

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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LONDON, CANADA, SATURDAY, JULY 8, 1916

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DIFFERENT

The French are not indulging in the false precipitancy of the Franco-German war. The Germans have neither a great tactician like Von Moltke nor a diplomat as wily as Bismarck. They are confronted by an army strong in numbers and discipline, different from the unready array which Napoleon III., despite extremely significant warnings, sent into the most disastrous of wars. In that war all was ready on the German side; on the French side nothing was ready. In 1870 many of those who shared in the struggle went forth with the most dismal anticipations; in this war France, sure of itself, looks with confidence to final victory. In the Franco-German war the great soldier McMahon saw at Sedan the signature of the most humiliating capitulation ever inflicted on a French army; to-day, however, France is not on her knees but erect and buoyant with no thought of surrender to her opponent. To-day the Germans have not a monopoly of the scientific mode of warfare which, together with the superiority of numbers, made it the leading military power in Europe. Against them there are approved methods and watchfulness, foresight and caution. In 1870 the leaders were swayed by the Emperor who thought more of his dynasty than the country; in this war France alone, her glory and existence, dominates those in command. In the Prussian war France's weak point was its artillery; to-day it is the finest in Europe. There is the old Gallic enthusiasm and liking for the charge that had crowned their arms with unvarying success for more than half a century, but it is now unleashed only when it can strike a strong, decisive blow. In 1870 the Prussians met the body of France and crushed it mercilessly; to-day the soul of France, aflame with an abiding sense of the supremacy of duty and of absolute devotion to country and counting as naught the petty strifes of ordinary existence, stands before them and defies annihilation.

OLD STORY

A New York Presbyterian minister gets into the news by saying that the Bible is not inspired. Why his statement received notice we fail to understand. It is a commonplace among his brethren who have thrown the Bible into the melting pot and feed those who sit in the pews with amateurish dissertations on current issues. The news item tells us that the statement has created no small stir among Presbyterian clergymen. Surely those worthy divines must be very emotional to allow this most unoriginal declaration to ripple the calm surface of their lives. Having it on very good Protestant authority that the poison of unbelief has insinuated itself "into our theology and theological seminaries," we cannot see why they can reasonably object to utterances of men educated under their auspices. But how are they going to discipline them? They may expel them from the communion, but the important thing for them is to prove that the Bible is inspired. How are they to do this? The Bible is not a competent witness in its own behalf. Again, nowhere does it claim intrinsic proof of its divinity, and there is not a scrap of evidence in it from cover to cover as to its writing and compilation. They can quote the Scriptures as literature, but they must manacle their brains if they quote them as inspired records. They must prove their inspiration, and they cannot do this without subscribing to an infallible authority. And yet Protestant missionaries go yearly to distant lands with the Bible inspiration they cannot establish and coolly ask the unbeliever to accept it as the Word of God. The reading, thinking Protestant knows that the Bible, to whose infallibility he had pinned his faith, has been questioned not by infidels but by leaders of his own party and has been discredited by them. Henceforth it can never be to him what it was to his father and mother, and Christianity grows dim and confused

before his eyes. He drifts away from Christianity as a supernaturally revealed faith, and to retain only the exposition of the natural moral law. He may go to Church for the mental stimulation of listening to another man's views of a question or for the sentimental nourishing of the hungry religious instinct. He may seek in some ism the solution of the problem of life, the whence and whether of destiny; the how and the why of morals. But the fact remains that he has been cast out into the desert by those who claimed the right to feed and safeguard him.

THE RIGHT FRONT

The good Catholic is always joyous. Gladness is the key-note of his life. He radiates sunshine. Knowing himself, he is blind to the shortcomings of his neighbor and believes that in every soul, however submerged, there is music. Hence he is a stranger to the piety that is a blend of vice and pride. Neither is he a self-appointed detective who goes about seeking victims for his captiousness and invective. He does not weep over the imperfections of this planet, but does his "bit" to make it better. He does not clothe himself in immaculate linen and write himself down as a member of the elect. But he has a helping hand and a cheery word for his fellow travellers and deep down in his heart is the joy that his way is bright with the light of eternity and that at the end of it is awaiting for him the reward promised to the gentle and charitable and forgiving.

