

permitted to take the law into their own hands and that we pledge our fealty to American institutions without reservation to the end that they must go on, because too many lives have been sacrificed upon our country's altar to have it otherwise."

### CATHOLIC WOMEN OPPPOSE BILL

Washington, November 10.—The National Council of Catholic Women is opposed to the proposed "Equal Rights" amendment to the Federal Constitution because this legislation is considered to be a direct blow at the fundamental unity of the Christian family. Speaking for Mrs. Michael Gavin of New York, national president of the Council, Miss Agnes Regan, national secretary, yesterday explained Catholic women's opposition to the proposed amendment. In an address before the convention of the National Consumers' League here.

After recalling the danger to protective legislation for women already in force in many States, involved in the adoption of the "equal rights" amendment, Miss Regan declared:

"But in this bill there is a much more serious menace. It is a blow at that institution upon which the very foundations of society rest, upon which the preservation of our national institutions depends—the home. Perhaps 'old fashioned' is the mildest term applied to those men and women who still feel that the family is a divinely established institution, that in its integrity it symbolizes on earth the relationship between the Creator and His creatures. As the unit through which in the long ages of civilization, our national life, our theories of government have developed, we can but feel that every new attack upon the institution of marriage, upon which the home rests, is in the final analysis as serious an attack on our governmental institutions as are the revolutionary theories of those who today threaten the overthrow of all government."

Even the public presentation of many of the arguments put forward by proponents of the bill are having harmful effect, Miss Regan declared, because "The persistent emphasis on the idea that the majority of women who marry are deprived of all rights, that they are the victims of selfish and domineering men, that their children look upon them as weaklings, is bringing about a very serious attitude on the part of our young people towards marriage."

"The Catholic Church," she continued, "teaches that marriage is a divine institution, permanent in character, that this relationship is entered into voluntarily, that the men and women so united assume certain duties and responsibilities to themselves and to future generations which they may not shirk. The whole idea of marriage involves not only self-expression but self-denial. The family is essentially a unit. Where is the unit when two people may choose domicile, residence, and name?"

In a statement earlier in the week in New York, Mrs. Gavin had announced the opposition of the National Council of Catholic Women to the "Equal Rights" bill for the reasons alluded to in Miss Regan's address. Mrs. Gavin declared her belief that "such legislation would have a decided tendency to jeopardize mothers' pensions" and that "a wife's legal claim to support by her husband would be in danger if such blanket legislation were passed."

### IRISH WILL CURB DRINK TRAFFIC

Dublin, Nov. 7.—Legislation with the object of restricting the drink traffic is being strongly urged both in the South and the North.

Rev. Father Laurence, O. S. F. C., President of the Father Mathew Hall, Dublin, in the course of a lecture on the temperance movement, asked how many people realized the full meaning of the fact that there were in Ireland 17,000 licensed retail houses. The inhuman drink traffic, he said, had extended itself to the very vitals of the nation. He had great hopes that it would be one of the chief cares of the new government to deal adequately with the drink problem. The nominal fines inflicted by magistrates for drunkenness manifested a grave dereliction of duty.

The drunkard was a robber, murderer and self-made lunatic. He robbed his wife and children of the very necessities of life and murdered their bodies by his inhuman treatment. What was worse he murdered their souls by his evil example.

Licensed clubs were now almost as much responsible for drunkenness as public houses.

### RESTRICTIVE LEGISLATION PROBABLE

It is evident that the new government in North and South will both take steps to restrict the drink traffic and to impose stringent restrictions upon licensed premises. In the North a movement in support of prohibition has sprung up. An announcement has been made by Sir James Craig that licensing legislation will be introduced next year.

A combined meeting of representatives of different branches of the liquor trade was held at Belfast to protest against the proposed

legislation. It was denied that any mandate had been given to the Belfast Parliament at the election to introduce and pass a total measure. It was denied to form an Anti-Prohibition Council.

Sir James Craig has replied to the protest by stating that what was proposed was an amendment of the licensing laws.

This wrangle between the northern distillers, brewers and saloon keepers and the northern government, may in the end be an advantage to the Catholics. A large proportion of those who sell drink by retail are, in Belfast at all events, Catholics. If the fore-shadowed legislation affected them alone there would be very little protest or objection. Rather would the scheme be encouraged.

