

# 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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### ONE OF THE ELECT

Mr. Philip Gibbs is a realist, as any chronicler of history-making incidents should be, but he very properly refrains from making his book, "From Bapaume to Passchendaele," an unqualified record of suffering and destruction. Heroism rather than horror is the note of his work. He recognises that he is one of a body of men who are to be "witnesses to give evidence at the bar of history," and cannot minimise the murky air of misery and violence: but he mitigates it by touches of tenderness, of selfless thought for others, of heroism, of human kindness, and even of humor. His eyes are not blind, nor his sympathy irresponsible to the tragedy of it all; but he never loses sight of the heroic truth—"Dulce est decorum est pro patria mori."

The fine courage of our men and of our Allies relieves the terror of a war without precedent—a war in which science has been at once more destructive, more repulsive, and more beneficent in its work of healing than in any previous war the world has known. The men with whom he talked were splendid heroes all, who answered his questioning with "a stark simplicity of truth, with often a queer glint of humor—grim enough, God knows—but humor still."

There had to be in this book, if it were to convey a true impression, much talk of "ravaged plains, and burning towns and ruined swains, and mangled limbs and dying groans," but the final effect is one of immeasurable pride in the unflinching heroism of men fighting to save their country and half the world from tyranny, the men of nearly a hundred regiments who figure in the Author's Roll of Honor; this story of the War as it raged from Bapaume to Passchendaele. Mr. Gibbs can paint his war-pictures with vigor, as is proved on every page; but he has also the virtue of restraint when things literally too terrible for words lie behind the veil which, with equal judgment and humanity, he does not lift.

### LOOKING AROUND

It is often those persons who have the best opportunities that are incapable of putting them to the best use. "Any nose can ride with impunity a rose," but there are a thousand plants in Nature that are quite as meritorious as the rose—without its reputation, a reputation which has been made for it by poets—which fail to attract the careless eyes of unobservant people. The cabbage is a vegetable which has a name which has almost become a reproach. It is thought a second-class vegetable for the table, and it is a great ungainly lolling thing in a garden. No one would believe you if you claimed real beauty for a cabbage. Yet only to-day we walked through a field of cabbages; some were the ordinary green cabbages compacted of the most excellent fold on fold of waistcoat upon waistcoat; some were the purple variety, but the beauty of all was unmistakable. Some of the leaves had been touched by the frost—we cannot suggest any other cause—but the colors that had been developed were infinitely varied, and always beautiful. The leaves, which like lapels flaunted outside the closely-buttoned waistcoats we have referred to, had in many cases become a beautiful pink shading into pompos purple. Some of the big leaves had handfuls of silver in them. It was only dew or raindrops, but in the glossy hold of the leaves they glowed and glistened themselves like pellucid quicksilver. Now all this beauty is exposed to the view of almost every one in late September or early October, and yet they do not see it. They are hunting or shooting and they see none of these beauties from Nature's paint box, and don't feel at all satisfied when one of the big leaves pours its handful of quick silver—now nothing but common water—into their shooting boots. If the cabbage is spoiled, so also is the "homely" turnip. It is grown to feed cattle. It is only in poor households that it is used as

an article of food. But here, again, a man who will walk a late September field, and take his eyes with him, will have a revelation. The leaves, which were common green all the summer, are now of a hundred different hues—some yellow, some red, some purple, and all exquisite in their beautiful gradations. There are half-a-dozen men and women working in the field, and not one of them sees anything to admire in the turnip leaves. They are too common to be admired; they are only turnips. If you showed them an orchid they would express astonished delight, because they are unfamiliar with it. But here at their feet are beauties which would make any conservatory beautiful, and they have no eyes for these.

### ALL IN THE POINT OF VIEW

A hundred years ago man had no eyes for scenery. In some of the books of travel of the seventeenth century Scotland is described as bleak, and desolate, and barren, and and so on, but the observers saw no beauty in her gnarled scenery. One writer abused the monotonous color of the heather, and the rocks cropping up from the verdure he compared to scabs. It took a Walter Scott to discover picturesque Scotland.

Beauty is not altogether in Nature: it is in the eye and the mind behind the eye. It is not always seen, it is appreciated by a beauty in the mind. To the mind with beauty in it, or the instinct of beauty, everything is beautiful; to the fool there is no beauty anywhere. The fact is, that Nature is nothing in itself. It is only when it makes men feel that it is beautiful.

