

The Catholic Record.

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

VOLUME XLVI.

LONDON, CANADA, SATURDAY, OCTOBER 18, 1924

2401

EVICION OF NUNS TO BE RESISTED

LEAGUE OF WAR MONKS TO UNDERTAKE DEFENCE

By M. Massiani
(Paris Correspondent, N. C. W. C.)
Paris, France.—As the N. C. W. C. News Service had already announced, the Sisters of Saint Claire of the Carmel in Alencon, in Normandy suddenly dispersed a few weeks ago owing to a threat of persecution. Another menace has now appeared, this time directed at the Poor Clares of Evian in Savoy. But, differing from their sisters in Alencon, the nuns of Evian in accordance with religious authority, have decided not to leave their convent and to resist any measures which eventually may be taken against them.

THE LEGAL SITUATION OF THE ORDERS

It is unnecessary to give here more than a brief summary of the respective situations of these two communities. At the time of the Combat persecution twenty years ago, most of the Poor Clares of Alencon and Evian went abroad and their orders were declared dissolved. Only a few old and infirm nuns remained. The war breaking out and the application of the law to their orders having been suspended, the exiles returned to France and reinstalled themselves with the nuns who had not gone away. After the Armistice, no one spoke of disturbing them. There was a tolerant majority in the Chamber of Deputies, and even if the letter of the law with regard to the orders were not respected, it was understood that it would be overlooked. M. Millerand himself said: "The nuns returned in swarms to defend their country when it was attacked. Who would now dare to force them to return across the borders?"

But after the general elections last May, everyone felt that this situation had changed. The victory of the parties of the Left spelled anxiety and insecurity for the orders. M. Herriot's declaration when he came into office increased the menace. Although denying the idea of persecution, he announced his intention to "apply the law."

THE DEFENSE LEAGUE FOR RELIGIOUS ORDERS

Immediately, in order to combat this menace, the League of Monks who fought in the War (at the same time as the League of Former Priests who fought in the War) was formed. Founded by Abbé Bergery, the new Catholic deputy of the Gironde, with the consent of the diocesan authorities, this league includes persons of all religious orders who were mobilized during the War, who, having fulfilled all their duties, intend to exercise all their rights. It has taken as partner a committee of well known lawyers to defend the interests of its members before the various courts of law. It has created a reserve fund to provide for the expenses of any law suits and of any campaigns.

What happened at Alencon? A note addressed to the press by the secretary of the League of Monks states that the Poor Clares who returned to France, having heard of the possibility of being sued for infraction of the law, immediately decided to disperse in order not to expose the aged nuns, whose presence in Alencon was authorized, to annoyance. Their decision was made without consulting the league. Thus, says the note, had the League been asked for its advice, it would have urged the nuns to resist to the limit and it would have undertaken their defense.

This note had hardly been published when a telegram from Evian announced that twelve Poor Clares who had been reinstated in that city since the War, had been told by the civil authorities to evacuate their convent in order not to be sued for having re-organized a dissolved order. They were nuns who, in 1901, had voluntarily abandoned their home in order to escape the Combat persecution, and had gone to live in Switzerland. Returning to France they had rented their house in Evian. The Minister of the Interior requested them to disperse of themselves, pointing out to them that as the reward for their submission, it might be possible for three of them who were ill and unable to move, to stay in their convent.

THE NUNS RESIST

But the Poor Clares of Evian refused to accept this injunction. We learn this from a note from the bishop of the diocese, Mgr. de la Villerabel: "They will not submit. Legal proceedings will be taken against them? This threat will not prevent them from defending their rights. Supported by the very large majority of their co-citizens, who approve their attitude, they will carry out their resolution to the bitter end."

That is where the conflict now stands. While Catholics from all parts multiply their protests, the Government remains silent on the

subject of the conflict. At the present time it escapes all questions, as Parliament will not open for several weeks.

In the meantime, certain departmental assemblies which are in their summer session, have discussed this affair in their meetings. The general council of Aveyron voted 24 to 14 for a request for the suspension of the law against the orders, until the law be amended, in spite of the objection of M. Raynaldy, Minister of Commerce, deputy of that department. And at the general council of the Loire-Inférieure, M. de Clerivière, who was re-elected president, said upon taking office:

"The Government has started upon a fatal path. If it continues, it will be necessary for us to protest as well as to resist. We have adhered to the various Governments which have succeeded each other since the conclusion of peace. We rendered them assistance to our utmost ability without bargaining, but we would be irreconcilable if our beliefs were attacked."

