

## Catholic World

### CATHOLICS IN CEYLON: NEW YORK AND CHICAGO RECALLED.

Father Michael Mathis, C.S.C., of the United States, adds to his story of a recent visit to China, Japan, and India with a few notes on Ceylon. The arrival there of Father Mathis and his party was, he states, marked by happy surprises. "The native pilot of the sampan that brought us and our luggage ashore," he continues, "was an alert, businesslike, and keen Catholic lad who had the statistics of Church matters at his finger-tips. It was good to hear that Colombo had almost 50,000 well-trained Catholics, but the fact itself began to dawn on us at the jetty, in the customs, and on the streets where we were constantly 'salaamed' with the salutation 'Father,' pronounced with a decidedly English accent. This Catholic refinement of Colombo's population, from 'coppers' to taxi-drivers (who, by the way, did a very rare service—they gave us clerical rates) was the most attractive we saw in the Orient, and recalled the Catholic spirit of New York or Chicago."

### WAR BATTERED CHURCHES OF FRANCE: EXCAVATIONS LEAD TO INTERESTING FIND AT NOYON.

An archaeological discovery of great value has been made in the course of the work of rebuilding the Cathedral of Noyon. The steps of the choir and the pavement of the nave having been broken by shells and explosives, the head architect in charge of historical monuments, who is directing the restoration of the basilica, undertook some excavations which led to the discovery of the jube, or rood screen which disappeared several centuries ago.

In the ancient Catholic churches, the jube was a tribune in the form of a gallery which barred the nave at the entrance to the choir. From the top of this gallery, the Epistle and the Gospel were read in the old days. Jubes ceased to be used after the 17th century, and in France, for instance, the only remaining ones are in the Cathedral of Albi, the Church of Saint-Etienne-du-Mont in Paris, the Church of Sainte Madeleine at Troyes, and in the Church at Brou.

The jube of the Cathedral of Noyon dates from sometime between 1320 and 1330. It will be restored in its entirety in the cathedral in which it originally stood.

### NUNS' INFLUENCE IN INDO-CHINA: LARGE NUMBERS OF NATIVE SISTERS.

In yet another of his letters of travel in the Orient Father Michael Mathis, of America, refers again to a sojourn in Indo-China. He writes:—

"Perhaps the most interesting institutions visited in Saigon were the mother-house of 'The Lovers of the Cross' and the novitiate of the Sisters of St. Paul of Chartres for natives. The former is a purely native institution. These Sisters exercise tremendous influence. Their work is educational and evangelical. The latter is achieved in truly apostolic manner. They go out two by two to catechise pagan women and children. In the Saigon Vicariate alone the 'Lovers of the Cross' conduct 117 schools, with an enrolment of 8460.

"There are several communities which exist under the common name of 'Lovers of the Cross,' but each branch is independent of the other. The Caimong branch has 147 professed Sisters and 70 novices; that of Cainhum has 11 professed and 23 novices; that of Choquan has 80 professed and 54 novices; and that of Thutheim has 63 professed and 32 novices. There are also large numbers of native Sisters affiliated with European Sisterhoods. Crowning the mission work in both Tonkin and Cochin China is a Carmelite monastery in the Cathedral cities of both countries."

### PRIEST'S TRYING EXPERIENCE: BRAVES BLIZZARD TO CELEBRATE MASS.

Rather than break his word to the Indians, for whom he had promised to celebrate Mass, Father O. J. Moorman, S.J., of Pine Ridge, braved death in a terrific blizzard that swept South Dakota, U.S.A.

Father Moorman set out with a team of horses from Holy Rosary Mission for Three Mile Creek, a distance of seven miles. Losing his way in the storm he spent the night struggling against cold and sleep. At dawn he found himself within a short distance of his destination. He made his way with difficulty to the house of one of the Indians, where he found his small congregation awaiting him. His horse was rescued and his vestments, etc., brought to him for the celebration of the Holy Sacrifice, at which the Indians offered up their prayers in thanksgiving for the safety of their priest. Father Moorman is known as "White Eagle."

### THE POPE'S PRINCELY GENEROSITY: RETURNS PETER'S PENCE TO BELFAST POOR.

Mindful of the distress existing amongst the Catholics of Belfast, his Holiness the Pope has returned the proceeds of the annual Peter's Pence collection in the diocese of Down and Connor, for distribution among the poor of the city, augmenting the sum by a contribution of his own.

This announcement was made by Most Rev. Dr. MacRory, who in his Lenten Pastoral pays a tribute to the Pope's princely generosity.

"Some time ago," he writes, "I sent on to Rome the Peter's Pence collection from this diocese for the past year. It amounted to £829 18s 6d, which, though more than £200 short of the amount of the same collection in 1921, was yet a generous contribution, when the condition of the workers of Belfast is taken into account.

"Now, what has the Holy Father done? Knowing the poverty and hardships to which so many of our poor people in Belfast are subjected he not only refused to retain our contribution, but added to it out of his own purse a sum of over £70, to bring the total up to £900, and charged the Rector of the Irish College, Rome, to send the entire sum on to me for distribution among the poor of Belfast.

"I intend to divide the Holy Father's gift between the Society of St. Vincent de Paul and the Association of the Ladies of Charity, as I believe that will be the best way to secure that it shall reach the most deserving of our poor.

"I feel sure, dearly beloved," adds the Bishop, "that you will all be deeply touched by this noble and generous act of his Holiness. The thoughtfulness, the sympathy, the charity, the generosity, it expresses must appeal to you all, both priests and people; and if this diocese of Down has never been wanting in loyalty and devotion to the Pope, it is safe to say that this noble act of Pius XI. will bind us all by new ties of gratitude and affection to the Chair of Peter, and to the great man who now adorns it."

### RELIGIOUS RETURN TO FRANCE.

Ever since the French Government, after the conclusion of the war, reversed its old anti-clerical policy, there has been a gradual exodus of the French religious Orders in England to France (says *Catholic News Service*, London). The last community to return to France is that of the Holy Family Nuns, who have closed their house at Dartmouth and returned to the mother house of their Order in France.

The coming of the French religious Orders really dates back to the time of the French Revolution; but most of the Orders are those who had to leave their native country after the passing of the Separation Laws in 1903.

From the English point of view the French Government's change of heart means a very considerable loss. Among the first of the religious to leave England were the Benedictine Fathers of Quarr Abbey in the Isle of Wight, who have now returned to their famous mother house at Solesmes. They were followed shortly afterwards by the nuns of St. Cecilia's Abbey at Ryde—though in both cases a small resident community has been left behind. The Cistercians at Wood Barton in Devonshire have returned to France, as have also the Fathers of the Benedictine monastery at Caermaria, in Wales.

So far nothing has been heard about the possible return to France of the Benedictines at Farnborough, the great abbey founded by the new Empress Eugenie, where she and the Emperor Napoleon and their son lie buried. If the Catholics are permitted to return to France there will no doubt be a considerable diminution of the very large Carthusian community at Cowfold, in Sussex, where a huge monastery was erected many years ago, designed to house many hundreds of Carthusians.