But for an eye the universe, although pulsating with undulations from suns and stars, would be homogeneous blackness, impenetrable night; but for an ear the noises of the universe, the thunder rolling through the heavens, the hoarse voice of the winter, the bursting of great waves on the shore, the songs of the spring birds—all these would be in profound, unbroken silence. And so it is in the variegated world, the evening sunset, the sacred silence of morning, the lulls from the hedgerows, are nothing to man until there is a heart that feels, a brain that understands, and then they are beauty, they are poetry. It is not then, an education of the intellect that is required to the due appreciation of cabbage leaves and turnip "shows," it is an education of the heart.

If you bring a heart to Nature there is blood instead of sap in every vein. If you bring poetry to Nature you will find poetry. Nature, indeed, is just the Field of the Cloth of Gold where a soul meets God. That is why we say poets are born and not made. It is the chance meeting that makes the place holy ground. But when the heart really feels, then the merest flower can stir thoughts too deep for tears, and one can see in the weed from the crannied wall the implicit secret of the universe—a secret which, unfolded, would tell us what God and man is. Let no one despise the common beauties. It is only because they themselves are too common to understand these infinities that they pass them by.

### SINCERITY

At the meeting of the Catholic Press Association sincerity has been proclaimed as one of the chief secrets of an editor's success. Readers will not be touched by what has not first touched the writer. Old Horace knew this when he said: "If thou wilt have me weep thou must first feel sorrow thyself." Nor is this a law appertaining to writing alone, in all artistic productions sincerity or its absence mark the line of demarcation between art and artificiality. Art is truth, artificiality is false. Both marble and wood would lend themselves to genuine works of art, but a wooden column with a marble veneer is a lie, a hypocrisy, an artificial make-belief. In this sense Keats has truly sung that "beauty is truth, truth is beauty."

And most essential is sincerity to the character of man. It distinguishes the friend from the flatterer, the gentleman from the guy, the saint from the Pharisee. To God the ugliness of falsehood is bare at once, to man it cannot long be latent. The physiological key to the solution of this problem lies in the fact that at bottom all men are true, and

therefore no man's most interior self can vibrate to the sound or sight or touch of falsehood. This is the reason why insincerity, which is falsehood, cannot succeed, whether in art or in life. Truth alone, even if it be only the truth of sentiment, has the real subjugating power.—The Tablet.

### BISHOP FALLON HOME

#### HEARTFELT WELCOME FROM THE PEOPLE OF LONDON

VIVID WORD-PICTURES OF SCENES AT THE FRONT CARRY HEARERS INTO THE VERY HEART OF THE WAR  
London Advertiser, Sept. 14

No audience that has assembled in this or any other city since war has become the supreme topic of interest has listened to a more thrilling, a more comprehensive or a more vibrantly powerful message from across the sea than the multitude that filled to capacity St. Peter's parish hall last night, upon the occasion of a reception to Right Rev. Bishop Fallon, who has only this week returned from a six months' visit to the war theatre.

His Lordship's entry was the signal for an outburst of applause and deafening cheers, that subsided only to have the voices raised in a Te Deum of thanksgiving from a grateful people that their bishop had returned in safety from a land of horror and through a sea of terror, and selection of national melodies, played by the Tony Vita orchestra, was followed by an exquisitely rendered chorus of boys' voices in "O Canada," and "My Old Kentucky Home," under the direction of Rev. Father Finn, and accompanied by Miss Keating.

On the platform with His Lordship were the executive heads of all the Catholic societies in the city representing the spiritual, fraternal, educational activities of the Church. Philip Pocock read an address of welcome, voicing the sentiments of the people, not only of the city, but of the diocese, and including the numerous friends and admirers of Bishop Fallon throughout Canada.

As a powerful platform personality Bishop Fallon has no peer. For over two hours he held the concentrated attention of a huge audience of all classes, ages and creeds, and within that time managed to convey to them a concrete idea of the gigantic drama going on in Europe, of the marvels that have been accomplished by all branches of the Allied armies, for the protection, the comfort of troops in training, the recovery of wounded in surgical and dental departments, and he included in his historic recital a graphic description of hospital bombing and German fiendishness such as one seldom has an opportunity of hearing.

