

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Paeien, 4th Century

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LABOR'S DANGER

BY THE OBSERVER

It has been for many years a common criticism of political parties that they tended towards the very fault which destroyed in turn the two systems which preceded constitutional democratic government. Absolute monarchy, and, after that, government by an aristocratic and privileged class, went their way to the discard because under both, power was not sufficiently distributed, but held and wielded by too few persons.

Critics of our present political system have said that that system was in danger of going to pieces on the same rock; because the exigencies of party politics tended more and more towards party machines instead of parties; because small groups of men were beginning to exercise, as a matter of course, almost the whole power of the State.

There was, and is, some truth in that criticism. But the party system, with all its faults, is a system which can be made to reflect the virtues of a people as well as their faults; the sober sense of a people as well as their passions. And whether it reflects the best or the worst that is in a people, it reflects the virtues or the faults of the whole people with approximate accuracy.

Across the Atlantic, in England, in the past couple of weeks, we have seen a struggle; and the man must be very dull who cannot see the meaning of that struggle. A portion of the people, setting themselves apart, and calling themselves by what they think is a thoroughly distinctive name, are trying to bend to their will a government elected by the whole people, to represent and act for the whole people, only nine months ago.

The papers tell us that the British Constitution, the British system of Parliamentary government, are in danger. Not so. These will survive, this time. It is Labor—by which we mean the classes and interests represented by the Trades Unions—it is Labor that is in danger. And the danger in which Labor finds itself is in exact proportion to the influence now being exerted in its ranks by the most influential of its leaders. For the most influential and trusted of its leaders are Socialists. These leaders are urging and inciting the workingmen of England and Scotland and Ireland, to an attack on the British Constitution. There cannot be the smallest doubt of it. The abandonment of the Yorkshire mines to fill up with water and be ruined is followed now by a strike of railway workers of such proportions as to tie up land transportation, and so unnecessary as to call forth from Premier Lloyd-George, who has worked for Labor day and night for years, the strongest denunciation, and a passionate appeal to the general public to help him save England.

It is matter for wonderment how little is said in the press about the Socialist drive in the Trades Unions of England and in the Labor Unions of Canada and the United States. The popular phrase of the day in labor unions in all three countries, in speaking of the press, is, "the capitalist press." But so far is the press from being hostile to labor unions, that the wildest extravagances of speech and action of the unions, up to the present time, have been treated by the press, in general, in the mildest manner. Harsh things might be said; but they have not been said. Harsh criticisms of the labor union policies have often been in order; but the press criticisms have, in general, been very mild.

For instance, that very phrase, "the capitalist press," is an insult to journalists in general; a sweeping, unrestrained, coarse, and false accusation, in respect of nine of every ten papers in the Empire. How would it be if the press should retort on its accusers? The materials for return fire are not lacking. The very phrase, "the capitalist press" is of Socialist manufacture; but from the lips of the Blatchfords and the Hyndmans and the Wells, and the Welches, and the rest of the crew of

foul-mouthed teachers of lust and robbery who are furnishing, and have been furnishing, for years, the campaign literature by which the Trades Unions of Great Britain and the Labor Unions of North America, are to be weaned away from Christianity, the British Constitution and the Law, and welded into an engine of destruction which shall obliterate Christianity, the British Constitution and the Law off the earth.

These are plain, cold facts; and we shall prove them to be such. Who are the "Labor leaders" in England today? Who are the Ramsay MacDonalds, the Hendersons, the Clynes, the Thornes, the Graysons, the Blatchfords, the Tom Manns, the Ben Tilittes? They are Socialists. Who are the Hyndmans, the Avelings, the Welches, the Blands, the Shaws, the Besants? They are Socialists. What is the Fabian Society, to which many of these worthies belong? It is a Society of able, unscrupulous, atheists, and teachers of free love; a society which is the brains of Socialism; and whose declared aim is to put Socialist leaders into every Trades Union in Great Britain, and Socialist ideas into every head in Great Britain; a society which has succeeded in that aim to such an extent that hardly do we see a Labor Union meeting in the quietest corner of Canada or of the United States, to say nothing of Great Britain, at which some local "leader," trusted and elected by his fellow unionists, who works while he talks, whisks his arms, and preaches some part of the Socialist creed.

