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Bishops Praised For Protecting Filipino Youths

By Rev. Edward Byrne

(By N. C. W. C. News Service.)

Jaro, Hoilo, July 30.—The National Catholic Welfare Council is a mighty force for good. It is proving more worthy of its name day by day. A recent action by the Administrative Committee shows how national and Catholic it is in its welfare. I refer to the establishment of offices in Manla, San Francisco and Seattle for the Filipino students who intend to study in the United States. This wise and necessary movement gladdens the hearts of the Bishops and priests of the Philippine Islands. Now we know that our Filipino students will not be the easy prey of those outside the "One True Fold." Their faith will be safeguarded in the United States. But this supposes that they have the faith before leaving their homes.

The Protestant Attraction

The Filipino students who study in the United States have usually attended the High Schools here. The conditions surrounding High School students here are very different from conditions at home in America. It is not surprising that students many of whom have little "reason for the faith that is within them"—become Protestants or indifferent to religion. The same might be true in America under like conditions. The United States Government has placed High Schools in the capital of each Province of these Islands. In most cases one will find near the High School a Protestant dormitory. This generally is attractive and the expense for beard small. The students—a great number come from distant points—are dazzled by this fine building and the little money it takes to live in it. They may not know that an essential of living in this fine building is attendance at the Protestant services. They enter. They live there. They grow weak in faith. They lose their faith.

The Protestant activity here is amazing. In their desire to "make Christians of these Catholics," the various sects have portioned out the Islands among themselves. In this Province of Iloilo the Baptists and the Adventists have their camps. A grand dormitory, under direction of the former, occupies a good site near the High School. Next to it you find their "Dispensary for Students." Besides these an Industrial School, a Training School to train Filipino girls as Baptist missionaries, and several Kindergarten Schools attract the unsuspecting Filipino. In their organ called "The Pearl of the Orient," the Baptists assure their readers that the Catholic religion found in the Philippines is much different from that one finds in the United States. Several months since, some students asked the writer if it is true that "all real Americans are Protestants." They said they were told this by the Protestants. And more—they were informed that the "reason of the prestige of America today before the world is because she has been faithful to Protestant ideals." From these one can see easily the menace to the faith of the young.

Cardinal Dougherty's Work

When the Eminent Metropolitan of Philadelphia—Cardinal Dougherty—was writing golden pages in his life as Bishop of Jaro, Iloilo, he sensed the great danger in which the High School students were placed. He saw the need of the work of the priest among them. Accordingly he started such a movement, and opened Christian Doctrine classes and societies for the girl and boy students. His present zealous successor, Bishop James P. McCloskey, is continuing this splendid work and is meeting with not a little success. This same work could be done for students wherever there is a High School, if there were more English-speaking priests. For such work American priests may be preferred, but English-speaking priests are a necessity. "More priests" is the cry. It is hope and prayer of many here that the admirable Administrative Committee of Bishops of the N. C. W. C. may judge it possible and practical to heed this cry.

Canada Cathedral Saved By Court From Tax Sale

(By N. C. W. C. News Service)

Victoria, B. C., Aug. 29.—St. Andrew's Cathedral, the center of Catholic life on Vancouver Island, has been saved to Catholicity by a decision of the Judicial Committee of the Privy Council, the final court of appeal in the British Empire, which prevents its sale for the payment of $18,000 taxes delinquent to the city of Victoria. The case has been in the courts for two years.

The decision handed down by the Privy Council is noteworthy because it lays down for the whole British Empire the principle that church buildings are exempt from taxation by general common law, on the grounds that consecrated or dedicated churches are regarded in law as the personal property of God and therefore, to be treated with reverence.

St. Andrew's Cathedral is one of the most beautiful church structures on the Pacific coast—a graceful Gothic building in red brick, accommodating one thousand people.

The hallowed remains of Archbishop Charles J. Seghers, murdered in Alaska, rest in a crypt under the floor of the nave, as do the remains of Bishop Demers, the first Bishop of the diocese, who took possession in 1847, with no church and no other priest.

PONTIFICAL MASS TO OPEN CONVENTION

(By N. C. W. C. News Service)

Washington, D. C., Aug. 29.—Solemn pontifical mass will be sung by the Most Rev. John Bonzano, Apostolic Delegate, in St. Matthew's Church here at the opening of the annual convention of the National Council of Catholic Men, September 20, 21 and 22. The Right Rev. Joseph Schrembs, chairman of the Department of Lay Organizations of the National Catholic Welfare Council, will deliver the opening address to the delegates. Catholic laymen from all parts of the United States will attend the meeting. Word was received here yesterday that the San Francisco Archdiocesan Council had appointed John F. Brooke, president of the Council, and Robert F. Drady, executive secretary, as delegates.

Dublin, Aug. 20.—Monsignor E. J. Fitzmaurice, Philadelphia, and his brother, Dr. J. Fitzmaurice, India, are now on a visit to their parents' resident at Glen, County Limerick.

