

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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THE PEACE OF THE WORLD

AN INTERVIEW WITH HIS HOLINESS PIUS XI.

(By Samuel Crowther in Collier's Magazine)

Some one has said that the Vatican thinks in centuries ordinarily, in generations fairly often, in years only under pressure of unusual circumstances and in shorter periods never. Which in a way is true, and in another way is untrue. But it is sufficiently true to lend extraordinary weight to the solemn judgment of the Holy See that the matter of peace among nations and peace among the classes within nations has now passed from the field of politics into the field of morals, and must be the paramount concern of everyone interested in the preservation of Christian civilization, to the end of finding permanent peace resting in the hearts of men—for force has demonstrated that it cannot bring peace. I have had the privilege of being received by His Holiness Pius XI. and by His Eminence Cardinal Gasparri, the Papal Secretary of State.

One does not ask the Holy Father questions. He cannot be interviewed in the ordinary sense. No sovereign may be. These are his ideas, in perhaps not exact translation:

"The attainment of peace is so important to both the victors and the vanquished that no sacrifice is too great which will bring about its realization. Peoples are struggling and fighting, and we are confronted not only with immense present dangers, but with still greater dangers, which may include the whole human race. They are agitated by divergencies of opinion on internal political liberty and independence, or else they are in almost open warfare as to the interpretation of treaties which were supposed to bring peace.

"Neither to individuals nor to society has come a true peace after the war. For, even though arms have been laid down in Europe, new wars are threatening, and an immense extent of territory is full of horrors and misery. Wherever war has been waged, old rivalries remain and find expression in political or financial affairs. The peoples have had no breathing space.

"And the evil increases in proportion to the delay in finding remedies. The repeated efforts of statesmen have as yet failed to achieve anything, if indeed they have not made things worse. Thus living perpetually under the fear of new and more disastrous wars, all the States are living on war footings. And, in consequence, the finances of the States are exhausted, the strength of the peoples is drained, while the study of doctrine, the habit of religion and the moral life, are being ruined.

"The peace was signed between the belligerents, but it was written only in public documents, and not in the hearts of men. The law of violence has so long prevailed that it is overcoming the feelings of benevolence and compassion given by nature and perfected by the Christian law. The habit of ill-will has become natural to many. Man no longer seems what Christ commands that he should feel himself to be—brother to his neighbor. The sense of personal dignity is being lost. Force alone counts. Men strive to overcome one another solely to get possession of the good things of this life. Nothing is less thought of than the eternal blessings which Christ Jesus offered, unflinchingly, through His Church, for all to gain. Instead all strive insatiably to attain only the material things of this earth.

"Class warfare has penetrated among many nations like a deadly infection, poisoning work, the arts, commerce, everything, in fact, that tends to private and public well-being. And the evil is made worse by the increasing lust for material goods on the one side, tenacity in holding them on the other, and on both sides the desire for possession and power. We have far too many strikes and lockouts, public disturbances and repressions, resulting in damage and discontent.

"Closely allied is the strife of those political parties which do not seek the public good, but rather their own advantage. The teaching of the Church does not prescribe any form of government—as long as it is based on justice and reason. But government itself may easily suffer from the excesses of factions.

"I have before said there is only one sovereign remedy, and it is simple:

"When, therefore, States and peoples shall hold it is their sacred, solemn duty, in home and foreign affairs, to obey the teachings and precepts of Jesus Christ, then at length they will enjoy the good peace among themselves, there will be mutual trust, and they will be able to settle peacefully, any controversies that may arise."

Then he gave his blessing and moved away swiftly and as simply as he had come.

His nephew, Monsignor Bernardini, interpreted, for His Eminence spoke in Italian, and, of course, since the conversation was not taken down and I made no notes, I am not attempting to reproduce the exact words.

First he set out reasons why the Vatican was so anxious to see peace restored. He said:

"The Holy See has no interest in politics, but it has an intense interest in the pacification of the peoples, for this, because it has a direct connection with religion and morals, is a part of its mission. The situation in Europe is extremely bad and may easily become worse in the near future unless a new moral sense comes into international relations.

