

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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BIOGRAPHY

Modern fiction deals so variously and minutely with the lives of all classes that it may be truly described as expanded and transformed biography. When Swendenborg spoke of the human race as the Grand Man he was assuming that certain elemental qualities constituted a spiritual unity, and this idea underlies all the great philosophies, earlier and later. Unconsciously this conception gives vital force to many forms of dramatic representation, and may not much popular fiction be ranked as subsidiary to the stage? The cinema has become the meeting-place of the pictured and written story. "The play's the thing" now in a mightily enlarged sense. While heroic romance still attracts the young, children of larger growth are fascinated by moving representation of life's tragedy and comedy. The lights and shadows which partly reveal souls contending with seen and unseen influences that make or mar their fortunes bear messages that often shape their own course amid the world's confusions. The true function of the embodied tale in its several forms is "to hold the mirror up to Nature," but Hamlet himself could not have foreseen the vogue of the psychological novel as we know it. The style and manner of Scott, Dickens, Thackeray, and the rest of the Early Victorians has few imitators; with George Eliot, Hardy, and Meredith, a more analytical method came into use; for the rest we may say, in Tennyson's phrase, "All can grow the flower, for all have got the seed."

The current novel in its most opulent and highly-developed form concerns itself with the most intimate affairs of men and women, studies their relations to one another, appraises their worth to society at large and to their own circle in particular. Every moral and social question is suggestively touched, whether wisely or recklessly depends upon the author's own personality, for no writer can avoid depicting his own interior self while tracing the careers of the children to which his imagination has given birth.

A very characteristic type of the most up-to-date biographer may here be referred to.

Mr. Augustine Birrell is a bookman by descent and by personal choice, but unlike many literary students he brings the fruit of his garnering into the market-place and offers them cheaply to his inquiring neighbors. He has been an interpreter to numberless middle-class Englishmen by virtue of his engaging candour, and by a style of his own which holds scholarship and wide knowledge in solution. His essays on notable writers have delighted thousands who would never have read exhaustive works by shallow but diffuse biographers. To Mr. Birrell books are not relics to be superstitiously venerated, but windows through which the thoughts of many hearts may be viewed in their concrete form and effects. His volumes on Hazlitt and Charlotte Brontë show him to be a scrupulously careful commentator, while his short studies of lives so different as those of Newman and Arnold, Tennyson and Browning, are models of crisp and suggestive portraiture, irresistible in their directness of appeal to the ordinary reader.

Yet a discerning critic such as Mr. Birrell is would be forward to avow that genius is its own law. Talent reads more or less correctly the signs and tokens of greatness; genius creates inimitable models which have in them the stuff of immortality. Life takes the form of art when Dante projects Beatrice into the celestial spaces, as Raphael typifies elect motherhood in the Sistine Madonna. So Cervantes made Quixote an apotheosis of chivalry. He was more concerned with the truth of the inner life than with superficial facts.

Therefore the gentle Don calmly throws doubt upon the existence of the peerless Dulcinea, "Much may be said upon that point. . . . These are things the proof of which must not be pushed to extreme lengths." Then he goes on: "I behold her as

she needs must be, a lady who contains within herself all the qualities to make her eminent throughout the world—beautiful without blemish, dignified without haughtiness, tender but modest, gracious from courtesy, and courteous from good breeding."

Thus the actual is merged in the ideal. The seeing eye balances the understanding heart. Biography can only be partial, for the best of us know only in part. We look through a glass darkly. Only when the perfect comes and the divine idea is fully embodied can we see ourselves as we are and our fellows in the radiance of the eternal purpose.

"PLEDGES TO ULSTER"

MASTERY REFUTATION OF FAMILIAR SOPHISTRY

MR. HARRISON, EX-M. P., ASKS IF PRIVATE PLEDGES OVERRIDE THE CONSTITUTION

We continue to receive more letters about Ireland than on any other subject, and we publish a selection to-day. These include one from Mr. Henry Harrison, who represented Tipperary in the House of Commons thirty years ago, and won the Military Cross during the war.

