

The Catholic Record.

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

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FROM THE ROBE OF CHRIST

At the foot of the Cross on Calvary
Three soldiers sat and dined,
And one of them was the Devil
And he won the Robe of Christ.

When the Devil comes in his proper
form
To the chamber where I dwell,
I know him and make the Sign of
the Cross,
Which drives him back to hell.

I saw him through a thousand veils,
And has not this sufficed—
Now, must I look on the Devil robed
in the radiant Robe of Christ?

He comes, and His face is sad and
mild,
With thorns His head is crowned,
There are great bleeding wounds in
His feet
And in each hand a wound.

How can I tell, who am a fool,
If this be Christ or no?
Those bleeding hands outstretched
to me!
Those eyes that love me so!

I see the Robe—I look—I hope—
I fear—but there is one
Who will direct my troubled mind:
Christ's Mother knows her Son.

O Mother of Good Counsel, lend
Intelligence to me!
Encompass me with Wisdom,
Thou Tower of Ivory!

"This is the Man of Lies," she says
"Disguised with fearful art;
He has the wounded hands and feet,
But not the wounded heart."

Beside the Cross on Calvary
She watched them as they dined
She saw the Devil join the game
And win the robe of Christ.

—JOYCE KILMER

THE IRISH QUESTION

THE GENERAL PRINCIPLES OF ITS SOLUTION

There are three factors which must be reckoned with in any attempted solution of the Irish Question. These are, in order of precedence—1. The Irish Nation, 2. The British Empire, 3. The Irish Protestant ascendancy party. Those who would decide the Irish Question by the third and least important of these three factors, adopt the *County solution*—Ireland is and should remain a group of British counties. Those who consider the Empire as the sole determining factor, adopt the *provincial solution*—Ireland is to be a province of Great Britain, as Manitoba is a province of Canada. Those who take their stand upon the undoubted fact that Ireland is a nation, and has consequently all the rights of a nation, and who ignore the other two factors, adopt the *republican solution*—Ireland should be a free republic. A combination of the first and second group upholds the mixed solution that four-fifths of Ireland should be a province, and six counties be British counties. A proper harmonization of all three factors—Ireland, the Empire and the Orangemen—can result in only one solution: Ireland should be granted complete national autonomy within the Empire that is, should have a form of *Dominion Home Rule* which is compatible with the security and integrity of the Empire.

This will become increasingly evident from a brief historical consideration of the three determining factors.

1. *The Irish Protestant Ascendancy Party.* This party was introduced into Ireland as "England's faithful garrison," by the Jacobean and Cromwellian plantations. It became at once the ascendancy party, and secured control of the land and the government of Ireland. The mere Irish were driven to Hell or Connaught to make way for them. They, even more than the English Parliament, were responsible for the Penal Laws of the 17th and 18th centuries, the worst system of religious persecution and state tyranny in the annals of Christendom. They in turn were disregarded by England, for all Ireland, Protestant as well as Catholic, was deprived by English laws of the right to trade with foreign countries, with the colonies, or even with England herself. When the American colonies were obtaining their independence, however, the more intelligent of the Irish Protestants realized that Ireland was a nation and that they were part of it, and obtained freedom of the seas for Irish trade and an Irish Parliament. They were about to emancipate their fellow Irish Catholics, who would then under a democratic constitution have obtained a majority in Parliament; but the religious fanatics and ascendancy party, organized the Orangemen, goaded some of the Catholic peasants into rebellion (98) and combined with English statesmen to defraud Ireland of its Parliament (1800). Catholic Emancipation was finally granted (1829), but the Irish Protestant minority, by means of the Protestant majority of Great Britain, continued to rule Ireland and to maintain a social and commercial ascendancy. A series of systematic evictions and of famines in the nine-

