

and sacrifices which accompany missionary work is not enough, if they are limited to empiricism alone. If one wants to gather all the fruits of the sacrifice, it is necessary to have the help of science which will illuminate, indicate the straightest roads, suggest the most advantageous sagacity. We see this in industry, in commerce, in the most practical and material manifestations of life, and the missions cannot and must not withdraw themselves from this exigency, characteristic of our times.

LESSON FOR PILGRIMS

"We have desired the Missionary Exhibition because We desired to profit in a holy manner by this magnificent occasion of Holy Year of the Jubilee which will call around Our paternal heart numerous bands of Our devoted children from all parts of the world. We have desired not only to prepare this real feast for their eyes and hearts, of right and faith, but also to propose a high consideration. We desire that, seeing at a single glance what a great thing the missions are; seeing all the vastness of this work and its importance before God and men; reading the beautiful pages of civilization and evangelization which are being written, very often with the blood of true martyrs; seeing and reading these pages on which the Acts of the Apostles and Gospels are continued in the ever greater diffusion of the Word and Blood of Jesus Christ, their hearts and their souls will be inflamed by an ever more intense and active love to help the great work. For what the faithful do for the missions and for the magnificent help that comes from every part for this work, it is impossible to thank God enough; but as the work is always intensifying and enlarging, and through missionary effort the bounds of truth are ever more extended, so it is necessary that the wideness of the charity which comes to aid it, an indispensable and necessary co-operator, also should be extended.

"We therefore ask help for the missions. We first of all ask the help of prayer, because the missions are more than human work and no riches of human means can be enough for them. Being heavenly, superhuman and divine work the mission nature and the help to carry it out can only come to them from God. Therefore Our Lord Jesus Christ laid on the lips of all the prayer: "Thy Kingdom Come." It is the motto, the word of command of all the missionaries, it is the prayer of all that the Church has obtained and still always wishes to obtain. *Adveniat regnum tuum.* Then we ask the contribution of ideas, advice, work and gifts always. We speak of this help with the greatest confidence of being heard by all. It will be no less than an elementary duty of gratitude toward the Merciful God and towards men of good will; that is, towards the goodness of the Catholics of the whole world, and in the first place towards the Episcopate and the clergy in whom We express and nourish such confidence. We say this because We feel it our duty to speak words of gratitude for the magnificent experience, which We continually undergo, of help from all. The number and gravity of the needs increase. From every part the gifts of charity, more generous and bountiful, come to Us, so that We truly live in the continuity of a daily miracle of human charity, of divine Providence. It is with such sentiments that We go to open the Missionary Exhibition. Not, however, until, having in mind what His Eminence the Cardinal Prefect of Propaganda has asked of Us and what Our ardent desire inspires Us to do, We have poured forth from the bottom of Our heart all those blessings which the work and moment ask of Us.

"Yes, We bless this Exhibition, this precious collection of so much work, of so much intelligence, of so much devotion, of so much heroism. We bless with all Our heart the committee and above all the person of His Eminence the Cardinal Prefect of Propaganda of whose directions the Committee has been the intelligent executor. The generous interpreter, even as he has been the faithful and happy interpreter of Our ideas and desires.

"Our blessing extends to all those, from far or near, who have so admirably followed these ideas and desires.

"The adherence which in all parts of the world has been manifested like a single will, to satisfy the desire of the Pope and to make it a reality, reproduces an admirable characteristic note of the Catholic Church in her universality and variety of the functions which the Holy See and the Vicar of Christ, whosoever He may be, exercises in her. Such adherence is so beautiful and consoling that We can never praise God enough nor thank those good souls, who, far or near, seeking, collecting, putting in order, have used their work to fulfill Our desires.

"Our blessing goes in particular to all and each of the sons and daughters, Our dearly Beloved, the monks and nuns, who especially in these latter times have undergone great fatigue in making the final preparations, devoting all their time, all their devotion to a work at which the Heart of Jesus (We feel it) and we tell it for their and Our supreme comfort looks on with a pleasure of which Ours is only a pallid reflection.

"Our Blessing falls on all present, from far and near. It falls on all those who will come to see what so many sacrifices have prepared for them. It falls also on them so that seeing they will know, knowing they will admire, knowing and admiring they will always more generously assist the work of the missions which the Divine Grace, the Divine Inspiration and the Divine Gifts maintain and will maintain always more active and fruitful in Holy Church."