OUR NEED

Men of the world expect that Catholics should be able to state clearly and simply what it is that the Church teaches on those points where she is most often misrepresented and where she is most obvious to plausible objection. We should not forget that Protestant objectors often do not to any doctrine as taught by the Church but to the caricature which passes current for the reality in the world at large. Sheer ignorance of our doctrines is responsible for dislike of them. A word to inquiring Protestants may remove many misconceptions. But this demands knowledge. If a Catholic has never been taught the difference between absolute and relative worship how can he meet successfully the Protestant objection to the adoration of the Cross? If he has never learned what indulgence really means and the true significance of an indulgence or three hundred days or seven years, how can he answer the difficulties that may be urged against them? We should be able to answer the chief objections, doctrinal and historical, against the Church in which we were baptized and confirmed. Ignorance in these cases is inexcusable. For the Catechism tells us that a person sins against Faith by not trying to know what God has taught, and we fail to try to know what God has taught by neglecting to learn the Christian doctrine. Our neglect in this matter makes us dumb when we should speak. The honor of the Church is involved and we have nothing to say. We have the means to dispel ignorance and prejudice by explaining and defending the doctrines and actions of the Church and repelling false charges made against her, and we give our time to the reading of idle chatter. It is not too much to say that parents are not inconsequential factors in the promotion of ignorance of Catholic doctrines. Insistent on the acquisition of secular knowledge they are lukewarm in the necessity of seeking first the Kingdom of God and His Justice. The learning of the world means money and position, but the Catechism is merely a passport to Holy Communion. With never a hint as to dollar-making, it is of no use to people who never think of eternity and who are swathed in the clothes of indifference.

If at any time thou dost stumble and fall, and through weakness dost faint, do not discourage thyself, nor cast away thy hope; but albeit thou fall a thousand times in a day, rise again, and be renewed a thousand times in a day; and in what place thy thread was broken, knit it together again, and go not back to the beginning.—Louis of Grenada.

SIGNOR MEDA OF ITALY

FIRST PRACTICAL CATHOLIC TO ACCEPT PORTFOLIO IN ITALIAN CABINET

(Catholic Press Cablegram)
Rome, June 20.—A new Italian ministry has been formed under the presidency of Signor Boselli. It comprises representatives of all the parties and groups in the chamber of deputies, with the exception of the Socialists. Premier Boselli pleaded hard with Signor Meda, leader of the Catholics who are members of the chamber of deputies, to accept a position in his cabinet, contending that, as the new ministry is essentially national in character, aiming to represent all parties, and to enlist the support of all patriotic Italians on account of the war, it would be anomalous if Catholics had no representative in it, especially in view of their splendid example of patriotism at the front and of loyalty to the government in the chamber of deputies. Taking these special circumstances into consideration, Signor Meda has accepted a portfolio in the Boselli cabinet. His joining the ministry is an historically interesting event, inasmuch as it is the first time that a practical and acknowledged Catholic has accepted a post in an Italian cabinet. It has, however, elicited no comment in the political journals, all of them recognizing tacitly that the exceptional exigencies of the present time justified Premier Boselli's efforts to secure the services of Signor Meda as one of his colleagues in the government.

The semi-official *Osservatore Romano*, commenting on the inclusion of Signor Meda in the new Italian cabinet, declares that his presence there must not be regarded as having any connection whatever with the official attitude of the Holy See, which is now, as always, neutral and impartial. Signor Meda, it adds, does not officially represent any Catholic organization, nor does he represent any Catholic parliamentary party, inasmuch as there is none in existence.

PROHIBITION IN ALABAMA

SWALLOWING THE EVIDENCE

The Alabama prohibition statute concedes a generous monthly allowance of strong waters, wine, or beer to the citizen so unregenerate as to pine for spirituous fortification. Yet the Wets murmur and rebel. "Blind tigers" flourish. So do the ungodly, even on juries. A Mobile jury tried a "blind tiger" case the other day. In fact, they tried and drank up the evidence, a filling quantity of beer and whisky. As the *Savannah Morning News* dryly or wetly puts it, the jury found the evidence "insufficient" and there was a mistrial. The Judge reproved the jurymen. They were not declared in contempt of court. "Mobile," says the *Montgomery Advertiser*, "did not feel outraged at the conduct of the jurymen; there was no popular protest against such conduct."