Vatican Decision On Catholic Social Work

(By N. C. W. C. News Service.)

Paris, Aug. 20.—Word has just been received in France of a recent decree of the Sacred Congregation of the Holy Office which puts an end to a difficulty which had greatly disturbed a large number of French Catholics, especially those interested in social and charitable work.

A national congress of all organizations working for the raising of the birthrate is to be held this year at Bordeaux, and Cardinal Andrieu, Archbishop of that city, issued a pastoral to the Catholics of his archdiocese, in which he stated that the participation of Catholics in inter-denominational work was not to be recommended.

This decision of the Archbishop created a very difficult situation for a certain number of prominent persons who were well known as militant Catholics and who, for a long time, had been active in family welfare work, without distinction of denomination.

It might be said that the absence of Catholics would condemn in advance the work of the Bordeaux Congress, but it would have other consequences in the future if it led to the dissolution of other works in which Catholics cooperate with Protestants and free-thinkers.

After a series of delicate negotiations conducted by the Catholic authorities of Paris, Bordeaux and Rome, the affair has now been adjusted by a decree of the Holy Office, the essential stipulations of which are as follows:

1. Catholics are to study separately remedies of a moral or religious nature in committees absolutely distinct from the non-Catholic committees; the various committees will not assemble afterward to put these matters to as general vote. As for remedies of an economic order, full liberty is granted the Catholics to discuss them as they please, even with the non-Catholics.

2. The remedies of a moral or religious nature to be suggested by the Catholic committee must be absolutely, and without exception, those proposed by the Catholic Church, especially in regard to the unity, indissolubility and sacredness of marriage, the abolition of the divorce evil, the Christian education of children and the serious and faithful teaching of catechism in the schools.

3. The enumeration and explanation of these remedies will be left to learned and approved priests, to be appointed by the Ordinaries. The Ordinaries must approve and confirm their work.

4. Neither the congress nor the directors thereof may add, retract or change anything whatsoever in the proposals of the Catholic committee, but must publish them in their entirety as proposals of the congress itself or at least of the Catholic members.

Pope Benedict XV, in a special audience, approved and confirmed this decree of the Congregation.

London, Aug. 20.—The Irish Sisters of Charity have taken up residence in their convent, St. Brigid's, The Drive, Walthomstow, Essex, and received a cordial welcome from the people. The Bishop of Brentwood called on them.

CATHOLIC CUSTOMS AND SYMBOLS

By Rt. Rev. Mgr. H. T. Henry, Litt D.

Ember Days

(By N. C. W. C. News Service)

On Sunday, September 18, official announcement will be made in the churches that the following Wednesday, Friday and Saturday will be days of fast and abstinence. Such announcements are made, as we know, four times in the year. The specified days are called Ember Days; the weeks in which they fall, Ember Weeks. The word "ember" is perhaps a corruption of the second word in the Latin expression, Quatuor Tempora (that is, "Four Seasons"), which describes, speaking roughly, the four seasons heralded by the Ember Weeks.

These weeks follow the feast of St. Lucy (December 13), Ash Wednesday, Witsunday, and the Feast of the Exaltation of the Holy Cross (September 14).

What was their origin? Perhaps some suggestion came from the Jewish observance of fasts of the fourth, fifth, seventh and tenth month, which the Lord of hosts declared should "be to the house of Juda joy and gladness and great solemnities" (Zach. 8:19). Here are four "times" or months mentioned. But a more probable origin is found in the profoundly wise action of the Church in regard to the pagan celebration by Rome of the deities presiding over agriculture. Pagan Rome had its days of fast in June, September and December, to propitiate these deities and implore blessings on seedtime and harvest. The Church simply gave men's devotional activities the right direction, substituting for the pagan deities the One True God; even as St. Paul made the altar which the Athenians had dedicated to the Unknown God the text for his timely sermon on the One True God (Acts, 17:23). A fourth season was certainly added by the fifth century. The original Ember Days were thought by St. Leo the Great to be of Apostolic institution. In the eleventh century, Pope St. Gregory VII assigned to them the definite dates we now have, and prescribed their observance by the whole Church.

What is their purpose? On the Ember Days the Church officially and corporately thanks God for the fruits of the earth, asks His blessing upon them and upon the seasons inaugurated by the Ember Weeks, and implores the Divine favor upon the priests ordained on the Ember Saturdays. In order to make her prayer more efficacious, she joins it to fasting and abstinence. St. Leo the Great added the virtue of almsgiving, declaring that we should give to the poor what we retrench by fasting.

What should be our attitude towards them? They are days of solemn and official pleading by the Church. "It is no slight thing," writes a thinker of the present day, "to pass over unnoticed a holy institution like that of ember days; for to these things are attached very special graces and blessings which the Church calls down at such times upon her children."