FOREIGN MISSION NEWS LETTER

THE CHILD'S COMPLAINT

It was the eve of the great feast day on the mission, and the chapel had been decorated with palms and banners. The missionary gave a last look around, and convinced that the preparation of the poor building was not too unworthy for the divine Dweller in the tabernacle, he knelt for an instant under the sanctuary lamp.

Then in came a little negro boy, and as the priest signed to him that he was just going home, said: "But, I must speak to you here, Father; Jesus must hear what I have to say. When I asked you to let me make my First Communion, you answered, 'No.' Now, when God was on earth, Father, He found fault with His disciples for not wishing the little children to come to Him, and He will find fault with you now."

The priest was astonished. Such an appeal must be inspired by the Holy Spirit Who "made the tongues of infants eloquent."

Questioning the little fellow on the catechism, he found him sufficiently instructed, and next morning, among the old and young men, and the boys making their First Communion, knelt that negro child, with a soul white and more brilliant than his clean calico garment, which the Sisters so hurriedly fashioned the night before.

PRECIOUS BLOOD SISTERS IN CHINA

The latest band of American religious to settle in China is that of the Precious Blood Sisters. The inspiration for this group came from a young Jesuit priest in California about to leave for China in 1919 when death called him. His sister, a religious of this order expressed the hope that some day her own Sisters would be there. And they are. Writing from their mission at Shenhien, one of the Sisters, tells us: "This diocese has been very much afflicted—over 800 villages were flooded, 150 persons drowned and the crops destroyed. Our little section however, was spared, an occurrence which the Sisters attribute to the Sisters of the Precious Blood. Let us hope it will help to convert them."

CATHOLICISM IN ARMENIA

Only about 8 per cent. of the Armenian people, we are told, are Catholics in communion with Rome, approximately 150,000. The great bulk are schismatics who, though they pray for the dead, do not believe in Purgatory, and whose tenets differ widely from Catholicism in the doctrine of the Saints.

Since the European War, a million and a half, of the people, it is said, were massacred or died of starvation through Mohammedan persecution. French missionaries of the Capuchin Franciscan Order with a number of native priests are evangelizing this section of Asia Minor.

A HARVEST OF SOULS

There is an Order of Franciscan Brothers working among the pagans in India. What is interesting to us, is that they are not all Europeans, there is already a good sprinkling of Indians among them. Not only highly educated, but those who have a good elementary school training are admitted. Their chief requirement is that the candidate must be of good religious dispositions, desiring to serve God all his life in humility and self denial with true Franciscan spirit. They abstain strictly from the use of any kind of wine, liquors and tobacco.

In the Diocese of Nagpur they opened a mission where there was no resident priest. In a few years God gave them a rich harvest of conversions, nearly 8,000 heathens were baptized in this one district, 7 chapels and 40 schools were built in out-stations and villages. The Bishop had to send 4 priests there for the spiritual care of the new converts.

In Bilaspur the Brothers had in a short time over 1,000 converts of all castes, Brahmins included.

THE WHY OF THE BURSE

Who can measure the value of the prayers of a priest at Mass? In the Mass the priest acts in the Name of Christ and we know how eagerly the divine Lover searches the hearts of His loved ones to find their wants and desires. How then can anything in the heart of the priest, go unnoticed? If it be for our good in the designs of God, the conditions for infallible hearing are surely here.

Their son a priest? That is the fondest hope of Catholic parents. From his first baby cry, they implore God for this great grace. And what sorrow when God does not see fit to send a vocation into the family! Not the bitter grief of blind self will, but the softening,

sweetening regret of Catholic parenthood. And yet, there is a way open for them. They too, can know the spiritual joys of a priest daily mindful of their wants.

The Burses for the education of a missionary is the answer. During long years of study his fervent prayers rise daily to God on behalf of those who make possible the wish of his heart, and when ordination day comes and his training is complete, the Burse starts in again on new material, thus continually supplying priests for the missions. The CATHOLIC RECORD has twelve Burses started. Only one is complete. Why?

VATICAN MISSIONARY EXHIBITION

By Mgr. Enrico Pucci
(Rome Correspondent, N. C. W. C.)

Four weeks have passed since the great Vatican Missionary Exhibition was opened. In that time thousands have viewed the huge display and have expressed their boundless admiration, both at what they have seen and what they have heard. It is only now, however, that something of the impressiveness, the vast import of this review of the strength and mission of the Catholic Church is imposing itself on the consciousness of the world.

