

toxic Vicariats and Prefectures entrusted to them, their Apostolic seminaries and schools.

Auxiliary associations of the missions—the general groups, such as those of the Propagation of the Faith, as well as the local and national, such as the Extensions of the United States and Canada.

The Sacred Congregation of the Propaganda of the Faith, its foundation, history and activities.

General synthesis of the present missions—number of Christians, catechumens, European and native priests and sisters.

Native clergy. Orthodox and Protestant missions. Synthesis of the scholastic and civilizing activities of the Catholic missions.

Superior scholastic institutes in the missions—astronomical and scientific observatories. Typographies of the missions and their printed models.

The completion of the statistical table has been entrusted to Father Arens, S. J., professor in the College of St. Ignatius at Valkenburg, in Holland.

The Medical section will form a truly new and original part in this Exhibition. The Pope wished this section to demonstrate the importance of the protection of the missionaries, from a medical point of view and to emphasize what a precious aid medicine is in the Missionary Apostolate.

The committee every day receives news of enthusiastic preparations in all countries and missions to send their reports and exhibits to the Vatican Exhibition. In the Republic of Columbia, for example, a preliminary exhibition of everything to be sent to Rome is being prepared.

The local Committee also is publishing an illustrated bulletin to render the participation of that far-off State in the Vatican Exhibition more widely known.

zardo, for the Office of the Secretary of State; Mgr. Giovanni Marcati, prefect of the Vatican Library; Mgr. Angelo Roncalli, president of the Italian National Council of the Work of the Propagation of the Faith; Mgr. Giovanni Ghezzi, Archbishop of St. Ambrose of Milan; and Marquis Giovanni Battista Sacchetti, *Foriere maggiore* of the Sacred Apostolic Palaces.

Now the Committee has been completed by various sub-commissions. The scientific Commission is divided into three groups:

Group I.—Library, under the presidency of Mgr. Giovanni Marcati, Prefect of the Vatican Library. Group II.—Divided into three sections: 1, History, chairman, Father Taechi Venturi, S. J.; 2, Ethnography and Languages, chairman, Father Guglielmo Schmidt of the Society of the Divine Word; 3, General Statistics, chairman, Father Natale Gubbens of the *Frati Minori*. Mgr. Mooney, spiritual Director of the American College of the United States is counsellor of this group.

Group III.—For the Geographical distribution, divided into four sections: America, chairman, Father Golinio Trebaoli, O. F. M.; Asia, chairman, Father Riccardo Cirera, S. J.; Asiatic Islands, chairman, Father Callisto Gelsopolsheim, Capuchin, and Africa, chairman, Father Edward Goulet, S. J.

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THE CONSTANTINOPLE SCHOOL CLOSINGS

By Dr. Frederik Funder (Home Correspondent, N. C. W. C.)

The awkward situation created for the Christian schools in Turkey through the hostile actions of the Government is explained in a letter from the Lazarist Father Leopold Dworschak, of St. George's College at Constantinople, which in 1918 had 700 students of all nationalities represented in the polygot capital.

The educational facilities of this college, which is under the direction of Austrian friars, had been suspended for some time after the War but the school was reopened at the expressed desire of the Turkish Government.

This institution received the order to remove all crosses from the buildings, but permission was given to adapt one room of the school as a prayer room for Catholics, where the catechism could be taught and where crosses and religious pictures would be allowed.

The friars first thought that it would be possible to find a tolerably satisfactory solution of the question of the basis of this concession, but desire to preserve solidarity with the other congregational schools required them to refrain from independent action and to accept the same fate as other institutions, so the college was closed.

Now in Constantinople alone, there are more than 14,000 children without instruction because most of the parents refuse to send their children to Turkish schools. Some of the institutions thought to relieve the situation by admitting the children to private instruction in the schools, but immediately an order was issued strictly forbidding private instruction of any kind in the schools.