### BELFAST DISTILLERS IN OPPOSITION

But the big brewers and distillers in the Six Counties, who are all Protestants, realize that their own interests are involved. They are foremost in denouncing the Belfast Government. According as the Protestants in the North become divided on this and other issues, the Catholics must benefit by attaining greater influence.

If the Free State Constitution is adopted by the British Parliament, the Southern Parliament will have power to legislate. One of its first bills will be a measure dealing with the licensing laws. It is expected that sweeping changes will be made in regard to the hours within which saloons may be kept open and also the conditions under which the drink trade is to be conducted.

### POPE PIUS XI. AND CATHOLIC JOURNALISM

It used to be a reproach against the authorities of the Catholic Church that they did not properly appreciate the power of the press as an instrument for the propagation of religious ideas, and we remember Mr. Stead's publication of an interview with a Catholic prelate as a condemnation of this element. But since those days ideas as to the value of the press have been revolutionized. The Jews, though a comparatively small body, have practically monopolized the press of Europe and used it for political and economic purposes. Freethinkers have laid hold of it, have used it as a means of assailing religion, and by it have perverted opinion amongst Europe's toiling masses. The fact that a power which was so effective for mischief might be employed as effectively for good was realized by Pope Leo XIII., and still more by Pope Pius X. and Benedict XV., who encouraged Catholic journalism as a perpetual mission. And now Pope Pius XI. has recommended to the members of the League of the Sacred Heart, as the General Intention for the month of November, the Catholic press. It is, we believe, the first time that a step so distinctly religious on behalf of the Catholic press has been recommended by any occupant of the See of Peter, and all Catholic journalists must feel profoundly grateful to His Holiness for it. Every morning during the month of November Catholics were asked to offer to Divine Lord through the immaculate Heart of Mary the prayers, works and sufferings of the day in a particular manner for the welfare of the Catholic press. This is a precious, a grand privilege which will, we feel certain, ensure for the Catholic press a future of greater usefulness to the Church. As a matter of fact the Catholic journal has become more expert in the propagation of Catholic principles and more helpful to the cause of progress, and this is largely due to the sympathy it has met with in the highest ecclesiastical quarters. We look forward to the time when, as it develops, it will aid the Church in the solution of the difficult problems she is called upon to solve for the benefit of humanity.

### PROGRESS OF POLAND SURPRISING

Washington, Nov. 13.—The outstanding feature of European tangle of national jealousies, finance, and politics, is the progress Poland is making toward stabilization, according to Charles Phillips, Director of the Child Hygiene Department of the American Red Cross in Poland and a frequent contributor to the N. C. W. C. News Service. Mr. Phillips is back in the United States after four years spent abroad in welfare work.

"The comeback of Poland is one of the most striking facts in Europe today," he said. "In spite of the almost disastrous condition of money exchange the country is going ahead unmistakably. It is a land of natural riches which needs only capital and time to properly develop. Agriculture is Poland's heaviest asset and it is in the rehabilitation of its farm lands ruined by the War that it shows its greatest progress. In the four years since the restoration of the Republic the Polish farmers have reclaimed and replanted over 5,000,000 acres of war devastated land. They have done this great work literally with their hands, farm machinery being so scarce."

"Industries are steadily reopening. Poland on the whole is hard at work and the people are full of hope for the future in spite of the constant menace of the Bolsheviks along the eastern frontier and the

even more threatening antagonism of Germany on the west. Germany will never forgive Poland for her independence and she makes her resentment felt in many ways in the course of trade relations."

### AUBURN MINISTERS

#### SEEK RELIGIOUS HOUR FOR SCHOOL CHILDREN

Auburn, N. Y., Nov. 18.—The problem of giving religious instruction to children attending the Public schools in this city is under consideration by the pastors of the Protestant congregations here. A committee representing this body has asked the Board of Education to permit the Public school children to attend religious instruction in their respective churches for an hour each week.

The plan is said to be already in successful operation in the surrounding towns of Rochester, Binghamton, Elmira, Ithaca, and Geneva.

The teaching staff to impart religious education to the children would comprise the various Protestant ministers and assistants both men and women of their selection. The ministers declare they are ready to assume the added task and state that there are capable church women who formerly were engaged as teachers who will gladly share in the work.