Here is complete and convincing proof that the march of the Church throughout the world has been the march of civilization. But such is its immense extent that it is impracticable to describe it all in one article. Accordingly, I am making this one of a series of three articles in which I shall attempt to give some idea of the greatness of this epochal collection.

It is proper to begin with the heart of the Exhibition—the nucleus of it—gathered in a central court in the Cortile della Pigna. This extensive area takes its name from the colossal bronze Pigna, or cone, which originally adorned the Mausoleum of Hadrian, then was a part of the ancient Basilica of Saint Peter and finally found a resting place at the Vatican. Beneath the Pigna itself Pope Benedict XV. caused to be engraved a series of verses of the immortal Dante's "Divine Comedy," and on either side stand two gilded bronze peaceocks, originally ornaments of the ancient Vatican Temple.

In the court itself are seven great salons, connected by galleries which cover three sides of the entire area. In the center stands the monument of the Eighteenth Centenary of the death of Peter, Prince of the Apostles, and about this memorial are grouped the pavilions of the Exhibition. Thus the central space is left clear, and here, in strange contrast to the other finished architecture, have been arranged replicas of a profusion of buildings of the missions. Here stands a bare, miserable native hut of an African native, there is a worn Red Cross tent for the care of the sick, and across the way is a portable altar, carried into strange lands for the first evangelization of a people and now brought back to testify to its mission. One by one they are silent reminders of the hardship and sacrifice of the humble evangelist.

THE HOLY LAND EXHIBIT

The first pavilion of the Exhibition proper is reserved for the Cradle of Christianity itself; the Holy Land. In an extensive court stands a large plastic model of Palestine, shaped in terra cotta by Professor Marcelliani. Alone among the central columns of the court, this beautiful work compels immediate attention, and visitors gather about it tracing the life of the Redeemer step by step. At its side is still another Marcelliani reproduction, a miniature of Calvary presented by the sculptor Pope Pius XI., and it too draws generous attention. Nearby, Professor Marcelliani has created an imaginative work representing the Servitude of Israel. An Israelite sits with his eyes fixed on the abandoned Holy City, at his feet a weeping woman clutching a child to her breast. On the wall, written in the desolate words of the psalm, "Super flumina Babylonis."

About the court are other models. Of particular note is one of the Basilica of the Holy Sepulchre, a rare work of the Sixteenth Century done in cedar of Lebanon inlaid with mother of pearl. It shows the venerable temple as it was in the time of the Crusaders. Close by are the models of the Basilica of Gethsemani and of the Transfiguration on Mount Thabor. The latter structure, it will be remembered, was built largely with money from America, and the first Mass was celebrated in it by Archbishop Daeger of Santa Fe.

On the walls of the court appear pictures, topographical maps, photographs, illustrating Catholic activity in Palestine, three periods: the Constantinian, the Crusader, and the Franciscan.

On the door leading from this pavilion to that of the Historical Section of Missions is a symbolic picture by Professor Barbieri, representing the entrance to the Temple of Jerusalem at the time of Jesus. A great flight of white steps is portrayed, leading up to the vestibule of the temple. The steps are empty, but at the side a group of Israelites stand in adoration. Beneath the picture is the caption "Jesus has passed." The

very severity of the canvass is impressive, and compels the attention of every visitor.

The fatiguing and often bloody path over which have passed, and still pass, the tidings of the Kingdom of God, is portrayed in the courts immediately beyond that of the Holy Land. They are dedicated to the "Retrospective History of the Missions," and are divided into four periods. The first is the epoch immediately succeeding the Apostles, up to the Fifth Century, and it is traced on a geographical map by Dr. Pieper, indicating the early radiation of Christianity. The second depicts the Evangelization of Europe up to the Twelfth Century, and since the documents of this era are few, the section is not extensive. It is chiefly symbolized by an heroic statue of the Pontiff St. Gregory the Great in the act of sending Saint Augustine to evangelize the English.

MISSIONS OF MONASTIC ORDERS

The third period comprises the missions of the great Monastic Orders of Asia and Africa up to the discovery of America, and the fourth the missions from that time to the middle of the last century. Missionary activity since that time was reserved for portrayal in other sections of the Exhibition.

The testimonials of heroism in spreading the Gospel of Christ through the centuries, gathered in these four sections, fill the heart with emotion and pride. They are so profuse and touching they cause constant wonder. It is unfortunate that only a few may be mentioned here, because of space.