Severe punishments have been decreed for any breach or violation of these orders. Kulturkampf therefore, is manifested in full strength. Father Dworschak writes: "We have no official representative of the Holy See as a consequence of the attitude taken by the French who would not give up the protectorate, though it ceased to exist after the abolition of the capitulations. No doubt Monsignor Philippi is a worthy representative of the Holy See who fully realizes the situation and never ceased to warn the competent authorities of the dangers of coming events, but he is only Apostolic Visitor and has not the full official authority necessary. Further, the journey to Angora of the Vicar General, Mgr. Cesarano soon after the closing down of the schools, was made in vain. He was at once given to understand that he had come too late, but at the same time was told that the schools could be reopened, if they would comply with the regulations issued by the Turkish educational authorities."

Accordingly, there was organized the Wolfbrandt, named for that great medieval author of "Parsifal," Volfram von Eschenbach, the poet of German Christian nationality. The organization proposed to support Catholic writers and publishers, and at its head was placed the famous Jesuit, Father Herman Frederick Muckermann, Editor of the monthly periodical

weapon to cause France to negotiate and to show a more yielding disposition in political questions of importance.

SHOWED SYMBOLS OF CHRISTIANITY

By Rev. Dr. Wilhelm Baron von Capitaine (Home Correspondent, N. C. W. C.)

Recent wide theorizing following the assertion that "white Indians" had been discovered in Panama lends a peculiar interest to a new book just published in Leipzig and written by a Catholic priest, the archaeologist, Prof. Maria Kaufmann. This volume, which deals with the origin of the early inhabitants of America, in view of the renewed interest in the subject of who first colonized the Western World, has evoked wide comment here.

Regardless of whether the "white Indians" are really a new race or not, since the "white Indian" discovery claim was made, one contention was advanced that before the time of Columbus, Irishmen colonized the whole American coast from New Scotland to Florida, calling it "Great Ireland" and that the "white Indians" were the descendants of these early adventurers. Another theory, based on the forms of architecture found in some places in America, held that emigrants from Egypt colonized parts of America and that the "white Indians" were their descendants.

Father Kaufmann tends to the belief that the pyramids in the empires of the Incas and Mayas in America indicate an early civilization derived from Assyria or Egypt. He points to the cult of the dead in Peru, the mummies with their ribbon windings and masks, and the special burial forms. The obelisks of the Incas, with their symbolic ornaments, and other forms of architecture Father Kaufmann sees as reminders of Egypt, and in the cuneiform inscriptions, especially in ceramic, he sees traces of Assyria and India.

The greatest difficulty, however, found by this writer is the definite indication of Christianity in the early civilization of the New World. He contents himself with showing copious indications of the presence of Christianity or memories of it, without attempting to explain how it came to America.

Dr. Kaufmann points especially to the numerous cross monuments as proof of Christian transmission of the civilization and traditions of these early peoples. In Peru he sees definitely a memory in the minds of the early peoples of a time when their forbears knew Christianity. Besides the cross, he calls attention to the dove and the fish, and the form of a praying man as it is found in the catacombs—all symbols of Christianity.

From these things, Dr. Kaufmann expresses the belief that Christianity came first to Central and South America about the Fifth or Sixth Century, starting in Peru and among the Mayas, then spreading to Ecuador, Bolivia and Colombia.

Legends and traditions of the Incas also are taken as proofs of the presence of Christianity. There was a tradition, he says, that the god Huirakocha came to Peru from overseas, and in Mexico the "white Messias" was desired and expected to such an extent that the Spaniards at first were regarded as messengers of the Messias. Dr. Kaufmann is to continue his studies of the derivation of these early indications of Christianity in America. The title of his present book is "Amerika Und Das Urchristentum."

THE PURE BOOKS MOVEMENT

By Rev. Dr. Wilhelm Baron von Capitaine (Home Correspondent, N. C. W. C.)

The Wolfbrandt, an organization founded since the War with a view to popularizing the works of Catholic authors and purifying German literature, not only has risen to powerful dimensions in Germany itself, but also has spread to Austria, the Tyrol, Czechoslovakia and other countries. Its effects are being felt throughout the country.

For years the expression "Catholica non leguntur" (Catholic books are not read) was widespread in Germany. Catholic poets and prose writers had the greatest difficulty in getting their works published, and when the Catholic press published them, non-Catholics ignored them. The only recourse was to have them published by the non-Catholic press. The consequence was that great works by Catholics passed through German literature unnoticed. The same was true of the theatre.

