

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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IN A CONVENT GARDEN

High overhead a shell drones through the air, And, like the booming of a giant bee, Upon the summer wind comes ceaselessly. The thunder of the guns. The Sisters wear A vague, bewildered wonder, as they fare Amid the roses, stripping bush and tree, That fevered men who toss with agony In shot-torn wards the crimson blooms may share.

The Virgin bends from her vine-shaded bower To bless their labor; and the Holy Child Smiles tenderly upon each dewy flower That carries to those lives from a death beguiled, A rose born in the midst of ruin, for A rose's fragrance shall outlast all war.

—CHARLOTTE BECKER

PAPACY ABUSED IN NAME OF FOE

MGR. FAY GIVES HOLY FATHER'S TRUE SENTIMENTS TOWARD GERMANY

By Monsignor Fay in the Chronicle

Ever since the German empire beheld peaceful Europe into a hell of battle, the Vatican, with its spiritual power over millions of souls in the warring countries, has seemingly maintained an impartial rather than a neutral attitude. Therefore, the following vital proclamation of the Holy Father's true sentiments toward Germany and to the cause opposed to Germany must come as a document of unprecedented interest to the civilized world. The author, Monsignor Fay, of Washington, D. C., has recently returned from Rome, and only when he realized the tenacity of German propaganda reaching toward the mind of America did he consent to break a strict silence and to ally, fully and authoritatively, his church with the democratic peoples of the world.

There can be no doubt of the furious propaganda which Germany has carried on in all the Allied countries, nor of the efficiency of her spies and agents—conscious and otherwise. Therefore, it is not amazing that, if amongst us in the United States, the general hatred of Germany rises sometimes almost to the point of fanaticism. It is no evident that the Germans counted upon this as one of the results which they started to accomplish—that is to say—the enemy counted not only on a very successful propaganda and a very clever but transparent espionage, but on the consequent excitement and fear which would be generated by the discovery of this treachery.

The Germans actually hoped that during this time of terror everyone who would not express unalterable detestation of all things German would be treated so badly among the Allies that, even after the active propaganda had ceased and the spy system had been destroyed, Germany could still count upon a certain number of pro-German sentiments in the Allied countries. It is no evident that all it had not been indirectly created by the frantic fanaticism of those who, to beat Prussia, were apt to imitate Prussia.

This is a deplorable state of affairs which is now being eliminated by sane Americans, and to ameliorate these circumstances so insidiously planned, every true citizen must to his best advantage. It is a stern duty laid upon everyone in this crisis to search out, to denounce and to despise anything which in the least resembles German propaganda, German espionage, German peace agitation and German influence. It is equally our duty to save from persecution and to give our sympathy to anyone, no matter whence he comes or what his name may be, who is willing to give proof of his abiding loyalty to the United States, and our Allies.

Especially now as the earth is full of false accusations and counter-accusations, people who may have spent their whole time and risked their lives in the cause of the Allies, have been denounced as pro-German—seven people who have been sent to us by our Allies to make known the aims of these countries, and thoroughly in the confidence of their own governments, have been impeded by the sly accusation of pro-Germanism.

Against no one have these insane denunciations been made with greater frequency than against the Pope, although he was the only non-belligerent power which protested against the rape of Belgium and the subsequent atrocities (and that in open consistency) and although he was the only non-belligerent power to protest against the bombing of unarmed towns, the unrestricted use of the submarine and the deportation of the Belgian population.

That the Germans wish that they could count on the Catholic Church may well be true, and that they have done their best to capture its influence is also true, but that the church which counts in her Sacred College Cardinal Mercier and Cardinal Gibbons (both of whom are in the confidence of the Holy Father) could be supposed to be an agent of Germanism is too ridiculous for refutation, were it not so often and so categorically stated. It is strange that it never occurs to a great many people who pass along these false claims that to gain by these accusations except Germany. To represent the Pope as hostile to the Allied cause and therefore that the Allied cause has become hostile to him, is a crime. The writer of this article is sure that these anti-papal intrigues can in all cases be traced to German sources.

It is always a good plan to inquire, when anyone is suspected of disloyalty to the Allies, what reason he has for being pro-German. As soon as the Pope's alleged pro-Germanism is subjected to this test, its very essence dissolves into thin air. It is said that the Kaiser, being an autocrat, the Pope naturally would sympathize with him, but when one considers that the Pope is the spiritual head of a great number of Germans, it is manifest that the more autocratic the Kaiser becomes, the more dangerous he is to the Pope's authority, especially as the Kaiser is not a Catholic. Then it is argued, there is Austria, Austria is Catholic. But autocracy and the Catholic Church never agree, no matter whether the despotic sovereign is a Catholic or not, for there never has been an autocratic sovereign—no matter how good a Catholic he has been in other respects—who has not tried to diminish the Pope's spiritual hegemony in his own dominions.