(By N. C. W. C. News Service.)

New York, Aug. 26.—Right Rev. Charles E. McDonnell, Bishop of Brooklyn, who died on August 8, bequeathed his entire estate to the Archbishop of New York and the Bishops of Trenton and Newark, N. J.

Fr. Coyle's Slayer Held For Murder By Grand Jury

(By N. C. W. C. News Service)

Birmingham, Ala., Aug. 29.—Testimony that Rev. Edwin W. Stephenson, Methodist minister and slayer of Father James E. Coyle, had declared that "he wished the whole Catholic institution was in hell," and that he had warned his daughter she would be the cause of the death of Father Coyle, was introduced before Judge H. B. Abernathy during the preliminary trial of Stephenson held here. The defendant was held to the grand jury without bail.

The testimony concerning Stephenson's attitude toward the Church and Father Coyle was given by Mrs. Ruth Stephenson-Guesman, the daughter of the minister, and is expected to form a basis of a contention which the State will make that the killing was a case of premeditated murder.

The defense offered no testimony at the preliminary hearing. It is expected that it will maintain that Stephenson killed Father Coyle in self-defense, but evidence given by Sheriff J. C. Hartafield, the first witness for the State, and by W. W. Otto, would seem to shatter this plea.

Stephenson's statement to Deputy Sheriff McDuff, who was also a witness, that he had shot Father Coyle after the priest had struck him and had pulled his hand back as though to draw a weapon is met by Sheriff Hartafield's declaration that he had found no bruises on the body of Father Coyle or of Stephenson. Otto testified that he was one of the first persons to reach the priest after he had been shot and that no weapon was found on or by the body of the slain man. Miss Marcella Coyle testified that she had heard no loud conversations or scuffling previous to hearing the shots.

Mrs. Stephenson-Guesman appeared perfectly calm and unworried when she appeared to testify. She declared that her father had repeatedly declared that he wished the Catholic Church were in hell and quoted her mother as saying, "I'd like to see a bomb put under St. Paul's Cathedral."

Hightower Held For Killing of Father Heslin

(By N. C. W. C. News Service)

San Francisco, Aug. 29.—Admissions that he is a paid-up subscriber to the Menace and that he has attended numerous anti-Catholic meetings were made by William E. Hightower, held for the murder of the Rev. Patrick E. Heslin, of Colma, to whose body Hightower led a searching party two weeks ago.

Hightower's admissions, made after the prosecution had shattered link by link the alibi the defendant had attempted to establish for himself, is expected to aid in identifying him as the sender of the ransom letter dispatched to Archbishop Edward J. Hanna demanding $6,500 for the return of Father Heslin if he had been kidnaped. Among the sentences showing anti-Catholic animus contained in this letter was the assertion that if this becomes public it will

[illegible]

Hightower's statement [illegible] was motoring to [illegible] party with a woman [illegible] Mason and from [illegible] clared he had [illegible] formation which led to the recovery of the body [illegible] been shattered by the [illegible] Hightower now admits he was mistaken when he made statement.

A further link in the chain of evidence being forged by the testimony of Guarantini, who aided Hightower [illegible] others in [illegible]

"Hightower was [illegible] so was I," declared [illegible] was wielding the [illegible] fiendish rapidity [illegible] him that, if a body [illegible] buried there, he would [illegible] the face with the shovel [illegible] der it unrecognizable [illegible] upon he said:

"'I'm not discouraged [illegible] I am digging at the [illegible]

This, according [illegible] happened before the [illegible] uncovered.

Other evidence [illegible] Hightower had [illegible] revolver on the night [illegible] Father Heslin's [illegible] and had [illegible] pistol, together [illegible] taining cartridges [illegible] ones found at his [illegible]

Ireland [illegible] As [illegible] State [illegible]

(By N. C. W. C. [illegible])

Dublin, Aug. [illegible] an ideal Catholic [illegible] would be a model to [illegible] vividly pictured by [illegible] ther O'Hanlon, [illegible] St. Patrick's [illegible] Drumcondra, [illegible] ent de Paul [illegible] olic Community [illegible]

"If we are [illegible] ty", said [illegible] we are to have [illegible] and not a [illegible] be inspired [illegible] tion can [illegible] voice in its [illegible] hand in its [illegible] when the cultivation [illegible] ment is toward [illegible] and when the [illegible] tration are in [illegible] principles of Christ [illegible]

"In the well [illegible] principles of [illegible] guides in action [illegible] ced from a [illegible] God are not [illegible] Vincent de Paul [illegible] wonders in [illegible] tions of [illegible] not be more [illegible] ty to stop [illegible] which caused [illegible] mores?"

Father O'Hanlon [illegible] the housing [illegible] of misery [illegible] tions of [illegible]

"A revolution [illegible] continued [illegible] lution in [illegible] necessary [illegible] study [illegible] in all [illegible] seeking [illegible] [illegible]