The Rev. Malcolm MacPhail, pastor of the First Presbyterian Church here, spokesman for the committee of ministers has said that the Protestant churches in Auburn are unanimous in the movement. The separation of Church and State, Mr. MacPhail states prevents the Public schools from teaching religion. The church has, therefore, been trying, he says, to supply the element of religious education which the Public schools are not permitted to give.

In setting forth the need of a longer period of religious training than that obtainable under the present system of Sunday school instruction only Mr. MacPhail says: "There are 27,000,000 children of Public school age in our country who are receiving no religious education whatsoever. Protestant children who do attend Sunday schools are receiving on an average not more than twenty-five hours a year of such instruction. Our children cannot be given the religious education which they need along the old lines. One half-hour lessons, one week apart, get nowhere. Longer periods of study coming only once a week is poor teaching."

"Religious classes after school or on Saturday, are not successful. The Protestant Church believes the Public school is essential to national unity and does not want to start parochial schools. The alternative therefore, for the successful religious instruction of the children is this proposal of cooperation between the churches and the Public schools."

"It is fair to the Public school authorities. It is in harmony with their ideal—the training of children for good citizenship. It is not an excessive demand to ask for one hour out of thirty. One hour of religious education is surely an equivalent to say the least of one hour of many subjects which might be mentioned. It need not mean that any pupil's school work suffer. It is fair to the taxpayers. No use will be made of the school buildings for classes in religious education and not a cent of public money will be asked for."

"It is fair to all religious bodies. With a few exceptions the Protestant churches will cooperate in bringing their children to the churches located most conveniently to the schools but the plan makes it possible for any individual church to have its own children for the hour. Roman Catholic and Jewish churches, if they desire may have their children go to their churches. Religion, not sectarianism, will be taught."

### HEROIC PRIEST HONORED

By M. Massiani

The body of Rev. Father Lenoir, S. J., army chaplain killed in Macedonia in May, 1917, has been brought back to Paris and interred in the Pere-Lachaise cemetery. General Berdoulat, military governor of Paris was present in person to pay a last tribute to the valiant chaplain who, thrice wounded and thrice cited in army orders, was decorated with the Legion of Honor by General Gouraud.

Father Lenoir was called the "taker of souls." According to General Gouraud, he was, perhaps, the most extraordinary of all the chaplains of the great War, where there were so many who were truly admirable.

Professor in the Jesuit College at Marneffe, at the time of mobilization he became the chaplain of the "Marsouins," the Fourth Colonial Infantry Regiment. There are frequently many hot-heads in a regiment of this kind where men are recruited especially for colonial expeditions, and the influence won by Father Lenoir over his men was almost unbelievable.

When speaking of the dead members of the regiment, Father Lenoir

was wont to say, that in his difficulties he "invoked his saints of the Fourth." What he did not say, however, was that he had brought them to saintliness from something very far removed from it.

### DESIRABLE VOCATIONS INCREASE IN FRANCE

Paris, November 4.—Reports from various sources show an increase in the number of students in the little seminaries over the number registered last year.

In Paris there are 102 new students in the Issey Seminary which now has an enrollment of 357. Among the latest arrivals is an Agrege des Lettres (the Agregation is the highest French University degree), three former students of engineering school, one mining engineer, one student from the Naval School, two professors and four army officers. As was the case last year, the number of vocations is quite high in the intellectual classes of society, particularly in the capital.

At the Great Seminary in the rue du Regard, Paris, the Parisian students include one second lieutenant, one lieutenant, one chief naval engineer, one Agrege of the University, one doctor of law, two masters in law, while the students from the provinces include four second lieutenants, one engineer of Arts and Manufactures, two masters of law and one master of letters.

At the Great Seminary of Issy, there are four students from the Polytechnic School, one from the Ecole Normale Supérieure, one from the Naval School, one from the Ecole des Chartes, one from the Beaux-Arts, three from the Central School of Arts and Manufactures, one from the School of Mines and one from the School of Political Science, while the Universities furnished one Agrege des Lettres, two diplomes d'Etudes Supérieures, one paleographer, three engineers, one doctor of medicine, three doctors of law, and seventeen masters of letters, sciences and law. The army is represented by a lieutenant colonel, three captains, one naval engineer, five lieutenants, a naval ensign, and twenty-three second lieutenants. The other callings include one notary, two industrial men, two teachers, nineteen employees or laborers.