To the Editor of the Times:—Sir,—In your leading article of the 10th inst. on Ireland you express the view that no solution which appears to present any possibility of agreement should be ruled out, subject to two controlling factors, viz. (a) that Ireland with the constitution of a self-governing Dominion could, whenever she liked, "cut the painter" if she desired to do so; and (b) that both great political parties in England are pledged to the hint to observe their solemn undertakings to Ulster. Perhaps you will permit one who approaches the question from a purely Irish standpoint to offer some observations upon your two reservations, and from one's own personal experience to illustrate the general and inevitable trend of the evolution of political feeling of the present generation of Irishmen.

Granting, for argument's sake, that a self-governing Dominion could "cut the painter" if and when it likes, the fact remains that no Dominion has done so; and that in the recent case of South Africa—a case at least as extreme as that of Ireland—all the prophets of woe were signally disappointed in the event. The prospect of woe in the present instance apparently consider it sound reasoning to forecast that if you proceed upon the basis of your Colonial experience, the result is certain to be one which is unprecedented in your Colonial experience. They overlook the factor of propinquity to Great Britain which distinguishes the case of Ireland from that of the Dominions, and which, apart from all other considerations, too numerous to detail here, constitutes an *a fortiori* case against Ireland doing that which the Dominions have abstained from doing. They ignore, as pacificators and unifying influences, the grant and enjoyment of autonomous institutions, and the honorable execution of the policy of "government with the consent of the governed"—a policy sanctioned by general experience, which was formally adopted by the British Empire in 1918 as one in support of which she was waging war.

The pledges given to the Church by both great political parties in England are a greater difficulty—the one and only difficulty in my judgment—and in all the long correspondence in your columns there has been no attempt so far to come to close quarters with it. For on accurate definition of the issues involved it would be convenient if one of your correspondents would detail the exact pledges which are relied upon, and to whom, and by whom, and under what circumstances, and at what dates they were given. Unquestionably, however, some pledges were given of a large and general character, and were repeated with or without certain modifications, and they are binding, *inter partes*, according to the rules of morals, honor, law, and equity, applicable, directly or by analogy, in such cases. If conflicting pledges were given, similar considerations apply, and the position will be one falling well within the competence—by analogy at least—of jurisprudence to adjust.

It is usually stated that the Home Rule Act cannot come into operation because of "the pledges to Ulster," which, in effect, confer on the Ulster party the right of preventing any of its provisions from affecting Ulster. It is also stated in the most general terms that "Ulster must not be coerced," which is taken to mean that Ulster must not be called upon, like other integral portions of the United Kingdom of Great Britain and Ireland, to submit herself to the laws of the State.

The most binding pledge, the highest form of assurance known to the British Constitution and to British jurisprudence, is created by the

enactment of a statute by the Imperial Legislature. The sovereign act of the State confers political rights or creates title in property, from which no political party, no Minister or other executive official, and no judicial authority has power to derogate. That which the State gives, the State alone can take away by a formal act in the exercise of its sovereign power. The Home Rule Act of 1914 created such an indefeasible right in the Irish people to autonomous institutions for an undivided Ireland. The Imperial Executive, shrinking from its duty to make good the sovereign will of the Legislature in the face of the violence threatened by the Opposition and Ulster parties—certain pledges were given by certain Ministers or members of the Executive Government to the parties of resistance, but without the concurrence or consent of the Irish people. Other pledges have possibly been given at some time or another by certain members of the 1914 Opposition, who have become members of subsequent Executive Government. In the absence of detailed and accurate knowledge of the exact pledges upon which reliance is placed, the general propositions applicable to them must be broadly stated. No Minister of the Crown, and, *a fortiori*, no political party, was competent by any pledges, written or oral, public or secret, whether prior or subsequent to its enactment, to derogate from the full force and effect of the Home Rule statute. No Minister can lawfully contract not to do his duty—the duty of giving effect to statute law—and no citizen (and, of course, no political party on his behalf) can lawfully bind himself not to do his duty in the event of his being appointed as Minister. Such pledges, if any have been given, therefore, must, according to their nature and quality, be construed as having been consistent with the provisions of the Home Rule enactment itself, as well as of the general laws of the Realm, or in the alternative must be declared void as illegal or fraudulent, or *ultra vires*.