What is being done? The workmen of Great Britain and Canada and the United States are being taught an old and false doctrine, in a new and attractive form; the old, false doctrine, that might is right. Look at the situation which arose in England a couple of weeks ago. The Railway workers of England had made an agreement with the Government for a scale of wages to run to December 31st, 1919. Negotiations had been going on for a scale to go in force at January 1st, 1920. These negotiations were not going on to the satisfaction of the unions. But, there were still three months to come to a settlement. Suddenly, a strike was called. A situation was created which has no precedent in British history. Society today cannot exist without railway trains, any more than it can exist without light or houses or coal. This strike was the boldest attempt to paralyze a nation that has ever been witnessed in the world.

We have just spent blood and treasure beyond the human mind to understand, to teach the lesson that might is not right; and now half a million Englishmen undertake to teach that might is right, and to cram that teaching down the throats of all their fellow countrymen. The Railway workers, with three months yet in which to negotiate with the Government, abruptly order the Government to do their will; the penalty for refusal to be paralysis of public social life.

Assuredly it is Labor, and Labor principally, which will suffer from this tremendous blunder.

TO BE CONTINUED

A FEARFUL FALLACY

The contention of some of our separated brethren, that religion need not be given equal time and attention with reading, writing or arithmetic in school; that it can be taught sufficiently at home and at Sunday school, seems to be conclusively controverted by the condition resulting from the elimination of religion from the curriculum of public education. The following dispatch is taken from the Cincinnati Times-Star of last Friday:

Boston—There are only eight persons in every thousand in the State of Massachusetts who know the Lord's Prayer or the Ten Commandments, according to a survey made by the International World Movement of the Churches. According to the survey made in New York, Massachusetts is ahead in the number of those who have heard of the Lord's Prayer or the Ten Commandments. In New York the proportion is large of those who never heard of these two spiritual agencies.

This would seem to indicate two things: The Public Schools are really Godless; and the Catholic requirement, that religion be made a principal branch of the regular school curriculum, is practically vindicated. —Catholic Telegraph.

CARDINAL MERCIER'S

SIMPLE RECITAL OF HEROIC FORTITUDE AND SUBLIME MORAL COURAGE

FEARLESSLY DEFINES PRINCIPLES OF CHRISTIAN RIGHT

Philadelphia Standard and Times

His Eminence in his address at the Metropolitan Opera House deeply stirred his auditors with a recital of his grim experiences during the War. He said:

"If I were a man to answer his first impulse, I should come to you to speak only of you to you.

"Dr. Conwell gave you a splendid lecture on Belgium's history. He did it much better than I could have done myself.

"Your honored Mayor has invited me to speak of my country. I hear from him the voice of my people. They would accuse me of ingratitude if I met such a magnificent assemblage without at least telling you in some few words what we acknowledge to be indebted to you for. Well, first of all, we are indebted to you for the final triumph in our common cause. I remember that in 1917 I had a conversation with one of the highest German authorities. It was at the time when the Lusitania was sunk, and I said very candidly: 'What do you think of interference from the States in the war?' 'Oh,' he answered, 'the States have no army.' 'All right,' answered I, 'but two years ago England also had no army.' 'But,' he said, 'you cannot prepare an army for months and months, and before the American army can be ready our submarines will be in a position to prevent the conveying of the troops to the trenches and battlefields.' I said, 'Let us wait.'

Well we waited, and America prepared in less than one year, in fact in six or seven months, her splendid army. I was told by a friend when the American troops began to arrive that at 8 o'clock one morning 5,000 troops landed at Harve and on the same day at the same hour 5,000 landed at Bordeaux. That meant 10,000 of your men every day, or 300,000 every month, and after some months America gave to the War 2,000,000 valiant boys. We saw them at Saint Mihiel, in Flanders and on the Italian front. They astonished the world by their splendid action.

"I would be ungrateful if I came here without testifying the admiration for your army and for your navy, which conveyed those troops to the battlefields and undermined and destroyed those submarines that according to Germany's prophecy would have blown up your men and annihilated your armies.

PERISHING'S "GREAT MORAL ACT"

"I admire you and I thank you because of your great General Pershing, with whom I was so proud to shake hands some days ago in New York. Pershing did a great moral act, a splendid act of virtue. Instead of exalting himself and his troops as well, instead of claiming the high command, as was done by England and Italy, he accepted the command of general of another nation. Generalissimo Foch, and thus we got the unity of command which we had never had. I thank you. I thank Pershing and the generous people of Pennsylvania and Philadelphia. I thank you for your great work of charity for the armies, and especially towards our poor, distressed people of Belgium. I think that we had the relief for Belgium universalized through the States, which was owing to the great initiative of the liberty-loving city of Philadelphia. I want to thank you in my name and in the name of my own nation.

