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Rev. James M. Reardon, Editor.

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SATURDAY, JULY 15, 1916.

According to the Brooklyn "Tablet," the latest discovery of the soap box orator is that "the first regiment to go to Mexico was the Irish Catholic 69th Regiment, sent there by the Pope's influence to capture the country for the Pope." It is to laugh!

It is edifying to see Catholic men doff their hats when passing a Catholic Church as a mark of homage to the God of the Tabernacle Who dwells within. But like many another good old Catholic custom, inspired by faith, it is becoming less general every day. More's the pity!

An anti-Catholic lecturer, A. D. Bullman by name, was forced to draw an automatic pistol to defend himself from a score of men who protested against his statements during a lecture at Wyndmere, N. D., last week. His assailants were not prepared for this evidence of "preparedness" on the part of the lecturer and he escaped their fury.

The salutary effect of the no-license law now in force in Manitoba is indicated by the fact that there has not been an arrest for drunkenness in the Brandon or Virden districts since the Province went dry. This statement was made last week by J. A. MacLean, chief liquor license inspector. Brandon is the second largest city in Manitoba. A straw shows the way the wind blows.

The prospect of an unusually "dry" season in Manitoba was enhanced last week by the ruling of Mr. Gleeson, superintendent and inspector of the parcel post system, that liquor cannot be sent by mail into the Province. The mail order business has kept thirsty "wets" refreshed; but henceforth they cannot use His Majesty's mail to supply their needs. They will have to rely on express companies for their supply of liquor shipped from the nearest "wet" spot in Ontario.

In obedience to the instructions of Pope Benedict, Monsignor Dole, Apostolic Delegate at Constantinople, recently appealed to the Turkish government to safeguard the burial places of the soldiers of the Allies who fell during the struggle on the Gallipoli peninsula. The government has now agreed to comply with the Holy Father's request, and has ordered that the graves be fenced, that crosses be erected over them, and that steps be taken to care for them in the future.

"He has kept us out of war" is a foolish plea to make in behalf of President Wilson, or any other President of the United States, says "The Ave Maria." Only Congress can involve the country in war. It was in spite of President McKinley that we took up arms against Spain. He was strongly opposed to that war—at least until the whole country was ringing with the cry, "Remember the Maine!" And the Spanish-American war, truth to tell, did not add one cubit to the spiritual structure of the nation, though it mightily lengthened our pension rolls.

In many parts of Florida there are evidences of returning sanity as far as sectarian bigotry is concerned. In the recent primaries one S. J. Catts, a candidate for Governor on an anti-Catholic platform, was signally defeated. He was obsessed with the idea that "papal domination" was the great American menace and in his tour of the state he exposed the alleged dangers arousing from the imagined efforts of the Catholic Church to rule the United States political

ly. The fact that such a man was relegated to well-merited obscurity in a state which some time ago arrested white Sisters for teaching colored children is creditable to the people of Florida.

The Canadian immigration authorities prevented Pastor Russell of Brooklyn, who recently visited Minneapolis, from entering the Dominion last week. He was taken from a train at Gretna, near the Canadian boundary, and put on board a train going south. No explanation was offered for the action.

Canada loses nothing by the enforced exclusion of Pastor Russell from its borders. He has no message of any value to the public. As a matter of fact, his so-called sermons are more than ninety-nine per cent bosh. The only gospel flavor they have is the text and that is made a pretext for irreligious declamation and unorthodox ranting.

One of the spectacular attractions staged at last week's carnival by the East Lake Street Commercial Club of Minneapolis, was an open-air wedding ceremony performed on the grounds by a minister whose nick-name is not a synonym for religious or mental stability.

The Commercial Club which has to resort to such methods of stimulating patronage should advertise for a commodity which is evidently very rare among its members, namely, common sense, and a due regard for a ceremony which the ordinary Christian surrounds with a certain degree of sacredness. Evidently its members belong to a gradually decreasing class of merchants and professional men who believe that everything is fair in business and that the spirit of the times will condone every breach of public propriety.

MAY HIS TRIBE INCREASE.

It is interesting to note that Louis Hoffmann, a publisher of New Orleans and New York, has undertaken to give two young women collegiate education as an expression of his gratitude for the prosperous business year he has had. He feels that he can afford it and that he ought to do it. His action is praiseworthy. He realizes that he is the steward, not the owner, of the wealth which is his and that some return should be made not only to Almighty God Who gave the boon, but to the public for the patronage shown him.

