some time vexed the minds of worshippers who use our Book of Common Prayer is presented by the recital of the Ten Commandments at the beginning of the celebration of the Holy Communion." Having thus stated the case, the preacher went on to consider "the charge that the Ten Commandments are out of date."

The first stumbling-block comes quite easy, and concerns the observance of the Sabbath day. The eloquent preacher is inclined to agree with the Commandment, and thinks that Sunday ought to be kept holy. But why? "We are to keep holy the Sabbathday because God created the world in six days, and rested on the seventh. Now, that we do not believe. Even if we did, it would scarcely add sanction to the Commandment; but we do not. That great story of Creation in the Book of Genesis is still pregnant with mighty lessons for us; we need only compare it with its Babylonian parallels to see that. But the six days, save as apocryphal representation of the march of evolution, have gone, and gone past recall. For us they are not history." After these admissions clearly there is not much to be said for the poor Commandment. The Warden sums up the case as it presents itself to the ordinary layman, who is not a theologian in these words. He feels "he has no need of such antiquities; they chafe him; and he cannot help regarding their intention as a sign that the Church has gone to sleep."—Tablet.

HANS SCHMIDT

A note has appeared in several of the French papers concerning the Bavarian priest Hans Schmidt who brutally murdered a young woman with whom he was said to have gone through a clandestine ceremony of marriage. According to the note in question, Schmidt is not a priest, though he had passed as one having secured some forged papers. Indeed he is said to have been condemned to prison at Munich on the demand of the Bishop for having acted as a priest and to have admitted to the chaplain of the prison there that he had never been ordained. It is added that he had been expelled from the diocese of Trenton, in the United States, for a similar impersonation.—Tablet.

CATHOLIC NOTES

Bishop Hickey recently confirmed 45 converts at Hornell, N. Y., the fruits of a Mission given there by Revs. Thos. O'Hern and Joseph Mountain, of the Buffalo Apostolate.

That there are in the Boston public library 25 sets of the "Catholic Encyclopedia," in the public library of New York, 18; in Brooklyn, 5; in Philadelphia, 6; in Chicago, 1.

In many places in the East tradition identifies Veronica, who wiped the face of Jesus on the way to Calvary as the hemorrhissa who in the Gospel was cured by the touch of the garment of Jesus.

Within the next few weeks 19 young priests from Mill Hill will start for various missions, 10 of them to Africa. Mill Hill had two students in the beginning and very poor prospects.

The Right Reverend William J. Keney, third Bishop of St. Augustine, Fla., died of diabetes at a hospital in Baltimore on October 23, in the sixtieth year of his age.

In Brazil, the crucifixes removed from the courts by the anti-clericals, are not only being replaced, but new ones are solemnly and festively blest for public places.

The new English laicist's wife is a convert to the Church, as was Mr. Bridges brother, the late Matthew Bridges, poet and hymn writer. Dr. Bridges was an intimate friend of the late Father Gerard Hopkins, S. J., the poet.

In the Commonwealth of Australia there are to-day about 1,000,000 Catholics in New Zealand, about 130,000. In Austria-Hungary there are 38,195,000 Catholics; in France, 38,467,000; in German Empire, 22,694,000; in Italy, 33,750,000; in Spain, 19,280,000; in Russia, 13,450,000; in Great Britain and Ireland, 5,786,000; in Portugal, 5,438,000; in Belgium, 7,350,000; in Switzerland, 1,463,000; in Holland, 2,045,000, and in Turkey, 280,000.

Thirty nuns have recently, with permission of the French council of State, returned to the Convent of St. Peter, situated at a short distance from Cherbourg. These are Augustinians, long ago banished from their cloister by the law levied against teaching orders. The then superior has never ceased in her demand to have her community reinstated and to have restored their property confiscated at the time of their expulsion. The Sisters intend at once to open an orphanage.

A monastery of the Congregation of St. Anthony of Padua, was one of several religious houses in Paris that have been converted to secular status, after having been confiscated by the present French government. It first passed into the possession of the government. The latter sold it to a Jew, and the Jew re-sold it to the Freemasons. The Congregation of St. Anthony of Padua had expended \$280,000 in the building of it. The Jew paid \$70,000 for it.

Princess Beatrice of Coburg has embraced the Catholic faith, and is in Madrid preparing for her baptism, which will take place this month, some time after the return of the Spanish Court to the capital. The royal convert is the wife of Alfonso of Orleans, son of the Infanta Eulalia. The ceremony of baptism will take place in the crypt of the Church of Notre Dame de l'Almudena. The Pope will send a special Nuncio to administer the sacrament, and the ceremony will be invested with great solemnity, and will be the subject of a public celebration afterwards.

The Universe is glad to learn that Mother Leonarda, the beloved head of St. Alexis Hospital, is on the road to recovery from what, was feared to be a fatal illness. Mother Leonarda has the unique distinction of being called the "first citizen of Cleveland" by the late Mayor Tom L. Johnson. The occasion was the reply of the then Mayor as to who was the first citizen of Cleveland, and the Mayor's reply was: "The first citizen of Cleveland, is not a man, but a woman—Mother Leonarda, of St. Alexis Hospital."

The Italian Government has been rebuked by a Calvinist journal of Switzerland for its inertia in permitting the recent attacks on Catholic gymnasts and other foreign pilgrims to the Eternal City. The Swiss journal says that the authorities are bound to consider the protests of Swiss and other pilgrims and prevent a repetition of these lamentable scenes. It reminds "United Italy" that on the day when she took possession of Rome she solemnly guaranteed to the Catholic world the freedom of its relations with the head of the Church.

The Rev. P. J. Phelan, O. M. I., for the past seven years bursar at the novitiate at Tewksbury, Mass., has been assigned to the mission band of the Oblates of Mary Immaculate. This will be no new field for Father Phelan. His career as a missionary has been a long and active one, notwithstanding his many other duties. In the East and in the Middle West and throughout the provinces of Canada he is known as an eloquent and zealous preacher of the Gospel. When not engaged in missionary work Father Phelan will be stationed at the Immaculate Conception Church in Lowell.