An honest and superstitious prohibitionist cries in a letter to the *Advertiser* that "the whole State should be placed under martial law," if necessary, to enforce the liquor law. He will not see, so many prohibitions can never see, that a statute unsupported by public opinion cannot be enforced. If these Mobile petit jurors did a scandalous thing, it was because they looked on the prohibitory law as a joke and a humbug. A bad attitude, but not unworthy of the statute.—N. Y. Times.

A PROPHECY OF THE GREAT WAR

In a remarkable lecture lately delivered by Shane Leslie, before the Converts' League in New York, we read the following anent a striking prognostic if not prophecy of the late Cardinal Manning, the subject of the lecture:
"Apropos of the present appalling catastrophe in Europe, one of the last letters that Cardinal Manning wrote to Gladstone was dated 1870. It need hardly be said that during the Vatican Council, the Prime Minister of England and Manning, spokesman of the infallibility majority, waged a pretty fierce correspondence by letter. I think Manning got the best of it. Then Gladstone did a delightful thing to show he had no rancor. The temporal power fell. I do not think the rest is known—the paper in which I read about it was labeled 'Secret,' to be burned when read—but Gladstone sent a British warship up the Tiber to assure the safety of the Pontiff. He did that entirely out of his love for his old friend Manning."
"The letter that Manning wrote to him at the end, when the temporal power had fallen, and it seemed that the Pope was placed in a position where he could hardly use that influence which is essential to the peace of the world, contains this striking passage: 'You politicians have had your way, and you Bismarck, between you and the Church is thrown back on her last trenches. You have taken the keystone out of the arch of Europe, the moral position of the

Pope is complicated forever.' Then he said: 'Have it. Be joyful and triumphant over it.' Then, raising his pen in prophecy (you will hardly believe it, but I have read the very words in the autograph,) he said: 'Gladstone, Gladstone, can you not foresee the day when the moral law shall break down in Europe, when not armies shall fight against armies, but nations against nations?' and then he made quite a close shot: 'Cannot you see when the nations shall quarrel about Africa, and Europe be desolated?'—(The Catholic Convert, June, 1916.)

ANTON LANG IS DEAD

THE "CHRISTUS" OF OBERAMMERGAU HAS BEEN KILLED IN ACTION

Several months ago it was reported that Anton Lang, the well-known "Christus" of the Passion play at Oberammergau, had been killed in battle, but in a few weeks the report was denied. All doubt now about his being killed in action recently has been dispelled by the receipt of a letter by Miss Isabel Brown, president of the Society of Applied Science, St. Louis, from Innsbruck, Austria.

Lang's death, the letter says, was tragic. He had been sent to the front with the German army, and the scenes he saw were so terrible that he broke down and had to return to Bavaria. After recuperating he was again sent to fight and was killed in action.

His trade was that of a potter and his pottery was known all over the world. Lang had been seen in the part of Christ by millions.—Boston Pilot.

RECALLS HOW WAR WITH MEXICO BEGAN

COL. MURPHY TELLS OF AMBUSH THAT CAUSED HOSTILITIES SEVENTY YEARS AGO

War between the United States and Mexico in 1846 began as the result of a skirmish similar to the unprovoked attack by Mexicans on last Wednesday upon the detachment of General Pershing's forces, it was recalled yesterday by a veteran of the first Mexican war (Colonel Charles J. Murphy, who is the youngest survivor of that conflict. Colonel Murphy also was a staff officer in the Civil War. On June 8 he was eighty-four years old. At his home in West Ninety-third Street Colonel Murphy, commenting on the fight at Carrizal on Wednesday morning, in which Captain Charles T. Boyd and Lieutenant Henry R. Adair of Troop H, Tenth Cavalry, were among the killed, said:
"The news of the first battle in Mexico reminds me that the war with Mexico in 1846-8 commenced in a similar way on April 24, 1846, although there was not a formal declaration of war between the two countries. Like the fight of two days ago it was an ambushade for the Americans, and similarly the Americans were attacked by superior forces of probably four to one."
Captain Thornton, U. S. Army, marching at the head of seventy men of the Second Dragoons in Texas, fell into an ambushade of Mexican regular troops on April 24, 1846, numbering between three hundred and four hundred. After a gallant resistance he was killed with sixteen members of his command, and thirty-eight were wounded. The remainder of the force were taken prisoners. In this fight, as in that of two days ago, it may be noted that apparently the approximate numbers of the slain and wounded were the same on both sides.

