

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

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THE IMMACULATE CONCEPTION

The door of a white tabernacle
Felt the touch of the hand of the priest—
Did he waken the Host from its slumbers
To come forth and crown the high Feast?
To come forth so strangely and silent,
And just for a sweet little while,
And then to go back to its prison.
Thro' the stars—did the sweet statue smile?

I knew not; but Mary, the Mother,
I think, almost envied the priest—
He was taking her place at the altar—
Did she dream of the days in the Past?

When her hands, and hers only, held Him,
Her Child, in His waking and rest,
Who had strayed in a love that seemed wayward
This eve to shrine in the West.

Did she dream of the straw of the manger
When she gazed on the altar's pure white?
Did she fear for her Son any danger
In the little Host, helpless, that night?

No! no! she is trustful as He is—
What a terrible trust in our race!
The Divine has still faith in the human—
What a story of infinite grace!

—REV. A. J. RYAN

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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KEVIN BARRY

The heroic death of Terence MacSwiney so overshadowed all else for a time that America heard or knew little of the brave death of the boy, Kevin Barry. But the newspapers to hand from Ireland reveal that the country was stirred by Barry's sacrifice only second to that of the late Lord Mayor's. The brave and beautiful manner in which the lad met his death, too, heightened the dramatic tragedy, and doubly impressed the country. Kevin Barry was still but a school boy, a type of tens of thousands of such boys who are bravely bearing men's sufferings today in Ireland, and doing men's deeds for their country. He was eighteen years of age. He took part in an attack upon a company of armed soldiers—a fair, honest fight between a band of Irish Republican soldiers, and a band of the invading force. Kevin Barry was captured, a prisoner of war. And one might expect that he would get the kind of treatment accorded to a prisoner of war. He was tortured, soldiers threw him down at the officers' orders, stood on him, twisted his arm till it was almost rent from his shoulder. Bayonet points were thrust into his back and his stomach, and a pistol put to his temple, to make him confess to his comrades were. But torture fails to open the lips of an Irishman—or of an Irish boy. He was then court-martialed and sentenced to be hung. If Germany had been guilty of such an outrageous act as first torturing and then court-martialed a Belgian soldier, and sentencing him to hang for fighting for his country, the whole world would have rung with such outlaw atrocity. But this was different. It was only an Irish boy manhandled by Britons. He was again pressed to confess—and thus of course escape the disgrace of the hanging man's fate. But the lad was not of that stuff. He defied his tormentors and welcomed the gallows. The sentence of the law was carried out at eight o'clock on a November morning, in Mountjoy prison.

THE YOUNG PATRIOT'S DEATH

A moving scene was witnessed outside the gates. Surrounded by soldiers who were armed and dominated by armored cars and machine guns, a vast crowd assembled and knelt them down in the mud of the street chorusing the Rosary that was given out in Gaelic by a fellow student of the dying boy. Old and young, men, women, and children were there, knelt in the mud, under the dreaning rain, all oblivious of everything except their prayers for the soul that was going up to God. The death bell had hardly ceased tolling when the priest who had attended Kevin came out of the gate weeping. To the multitude that pressed around him he told that he had never beheld a nobler, more beautiful, or more inspiring death than that of the school-boy whose body was, at that moment, dangling in the air—satisfaction of British Law. Of the procession that walked to the gallows a few moments before the doomed victim, the priest, the warden, the police, Canon Waters said that Kevin Barry was the only brave, cheerful and unwavering one. He died a brave and a beautiful death—with prayers on his lips for his friends and for his executioners.

HIS LAST MESSAGE

Kevin Barry's last message—from his death-cell—to his class fellows

the evening before his death, was this: "Fight on! Live for the ideal for which I am about to die." He had bade his last farewell to his mother on that evening. He told her she must not lament him. She must be joyful and proud that her son who would not betray a sacred trust, had the privilege of dying for Ireland. When his mother turned to leave, the young Irish soldier stood to attention and gave her the military salute. When she had passed down the corridor to the end she turned for a last look and there she saw her soldier boy still standing to attention and smiling at her a proud brave smile. So it is not to be wondered at that The Dublin Freeman records: "There is a proud light today in Mrs. Barry's eyes that will not brook the urgent tears." The boys and the young men of Ireland in generations yet unborn should surely be heroic, for they shall not lack for noble examples of heroism to look back to.

