

THE WAR IS A CLOAK FOR BIGOTRY.

A most deplorable effect of the war among practically all the nations engaged is the sinister purpose which it has been made to serve under the guise of patriotism. In France and Italy there were repeated attempts made by the anti-clericalists to throw suspicion on the clergy of those respective countries and to draw down upon them public wrath and contempt. Yes, even in Germany and Austria priests were arrested under the suspicion of being spies.

The most recent of these machinations to discredit the Catholic clergy is revealed in a pamphlet entitled "The German Jesuit Fathers of Bombay, by an Englishman who knows them." This Englishman is no other than the well-known Rev. Ernest Hull, S. J., editor of the "Bombay Examiner."

Quite naturally, he tells us, the fear of German spies and German sympathizers assumed formidable proportions in all countries under English domination. So too in India the prize colony of the English Empire. But that this fear and suspicion should be directed against men who had labored so long and so unselfishly for the genuine interests of India would come as a surprise did not the crudity of the methods employed in awakening this fear and suspicion give reason for suspecting its purity and disinterestedness of motive.

Subjecting the long years of service rendered to the cause of education and the splendid missionary record of the German Jesuits in the Archdiocese of Bombay to a most rigorous and careful analysis, Fr. Hull points out with strong logic and vigor the great merits of these men who expatriated themselves to serve the highest cause of humanity, a searching review of various public utterances made by various Jesuit teachers and missionaries and wrongly construed, the author shows that never, nor on any occasion, were the fathers, either as a community or as individuals, guilty of disloyalty to the land of their adoption.

In the second part of the able pamphlet the Reverend author analyzes certain specific charges made against the fathers. Among others he tells us "Then there was the famous case of a letter to Sir Robert Yerburgh from a friend holding a responsible position in Bombay" containing the following words: "We allow Germans to teach in our colleges. They say we are servants of no country, we are servants of God." Tomy knowledge Indian children come from the schools glorying in each British cruiser sunk, and saying German culture and civilization must conquer."

The charge, so serious in itself, seemed to call for some sort of investigation and defense. The fathers referred the matter to the government and were advised to drop the matter, evidence sufficient that it was deemed unfounded and foolish. Various other equally groundless and malicious charges are enumerated and analyzed.

After summing up the charges and their valuation when submitted to careful criticism we are told that "To crown all, quite recently a new turn has been given to the movement by what looks like an enlistment of the odium, theological or sectarian jealousy. An English missionary writing to the "Madras Mail" undertakes to say that the total internment and ultimate expulsion of all German missionaries will have the whole hearted support of the great body of other missionaries in India."

"The engineering of a combined effort among Protestant missionary bodies, to get rid of a section of the Catholic clergy whom they cannot but regard as important rivals in the field, would be calculated to add intensity to the popular agitation, and to introduce a new feature of jeopardy into the case as far as German, especially German Catholic missionaries are concerned."

This attempt to make patriotism serve the basest of purposes cannot but be instructive for us,

for, volatile and easily engineered and awayed as is public opinion among us, we never know when it will serve the purpose of our foes to seek the undoing of Catholic work by an appeal to the prejudice of the masses, cloaked under the innocent guise of national virtue.

C. B. of C. V.

Late News of Ireland

Clare.

Ennis D. Council have called on the Irish party to resign, as they "no longer represent the Irish peoples' views."

The examiners have reported favorably on the teaching of Irish in the following schools: The Sisters of Mercy, Killaloe; Garrowbane N. S., Miss Donnelly, and Ballycorna N. S., Miss Dolan.

Donegal.

Dr. J. E. Cullinane, Leap, has been appointed M. O. for Timoleague dispensary district during the war.

Derry.

Derry A. O. H. made a presentation to R. O'Doherty, honorary secretary, No. 1 division, on his marriage.

C. O'Doherty, solicitor; Frank Coghlan, J. P., photographer, and Thomas J. Given, accountant, all of Derry City, died recently.

Donegal.

George Nesbitt, J. P., son of Mr. Nesbitt, late master of Castleberg workhouse, has been elected for the Lismore seat in the New South Wales Parliament. He went to Australia in 1885 and has attended congress in London, Paris, Sydney and San Francisco as president of various organizations in the State.

Derry.

At an inquest at Donaghadee touching the death of James McMurray, farmer, who had been missing since January 22, and whose body was recovered from the harbor, a verdict of death due to drowning was returned.

Dublin.