It must be admitted, of course, that technically the Legislature which enacted in 1914 can now in 1919 revoke or amend the Home Rule Act; but to do so because of "the pledges to Ulster" would be to confess to having made in solemn form a grant to Ireland in 1914—subject to a postponement due to the War—with the intention of never making it good: the intention being demonstrated by the existence of these pledges, contemporaneous, or approximately so, with the grant, but of a conflicting character, entered into with third parties by unauthorized agents, and now being carried into effect. No great nation can afford to make such a confession; and yet the declared policy of His Majesty's present Government comes perilously near to making it. And, apart from the "pledges to Ulster," all general considerations of Imperial policy point to the expediency, as your article shows, of expanding rather than restricting the scope of the new Constitution for Ireland.

It must also be admitted that "the pledges to Ulster" have been accepted seriously in the Unionist portion of Ulster, and that action was taken by the Unionist portion of Ulster upon the faith of them. The result has been that all recent attempts in Ireland to arrive at a settlement by consent have broken down owing to the irreconcilable views of the contending parties, due wholly and solely to the existence of the Home Rule Act of 1914 on the one hand and the conflicting pledges on the other. And the cynicism or loose thinking of British statesmanship has actually relied upon these irreconcilable views, so which it is directly responsible, in absolving it from further effort to settle the Irish question! No Irishman of patriotic party with whom I am acquainted would like to see Ulster dragged into compliance, and all most earnestly desire Ulster reconciled with the rest of Ireland. Those of us who fought side by side with the 36th (Ulster) Division saw how the realization of the common heritage of Irish birth and Irish blood formed a bond of union between Northern and Southern Irish on the battlefields of France and Flanders far transcending all minor differences based on creed or party politics; and we know how far the spirit of fraternization for which Major Willie Redmond labored has made its way. The Southern Irish soldiers desire fair play for the North, just as we are confident that the Northern Irish soldiers desire fair play for the South. If British statesmanship has given to the North pledges which cannot be fulfilled it is its duty to provide terms of accommodation so generous as to achieve by suasion and negotiation that which is not permissible by executive compulsion.

Lastly, as to the evolution of political feeling in Ireland. The ambiguous policy of the Government as to the Home Rule Act and the conflicting pledges to Ulster, the mishandling of recruiting in Ireland, and the tendency of executive and administrative policy in Ireland generally, convinced a small section of the community that the constitutional movement had been betrayed.

Hence the revolt of a still smaller section in Easter Week, 1916. The extravagance of executive severity, unduly protracted, which followed, and the again ambiguous faith of the Government shown in connexion with the so-called partition negotiation of 1916, drove the majority of Irishmen into active sympathy and co-operation with the malcontents. Those of us who have fought in the War have kept faith, in spite of deep discouragement, to the bitter end. If the declared policy of the Government today is to stand, we, too, shall say that Ireland has been cozened and betrayed. Constitutionalism, which has achieved its success only to be robbed of the fruits of that success by unconstitutional action in which the two great parties of the State are accomplices and participants, must fall of its own weight. There would then remain for Ireland nothing save counsels of despair, the manifestations of which may be unapologetically grave for Britain as well as for Ireland.

I write as a lifelong constitutional Nationalist, a friend and follower of Parrell, a friend and excolleague of Redmond. I have served in the front line against the Germans, and up to the last hour of the War I was helping to raise recruits in Ireland. Soon I shall be laying aside my uniform, and shall be freed from the obligations which in honor it binds me. If the betrayal of constitutionalism is to be finally consummated, what moral scruple is to deter me, who regard my duty to Ireland as the loyalty that overrides all other loyalties, from betaking myself to such course (if any) as may seem most expedient to me for helping Ireland's cause, whether or not the law allows or the Constitution warrants? And there are very many more in the same case.

I am, Sir, yours faithfully,
HENRY HARRISON.

A NEW ERA DAWNING

OUTLOOK FOR CATHOLICISM AS INFLUENCED BY THE WAR

In an exceptionally able review of the year contributed to the Irish Ecclesiastical Record for February, Canon James McCaffrey discusses at length the "new era which is dawning in the history of mankind," and the effect which the new order is likely to have upon the Church. He says that the world outlook today is not what it was in the years before the War; "the old order is gone for good, whatever may take its place." Continuing, Canon McCaffrey says: "To teach for years the overthrow of autocracy, the uprisings of democracy, the right of peoples whether weak or strong to determine their own form of government, the banding together of nations into a great league to enforce disarmament, compulsory arbitration and international peace, and, when the opportune moment comes, to do nothing to put these high sounding principles into operation is to court swift and terrible disaster."