ARTHUR GRIFFITH'S TRIBUTE

Young Ireland, the organ of Arthur Griffith, in a beautiful editorial upon Kevin Barry, which we take to be from Griffith's pen, after pointing out the contrast between the treatment given to prisoners of war by the Irish Republican soldiers—who invariably treat their prisoners with courtesy, and liberate them after disarming them, and England's treatment even of a little boy-prisoner of war says: "Against a nation which produces Terence MacSwiney and Kevin Barry no material power can prevail. The might of England can inflict death upon some of Ireland's children and inflict for a time pain and weep upon the whole people. It is impotent to drive back the Irish nation into the prison tomb in which it long had kept the Irish nation confined. The spirit of Ireland has been liberated for ever. It sweeps the land, it grows day by day in strength, and this generation shall not pass until it sees Ireland, for which Kevin Barry trod the scaffold last Monday, formally welcomed and saluted by the civilized nations of the world. May his soul sit on God's right hand."

ARTHUR GRIFFITH'S EULOGY OF MACSWINEY

Arthur Griffith, who has now been arrested, who was the founder of Sinn Fein and who carried the movement for years on his own shoulders when practically every man's hand was against him, stepped aside from his presidency when the soldier DeValera was put forward, refused to accept the nomination and would only consent to act as Vice-President—and who now in the absence of DeValera is acting-President of the Irish Republic—is today the most esteemed man in Ireland—esteemed not by Republicans alone, but by all classes and by all political parties—except of course the Dublin Castle people. So much has he compelled the esteem even of his enemies, that the Government fearing to arrest him, up till the other day, had to let him walk a free man. He is unquestionably the greatest and truest statesman that Ireland has known in several generations. Moreover he has the most trenchant pen and the brightest brain in Ireland. Griffith's oration at the graveside of MacSwiney is worthy of Lincoln. Copy of it has just reached this country and we set it down here:

"We, his colleagues of Dail Eireann, stand by the grave of Terence MacSwiney in sorrow, but in pride. He has laid down his life to consolidate the establishment of the Irish Republic willed by the vote of the people of Ireland. His heroic sacrifice has made him in death the victor over the enemies of his country's independence. He has won over them, because he has gained by his death for Ireland the support and sympathy of all that is human, noble, and generous in the world. Remember ever his seven words to the people of Cork, when seven months ago he stepped into Seanus Baginbald—that triumph is not to those who can inflict most, but to those who can endure most. He has exemplified that truth to all mankind. He endured all that the power of England could inflict upon him, and, in enduring, triumphed over that power. His body lies here—his soul goes marching through all the ages. He is not dead—he is living forever in the heart and conscience of mankind. Mourning for him, but let your mourning be that for a martyr who triumphs. Ireland has lost a noble son, as France lost a noble daughter when St. Joan of Arc perished in the English bonfire. The sequel will be the same, St. Joan of Arc has welcomed a comrade to Heaven."

THE CONTINENTAL PRESS

As MacSwiney has been referred to it is worth noting here that while on the occasion of the Cork Lord Mayor's death a cable from London duly informed America that the comments of the Continental Press did not show any strong feeling on the subject—otherwise than to admire the man's bravery and sympathize with him, we now find that the Continental papers, come to hand, entirely belie the cable news, and show that the tragedy called forth, over the Continent, a universal reprobation of England. The Italian

papers and Germania, the organ of the Catholic Centralist party, spoke with much bitterness on the subject. Madrid papers said that England was still the tyrant she had always been in Ireland. But the most surprising thing is to find the leading journals of France, which country has every reason for courting England, not only lauding the heroic sacrifice of MacSwiney, but exhorting England and English statesmen. Le Matin, in the course of a long editorial on the subject, unmercifully berates England's ministers for the unworthy manner in which, publishing perfidious notes in commonplace newspapers, they had for weeks before his death sought to discredit the sacrifice of MacSwiney and to discount in advance the impression that his death would create. It refers to the particularly odious "despicable actions of the Camacilla of Downing Street" who showed their cowardice up to the last moment of the hero's life. Edmond de Meil in Le Rappel has a beautiful article on the death. He says: "MacSwiney's voluntary sacrifice, preceded by atrocious agony illuminates in the light of day the impassable abyss which separates the genius of the Irish from the British." He says, "Every man who has a heart and thinks will be moved by this new struggle of liberty against brute force. The death of the Lord Mayor of Cork deals a stronger blow at the heart of England than the loss of a pitched battle. And the cause of Ireland will now animate the whole world."