The profession has taken place at the Carmelite Convent, Drumcondra, of Sister M. Paul Theresa of Jesus—Miss E. MacLaverly, daughter of J. MacLaverly, White Abbey, Rt. Rev. Mgr. Fitzpatrick, P. P., V. G., St. Kevin's, officiated.

The Local Government Board has announced that no local government elections shall take place until the war is over.

Messrs. Selfridge of Marshall Field's Chicago, who opened a store some years ago in Oxford street, London, intend establishing one in Dublin on the site of the Hotel Metropole, O'Connell street.

Thomas Duffy, J. P., who died recently at his residence, Tudor House, Clontarf, leaves a daughter, Sister Gerard, St. Clare's Convent, Harold's Cross, and three sons—Rev. J. Duffy, O. S. A., Galway, and Messrs. F. G. and T. B. Duffy.

Galway.

Before his departure for Talagh College, the Rev. J. Powell, O. P., Claddagh, was the recipient of a presentation from the Dominican Confraternity and altar boys.

Limerick.

Died—At his parents' residence, James Sullivan, aged 23 years, Herbertstown, seventh son of Patrick Sullivan of Glenties, Scull, County Cork.—At his residence, Killacolla Cottage, Ballyagran, John Carroll, father of Rev. Father Alphonsus, O. S. F. C., Church street, Dublin.

Tipperary.

A memorial altar has been erected by his parishioners to the memory of the late Rev. M. Flavin, rector, St. Thomas', Higher Broughton, Manchester, brother of Canon Flavin, P. P., Arklow, and Rev. Father Flavin, C. C., Kingstown, and nephew of Archdeacon Flavin, P. P., Clonmel, and of Mgr. Flavin, Des Moines, Ia.

Tipperary Urban Council have congratulated Rev. T. O'Meara on his promotion to the pastoral charge of Mullinahone.

W. Keenedy, farmer, Tipperary, died suddenly on a recent Sunday.

Foreign Mission News

Special correspondence by The Propagation of the Faith Society 348 Lexington Ave., New York City

"Unto every soul in Baptism the heavens are opened, the Spirit of Love descends like a Dove to abide in the soul, and to lead the soul from the broad way of destruction into the narrow way of the cross; to detach the soul from its lower and selfish nature, and make it free; to whisper to the soul in prayer and meditation words of light and consolation; to strengthen the soul against the attacks of the devil, and keep it from harm."

Our missionaries know how to bear their trials with an heroic spirit. Fr. Joseph Birreux, C. S. Sp., has seen much hardship during the past two years in his mission at Karema, Belgian Congo, but he says of his poverty:

"The war has enabled us to approach more closely to the apostolic ideal of having neither tunic, nor staff, nor girdle. But we are glad to pay this feeble tribute to the great suffering that is desolating the world, and we are thankful that our mission has been preserved from absolute ruin."

Even The Natives Recognize Our Bounty.

Rev. G. B. DeGeorge, P. F. M., was the recipient of our bounty a short time ago, and he did not fail to tell his Christians just how far the offering had come—from distant America to Yen Khueng, Annam. He says:

"My people were greatly surprised and moved when I spoke to them of the wonderful charity and love which unites the Catholics of the new world and the old. All brothers in religion, the rich and the poor that the Faith may be kept alive.

"Here in Annam the tree of Faith continues to grow and if some of the branches are being cut away, owing to the great misery of the world, still the root is alive and one day it will send forth new branches that will bear rich fruit."

Marriage Laws In Tanganyika.

In Tanganyika, Africa, the wife becomes the property of her husband to such an extent, that at his death she and all her children pass into the possession of his heirs.

By right of custom, the wife is nothing but a piece of property—a slave, as under the old Roman laws. And just as the children of a slave belonged to his master, so the children of this married woman belong, in this country, to her husband and his heirs. If the parents of a widow or a divorced woman wish to redeem her, they are forced to give back to the husband or his representatives not only all the presents received at the time of her marriage but likewise a sum for the ransom of all her children.

It would be difficult to imagine a more humiliating contract for the poor daughters of Eve. Given away in exchange for presents representing little more than the price of an ordinary beast of burden, they are hardly better treated. As for the parents, they profit, indeed, by the dowry received, but they have always the fear hanging over their heads of having to return this, if disturbances in her household lead the wife to come back for good to the maternal hearthstone. Stranger still, in case of death of their daughter, the parents must find the husband another wife in her place.

The Contrast.

Bishop Rapesac, P. F. M., writing from Swatow, says that Mgr. de Guebriant has just ordained a new priest from Swatow who will return to his native parish to labor for souls. This is a step in the right direction, but only a step, as native priests by scores are needed in China.