His example could, with profit, be imitated by many other business men, were they actuated by a proper appreciation of the favors they have received from on high as evidenced in the business prosperity which they enjoy. There are many ways in which they could show their gratitude to "the Giver of every good and perfect gift." Mr. Hoffmann's method is only suggestive of the ways and means they might employ. There are a hundred and one avenues of helpfulness open to the successful business man in the religious, educational, philanthropic and social world, and a multitude of uses to which the surplus funds may be put. We commend Mr. Hoffmann's example to others in the hope that it may be contagious.

WORDS VERSUS ACTIONS.

We are told that President Wilson aroused great enthusiasm at the World's Salesmanship Congress, held in Detroit, Mich., last Monday, by urging business men to carry justice and fair-dealing into the ports of the world, particularly those of Mexico, and thereby establish confidence in American principles. He said that his efforts would be to serve all America by serving Mexico herself for her best interests without using force. The President added that he believed in the old Virginia bill of rights which declared that a country may do as it pleases with its own government.

Evidently the President's views have changed since the time, about three years ago, when, by refusing to recognize Huerta, he proclaimed to the world that Mexico could not "do as it pleases with its own government." Had he acted differently then, it would not be necessary for him to assert now that he is trying "to serve all America by serving Mexico herself," for the public would take his actions at their face value and it would not have been necessary for him to indulge in a "watchful waiting" policy which has been so disastrous, not only to the peace and prosperity of Mexico, but to the prestige of the United States.

DEAN WOODS KNOWS HIS DUTY.

We are informed that twelve hundred teachers from different parts of the state, many of them Catholics, are attending the University Farm School and that each day they are asked to assemble at

noon for a "chapel hour" during which an address is delivered by an outsider on some topic of interest to the student body.

According to reports which have reached us, some of the speakers so far forget the proprieties as to make remarks more or less offensive to their Catholic hearers. They forget that the University Farm School is maintained by the state for all its citizens, no matter what their religious beliefs may be, and that nothing savoring of sectarianism should escape their lips.

When the matter was brought to our attention we laid the facts before Dean Woods, the head of the University Farm School, and he assured us of what we were already aware, that he would not tolerate anything of the kind in the school and would take immediate steps to investigate the complaint and, if found true, remedy the grievance.

We have the utmost confidence in Dean Woods who, we know, is only too anxious to conduct the institution along lines of the highest efficiency and, therefore, will not permit even the most veiled attack on the religious convictions of any student. He bids us say, for the benefit of the students and for the information of the public at large, that if matters of this kind are promptly reported to him he will appreciate the information and take whatever measure may be necessary to prevent a repetition of the offence. If in future the students of the University Farm School have any just cause for complaint about the speakers selected to address them, they should report the matter at once to the Dean.

BISHOP STUNTZ IN SIOUX FALLS.

As an instance of what an intelligent and wide-awake Catholic—and a woman at that—can do, we cite the following: Last week the Methodist Bishop, Homer C. Stuntz, was scheduled to give his Chautauqua lecture on South America in Sioux Falls, S. D. Early in the day on which he was to appear, a prominent Catholic woman telephoned to Mr. Olson, chairman of the local committee, telling him that she had heard that Bishop Stuntz' lecture contained references which were offensive to Catholics and warning him that if the lecturer repeated these statements the Catholics would make a public protest by leaving the tent and withdrawing their patronage from the Chautauqua movement. Mr. Olson promised to interview Bishop Stuntz before the lecture, which he did, and no reference at all was made to religious conditions in South America. Bishop Stuntz maintained that his remarks had been misunderstood.

We congratulate this Catholic woman on her zeal and enlightened concern for the interests of the Church. When the matter came to her attention she did not wait for others to act or say that it was not her personal concern but, in the absence of the local pastor, she took it upon herself to make a protest on behalf of the Catholics of Sioux Falls, and the lecture was expurgated.

The action of this Catholic woman, whose name we would gladly mention did she not shun the publicity which it would involve, shows what can be done by the watchful, earnest and intelligent Catholic men and women of any community. It is unfortunate that Catholic people do not realize their strength and do not take advantage of their numbers and prominence to defend themselves against unmerited attacks on account of their religious convictions. They should, of course, follow the biblical injunction; but after they have turned the "other cheek" they are not counseled to allow every perambulating biped who assails their character to walk over them.

The letter conveying the facts herein mentioned, written by another energetic Catholic woman of Sioux Falls, concludes as follows: "We have to thank 'The Catholic Bulletin' for keeping us informed of such lecturers, and indicating the methods to be used in preventing such offensive statements."