Gaston Vidal, writing in l'Ere Nouvelle says: "It is our duty to tell the English people that reprisals are not remedies for revolution, that France of the rights of man look with painful sympathy on the struggle of the Irish people for their national liberties." The British policy in Ireland he terms "disconcerting brutality." Henri Fabre in Le Journal Du Peuple: "There is no free spirit in the world who will not bow profoundly and respectfully before the tragic death of the Lord Mayor of Cork, a man who died for his ideals and a persecuted cause. Words fail us to express the emotion that we feel. Liberty and justice have no tranquility in his slumbers of future, for he hardly can remain insensible to the drama in which he has played the hangman's part." Le Petit Journal says to Britain: "Without lacking in consideration for a friendly and allied nation we state that the tragic death of this man who for ten years lived only for Ireland while waiting to die for her, has stirred the conscience of humanity. And almost every other paper in France loudly laments and honors the heroic MacSwiney, and in unmeasured terms reprobates British brutality. The bitter reprobation by the Continental press in general, and by the French papers in particular must have given a painful shock to smug English statesmen."

SEUMAS MACMANUS,
Of Donegal.

MUST BE GUIDED BY CHURCH

BELLOC SPEAKS ON THE PART CATHOLICS SHOULD PLAY

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

Wigan, English, Nov. 25th.—At a conference of the Catholic Young Men's Society held in Wigan under the presidency of the Archbishop of Liverpool, Mr. Hilaire Belloc delivered a telling address in which he offered some important guidance to Catholics, regarding the part they should take in any legislation that is contrary to Catholic doctrine. "Looking ahead," Mr. Belloc said, "it is quite certain we shall have in the near future legislation or decrees affecting, at any rate, the less well-to-do of the population which will conflict with Catholic doctrine and the Catholic view of life. "Our attitude must depend upon degree. If Catholics make it clear why they differ so much, so as to make their resistance appear warranted, it is possible by that very protest we may prevent the evil we fear. Let us wait until the evil comes, and then let us observe proportion and degree. If the degree is passed, after which a Catholic must refuse, we must make up our minds to resistance, for there is a point after which there can be no compromise. "But before there can be any question of defying the law, there must be clear definition. Catholics must know what it is exactly they refuse to do, and why. Consequently we must be guided by ecclesiastical authority. I dwell on this point for a moment, because non-Catholics get the idea that the Catholic Church is a highly organized body theologically governed, much like a regiment in time of war. "That is the very antithesis of the Catholic temperament, the very opposite of the intellectual freedom which is the mark of the Catholic Church. It is within the Catholic Church alone that we have discussed today all the fundamentals of philosophy. But ecclesiastical authority is absolutely necessary where corporate action is concerned.

"If any one has to resist, the task is not so formidable as is imagined. Small as the Catholic body is in this country, it knows what it thinks, and it has a determined position. That is of enormous importance. A minority which is logical, reasonable and united, is a very much stronger thing than mere numbers would suggest."

CARDINAL DENOUNCES KILLINGS

MURDERERS NOT PATRIOTS NOR ARE AUTHORS OF REPRISALS BETTER

Special Cable to the New York Times

Dublin, Nov. 28.—Cardinal Logue, in a letter read today in all the churches of the archdiocese of Armagh, states that from public utterances and private correspondence he knows an ardent sigh for peace continually ascends from the great body of the people. But the murders in Dublin last Sunday oppressed him with a feeling of despair. He never hesitated to condemn in strongest terms deeds of blood from all sources and believes every man and woman in Ireland with a spark of Christian feeling deplores, detests and condemns the deliberate cold-blooded murders of last Sunday morning. No object could excuse, no motive justify them. The perpetrators of such crimes were not real patriots, but enemies of the country, robbing her of just sympathy, raising obstacles to her progress and impressing a stain upon her fame. Also he believes every right-thinking Christian equally deplorable and condemns the indiscriminate massacre of innocent and inoffensive people perpetrated by the forces of the Crown at Croke Park Sunday evening, and if the balance were struck between the deeds of the morning and the evening it would be against the forces of the Crown, who were bound to protect, not destroy the people. "God help our country, moaning under the affliction of this competition in murder."

The Cardinal exhorts the people to prayer and to avoid all associations leading to crime and disaster.

FATHER JOHN GRIFFIN

PROSPECTIVE WITNESS BEFORE IRISH COMMISSION

Washington Times

The Rev. Father John Griffin, whose body, riddled with bullets, was found recently in a swamp in Galway, Ireland, was on his way to this city to testify before the American commission on atrocities in Ireland, when he was kidnapped by Black and Tans.