Canon McCaffrey considers how the victories of the Allies and the downfall of Austria and Germany are likely to influence the Church. He sees no special hope for a revival of religion in Italy and France as a result of the War. He anticipates slight change in the relations of the governments of these alleged Catholic countries toward the Church. The politicians in charge of affairs in France and Italy will soon forget the heroism and self-sacrifice of the Catholics for their country.

The danger to the Church in Austria was threatening from Russia. If orthodoxy had remained entrenched in Russia, the outlook for the Church in the broken Austrian Empire would have been dark indeed. But now the native faith and steadfastness of these small States will vindicate their Catholicity.

"The one danger," comments the writer, "in connection with the re-constitution of Southeastern Europe might spring from the establishment of a Greater Serbian Kingdom, though the religious fanaticism of some of the former promoters of such an establishment may have been considerably modified by the events of the last five years."

The dissolution of the Russian Empire is bound to work for the good of the Church. Catholic Poland will arise, perhaps to play as important a part in the future of Europe as it did in the past. Many, moreover, among the Ruthenians, Lithuanians and other races inhabiting the western provinces of Russia who were held in bondage by the Orthodox Church will reassert their freedom of conscience and turn to the Mother Church of Christendom.

Concerning the grave discontent existing throughout the world Canon McCaffrey says: "Various causes have contributed to bring about the present social unrest. Among these may be reckoned the sufferings and anxiety inflicted by the War on the masses who were allowed no voice in declaring it, the high prices and scarcity of provisions, bordering in some countries on famine, the temporary nationalization of railways, shipping, factories, mines and raw material, the interference of the State in so many matters that

were formerly regarded as the domain of the individual, the continual attempt to secure internal peace by the alternate policy of doles and repression; and, added to all these, the protracted tension caused by the War and by the glowing programme launched on the world by the belligerent statesmen.

"The social anarchy that threatens to engulf Europe today is as dangerous for religion as it is for the State, and it will be necessary for the Church to face the situation with a well-defined and courageous programme if the danger is to be averted. It will be necessary for the clergy to restudy this question, and possibly, in some particulars, to modify their views; to arrive at a clear understanding as to the rights of the individual as against the rights of the community, and in respect of private ownership, and about the true attitude of the Church towards the various programmes of reform, most of which are so often indiscriminately and incorrectly labeled Socialism by their supporters and their opponents."

Taking it all in all, the Church finds herself no worse off than might be expected. The War has wrought havoc everywhere and it was only to be expected that an organization so closely interwoven with the life of the people should experience suffering and reverses. But the old Church will regain quickly and continue her battle against the world, the flesh and the devil.—Buffalo Echo.

"THAT THEY MAY BECOME ONE"

There is something refreshing in an open challenge. It is an invitation to truth. To make it, often requires courage and also often invites trouble. But the truth seeker ought to welcome the man who points out the main road. A courageous Episcopalian, Ralph Adams Cram, has put point blank to his brethren of the clergy for which they profess to be searching. He makes it as plain as a pikestaff that it can be had solely by a return to the bosom of the Catholic Church. Backing this statement with a fine showing of theological knowledge, he left no loopholes for those who profess themselves "Catholic" in the Episcopal Church. From the Protestant element it was not to be expected that admiration would mean agreement. Mr. Cram clearly pointed out that the Episcopal Church is at the crossroads. Plain talk is essential. Now is the time for men of courage and conviction to blaze the way. Individual conversions will come about; corporate union is now the need. The minds of men in the Anglican Church are troubled. Bishop Gore of Oxford has resigned as a protest against existing conditions. Difficulties are crowding so fast as to be impossible to say which is the most pressing, a church controlled by Parliament, or religion dictated by unbeliever or, at least, non-conformist, is no blessed sight for those who would profess themselves the sons of Augustine. The Blessed Sacrament, and the practices this belief entails, is another of the stumbling blocks. How long can an institution last in which distinctively Protestant and Catholic beliefs are linked? An end must come. Either the Protestant element must find for itself a distinctive body, and the Catholic party a distinctive church, with full Catholic teaching, save only allegiance to the Holy See, or the present confusion will be worse confounded. Or, with more logic, the Catholic party must seek its haven in the Catholic Church. Reason, cool and dispassionate, will be needed, but faith will be indispensable. And for such enquiring souls, honest honorable, seeking counsel, no time is better than the present to ask God to aid and direct them. The current is moving.—Chicago World.

