

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 TEMPORAL POWER

HOW THE POPE'S SOVEREIGNTY ORIGINATED

(By "M. C. L.")

A letter recently published in this paper indicated, as we remarked, that there is room for enlightenment amongst Catholics on the subject of the Temporal Power of the Pope, what it means and involves, and how it originated; consequently it may be useful to give a brief explanation, pending the desired issue of a C.T.S. pamphlet, in which the matter could be more fully dealt with. The temporal power is no new thing. As Cardinal Gibbons reminds us, though the first Pope, St. Peter, had no personal property, he received from the faithful large donations to be distributed in the relief of want and necessity. In the Acts of the Apostles we read that as many of the faithful as were owners of houses or lands sold them, "and brought the price of the things which they sold, and laid them before the feet of the Apostles, and distribution was made to every one according as he had need." (Acts iv.) Such was the confidence reposed in the Bishops of the Church by the first Christians and such was their filial devotion. During the first, second and third centuries of Christianity the Popes were unable, generally speaking, to hold property in Rome, for there was a proscribed religion, whose followers were subject to violent persecution. In the fourth century peace and liberty for the Church came with the Emperor Constantine, and he endowed it liberally with money and estates, which were added to by succeeding Emperors. The Popes expended this wealth in works of charity and religion, in sending missionaries to pagan Europe, and in supporting and relieving the necessities of the poor. The Emperor Constantine transferred the seat of Empire to Constantinople; and the city of Rome, thus abandoned, was attacked by hordes of barbarians, Goths, Huns, and Vandals, who were overrunning Italy; unable to obtain aid from the absent Emperor, or from his deputy at Ravenna, the Roman citizens turned to the Pope for protection, and not in vain. The city was saved from plundering and pillage and its people from slaughter by Pope Leo the Great, who, unaided by any troops, met Attila and his army as they marched upon Rome and prevailed upon him to retire, one of the most wonderful scenes in history. A second time the same Pope prevailed upon another enemy, Genseric, to spare the people of Rome; and acts such as these were naturally calculated to attach the Romans strongly to their spiritual Fathers, who proved themselves also wise and fearless governors. In the eighth century the King of the Lombards invaded Italy, and captured several cities, and having appealed vainly to the Emperor for succour, Pope Stephen appealed in person to the King of France; this monarch defeated the invaders, and placed the Pope at the head of the Italian provinces, a grant confirmed by Charlemagne, the King's successor, who donated some additional provinces to the temporal domain of his Holiness, and the territory was from that time till 1870 governed by the Bishops of Rome. Thus, to quote Cardinal Gibbons, the Pope possessed his temporality by three titles which render the tenure of a sovereign honest and incontestable, namely, long possession, legitimate acquisition, and a just use of the original grant confided to him. The temporal dominion began in the eighth century, and the Pope's civil authority was established neither by usurpation nor by the sword; he was called to rule by the voice of a grateful people, and the power he possessed by their suffrage was ratified and sanctioned by the sovereign act of France. Even the infidel Gibbon admits that the noblest title of the Popes to the Temporal Power "is the free choice of a people whom they have released from slavery. The end and aim of the Temporal Power was to secure for the Pope freedom and independence in the government of the Church. It follows from the doctrine that the Pope is Supreme Head of the Universal Church that he must be free to teach and guide his entire flock, and ought not to be a subject of any outside authority. As ruler of Christ's Church, he must be independent, and unless he possesses a territory which is entirely his own he cannot have that independence to the full. He cannot forego his claim to the Temporal Power; the Popes have always declared that it is the patrimony of St. Peter, not theirs to give or forego. They are simply its administrators. Though robbed of his territory by freemasons and anti-Christians in 1870, the Pope is still independent by his continued protest against that spoliation and outrage, that sacrilegious plunder of the Church which had for its ultimate aim the destruction of the