It was six days later when the Mexicans attacked Fort Brown, and were repulsed, said Colonel Murphy. On May 8, General Taylor defeated the Mexican Army of General Ampudia and Arista at Palo Alto.
"It is a noteworthy fact that these battles were fought without a declaration of war on either side," continued the Colonel. "Indeed, no declaration of war was ever made by either of the two contending republics."
"It was no holiday war. It was pleasuring with tollslike marches, with blustering and bleeding feet, through hot sands under a tropical sun, over jagged rocks and snowy mountain ranges where horses and riders perished with cold and exposure. It abounded with nameless tragedies, both in bloody fields near many a smoking gun, and in the deep gloom of fever-stricken hospitals."
"In that memorable war of two years we fought seventy battles and engagements without the final loss of a single gun or an American ensign. Engaged always against heavy odds, we bore the honor of our great Republic triumphantly on our ever-advancing swords and bayonets."
"I must not forget to mention that the soldiers of the Mexican armies, throughout the whole war, were never known to stand a single charge of bayonets."
"Blended with patriotic reflections, we proudly recall the fact that we marched nearly 8,000 miles through the country of an enemy alien to us

in race and language, and performed no act to wound the modesty of women. The flames of no defenseless homestead lighted up our line of march and no matin hymn or vesper bells were silenced by our coming."
"What has been the result of that victorious war? It acquired for us the vast territories of California, Nevada, Colorado, New Mexico, Idaho, Arizona, and Utah, thus adding 1,000,000 square miles, or 640,000,000 acres to the United States, nearly doubling its area."

Colonel Murphy enlisted for the Mexican War when fifteen years of age, and served in Company D, Seventh Regiment. He was one of the only three staff officers of his rank who received the Congressional Medal of Honor for services in the Civil War. In 1890 Colonel Murphy was a special commissioner in Europe of the United States Department of Agriculture. He organized the American relief movement at the time of the Russian famine in 1881, and at the request of the Czar he was sent by the American Government to Russia to show the various uses of Indian corn. For this and other services he was decorated by Russia.—N. Y. Times.

SENTENCED TO DEATH

CASEMENT MAKES STRIKING PLEA FOR CIVIL RIGHTS AS AN IRISHMAN

Special Cable to the Free Press
By W. Orton Tewson

London, June 29.—Sir Roger Casement found guilty of high treason and sentenced to death by the Lord Chief Justice of England at 4:30 this afternoon. He heard the verdict, which was reached by the jury in 30 minutes, and the sentence without flinching. A smile was even perceptible about his face when the foreman of the jury pronounced the fateful word "guilty."

Forty minutes elapsed between the announcement of the verdict and the actual passing of sentence. The interim was taken up by Casement himself, who made what was perhaps the most remarkable speech ever made by a prisoner from the dock.

The last scene was profoundly tragic. It must prove unforgettable to all who were present.
Of course, he was nervous, especially during the first few moments of speaking. But he was not more so than many a man would be who was called on for a speech before a critical audience. His face turned considerably paler, but never for a second did he lose his self-possession.
Starting in low conversational tones his voice grew stronger after a few sentences, and soon he was going along evenly and as interestingly as though he were delivering an address on Irish politics to an everyday audience. His voice was always melodious and often trembled when he came to passages that held deep significance to the cause he was pleading.

There were numerous striking sentences in Sir Roger's speech.

"There is an objection possibly not good in law, but surely good on moral grounds," he said "against the application to me here of this old English statute, five hundred and sixty-five years old, that seeks to deprive an Irishman to-day of his life and his honor, not for adhering to the King's enemies, but for adhering to his own people."

"When this statute was passed in 1531, what was the state of men's minds on the question of a far higher allegiance, that of man to God and His Kingdom. The law of that day did not permit him to forsake his church or deny his God, save with his life. The heretic then had the same doom as the traitor."

A GREAT CHANGE

"To-day a man may forswear God and His heavenly realm without fear or penalty, all earlier statutes having gone the way of Nero's edicts against the Christians, but that phantom, the King, can still dig up from the dungeons and torture chambers of the dark ages a law that takes a man's life and limb for an exercise of his conscience."

"If true religion rests on love, it is equally true that loyalty rests on love. The law I am charged under has no parentage in love, and claims the allegiance of to-day on the ignorance and blindness of the past."