In Alsace, where the law respecting the religious orders is not at present applicable, a Catholic committee has been formed to arrange for the reception, the housing, and the protection of nuns who may be alarmed in the rest of France on account of the sectarian law of 1901.

OUR OPENING DAY

From China

The Opening Day of St. Francis Xavier Mission Seminary, Scarborough Bluffs, Ont., has come and gone, but its memory will linger long with those who witnessed the imposing ceremonial.

Long before the appointed hour, and in spite of the lowering clouds that hung so threateningly overhead, the crowd began to gather. Automobiles in a long, steady line entered our gateways, and the street cars deposited their crowds of passengers at our door. The Seminary grounds were soon densely packed, and at three o'clock the long line of St. Augustine's students, in surplice and cassock, wound picturesquely towards us, and formed a fitting guard of honor before the new Seminary. Upon the platform were seated many Prelates, Priests, and prominent citizens. We shall not attempt to name them. They were there for God's glory, and do not look for further recognition. The vivid purple of the Bishops' robes, and the gay colors of the various flags that floated overhead were a bright relief to the gray and sombre sky that all day overshadowed us. It proved to be a very friendly sky, however, for no raindrops fell to mar our pleasure.

Under the leadership of Professor Leon, was the splendid choir of St. Michael's Cathedral, and close by was stationed the famous Mississauga Horse Band, directed by Professor Michael Angelo.

When all was in readiness the Band, in beautiful and appropriate melody, announced to the waiting thousands that the opening ceremonial was about to begin. Father Fraser then outlined the programme, and read various telegrams and communications from absent prelates and other clergy—His Excellency, the Apostolic Delegate in Canada—all of whom sent sincere regrets for their unavoidable absence, and their most cordial good wishes for the success of our work.

Then followed the sermon by His Lordship, Bishop Fallon of London—a masterpiece of compelling power and scholarly eloquence. For one hour the Bishop held the vast audience spellbound, his tall commanding figure, made more conspicuous by his purple robes, was easily seen by all, and his ringing voice carried clearly to the utmost extremity of the great crowd, in lofty diction and faultless enunciation the message he had come to deliver.

Mr. Jas. E. McGlade then followed with a brilliant and masterly discourse, that was indeed worthy of the great Cause he advocated, the vast standing audience giving the best testimony to its worth by the close and earnest attention they gave to the words of the able speaker.

After a beautiful rendering of the "Veni Creator" by the Seminarians and the Choir, His Grace Archbishop McNeil solemnly blessed the new building, and while the sacred procession filed through the edifice the Band entertained the patient and reverent crowd which quietly awaited the closing act of this impressive ceremonial—Benediction of the Blessed Sacrament from an improvised altar at the main door.

At last the beautiful strains of the "Veni, Jesu," announced the coming of the Lord of the Harvest. At the conclusion of the customary hymns, Bishop Forbes of Joliette, who officiated at the Benediction service, advanced into the open, bearing our Sacramental Lord. Holding the gleaming monstrance high aloft, amid a hush, broken only by the silvery tinkle of the bell, he bestowed a triple Benediction—a

fitting close to a holy and eventful Day. Then arose in full, rich chorus, "Holy God, we praise Thy Name," and the crowds of spectators, after filing in slow procession through the new Seminary, gradually and quietly dispersed. Our "Opening Day" was over.

EXTRACT FROM BISHOP FALLON'S SERMON

When Peter speaks from the Vatican we are the humble, obedient sheep of the One Divine Shepherd, and so our Holy Father made Rome the source of inspiration—made Rome the guiding influence—made Rome the voice of the efforts of Catholics throughout the world, to put into effect the divine injunction to go out and succour those who are indeed in darkness and the shadows of death. Wonderful has been the response, marvelous has been the reply from every section of the earth and from every branch of the Catholic people; from every clime and language and nation. One of the first to jump into the breach to aid the foreign missions who were going forth from France and other parts of Europe was Ireland. Aid was also sent out from the United States. Is it to be wondered at then, that this country of ours, so catholic in its history should also have attempted to take its place in this marvelous movement? We find ourselves in Canada with a Foreign Mission Seminary established for the Province of Quebec in Montreal looking forward to a bright future, ready and only too happy to join hands with its sister institute St. Francis Xavier Seminary for the Chinese here in Scarborough, praying one for the other and for their undivided success. Thus, our country has taken its place with the older nations of the world to carry the light of faith to the Chinese people—to those 400,000,000, most of whom have never heard the saving name of Christ; many of whom have never seen the symbol of salvation. This is a wonderful mission—this mission which should throb with the heart of every young Catholic student.