There is a plaster copy of the famous Stela of Li-ugan-fu, fashioned in the Eighth Century and discovered in 1625, showing that already in the year 700 the Christian faith was known and practiced in China, even if through the Nestorian heresy. Nearby are the writings, partly original, of the first Franciscan missionaries who evangelized China. They are reports of Father John de Pian of Carpino, written in 1245, and of Father William of Rubruck, written in 1253. There is the letter which the famous Father John of Montecorvino wrote from Peking in 1292. There are sacred books of the Church, in Chinese and Japanese, the lives of the saints in Hindoo, written on palm leaves.

Again there are letters narrating conversions and the hardships of the missions and calling for more recruits as the field broadened. In a special glass case is a series of Chinese characters printed on yellow silk. It is the letter of Helen, the Chinese Empress converted to Christianity and mother of the Emperor Yun-Li, written in 1650 to Father Piccolomini, Superior General of the Society of Jesus, to thank him for the work of his missionaries.

But the testimonials of joy and hope are mingled with those of sacrifice and sorrow. Violence, torture, death, heroism are recorded, and strong men weep over the destruction in a few months by furious persecution of the fruits of missionary effort extending over a century.

HOW CIVILIZATION HAS GAINED

In another spot are the testimonials of the Catholic missions' contributions to civilization. Here it is enough to glance at the works published by the Jesuits in China in the Seventeenth Century, on astronomy, mathematics, hydraulics and half a dozen other subjects, amazing as a new world. There are the writings of Father Matthew Ricci, who was honored by the Chinese Emperor as the most learned man in his domain; of Father Adam Schall, who changed the Chinese calendar; of Father Verbiest, who founded the astronomical monastery in Peking. On one wall appears the great shield in which the Emperor Xun-chi calls Father Schall "master of celestial secrets."

Early maps made by missionaries appear in astounding array. There is the Chinese atlas of Father Martin Martini in 1655, the map of Chile by Father d'Ovalle, S. J., in 1646, and that of California by Father Kino, S. J., in 1688. There is a complete set of Uruguay and Paraguay between 1600 and 1700, and of the Gulf of California in 1747. There is one, drawn by the Jesuits of Mexico in 1754 and offered to Ferdinand IV. of Spain showing Asia and North America together. There is another of the Jesuit missions in North America in 1696, and still another by Father Smet of the Rocky Mountain country in 1844.

Passing to a large octagonal court containing an entire wing of the Cortile, we return to the realm of sanctity and martyrdom. At the entrance is a great tapestry of 1748 showing St. Ignatius sending St. Francis Xavier to the Indies. Opposite is another early tapestry representing the mystic tree of the Franciscan Order.

At either side of the entrance are relics of the great Francis of Assisi, including his tunic and cowl, and the garment he wore in his last illness. There is also the cross he carried on his apostolate to the East and close by is the horn bound with silver that the Sultan gave the saint, and that later was used to call his monks together. And with it are the rich oriental cloths the Latin Emperor Baldwinus sent from Constantinople to wrap about his body.

Toward the center of the court are the souvenirs of St. Francis

Xavier's prodigious labors in the Indies: his breviary and sandals, fragments of his sepulchre and the great Japanese umbrella which he used when he was received by Daimio de Burga.

Records of great missionaries nearer our time are those of two Franciscans, the Venerable Ludovico da Casoria and Cardinal William Massaia. There are the sandals the former wore on his travels through the Black Continent, and the calotte and red hat Pope Leo XIII. gave the latter, together with the great mantle he wore at the court of Negus Menelik. Side by side with these signs of honor and splendor are the rude iron-bound staff on which Massaia leaned on his thirty-five years of travel, in the missionary apostolate, his horn tumbler and his humble rosary.

By far the bulk of the relics, however, are those of the great men who gave their lives to the missions. They are so numerous it is amazing. From their glass cases these mementoes seem to raise up early heroes from every horizon of the earth—Turkey, Morocco, Japan, Mexico, Abyssinia, Cochinchina, Equatorial Africa, China, Tonkin, Canada, Oceania, Philippine Islands, Corea, the Moluccas, Java, Manchuria, Paraguay, Brazil, Tripoli, Tunis, Peru, Annam. They are of all the religious families—Franciscans, Dominicans, Carmelites, Jesuits, Trinitarians, Lazarists, and all the more recent missionary congregations. They are of all eras, from the earliest times down to the martyrs of the Boxer Rebellion in 1900.