"The most important affair to settle now is the indemnity problem. The Holy Father has said his word on the present question in order to emphasize a few principles of justice and social charity. It will be unjust on the part of Germany not to make a sincere and serious effort to pay; if this effort is made, then it will be equally unjust on the part of the Allies to insist upon exacting more than Germany can pay. This is what the Holy Father meant in his letter to me in which he said:

"When the debtor with an intention of repaying the serious damage suffered by populations and countries, once prosperous and flowering give proof of a serious will to arrive at a just and definite agreement invoking impartial justice as to the bounds of its own resources, and assumes an undertaking to submit to judges every means of true and exact control, justice, and social charity, then the actual interests of the creditors of all the nations weary of fighting and bound to tranquility seem to demand that the debtor shall not be asked for what he could not give without entirely exhausting his own resources and productive capacity, which would only mean irreparable damage to himself and his creditors and cause social upheavals which would mean the entire upset of the whole of Europe and resentments which would continue to be a menace of new and more ruinous conflagrations."

"If the amount cannot be agreed on between the parties, then it will be just to both sides to summon a commission of able, impartial men who with all the facts at their disposal can fix the amount. In such a case France is entitled to security and to occupy territory if that be the best security, but the occupation ought to interfere to the smallest possible degree with the economic functions of the country, and it ought to be arranged that as the debt is paid the occupation is lessened. If this is known beforehand, then the occupation will fill all the needs of security and be burdensome to neither side.

"The economic ruin of Germany will undoubtedly produce serious social disturbances, and would be a supreme calamity for civilization in Europe."

The Cardinal explained that the calamity he had in mind was Russia.

"The largest danger is to be found in Russia. The present Government will not be soon overthrown. It is supported by a large army, which is easily recruited by reason of the economic condition of the country. That army now numbers nearly seven hundred thousand men. They say that the Soviet Government has ordered for next year that the army be brought to a million and a half. Why does Russia require such an enormous army? No one knows. But it is the Russians' belief, founded on experience, that their country cannot be invaded, so the army must be for offensive purposes. The only country in the line of attack is Poland. If Germany should be broken down, then the door would be open to the Soviet army, and Europe would be invaded as it was in the days of Attila and his Huns."

The Cardinal does not see how any general agreement for peace can be successful, predicated upon a territorial disposition of Europe, which ignores in many cases both racial and economic factors.

"Probably a quicker settlement might be aided if the United States, as a creditor of France, Belgium, and Italy, would be willing to take Germany as a debtor for at least a portion of the amounts these countries owe. This would at least be a gesture of willingness to make sacrifice toward a quick peace, and it is a matter of grave doubt whether any actual sacrifice would be involved. One country will pay about as quickly as another."

"A solution? We shall find it in the words of our Holy Father:

"First of all it is necessary to bring peace into the hearts of men. Nor will any sound advantage be found in an outward show of peace, as in certain customary courteous arrangements made between men; a peace if needed which goes right into and tranquilizes hearts, bringing about mutual kindness and love. Of this kind there is none other than the peace of Christ."

"And let the peace of Christ rejoice in your hearts." Nor could His peace be of any other nation, the peace which He gives to His own while God, as indeed He Himself is, beholdeth the heart and reigns there. Well has Our Lord Jesus Christ called this His peace. He who first said to men: "All you are brethren," and proclaimed throughout the world the law of love and long-suffering, putting as it were the seal on it with His very Blood: "This is my commandment, that you love one another, as I have loved you." "Beware one another's burdens, and so you shall fulfil the law of Christ."

SOME STARTLING FIGURES

COMMUNICANTS IN ENGLAND NEARING ANGLICAN TOTAL

R. C. Watts London Correspondent N. C. W. C.

London, August 12.—Is the time within measurable distance when the Catholics in England will be equal numerically to the Anglicans? Only a short time ago Cardinal Bourne told the boys at the Jesuit College at Stonyhurst that their generation would see a more wonderful advance in the Catholic position than had been seen in the past fifty years.

BISHOP OF DURHAM'S FIGURES

The Protestant Bishop of Durham, in the columns of the Morning Post, has been taking the Anglo-Catholics, so-called to task for many things of which this modernistic prelate heartily disapproves. Among other things, this bishop says that the Church of England, meaning the Anglican Church in this country, has not less than two and one-fourth millions communicants.