Another point that Mgr. Rapesac makes is the difference between

the results obtained by Catholic and Protestant missionaries in his district. The Protestants have large and fine establishments and few Christians; the Catholics have few edifices worth mentioning, but can count proudly not less than 35,000 converts. It is time that the latter began to establish schools and hospitals worthy of their Faith.

AN IRISH DUTCHMAN.

Emmet Corrigan, a leader in the Catholic Actors' Guild of America, and widely known for his work as an author and star in Irish plays, confessed in the naturalization bureau in New York recently that he is a Dutchman. Mr. Corrigan applied for citizenship papers, and said his real name is Antonius Nicalous-Petrus Zilles and that he was born in Amsterdam.

This story has been going the rounds of the Catholic press without comment, yet it is pretty generally known that Corrigan served Mass as a boy for Archbishop Corrigan, who befriended him and in his devotion to his patron, he adopted the stage name of Corrigan. He tells himself that the Archbishop laughed at the combination of Corrigan with any of the youth's given names, and advised the combination with Emmet as more appropriate and euphonious.

Mexico.

By Eber Cole Ryan

Part VI.

The Missionaries.

While the issuance of well intentioned decrees, by Cortes, intended to protect the Mexican Indian, was one thing, their full enforcement was quite another matter, especially in the confusion which necessarily followed upon the Conquest. Abuses abounded, and, in the absence of a sufficient number of those interested in their welfare, the Indians were bound to suffer. Their active protectors were the clergy and it may be said that the woes of the Indians were in inverse ratio to the numbers of the clergy. Cortes had urgently petitioned the King of Spain that clergymen be sent to instruct the natives in the Faith and to educate them, and in response to this appeal there disembarked on the Mexican coast on the 13th of May, 1524, a group of twelve Franciscan friars. These became not only missionaries zealously active in converting the natives to the Christian Faith, but their determined protectors as well, and ever ready to fly to their defense.

Efforts To Protect Indians.

The twelve missionaries at once began a vigorous campaign for the betterment of the conditions of the Indians, and their protests started that constant procession of investigators and hearers of complaints sent out to the Colonies by the King, and which ceased only with the Spanish rule. The Spanish monarchs were determined that the testamentary wishes of Isabella, the Catholic, be carried out to the very letter, and if ever a relaxing vigilance on the part of the government agents failed to discover and correct some abuse of the Indians, there rarely was lacking some clergyman to ferret the matter out and report it in detail to the King himself. The clergymen indeed, were charged with the special duty of observing the conduct and efficiency of the civil officers of the Crown, and, as a consequence, were ever on the alert to report infractions of the law or neglect of duty. The King gave prompt and serious attention to every communication from them and always hastened to attempt a remedy for the trouble. Spanish justice may have been slow but it was sure, and those who were discovered abusing the natives seldom escaped punishment.

The Viceroy and his various subordinates all were compelled to submit to a "Residencia" (audit of record) when leaving office, and charges were always sure to be made, which, if warranted,

brought punishment upon the offender. For offenses during office the dreaded "Visita" brought down upon the culprit a special agent of the King, with power to imprison at once, and, upon investigation, to pass sentence. The existing documentary evidence not only proves the sincerity of the efforts of the King of Spain to do justice to the Indians, but shows that this was accomplished to the almost certain discomfiture of those who disobeyed the laws issued for the protection of the Indians.

A constant stream of complaints thus flowed from America to Spain, and in return came patient and conscientious agents to study the matter and report to the King, who proceeded to issue decrees as the occasion required. The reports of these numerous investigating agents shows a vast amount of painstaking study of the complicated problems arising, and the resulting decrees, give evidence of an equally careful study and consideration of the recommendations presented. Their efforts to better and protect the Indians were so far successful that the Spanish colonists complained bitterly that everything was being done for the Indian and nothing for the white man.

To be continued.

The Gift Horses

Aunt Faith's sparkling-eyed pink-cheeked excitement was annoying me not a little. Scarcely had I alighted from the train, my old bones stiff and sore from the long ride to Deerfield, when she had kissed me—or rather pecked at me—in a blissfully peckal manner and had actually pushed me, deaf to my mild entreaties, into the carriage which stood waiting.

I glanced helplessly at Hopkins the old coachman, who closed the door upon us; but his weather-worn face was set in such mendacious lines that I turned hastily away lest my amazement grow to something worse.