We command to the attention of the "polecat" press and all writers whose stock-in-trade is the vilification of their betters, the following editorial from the Christian Herald of July 5.

The editor of a college magazine in a Western university was too free with his pen. The name of the paper was the Research, but with him it was the "Sword," with which he cut right and left, wounding those who disagreed with him and especially those against whom he had a personal grievance. Four of the men he had slandered caught him, carried him out into the country, cut his hair in jagged rows, painted his face with iodine, and then let the "yellow" victim go. Added to

this disgrace was expulsion from the university on the charge of making "reckless and inexcusable publication of defamatory charges against fellow students." The disgrace was the keener because the editor was a senior, a brilliant man, a Phi Beta Kappa, an orator, and the winner of a coveted poetry prize. A free press is important, is necessary in a democracy. But the law does not allow the defamation of the innocent, and makes it a crime with a heavy penalty when it is done. Some papers and editors are scandal mongers and should be greeted with contempt by all decent people. They are the hissing rattlesnakes of society, sinking their fangs into the veins of those around them. The poison pen, like the poison tongue, "setteth on fire the course of nature; and it is set on fire by hell." (James III, 6.)

COMMUNION FOR PEACE.

The semi-official "Osservatore Romano" prints the following ordinance:

"The Pope, always particularly desiring to see faithfully and piously carried out the decree 'Quam Singulari Tridentina Synodus' promulgated by his predecessor of holy memory, orders all European Bishops to use their utmost endeavors to have all Catholic children of both sexes solemnly communicate for the intention of His Holiness on Sunday, July 30, 1916, in view of the imminent approach of the second anniversary of the outbreak of the war."

The Pope's intention, as is generally known, is that the faithful pray to God to grant that peace may speedily be restored to Europe. Although the ordinance refers only to European Bishops, inasmuch as the war is primarily a European event, yet it is the intention that Catholic children all over the world offer up their Holy Communion on that day for the early cessation of the war.

Not only children, but all the faithful should make fervent petition in their prayers that God may speedily restore peace among the warring nations and usher in a new era of harmony and friendly co-operation in wiping out the ravages wrought by the present conflict.

A CAMPAIGN OF CALUMNY.

The America Press, 59 East 83rd Street, New York, has published a five cent pamphlet containing papers on the New York Charities Investigation that show actual conditions in the Catholic institutions maligned in the recent hearings before the Strong Commission. Father Blakely, Father Tierney, the Rev. Dr. Higgins and Mr. Heberd examine from different angles the value of the investigators' testimony, and throw light on the motives that prompted the attack. The pamphlet is illustrated by thirty-nine photographs taken in the maligned institutions so that readers may see for themselves how baseless are the charges made by the investigators.

As the attack on the Catholic charities of New York is only one maneuver of what is evidently a widespread campaign to secularize and paganize all relief-work in this country and to take God from the hearts of children, the pamphlet should have more than a local appeal to Catholics. The thirty-nine pictures, nearly all taken long before there was any thought of these "investigations," show, through the practical test of the camera, how shameless has been this campaign of calumny. It is only necessary to compare them with the statements made in the proceedings of the Charities Investigation to know the truth about the training and condition of the children under the care of Sisters and their assistants.

Always the Friend of Education. I have tried to bring out what is accuracy was extreme. He projected a whole series of novels, such as "The Delight Makers," which should show the life of the southwest through all the years of its early history. He had gone so far as to write several chapters of a second book laid in the time of the Spanish conquerors, when he touched a point where it was necessary to describe an inkwell of the period. He had no such inkwell and he was unable to find one. So he laid aside the book until he should come across a suitable inkwell. Afterward he searched for that trifling through the large museums of Europe, but he never found it, and never went on with his book.

Bandelier died in 1914, in Spain, where he had gone to do research work in the library of Madrid. He was a devout Catholic.

The ceremony began with Solemn High Mass celebrated by the Rev. G. Stronk, the Hospital chaplain, assisted by Father Austin of St. Louis, as deacon, and Father Hasser of Fort Wayne, as subdeacon. The sermon was preached by Father McGee of Cincinnati. Father Odris officiated at the reception of the young women into the community and at the profession made by a large class of novices, representing Bishop Aldring of Fort Wayne who was absent on account of illness.

The ceremony was attended by the relatives and friends of the postulants and Sisters, the parents of the young women from St. Paul being among the number.

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