It is perfect nonsense to think that the welter of blood through which the world went during five years has produced any of the results expected by even the least enthusiastic—there is no peace in the world—there is no harmony in the world—there is no recognition of justice in the world. Only God alone knows what is going to come out of what is called "Western Civilization." This may be just romancing. I do not profess to be a prophet, but it seems to me that up from that welter springs the figure of Christ again, and He points to a road that leads, not to self-seeking, commercial interests and financial bargains, but He points to the road that leads where none of us ever imagined we would be asked to go—out there beyond the western boundaries that are separated from us by thousands of miles; out there beyond the Pacific Ocean lies a land of mystery. It has a history of almost 5,000 years of civilization; it has a population of over 400,000,000 of souls, every one of which is as dear to God and every one of which was redeemed by the precious blood of Jesus Christ, just equally as yours and mine. It stands absolutely alone amongst all the nations of antiquity: Babylon, Syria, Egypt, Greece and Rome waned and were destroyed, and they were great empires of antiquity; but this wonderful nation, this mysterious nation, this nation of which we know nothing but which our ancestors were apt to condemn, this nation goes beyond the history of Babylon and comes down to the present day. It is called China. It has a civilization which in many respects puts to shame our boasted Western civilization, and ought to bring the blush of shame to any man who would compare it with what we consider the high developments of the age in which we live. A civilization that has an obedience for law and has had it for centuries, that we have never known and certainly do not know today. A nation that has an artistic people, with their own standards of art it is true, but nevertheless an artistic people. A civilization which is not surpassed in the world. A nation which has made a quiet, kindly people that wish to be left alone so far as the disturbing elements of our civilization are concerned, and a civilization that is extravagant if you will; yes, over-developed if you wish, but which has a reverence for parents and ancestors which compels our admiration.

This work began in such a humble manner a few years ago that it is hard for us to realize that it has, in such a short time, assumed such magnificent proportions. There is only one explanation which can be offered—there is only one thing which can possibly explain the manner in which this work has already prospered, and which we have reason to hope will continue to prosper. This College has had the blessing of God upon it from the moment the work was undertaken.

It has the encouragement of the Archbishops and Bishops of this province. It, too, has had some support from the faithful Catholic people of the various dioceses of Canada. It is calculated now, I believe, to take care of perhaps twenty-five or thirty students. The ordinary commercial institutions that start at the bottom, we look to see extend. We look to see them grow bigger and bigger every day. Ah, ladies and gentlemen, for a far greater reason should we hope and pray and look to it that an institution that sends forth men to carry the message of Christ to the poor pagans of the far-off shores of the Pacific and the far-off shores of Asia should extend. It is up to us to see to it that not only should this institution be calculated to send out 25 or 30 students, but in the few brief years that are to come, we must see to it, we Catholic people, that it will grow and grow and grow as a result of the faith that is ours, until it will not be 25 or 30, but 500 or even 1,000 students, who from time to time go off to make the conquests that are waiting for them in the name of God.

ITALIAN NATIONAL LOURDES PILGRIMAGE

By Monsignor Enrico Pucci
(Home Correspondent, N. C. W. C.)

The great Italian National Pilgrimage to Lourdes has been completed and the party returned to Italy. Three cures were officially registered and many others reported. The latter are still under observation by physicians for verification.

Altogether 3,300 pilgrims made the journey. The "White Train" in which the invalids were carried, consisted of 13 cars from Turin. The spiritual directors; Monsignor Scavizzi, Father Mangagnotti, Monsignor Ciccone, and Monsignor Mancini, also traveled on this train. For the first time in the history of the pilgrimages, the Blessed Sacrament was exposed on the train en route. Two Masses were celebrated at two o'clock in the morning during the stop at Cotic and the Eucharist was conserved until later in the morning so that the sick might receive Communion. It is planned to make this a regular feature of the annual pilgrimages. At the Masses all the nurses, both men and women, received Communion.

Cardinals, Archbishops and many illustrious laymen took part in the pilgrimage. The ecclesiastics included: Cardinal La Fontaine, Patriarch of Venice; the Cardinal Vicar Pompili, and the Archbishop of Vercelli. The pilgrimage ended with a nocturnal Adoration of the Blessed Sacrament and a sermon preached by Cardinal La Fontaine. The invalids were assisted back to their homes by the representatives of the Green Cross at Turin and Genoa.