spiritual power held by the Popes as Vicar of Christ. It is urged by anti-Catholics that the Roman people by vote expressed their desire to be annexed to the Piedmontese Government; which plea leaves unaltered the fact that the patrimony of the Pope was not theirs to give away; it did not belong to them, for it had been granted to the Popes for the use and benefit of the Universal Church, not merely for the Roman citizen. Another fact, conveniently ignored by defenders of the spoliation, is that the vote took place under duress, and was an occupation army of about 100,000 men was in Rome. Moreover, the occupation was an act of injustice, which no vote could justify; it was an act of violence, and a vote ordered and managed by the perpetrators of the violence could neither justify, alter, nor remedy the violence. The Papal party abstained from voting, in protest, and the vote given by the party of occupation was not even given fairly; all Italians who entered Rome in the train of the army voted, all foreigners were admitted to vote, and hands of voters went from booth to booth and voted at more than one place. It is easy to show a huge majority when methods such as those are employed. For the rest the Popes received their territory from man, and what man gives man may take away. But the spiritual authority of the successor of St. Peter is above and beyond human aggression and spoliation; no human power can destroy that which takes that away. Through Peter Christ still teaches, still feeds His lambs and His sheep, still abhors from sin, and Peter still lives to bear witness until the end of time to the Divinity of the Master Who appointed him Head of the Church. Who founded on a rock that House against which rain and floods and winds beat in vain. No human power, no might of arms, no myriad voices, can render void the promise of Christ or can take away what He bestowed upon His Vicar on earth. "The gates of hell shall not prevail."—Edinburgh Herald.

AN EDITOR OFFENDS AND IS INFORMED

WILL HE PROFIT?

Chicago New World

In his issue of February 14, 1918, the editor of the Presbyterian Continent tried to calm the perturbation of many Protestants who read in the Literary Digest of the astonishment of the Y. M. C. A. workers at Camp Dix at the great throngs of soldiers present at the Holy Sacrifice of the Mass as contrasted with the small number present at the Protestant services. In his attempt to ease the questioning Protestants, the editor of the Continent tried to show that attendance at Mass had no significance of sincere devotion whatsoever. To uphold his assertion he stated:

"The priests represent to their people that coming to Mass is an act of religious merit, going far to cancel all their sins, and the people take it as an easy way of getting square with God without any trouble to speak of."

It chanced that a young Chicago woman came upon this editorial of the Continent and was stirred to deep pity that this country should number one who, despite his opportunity because of his contact he must have to the extent of securing a sound opinion on a Catholic matter of primary importance. Surely, thought the young lady, the editor of the Continent would not be guilty of a malicious misstatement of facts, and if only advised would see his error and make correction. Consequently she addressed to Nolan R. Best, who is the editor of the Continent, the following kindly and informing letter:

Chicago, Ill., February 20, 1918.
To the Editor of the Continent:
As a reader of your paper may I ask you kindly to refer me to a book of Catholic teaching where I can find a justification for two assertions contained in your issue of February 14th? The first concerns the reasons for Catholics going to Mass and is contained in this sentence: "The priests represent to their people that coming to Mass is an act of religious merit going far to cancel all their sins." This is an assertion that never, in all honesty, I am writing you this with no hopes whatsoever of making an impression on you or your type. You are the best answer why ministers fail with men.
Sincerely,
L. T. C.

headed "Apply the Golden Rule." Have you applied this in these two charges? Let us be candid in this matter and permit me the liberty of saying that the evident impulse by your editorial "Just What's Seen Everywhere" has a much better motivation than you think. It fails that confronts your clergymen in dealing with man and the success of the priests in the same endeavor. That puts your attack in a much better and saner and more intelligent light. If this interpretation does not rob it of its utter lack of Christianity then I hope you will find in your heart some pagan justification for your diatribe.

Sincerely,
L. T. C.

AN EDITOR REPLIES
And an answer came back quickly from the unconvicted, though slightly baffled editor of the Continent, baffled because he must confess that his own supposed observations and not any manual of Catholic teaching had given him his information concerning the Mass. Said the editor of the Continent in replying to the Chicago young lady:

My Dear Madam:
The assertions which you challenge concerning the priestly teaching in the Catholic Church relative to the religious values of the Mass, are founded upon personal observation, and I am therefore not able to cite you any book of Catholic teaching in support thereof.
I confess to the greatest surprise that the statements should be challenged by any one who enjoys opportunities of equal observation. Considering that the privileges of attending Mass is connected with previous confession and absolution, I should be inclined to say that the Continent's measure of the value set on the Mass by Catholic priests is rather an under-statement than an over-statement.

Responding to your inquiry whether I think that the editorial in question is consonant with another editorial in the same issue on the application of the Golden Rule, I can only put on record my answer that I think it is.