England once had a tremendous autocrat in the person of Henry VIII, and he destroyed the Pope's authority in England. France had a great autocrat in Louis XIV., and he reduced the Pope's authority in France to an almost negligible thing. Austria had once a potent autocrat in the person of Joseph II.; and but for the French revolution he would have done in Austria what Henry VIII did in England.

The German emperor has acted toward the Holy See in a truly autocratic manner. Several years ago, the Pope made a new law in regard to clandestine marriages. This law was published and enforced throughout the Catholic world, except in Germany, where it was forbidden by the emperor. A few years after that during the Modernist troubles, the Pope required an oath against Modernism from all clergy who were public preachers or professors in the Catholic universities; the oath was taken everywhere except in Germany where the emperor forbade the clergy to take it, and the year after, when the Pope published an encyclical on the subject of St. Carlo Borromeo, the emperor, on the grounds of its not being sufficiently respectful in regard to Martin Luther, forbade its publication in the German empire.

These instances make strong claims on the Holy Father's attention and it is small wonder that, when he sees his authority lessened day by day in Germany, he should throw his entire influence against the Kaiser, and not help him in any way to Germanize the world. Otherwise the Pope would be instrumental in seeing whatever papal authority that remains in Germany utterly taken away. There is only one hypothesis which I would emphasize, and that is this—we must suppose that the Pope is the spiritual head of many million human beings, is possessed of at least ordinary intelligence.

The Pope has had the one salient chance to show on which side his sympathy lay, and that was when Jerusalem was captured by the British. At the very moment, when by his special order, the church bells were ringing with joy that Jerusalem had passed into Christian hands, the Pope was being maligned and scorned for wishing to prevent the Holy City's remaining in Christian hands. The Papacy is very old. It saw the Roman empire go to pieces; it saw the modern states of Europe arise—in fact it was their nursing mother. It warred with an empire of the pagans; it warred with the Holy Roman empire.

It was the one power in the middle ages which supported democracy, and its whole history has shown that the religion over which it presides is most successful when it is free from any State control. It has been proven that the Catholic religion exists better, with more health and more vigor, in a free atmosphere, than in an atmosphere of despotism. In despotic Byzantium it disappeared; in despotic Russia it was driven out; in England of the Tudors it was beaten to the earth; in France of Louis XIV. it was bound hand and foot. These are all incontrovertible reasons why the Pope should not desire to give over the world to an autocrat who does not even profess the Catholic religion—but on the other hand professes to be the religious follower of the deadliest enemy the Catholic Church has ever had, and who presides over the religious society which Martin Luther

left behind him in opposition to the Church of Rome.

We have forgotten our religious disputes in the crisis of this war, and for this many thanks. We are all trying to act together for the safety of this country, and for a glorious victory for our cause. Are they, then, the friends of this country, or of its cause, who represent, or rather misrepresent the Catholic religion, and try to throw the apple of discord among those who should stand shoulder to shoulder against the common enemy?

"CHRISTIANITY"

Hilaire Belloc in the September Catholic World

I have read somewhere that Confucius and Aristotle agreed upon one point. They were both very wise and I should imagine independent of each other. So if they agreed upon one point that point must be worth consideration.

It seems that what both those eminent people said, was that a mark of decline was the use of words in a wrong sense. They pointed out the wrong use of words as the mark of decline in a State, and I suppose the doctrine would apply to a nation of the power to reason and of a good many other things which go with a healthy civilization.

Now there is one modern word which I confess seems to me to betray such an evil. It is the word "Christianity." But it is not so much an example of the use of a word in a wrong sense as the use of a neologism implying an historical falsehood.

Now what is one's objection to this word which has got to march into currency during the last two hundred and fifty years that even Catholics now use it quite habitually, and even among Catholics, men of the most precise and definitive temper.