With the coming of the difficult post-war period, when thoughtful men turned their eyes to good books as a means of countering the influences working for the demoralization of the German people, there was a determined move to get Catholic writers' works to the reading public.

Accordingly, there was organized the Wolfbrandt, named for that great medieval author of "Parsifal," Volfram von Eschenbach, the poet of German Christian nationality. The organization proposed to support Catholic writers and publishers, and at its head was placed the famous Jesuit, Father Herman Frederick Muckermann, Editor of the monthly periodical

"Der Gral," the leading Catholic literary review of Germany.

Two objectives have been mapped out for the Wolfbrandt: First, it seeks a religious renovation. Conditions after the War, it is pointed out, have turned the German mind to religion. In fact, so much has been lost it seems to some that religion alone survives. The good book is the best means of transmitting religious and moral ideas to the hearts of the people. In addition, merely as a literary work, a good book is a rare solace and enjoyment.

Second, the Wolfbrandt intends a national movement to combat moral evils. Even the belles lettres works of the day have done much to poison and corrupt the people, not only in Germany but in other countries. The flood of occult, erotic and criminal literature is immense. Therefore, it is proposed to put good German Catholic books in the hands of the people, wherein will be taught the ancient German ideals of fidelity, piety and purity.

There is at hand for the work a plentiful supply of good Catholic writers in Germany and fairly good publishing firms. The fund of cultural literature is rich. The incident and age-old ideals in Catholicism is, of course, a rich field. With these assets, it is hoped to renovate literature and bring it back to sanity and piety.

"BASILICA OF LIGHT" ON MOUNT THABOR

By Monsignor Enrico Pucci (Home Correspondent, N. C. W. C.)

The Holy Land is enriched and glorified by the completion of the two new Basilicas of Mount Thabor and Getsemani in Palestine, according to the account of Cardinal Oreste Giorgi, who has just returned from the Holy Land after conducting the rebuilding of the Basilica. His journey to the Holy Land recalls that made in 1919 by Cardinal Giustini, Papal Legate of Pope Benedict XV., to bless the first stones of the Basilicas.

Cardinal Giorgi is Chief Confessor and Protector of the Order of Friars Minor, guardians of the Holy Land, and has charge of the rebuilding of the Basilica. His journey to the Holy Land recalls that made in 1919 by Cardinal Giustini, Papal Legate of Pope Benedict XV., to bless the first stones of the Basilicas.

The great work accomplished in the short space of five years is the fruit of the activity and sacrifices of the Franciscans, who since the time of the Crusades, have guarded the Holy Places where the Redeemer lived and died for mankind.

THE BASILICA OF MOUNT THABOR

The Basilica of the Transfiguration rises on the level of Mount Thabor and has been constructed on the original designs of the two Roman Architects, the brothers Antonio and Giulio Barluzzi, two artists who have worked in the two new Basilicas not only with great intelligence and culture, but above all, with a very profound sense of Christian piety.

The facade of the temple is in the Roman-Syrian style, similar to that existing in Syria from the Fourth to the Seventh Centuries. At the sides rise two bell-towers, united by the arch of the principal door. The upper part of the facade is occupied by three arches, representing the three tabernacles which Peter wanted to make on the Mount of the Transfiguration, for Jesus, Moses and Elijah. Under these three arches is a large slab of marble engraved with the scene taken from that part of the Gospel by St. Matthew which relates the Transfiguration of the Lord. Two small chapels on each side of the entrance are dedicated to Moses and Elijah.

"BASILICA OF THE LIGHT" This new Basilica may well be called the "Basilica of the Light," as the architects wish it to be called in memory of the Divine Light with which Jesus shone in the moment of the Transfiguration. Therefore, the crypt, instead of being dark, is full of light, which penetrates through a large opening in the posterior wall from which a sweeping view of the valley of the Jordan can be admired.

The apse over the Great Altar is ornamented with a great mosaic representing the scene of the Transfiguration. In the center is Jesus in a pure white robe and in an aureole of light. In front of this mosaic, in the wall of the facade, a window has been made from which the light, especially at sunset, is projected on to the figure of the Redeemer, so as to render it truly resplendent. It is a marvellous effect of art, and a remembrance and symbol of faith.