teenth century strengthened its hold on the land of Ireland, though in the last generation this has been remedied to a great degree. However, practically all the big political and judicial appointments, and practically all the leading positions in the banks, railways and Belfast concerns still remained and remain in the hands of the Protestant Ascendancy Party. This party by no means comprises all the Protestants of Ireland; a large proportion of the Protestants are at one with the main body of the nation in demanding democratic and national liberty. In the words of a Grattan they are not a Protestant settlement but an Irish nation. Even the ascendancy party, of which the Orangemen are the most characteristic development, is thoroughly Irish, whatever its remote racial origin. It forms an integral part of the Irish nation, and is as thoroughly Irish as English Catholics are English or Huguenots are French. Up to the present this Ascendancy Party has had the final word in all attempted solutions of the Irish Question. It destroyed Gladstone's Home Rule Bills by its ally, the House of Lords, and aided by the English Unionists it destroyed Asquith's modest Home Rule Bill, by means of its threat of and preparation for Civil War. It thus undermined constitutional agitation and paved the way for Sinn Fein. It has a blind unreasoning hatred of its fellow Irish Catholic citizens. On the other hand, it is on the whole a prosperous community, and apart from its fanaticism, possesses fine natural qualities. It is generally believed that if this body could be got to try out Home Rule for five years, its suspicion and hatred of Catholic Ireland would soon be confined to but few of its members. In any case, even if the Orangemen and bigots are permanent, it cannot be allowed to stand any longer in the way of a just and democratic solution of the Irish Question. It has a right, however, to demand adequate safeguards which will obtain for it justice under an Irish Parliament. It has, on the other hand, absolutely no right to what the majority report of the Irish Commission, in its great generosity, was willing to promise, namely, two votes to a Protestant and one for a Catholic (for that is what the extra "Unionist" representation would amount to). The propinquity and power of Great Britain renders absolutely chimerical the possibility of religious persecution by Irish Catholics in a body of people who have never persecuted, nor have ever wished to.

2. *The British Empire.* The British Empire, and not England, is the second factor in the Irish Question. For long centuries the Irish Question was a struggle between an Ireland, determined to govern herself, and an England determined to conquer her. To day the question is: How to reconcile Ireland's undeniable right to a national autonomy with the security and integrity of the Empire. Those who approach this question from the standpoint of the Empire alone, offer Ireland a provincial status, under some form of federal devolution. This denies the evidence both of history and geography, for Ireland is a nation, not a province. Any solution which does not respect that fact must inevitably fail. Our Imperial federalists start on the problem from the wrong end. Nations exist before Empires, during them and after them. We must start with the fact of the Irish nation, not with the fact of the British Empire. The British Empire is of vastly more importance than the Irish nation. Yet the British Empire is an artificial, man-made, temporary organization. The Irish nation is a natural, God-made, permanent body. Empires are greater than nations; yet Empires are composed of nations, and are a benefit to humanity, only when they are a combination and not a destruction of nations. Whole some empires are maintained, when the prior and inalienable rights of the constituent nations are primarily considered. A nation bears somewhat the same relation to an Empire, as the family does to the State. A State is composed of families. A family is much smaller than a State, and yet its rights in its own sphere are prior and more important. An individual is a member of a family before he is a member of the State. A State which ignored or denied the prior family rights would be a slave State. An Empire which ignored or denied the prior rights of its constituent nations would be a slave Empire. Ireland is a nation, and must therefore have a national and not a provincial status. The only political system yet invented, which accords national autonomy in the British Empire, is Dominion Home Rule. Hence this is the solution which must be adopted.