Very sincerely yours,
NOLAN R. BEST.
A GIFT OF OPPORTUNITIES

This letter gave the young lady a great deal of information though it did not supply particular items, such as the name of the Catholic manual, which she had requested. From the editor's letter she learned that he was of the type of men who do not possess, nor yet seek any information regarding the subject upon which he was writing, the Catholic Church. However, she thought it worth the few cents postage to throw in Mr. Best's way the opportunity to check upon the soundness of his personal observations on Catholic practices and accordingly sent him a small Catholic catechism, for which kindness Mr. Best has failed to date to make reply. But the young lady has come upon a discovery as a consequence of her correspondence with the editorial light of the Continent; she has come upon the answer to the very generally asked question: "Why do Protestant ministers fail with men?"
February 28, 1918.
Mr. Nolan R. Best,
156 Fifth Ave.,
New York City, N. Y.

My Dear Sir:
As you fill a very important position, I feel it is only fair to assume that you are an honest man, and that if facts are set before you, you will be inclined to acknowledge their truth. You state that the priestly teaching of the Catholic Church about the Mass is founded on personal observation. Now, suppose that I were to say that the Hard Shelled Baptists taught that God was worshipped by climbing a chestnut tree, because I had seen one of that sect so occupied? I am not exaggerating if you would say that my inference was somewhat far fetched. Permit me to say that your inference of priestly teaching about the Mass is not less wide of the mark.

In your second paragraph you illustrate even more hopelessly your utter lack of knowledge about the teaching of the Catholic Church and the Mass. You confound confession and absolution as being intimately associated with the hearing of Mass. Evidently you had in mind the receiving of Holy Communion, wholly different things. As the editor of a Presbyterian organ who presumes to write criticisms of a Church that numbers 16% of our total population, and whose sons make up 40% of the entire army and navy, I am sending you a small catechism of Catholic teaching, which henceforward you might consult with some benefit to truth when you presume to write about the Church's teaching. However, in all honesty, I am writing you this with no hopes whatsoever of making an impression on you or your type. You are the best answer why ministers fail with men.
Sincerely,
L. T. C.

The write-up man on a daily newspaper is frequently called upon to write people down.

MINISTERS PROTEST

AGAINST THE ANTI-CATHOLIC OUTBURST

After the opposition to Conscriptio on the part of Ireland, enemies of the Catholic Church in England raised the no-Popery cry. But it was short-lived. There is no doubt but that the end of the affair was hastened through the splendid protest of certain Anglican clergymen and members of their congregations. This protest, embodied in a resolution, is well worthy of reproduction.

A PROTEST AGAINST THE "NO POPERY" CRY

"To the Editor of the Tablet:
"Sir:—Without wishing to express here any opinion on the attitude of the Irish hierarchy towards conscription, regarded as a purely political act, it is not true that the Catholic Church ever appears as the enemy of the Allies all over the world; the English, French, and Belgian Bishops have distinguished themselves by their patriotic devotion. It is not true that the Church 'had not one word to say in denunciation of the rape of Belgium; this crime was explicitly condemned by the Cardinal Secretary of State. It is not true that the Vatican 'has never hampered Germany'; it protested against the air raids on Italian cities, and there is no evidence against the Church that 'her operations have always told against the Allies' whatever particular group of Catholics may have done or left undone.

"We shall, therefore, be grateful if you will give publicity to this protest against an unauthorized campaign, which is dishonorable to the country in general and to the Church of England in particular.
"Signed by Rev. A. H. Baverstock, Rt. Rev. T. C. Calvert Brown, Rev. E. E. Kilburn, Rev. L. Langford James, D. D., Rev. Courard Noel, Rev. R. S. Thornwell, Rev. Sandys Wason, Rev. Vincent Baker, Rev. Wilfrid Knox, Rev. Magnus Laing, Rev. R. P. Wodehouse, Rev. A. P. Young, Mr. H. R. Baylis, Mr. J. E. C. Horder, Mr. A. E. Manning-Coster, Mr. D. L. Murray, Mr. W. J. Ross."

