

# 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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### STRANGE

Among the things which have suddenly risen in value and importance Time is surely the chief. Vast issues hang upon the fateful hours. The clock ticks off duration, but whether it be empty or full of significance depends upon the use to which it is put. It is an inconvertible currency. Time's waste is the burden of the proverb and the prophecy; the moral preached by every tragic failure, whether of nations or of individuals. History and biography are the writing on the wall which emblazons the incalculable worth of Time's swiftly passing opportunity. Now the role of woman in life's interplay has too often been viewed lightly, as though she were designated from the very first for a less momentous contribution to the sum of human endeavor than her physically more robust associate. It is a curious instance of the shallow thinking that has so far prevailed among the mass in all lands and ages that she whose great function is to give life should be deemed unfit or unworthy to share to the full its risks and responsibilities. High and clear voices have acclaimed her spiritual equality, and splendid examples have attested her genius in the upper zones of effort. Yet still her claims are bandied to and fro—mostly by heated partisans who have never grasped the principle of the golden rule.

### CHANGING

Lord Bryce, that sane and experienced student and publicist, lately pointed out that the War had not only shown up Teutonic barbarism, but revealed the cardinal unsoundness of the social structure, inasmuch as the egoistic philosophy widely proclaimed of late, and the programme of brute power aiming at self-aggrandisement, had captured the popular mind, of which a sensational press was the vehicle all over Europe. "The problem of living together cannot be confined to economic or other one-sided terms, for it is as broad as human nature." He goes on to show that to exalt the individual with his crude appetites and ambitions as a law unto himself is to undermine the idea of moral and social obligation which forms the only secure foundation of progress. The great need of our time is an awakening among the peoples which will revivify the ideals and values that give adequate recognition to the material good of life, while subordinating all to the master purpose of collective elevation in the spiritual scale. It cannot be denied that woman has hitherto been as prone as her male partner to accept the material explanation of things, building upon it a vast superstructure of pleasurable self-indulgence. The vagaries of fashion, the frivolities of the passing show, and the subtle deterioration of family life have afforded abundant occupation to cynics and caricaturists, as in older days of imperial declension. Hence the incurable shallowness of the feminine nature has been drearily insisted upon, while the more hasty and passionate champions of Women's Rights have usually succeeded in raising dense clouds of prejudice for wise advocates to disperse. At length the long-desired day of revelation has dawned. Woman's great hour has come; and on the whole it has found her ready to play a notable part on the world-stage which this cataclysmic conflict of forces and ideals has cleared at sight of all. Many of us are familiar with the account of woman's place and part in the body-politic which long passed current without serious question. She was the "lesser man," she was at her best when playing moon to the masculine sun; the trivial round and humdrum task relieved her from the necessity of aiming at originality in thought, word, or deed. Now again a Jeanne d'Arc or a Florence Nightingale was forced to play a distinguished part in a great crisis, but the exception only illustrates the rule; the mass of women were desig-

nated for the sober compensations of domesticity, and should welcome the anxious cares, the unwearying daily and hourly duties of house-keeping and child ward attention, if these fortunately fall to their lot. Until the chance of her life came to her she should "help her mother," or if necessary, add to the family income by grace of the condescending male folk, in some avenue of business life, so as to be ready for the call to "go up higher." We are far from maintaining that, as a consequence of the War and its rousing appeal to our deeper instincts, a complete renaissance of womanhood has come about. That war has no regenerative power in itself we must not grow weary of proclaiming.

### UPWARDS

A superficial survey of certain symptoms would seem to imply an increased lack of restraint, but, all the same, there is very striking proof that the classes, and not least the women who are raised above the vulgar temptations which depress the morale of the toiling mass in town and country, are being brought together under new and uplifting influences. These cannot fail to set them free from enfeebling traditions, wean them from wasteful habits, and set before them an ideal of attainment which will enhance their worth in their own eyes—an indispensable condition precedent to their compelling the respect of their fellows. We are all familiar with the principle that every great social awakening must be heralded by an ethical advance. The motive forces which bear society upward are not confined to political agitation; still less can they break through the hard crust of caste or conventional habit without a profound stirring among the latent spiritual faculties.