An objection must first be answered. Scotland and Wales are nations; yet they form part of the United Kingdom of Great Britain, and are satisfied with that arrangement. The answer is that England

and Scotland and Wales are all part of the same island, and, though separate nations, have voluntarily decided to live together as parts of a British nation, Great Britain. Ireland refuses to become West Britain. There remain then "Great Britain and Ireland." Ireland must have its own government, determined to conquer the sea and their Continental trade, but the Empire is engaged in a life and death struggle with a dangerous and wicked enemy. Hence there must be no weakening of Imperial defence as regards Ireland. The regular army and navy and air force must remain under Imperial control. An Irish Militia should, however, after the War, fall under the authority of the Irish Parliament. The power of conscription for military service should belong to the Irish Parliament. On both these points, Imperial control of the army and the navy and national control of the Militia and of the power to conscript, the position of Ireland would then be analogous to that of Canada or Australia. The Imperial Parliament would have authority to maintain regular soldiers in Ireland for defence as it did in Canada till the Boer War. To imagine that such a Dominion Home Rule would imperil the security of the British Empire, is to have a very poor opinion of the stability and military prowess of the Empire. Great Britain would run a certain risk, if you will, but it would be a minimum risk. She ran a greater risk when in 1810 and 1867, in spite of the annexationist party, she gave Canada autonomy. She ran even a greater risk, when, in spite of the Boer republican party, she gave South Africa her autonomy. Courage, not cowardice, will solve the Irish Question.

The granting of Dominion Home Rule to Ireland, instead of weakening the Empire, would remove its most ancient, and most dangerous weakness, and would strengthen the Empire from a political, military and moral standpoint. Till this is granted, complete unity within the Empire, and permanent union between the British Empire and the United States, are not possible.

Consider for a moment, what the refusal of Dominion Home Rule will mean. Some form of watershed devolution, will offer to Ireland a provincial status under a federal scheme. This will not appeal to the Irish nation. The government, in a panic, may return to coercion, or attempt to impose conscription and thus bring about civil war. How will this affect the future of the War?

Has not England been already sufficiently punished on account of her blind anti-Irish policy? It deprived the Empire of a quarter of a million Irish soldiers, defeated conscription in Australia, and delayed over a year the entrance of the United States into the War. As a result, we failed to win the War in 1917, and have added at least two years to it. Further injustice toward Ireland can only breed the hearts of the Irish Americans during the War and drive them after the War, into the arms of the German Americans, thus depriving the British Empire of its one essential ally. It will, I greatly fear, aid defeatism both in the Empire and in the United States during the coming months, and will cause a disbeliever in the honesty of our aims. Can we afford to risk the world's greatest empire, just to preserve bigotry in the saddle? Will America stand for this?

3. *The Irish Nation.* The most important factor in the solution of the Irish Question is the Irish nation; for it is precisely the future of the Irish nation which is the issue. With those who deny the existence of the Irish nation, there can be no argument. Both geography and history proclaim it. There is no European nation whose boundaries are so clearly outlined by geography as Ireland. Ireland is an island, and its boundaries are God-given. The teaching of history is equally emphatic. A few words may serve to recall the historic perspective.

Ireland was a nation with a national self-consciousness, and memory at the beginning of a Christian era before the Roman had established his Colony in Britain. The *Tain* gives us a picture of a Pagan Ireland about the time of Christ, with its native language, customs, government, laws, religion, literature, music and art.

From King Conor to Brian Boru stretch ten centuries of intense national life. As Keating, with great historical insight put it—*Ireland was a little world by herself; a world by herself, but not for herself*—for her saints and her scholars worked in the building or rebuilding of a Catholic civilization, from Ireland to Italy, and from the coasts of Brittany to the banks at Clontarf, after he had saved Ireland (and incidentally England and Scotland) from being permanently conquered by the Pagan Danes, left Ireland without a strong central government. Yet the Middle Ages, which extend for Ireland from Brian Boru to Henry VIII—saw an Ireland, politically divided, and only partly free, yet profoundly national. The Anglo Irish Pale dwindled almost to insignificance, and in spite of tiny local wars, literature, architecture, music, metal and manuscript work