The objection is briefly this: That the word "Christianity," as the historical existence of an unaltered thing; of something which never did exist, never will exist, and in the nature of things never can have existed. It connotes a common religion which never was or could be. The word "Christianity" connotes a general idea of which the Catholic Church is but a particular example, and that is but history. There is no general idea of which the Catholic Church is a particular example. The plain historical fact is that the Catholic Church is a certain thing or institution from which other things have broken away (forming sects or heresies as the Catholic Church calls them) but there is no one thing common both to this institution and to the writer of those who have been derived from but have quarrelled with it.

The moment you get into the habit of using this word "Christianity," you find yourself saying a host of things which imply false history, and as the rectification of modern false history is the chief temporal business of a modern Catholic, I maintain that it is a word one should avoid.

SIR MARK SYKES ON THE IRISH QUESTION

Catholic Press Association

London, August 1, 1918.—In the debate on the Irish question which took place on Monday in the House of Commons, Sir Mark Sykes, the Catholic M.P., who is known as "the coming Israel," made a remarkable speech which received the applause of both sides at different times, thereby showing its impartiality. Sir Mark said the present situation in Ireland was the result of a series of turnings at every one of which the wrong turning had been taken. All the political parties had done their bit to bring it about and English Liberals and Conservatives had so plastered the Irish with promises and pledges that now all faith in the government's word was gone. Sein Fein itself could say it had a precedent for its action and that had been given by the Ulster Covenant. Was it right for a Privy Councilor, Sir Edward Carson, to go and pour oil on a conflagration, or for a political party in one country to incite men to revolt in another? Was it right for Carson to go and rouse religious hatreds by saying that the Irish Bishops wished to have Ulster under their heels, when he knew their only object was to prevent bloodshed? Was it right for him to say the Bishops of the Boyne commemorated an advance in the extension of Christianity and civilization, when that event had been followed by 80 years of the vilest persecution and rascality imaginable? The government had to choose a course of action; was it to be that Pitt, who held that religious equality led to loyalty, or Cromwell's, who would treat the Irish as a race of unrepentant savages to be exterminated to make room for the chosen of the Lord? The speaker then advocated the entire disarming of Ireland, a sweeping away of Castle government and the institution of a provisional government to show how things were to be realized after the war, and a conference of all parties

in the country to develop the mineral and other resources of wealth of the island.

REDEDICATION

The Universe, August 9

The Day of Prayer which, last Sunday, marked our entry upon the fifth year of War, brought us, we may well hope, within sight of the end. For even if the end be farther off than we hope, it seems assured; and indeed it is assured if prayer, and the strength and vision that come of prayer, remain our foremost necessities. But if in this great portion as the end becomes nearer and clearer, the duty becomes more urgent of preparing for that end and for what shall follow it. What are we fighting for? We began by fighting for a principle of righteousness, against a wanton exhibition of the opposite. This and nothing else brought the peoples of this Empire, Irish no less than English, as one man into the War. As time passed it was seen, in Great Britain anyhow, that more also was involved—self-defence, the common duties of European citizenship, honorable fulfilment of obligation towards the nations that were our friends and allies. And more also—the vindication of decent conduct in war and in diplomacy—in fact, the continued existence of the whole complex of ideas in which our civilization exists. At the same time, the march of events raised problems and revealed weaknesses of which at the beginning most of us were little conscious. Russia, Ireland, the Bolo affairs, the Caporetto disaster, brought to each of the allied nations in turn, and to all in common, sharp reminders that they too had on their consciences aims against Christians for which no amount must be made. We may believe that the lessons are being learned, and that the fifth year of War will be one of re-dedication to the loyalty of four years ago, with the added strength of clearer vision, purer motive, and experience purged by the fire of suffering.

What, then, after four years of carnage, are we fighting for today? Can we have a clear conception of our aims as has not been shown by the great mass of plain and agitated people in the allied countries, with which alone they will be content, and beyond which they do not at all intend to let governments and politicians take them? The dominating aim is that which the world owes today to the leadership of two men—the Pope and Mr. Wilson; and it consists in the re-establishment of Society upon a basis of moral right instead of upon the twin pillars of material force and political chicanery. It means a League of Nations, both for peace and for international righteousness; and it means on all sides disinterestedness in the pursuit of that ideal. Happily there can be today no question of the broad acceptance of this principle amongst ourselves, though there is much still to be done in making clear and carrying into practice all its implications. The valuable though inconclusive debate in the House of Commons last week set this beyond doubt, and drew from that most sceptical of political realists, Mr. Balfour, a notable admission. And a still more notable admission is the report of M. Leon Bourgeois' Commission in France. This dominating war aim, to be done in making clear and carrying into practice all its implications, is no sense an alternative, but a complement of the other war aim of which we are committed—the reduction of militarism and the military theory where to-day it is supremely entrenched. The two aims succeed or fail together. It is by success in this war, and only by success, that we can hope to establish a condition of things which our ideal is one of realization.