GIVES CREDIT TO LOURDES

Copyright, 1924, by The Chicago Tribune Co. Paris, Aug. 9.—Miss Mary McCormick returned to Paris today after a trip to Lourdes. She asserted she had been cured of her semi-paralyzed left arm by miraculous waters.

Miss McCormick spent the day with her physicians, who have been treating her since her illness last winter in Rome. They agreed that her left wrist was practically cured, although she was unable to move it when she left Paris.

"They said the improvement probably was the result of mud baths I took at Dax, but I explained that when I left Dax the arm was just as badly off as before, while after a few hours at Lourdes it felt much better," said Miss McCormick. The singer is a Protestant, but she declares the sight of hundreds of people marching in religious procession, each carrying a candle, toward the sacred pool of the Virgin at Lourdes was enough to create a religious feeling, no matter what one's faith.

WEEKLY CALENDAR

Sunday, Aug. 24.—St. Bartholomew, Apostle, was one of the twelve who were called to the apostolate by the Saviour. He carried the Gospel through the most barbarous countries of the East, penetrating into the remotest India. He was martyred in Great Armenia. Accounts of his death vary; some historians saying he was flayed alive and others insisting that he was crucified.

Monday, Aug. 25.—St. Louis, King. He led the Crusades against the infidels and was noted for his great zeal for the Faith. His life was always guided by the admonition of his mother who told him in his early youth that she would rather see him dead than commit a mortal sin. He died in Tunis in 1270 while leading his army in his second Crusade.

Tuesday, Aug. 26.—St. Zephyrinus, Pope, was a native of Rome who succeeded Pope Victor in the pontificate in the year 202. It was in that same year that Severus raised the fifth most bloody persecution against the Church. The persecution was continued until the death of the Emperor in 211. In some martyrologies St. Zephyrinus is styled a martyr. It is possible that he may deserve this title because of the sufferings inflicted upon him during the persecution, but it is doubtful if he actually died at the hands of the executioner.

Wednesday, Aug. 27.—St. Joseph Calasactius was born in Arragon, A. D. 1556. When only five years old he led a troop of children through the streets seeking the devil to kill him. After entering the priesthood he went to Rome where he founded the Order of Clerks Regular of the Pious Schools to care for the children of the poor.

Thursday, Aug. 28.—St. Augustine of Hippo, was born in 354 at Tagaste in Africa and was brought up in the Christian faith but without receiving baptism. In early youth he fell into sinful habits which persisted until he was thirty-four. Then he was converted, received baptism, and because of his great intellectual power, for thirty-five years was the centre of ecclesiastical life in Africa. He was one of the mightiest champions of the Church against heresy. He died in the year 430.

Friday, Aug. 29.—The Beheading of St. John the Baptist. Chosen to be the forerunner of the Saviour, St. John led a life of austerity and contemplation until he was thirty years old. Then he came out of the wilderness and began to proclaim the coming of Christ and to call upon men to give up their iniquities. When the Tetrarch, Herod Antipas married Herodias the wife of his brother Philip, while the latter was still alive, St. John boldly rebuked this defiance of all laws human and divine. He was cast into prison and when Salome the daughter of Herodias had pleased Herod by her dancing, at the instigation of her mother she demanded the head of the Saint. It was brought to her forthwith on a dish.

Saturday, Aug. 30.—St. Rose of Lima, the first canonized Saint of the New World, was born at Lima in 1586. At an early age she took service to support her impoverished parents and worked for them day and night. When her beauty excited admiration, she cut off her hair, blistered her face with pepper and her hands with lime. Under her habit she wore a hair shirt studded with iron nails and under her veil a silver crown armed with ninety points. All her sufferings were offered up for the conversion of sinners. She died A. D. 1617.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

LAST YEAR'S REPORT

Upon looking over the auditors' report for 1923 we find that, like everything else, Church Extension has felt the effects of the general financial depression. In some departments a gain is noticed, but on the whole there has been a falling off. The contributions for general extension purposes were \$82,904.25 as compared with \$56,200.50 the year before. Donations for chapels and altars amounted to \$18,450.00, while the previous year \$8,400.00 was the total. The amount given for Mass Intentions, \$57,432.25, was a gain of about \$7,000.00. The rest of the income was made up from interest, \$3,137.44, membership fees \$180.00. Rents from property (net), \$881.42. Surplus from Catholic Register, \$485.48. The Women's Auxiliary brought joy to the hearts of the missionaries by giving for their chapels during the year church goods valued at \$30,846.60.

