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Friday, November 26, 1915.

Defying God.

Possibly, that Chicago doctor who let Baby Bollinger die, might have been justified in not attempting a serious operation the success of which was problematical, especially if the mother, of her own volition, refused consent.

But when the Doctor asserts deliberately that he or any other doctor is justified in destroying life either in infants or adults, cripples or defectives or whatever the excuse, when a scientist or anybody else asserts deliberately that Society has a right, legal or moral to rid itself of undesirables, except those legally convicted of a capital crime, such a declaration is not only defiance to Almighty God but it is a direct blow at the sacred institutions of the Republic. If any other than officials, duly elected or appointed, take upon themselves the disposal of life, liberty and property, then is law and order overturned and our cherished institutions turned into mockery.

We may concede much to men of science. They have done much in a material way to advance the wealth, sanitation and well-being of the community and its citizens. But men of science are prone to become a defiant of law, both that of God and also of the land, as the commonest law-breaker. If men of science are permitted to defy the law and government, too much criticism should not be passed upon the ordinary criminal who, in his puny way, cannot see why he should not relieve the pure-proud millionaire of a portion of his surplus wealth? Why blame the anarchist who assassinates the ruler that law may not interfere with his mad desire to get aside all restraints?

Why not let the thief appropriate what he needs or wants? Why execute the murderer who rides the world of an enemy? Perhaps, he, too, may really have riddled the society of a menace equally as sinister as that little malformed creature to whom the Chicago doctor refused the opportunity to live and the possibility that Almighty God may have interposed to cure and so confound the men of science as he often has done?

At all events, men of science must not be permitted to defy the law and to set aside all restraint, any more than any other politician, reformer, crank or fanatic.

Another Queer Turn.

There are many queer turns and twists in politics but, to our mind, one of the queerest is seen in the vigorous efforts found necessary to prevent Justice Hughes being placed in nomination in the presidential preference primaries in Nebraska and in the frantic effort now made to induce Mr. Hughes to accept a presidential

nomination by the very men who strove their level best to drive the selfsame Charles Evans Hughes out of politics when he was Governor of the State of New York.

Governor Hughes was one of the most vigorous champions of direct primaries on the theory that the adoption of such a plan would permit the people free and untrammelled choice in the nomination of candidates for public office and now the prevalence of such a plan in Nebraska indicates that the friends of Justice Hughes prefer him as their presidential candidate. The Justice himself wishes nothing of the sort to happen. In other words he does not wish the Nebraskans to avail themselves of the very plan he championed so strongly.

The Rochester Herald so well presents the other side of the angle that we republish it as follows.

There is nothing in this to surprise any careful student of recent history. But there is in it a fine lesson for the Republican party, and especially for the leaders who were so overwhelmingly repudiated in 1912. If Mr. Hughes, when he was Governor of New York, had not been opposed, obstructed and in a large degree defeated in his attempt to lift the administration of New York State out of the pit which these leaders had dug for it, the history of the Republican party would have been very different. If Governor Hughes had been nominated for President in 1908, when it was possible to nominate him with his consent, and if his political ideas had guided the course of his party in the administration which followed, the Republican party would be in power to-day. Also it would not be discredited and aggregation of mere job-hunters, destitute of consistent policy and principle, ready to bargain its influence to any interest or group with the means to provide it with a campaign fund. Standing for something respectable, it would have no difficulty in getting a respectable candidate to stand for it.

It must be remembered, however that the Herald speaks for the political opponents of Governor Hughes and is, therefore, glad that he was not nominated for President in 1908. The fact must not be lost sight of also that the Herald is not an unbiased witness as to the present status of Governor Hughes' political party. The real point in the discussion is: It is easier to point what might have been than to point out what course to pursue in a present exigency.

There's A Reason.

While we may agree with all that may be said as to the lack of reverence seen nowadays and the secularization of our daily lives, nevertheless we must say that for an esteemed contemporary to complain because state laws and building ordinances forbid standing in aisles in churches and also compel exit doors to be kept open or constructed so as to swing outward and argue that such regulations constitute a prohibition of attendance upon Church goes too far.

There is rarely any real reason for persons standing in the aisles or at the rear of the church beyond the very poor excuse that they arrived late or wish to sneak out before mass is finished. These late arrivals and standers in the rear of Church rarely have prayer book or rosary with which to follow the Mass. They are keeping within the law to hear Mass on Sunday but that is about all.

For our part, we wish that law or ordinance forbade standing at all in Churches. Were there a panic or a fire aisles and exits should be clear to afford everybody a clear opportunity to get out. There is no more reason why churches should not be provided with every "safety first" regulation than any other place where

large numbers of persons congregate.

Laws Not Enough.

Happenings like the recent Williamsburg fire emphasize two pertinent facts:

First—That there are a great many organizations and individuals who, with ghoulish glee, seize upon such catastrophes to rush into print and with sensational "whereases" seek to place themselves in the limelight as the great and only-simon pure reform agency or agent in the world.

Second—That all the laws on the statute books will not suffice if a man or corporation has set out to disobey the law and defy the law-making power.