Walls of the court are covered with pictures depicting scenes of martyrdom, some artistically done, others mere rude drawings by native Christians. They show heroic death in almost every guise—men scourged, burned alive, beheaded, drowned, hanged, shot with arrows and bullets, cut to pieces. They are the martyrs of the Catholic missions from every corner of the globe raising their hymn of sacrifice and victory to God through the tortures they suffered.

Rendering even more vivid the hazards of the mission life is a collection of instruments of torture applied to these devoted men. There are ropes and chains, fetters, prison collars and kniv's still stained with the blood of martyrs.

THE GRAND DRAGON AND THE GOVERNOR

Portland, Ore.—The Oregonian of this city prints the following story illustrating the misadventures of the Ku Klux Klan in its attempt at political domination in Oregon: "Fred L. Gifford, grand dragon of the kluxers, called on Governor Olney today and laid 14 stars of special state officers on the desk. These stars the governor had issued to klansmen."

"Mr. Gifford informed Mr. Pierce that he was through with him. This marked the final break between the Governor and the Klan organization. The latter worked hard to elect Pierce, Democrat, against Olcott, Republican, in 1922, and since then the organization has gradually lost confidence in the promises of the Governor. Yesterday marked the final parting of the ways."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE NEEDS OF EXTENSION

BY THE PRESIDENT OF THE SOCIETY

Petitions for assistance continue to come from Western Bishops who must have help to meet the general expenses in their dioceses. We in turn direct to the Catholics of the Eastern Provinces these appeals for money so necessary to carry on the important work of Home Missions.

Those who have not been on the ground cannot understand the seriousness of conditions among the Catholics, so destitute of things spiritual, scattered over the Western plains; the difficulties with which Bishops are face to face and the absolute and immediate necessity of financial assistance to safeguard and foster the faith of our Catholic people.

The Bishops are charged with the spiritual welfare of their flocks. They must search out the scattered sheep and lead them back to spiritual pastures where food and nourishment may be obtained. They require money to pay for the education of young men willing to devote their lives to the work of the Master; to assist those already laboring on the Missions to carry out their necessary work, and for ever so many other things crying out for attention but from which poverty holds them back.

We beg our readers to view the matter seriously and to realize that they are obliged in charity to contribute to this work. God commands us to love our neighbor as ourselves, and places this command only second to the one which says, "Thou shalt love the Lord thy God with thy whole heart," etc.

Loving our neighbor means helping him in his necessities, especially spiritual "As you would," says Christ, "that men should do to you, do also to them in like manner." (St. Luke vi., 31.) How many there are who seem utterly oblivious of this obligation. Behold Catholics with their little families scattered over the West without the consolation of religion.

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The Bishops require money to provide these things, which cannot be done without outside help. They ask us for assistance, and we appeal to you. Here you receive from successors of the Apostles, a direct message asking for money with which to carry on the Master's work. What is your answer?

If everyone did his duty in this regard, what a blessing he would bring upon himself and what wonderful things could be accomplished for the Missions!

Men are all more or less selfish. They would like to perform works of charity, but self-interest makes them feel that they cannot afford it. The experience of those who make sacrifices for the sake of their fellow-men is quite the contrary. They have learned that the sweetest joy and consolation comes from doing good to others—that "it is more blessed to give than to receive."

Contributions through this office should be addressed to:

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AMNESTY FOR IRISH POLITICAL PRISONERS

Among the ordinary citizens of Ireland political animosities have practically vanished. The people are very desirous that the two Irish Governments, North and South, should share this conciliatory spirit and exercise it towards those who opposed them.

The County Councils of Ireland have a central body called the General Council which is a sort of extra Dail for discussing intimate administration. It includes all creeds and opinions. The case of the Irish political prisoners of Great Britain, the Free State, and the North-East area came before the Council at its last meeting. The number of such prisoners, many of whom were never tried, is believed to be about 150.

Speakers urged the Council to intervene on their behalf. All the members proved sympathetic, the sole divergence being caused by some uncertainty whether a demand

BURSES

"IN THE NAME OF JESUS EVERY KNEE SHALL BOW"

During this month of the Holy Name, we ask our friends to add a mite to our Burses, especially Holy Name Burse. Such donations will be used expressly for the education of a missionary for China, whither he will carry the Holy Name of Jesus to multitudes who have never heard it. If you aid him to accomplish this project, you will have a share in this glorious apostolate. Help to carry to a pagan land the Name whereby all men shall be saved. Could there be a higher or a holier way of beginning the New Year, or a surer means of drawing down upon yourselves God's best gifts?

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