The public lycées this year furnished three seminarians and one priest. Since 1920 the Catholic Association of French Youth has furnished 528 vocations; in 1920, 112 priests and 51 religious; in 1921, 144 priests and 53 religious, and this year 124 priests and 39 religious.

### THE CATHOLIC CHURCH

#### THE BULWARK OF JUSTICE AND MOTHER OF LIBERTY

In the presence of an audience of 13,000 persons gathered in the new Public Hall, Cleveland's largest auditorium, Rev. John Cavanaugh, former president of Notre Dame University delivered the principal address at the evening function of the all-day program held in observance of the seventy-fifth anniversary of the establishment of the diocese of Cleveland in 1847.

Some of Father Cavanaugh's more striking statements in an address of a full hour were: "Critics of the Church have accused the Popes of interfering in the politics of the world. There is a sense in which the accusation is just; there never was a despotism seeking to degrade men into slavery but that the Church interfered to destroy it; there never was a tyrant reveling in slavery and fomenting against human liberty, but the Popes went forth to check him. That is the meaning of the long struggle between popes and emperors."

"The constitution of the United States is based upon the Magna Charta of England and that great charter of human liberty was wrung from a brutal tyrant by the barons of England under leadership of a Catholic bishop."

"Today, in this diocese of Cleveland, as everywhere throughout America and the world, the Catholic Church is still the bulwark of free and impartial justice and the mother of the liberties of men."

"The Church has proclaimed to the millionaire and the mendicant that they kneel in equal humbleness around its confessional and approach the communion table on equal terms, with folded hands and downcast eyes."

"For 150 years the United States has said to the world that the poorest boy born in the backwoods of America might become president of the United States. For 1,900 years the Church has been saying to the world that the poorest boy born in any corner of the world may sit upon the throne of Peter."

"The Church refuses today and will ever continue to refuse to recognize as a good Catholic any citizen of the United States who is not a good American. To the anarchist she declares that the foundation of the Church rests upon the recognition of the sacredness of authority. To the revolutionist, and the murderer, she declares that human life is as sacred today as it was when, thousands of years ago, the Divine Command went forth from Mount Sinai: 'Thou shalt not kill.'"

"The Church is the mother and guardian of liberty, and likewise the friend and benefactor of education. She knows that a school which excludes religion from its curriculum is a fragmentary and imperfect school, that a program which imparts instruction about every subject in the universe except the Almighty ruler of the universe is a faulty and defective program."

"We do earnestly desire that a way may be found in which spiritual training may go hand in hand with mental culture, but until the American people find a way to solve their problem the schools as they are must be generously supported."

"The parish schools cost us fifty millions a year and if we could save that money and divert it to higher education we could establish each year a university more richly endowed than any university in the world."

### THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

CONTINUED FROM LAST WEEK

With regard to the Italian Colony in this City, perhaps I should add a word of explanation. For a short time some years ago they had a priest of their own, but he returned to Italy at the commencement of the War, and since that time they have been without a pastor. During my recent visit to Rome I secured the services of an excellent Italian priest, and he is now at work. But I must provide a church, and in our present circumstances that is a big undertaking. If I could secure \$1,000 for this purpose, it would be a very helpful beginning."

I come now to the work that, in my humble opinion, falls particularly within the range of the activities of the Church Extension Society. I refer to the help for missionaries in the field. I have seven or eight priests stationed in districts, I do not dare call them parishes, where with the strictest economy it is scarcely possible for them to eke out a bare subsistence. It is not that they are deprived of many of the ordinary comforts of life, they could put up with that, but they are subject to conditions which inevitably undermine their health and, what is worse, paralyze the energy and zeal of the most buoyant and optimistic. Their home is not infrequently a small room attached to the rear of the church, which serves as kitchen, dining room, parlor and bedroom, and where they are obliged to do their own cooking and house-keeping. To return to such an abode after weary days on the mission, especially in winter, with the thermometer far below zero, demands more than ordinary courage. "Baching," as it is called, is far from ideal and is destructive of good tempers as well as of good stomachs."