CATHOLIC IS SECRETARY OF LEAGUE OF NATIONS

SIR ERIC DRUMMOND DEVOUT CHILD OF MOTHER CHURCH—HERE WITH BALFOUR IN 1917

London, April 28.—Sir (James) Eric Drummond, named first Secretary-General of the League of Nations, has been private secretary to A. J. Balfour, the British Foreign Secretary, since December, 1916. Previously he had served Sir Edward (now Viscount) Grey in the same capacity while Sir Edward was Foreign Secretary. From March, 1912, to June, 1915, he was private secretary to Herbert H. Asquith then the British Premier.

Sir Eric was born on August 17, 1870, a son of the eighth Viscount Strathallan, and is a half brother of Sir and his presumptive to the Earl of Perth. He became a clerk in the Foreign Office in 1900 and from 1906 to 1908 was private secretary to Lord Fitzmaurice, Parliamentary Under-Secretary of State for Foreign Affairs and continued under various Under-Secretaries until 1912, when he became private secretary to Premier Asquith.

Sir Eric accompanied Foreign Minister Balfour to the United States in 1917 as a member of a British high commission.

In 1904 Sir Eric was married to Angela Mary, youngest daughter of the eleventh Baron Herries. They have two daughters and one son. Captain Malvern Drummond, who married the widow of Marshal Field, Jr., of Chicago, is a distant relative of Sir Eric.

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pressed himself at one with all the inhabitants of Palestine in thinking the idea of a Zionist State for that country an impossible one.

A MEMORIAL SANCTUARY

CHAPELS IN FORM OF CROIX DE GUERRE—TO CONTAIN BONES OF ALLIED DEAD AROUND VERDUN

Great care is being exercised to locate Allied graves around Verdun in France. Wherever it is possible to trace graves, these will be preserved with as much care as those at the front, while the nameless bones, scattered on all sides, will be gathered piously under a monument, to be erected by the gratitude of the world to the memory of the combatants, fallen on the field of honor. All the world desires this monument, for a million men of the Allies lie in the earth of Lorraine, amongst them many American and British as well as French. Many have no sepulchres, for the hurricane of battle carried away all that could recall their names. For the families of these it will be a consolation to know that the bones of their dear departed, gathered, inevitably pell mell, but still gathered, will repose in the crypt of a consecrated chapel, where relatives and friends will be able to come and pray for the souls of the heroes. There is already a sanctuary, which lends itself to such a memorial. It is the chapel which stands in the center of the celebrated battlefield, amidst the forts of Verdun.

Already the Knights of Columbus have taken up the idea, and it is proposed to erect a group of chapels to form a Croix de Guerre, or Cross of War, the bones to be deposited in the crypt of the various chapels. In the center would be a principal chapel with a dome, around which would be a platform, whence the whole panorama of the battlefield would be visible while above it rises the Cross of War. Such is the idea of the Bishop of Verdun, to enable the world to participate in the grief and glory of his episcopal city, and to commemorate those who have forever received their freedom by surrendering their lives in its defense. Numerous families, the populations and the clergy, who have suffered—all will unite with the mourners of the Allies in this great project.—The Guardian.

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ECONOMIC PROBLEMS HIT FREE SCHOOLS IN FRANCE

London, April 10.—In France the economic problems arising from the War press heavily on Catholics. For example, the teachers of the free schools, who have already suffered much for Christian education, are now reduced to serious straits owing to the smallness of their salaries and the increased cost of living.

Cardinal Maurin, Archbishop of Lyons, has placed in the hands of the Diocesan Director of Education the sum of ten thousand francs to be used to aid the most necessitous cases; and His Eminence appeals to Catholics to remember in their generosity those who sacrifice themselves to maintain the Christian education of the young. In doing this the Cardinal has set a good example, and has called attention to the trials of a very deserving class, borne with quiet heroism.