### FIGHTING FOR AMERICA

"I feel more strongly now on the subject than I did before my trip, for I know that the men from Canada who have gone to fight in France and other theatres of war are fighting to save America from a devastation that has overrun so much of the country through which I have passed during the last few months."

Referring to his visit overseas, His Lordship stated that he went at the invitation of the Canadian Government to visit the Canadian forces in England and France, for no other reason than to represent a Canadian Catholic, in just such a capacity as had gone Bishop Ritchie of the Anglican Church, Rev. John McNeil representing the Presbyterians, and Rev. Stanley Chown of the Methodist Church.

He described his departure from an Atlantic port, heavily convoyed by battleship, cruisers and airships, as the most marvelous experience of his life.

### MARVELLOUS CO-ORDINATION

His Lordship said that it is impossible for anyone who has not been there to understand what is meant by the Canadian effort, the immense and marvellous co-ordination of all branches of the army in order to make a perfect military machine. "And in extolling the efficiency of the Canadian corps," he continued, "I am quoting directly what British army officers have said to me." He told of the remark that a major-general made to him concerning information that they had obtained that the Germans held in highest regard the Guards and the four Canadian divisions next. "But," stated this British authority, "if the Germans were to compare now, they would place the four Canadian divisions first and Guards fifth."

His Lordship warned against the danger of an exaggerated national consciousness. "For Canada is not winning the War, we are not doing any more than our noble part, but considering the resources that are at our disposal of men and money, our men are holding 12 or 14 miles of front with a certainty, a perfection and a courage that is not surpassed by the soldiers of our own or the other side."

### CRITICISM FROM HOME

The only time he ever heard or saw anything critical concerning the Can-

adian effort was when newspapers from home reached him. As for the Americans, the speaker repeated the words of an American officer to him on the voyage across. "If we can only reach the standard set us by the Canadians we shall be eminently satisfied."

The first visit he made upon his arrival in England was to the hospital of the province of Ontario at Orpington, a splendid evidence of the philanthropic effort of the people of this province, where the marvellous work in surgery and dentistry done by Canadian representatives has set a standard for the emulation of other nations. In this connection Brig. Gen. Ross of Kingston was mentioned as having worked wonders in the development and co-ordination of the various arms of the medical service.

A most striking thing was the absolute absence of contagious disease in the Allied armies.

### THE GREAT SERVICE CORPS

Another feature of Canadian effort was the forestry corps, whose commanding officer, Gen. Alex. MacDougall of Ottawa, is a close, personal friend of the bishop. He conducted the London prelate to Windsor Forest, where are the beginnings of a work that extends from the standing tree to the sawn timber conveyed to the trenches in France to build the ramparts to withstand the enemy. This corps of 26,000 men is doing all the work of this character for the British and French armies, and outside of the marvellous forest of British Columbia, Bishop Fallon does not think the forests of France have their equal in the world. The finished output of one central group working near the battleline was more than 2,000 tons of timber per day, and would fill a line of cars that would extend from London to Windsor.

The Canadian Railway Corps came in for an equal share of praise. In the opinion of the military authorities, they have taught the world the science of constructing railways speedily and to cope with the problems of rapid transportation of men, munitions and supplies. While British engineers had built a mile a week of battlefield railways, the Canadian engineers have laid ten miles in one day.

### PICTURES BOMBING

The bishop gave a most realistic picture of the bombing by the Germans of the hospitals to which so many Londoners belonged, in command of Lieut. Col. Reason. Describing the destruction of the hospital at midnight, he told how two surgeons operating on a wounded officer, and three nurses in attendance, were blown to pieces, and that one German plane swooped down and turned a machine gun on the nurses who were striving to succor the wounded outside the building.

At the funeral of the victims Bishop Fallon was invited by the Protestant chaplains to address a few words to those assembled, and he responded by expressing horror that such a crime had been committed, of suffering for the sorrowing relatives at home, and a prayer that God would grant eternal rest to those who had been suddenly and so foully hurled to eternity. The bishop was present when three German officers captured from a fallen plane were brought in. Gen. Watson asked them if they knew they had bombed hospitals. One said "Yes," and when asked why, said that those were his orders, and if he had failed he would have his ears pulled when he got back to Germany.