I maintain that it would be an act of apostolic charity, were the wealthier parishes of the East to share some of their comforts with the missionary on the plains and thus alleviate in some measure his hardships. Would it not be possible for those well organized parishes to adopt, as it were, one of the angling missions of the West, help to build it up and provide the priest, at least in part, with the wherewithal to live and carry on his ministry. The Eastern parish would soon become interested in its adopted child, reports direct from the missionary would stimulate the faith and piety of the people, and both parish and mission would thereby be bettered and blessed. The idea needs no elaboration unless we can get some system of fraternal help established, the struggle for the poor pioneer priest is going to be a hard one and many a priest will go down in it. And all the while souls will be lost. There are districts in this western country, almost large enough to form dioceses, where one lone priest has to minister to not more than fifty families in all, but so scattered in little groups of three, five and ten families, in the midst of an overwhelming Protestant population, that the task is almost impossible. Lack of numbers, however, is not the worst feature, nor are the great distances insurmountable obstacles; the faith, through long neglect, has become so ice-cold, that it is in danger of being congealed. This very day I received a very pitiful letter from one such priest in a district such as I have attempted to describe. The poor priest is discouraged and, if you knew the circumstances and how he has labored, you would not wonder. Here is a portion of his letter: "Your Grace, I do not think that these people here are deserving of a priest. I cannot see any hope at all. Oh, if they only had faith! The Forty Hours, like everything else, was a failure. I had Father E. here to help me. He was very disappointed and felt like going home on Monday morn-

ing. It was the first time that there ever was Forty Hours in this place. I published it for two months in the paper and in church, with the hope of having a decent attendance, but in vain. Some complained that it was too much to have two 'big things' in one year, the mission and Forty Hours. On Sunday night we had about two dozen people in church. In the mornings at Mass there was scarcely anyone, and at the closing there were exactly seven persons present. Father E's parting words were: 'I would be here just long enough to get my things packed up to get out!' Fortunately, notwithstanding the terrible discouragement, the priest is a true priest of Christ, he has no intention of leaving his post and the people, in spite of their ingratitude, will not be abandoned. But the conclusion is inevitable. To expect any support from such people is impossible, to speak to them of money would be dangerous, nothing but the charity and patience of Christ can win these people back. I refer to places where priests are stationed, but there are other large districts, with scattered Catholic families, that never receive the visits of a priest. If I had a couple of thousand dollars yearly for this purpose, I feel that wonders could be accomplished."

I could add to this long list, but I fear I should discourage you in the vastness of the work to be undertaken. However, I know you will do what you can and I approach you with the more confidence, that this is the first time that I have come to you during the current year."

I commend the petition to the Sacred Heart of Jesus, ever palpitating with love for the salvation of souls, and I pray God to bless you abundantly.

Very devotedly yours in Xto.,

ALFRED A. SANNOM,

Archbishop of Winnipeg, Manitoba.

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LAUDS THE N. C. W. C.

SERVICE

Dublin, Nov. 13.—An appreciation of the work of the N. C. W. C. News Service is printed in the October issue of the Irish Ecclesiastical Record, the official organ of the Catholic Church in Ireland. The Rev. T. A. Murphy, C. S. S. R., praises the activities of the news services in America and recommends that Irish Catholic papers take advantage of the service or develop a similar organization of their own. He says:

"The Catholics in the United States are eighteen millions strong, but the new paganism surrounds them on all sides. Irishmen have the same dangers at their own doors as the Americans have—dangers that are just as insistent and just as great."

"The Catholics in the United States are eighteen millions strong, but the new paganism surrounds them on all sides. Irishmen have the same dangers at their own doors as the Americans have—dangers that are just as insistent and just as great."

### RELIGIOUS SIDE OF ITALIAN VICTORY CELEBRATION

Rome, November 9.—The marked religious character of the Victory celebration in the Italian capital has had a profound effect and has created a most favorable impression through Italy. All the Catholic papers, particularly the Corriere d'Italia, have not only carried detailed reports of the celebration, but favorable comments on the attitude of the King, the Cabinet, the civil and military authorities in emphasizing the religious ceremonies as part of the national celebration. On the other hand, many favorable comments have

appeared in the secular press on the permission given by the Vatican for the church bells to ring in unison with the bells of the civic building during the ceremony.

The presence of various representatives of the Popular Party (two Ministers and three Under-secretaries) in the new Cabinet taken as an evidence of the absence of any hostility towards the Fascisti on the part of the Catholics, while the attitude of the Government toward the religious authorities at the present time is considered as greatly facilitating future relations.

Another fact which has evoked much favorable comment is the attitude of dignity and reserve maintained by the Catholic clergy and faithful during recent events, in strict obedience to the wish expressed by Pope Pius XI.

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