### FOR CHURCH UNITY

POPE WILL NAME A COMMISSION TO STUDY MEANS OF ENDING SCHISMS

N. Y. Times

Washington, Jan. 4.—Private letters from the Vatican received by Dr. A. Palmieri of the Library of Congress, a writer on ecclesiastical subjects, announce that Pope Benedict XV. is about to appoint a commission of four Cardinals to study a movement begun by Pope Leo XIII., and abandoned by Pope Pius X., looking to a reunion of Christianity and the Anglican Church. A public announcement on the subject from Rome is expected soon.

The honor of presiding over the commission of Cardinals, Dr. Palmieri has been informed, will be bestowed upon Cardinal Marini, one of the new Cardinals created at the last consistory, who has devoted many years to scientific research and to the cause of a reunion of Christianity. The interest of the Pope in the problem of Christian unity is said to have been intensified by the recent progress of the world congress initiated by the American Episcopal Church.

"The new Pope," said Dr. Palmieri, summarizing the information received from Rome, "has taken a considerable part in the efforts of neutral nations to establish peace among nations, and the Vatican's efforts have been suggested not only by a humanitarian spirit, but by a longing for Christian unity and the ending of the conflict which has long divided Christian churches. Efforts of Leo XIII., for carrying out the reunion of Christianity were abruptly stopped by Pius X., who aimed at an inner reform of the Catholic clergy and turned all his energies to the crushing of Modernism."

"Benedict XV. thinks it is time to renew the policy of Leo XIII. and also that a re-establishment of a political peace would be the first step toward renewed attempts to stop the splitting of Christianity into a great number of sects. For this purpose the Pope intends to set up a commission of four Cardinals, who will devote their intellectual and moral energies to the study and solution of the difficult problem of religious dissensions within Christendom."

"It seems to the Vatican that the Orthodox Slavs will be very soon called to take a more active part in the life of Western nations, either Protestant or Catholic; and that it is necessary to come to an understanding with them in order to avoid evils produced by religious intolerance. The newly planned commission of Cardinals will pay attention to the yearnings for unity which from time to time manifest themselves in the Orthodox churches and to the cultivation of friendly relations with the Anglican Church."

"The interest of the Vatican in the problem of Christian unity has been aroused by the recent progress of the world conference, the well-known initiative movement of the American Episcopal Church. The movement toward Christian unity, started by the world conference, excited interest and sympathies in Rome, and Cardinal Gasparri, in the name of the Pope, wrote to the Secretary of the world conference, Robert H. Gardiner several letters which seem to reproduce the style and the feelings of Leo XIII. But the correspondence would not have had any tangible results if the conference had not met with a great success in Russia. The official organ of the Holy Synod has praised the initiative of the world conference and exhorted the Russian hierarchy to give their co-operation to it."

Dr. Palmieri made public a letter he had just received from Professor W. Ekempilarski, editor of The Christian Thought, in Russia, in which the Russian writer said: "It is with a feeling of joy that Russians see their American brothers take in hand the initiative of Christian unity with energy and assiduity."

### THE CHASTE GENERATION

While the bells were ringing in the New Year, a tragic alarm was sounding in the little French-Canadian village of St. Ferdinand de Halifax, near Lake William, Megantic County, Quebec. The asylum, where 180 demented or half-witted girls were under the care of those angels of charity who walk our earth in the garb of the Catholic nun, and whose gentle hands accomplish tasks under which the shoulders of strong men seem at times to weaken, was a mass of seething flames. The suddenness of the outbreak, the loneliness and solitude of the village, the rigors of a Canadian winter's night, with the thermometer registering twenty degrees below zero, the inadequacy of the means to fight the conflagration, the more than helpless condition of the poor creatures trapped in their fiery prison walls, added to the horrors of the fire and helped to lengthen the tragic toll of the victims. In spite of the heroic efforts of the villagers and the brave and dauntless nuns, forty-five of the hapless girls perished in the flames. No picture need be drawn to paint this awful tragedy. It tells its own tale. Few hearts can remain unmoved at the grim recital.

