MOB MENACE TO RELIGION

The National Council of Congregational Churches showed commendable common sense, when, at its recent meeting In Springfield, Mass., it denounced organizations which, while professing patriotism, "foster social and religious suspicion and give opportunity for law-lessness and brutality."

The Congregationalists are not alone among non-Catholic bodies in discovering that "a secret organization that attempts to work govern-

tion that attempts to work government to its own ends is a menace to the stability of the Government as well as to individual rights." Other denominations have gone on record in equally vigorous manner. At the convention of the Protestant Episcopal Church in Portland, Ore., a year ago the manifestations of mob intolerance were condemned as outrages on the inalienable rights of citizens, that made a travesty of justice and imperiled the Christian civilization of America. One month later, the administrative committee of the Federal Council of Churches (the constituent bodies of Churches (the constituent bodies of which claim 2J,052,000 church members) passed resolutions declaring its conviction that "the recent rise of organizations whose members are masked, oathbound and unknown, and whose activities have the effect of arousing religious prejudices and racial antipathies, is fraught with grave consequences to the church and to society at large."

the church and to society at large."
There is a significance in the fact that the Congregationalists should see fit at this time to reiterate the pronouncements of a year ago. The record of that year must have furnished food for reflection for every intelligent non - Catholic minister. During that period there have been abundant proofs that many "oraye consequences" to the many "grave consequences" to the Protestant bodies may be antici-pated if the wave of brutality and bigotry does not recede.

Men of intelligence, leaders in Protestant church activities, realize that the mob menace to religion does not threaten the Catholic Church alone; today it is difficult of restraint, tomorrow it will be impossible of restriction. Some words of Abraham Lincoln in regard to this menace, quoted a few weeks ago, sum up the whole record of history and portray the situation which Protestant pastors realize they must face if the menace is not crushed: "Those who have ever set their faces against violations of law in every shape may fall victims to the ravages of mob law."

Thus, while the patriotism of those other than Catholics who deplore the growth of the mcb menace to religion is beyond question, it is not to their discredit that they should have come to a realiza-tion of the promptings of the primal law of self-preservation.

Every opportunity is eagerly seized upon by the self-seeking leaders of the mob to identify Protestant ministers and Protestant congregations with the campaign of bigotry and intolerance. Services are interrupted that sums of money may be handed to the minister by the masked missionaries of misrule to encourage him to preach the

doctrine of persecution rather than
the gospel of peace.
This condition can be changed
quickly and it is for the ministers
whose intelligence and patriotism
are challenged to change it. For this reason it is a hopeful sign that once more a large body of Protestdetestation of those forces which seek to undermine the stability of the Government and the rights of the individual by acts of lawlessness and brutality.—N. C. W. C.

MENELIK'S ACT OF DEVOTION TO THE MADONNA

A Lazarist missionary writing in the Missions Catholique concerning the devotion to the Blessed Virgin in Abyssinia, mentions the following incident showing the generosity in-spired in the Emperor Menelik by his devotion to the Mother of God. c It was a few months after the battle of Adoua. The Italian prisnature or Adoua. The Italian prisoners in the capital were invited every Sunday to the palace where a certain number of horned animals were killed in their honor. During one of these feasts, a letter from Italy was handed to the emperor. A Minister translated it to the emperor who was greatly touched by its contents. It was from an Italian woman, who wrote as fol-

"I am only a poor woman and I know that my son is a prisoner in your hands. O great Emperor, have pity on an unhappy woman and restore her child to her. I ask you this in the name of the Madonna. Yesterday I went to burn a candle in the church of my village and in the church of my village, and while it was burning it seemed to me that Mary smiled at me and said: 'Hope! Menelik will give you back your son.' It is therefore in the name of the Madonna, O great king, that I ask you to give my child his liberty."

Scarcely had the letter been read when Menelik had the young soldier in question called before him, and after making sure of his identity he said to him: "I give you your lib-erty. You will leave tomorrow. Here is money to pay your passage and I shall give you an escort to protect you in the desert. But you will tell your mother this: 'It is not Menelik who gave me back my liberty, it is

Our Lady Mary.' For, you see, Mary is my Mother also. And when my Mother has said yes, &I cannot say no. Go! and may Our Lady Mary protect you."

CATHOLIC STUDENTS CRUSADE

Acrostic by Martin M. Johnson Could we see from some high mountain All the world brought into view. Nations plunged in ceepest darkness And the workers all too few: Dark the state of many millions In the depths of sin and strife All our hearts would fill with mourning Noble acts would spring to life.

Students! Teachers! Men and women! There's a way for each to aid! Union is the pleege of victory! Did you join our New Crusade! Every one put forth an effort.

Never mind if it be small—
Think of what it means to others!
Side by side let's heed the call.

Missionaries tired and footsore In the fields of far-off lands Send the call—they need assistance, Shall they stand with empty hands? Is their cry to go unheeded and their work to be in vair? Or will we crowd round the standard Now advancing o'er the plain?

Crusade work will solve the problem. Round the Cross we'll all unite. Unity will bring us victory Since our cause is in the right. And we'll train our student body in the needs of those far lands Distant fields shall feel our efforts Even in far desert sands.

Herrell. — At Charlottetown, P. E. I., on May 22nd, 1928, James Herrell, aged seventy-two years. May his soul rest in peace.

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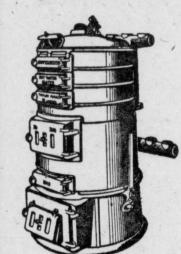
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