flourished, and an important Continental trade was maintained as in ancient times. The incessant fights between Norman lords and Irish chiefs, and between one Irish chief and another, loom up much more in books than they did in the actual life of the Irish nation. Henry VIII, however, determined to conquer Ireland. He assumed the title of King of Ireland, and introduced by force the Protestant religion into that country. For some sixty years—till the death of Elizabeth—the Irish princes fought for political and religious liberty. By 1603 they were conquered politically and half annihilated, had lost the freedom of the seas and their Continental trade, but had maintained their religion. James I. planted Ulster with Protestants from England and Scotland. The Irish nation determined to fight henceforth, not for independence, but for autonomy and liberty under the British Crown. Hence they fought for Charles I. and James II. As a result of their fight for Charles and religious liberty, they brought upon themselves the curse of Cromwell and the land confiscations of the ungrateful Charles II. Their devotion to James II. brought them a century of inhuman penal laws. Yet during the whole 18th century, as a study of the prolific Irish (that is, Gaelic) poetry of the period shows, Ireland was still intensely national, and looked forward to liberty under the rule of a Stuart King—autonomy within the Empire, to speak in modern terms. The rebellion of '98, as far as Catholic peasants were concerned, was merely an act of self-defence against Orange yeomanry and hired German soldiers. Those who fought for an Irish Republic were Ulster Presbyterians. The Irish Protestant Parliament, won by Grattan and his Protestant volunteers, was induced by bigotry and bribes to agree to the Union. For the next half century O'Connell dominated Irish life. He adopted the English language, English civilization and English political institutions, and sought liberty and autonomy within the Empire (Emancipation and Repeal). Wellington's Militiamen destroyed in the forties the Repeal agitation, and the Great Famine (an artificial famine, for only the potato crop failed, made possible by the inhuman land system the English had forced on Ireland, and unalleviated owing to the stolid stupidity of the English Parliament), with its consequent starvation, fever, and emigration, got rid of 3,000,000 of the Irish nation. The National Schools had already begun their work, and, though they failed to make Ireland Protestant and English, as they were intended, they made her English-speaking. Ireland was, in the main, an Irish speaking nation till the Great Famine. Today only one sixth of Ireland knows Irish, and hardly more than 3% of Ireland means Irish as its ordinary means of intercourse. Though Ireland, through force of circumstances, lost much of her native culture (including much that was good to lose—such as the Clan system—and much that it was a pity to lose), she remained as intensely Irish as ever. Young Ireland, Fenianism, the Irish Party, the Land League, the Gaelic League, and Sinn Fein are all eloquent witnesses to the undying force of Irish nationality. Even the Irish language, a quarter of a century ago despised and dying, has taken a new lease of life, and, side by side with English which will remain, is again becoming, in parts of Ireland, the language of prayer and play, of study and business, of love and literature.

The recent successful refusal to accept conscription from a British Parliament, whatever else may be thought of it, is an undeniable proof that Ireland is a nation, and is determined to exercise the rights of a nation. Neither coercion can destroy it, nor cajolery undermine it. Whether you like it or not, the Irish nation is a fact.

SINN FEIN

There is a political body in Ireland today, which, since its proclamation during Easter Week (1916), has worked for the establishment of an Irish Republic, independent and separate from the British Empire. This party has now assumed as its name the, in itself, splendid phrase *Sinn Fein* (Ourselves). Their claim is based on the following argument. Every nation has a right to choose its own form of government. Therefore, Ireland has a right to a Republic, if she chooses. But, and this fact is innumerable, the majority of the Irish nation do not so choose; and, even if the majority so chose, the British Empire would support with its world strength the Irish minority which wished to maintain union with the Empire. If Ireland were next door to England, if she and England, in spite of bitter memories, were not united by inseparable commercial and cultural ties and by bonds of kindred interwoven throughout the Empire, if the greater amount of the energies of Irish exiles had not been spent in building up the British Empire, and its English speaking ally, the United States, if, in a word, the history of the last hundred years could be blotted out, and geography could be rearranged, an Irish Republic might be an excellent thing.