If the figures are reliable, they are an interesting revelation. To realize the true significance of these figures, one needs to look back a little over the past history of the National Church. Brought into being by the revolt against Rome and founded over the prostrate and outraged body of the ancient Catholic Church, this creation of the State started in life with every conceivable advantage. It enjoyed the ancient Catholic cathedral and parish churches with the pious endowments given through centuries by Catholic benefactors. Numerous Acts of Parliament were passed to its advantage, with the intention at the same time of stamping out and utterly destroying the Catholic religion. No imaginable privilege of the law was omitted. Yet today, on the statement of one of its own bishops, it counts very little more than two and one-fourth million practising adherents.

On the other hand, what is the Catholic position. For more than three centuries the Catholics were the victims of legal persecution and political propaganda aimed to their extinction. Less than a hundred years ago they were practically outlawed, being deprived of their rights as citizens until 1829.

Today, the Catholics in England and Wales number just under two million. The statistics taken for 1921 gave their exact number as 1,965,787—there is no reason for doubting that at the present moment they have reached, and possibly passed, the two million mark!

The average Catholic increase by conversions alone in any one year may be set down roughly at 10,000. In some years this average is exceeded; but ten thousand may be taken as the general average of conversions alone. In the last statistical year the baptisms of children in the Catholic Church totalled some 73,322. So that the total number of souls added to the Church in the last statistical year was 84,743.

CATHOLIC NUMERICAL DOMINANCY CERTAIN

The Anglican Church professes to be the Church of the nation; it is commonly supposed, on account of its alleged numerical superiority, to represent the religious opinion of the nation. But the day cannot now be far off when, if numbers are of any account, the Catholic Church will be the dominant single religious confession of England and Wales.

SIX FRENCH NUNS GET HONOR MEDAL FROM GOVERNMENT

Paris, August 11.—The Prefect of the Department of la Manche recently went to the hospital of Saint-Louis to present the Medal of Honor to two nuns on behalf of the Minister of Labor. He delivered a brief address in which he expressed his satisfaction at being able to accomplish such a mission in the name of the Government. He then spoke in terms of the highest praise of all the nuns who are devoting themselves to the care of children, the aged and the sick of every kind.

"What sacrifices," he said, "what fatigue, what care they

work required! Assuredly all are deserving of praise, but sometimes there are some who have rendered exceptional services, either because of the difficulties they have had to meet or because of the length of their services. The Government is happy to be able to give them a special mark of its gratitude."

Four other nuns were decorated in other hospitals.

THE "LITTLE FLOWER" SHOWN IN FILM

Paris, France.—A moving picture exhibition in Carmel, the most secluded of all religious retreats—was given recently.

The remarkable exception to the established customs was made in order to permit the Carmelite nuns of Lisieux to have the first view of a film devoted to the glory of their newly beatified sister—the Blessed Therese of the Child Jesus.

Celebrated already by book, by the brush of artists and by the panegyrics of famous orators, the admirable life of the Little Flower is now to be portrayed on the screen. The initiative for this movement came from the religious of Lisieux themselves. The bishop of the diocese agreed to their wishes and the Supreme Pontiff granted the necessary authorization. The producer of the film insisted that before being shown to the public the new and unusual film should be presented to the pious women who were the companions of Sister Therese. The Bishop of Bayeux authorized the chaplain to install a screen and a motion picture machine in the Carmel. The chaplain himself acted as the operator and received the expressions of appreciation of the nuns. "Could there possibly be a more beautiful picture," one of them was heard to say. It is perfectly true that no more beautiful subject could ever be presented to any expert producer.

STORY OF FILM

The history of this film is extremely curious. The first thought, as I have said, was conceived in the Carmel of Lisieux where the Blessed Therese lived and died. Many of the Carmelites still living there knew her. Two of them are her own sisters. The Prioress of Carmel is Pauline Martin, and the nun now known as Sister Genevieve was Celine Martin. The thought of these holy religious was that if the life of the Little Flower could be shown in a film, the example of her piety would become more widely known and would call forth the homage which her virtues deserved. Their wish was expressed to the chaplain and through him to the bishop, who did not hesitate to give his approval to the plan, provided, of course, that none but Catholics be allowed to cooperate in its fulfillment and that every possible guarantee be obtained as to the manner in which the film would be produced.