"I am being tried, in truth, not by my peers of the living present, but by the fears of the dead past; not by the civilization of the twentieth century, but by the brutality of the fourteenth; not even by a statute framed in the law of the land that tries me, that lies in the law of an enemy land, so antiquated is the law that must be sought to slay an Irishman whose offense is that he puts Ireland first."

LOYALTY RESTS ON LOVE

"Loyalty is a sentiment, not a law. It rests on love, not on restraint. The government of Ireland by England rests on restraint, not on law, and since it demands no love, it can evoke no loyalty."

"This court, this jury, the public opinion of this country, England cannot be prejudiced in varying degrees against me, most of all in time of

war. I did not land in England; I landed in Ireland. It was to Ireland I wanted to come, and the last place I desired to land was England. But for the attorney general of England there is no Ireland; no right of Ireland. Yet for me, the Irish outlaw, there is a land of Ireland, a right of Ireland, a charter for all Irishmen to appeal to in the last resort, a charter that even the very statutes of England cannot deprive me of, a charter that Englishmen themselves assert as a fundamental bond of law that connects the two kingdoms."

Referring to the phrase of the indictment, that he set an evil example to others, Sir Roger said:
"To Englishmen I set no evil example, for I made no appeal to them. I asked Irishmen to fight for their rights. Place me before a jury of my own countrymen, be it Protestant or Catholic, Unionist or Nationalist, Sinn Feiner or Orange, and I shall accept the verdict and bow to the statute and all its penalties."

NOT AFRAID OF VERDICT

"I am not afraid of the verdict of such a jury. If this be not so, why fear the test. I fear it not. I demand it as my right. It was not I who landed in England, but the crown that dragged me here, away from my own country, to which I had returned with a price upon my head, away from my own countrymen, whose loyalty is not in doubt, and safe from the judgment of my peers, whose judgment I did not shrink from."

"That is the condemnation of English rule in Ireland, of English law, that it dare not rest on the will or the Irish people, but exists in defiance of their will; that it is a law derived, not from right, but from conquest. Conquest gives no title; it can exert no empire over men's reason and judgment and affections. It is from this law of conquest, without title to the reason, judgment and affections of my own countrymen, that I appeal."

Having finished this statement, the prisoner said:
"This much I penned in my prison 15 days ago."

NO QUARREL WITH ULSTER

He then continued, declaring that the Nationalist volunteers, founded in Dublin in November, 1913, had no quarrel with the Ulster volunteers, born a year earlier, only with the men who sought "to pervert to English party use, to the mean purposes of their own bid for place and power the armed activities of the simple Irishmen."

"We aimed at winning the Ulster volunteers," he went on, "to the cause of a united Ireland. It was not the Irish volunteers who broke the law, but a British party Government, who had permitted the Ulster volunteers to be armed by Englishmen, to threaten, not only an English party in its hold on office, but to threaten that party through the lives and blood of Irishmen. The battle was to be fought in Ireland, that the political outs of today should be the ins of tomorrow."

"In Great Britain designs for the benefit of Ireland were to be met, not on the floor of Parliament, where the fight had been won, but on the field, with Irishmen slaying each other for English party gain. And the British navy would be chartered transports bringing to our shores a numerous assemblage of militia and naval-military experts, for the profitable business of holding down the populations abroad. That party was preaching a doctrine of hatred, designed to bring civil war in Ireland, while the party in power took no steps to restrain its propaganda which was finding advocates in the army, the navy, the Privy Council, in Parliament and state and church."

HER CONTINUED EXISTENCE HER BEST EVIDENCE

Dr. Martineau in "Seat of Authority in Religion"

"The answer of the Catholic Church to the question: 'Where is the real presence of God?' Here within my precincts,—here alone,—has at least the merit of simplicity; and is easier to test than the Protestant reply. It has no absolute need to make its title good by links of testimony running back to afar-off sources of prerogation; no age of miracles to reach and historically prove as a condition of its rights today. It carries its supernatural character within it; it has brought its authority down with it through time; it is the living organism of the Holy Spirit, the Pentecostal dispensation among us still. And if you ask about its evidence, it offers the spectacle of itself. Though it alone has lived through all Christian history, it least affects antiquarian pomp—knowing no difference between what has been and what is; and in its retreat from the movement of the world being hardly conscious of the lapse of time. Itself the sacred enclosure of whatever it divine and supernatural on earth, it has no problems to solve, no legitimacy to make out, no doctrine to prove; but simply to live on and witness of the grace it bears."—Our Sunday Visitor.