In the present world, it would be a much greater evil to Ireland than even to England. Ireland will have far greater security, development, and opportunities, as a free, self-governing nation, within the greatest Empire in the world, than as a third rate Republic like Switzerland or as a cock-pit kingdom like Belgium. A large proportion of the Irish people, at the present moment, goaded as they have been into anger, may not admit the force of this argument. A month of Dominion Home Rule would, however, convince them. Canada and Australia, in size and possibilities, are among the greatest nations of the world. Their national self-consciousness is as well developed as that of the oldest nations of Europe—such as Greece or Ireland. If they consider the Dominion status preferable to that of a Republic, then certainly Ireland would. If, however, England should prefer to rule Ireland by coercion, and through religious bigotry refuse Home Rule, Sinn Fein will continue to develop; and it will be Sinn Fein of the revolutionary type, the type that will benefit neither Ireland nor the Empire.

It is important to bear in mind however that the essential strength of Sinn Fein lies not in its devotion to the ideal of an Irish Republic, nor in its eminently practical opposition to conscription, but rather in its doctrine of self respect, self reliance and self development. This does not, to any great degree, result in particularist insularity, as some critics imagine. Sinn Fein does not mean "Ourselves Alone." The movement aims at developing what has come down from Ireland's national and Catholic past into a powerful nation for the benefit of humanity. One of the most national movements in Ireland to-day has as its object the conversion of Sinn Fein into the fundamental non-political sense, all Ireland, that is not Anglicized, is for Sinn Fein. There is no opposition between Gaelic or Irish culture and European civilization; nor between the most intense national movement in secular matters and catholicity of interest and endeavour in religion; nor need there be any *British statesmen are not*, any opposition between national loyalty and imperial polity.

Political sanity and justice on England's part will be rewarded by the most generous, forgiving and even reckless unselfishness on the part of the Irish nation. The one hundred thousand Catholic soldiers, who during the first two years of the War, left Ireland's shores to fight for the Allies, show how Ireland forgives. If this response was made after the mere vain promises of a modicum of Home Rule, what a response even yet the actual granting of Dominion autonomy would evoke.

A MORE PERFECT DOMINION HOME RULE

The type of Dominion Home Rule granted to Ireland need not be the same as that granted to Canada in 1867. We have advanced some in fifty years. The need of supporting Imperial defence is a principle recognized today, which would have to be incorporated into a new Dominion Home Rule Bill. The Irish Government should, of course, have control of the Customs and Excise, though, here again, the modern ideas of Imperial Trade Preference must be kept in mind. Ireland's Home Rule should be substantially as complete as Canada's, but should be more perfect from an Imperial standpoint. A perfect solution of the Irish or of every other mundane question is impossible. But a prudently conceived measure of complete Dominion Home Rule would in a few short years satisfy all Ireland of a far from respectful public, and the periodical outbreak against the politics of the Holy See had acquired a fresh vigor. Well, by some strange process, for which there seems to be no accountable reason, the anti-Catholic agitation has fallen back and Catholicism as an influence on the side of the allies appears to stand out still more prominently than ever.

JOHN J. O'GORMAN

London, June, 1918.

SURPRISED TO KNOW OF NUMBER OF CATHOLICS IN ARMY AND NAVY

(Catholic War News Service)

London, July 13, 1918.—On the Saturday following the Fourth of July, His Eminence, Cardinal Bourne blessed the foundation stone of a Knights of Columbus Club, which is to be erected near Westminster Cathedral for the use of American troops, and particularly those employed at American headquarters in London.

As an item of news the incident has but a passing interest. But it has served a very happy occasion for the secular press to say something about the Knights of Columbus, as well as about the Catholic strength of American enlisted forces.

The secular papers continue by stating that the order has carried out much good work on behalf of American troops. It states further that 40% of the United States Army and 52% of the United States Navy are Catholics. Hitherto this information has been limited to the readers of Catholic newspapers who are a minority, and an announcement of this kind will do a very

great service by conveying to the general public the superior organization of Catholics in America, and their preponderating representation in the enlisted forces of their country.