The dispatch which records the tragedy adds one significant fact. "One of the Sisters, who tried to rescue the girls, suffered martyrdom in the attempt." The brief sentence is eloquent with its tale of heroism and self-sacrifice. The very name of the heroine is untold. The world had not heard of her in her life of obscurity and devotion to the cause of the hapless derelicts of society whom Providence had committed to her care. I did not hear of her name when she made the supreme sacrifice of her life amidst the crackling flames in which she was taken as a spotless holocaust to heaven. But she adds another name in the records of heaven to the long roll of the virgins of Christ, of that chaste generation, strong ever in the hour of peril and danger, because their hearts are pure. For her the billowing flames and the eddying smoke, the crumbling walls and the falling debris had no terror. There were trembling hands stretched out to her. Voices of terror-stricken girls, frenzied with fear and more than helpless from one of the saddest and most appalling of nature's calamities, were calling to her. Her virgin heart did not fail. She flew to the help of her agonizing children. Where strong men might well have wavered, the Sister with the name unknown to men, but forever recorded with those of the virgins and the martyrs of God, faced the flames. In her supreme act of self-sacrifice, she died.

In the presence of that simple and noble victim, our lips are thrilled to silence. Before that martyred nun robed with the dyed and crimson garments of Bosra on the white Canadian snows, the tears of the heart fall in admiration and in love. Her Sisters in religion will carve her name over her humble grave. The world at large will hear as little of her heroic death as it did of her hidden life. Few even of those who reverence the garb she wore and the holy calling in which she served God, may hear of her noble story. Yet, the Catholic Church, of which she was the faithful daughter, will ever be able to point to her as one of its glories. It was under its guidance that her virgin heart was trained to meet the supreme test which she had to face. It was from its teaching that she derived the spirit of heroism and self-sacrifice which, when the ordeal came, did not fail. And over the smoke and the flames of the dreadful tragedy of St. Ferdinand, we read written in golden letters the lesson that the Catholic Church has ever taught, that it is the pure of heart who in the hour of danger and trial, are the dauntless and the strong.—America.

### THE BRITISH OLIGARCHY

H. G. Wells in Saturday Evening Post

Mr. Joseph Reinach, in whose company I visited the French part of the Somme Front, was full of a scheme, which he said, since published, for the breaking up and recombination of the French and British Armies into a series of composite armies that would blend the magnificent British manhood and material with French science and military experience. He pointed out the endless advantages of such an arrangement—the stimulus of emulation; the promotion of intimate fraternal feelings between the peoples of the two countries.

"At present," he said, "the Frenchman even sees an Englishman except at Amiens or on the Somme. Many of them still have no idea of what the English are doing. . . . 'Have I ever told you the story of compulsory Greek at Oxford and Cambridge?' I asked abruptly. 'What has that to do with it?' 'Or how two undistinguished civil-service commissioners can hold up the scientific education of our entire administrative class?'"

Mr. Reinach protested further. "Because you are proposing to loosen the grip of a certain narrow and limited class upon British affairs; and you propose it as though it were a job as easy as rearranging railway fares or sending a van to Calais. That is the problem that every decent Englishman is trying to solve today, every man of that Greater Britain which has supplied these five million volunteers, these magnificent temporary officers and all this wealth of munitions. And the oligarchy is so invincibly fortified. Do you think it will let itself be broken to share its controls? It will not even let in Englishmen." "It holds the class schools; the class universities; the examinations for our public services are its class shibboleths; it is the church, the squirearchy, the permanent army class, permanent officialdom; it makes every appointment; it is the fountain of honor; what it does not know is not knowledge; what it cannot do must not be done. It rules India as its back garden; it will relinquish its ascendancy in Ireland. It is densely self-satisfied and instinctively monopolistic. It is on our backs; and with it on our backs, we common English must bleed and blunder to victory. And you make this proposal!"

### THE MILITARY OLIGARCHY

The antagonistic relations of the British military oligarchy with the greater and greater-spirited Britain that thrives behind it in this war are probably paralleled very closely in Germany; probably they are exaggerated in Germany, with a bigger oligarchy and a relatively lesser civil body at its back. This antagonism is the oddest outcome of the tremendous demilitarization of war that has been going on. In France it is probably not so marked, because of the greater flexibility and adaptability of the French culture.

All military people—people, that is, professionally and primarily military—are inclined to be conservative. For thousands of years the military tradition has been a tradition of discipline. The conception of the common soldier has been a mechanically obedient, almost dehumanized man; of the officer, a highly trained autocrat. In two years all this has been absolutely reversed.