It is necessary to insist upon this point, so it is to no small extent misunderstood. There is no contradiction between those who exhort us to take no thought for anything but the successful prosecution of the war, and those who bid us consider its purposes and its end. For they are the same thing. What else is "beating the Boche" but rooting out, or at least, as President Wilson says, "reducing to virtual impotence"—a theory of international relations which, however much it may have infected other nations, is today entrenched from the North Sea to the Black, in the sinister figure of Prussianism? And what will happen when military action has completed its task and the day of conference arrives, if it finds us unprepared for peace as we were for war? The formation and education of opinion is an urgent need, as Lord Denbigh has seen; and the success of his indefatigable efforts to enlighten our people on the simple facts of European geography shows how much may also be done by plain, graphic exposition of the simple facts of European diplomacy. The nature and basis, the aims and the methods of a true international diplomacy which shall take the place of the old, are no remote or abstruse subject. As laid down in the converging declarations of the Pope, President Wilson, and the British Prime Minister, they are as simple

and as practical as they are urgently important. It is for us to endeavor "to see with comprehending eyes the world that lies about us, and conceive anew the purposes that must set men free."

To that work Catholics are specially called to contribute, by reason of their special interest in the moral purposes of the War, their supernatural vantage-ground, and their double loyalty at once to the greatest international figure in world politics and to their own respective nations. It is a work which we in this paper shall do our utmost to forward, and we print today the first of many articles which we hope to devote to the subject. But if in this great matter we are frankly idealists, and desire to see the highest standard set and practically worked for, we are also reasonably "realist." We are no believers in the perfectibility of our race on this side of the grave, and we think a good many high-flown expectations are doomed to disappointment. Most great wars have been heralded as the last the world will tolerate, and most great Peace treaties as the dawn of a new era—with what results we see before us. All the same, there is no reason why the progress of our race should now take a great leap forward—rather, there is every reason why it should. Only let men of goodwill be content to do what good can be done here and now, and abandon the heresy of Perfectionism, which has produced in the sphere of religion so many schemes and so much loss of faith, and so much confusion, and so many failures in the sphere of political, social, and economic progress, and much may be done. Many misapprehensions may be cleared away, particularly those which centre around that highly ambiguous word "sovereignty." Many further ambiguities exist in the question of "sanctions," and a "League of Nations" may take on many degrees and forms, not all of which need alarm even the most fervent of patriots. We shall press, and advise our readers to press, for the highest and best that can be done here and now, whether or not it be the best theoretically. And if any of the papers that we want to find a scheme which modestly adapts the highest idealism to the most practical realism, we know not where they can more probably turn than to that outlined last year by Cardinal Gasparri in his address to the Holy Father's Peace Note. But these are lengthy questions with which we must deal as they arise. One thing is clear here and now, that in "St. Mark Sykes' words last week," "this War is a war against war, and whatever its material results are, it will have been lost, if it is not the war to end war." That is the ultimate war aim for which our men are giving their lives today. It is for us to see to it that those lives shall not be given in vain.

Life is composed more of hours than of days. Waste small sums, small hours, and you almost necessarily lay up for yourself bitter regrets in the future.

A HAPPY WARRIOR

Perhaps the activities of the Anglican Society of St. Peter and Paul are best known in this country through their publication some months ago of a brilliantly militant defence of the Pope's attitude in the war entitled, "No Small Sir," and since given wide circulation by American republication. The society's previous program consisted of a series of devotional works of either Catholic authorship or of "Romanizing" tendencies and of a number of religious satires dabbled in the manner of Dryden and Swift dealing with various aspects of the Anglican position. It soon became manifest that despite the seriousness of its aims, which was to furnish corporate religion with Rome, the Society of St. Peter and Paul had a sense of humor.

By degrees it leaked out that the champion of the Holy Father, who called himself "the Diplomatist," was Mr. Ronald A. Knox, son of the Bishop of Manchester, and himself a clergyman in Anglican orders. It has since become apparent that to all intents and purposes, Mr. Ronald A. Knox was the Society of St. Peter and Paul. And so everything became clear—the chivalrous, swift-drawn blade, the flashing wit, the gracious courtesy.