Loss of life in the Williamsburg fire was due to a locked door. This is a violation of the State labor law but ten thousand inspectors could not have prevented it.

When the owner is determined to lock it would necessitate an inspector on constant duty and no State department has sufficient force of inspectors to permit this.

Organizations and individuals directly responsible for the conditions prevailing in the Williamsburg fire were the first to rush to print with wholesale denunciations of the very state officials who had been deterred by these organizations from enforcement of the law.

Human nature does not change so much.

The Administration at Washington is a rapid and vigorous letter writer. It is accumulating a fine line of forms and phrases for future diplomatists to peruse and amplify.

That New Haven trial leads one to believe that even railroad directors have more than their share of a monopolistic tendency.

Recent newspaper articles call attention to the fact that Rochester has furnished more than one recruit for the Redemptorist Order.

Catholic clubs and societies are taking their share of the lightning in the social season of 1915—1916.

Foreign Mission News

Special correspondence by The Propagation of the Faith Society, 343 Lexington Ave., New York City.

"The whole history of Christian missions might be called a miracle, as might the history of the Church, but it is a history of God's working through men. We must do our part."

The National Office received a visit this week from two young Irish apostles who are leaving their native land to become missionaries in China. Fr. O'Reilly and Fr. O'Leary are both secular priests, and are destined for Bishop Faveau's Vicariate of W-Cheng-Kiang, where they will meet our missionary from Brooklyn, Fr. Galvin.

Fr. Leon Michel, O. C. D., Superior of the Carmelites of Mesopotamia, says that the priests and nuns have remained at their posts and have not been disturbed in their work of charity and education. At Bagdad the same satisfactory condition exists.

Fr. Vocat, Sacred Heart missionary at Marakei, Gilbert Islands, reports for this year 350 Easter communions out of a population of 1,300 souls. The ocean steamers, interrupted in their trips at the beginning of the war, have resumed their schedule, but the price of food and clothing is very high. A small sack of rice costs four dollars. Fr. Vocat has worn out his soutane and cannot afford to buy another.

Fr. Bertrand, P. F. M., of the diocese of Nagasaki, says that although Buddhism is prevalent, Shintoism is the great enemy which the priests have to combat. This is the religion of the Emperor, and the Shintoists seeing in

the Emperor a divinity, naturally cling to the superstitious rites which he favors.

It is reported that a terrible cyclone has swept over Neuva Caceres, P. L., and has destroyed the diocesan seminary and fifty churches and caused the loss of hundreds of lives.

Deceased friends may be enrolled as members of the Propagation and be made sharers in the prayers, merits and sacrifices of our saintly missionaries, as well of in the thousands of Masses that are said every year for the living and deceased members. A perpetual membership in the society will secure to our dear departed these prayers and spiritual benefits in perpetuity and gain for the one who enter them their eternal gratitude.

The Power of Prayer.

In making appeals for the missions money and materials are often asked for, but there is another gift within the power of every individual which missionaries do not overlook, and that is prayer. Our prayers are continually demanded, in the firm belief that they will not remain unanswered. Nor are Catholics alone in their faith in the power of prayer. This extract from a Protestant Missionary Review shows the attitude of our separated brethren on the subject:

"Those who are seeking gifts must recognize one power. They must recognize the power of prayer. The enterprises of the Church that have failed, can, in most cases be marked either by the lack of prayer or by the lack of faith in prayer. From the hour that Christ said on the mountain-side: 'Ask and it shall be given unto you,' there has been the necessity for the Church to believe this. Not only a belief in prayer is necessary, but there must be the vital practise of prayer."

The practise of prayer is an absolute requisite to the securing of large gifts. Prayer must permeate the individual messenger. Prayer must permeate the giver, and the whole Church must be in prayer for any enterprise that is to succeed for God."

The Faith in the Gilbert Islands.

The Gilbert Islands are ministered to by twenty-two priests fourteen Brothers and eighteen Sisters. Since 1888 nearly 20,000 people have been baptized. The deaths of four priests from hardships and fever on the scattered islands bearing fruit in the rapidly growing Catholic communities. The average conversions are about 300 a year.

St. Alphonsus' parish in the old city of Limerick, Ireland, has the largest religious sodality of any single church in the world. The Arch-confraternity of the Holy Family now numbers over 7,000 persons.

In London there has been opened a house of studies for convert clergymen.

The Sovereign Pontiff, Benedict XV, sent a representative in the person of Mgr. Petrelli, the Apostolic Delegate in the Philippine Islands, to the coronation of the Mikado of Japan, which was held November 19th.

Eight priests are attached to the parish of the Archbishop of Dublin.

The Archbishop of Cologne, Cardinal Von Hartmann, issued an appeal for a great procession for the termination of the war.

There arrived at Naples recently twenty nuns formerly of Constantinople after enduring great hardship. They expressed their thanks to United States Ambassador Morgenthau for their protection.

The Archbishop of Westminster has ordered ecclesiastical property to be insured against aircraft bombardment.

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