Coming at such a time when not only London but the whole of Great Britain has fresh in its mind the infusion of a new ideal of brotherhood and fraternity, arising from the unprecedented enthusiasm of the celebration of the Fourth of July, this knowledge of the overwhelming Catholicism of the American forces will cause the average Briton to pause when next arises another attempt at a No Popery program. It will be a hard matter for even the most determined anti-Catholic to breathe his sentiments in the face of such a convincing statement of Catholic loyalty to the Allied cause.

THE LESSON WAS NOT DEAR

A story is being quoted from the Stars and Stripes, the paper edited by our forces across the seas, which has to do with the sermon of a certain French pastor, some of whose parishioners had been over-charging their American soldier customers. "On Sunday, in his church, filled one-half with his own congregation and the other half with American soldiers, he proceeded to read the former the riot act. In accents strong and French, he laid down the law 'Vous demandez cinq francs quand vous droit a un franc seulement' (You are asked five francs when you are entitled to only one) was one of the points he laid stress on again and again by way of telling the Faithful that some of them were asking five times more than they had a right to. The Americans did not know much French, but they had over here long enough to know 'cinq francs' when they heard it. They heard it so often in the course of that sermon that they thought that was what the good man wanted from each and every one of them. So when M. le Cure started down the main aisle right after the beginning of the Credo to take up the collection he was fairly swamped with five-franc notes. Every O. D. blouse was unbuttoned and from every one came the little blue paper, the equivalent of a dollar bill. By the time he got down the main aisle and was going to turn up the side aisle, they had so exhausted the collection basket's capacity that he had to make an apron out of his cassock. And he couldn't understand it at all. On learning the cause of the generous contribution, the cure explained to the regimental chaplain that he felt bound to return the soldier's money. 'No need,' said the chaplain. 'I told the boys all about it and they say the lesson in French was cheap at the price. Moreover your sermon hit home so hard that the soldiers have more than saved five francs apiece this last week in town.'—Catholic Transcript.

The Rev. Thomas J. Glynn of Beaver Falls, Pa., was presented with a handsome gold cross by special Officer George B. Ford at Atlantic City, New Jersey. The decoration was awarded Father Glynn for the heroic rescue of Officer Ford from death by drowning. Ford was swimming when he was seized with cramps. His cries attracted the attention of the priest, who went to his aid, and held his head above the water while he called to another priest who helped him to bring the drowning man to shore.

Richard Dana Skinner, associate editor of the Boston Transcript, and a Catholic, is now in France with the Lafayette Escadrille. Mr. Skinner comes of noted American stock: he is a son of the well known convert novelist, Henrietta Channing Dana Skinner. His maternal grandfather, Richard H. Dana, wrote "Two Years Before the Mast," and his great-grandfather was the founder of the North American Review, a great-grand-aunt was the wife of the founder of Brook Farm, while his uncle married a daughter of Longfellow.

CATHOLICS GAIN QUIET VICTORY

UNIVERSAL PATRIOTISM STILL VOICES RAISED TO DEFAME CHURCH

Special Service
London, Eng.—The state of European politics at the present time is extremely interesting. It is only a short time ago that the press generally was frothing itself in the attempt to promote a mild sort of no-popery program; the members of the Irish hierarchy were in the fierce spotlight of a far from respectful publicity, and the periodical outbreak against the politics of the Holy See had acquired a fresh vigor. Well, by some strange process, for which there seems to be no accountable reason, the anti-Catholic agitation has fallen back and Catholicism as an influence on the side of the allies appears to stand out still more prominently than ever.

There has been no great political victory won by Catholics; there has been no open triumph of any sort. But a close application to present day events in Europe conveys the indelible impression that now that the wave of anti-Catholic feeling has rolled back Catholics are seen to be a vital influence for the success of the allied cause. The solemn requiem Mass at Westminster Cathedral recently commemorated this fact. The official and diplomatic celebration of France's day resolved itself into a most touching and solemn act of Catholic worship. And from the prayers offered at Westminster for the heroic dead of France, the allied world looks to the living France herself, where it sees the fate of civilization and humanity in the hands of one man, the commander of the allied armies, General Foch, that great French Catholic who before the battle of the Marne said to one of his chaplains: "Father, we are to make our supreme effort in arms tomorrow. Do you also make a supreme effort in prayer. All my trust is in God."