### DEVASTATED CITIES

A description of the devastated cities of ruined France followed. He had seen the ancient ruins of Pompeii and Herculaneum and San Francisco, the most recent scenes of destruction, but both together could not begin to give an adequate idea of the enormity of the pillage and wanton ravage that has taken place in Belgium and the occupied cities of northern France.

His meeting with Gen. Sir Arthur Currie was the occasion of a dinner given in Bishop Fallon's honor. The General was quick to announce the fact that he came from Strathroy. Bishop Fallon referred to the Canadian commander as the biggest man he had met in Europe, "the great discovery of this war, the finest combination of ability, simplicity and humility I have ever met in all my life, a great soldier and a fine type of Canadian gentleman."

Referring to "the devastation of France, General Currie had remarked to His Lordship. "This War should never end until a taste of war is felt on German soil." He added to this: "I know my country. There is a show coming and it will be a big one. I am proud of them. I am the proudest man in Europe and the sorriest. I know that when they get orders to go they will go forward or they will remain there. And that is what makes me both proud and sorry."

For the bishop described as the explanation of the big change that had come over the western front since last March.

### IRELAND

As to the relations of the different parts of the Empire, he outlined his political position as the kind of a British imperialist who believed that

self-government is good for one part of the British Empire, it is good for every part, and he believes that if self-government is not good for Ireland, it is not good for Canada. He could not find one in England from top to bottom who knew anything about Ireland. The only way to make Ireland in sympathy and accord with the sister island was to follow the path of justice, and that the British Empire must go along on the principle of absolute equality, and it must not be said that a man's religion could be used as an excuse for depriving him of the civil rights which are the boast of British liberty. Every chance he had of expressing these views while overseas he did so publicly and privately.

### CATHOLIC ARMY HUTS

He warmly exhorted his audience generally to the Catholic Army Huts which provided the comforts of home for soldiers of all classes and creeds in England and on the battlefield. The importance, the absolute necessity of the work the Catholic Army Huts were doing in conjunction with the Y. M. C. A. and other organizations could only be realized by those who actually experienced conditions over there.

### THE PROSPECTS OF HOME RULE

London Free Press

"You want me to speak a word about Ireland. (Yes! Yes!) I will. This is exactly the type of British imperialist I am. I believe in self-government within the British Empire, and without exceptions. I believe in self-government for India when India is ready for it. I believe in self-government for Canada, Australia and New Zealand. We all have it and we wouldn't do without it. If it isn't good enough for Ireland, then it can't be good for Canada. If it is good for Canada and New Zealand, then, in the course of right and justice, it should also be given to Ireland," declared Right Rev. Bishop M. F. Fallon, bishop of the Diocese of London, at the reception tendered him last night in St. Peter's Parish Hall, on the occasion of his return from overseas.

His remarks on the Irish question made only at the close of a graphically interesting recital of his war experiences in England and France, evoked enthusiastic applause from his audience.

### VENTURES NO OPINION

As to whether Ireland would be granted self-government in the near future, Bishop Fallon was uncertain. Nobody who met in England knew anything about the Irish question. They don't understand the Irish and if they didn't understand Ireland, then the fabric which constituted the British Empire was in an exceedingly dangerous position. That a man's religion should be used as a reason for depriving him of rights enjoyed in other parts of the British Empire was deplorable. It was regrettable that the reward of a victory won by constitutional method should be denied for reasons that could not be given.

On the other hand, while speaking at a dinner of prominent English and Scotch military men, he dared to say how grateful he would be if fair and broad-minded statesmanship would only give to Ireland that self-government which had made Canada so prosperous, he had been surprised to have his statement loudly and enthusiastically applauded.

### CATHOLICS IN THE ENGLISH CHURCH

There is a type in the Church of England which might be classed as the extreme right for which no counterpart is to be found in America. They are the ones who pride themselves on being not only Catholic but Roman. The highest of high Anglicans in this country contain none of this sort. Their slogan is "we are Catholics, yes, but Roman Catholics, no." In our country the movement for corporate reunion has never gained a footing. In England this cause is respectable both in numbers and in influence. The English reunionists have all the Catholic practices and all the Catholic devotions, and they go further. They accept the headship of the Holy See. But they say that God has seen fit to place them in the Church of England for the express purpose of some day bringing back that Church into communion with Rome. They make this assumed obligation a matter of conscience and if they see a great deal that is inconsistent and even repellant in the English church, they feel that this must be borne with for the sake of the larger end.