CATHOLIC NOTES

Count Leo Dursel, the new Belgian Minister to the Holy See, in presenting his credentials and letters, took occasion to express once more the unyielding gratitude of his king and his country to the Pope for all he had done for Belgium. The Holy Father, in replying, repeated his assurances of unfailing sympathy and benevolence for the martyred country.

Philadelphia, May 7.—The Most Rev. Dennis J. Dougherty was traced yesterday with the sacred Pallium, the insignia of his rank and jurisdiction as Archbishop of Philadelphia. The Archbishop's first act after the ceremony was the conferring of his blessing upon his flock. The investiture took place in the Cathedral of St. Peter and Paul, Logan Square, following a Solemn Pontifical Mass, of which Archbishop Bonzano, Papal Delegate to the United States, was celebrant. Archbishop Bonzano conferred the Pallium.

Ignace Jan Paderewski, famous musician, a practical Catholic, who is now premier of Poland, will never play the piano again in public. This is the information which has just been brought from Warsaw by Max Rabinoff, director of the former Boston Grand Opera company. "But while the world has lost an artist, it has gained a statesman," said Mr. Rabinoff. He continued: "I hear that Paderewski has dropped entirely his daily practice at the piano. The cares of State are absorbing all of his time, and they are certainly a multitude in Poland right now."

Pope Benedict XV. has named Chaplain George J. Waring of the United States Army a domestic prelate with the title of Monsignor. It is the first time a regular army chaplain on active duty has been so honored. Chaplain Waring has been nearly fifteen years' service in the army, having been at one time in Cuba with his regiment, the 11th Cavalry. He has an enviable record for work among military prisoners, and has been for the last four years on duty at Castle Williams on Governors Island.

In the recent fire, which occurred at the Sacred Heart Convent, Honour Oak, London, Eng., the nuns record with joy a miraculous preservation of the Blessed Sacrament. Damage to the value of \$1,600 was done; and the chapel, where the fire originated in some unknown manner, was burnt out, the altar being destroyed. Yet when the tabernacle was recovered by the firemen and was opened, the Blessed Sacrament was found intact within, although the corporal itself, which covered it, was scorched to a cinder. The nuns made a public thanksgiving next day for this remarkable preservation.

In the presence of three Archbishops, the retiring president of Notre Dame University conferred the Laetare Medal upon George Logan Duval. The ceremony took place in New York City at the Archbishop's residence. According to a press report there were present His Excellency, the Most Rev. John Bonzano, D. D., Apostolic Delegate to the United States; His Grace, the Most Rev. George W. Mundelein, D. D., Archbishop of Chicago, and His Grace, the Most Rev. Patrick J. Hayes, D. D., Archbishop of New York City. Mr. George Duval, a resident of Brooklyn, is one of the most noted men of commerce in America and a most philanthropic Catholic.

His Grace the Most Rev. Patrick J. Hayes, Archbishop of New York, was solemnly invested with the sacred Pallium, the sign and symbol of his spiritual authority as Archbishop, on Thursday, May 8, at one of the most impressive ceremonies ever held in St. Patrick's Cathedral. The investing prelate was the Most Rev. John Bonzano, D. D., Archbishop of Milwaukee and Apostolic Delegate to the United States. The august ceremony was witnessed by four Archbishops, thirty-three Bishops, over a thousand priests, and six thousand of the laity. The actual ceremony of conferring the Pallium took place at the close of a Solemn Pontifical Mass, the celebrant of which was the Most Rev. Apostolic Delegate.

London, April 10.—A very interesting proof of the kindness of King George comes to hand from a convent at Bruges. When the armistice was declared, an English mother of a nun in Bruges, from whom she had not heard for four years, wrote to the King, and asked him to get her news of her daughter. King George, on receiving the letter, cabled to Major Gordon, who, with Lord Curzon, was attached personally to the service of King Albert. They were both going to Belgium on a special mission; and the King charged them to make inquiries. Lord Curzon and the officer immediately visited Bruges on arrival. They gave the English nuns three-quarters of an hour to write all the letters they could, and those they took away with them back to England, whence they were despatched to their destinations by the King's secretary, who, in response to the mother's appeal, sent her a letter from her daughter.