The prelate sought the help of a Catholic newspaper man, M. Michel Coissac, who is now attached to a large moving picture corporation but who, for twenty years, was the editor of a publication called Le Fascinateur produced by the Catholic Press Association especially for the benefit of the motion picture interests of Catholic clubs and religious houses. An expert on religious films, M. Michel Coissac, was the first layman ever permitted to show a film inside the Vatican. He showed the first film in the presence of Pope Pius X. and Mgr. Bisleti. A few years later he gave a second performance which was also attended by Pope Pius X. and various prelates, among whom was Mgr. Lemoine.

M. Coissac studied the plan of the film and prepared its production while Mgr. Lemoine, Bishop of Bayeux, got in touch with Cardinal Merry del Val to obtain the necessary authorization. The film was completed in a few months' time.

Views were taken successively in all the places where Therese Martin lived: At Alencon, where she was born in 1827; Lisieux, where she spent her childhood; Bayeux, where she went to confide to the bishop her desire to become a nun; Milan and Venice, where she stopped on her pilgrimage to Rome to obtain the permission of Leo XIII. to enter Carmel at the age of fifteen; Rome, where she viewed the famous monuments of history; the Roman Campagna which, as she said, "left a particularly fragrant memory."

With the special permission of the religious authorities, views were taken inside the Carmel of Lisieux where she lived nine years and six months.

SCENES IN BASILICA

The second part of the film shows the magnificent ceremonies connected with the beatification. First of all there is shown the exhumation of the coffin in the cemetery of Lisieux, the tremendous and respectful crowd which followed the earthly remains of the beatified nun borne by a white hearse, and the final glorious return to the chapel of Carmel where the relics of

the saintly young nun will henceforth be venerated. The actual ceremony of beatification in the Basilica of St. Peter's in Rome, is also shown, together with the reception of the French pilgrims by Pius XI. at the Vatican—the Bishop of Bayeux delivering his address and the Holy Father replying affectionately: "You sent to Rome the little Therese, Rome gives back to you the Beatified Therese."

The Pope deigned to give his personal permission for the filming of this last scene. M. Michel Coissac, who went to Rome with the family of the Little Flower, was told by more than one official familiar with the Vatican that there was absolutely no chance of ever being able to carry his machine into the pontifical apartments. When he was received in private audience with the nearest relatives of the Little Flower, he frankly expressed his wishes to the Holy Father who received them with favor and immediately gave the desired authorization. It is thus that the film in which His Holiness appears was taken in the Ducal Hall.

The film ends with the imposing presentation of the Triduum held in Lisieux under the presidency of Cardinal Vico, the procession through the city streets with the silver reliquary offered by the faithful of Brazil followed by the fifty flags sent by various foreign nations, including the American flag carried by Captain Hufter of the American Legion in Paris.

The first public presentation of the film in Paris will be attended by Cardinal Dubois. In France the presentation of the film will be reserved, on principle, to Catholic motion picture houses.

SIX SONS PRIESTS IN ONE FRENCH FAMILY

Lille, Aug. 18.—An unusual ceremony was celebrated in the Church of the Sacred Heart here recently, a priest saying his first Mass, came to the altar accompanied by his five brothers, also priests.

The director of a large insurance firm in Lille, and his wife, M. and Madame Basquin-Delahaie, had six sons. All six entered holy orders; two belong to the Society of Jesus, one to the Benedictines, one is vicar at Lille, one at Roubaix, and the sixth has just celebrated his first Mass.

A large number of ecclesiastics and faithful attended the ceremony, at the close of which they filed past the parents and their children to congratulate them on the magnificent and rare example they have given. The bishops of Lille and Amiens sent special blessings to this family.

MANY THOUSANDS ATTEND PILGRIMAGE TO CROAGH PATRICK

Dublin, Aug. 11.—Intense crowds attended the pilgrimage to Croagh Patrick. Automobiles and special trains brought contingents from all parts of the country. Among the pilgrims were a large number of officers and soldiers.

Confessions were heard on the mountain side and about 3,000 persons received Holy Communion.

Preaching in the morning at St. Mary's Church, Westport, Archbishop Gilman congratulated the people that the peace which now happily existed had made it possible again to hold the annual pilgrimage to Croagh Patrick. He hoped there would be a lasting Christian peace out of the chaos of the last two years.