"WE SHALL REBUILD"

"Still I think I will best answer your wishes if I tell you about my personal experiences during the War. 'Your great and venerated and beloved Archbishop, during the luncheon today at noon recalled one of the most dreadful moments of my life, perhaps the most dreadful of all. We were at the Vatican, at the conference for the election of the Pope. At a moment of recreation I was talking to Cardinal Vico, my good friend, who consecrated me in Belgium. We were talking of the great events of the moment. He paused to glance at a paper and he said to me: 'The news is not good. I said, 'what is it about?' In the same paper at the same moment I saw that Louvain University was burned, reduced to ashes, and that my Cathedral at Malines and my Archbishop's home were bombed. I never received such a violent blow. Still, Almighty God gave me the grace not to wail and after a moment of hesitation I said to Cardinal Vico, 'My church is perhaps destroyed, but we shall rebuild. These words, 'We shall rebuild,' we shall reconstruct,' were probably our only motto during the War, and the motto of our own making.

BELGIUM'S SUFFERING AND BELGIUM'S FORTITUDE

"The distress in Belgium was sorrowful. At this moment we have an enormous number of little children threatened with consumption.

The parents and the children themselves were without food, without milk, without the necessities of life. Still never did our people give way until the last year, 1918, when our population had worn out, and when I walked through my diocese I consoled their complaint, and I had but this word to say, to stimulate them: 'Shall we give in to the invader? Do you want peace at any cost? Each time saw their expression change. 'No, Your Eminence! No, Monseigneur! First we must hold them down! Even during the days of the War many of her people reconstructed their houses which had been destroyed by the Germans. I will give you an example.

Between Malines and Louvain, on September 14, I dare say that three-fourths of the houses were destroyed. I think at this moment one-third are already rebuilt. So I am proud to say to you that when we ask our American brothers, our good and faithful allies, when we ask for your help, it is not with the idea of dispensing ourselves from work, it is only to give us the means of reconstruction, because we have the ambition, just as your eloquent Dr. Conwell said, 'We want Belgium, after some years, to become a Belgium finer, more vigorous and more prosperous than ever before.'

"Don't you think after what our people have suffered, their ambition is worthy of help? In accordance with our motto, we shall reconstruct. We suffered, but on the other hand we never were defeated.

"Still there was another moment in my life, which I consider as critical as the other in the full sense of the word. Some days before starting from Belgium to come here I met King Albert—Albert, we wonder whether we shall call him King Albert or Albert the Great. We met also our beloved Queen and our royal children. We met at Dinant. On August 23 we were commemorating the invasion of that little city. I visited Dinant twice during the War and a third time more recently. The state of the city is in perfect order. It was a city of 6,000 population. On August 15 one-half sought refuge in France and England. The other half remained there. Ladies and gentlemen, of these 3,000, 630 were killed innocently. In a suburb of Dinant of 1,100 inhabitants I went to visit the homes and to console the people and give comfort and relief to those poor families. The families did not exist any more. Of the 300 inhabitants there existed exactly nine men.

THE GENESIS OF THE FAMOUS PASTORAL

"The state of mind of the people during those two months of August and September was terrible. There were perpetual cruelties. After the burning of the University of Louvain, when I say to you that fifty-one of our priests innocently were shot, my judgment, were shot, were killed, can you realize the state of mind of our poor people terrorized? It was for me, the Bishop of Malines, a critical moment. What anxiety, reflecting, praying, interogating! Was I to expose them to new and perhaps more atrocious acts? Many called me down. Many said, 'Please keep silent, keep quiet, they are stronger than you are, in any case inferior; we shall be trampled. Let us spare our people and give no pretext to new persecutions.' That was one voice. Another was this: 'Yes, but let your Bishop keep silent; your people are trembling, let them not be tempted to dark despair; they will be tempted to public revolt; better so, you are to feel other cruelties.' You may judge what was my anxiety. First of all, I remember especially the words of the Gospel of St. Matthew: 'Seek first of all the Kingdom of God and His justice and the rest will be added to you.' And I resolved that I would not lose a moment that I might defend my people. I gave myself into the hands of God, I gave my flock into His hands. Our Lord, after having seen our suffering, our sorrow, the anxiety of our priests, the sorrow of the people; after all, Almighty God gave us victory. I accept for my people, among the many praises, the one praise given them that by their faith and their steadfastness they gave the old world a great example of truth and beauty. And I am proud to repeat these words here in the Cradle of Liberty.