"Hopkins is in a temper," explained Aunt Faith, as she sank into the seat beside me.

Then, as I moved impatiently, she added, "He can't forgive me for having given away 'Lively' and 'Step Lively'."

Horror-stricken, I sat erect.

"You have given away—"

"You can see," interrupted Aunt Faith.

Jeopardizing my anatomy to the extreme, I leaned far out of the opened window of the carriage. It was true! "Lively" and "Step Lively," my dear old equine friends were gone and in their place joggled a fat, placid-looking mule! No wonder I had been fairly hurled into the carriage!

"Why—why" I began.

"I know, my dear," Aunt Faith's sweet voice shook perceptibly. "I know. It was harder than that for me. But they had to go."

"You needed—but, no, you said you gave them away."

"It was a gift to Heaven," elucidated Aunt Faith. "You see, my dear, I wanted something very, very much. It is not good to receive without some reciprocation. I had no ready money and any way—menny, pooh! Heaven gave me a very much desired gift. I gave Heaven my two dear horses."

"You gave Heaven?" I gazed at Aunt Faith blankly.

She laughed.

"The little Sisters, I mean. They needed strong, willing horses. Their mule—the one in front—could not be relied upon. We exchanged, that's all."

All! "Lively" and "Step Lively," beautiful, high-spirited, friendly, petted brutes, almost human in their actions and affections, had been intrusted to my relative's care by Ronald, her son, before he left for France in the first year of the war to enlist in the American ambulance service. His dying of pneumonia six months later had made the trust permanent and a sacred one. Aunt Faith is not the least bit

mawkish in her sentiment, but I knew what those beloved friends of the dear Ronald meant to her. And she had given them away!

"Why, they will be simply common cart-horses," I shuddered.

"God's cart-horses," corrected my shining-eyed little companion.

"But what would Ronald have thought?"

One rebellious tear dropped lightly down the soft, flaked face.

"Ronald! Oh, my dear, knowing what he wished I might help me to do it!"

"I could not answer. It was quite beyond my comprehension."

We jerked silently along through the narrow, tree-lined, snow-banked country road which led to Aunt Faith's house. It was the day before Christmas, a sunny day with dazzling skies and sufficient snow to insure the several inches of snow for the holidays to come. But the beauties of the scene were wholly wasted upon me. I had, come, as annually I always do, to spend the feasts with Aunt Faith. Only a few weeks older than I, we had grown up together—marriages, distance, other interests, not interfering a whit with the pledges of eternal friendship sworn in our early girlhood. As much as it was possible, we were together.

Now, both widowed and childless, we cling to each other with perhaps, more passionate tenderness than ever before.

Our temperaments are not all alike. Aunt Faith, in a bustling little body, eager, friendly interested in everyone's business—although not intrusively so—sympathetic, and frankly wide-openly religious; I, on the other hand, am slow, distant, and restrained. Yet we are the closest of comrades.

Curiosity superadded the hurt discomfit of my heart.

"It must have been very much of a gift Heaven bestowed upon you," I remarked finally.

Aunt Faith's smooth cheeks flushed a deeper red.

"My dear, it was. But I mean to tell you all about it as soon as we have come from church this evening."

This was not entirely satisfactory.

"Why not now?"

"Oh, mercy!" exclaimed Aunt Faith, her little white teeth flashing in the merriest of smiles. "It will take quite a while."

"But why haven't I heard of it before?" I insisted.

To be continued.

ROSES BLESSED IN HONOR OF ST. RITA.

Large numbers went to St. Bridget's Church, in German street, Thursday evening, to attend a service in honor of St. Rita and also the annual blessing of roses. This is the only church in this city, so far as known which has the rose service, observed in many churches of the East. Rev. John J. Bresnahan, rector, introduced it here. A shrine of St. Rita is in St. Bridget's, and on its many candles burned Thursday evening, lighted by devotees who dropped offerings into the receptacle before the shrine. On Sunday, the parishioners had been asked to bring roses, if they had them, while others were provided for those who had not.

First in the order of worship was the novena to St. Rita, conducted by Father Bresnahan, assisted by Rev. Charles Bruton, assistant rector. Then came the procession of those present, who walked about the church, Father Bresnahan blessing their roses as they passed. Then roses on the shrines were given to those who came unprepared. This "solemn benediction" was followed by Father Bresnahan officiating, Father Bruton acting as deacon, and Rev. Paul Gaffney, of St. Bernard's Seminary, as subdeacon. Eugene Golding was master of ceremonies. The children's choir of the parish sang beautifully.