For this was not Mr. Knox's first leap into the arena. Some five or six years ago he showed the temper of his steel in a work which was at once serious piece of Christian apologetics and outburst of uncontrollable laughter which reduced his adversaries to absurdities. It was occasioned by another work entitled "Foundations," the joint production of a group of Oxford men (Mr. Knox was himself in residence at Oxford), written to show to what extent the Anglican Church could make concessions to liberalizing schools of thought and yet not relinquish the "foundations." Naturally enough Mr. Knox's reply was entitled "Some Loose Stones," and naturally enough also not a few of his readers felt that the eyes of his dauntless foe of modernism were turned towards the Rock of Peter.

There is a tremendous human satisfaction in the ability to say "I

told you so!" A single vindicated foresight compensates for so much remorseful hindsight and no man is without honor who knows himself for a prophet.

The clairvoyant readers of Mr. Knox's earlier work now have ample occasion for self-congratulations in his most recent book entitled "A Spiritual Ancestry" recounting the steps of his journey Romeward, for during the past year this latest pilgrim from Canterbury was received into the Catholic Church at the Abbey of Farnborough by the Abbot, Dom Cabot. As might be expected the work is unique in its class—the author calls it an "autobiology"—and despite himself he shows us all at length a remarkably engaging portrait of a happy warrior—whose previous controversial works have afforded us merely a thumb-nail sketch. The paths of lost causes hangs over this figure of a gallant Englishman who in the belief that he is a priest of the Catholic Church held himself bound to frequent celebration of "mass" and daily recitation of the Office, who said his beads and never preached without a reference to Our Lady, in fulfillment of a vow thus to atone for her neglect by other prescholars, upbrought by a passionate desire for corporate reunion and a mistaken sense of loyalty to the national church. "It is not for us," he schooled himself to think, wistfully watching individuals making submission. "It is not for us, the glamour of the seven hills and the consciousness of membership, living and actual, in the Church of the ages; we cannot set our feet upon the rock of Peter, but only watch the shadow of Peter passing by and hope that it will fall on us and heal us."

And so it came to pass that the shadow of Peter fell on this forested son of his as it has fallen on many another, fell on him and acted as a guide to his feet, until it brought him to the place of security and certainty and peace. It is all over, the worry about being right, what he calls the "Is my hat on straight?" attitude of the anxious Anglican. But we are not to assume that the peace he has found is that of inertia and inactivity. "I have found war," he tells us and knowing how dearly he loves a fight we can fancy him looking forward eagerly to many a battle royal on behalf of a cause that for two thousand years has made war upon the powers of darkness.

There is a certain fitness in the fact during his sojourn at Farnborough prior to his reception he read Bossuet's "Come Rack! Come Rope!" for he has close kinship with that other gallant knight and merry wit, Blessed Edmund Campion.—Providence Visitor.

CONVERSION OF TWELVE ANGLICAN CLERGY

The Rev. James Heaton Darby, late Warden of the College of Clergy, Hartsbury, Kidderminster, has been received into the Church by Dom Bada Camm, O. S. B., in Egypt, where he was Anglican Chaplain to the forces.

The Rev. Reginald Herbert Maddocks, B. A., late Scholar of Selwyn College, Cambridge, and formerly curate of the Ascension, Victoria Dock, E. Canterbury Mission, Borough, S. E., and All Hallows, Poper, E. London, has been received into the Church at St. Vincent's Clapham Common, by Mgr. Hinde, M. A.

The Rev. Lionel Richard Lewis, M. A., until recently curate of St. Alban's, Birmingham, the leading Ritualistic shrine in the Midlands, and the Rev. Frederic Holding Lane, late vicar of Wharton, North, formerly curate of St. Stephen's Gloucester, Road, South Kensington, have been received into the Church by Mgr. Cocks, M. A., at Eastbourne.

The Rev. Edward Frederic Nugent, M. A., formerly vicar of St. Martin's, Brighton, and previously vicar of Padstow, Cornwall, and chaplain to the Bishop of Truro, has been received into the Church by the Bishop of Aras, in France, where, since 1914, he has been working for the British Red Cross.

Other Anglican clergy whose submission to the Catholic Church has recently become known are the Rev. Aubrey Ronald Graham Burn, B. A., late curate of St. George's, Whyke, Chichester; the Rev. C. F. Truett, M. A., vicar of Padstow; the Rev. Norman H. Pole, A. K. C., of S. S. Philip and James, Plainstow, E.; the Rev. Sidney J. Heald, M. A., of Limehouse Parish, formerly of Patrick's Boro, and the Rev. Austin Bingham Prole, vicar of Aldborough, Hull, formerly of St. German's, Blackheath, S. E.; and the Rev. W. A. Wayte, M. A., vicar of Dunstall.