MIGHT BOWS TO FEARLESS CHAMPION OF RIGHT

"So I went on to the difficult moment. I tried in my pastoral letter of Christmas, 1914, to define the principles of Christian right when I said that injustice even supported by the colossus of Germany is always injustice. Our people, though terrorized, were nevertheless in their own intimate country, and they had to act only on one authority, the authority of our King. I shall tell you a little fact which I never told anybody here. You know the great Napoleon, when he had an order to give to his generals, usually sent the message by three different ways, to be sure that at least one would get to the head. Well, I thought that I could also send my letter to my friends in Holland, France and England, and finally to the States. One way was to send the text by a little

boy. Another was to ask a courageous young man to go to the frontier, exposing his liberty, perhaps his life, but the third is very interesting.

"I am sure you know Dutch cheese. The Belgians like Dutch cheese. I had a friend at the frontier who was selling Dutch cheese. I asked him whether he wouldn't use my paper, my pastoral, to wrap up the cheese. It was done. So the Belgians ate the cheese and the Dutch had to respect my pastor! A friend of mine, a priest, who was in Holland, a refugee, knew my intention. He sent as quickly as possible my letter to the Governments of France and England. In any case, whatever should happen, the priests must read my letter—one part on New Year's, which is a holiday in Belgium and the second on the Sunday following the New Year. Now it was Friday when they were to read the first part, and on Friday it was read in many places.

"At 8:30 o'clock on Saturday morning a motor car came to Malines and went to the printer's, got my letter and confiscated all the copies. At 6 o'clock on Saturday morning I was in my chapel preparing myself to say Mass, when I heard a motor car. I went out and three officers came in the name of the German authorities and asked me why I had published that letter, especially the phrases: 'The authority of that power is no lawful authority. Therefore in soul and conscience you owe it neither respect nor attachment, nor yet obedience.' They asked me whether I was disposed to retract that phrase. I reflected that as I knew what I did and did it knowingly, I could not retract. 'Then,' he said, 'you will have to come to Brussels.' I said, 'All right, what for?' 'We shall tell you that when you are back in Brussels.' I answered, 'If you want me back today, I am not free; I can go on Monday but to-morrow I have a function in Antwerp and I could not go.' 'On going to Brussels the officer, I knew him personally, went to the Spanish Minister, a fine gentleman, and said: 'We intend to arrest the Cardinal of Malines.' The Minister then asked: 'If the Crown Prince committed an offense against your Government, what would you do; would you punish him?' 'No,' he said, 'we would send him to the Kaiser.' 'Then you must know that if the Cardinal, as a member of the royal court of Rome, the Cardinal of Malines did anything wrong, you should send him to the Pope.' He went away, but during that time the letter which was known in France and England, provoked excitement. The Germans were afraid of public opinion.

"Another officer came to meet me with enormous pages filled with German characters. He said: 'I am sent here with this message; you are to answer it and then we will decide what we are to do.' It was written in German characters. 'I cannot read German characters,' I said; 'write me down the same text in Latin or French characters.' It took three full days to prepare this, and when presented he wanted an answer right away. 'You took three days to prepare it; I want also time for my answer. Please, in the meantime, go back.' But he said, 'No! I received my orders and I may not leave your house for a moment.' 'Do you think that I shall run away?' I asked. He said: 'I have my orders and I'll stay.'

"In the afternoon at 5 o'clock I had my own time to write my answer. I remember I was going from my private apartment and I noticed the motor car which was in my grounds, with four soldiers. As soon as they saw me, they raised their guns, and death, it seemed, would be quick. Well, I said to him that I could not change anything in my letter. You must know that during the whole day of Saturday till the morning of Sunday all the motor cars were in movement. They were to go and get the letters. Of course, our priests were persecuted and many of them openly refused, so on Sunday in all of the parishes of my diocese the letter was read. Many were in prison. I said I was responsible for the deed of my clergy, that they had obeyed my orders. The Government succeeded my clergy; and finally they had promised that the letter would not be read. 'But the fact shows,' I said, 'that you are wrong; on Sunday in all the churches the letter was read.' From that moment, when the German authorities saw that I was decided not to yield, from that moment our battle was won. Then I was not the accused, but an accuser.