BLIND PRIEST ACTIVE UNTIL DEATH

London, Eng., Oct. 4.—Blind for twenty-two years, Father William Greene died suddenly at Nazareth House, Hammersmith, where despite his affliction he carried on the work of a normally-gifted priest. He was seventy-two years of age.

Father Greene said Mass daily at the house of the Sisters of Nazareth. He gave regular instructions to the children, heard the confessions of the old inmates, and gave catechetical instruction to converts, of whom he nearly always had six or seven on hand. He gave a weekly homily to the Sisters and spent long hours in silent adoration before the tabernacle.

He did missionary work in Dublin before he came to live in active retirement here. A man of remarkable physique, he hardly knew a day's illness.

Father Greene was found in his chair unconscious, just before his Mass time. Among the Sisters of Nazareth around him next day when he died were his own sister and a niece. Another sister, who was for twelve years Mother-General of the Order was away in Australia.

A hundred little children, clad in black and white, formed a guard of honor as his coffin passed for burial to the convent cemetery.

RUHR PAPAL DELEGATE PRAISED

By Rev. Dr. Wilhelm Baron von Caritane
(Cologne Correspondent, N. C. W. C.)

Monsignor Testa, Papal Delegate to the Ruhr district for eighteen months, is about to return to Italy, his mission finished and his accomplishments and the manner in which he performed his task highly praised.

Dr. Fuchs, Oberpresident of the Rhineland, who as a result of the London Conference has just returned to Coblenz after his exile, has received a visit from Monsignor Testa in the course of which the Papal Delegate felicitated him on his return to his home and office. In the name of the province, the

Oberpresident thanked Monsignor Testa for the great interest the Pope has taken in the welfare of the Rhineland and praised highly the impartiality, prudence and energy with which the delegate had accomplished his mission. He recalled that Monsignor Testa's activities have ever been scrupulously non-political and that many difficulties have been removed by his efforts, and declared that not only the Rhineland Catholics, but the entire province and the State are indebted to the Pope and his delegate.

The Red Cross recently conferred on Monsignor Testa a high decoration in acknowledgment of his impartiality and whole-hearted help without regard to religious faith.

AN ATROCIOUS CRIME

BISHOP ORDERS PUBLIC ACT OF FAITH AND ADORATION IN REPARATION

Michael Francis Fallon, by the Grace of God and the favour of the Apostolic See, Bishop of the Holy Church of London.

To the Clergy, secular and regular, the religious communities and the faithful laity of the Diocese of London, health and Benediction.

Dear! Beloved in the Lord:

The persecution which the Church has never ceased to suffer in one form or another during Her long history makes Her like Her Divine Master, and is a proof of Her divine foundation. The public life of our Blessed Saviour, Jesus Christ, was one long series of misrepresentation, insult and calumny, finally culminating in His crucifixion on the cross. The mob chose Barabbas, a robber, in preference to Jesus. To Pilate's question, "What shall I do then with Jesus that is called Christ?" they replied "Let Him be crucified." Then they spat in His face and buffeted Him; others struck His face with the palms of their hands. They pressed a crown of thorns on His head and placed a reed in His hand; they made Him a mock king. Then they crucified Him who did no sin, and in whose mouth guile was not found; who, when he was reviled, did not revile; who, when He suffered unjustly, threatened not; whose last words were, "Father, forgive them, for they know not what they do."

This Divine Master warned His disciples that a similar fate should be theirs. "If in the greenwood they do these things, what shall be done in the dry?" "The servant is not greater than his master." "If they have persecuted me, they will also persecute you." "You shall be hated by all men for my name's sake." "Yea, the hour cometh that whosoever killeth you will think that he doth a service to God."

Persecution unto death is no longer much in vogue; it has gone out of fashion. But enmity and hatred and evil-doing towards the Church of Christ have by no means disappeared.

Within recent weeks in the city of Sarnia in our Diocese undiscovered miscreants have committed an atrocious crime against the laws of both God and man. Why their blind bigotry should have been directed against the Catholic Church, why their guilty hands should have been laid upon the body of Christ are questions that need not here delay us. A noble-minded Christian judge, seated on the bench of justice, has characterized the deed as an indignity, a horrid act of sacrilege, the recital of which had made him shudder. While the matter was before the civil courts, action or comment by us might have seemed improper and have been considered an attempt to influence public opinion. But now, since the legal evidence has been declared insufficient to convict the accused, a solemn duty rests upon us.