LAYMEN PLAN DAILY VISIT TO BLESSED SACRAMENT

A movement to have every Catholic make a visit to the Blessed Sacrament each day in anticipation of the International Eucharistic Congress to be held in Chicago in 1926 has been started by a group of Washington laymen, headed by Anthony J. Barrett, prominent in local Holy Name Society activities.

The movement, which is being sponsored by Patrick Haltigan, president of the Archdiocesan Holy Name Society, has the endorsement of Monsignor P. C. Gavan, the Rev. Edward L. Buckley, the Rev. M. J. Riordan, the Rev. J. J. Callaghan and other Washington prelates and priests. Archbishop Curley has given it his hearty approbation.

Mr. Barrett, who is prominent in Catholic lay organizations, in discussing the movement said:

"There will be no specially organized society and the whole aim is to appeal to the sense of personal devotion to the Blessed Sacrament on the part of every Catholic. We have gotten away from personal devotion to the Blessed Sacrament to delve too much in material things. Failure of many Catholic lay societies, in my estimation is due to the fact that the members have lost sight of the essentials of faith and paid too much attention to worldly affairs. Too many Catho-

lics are satisfied to confine their devotion to things obligatory, like Sunday Mass or the Easter reception of the sacraments."

It is hoped to put the movement under the patronage of St. John the Evangelist, whose personal devotion to our Lord was so great that he was chosen as the guardian of the Blessed Virgin.

IRISH NUNS OF YPRES

London, Aug. 20.—Andrew W. Mellon, Secretary of the Treasury of the United States, is one of the most recent contributors to the fund of \$200,000 which is being raised here by public subscription for the benefit of the Irish Nuns of Ypres. Mr. Mellon's donation to the fund was \$500, the largest contribution from an individual which has been received so far. While Mr. Mellon was in London just before his return to the United States, his attention was called to the appeal on behalf of the Nuns and his donation immediately followed.

LORD MAYOR'S APPEAL

The campaign to raise the fund for the Nuns has taken on more than a Catholic aspect here, inasmuch as prominent persons of all denominations have taken an active interest in it and the appeal is made to the British public generally. When the money is raised it will be used to enable the Nuns to establish themselves in their new abbey at Kilmore, Connemara, to replace their Abbey at Ypres which was destroyed during the early stages of the World War. The Lord Mayor of London has issued a special appeal on behalf of the Nuns and the American Ambassador, George Harvey, formally opened a sale of pictures held some time ago for their benefit.

In 1665 the Abbey at Ypres was founded by the mother-house of the English Benedictine Nuns at Ghent. At first it did not prosper and after the death of the first Abbess it was converted into a national foundation for the Irish Benedictine Nuns of the various houses founded from Ghent. During the reign of James II. the Irish nuns, led by Dame Butler, their Abbess, were asked to return to Dublin and take charge of a new Benedictine foundation there. Their work in Dublin was rudely interrupted, however, after the Battle of the Boyne, when William of Orange came into power, and the Nuns returned to Ypres. After many initial hardships their Abbey there prospered until the World War.

NUN'S WORK IN WAR

When the British forces were thrown back on Ypres in 1914, the Abbey of the Irish Nuns was used as a military hospital and the nuns themselves aided in caring for the wounded and dying. Only when compelled to do so by the military and civil authorities did this community of Catholic women agree to abandon their Abbey which, by that time was reduced to ruins.

Following their flight from Ypres they took refuge for a time in England and then went to Ireland where they were given a house in County Wexford. Because of the increasing number of vocations to their order this house became too small and they made arrangements to acquire Kilmore Castle in Connemara. The estate formerly belonged to the Duke of Manchester, whose wife was the daughter of the late Eugene Zimmerman of Cincinnati.

ROYAL BANK ACQUIRES BRANCHES OF BELFAST CONCERN IN SOUTH

Dublin, August 10.—The biggest deal in the history of Irish banking has just taken place. The Royal Bank of Ireland has purchased the twenty branches of the Belfast Banking Company which are situated in the Irish Free State. Hitherto the Royal Bank of Ireland was a purely local concern having, besides its head office, only seven or eight branches, all situated in Dublin and its suburbs. As a result of this deal it will now have branches not only in Dublin but in the counties of Meath, Cavan, Monaghan, Donegal and Leitrim. Its present capital is £1,500,000 and its deposits, according to the last balance sheet, exceed £5,000,000. During its ninety odd years of existence it has always enjoyed prosperity. It has, of course, no connection with the Bank of Ireland, which is the most powerful concern in the country.