The Rev. Vincent W. G. C. Baker, lately additional curate of St. Thomas' Regent Street, has also been received into the Church at Farnborough Abbey by Dom Peter Conway, O. S. B.—The Universe.

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CATHOLIC NOTES

Washington, Aug. 27.—John D. Ryan has been appointed second assistant secretary of war and director of aeronautics, thus becoming head of the whole aeronautical section of the War Department.

Rev. Charles Whitford, chaplain of England, received into the Church in the Cathedral of Castres, France, while ministering to the wounded and dying on the French battlefield in the thick of a battle, recently, fell mortally wounded. A fellow chaplain had time to administer to him the Last Sacraments.

A war-scarred French crucifix is the center-piece of a war shrine erected in St. Thomas' (Anglican) Church, Seaford, Liverpool. The crucifix was sent home by a member of the congregation, who has since been killed. St. Thomas' Church was erected by the late Mr. Gladstone's father.

The death is announced of Canon Domin, priest of the Diocese of Bayeux, France. During 44 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."

Buenos Aires, the capital of the Argentine Republic, is a beautiful city of about 1,200,000 inhabitants. Its Cathedral is a Gothic edifice fronted by two Corinthian columns. The Archbishopric dates from 1620. The city has twenty-two canonical parishes and fifty other churches.

Referring to statements appearing in newspapers to the effect that the Pope had invoked a benediction on "the emperor's work," in answering a recent telegram from the Kaiser, the Vatican organ *Osservatore Romano* says: "This statement is untrue. The Pope thanked the emperor for his greetings and for the benediction which the emperor himself had invoked on the charitable work of His Holiness."

The New York Foundling Hospital, established in 1809 by the Sisters of St. Vincent of Paul, has cared for more than 22,000 children in home. Among these children there is an artist, two bank directors, several physicians, numerous lawyers, a concert singer, several musicians. There is hardly any line of endeavor that is not represented by these 23,000 foundlings; and in three or four cases names made famous by the present War are names borne by foundlings.

His Holiness has generously defrayed the cost of restoration of the church of Castel Gandolfo built by Bernini in the pontificate of Alexander VII. and dedicated to St. Thomas of Villanova. Castel Gandolfo is one of the "Sassetti," the towns in the Alban Hills, popular with the Romans as summer resorts, and is celebrated as containing the Pappi Palace which by the Law of Guaranties in ecclesiastical and the Villa Santa Caterina, the summer home of the students of the American College. Not many years ago it used to accommodate a hundred and fifty; this year it contains about twenty-five.

Lord Justice Thomas Francis Molony, Lord Justice of Appeal in Ireland since 1915, has been appointed Lord Chief Justice of Ireland according to an official announcement. Lord Justice Molony was born in Dublin in 1862. He was Solicitor General for Ireland in 1912-13, and Attorney General in the latter year. In 1914 he was a member of the Intermediate Education Board for Ireland and also was a member of the royal commission on disturbances in Dublin. In 1916 he was a member of the royal commission which investigated the shootings during the Sinn Fein uprising.

The Knights of Columbus Committee on War activities has received \$4,000 from Colonel Theodore Roosevelt as its appropriation of the Nobel Peace Prize which has been given to war charities. The Nobel Peace Prize was awarded to Mr. Roosevelt for his connection with the peace of Portsmouth, which closed the Russo-Japanese war. When the Colonel received the prize he turned it over to the Government, with the idea of establishing a peace commission. Nothing was done with this suggestion and several weeks ago Colonel Roosevelt asked Congress to return the money to him. This was done last week, and the Colonel immediately turned it over to war charities.

There has been a good deal of anxiety on the part of Catholics as to the safety of the Christian relics and treasures in Jerusalem, during the time of the expulsion of the Turks from the Holy City. There was a rumor that the Turks, before they abandoned Jerusalem, had laid hands on the holy places, and had plundered the Catholic shrines and convents of their sacred treasures. The Abbot of San Teodoro, Genoa, the Right Rev. Don Allaris, C. R. L., states that he has heard from the Commissary of the Franciscans in the Holy Land that the Custode in Jerusalem affirms that the holy places and the shrines have not been pillaged in any way.