Become A Bondholder Ontario Loan Accumulative Debentures \$76.24 Invested Will Yield \$100 in 5 Years' Time

Table showing contributions from various sources: Edmonton \$7,373.25, Vancouver 2,100.00, Regina 7,868.50, Winnipeg 9,920.50, St. Boniface 4,676.00, Calgary 6,267.00, Sault Ste. Marie 1,870.00, Victoria 12,279.00, Halleybury 2,314.00, Ruthenian-Greek Bishop Budka 14,980.22, Keewatin 3,322.00, Gulf of St. Lawrence 764.00, Athabasca 4,115.00, Mackenzie 3,300.00, Yukon 2,800.00, Mont Laurier 700.00, Hearst 2,091.00, Prince Albert 5,663.00, Vestments and Linens 80,012.30, Women's Auxiliary 830.30, 20% for poor parishes to Diocese contributing Austrian and Russian Relief 50.00, Father Fraser China Mission 806.00, Ecclesiastical Education 6,592.38, Various 3,323.76, Total \$134,932.46

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS What is a Bursar? A Bursar or Free Scholarship is the amount of \$5,000, the annual interest of which will perpetually support a student, till he becomes a Priest and Missionary in China. The sum itself is securely invested, and only the annual interest is spent for the training and education of a candidate for the priesthood. When one student has reached his goal, another takes his place, and thus all who are contributing towards the Bursar Fund will be helping to make Missionary Priests long after they have been laid to rest. Imagine how much good can be done by one priest and missionary! Let everyone, therefore, according to his means contribute to such a meritorious work. Send your contributions to Father Fraser care of the CATHOLIC RECORD.

Table of Bursar contributions: Previously acknowledged \$6,121.88, Friend, Burns Lake 1.00, ST. ANTHONY'S BURSE Previously acknowledged \$1,751.45, Friend, Burns Lake 1.00, Lover of Sacred Heart, Corkery 2.00, IMMACULATE CONCEPTION BURSE Previously acknowledged \$2,949.93, Friend, Burns Lake 1.00, COMPORTEUR OF THE AFFLICTED BURSE Previously acknowledged \$471.45, Friend, Burns Lake 1.00, ST. JOSEPH, PATRON OF CHINA BURSE Previously acknowledged \$3,362.08, Friend, Burns Lake 1.00, BLESSED SACRAMENT BURSE Previously acknowledged \$514.80, Friend, Burns Lake 1.00, Friend, Stratford 10.00, ST. FRANCIS XAVIER BURSE Previously acknowledged \$405.80, Friend, Burns Lake 1.00, HOLY NAME OF JESUS BURSE Previously acknowledged \$681.25, Friend, Burns Lake 1.00, HOLY SOULS BURSE Previously acknowledged \$1,840.89, Friend, Burns Lake 1.00, LITTLE FLOWER BURSE Previously acknowledged \$1,266.19, Friend, Burns Lake 1.00, SACRED HEART LEAGUE BURSE Previously acknowledged \$8,568.70, Friend, Burns Lake 1.00, Lover of Sacred Heart, Corkery 3.00

Valuations of Securities A periodical valuation is very helpful to the holder of securities. It may enable the investor to take advantage of a favorable market for the sale of some securities. It may discover to the holder that he has some securities which have been called at a premium and which have ceased to bear interest. Moreover, it affords a protection in cases where declines are indicated. We shall be glad at all times to make valuations of securities, without obligation or to make suggestions as to the betterment of holdings by purchases, sales or exchanges. Our investment experience of thirty-five years is at your service. Your inquiries are invited. A-E-AMES & CO. MONTREAL TORONTO NEW YORK VICTORIA, B.C. CHICAGO, ILL.