Jesus Christ has been insulted and profaned in the Sacrament of His love. Our faith has been attacked in its most vital point. The divine dogma which is the heart and soul of catholicity has been flouted. That blessed Sacrament, which is reserved in our Churches for the adoration of the living and the strength and consolation of the dying has been desecrated. And our every religious instinct cries out for public atonement and reparation. True, indeed, the doctrine of the Real Presence of Jesus Christ in the Blessed Eucharist under the appearances of bread and wine has long been subjected to abuse and denial. When our Lord Himself first promised this incomparable gift, "The bread that I will give is my flesh," His words occasioned the appearance of the miserable forerunners of all subsequent scoffers and unbelievers. "How can this man give us His flesh to eat?" cried out some of them to His very face, recognizing His meaning but denying His power. "This saying is hard, and who can bear it?" exclaimed others, making their human reason the measure of divine truth. The

majestic insistence of Jesus Christ thrills us. "Amen, amen I say unto you; Except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life; and I will raise him up in the last day. For my flesh is meat indeed; and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, the same also shall live by me." Five separate times our Saviour repeats the objectionable expression; five separate times He insists on the acceptance of His words under the penalty of the loss of eternal life. In the presence of His solemn declaration and before the knowledge of His infinite power there was, and there is, no reasonable attitude save that adopted by Blessed Peter. "Will you also go away?" This incisive question of Christ met with an immediate answer from the Prince of the Apostles, "Lord to whom shall we go? thou hast the words of eternal life. And we have believed and have known, that you art the Christ, the Son of God."

Upon us all, dearly beloved in the Lord, rests the necessity of a public act of faith and adoration. We, therefore, direct and ordain that Sunday, October 19th, next, shall be devoted throughout the Diocese of London to the fulfilment of this duty the Blessed Sacrament shall be exposed in every Church and chapel of this Diocese from the first Mass until after Benediction in the evening. The faithful shall everywhere be exhorted to receive Holy Communion in loving reparation of the outrage committed against their Divine Lord. They shall be invited to visit him frequently during the day and to pray fervently for the extension of His reign in the hearts of men. The sermons and instructions shall turn upon the dogma of adoration and devotion to the Holy Eucharist. In the city of Sarnia particularly a special effort shall be made to wipe out the memory of the vile offense committed against the Saviour of mankind. There, upon that day, we shall ourselves celebrate in the Church of Our Lady of Mercy the Solemn Pontifical Mass, for the first time, perhaps, in the history of that parish. In the afternoon we shall give Benediction in St. Joseph's Church, the scene of the awful sacrilege. In the evening we shall preach on the Real Presence in the mother church at Sarnia. And we have, furthermore, instructed the Diocesan Director of the Priests' Eucharistic League that the next Diocesan Eucharistic Congress will take place in Sarnia. Thus do we hope, dearly beloved in the Lord, to repair in some measure the frightful insult directed against our Eucharistic King. We beg of you everywhere to unite with us for this purpose in private and public prayer and adoration. Thus may an evil act bring forth good fruit; thus from insult and outrage may result deeper faith, more intense love and more keen devotion towards Christ the Saviour of mankind.

This letter shall be read at all the Masses in every Church and chapel of this Diocese on Sunday, October 12th, an every effort must be made to give complete effect to its directions.

Given at London on this Feast of the Rosary of the Most Blessed Virgin, October 7th, 1924.

✠ MICHAEL FRANCIS FALLON,
Bishop of London.

MEDICAL STUDENT CURED

Among several cures attested in the Medical Bulletin of Lourdes of the sick who took part in the great national pilgrimage recently, there is one which is particularly worthy of notice, for the young girl who benefited by it is a student of medicine who has been able to supply the practitioners with the most complete and definite information about the origin and the development of the ailment of which she was cured.

She is Mlle. Parisot of Pavillons-Bois near Paris, twenty-four years old. At the age of nine, she had appendicitis. Since that time she has been constantly ill. She has been operated upon four times since May, 1921. She has taken every imaginable treatment, her condition becoming steadily worse, and she arrived in Lourdes with a severe case of peritonitis, supposed to be of bacillary origin.