"When they came to me asking explanations, I used to look them in the face and I said: 'What are you doing in Belgium? Nobody called you here. Your German Empire is committing an injustice by invading our soil.' 'Well, if it is so, if you acknowledge that it is so, you who have protected your people should have protected them all around.' 'I say to you that you are guilty.' My word was always this: 'You are the strong arm, the colossus; I know it, I confess it, and we are the poor people, but I believe in the justice of God, and I am sure that the final victory will not be yours, but ours.'

HISTORIC PRINCETON

CONFERS LL. D. DEGREE ON CARDINAL MERCIER

President Hibbin arose and addressed the Cardinal. In classic English Princeton's learned president warmly welcomed Princeton's eminent guest—himself a one-time professor and rector of famed Louvain. He spoke to the Cardinal as to a man wonderful in the field of thought and wonderful in the field of thought. He told of those brave deeds of Belgium's patriot which make him a majestic figure in the world of heroism; he told of those clear explications of truth of Louvain's professor which make him a brilliant figure in the world of ideas.

When Princeton's president had, in warm and elegant fashion, welcomed Louvain's most eminent son, Dean White presented for the University's honorary degree of doctor of laws, Desideratus Cardinal Mercier, Primate of Belgium and Archbishop of Malines. The presentation was made in the pure Latin of Augustan Rome.

THE PRESENTATION ADDRESS

The translation follows: "It was a custom in Athens that those who had deserved well of the State in war should be honored in public assembly. Moreover, as we are not born for ourselves alone (so Plato nobly says), with far higher prizes should be honored in our public assembly, in the songs of poets and in the memorials of history who has deserved the best both of his own Belgian land and of the whole world. For the Belgian race, even when conquered and suffering martyrdom, knows not how to yield and resists unto blood for the cause of freedom.

"Generated servant of God, the Lord God heard thee in the day of trouble and gave thee, most valiant soldier of Christ, for thy struggle against vandal rulers of the darkness of this world the sword of the spirit and the shield of faith. With what patience in that conflict, as though seeing Him Who is invisible, thou didst bear a burden too heavy to be borne is known to Him alone, Who both laid and lifted thy burden and in His own time put down the mighty from their seats and exalted the lowly, To Him alone be glory.

"Wherefore, honored president, I name to you His Eminence Desire Joseph Cardinal Mercier, Archbishop of Malines, Primate of Belgium, ever to be revered so long as men shall reverse honor, truth and freedom.

When Dean White finished his words of presentation Colonel Libbey placed upon the shoulders of the standing Cardinal the emblem of a doctor of laws of Princeton University. When the ceremony ended, the audience loudly and long acclaimed the learned prelate. The applause was delightfully colored by the hearty given college yell of the students.

THE CARDINAL'S RESPONSE

When the applause finally ceased the Cardinal spoke. He gratefully acknowledged the welcome expressed to him by President Hibbin, the presentation made by Dean White and the doctorate conferred upon him by the university.

He who, as professor of Louvain, had meditated, in the quiet of his study, upon the eternal principles of truth, and who, as Archbishop of Malines, has experienced in the confusion of the German invasion, the wild havoc of error, besought professor and student to be faithful in thought and in action to the high and divine principles of truth, of justice and of honor. He besought the men of Princeton, from whose ranks hundreds went forth to the recent War, men of Princeton University whose third president signed the Declaration of American Independence, to value liberty above life. He thanked Princeton for its spontaneous aid in rehabilitating Louvain's destroyed library and for the noble youth it sent forth to the War just ended.

CHURCHMAN, PATRIOT, SCHOLAR

We who looked on and listened to this tall distinguished figure, clad in the crimson robes of a Cardinal of the Church, had seen and heard him in the Cathedral, where he impressed us chiefly as a great churchman; had seen him and heard him at the Metropolitan Opera House, where he impressed us chiefly as a great patriot; here at Princeton he impressed us chiefly as a great scholar. We acclaimed him great by the threefold title of Religion, Patriotism and knowledge. We saw him, too, at prayer; saw him sweetly move among rich and poor and little children, and we acclaimed him great by another title, Saintliness. We thanked God for the blessing of having met such a man.