To become a Catholic one is not required to abandon any truth which he already believes, because it is the very nature of the Catholic faith that it includes all truth. To become a Catholic is to complete one's belief by embracing in addition to those truths already acknowledged others taught by Our Lord with equal certitude and plainness.

CATHOLIC NOTES

Pittsburgh, August 20.—The Rev. James R. Cox, chaplain of Mercy Hospital, is believed to be the first Catholic priest to receive a degree from the University of Pittsburgh. Father Cox has been awarded the degree of Master of Arts after two years of study in the School of Education at the University.

Baltimore, Aug. 27.—Visitors to the Convent of the Dominican Nuns of the Perpetual Rosary in Maiden Choice Road, near Catonsville, are bestowing great praise on a painting of the Crucifixion, with the Blessed Virgin shown at the foot of the cross, which was recently completed by a member of the community. Art critics are said to value the painting at \$20,000.

Cologne, August 11.—The exhibit of German ecclesiastical art at the Brazil exposition was one of the most notable European Catholic features of the exposition, according to reports received here. The exhibit was under the direction of the noted German Franciscan, Father P. P. Sinzig. The German ambassador took part in the formal opening of the exhibit. Many high dignitaries of the Church in Brazil were present.

A copy of "The Faith of Our Fathers," by Cardinal Gibbons, has been plated by the Braille Transcribers Club of the Kenwood Alumnae and presented to the New York State Library for its blind readers. The presentation was through the generosity of Monsignor Glavin of Rensselaer. At present ten transcribers are working on Papini's "Life of Christ," which is expected to be finished by October. An enthusiastic transcriber who is over sixty years of age has furnished a copy of "The Little Office of Our Lady," which will be used by blind members of the Third Order of St. Dominic.

Washington, D. C., August 27.—Numerous letters telling of favors received through intercession to the "Little Flower of Jesus" were received at the Mount Carmel Retreat House in this city prior to the beginning of the monthly national novena for August, according to the Rev. Paschasius Rizzi, superior of the Carmelite Fathers. A statue of the "Little Flower," modeled by a Spanish sculptor under the direction of the Carmelite Fathers, has been erected in the retreat house, which is possessed of a relic in the form of a part of the bone from the "Little Flower's" hand.

Paris, Aug. 11.—Before leaving Europe for South America, after an absence of eight months, Senor Epitacio Pessoa, former President of Brazil, went to Lourdes accompanied by his family, and placed several magnificent baskets of roses in the Grotto. Received by Count de Beauchamp, President of the Society for the Hospitality of Lourdes, Senor Pessoa and his family heard Mass and attended the evening processions. Dr. Marchand took them to visit the Bureau of Medical Constations of which he is the Director.

Madrid, Aug. 18.—Rev. Don Felix del Campo, pastor of the parish of San Jose, recently baptized an unusual convert, a young Moor named Mohamed Rifi, who had served with the regular troops of the Spanish army at Tetuan. The young neophyte selected the name of Jose Maria, and his godparents were Lieutenant Don Jose Valdez Guzman and Senorita Narcisca Bonafes. The remarkable thing about this conversion is that it was entirely spontaneous. The young Moor of his own accord sought to be admitted to the Catholic Church and asked to be baptized.

Spala, Aug. 9.—The president of Poland is having a Catholic church built here, near his summer residence, the former imperial chateau, and has recently issued invitation for the blessing of the building to the two Polish Cardinals, the army bishop and several members of the Hierarchy. The church is quite large and will not only serve for the religious needs of the President and his suite, but will be open, as a public place of worship, to the people of the surrounding country who have been without a church of any kind to the present time.

Washington, D. C., Aug. 27.—A notable addition to the religious orders conducting Catholic schools in the District of Columbia will be made in October, when the Religious of the Sacred Heart will open a day-school for girls under twelve and for smaller boys in Massachusetts Avenue. A community of eight sisters, under the leadership of Rev. Mother Dikovich, will have charge of the new institution. The plan of studies will conform to that established in all the convents of the Sacred Heart, but will at first be confined to the seven classes of the junior school, to which the intermediate and academic classes will be progressively added. A handsome residence building with provision for a commodious chapel and an auditorium has been secured and is now being prepared for the accommodation of pupils.