Information received by the commission, which was sitting at the Hotel Lafayette, that Father Griffin had been kidnapped and his fate in doubt, caused much surprise, as the British Government had assured the American investigators that their witnesses would not be molested. Much fear now is entertained for Mrs. Muriel McSwiney, widow of the martyred Lord Mayor of Cork, who plans to sail for Washington.

So grave is the apprehension following this new outrage by the British forces in Ireland that the commission here has decided to keep secret the names of Irish witnesses who have been asked to come here to testify.

Father Griffin was an eyewitness to many of the atrocities in Galway and was expected to give important testimony. Although many priests have been ill treated by the British forces in Ireland recently Father Griffin was the first to lose his life in many years and one of the few killed since the priesthood was proscribed under penalty of hanging in Elizabethan days.

Father Griffin was a personal friend of Francis Hackett, associate editor of the New Republic, who recently investigated conditions in Ireland, and who testified before the commission. Mr. Hackett characterized Father Griffin as "a very courageous man."

EQUITABLE SCHOOL ACT ADOPTED IN HOLLAND

STRUGGLE OF FIFTY YEARS ENDS IN TRIUMPH

In response to the exhortation of the Bishops of Holland, the Catholic people of the Netherlands, on October 28th, participated in solemn services of thanksgiving for the enactment of the equitable school law, which places the Catholic schools of the country on the same plane with those conducted by the State. The adoption of the measure is a complete triumph for the Catholics of Holland who have struggled for fifty years for a just education law.

The measure confers upon private primary schools the same rights to support from the public treasury as were heretofore solely enjoyed by the State schools. All private primary schools will be built and maintained out of the public funds just as the State schools are. The measure provides, moreover, that 75% of the cost of maintaining

elementary and normal schools shall be defrayed by the State. The Dutch Government also obligates itself to pay 75% of the cost of all high schools, colleges and universities now conducted or to be erected in the future by Catholics.

Following the enactment of the new law the Episcopacy has decided on the foundation of a Catholic University which is to be located at Nimegue.—The Echo.

SOCIALISTS OPERATE "SUNDAY SCHOOLS"

COUNTY COUNCIL WAKES UP AND REFUSES TO ALLOW USE OF SCHOOLS

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

London, Nov. 22.—For some time past, before even the word "Bolshevism" became popular, it has been apparent that there has been a movement on foot in Great Britain to steep the mind of the rising generation in the doctrines of more or less extreme Socialism. For those of more mature understanding there are the Ruskin College and the Central Labor College, where the doctrines of Karl, Marx, Engels, and others, are imbibed with a sufficient retention in the minds of the students to enable them to discourse at length in Hyde Park and other public places.

SOCIALIST SUNDAY SCHOOLS

But the movement to capture the minds of the young seems to stand on a different footing. This particular branch of propaganda has been, and still is, being carried on by means of the so-called Socialist Sunday schools. It is difficult to understand why Socialists should want Sunday schools, since for the most part the Socialists profess some brand of atheism, and look upon Sunday more in the light of a weekly propaganda organ than as a Christian day of rest. But they have them and are most active in supporting them.

One of the most noted protagonists of the Socialist Sunday schools is Mr. George Lansbury, editor of the Daily Herald, the advanced Socialist organ on whose behalf a sum of £75,000 in Bolshevist gold was raised—though ultimately not accepted.

Now, whatever may be the opinions of Mr. George Lansbury as he sits in the editorial chair of the Daily Herald, it is a well known fact that in private life he is a devout, and it is believed sincere, High Churchman of the Anglican church. He was the founder of a short-lived but quite excellent High Anglican journal that was called the Pilot. Yet in spite of his own private High Church proclivities, Mr. Lansbury finds it not incompatible with his conscience to promote the Socialist Sunday school movement.

USED PUBLIC SCHOOL BUILDINGS

For years past the Socialists have asked for, and secured, the use on Sundays of the public school buildings for their Sunday schools. But recently the London County Council definitely refused to allow the school buildings supported by the public rates to be used for Socialist propaganda. The present chairman of the County Council is Alderman Gilbert, K. C. S. G., a Catholic and champion of Catholic education.

The teaching in these Sunday schools is apparently a parody on Christian teaching. Their fundamental tenet is the teaching of the "Ten Proletarian Commandments." There is a Socialist Sunday school hymn book, "exclusively concerned with the spiritual and social aspirations of the human race in regard to daily life and conduct." The authors of the hymns which these unfortunate children are called upon to sing include such English names as Van Alstine, Felix Adler, Gustav Spiller, Adress Schor, Johann Most, Hoffman von Fallersleben, with perhaps a moderate sprinkling of native talent.