Very sincerely yours,
NOLAN R. BEST.
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This letter gave the young lady a great deal of information though it did not supply particular items, such as the name of the Catholic manual, which she had requested. From the editor's letter she learned that he was of the type of men who do not possess, nor yet seek any information regarding the subject upon which he was writing, the Catholic Church. However, she thought it worth the few cents postage to throw in Mr. Best's way the opportunity to check upon the soundness of his personal observations on Catholic practices and accordingly sent him a small Catholic catechism, for which kindness Mr. Best has failed to date to make reply. But the young lady has come upon a discovery as a consequence of her correspondence with the editorial light of the Continent; she has come upon the answer to the very generally asked question: "Why do Protestant ministers fail with men?"
February 28, 1918.
Mr. Nolan R. Best,
156 Fifth Ave.,
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BELGIAN CLERGY THANK POPE

LED BY CARDINAL MERCIER THEY PAY TRIBUTE OF HOMAGE

C. P. A. Service

Rome, July 20.—His Holiness has received from Cardinal Mercier and the Belgian Clergy the following letter, which speaks for itself:

"Most Holy Father, Desire Cardinal Mercier, Archbishop of Malines, the Vicars General of the metropolitan Church, the canons and clergy of the Archdiocese of Malines, humbly lay at the feet of your Holiness the expression of their homage, their veneration and filial affection. It is with feelings of special gratitude and happiness that they approach the Holy See. While on the point of applying, in their own case and for the government of the Church, the Code of Canon Law which they have received from your august hands, they wish to express to the Supreme Pontiff the feeling of entire obedience with which they have welcomed this splendid monument of Holy Mother Church. It will be to them a source of the greatest possible happiness that in their diocese and for all interested this shall have full force and shall regard and defend for the good of souls Christian discipline. It is not for them to add their praise to exalt this noble testimony of paternal solicitude; nevertheless they may be allowed to welcome this benefit with joy, as devoted children, to rejoice that a work so great, so fruitful and glorious for the Church, initiated by your predecessor of undying memory, has been happily concluded and established for the government of the Catholic world by your Holiness' desire and care.

"And a further great joy which increases the universal gratitude to your Holiness has been brought by the news just received from the Holy See that the bells and organs of the Belgian churches, already condemned to destruction, will be preserved for Catholic worship and the veneration

of the faithful. Everyone must see that if our parishes had been spared such serious injury that is due to the firmness and prudence of your Holiness. This fact is indeed worthy of being put on record and will be thus learned by our descendants in the history of Belgium, and they too like those of our time will celebrate and exalt the glorious name of Benedict XV, as that of a noble protector and benefactor of Belgium.
"The undersigned, while expressing to your Holiness the sentiments of veneration, implore of the Most Sacred Heart of Jesus that the Divine aid may not cease to comfort and support the common father of souls, stricken with such terrible anxiety for all the churches, while this carnage continues, and they beg for themselves and their faithful the Apostolic Blessing, harbinger of celestial favors."

PROHIBITION AND THE SUPREME COURT

Michael Kenny, S. J., in America

The Constitution was ratified as a national instrument and not as a mere compact between States, but mostly by narrow majorities; and strict construction held wide sway till Jefferson, its leading exponent, discarded it in 1800 to effect the Louisiana Purchase. Popular approval of this achievement and the national self-consciousness that grew out of the war of 1812, and buoyant western expansion strengthened the national Government; but the strongest nationalizing factor was the Supreme Court, which under Chief Justice Marshall, brought first into exercise the large powers granted it by the Constitution. As member of the Virginia Constitutional Convention, Marshall had said: "To the judiciary you must look for protection from an infringement of the Constitution"; but he held it no infringement to limit the powers of the States, as in the Dartmouth College case, for the protection of individual rights to allay the passions of a liberal use of "implied powers," in a famous opinion which has close pertinence to our present question: "Let the end be legitimate, let it be within the scope of the Constitution, and all means which are appropriate, which are plainly adapted to that end, which are not prohibited, but consistent with the letter and spirit of the Constitution, are constitutional." This has become an accepted principle of constitutional interpretation; and hence the converse should equally control: Let the end be legitimate—as the continuance of a "mode of worship" coeval with the Constitution assuredly is—all means and laws which, though not prohibited, are inconsistent with the letter of constitutional acts and the spirit of the Constitution, are to be considered unconstitutional.

The Civil War, as successful wars are wont, expanded the central Government's powers; and the Supreme Court, enlarging the Marshall doctrine, usually interpreted them to extend to whatever the Constitution did not forbid. This tendency has been operative even to our day, and the Constitution has been found at times strangely complainant.