Individual quality, inventive organization and industrialism will win this war. And no class is so innocent of these things as the military caste. Long accustomed as they are to the importance of moral effect, they put a brave face upon the business; they save their faces astonishingly; but they are no longer guiding and directing this war; they are being pushed from behind by forces they never foresaw and cannot control. The aeroplanes and great guns have bolted with them; the tanks begotten of naval and civilian wits shove them to victory in spite of themselves.

### SYMBOLISM OF SPURS

Wherever I went behind the British lines the officers were swaggering about in spurs. Those spurs got at last upon my nerves. They became symbolical. They became as grave an insult to the tragedy of this war as if they were false noses. The British officers go for long automobile rides in spurs. They walk about the trenches in spurs. Occasionally I would see a horse. I do not wish to be unfair in this matter; there were riding horses sometimes within two or three miles of the ultimate front, but they are rarely used. From morn to eve the spurs ring everywhere.

I do not say that the horse is entirely obsolete in this war. In fact, nothing is obsolete. In the trenches men fight with sticks. In the Pusbio Battle the other day one of the Alpini silenced a machine gun by throwing stones. In the West African campaign we have employed troops armed with bows and arrows, and they have done very valuable work. But these are excep-

tional cases. The military use of the horse henceforth will be such an exceptional case. It is ridiculous for these spurs still to clink about the modern battlefield. What the gross cost of the spurs and horses and trappings of the great British Army amounts to, and how many men are grooming and tending horses who might just as well be plowing and milking at home, I cannot guess; it must be a sum so enormous as seriously to affect the balance of the war.

And these spurs and their retention are only the outward and visible symbol of the obstinate resistance of the British official mind to the clear logic of the present situation. It is not only the external equipment of our leaders that falls behind the times; our political and administrative services are in the hands of the same desolatingly inadapted class. The British are still wearing spurs in Ireland and in India; and the age of the spur has passed!

At the outset of this war there was an absolute cessation of criticism of the military and administrative castes; it is becoming a question whether we may not pay too heavily in blundering and waste, in military and economic lassitude, in international irritation and the accumulation of future dangers in Ireland, Egypt, India, and elsewhere, for an apparent absence of internal friction.

These people have no gratitude for tacit help, no spirit of intelligent service, and no sense of fair play to the outsider. The latter deficiency, indeed, they call *esprit de corps*, and prize it as if it were a noble quality. It becomes more and more imperative that the foreign observer should distinguish between this narrower, older official Britain and the greater, newer Britain which struggles to free itself from the entanglement of a system outgrown. There are many Englishmen who would like to say to the French and the Irish and the Italians, and India—who, indeed, now feel every week a more urgent need of saying—"Have patience with us." The riddle of the British is very largely solved if you will think of a great modern liberal nation seeking to slough an exceedingly tough and tight skin.

Nothing is more illuminating and self-educational than to explain one's home politics to an intelligent foreign inquirer; it strips off all the secondary considerations, the illuiveness, the merely tactical conditions. One sees the forest not as a confusion of trees, but as something with a definite shape and place.

I was asked in London in France: "Where does Lord Northcliffe come into the British system—or Lloyd George? Why is Mr. Redmond? Why is Lloyd George a Minister, and why does not Mr. Redmond take office? Isn't there something called an Ordnance Department? And why is there a separate Ministry of Munitions? Can Mr. Lloyd George remove an incapable general?" I found Mr. Joseph Reinach particularly penetrating and persistent.

I explained that there is this inner Anglican or official Presbyterian, which, at the outside, in the whole world cannot claim to speak for twenty million Anglican and Presbyterian communicants; which monopolizes official positions, administration and honors in the entire British Empire, dominates the court, and—typically—is spurred and red-tailed. It holds tenaciously to its positions of advantage, from which it is difficult to dislodge it without upsetting the whole empire; and it insists upon treating the rest of the four hundred millions who constitute that empire as outsiders, foreigners, subject races and suspected persons.

### INNER SET AND OUTER SET

"To you," I said, "it bears itself with an appearance of faintly hostile, faintly contemptuous apathy. This is the Britain which irritates and puzzles you so intensely; so that you are quite unable to conceal these feelings from me. Unhappily it is the Britain you see most of. Well, outside this official Britain is Greater Britain—the real Britain. It is in perpetual conflict with official Britain, struggling to keep it up to its work; shoving it toward its ends; endeavoring, in spite of its stupid mischievousness, to keep the peace and a common aim with the French and the Irish and the Italians and the Russians and the Englishmen you found so interesting and sympathetic—Lloyd George and Lord Northcliffe, for example—belong."