When Ronald Knox made his submission a few months ago people remarked because he held these views that he was a Roman anyway and Rome might just as well have him. This of course was the effort to hide the discomfiture over the conversion of the son of the Bishop of Manchester whose family and ecclesiastical connections and whose attainments as a scholar raised him on a par with Benson. Ronald Knox did not however "come over" until he had satis-

fied himself that the cause of corporate reunion as it stands today in England was practically more than doubtful and that as between the fancied claim of conscience in remaining Anglican and the danger of sinning against the Light, the latter was the stronger motive.

The Caldey community went through much the same intellectual and spiritual experience. Their case differed only in that they were finally told by their Anglican superiors that they must abandon certain Catholic usages which they valued more than life itself. It is well, however, to understand this attitude of the English reunionists because it explains why the conversion movement there, gaining though it is, still does not make more rapid progress. The English "ultramarine" swallows Kikuyu and the Bishop of Hereford for what he terms conscience sake. On the other extreme the broad-churchman boasts that he belongs to a church which is so broad that it can embrace every type from the pseudo-rationalist and Unitarian to the Catholic in sympathy if not in actual union with Rome. It is all a curious jumble, the outcome of which is difficult to foresee. The hope simply is that good-sense will triumph in the end and that there will be vastly more who will recognize as Abbot Carlyle and Knox recognized that staying in the Church of England on any notion of turning it into a mass to Rome, is merely to shut one's eyes and ears to facts.—The Catholic Convert.

### EPISCOPALIANS PRAY FOR CARDINAL

Cardinal Farley is slowly but steadily recovering from the very serious attack of pneumonia which confined him to his bed in his summer home at Massaroneck for three weeks. On Wednesday His Eminence was permitted to sit up in a wheelchair and was rolled about the house for an hour. The Cardinal is still in a very weak condition, and his physicians do not say that he is out of danger, as there is always the possibility of a relapse.

The improvement in the Cardinal's condition is regarded by those near to him as a miracle brought about by prayer. Prayers for the Cardinal's recovery were said last Sunday at all the Masses in all the churches of the archdiocese.

### NOT ALONE IN THE CATHOLIC CHURCH

Not alone in the Catholic churches but also in Protestant Episcopal churches was the Cardinal's recovery prayed for. Bishop David H. Greer of the Protestant Episcopal diocese of New York requested that prayers be said for the Cardinal in the Protestant Episcopal churches of the city, and this was done in the Cathedral of St. John the Divine and at Trinity and other Protestant Episcopal churches. In not all of them, however, was the name of the Cardinal mentioned. It was the first time in the history of the Cathedral of St. John the Divine that a reference to a Cardinal-Archbishop had occurred in its service, and the same was said to have been true of Trinity. Dean Robbins was the preacher at the Cathedral, and Professor Leicester C. Lewis of Western Theological Seminary, Chicago, occupied the pulpit at Trinity. The prayers were the usual ones which the Episcopal Book of Common Prayer designate as prayers for the sick, and petitioned either for recovery, or else, "this painful life ended, to dwell with Thee."

Public prayers were also said in Rome for Cardinal Farley. His Holiness Pope Benedict XIII. was deeply concerned when he heard of the Cardinal's serious illness. Two cablegrams have been received at the Cardinal's summer residence from the Pope. These cablegrams express the deep interest of the Holy Father in the Cardinal's illness and the desire that His Holiness be informed frequently of the prelate's condition. His Holiness also bestowed His Apostolic blessing on the Cardinal.

Rome, Aug. 29.—In the presence of a large number of the American embassy—both Catholics and non Catholics—a solemn tridium for the recovery of Cardinal Farley was begun today in His Eminence's titular church, the Basilica St. Mary Minerva.

The church was assigned to him by Pope Pius X. when conferring the Red Hat and obtaining its name from the fact that it is erected over the site of a pagan temple as well as an early Christian church—the Temple of Minerva, founded by Demitian, and the church containing the tomb of the painter monk Fra Angelico, built at the end of the twelfth century.—N. Y. Catholic News, Sept. 7.

One of Hawthorne's venerable characters declares, "I have spent all my life in pursuit of tomorrow, being assured that it has in store for me some real benefit, but I am now getting on a little in years, and must make haste for unless I overtake tomorrow soon, I fear it will finally escape me. 'Sad pursuit, hopeless endeavor! If you are young do not begin it; if you are old discontinue it; let all both young and old, bend every energy to the ardent, enthusiastic use of today."