Both this year and last, one of the most saddening sights in the annual May Day parade that took place from the Thames Embankment to Hyde Park was the hundreds of young children from the Socialist Sunday schools, who were brought up in vans, with red rosettes in their coats, and who employed their time in singing the "Red Flag," which is some kind of confession of faith of the Socialists.

If the May Day spectacle has been taken as a standard of estimation, then it is convincingly clear that a very large number of children have been decaying into the tolls of the Socialists. Several hundreds had been assembled from various parts of London, and although their number was a mere fraction of the whole child population of the metropolis and its suburbs, the total is significant of the attitude of numbers of parents who permit their children to attend every Sunday these classes which are for the sole purpose of inculcating the doctrines of the social revolution.

SAMPLE OF THEIR SONGS

The inevitable conclusion of these methods of subversion will be gath-

ered from a set of verses published in the Red Dawn, the organ of the International Proletarian School Movement (British Section). This is the sort of stuff that is being crammed into young minds, to their eventual undoing:

Lover of life, of science and truth,
Lover of all mankind,
Builder of noble thoughts, of our youth,
Leaving the myths behind,
Burying Gods and Christs that are dead,
Making the world anew;
Raising the Flag that is crimson red,
Child of my life are you.

HUMAN SALVATION IS CATHOLIC FAITH

CARDINAL LOGUE SAYS WORLD IS NOT IMPROVING

By N. C. W. C. News Service

Dublin, Nov. 19.—Opening with the stimulus of a telegram from the Pope, the recent conference of the Catholic Truth Society of Ireland was the most remarkable in the society's career.

"The world is not improving. There is only one hope of salvation for humanity. That is to cling closely to Catholic truth and Catholic teaching, and cling closely to our Holy Father the Pope." So spoke Cardinal Logue in his introductory words.

AMERICAN BISHOPS' STATEMENT PRAISED

Lay co-operation being the first matter dealt with, His Eminence called attention to the able statement sent forth by the American Bishops after their meeting in Washington, and he advised that it be printed as one of the Irish Catholic Truth Society's publications.

"From the pronouncement of the American Bishops and from other indications," said His Eminence, "it is clear that great work is being done, especially by lay Catholics, for the welfare of the Church. Lay Catholics are very active in America. For their numbers they are also very active in England. And it is just as well. For it is evident—and I do not say it in any critical spirit—that, outside of the Catholic Church, any Christianity that remains in the world is growing less and less as the days go on."

Monsignor McCaffrey, President of the Maynooth college, analyzed the universal unrest and turmoil. Statesmanship was failing. But the principles of the Gospel could win if the men who believed in them would have the courage to insist that for capitalists, as for wage earners—for nations, as for individuals—equity and charity should be the roots of the new order.

BISHOP FOGARTY ON TRUTH

When the Lord Mayor of Dublin introduced the most Reverend Dr. Fogarty, Bishop of Killaloe, to the assembly, a striking scene ensued. The vast audience burst into cheering. Hats and handkerchiefs were waved. People mounted on chairs to get a glimpse of the outspoken prelate. Smilingly he came forward on the platform, whereupon the ovation was renewed, and lasted for several minutes.

He referred to the Catholic spirit of the young manhood of Ireland and especially of Dublin. Directing his words toward the Archbishop of Adelaide, who was present, he said:

"I can assure you that our young men sometimes put us venerable Catholics to shame by the depth and zeal of their unfeigned and unobtrusive faith. They not only rival but almost surpass their sisters in their tender devotion to Christ. Refuting House of Commons slander on Ireland's Catholic population, he went on: "Dante wrote across the doors of a certain place, 'All you that enter here, abandon hope.' If Dante were alive now he could write across the doors of the House of Commons of England: 'All you that enter here abandon truth.'"

The eloquent prelate took an optimistic tone, pointing out that despite unspeakable sufferings and outrages the country had great consolations and great sources of hope. "The Pagan peoples," he said, "have no ideas beyond pleasure and wealth. And therefore they are perishing. A Catholic people knows how to suffer and endure. It can sacrifice everything for the ideals of Christ and justice and fair play."

From his reading of history, the speaker said he had gathered the maxim that it was not the classes that make a nation. Classes have their own places in society. But it is not through the classes of any nation that the traditional virtues of justice, fair play and truth are handed down from generation to generation, but through the broad heart of mankind, through the heart of democracy. Democracy may go wrong sometimes, but it always swings back again to what is honest and fair. For the love of these things is inherent in the heart of mankind.