Having been plunged into the pool of the grotto shortly after her arrival in Lourdes, Mlle. Parisot almost immediately noticed a great improvement in her condition, then all pain ceased. The improvement continuing, the young girl was taken to the bureau of medical reports, where she was examined and questioned for an hour and a quarter before forty physicians present unanimously answered that Mlle. Parisot had really been ill and that she had been cured under conditions which human science is unable to explain.

CATHOLIC NOTES

The Pope has sent Mgr. Constantini, Apostolic Delegate in China, the sum of 100,000 lire as first aid for the victims of the floods in the province of Hien-Tsin.

London, Eng.—A torchlight procession, reminiscent of the great spectacles at Lourdes, inaugurated a new shrine of Our Lady of Lourdes at St. Helena, Lancashire. Hundreds of men and women, carrying lighted torches, walked in line around the shrine, and then grouped themselves in front of it whilst the statue was blessed by Father Riley, S. J.

London, Eng.—The huge organ which was formerly in the Palace of Music at the White City Exhibition, London, has been acquired by Holy Cross Church, Catford, a London suburb. It weighs nine tons and has 1,367 pipes. The organ was blessed the week prior to its being used for the first time in the service of the Church.

Chicago, Oct. 3.—Brother Ambrose Nusbaum, who came to Chicago in 1881 and took charge of a new shrine of Our Lady of Lourdes at that institution during the week, aged seventy-two. It is said at the hospital that in the forty-three years he has been there Brother Ambrose never missed his daily rounds until he suffered a breakdown in July.

Statistics just compiled show that the number of Catholics, Jews, disidents and members of sects have increased both in Berlin and the surrounding Mark of Brandenburg. Of the Berlin population, Catholics formerly numbered 8.7%, and they now number 12%. In the Mark, where they constituted 1%, they now number 7.6%.

Vienna, Sept. 20.—The various newspaper rumors of the conversion of the son of the famous Zionist leader Theodore Herzl, Hans Herzl, are confirmed by a notice from the Jewish newspaper center of Vienna. On July 20, Hans Herzl was converted to the Catholic faith in the Dominican monastery, Kaltenleutgeben near Vienna, and was baptized by the Dominican Father Schlesinger, himself a converted Jew.

Milwaukee, Oct. 2.—While two workmen were trapped in the cave-in of a sewer in this city, Rev. Leo Wedl, of St. Peter and Paul's church, walked two blocks through the tunnel to where the men were imprisoned and dying, administered the last sacraments, and remained with them until death came. He returned to the surface nearly exhausted from the gasses in the tunnel.

London, Eng.—A thousand persons are expected to join the national Holy Year pilgrimage to Rome which Cardinal Bourne will lead next May, the Catholic Association states. Other members of the Hierarchy who have already expressed their intention of taking part are the Archbishops of Liverpool and Birmingham, and the Bishops of Brentwood, Leeds, Northampton, Plymouth, Portsmouth, Miletopolis, Felix, Cynopolis and Sebastopolis.

London, Sept. 28.—Ramsay MacDonald, Labor Prime Minister, had a great uncle a priest, it has just transpired. The premier announced recently that he had a great uncle who had been rector of a church in Seel street, Liverpool. Inquiries in Liverpool brought to light the fact that in the dining room of St. Peter's Benedictine Priory, in Seel street, there hangs a portrait in oils of the late Rev. Archibald Bennett MacDonald, O. S. B., who was the founder and first rector of the church.

Washington, D. C., Oct. 3.—Mrs. James W. Dunphy, of Boston, has presented to the National Shrine of the Immaculate Conception, in memory of her husband, a magnificent chalice of solid gold, ornamented with diamonds and a large opal of perfect fire. It stands twelve inches high, and is a copy of the exquisite Gothic chalice discovered at Nuttelcombe, in England, fifty years ago. It was especially made for the Shrine, and is regarded as one of the finest examples of the goldsmith's art in recent times. From the estate of another benefactor, the Shrine also has received a fine chalice of solid silver, enriched with eighteen amethysts of great size and purity.

The Semaine Religieuse of Rennes contains the following notice which has been sent by the Cardinal-Archbishop of Rennes to all the pastors and rectors of parishes in which large numbers of Poles and other foreigners of both sexes are employed in agricultural work: "The farmers must show themselves just and humane, both in the amount of work demanded and in the general treatment, in every way of their foreign employe. This is the rule, strictly binding in conscience, of Christian justice and charity. It is also a measure of prudence to retain in France the hands she lacks and which the foreigner furnishes us."