CATHOLIC NOTES

A picture of "The Holy Family, with St. John" by Murillo, was sold in London the other day for \$32,550.

In the archdiocese of Santa Fe, N. M., there are 20,573 Catholic Pueblo Indians.

Bishop O'Doherty, of Zamboanga, in the Philippines, writes that about 20,000 Aglipayan heretics have returned to the faith.

The number of baptized Catholics in China was, up to this year, 1,750,675. In China there are 1,462 foreign and 805 native priests.

Gifts of \$50,301.93 were received at the chancery office of the archdiocese of Chicago as the result of the appeal made in behalf of the Polish war sufferers.

The Most Rev. Joseph Ferguson Peacock, Archbishop of Dublin from 1897 to 1915, died on May 26. He was born in Queens county, Ireland, in 1835.

It has been recently stated by the League of Converts of New York that 45,000 is the average yearly number of conversions to the faith in the United States.

At Nazareth in the Holy Land is the fountain of the Virgin. It is so called because the Blessed Virgin Mary was accustomed to go to it and draw her household water from it. It is the only fountain in Nazareth.

The will of Mrs. Katherine C. Gray, Kansas City, Mo., who died recently, bequeaths an estate of \$28,500 to four Catholic organizations: Home for Aged, St. Anthony Home, St. Mary Hospital and the Perry Boys' Home.

Joseph Hargarter, an old farmer living near Laibach, Austria, recently was informed by the Austro-Hungarian war minister that his seventh and last son had been killed on the front of the Isonza. Of the other six, two fell fighting in Galicia, two in Poland and two in Serbia.

The Rev. George Chalmers Richmond, of Philadelphia, whose quarrels with two Protestant Bishops, resulting in an ecclesiastical trial, have kept his name before the public for the last two or three years, expects to begin his studies for the Catholic priesthood in the near future.

The Right Rev. Thomas A. O'Callaghan, O. P., Bishop of Cork, Ireland, died on Wednesday, June 14. He was a native of Cork where he was born on May 9, 1839. He was consecrated Titular Bishop of Lambese on June 29, 1884, and became Bishop of the See on November 14, 1886, succeeding Bishop Delaney. The Right Rev. Daniel Cohanlan is Auxiliary Bishop of the Diocese.

John B. Cain died at Bournemouth recently in his seventy-seventh year. A native of Brighouse, Mr. Cain, after a successful career at Oxford, was Anglican rector of Monkton Wyld, Dorset, for twenty-five years. Afterwards he became a Catholic. He was a keen music lover, and among his many gifts to Bournemouth was a complete music reference library, which cost £4,000.

On the heights of Montmartre, Paris, in the great votive Basilica of France, to the Sacred Heart, the men of Paris for three days adored the Blessed Sacrament for France, and then the Archbishop, Cardinal Amette carried the monstrance holding the Blessed Sacrament through its entrance door to the platform outside looking down upon the restless city of Paris, held it aloft, and solemnly blessed the great city at its feet.

It is a most remarkable fact that for many months the average attendance of non-Catholics at the evening service in St. Joseph's, Brighouse, Yorkshire, England, has been at least three hundred. They join in the prayers and sing the hymns of the Catholic ritual in a devout way. Their conduct classes, for those desiring to understand the faith, on Sunday afternoons and also on one evening during the week. Both classes are well attended.

Among the 201 volumes recently donated to the library of the Catholic University, Washington, D. C., by a friend of the institution is a collection of pamphlets in 50 volumes dating from about 1829, the date of Catholic Emancipation, and all bearing on that great event. This collection is probably unique in the world, and will always be of great use to the history of that epoch-making event.

Catholics will be much gratified to learn that a bust in bronze of Cardinal Newman has been erected in the garden of Trinity College, Oxford.

It is most appropriately placed under the rooms once occupied by Newman's tutor, "Tommy" Short, and is facing Wadham College. On the pedestal of the bust there is the simple inscription, "Presented by D. La Motte, Esq., M. A." and on the other side, "John Henry Cardinal Newman, 1801-1890." The figure of the Cardinal is shown simply clad in the cape of his ecclesiastical habit. What is most interesting of all is the fact that the donor of the bust is not a Catholic.