One half of the world worships the other half because it has money.

CATHOLIC NOTES

His Lordship Right Reverend M. F. Fallon, D. D., Bishop of London, returned home on Dec. 4th after an extended visit in Rome.

Prince George Margaritesio Greciano, member of a high family of Bessarabian boyards, was baptized and received the Holy Eucharist for the first time in the Abbey of Agulbelle in Savoy. The Abbe, Rt. Rev. Dom. Marie, received the prince into the Church.

Washington, D. C., Nov. 20.—Pennsylvania avenue, near the Capitol, it is tentatively proposed, will be the site of the building which the Knights of Columbus have offered to erect at a cost of \$5,000,000 as a clubhouse for war veterans, a public auditorium and a memorial of the world war.

Paris, Nov. 12.—Before closing its session, the Criminal Court of the Department of the North filed a petition to the Minister of Justice asking that a very strict censure be passed on moving pictures shows. The jurors stated that most of the young men arraigned before them had been badly influenced by "detective stories" from which they appeared to have taken lessons in crime.

Rome, Sept. 11th.—The site of the celebrated amphitheatre of Carthage, where St. Perpetua and St. Felicitas met martyrdom, has come into the hands of the spiritual descendants of the martyrs. The White Fathers, the missionaries of Algiers, now control the grounds where the ancient edifice stood, and recently a solemn High Mass was celebrated in a subterranean vault which has been converted into a chapel.

Rouen, Nancy, Angers and Nantes, as well as a large number of French towns have concluded to aid Catholic schools by providing fuel and defraying the cost of all school stationery. Since the Enactment of the Law of Separation the Catholics of France have been compelled to maintain their own parochial schools without Government aid. The assistance now offered, although wholly inadequate, will somewhat lighten the burden of French Catholics.

Milan, Nov. 7.—Plans for the establishment of a Catholic university in Milan, the first of its kind in Italy, have been completed, and it is expected that the new institution which is already being looked forward to by thousands of Italians will throw open its doors next fall. The inspiration for the university is due to Cardinal Ferrari of Milan, who, in the spring of 1918, entrusted to the directors of the publishing society "Vita e Pensiero" and to the president of the "Italian Society for Philosophical and Psychological Studies" the work of establishing the institution.

Catholic churches, hospitals, orphanages and schools are the beneficiaries of generous bequests made by Mrs. Angela C. Gormully of Chicago, whose will was filed for probate recently. Mrs. Gormully was the widow of a wealthy manufacturer of bicycles. Her estate is valued at \$700,000. The Most Rev. George W. Mundelein, Archbishop of Chicago, is to receive \$100,000 to be expended for the benefit of the poor of Chicago. A bequest of \$60,000 was made to the American College in Rome. Numerous other charitable and educational institutions will benefit from the estate.

Paris, November 13th.—After a ten months' search of Paris art galleries the police here have discovered in the shop of a Paris dealer a painting of the Virgin and Child which was stolen last January from the Church of St. Marie des Grottes in Italy. The painting is valued at \$20,000 and was sold by the thieves for that many francs. The painting of the Virgin and Child is the work of Duccio di Buoninsegna, a Siennese painter, whose famous altar piece in the Cathedral of Siena was begun in 1308. He was one of the founders of the Adrena school of art. His works adhere to the Byzantine types and motives.

A movement has been inaugurated for the erection of a Catholic Cathedral at Belgrade, Serbia. This is one of a number of signs of the growth of Catholicism in this little nation. The little chapel which has so far been used has become inadequate for the purpose for which it is employed. The need for a larger church is growing more and more acute. An effort is being made by Mgr. Baner, the Primate of Jugoslavia, for the erection of a Catholic cathedral. The plan is to dedicate it to the Slav Apostles, Sts. Cyril and Methodius.

The Church of St. Gervais was reopened lately with solemn Mass after having been closed since Good Friday of 1918, when a shell from the long range cannon which bombarded Paris from St. Gobain forest destroyed the pillars, the altars and historic windows of the church and killed 150 worshippers. The service also commemorated the 500th anniversary of the Church of St. Gervais. Damages done by the shell were repaired under the direction of M. Hermant, a leading French church architect, but he was unable to restore the grand organ, the product of the famous Francois Clicquot, as the mechanism of the organ was shattered by a huge piece of the shell.