When the Cardinal finished his address the students sang 'Old Nassau' with remarkable enthusiasm and the Cardinal, at the invitation of President Hibbin, gave his blessing.

The academic procession returned to the library building. A marked cordiality reigned. The occasion was such as will order the traditions of famous Princeton. Her sons, assembled about her fireside, will for long time to come tell the beautiful story of the conferring of the Doctorate of Laws upon Desideratus Cardinal Mercier, Churchman, Patriot, Scholar and Sainly Gentleman.

CATHOLIC NOTES

Rome, Oct. 2.—Cardinal Gustinini received a tremendous religious welcome in the Holy Land, accompanied with the most courteous and most deferential attention from the Italian and British civil authorities.

Cambridge, Mass.—Abbe Dimet, Professor of English literature at the College Stanislaus, Paris, one of the great Catholic scholars of France, is Lowell lecturer at Harvard university for 1919. This is the highest honor that Harvard can pay anyone.

M. Imas Shinasch, first secretary of the Japanese embassy at Rome, has embraced the Catholic religion. He has been baptized by the Most Rev. Archbishop Cerretti, under secretary of State.

The Catholic Bishop of Ripon, England, has unveiled a wayside cross to imperial and Canadian soldiers, subscriptions for which came largely from Canadians. General Ormon, at the unveiling, mentioned the fact that 25,000 Canadians had passed through Ripon camp.

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An interesting item on the agenda list of the business to be got through by the S. Congregation of Rites was the cause of the twenty-two little negroes who were martyred for the Catholic faith in Central Africa, when the White Fathers first undertook the conversion of the natives.

Rev. Alban Goodier, S. J., has been appointed Archbishop of Bombay, India. Father Goodier, who is at present in England, is attached to St. Francis Xavier's College, Bombay. He is a great authority on India, and a firm advocate of the establishment of Catholic medical missions in that country.

During his visit to Albany, His Eminence Cardinal Mercier of Belgium was officially welcomed by Governor Smith at the State House and the University of the State of New York conferred upon the Cardinal the degree of doctors of laws, hitherto conferred upon only three persons.

The Catholic Foreign Mission Society, at Maryknoll (on Hudson), Ossining, N. Y., reports a cablegram just received from the Rt. Rev. Bishop de Gabriant, of Canton, China, announcing the recent death, from a pneumonia, of Rev. Thomas F. Price, Superior of the Maryknoll Mission in Kwangtung.

For the first time in history Mass was celebrated Sunday, September 21, in historic Faneuil Hall, Boston, when Rev. J. W. Cullhane, of the Holy Cross Cathedral conducted services for the Catholic members of the State guard policing Boston. The hall was filled with guardsmen, and they were given good, sound advice regarding their duty to God and country by Father Cullhane in his short sermon.

The Supreme Board of Directors of the Knights of Columbus in executive session preliminary to the opening of the K. of C. peace convention, received request from England, Scotland, Norway, France, Chile, Peru, Argentina and Hawaii for the extension of the Knights of Columbus to those countries. It was decided to institute a council in Hawaii, while the matter of extension to the other countries was referred to a committee.

New Orleans, Sept. 19.—Rt. Rev. Joseph Pincly Bates, Bishop of the titular See of Faseli, who arrived here today, ill with fever, said he had been kept virtually a prisoner in Guatemala City because of plain talks in the Church of San Francisco there on political, moral and social conditions in the republic. A file of soldiers arrested him, he said, after these talks, and he was held two months before he obtained permission to leave the country. His luggage has been detained at Puerto Barrios.

Word from Johannesburg, South Africa, says that a British army officer recently purchased for 7½ shillings (\$1.80) in a Pretoria auction room a picture which art critics believe to be a missing Rembrandt—a work of priceless value. The picture, portraying the crucifixion, has been sent to advisers of the great art gallery at the Hague for examination. The theory is that the picture was brought to South Africa by a member of a family of Dutch noblemen, who were patrons of Rembrandt.

The plan of establishing a World Federation of Catholic Societies is progressing favorably according to a letter received by the Secretary of the Catholic Federation from Dr. Alphonse Steger of Holland. The project, Dr. Steger writes, has met with the approval of the Church authorities of England, France, Holland, Spain, Italy, and other countries and has the blessing of the Holy Father. The representatives of various countries will soon meet in Paris to perfect plans and launch what will be known as a Catholic 'League of Nations.'