How slow men are to go to the front—in a crowded street car.

CATHOLIC NOTES

The New York Herald states that there are 15,000 Sisters of Charity in active duty at the front in France.

Cardinal Bourne says that one-ninth of the British priests are serving in Army and Navy.

In the First New Hampshire Regiment, says the Sacred Heart Review, 8,200 of the 9,500 men are Catholics.

There died recently in China a missionary Sister who for twenty years had labored there in hospital, school and orphanage: She was Sister Claire, formerly in the world, Lady Fielding, of England and sister of Lord Denbigh.

The Cardinal-Archbishop of Paris has offered to the Knights of Columbus the free use of any school buildings they may need in any part of France for the furtherance of the social, religious and other war work.

According to a despatch, says the Sacred Heart Review, the new provincial, Very Rev. Joseph H. Rockwell, S. J., has offered the Government for use in connection with the war all the buildings in the Maryland, New York Province of the Society of Jesus and the services of 1,000 Jesuit Fathers.

Right Rev. Dennis M. Lowney, auxiliary Bishop of Providence, R. I., died on Tuesday, August 13, after a brief illness. Bishop Lowney was consecrated on October 23 last, and is the second auxiliary Bishop to die there within the last three years. Right Rev. Thomas F. Doran died on January 8, 1916, only nine months after his consecration. Bishop Lowney was appointed to succeed him as auxiliary to Bishop Harkins last year.

The Rev. Father John De Valles, of New Bedford, Mass., and the Rev. Father Osmar Toucher of North Windham, Mass., Knights of Columbus chaplains, to whom the French Croix de Guerre was given recently for heroism at the second battle of the Marne, have been commissioned chaplains in the United States army, according to a cable message received this week at the Knights of Columbus headquarters in New York City.

The Rev. Thomas J. Glynn of Beaver Falls, Pa., was presented with a handsome gold cross by special Officer George B. Ford at Atlantic City, New Jersey. The decoration was awarded Father Glynn for the heroic rescue of Officer Ford from death by drowning. Ford was swimming when he was seized with cramps. His cries attracted the attention of the priest, who went to his aid, and held his head above the water while he called to another priest who helped him to bring the drowning man to shore.

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Anna Held, noted actress, who died recently in New York City, was originally of the Jewish faith, says the Sacred Heart Review, but embraced Catholicity some ten days before her death at the earnest solicitation of her daughter, Miss Liana Held Carrera, and the last Sacraments were administered shortly before she lost consciousness. The funeral was held in New York. The casket was placed in a vault in Woodlawn Cemetery, and at the end of the war the body will be taken to Paris for burial.

The highly complimentary letter from the president to Dr. Maurice Francis Egan, on the resignation of his post in Denmark, says the St. Paul Bulletin, has been followed by the announcement that he is to receive the Order of Commander of the Dannebrog from the King of Denmark. The Danish press, which might be expected to make unfavorable comments on the career of the late minister because of his important part in the buying of the West Indian Islands, is unanimously regretful. It is evident that being a Catholic is no bar to diplomatic success in a Protestant country.

New York, Aug. 20.—A cable from Gen. Pershing received yesterday by James A. Flaherty, Supreme Knight, Knights of Columbus said: "I wish on behalf of the troops under my command to thank your organization, not only for its generous and inspiring message, but for the substantial service it is rendering the army in France." The cablegram was in reply to one sent to Gen. Pershing August 6 when the K. of C. opened its "Victory Convention" at the Waldorf, conveying the good wishes of the organization and the assurance that each of the 420,000 members of the order were behind a American front abroad and were pledged without qualification to back the army to the limit.