### CATHOLIC NOTES

Mother Marianne, the last of the Sisters of Sarcouze, N. Y., who went to the Leper Colony in Molokai in the Hawaiian Islands, has died there at the age of eighty-two years.

Charles H. McCarthy, a prominent Catholic and graduate of Georgetown University Law School, was appointed recently assistant to Charles Piez, vice president and general manager of the United States Shipping Board Emergency Fleet Corporation.

The roll of honor of Father Dunne's Newboys' Home of St. Louis now has eighty-four stars, two of which are gold memorials for Andrew McAllister, killed in battle on Flanders field, and for Francis McGrath, drowned while in military service.

Three more Catholic chaplains in France have received high honors for heroism on the battlefield. The Rev. Lawrence Costello and the Rev. John Brady, both of New York, have received the French war cross, and the Rev. Julius Basset of Denver has been cited by General Pershing for bravery.

Indianapolis, Sept. 2.—With the opening of the school year in the first days of September, Catholic education in Indianapolis will take a long step forward in the announcement that with this year Indianapolis will have three Catholic high schools for boys, all free.

Second Lieutenant R. E. Gorman, R. A. F. (formerly C. A. S. C.) son of Mr. and Mrs. Robert Gorman, of Ottawa and Los Angeles, was killed by a collision in the air in England on July 25th. His brother, Gunner G. L. Gorman was killed in action on the 17th of August while a third brother Lieut. T. C. Gorman, C. E., was killed in action last March. They belong to a well-known Irish Canadian Catholic family which has four representatives overseas in the Canadian Chaplain Service and twice that number in other services.

The present admiral of the English fleet is Lord Walter Kerr, who is so distinguished a Catholic that he was chosen unanimously to succeed the late Duke of Norfolk as head of the most effective Catholic bodies among English-speaking Catholics.

Rome, Sept. 3.—There will be two Episcopal consecrations in Rome next Sunday. One will be that of Bishop MacNicholas, of Duluth, Minn., in the Church of San Clemente, and the other that of Mgr. Barlassina, who has been appointed Auxiliary Patriarch of Jerusalem, in St. John Lateran's.

The death is announced of Canon Dominus priest of the diocese of Bayeux, France. During forty-four years he was chaplain of the Benedictine convent and school at Lisieux, where he gave first Holy Communion to Sister Teresa of the Child Jesus, Carmelite of Lisieux, known the world over as the "Little Flower."

New York, Aug. 30.—Mrs. Priscilla H. Goethals was baptized a Catholic recently by Rt. Rev. Mgr. Cornelius O'Keefe, pastor of the Garrison Church at West Point, N. Y., and made her first Holy Communion. She is the daughter-in-law of Major General Goethals, builder of the Panama Canal and present head of the war board at Washington. Mrs. Goethals was formerly a Protestant Episcopalian.

Among the recent converts to the Church in England is Colonel George Rankin, lecturer in Persian in Oxford University. He has a distinguished career at Cambridge, of which he is a graduate, besides being an Hon. M. A. of Balliol College, Oxford. He has published several works on the philology of Oriental languages.

Mrs. E. Thompson of London, England, a daughter of the late Dean Farrer, the eminent Anglican divine and author, has lately become a Catholic and now heads the Catholic Women's Missionary League, a society which provides material help for the foreign missions. Mrs. Thomas inherits much of her distinguished father's literary talent and is the author of a "Missionary Manual" and mission byms.

Washington, Aug. 31.—The War Department has abandoned its plan to substitute a shepherd's crook for the Cross as the Army chaplain's insignia. It is stated that, when the proposition was broached, the Committee on Special War Activities, through the Committee of Six, composed of representatives of all religious denominations, protested against the plan, and the protest has been heeded.

Rome, Sept. 3.—The question of the establishment of diplomatic relations between the Holy See and China now rests entirely with the latter. The Holy See, which accepted China's proposal to that effect, has clearly explained that the presence of a nunciature in Peking will not in the slightest degree affect the rights enjoyed by France through the treaty of Tientsin, and is now simply waiting to see if China will carry out its original proposal, or allow itself to be deterred from it by the pressure of a foreign power.