"I do not want to exaggerate the quality of Greater Britain. If the inner set is narrowly educated, the outer set is often crudely educated. If the inner set is so close knit as to seem like a conspiracy, the outer set is so loosely knit as to seem like a noisy confusion. It is only beginning to realize itself and find itself. For all its credulity there is a great spirit in it feeling its way toward the light."

"This is the Britain of the great effort; the Britain of the smoking factories and the torrent of munitions; the Britain of the men and subalterns of the new armies; the Britain that invents and thinks and achieves. It has quite other ambitions for the ending of this war than

some thin, haggled treaty of alliance with France and Italy. It begins to realize never and wider sympathies; possibilities of an amalgamation of interests and a community of aim that it is utterly beyond the habits of the old oligarchy to conceive."

### LLOYD GEORGE AND CATHOLIC WORSHIP

The honest outsider who has imagination and, moreover, heart and sympathy, although he may not have the grace of conversion, generally sees that the Catholic Church is the most beautiful, the most divinely and humanly divine thing in this world. She "touches the spot" as no sect can, for she is God's remedy for all human ills. Lloyd George thinks clearly, sees clearly, and speaks clearly in the following eloquent passage:

"Sometimes we criticize the Roman Catholic Church very severely, but there is no Church that has made a surer and deeper search into human nature. The Roman Catholic Church, the greatest religious organization in the world, conducts its worship in a common tongue. The Roman Catholics conduct their worship in a language of worship. Their Church utilizes every means of taking people outside everyday interests, and seeks to induce them to forget what is outside. Thus the language of commerce and everyday occupation is left outside, and the people are taught the language of worship. That shows a shrewd, deep insight into the human mind."

### A SIDELIGHT ON THE WORLD WAR

ONE EDIFYING INSTANCE OF HOW A CHILD'S FAITH WAS REWARDED

The Sister in charge of instructing outsiders in the Catholic faith, as a rule, keeps the narrations of her people to herself, but the following incident she related to the community, without fear of indiscretion:

A tidily-dressed non-Catholic woman presented herself in the convent "Instruction Room," bringing two young children with her. She said her husband was in the artillery. Before his departure for the front he was completely indifferent to religion, but war had changed him into an earnest Catholic, as she found, to her surprise, during the few days' holiday for a needed rest he was allowed to pass at home with her. Before his return to France he made her promise to see to their children being "taught to be Catholics," as he expressed it. He even made her sign a paper, promising that what ever happened to him, the children should be brought up Catholics and practice their religion.

The next day she saw the three again at the convent. The wife said that as the children were being "taught to be Catholics, she would learn it with them; her gunner would be all the better pleased. . . . Now comes the part worth writing down. Sister gave Mrs. N. a badge of the Sacred Heart to send to the front, and said that first she must put it in the hand of her tiny child at home, who, with its little hands clasped 'round it, should repeat: "Jesus, keep daddy safe." This was done, and the man received the letter and badge while standing by his machine gun under a heavy fire from the enemy. He thrust it into his breast pocket until a moment's respite came. On opening the letter the badge dropped out and went rolling into a slight hollow. The gunner jumped down after it, and, while stooping to pick up the badge, heard the whizzing of a cannon ball above his head.

It took almost no time to be again at his post, but he found the gun smashed up, while he himself was unharmed. The infant's prayer, when the badge was sent, had been, "Jesus, keep daddy safe."—The Tablet.

### COSTLY "CONVERTS"

"According to the Rev. Sherrod Soule of Hartford, the missionary societies' largest foreign speaking effort has been among the Italians," observes the Catholic Transcript. "The total cost of evangelizing them has been \$80,000. The total number is 500. The per capita rate for conversion is therefore \$160. Rev. Mr. Soule had reasons to show why converting the Italians of this State is slow uphill work. The Italians are found to be warm-hearted and responsive. In matters of finance their responsiveness is shown definitely enough. While expending \$80,000 for the conversion of 500 Italians, the Missionary Society has been enabled to collect, during thirteen years, from its Italian converts the magnificent total of \$1,000. The Italian Congregationalists therefore contribute at the rate of \$76 a year to the support of their four Connecticut churches. In other words each Sunday the combined offerings and collections from the four churches and from the 500 people is \$146. As there are four churches each church contributes each Sunday 36 cents, or an average per capita contribution of something less than three mills!"

### CATHOLIC NOTES

So life-like is the ancient equestrian statue of Marcus Aurelius in the Capitol Square in Rome that Michael Angelo, on seeing it, commanded the horse to walk.

Father Bernard Vaughan, S. J., celebrated his golden jubilee as a member of the Society of Jesus on the feast of the Immaculate Conception December 8.

The membership of the Archdiocesan Union of the Holy Name Society of New York has passed the 50,000 mark. This announcement was made at the quarterly meeting of the union, held recently.

By the will of Thomas Leamy who died a few weeks ago, four fifths of an estate of \$50,000 is left to the proposed Home for the Aged at Syracuse, N. D., which Bishop Grimes plans to build next year.

The collections for the National Shrine of the Immaculate Conception are reaching the \$60,000 mark, and the day is not far distant when this new shrine to the Blessed Virgin will rise in all its beauty on the campus of the Catholic University of America.

The pinch of war has caused many of the Catholic noble families of England to dispose of their art treasures and estates. The Earl of Denbigh and Desmond has been obliged to sell his famous collection of books, containing valuable Americana, and his Rembrandts and Van Dycks were auctioned off recently in New York.

Among the religious Orders who have largely paid their tribute to the war the Society of Jesus ranks first. Over one hundred French Jesuits have been killed, either soldier-priests or military chaplains, and among them are men eminent as professors and writers, whose tastes and pursuits lay in a widely different sphere.

Through the generosity of Mrs. Judson Ball, a new Catholic institution for the care of the sick, to be known as "The Hind-Ball Mercy Hospital," will be erected in Mt. Vernon, Ohio, in the very near future. In making her extremely liberal contribution, Mrs. Ball memorializes her parents and her son, the late George Ball, after whom the hospital will be named.

Steps are being taken to have the cause of the beatification of the saintly Passionist, Father Charles Houhan, introduced before the Apostolic Tribunal in Rome. He was a remarkable figure in the religious life of Dublin, Ireland, from 1857 to 1893, and largely helped to make St. Paul's Retreat, Mount Argus, what it is, a great source of spiritual influence in the Irish metropolis.

Fifteen Cardinals were present in the grand hall of the Biblical Institute, a Catholic Press Association cable says, at a private exhibition, shortly before Christmas, of the motion picture "Christus," which is an artistic and reverent representation of the Gospel story. They were unanimous in declaring it to be an excellent production. The film will soon be seen in the United States, where the right to exhibit it has already been acquired.

Milwaukee, Wis., Dec. 26.—While the organist played "Silent Night," and the Rev. F. J. Schiefel, pastor of St. Augustine's Church, continued the celebration of midnight Mass, firemen chopped away plaster about the burning section of the choir balcony. They worked for three-quarters of an hour extinguishing a blaze caused by crossed wires. The entire congregation of 800 kept their seats during the ordeal.

In the Sacred Heart Convent, Grand Coteau, was celebrated on Dec. 14 in a befitting manner the fiftieth anniversary of the apparition of St. John Berchmans to the novice Mary Wilson, which occurred in that institution on Dec. 14, 1866. Miss Mary Wilson, who was seriously ill, was instantly cured when the saint appeared to her. Nine Masses were said in the St. John Berchmans chapel dedicated to that saint. The chapel occupies the exact place in which the saint appeared to the young novice.

Montreal, Dec. 27.—The monastery and chapel of the Trappist monks at Oka were destroyed by fire to-day. The monastery is famous for the cheese produced on a farm cultivated by the monks. When the fire broke out early to-day the monks, numbering 100, were all at prayer in the chapel. They fought the flames vigorously but were unable to control them owing to poor water pressure. The destroyed buildings were erected on the site of a monastery burned down in 1902.

Mayor of Omaha, died on Dec. 10, at his residence in Florence, Neb. Funeral services were held at St. Philip Neri's church, Florence. Father Barrett officiated. Twice Benis was elected Mayor of Omaha, on an A. P. ticket, serving 1892-96. He was impulsive, generous and sympathetic naturally and a born optimist. His uncle, the Rev. George W. Frost, an eminent Methodist minister, brought him up in the faith. Mr. Benis in his later days embraced the Catholic faith.