Whether we approve or disapprove the evolution, the fact is obvious. The Supreme Court has jurisdiction in all such cases as implied State or national prohibition of Sacramental wine, if only because it has frequently exercised it. Article III of the Constitution gives the Supreme Court either original or appellate jurisdiction, "both as to law and to fact," in almost every conceivable case "in law and equity, arising under the Constitution, the laws of the United States, and Treaties made, or which shall be made, under their authority;" and in "Texas v. White" and numerous other decisions, the Court has itself formally asserted its far-reaching powers. The danger lies not in the limitations of its jurisdiction, but in the undue extension of it to justify executive encroachments, insidious or open. The words of laws and constitutions should be interpreted, as Justice Story defined, "in their natural sense, and not in a sense unreasonably restricted or enlarged;" that is, implied powers must be really implied, and the Courts should apply the "rule of reason" reasonably.

We have no reason to fear such application. Fundamental law, compacts, treaties, custom, judicial precedent, enforce our natural right to exercise our "mode of worship" unrestricted, and therefore to procure the elements requisite for its vital and essential act. "You take my life when you do take the means whereby I live." Religiously, the Mass is our life; and true wine, that which Christ used and the Church has ever ruled indispensable, is a means essential to its living. That laws prohibitive of such wine are destructive of our freedom of worship, and therefore are, and should be declared, unconstitutional and invalid, needs no further elaboration. That the Supreme Court will actually so declare is a promise of future contingency which none but a prophet may utter of any body of

fallible and more or less flexible interpreters.

The Supreme Court has been the mainstay of the U. S. Constitution, laws and treaties, making them in fact what the Sixth Article defines them, "the supreme law of the land." Its guardianship of our organic law is the unique American feature of what Gladstone termed "the most wonderful work ever struck off at a given time by the brain and purpose of man." The Supreme Court has executed its trust with wisdom and fidelity. By sound and broad vision interpretation it has, with rare exceptions, exercised wide restraint on hasty legislation and biased construction, and beneficently evoked the latent powers of the Constitution.

But the Supreme Court is human. Of different origins, traditions and environment, its members hold different views on political, religious and social questions; and that they are influenced thereby appears from the fact that on questions of political bearing they usually divide on party lines, and when feelings run high and views are dominant their decisions follow the popular beat. They are influenced like others by the atmosphere that encircles them, and this circle of influence compasses the nation. It is therefore incumbent on us to purify this atmosphere and eliminate or neutralize its vitiating elements.

We must continue resolutely to insist on our constitutional rights, individually and collectively, and support them from the ample legal and historical sources at our disposal. We must make it clear to the people at large that any prohibitive law which in effect prohibits our essential worship not only inflicts a great wrong upon us, but also upon them, inasmuch as it undermines those fundamental rights which are the basis of our common liberties. We must not quibble over technicalities nor let the occasional obstacles frighten us that necessarily arise in the centuries paths trodden by not a few devoted lawyers and legislators. We must stand on the plain sense and intent of our organic laws, our customs and constitutions; and we must in all loyalty, sedulously abstain from lightly picking flaws in the defense of our friends and playing devil's advocate for our enemies.

H. G. WELLS ON THE CATHOLIC CHURCH

There is a powerful passage in a book entitled "Anticipations," by Mr. H. G. Wells, the novelist. Speaking of the near future, he says: "There is a steady decay in the various Protestant congregations. The rich, as a class, and the people of the abodes, so far as they move towards any existing religious body, will be attracted by the moral kindness and picturesque organization and venerable tradition of the Catholic Church. We are only in the very beginning of a great Catholic revival. The countryside of the coming time will show many a splendid cathedral, many an elaborate monastic palace towering amidst the abounding colleges and technical schools. Along the moving platforms of the urban centre—amid the shining advertisements that will adorn them—will go the ceremonial procession, all glorious with banners and censurers. Countless ecclesiastic nuns will shelter from the world in simple refuges of refined austerity. Where miracles are needed, miracles will occur. Except for a few queer people, nourished on Maria Monk and such like anti-Papal pornography, I doubt if there will be any Protestants among the rich. But, of course, there will be much outspoken atheism and anti-religion."—Exchange.

A LEPER'S SHARE

A press item tells of the bequest made by a leper, a native of the Philippines, who died recently. He left \$140,950 to the United States Government towards "bringing everlasting peace." The report gives the President's reply to those who forwarded the gift. According to this source of information, Mr. Wilson wrote: "The facts recounted in your interesting letter have touched me very deeply. I wish that the poor fellow who left the little sum of money might be accessible to a message from me, but since he has gone I can only express to you the deep feeling which the incident has caused, a feeling of gratitude that the simpler people, as well as the better informed, in the Philippines should have acquired in this short time such a friendly sentiment toward the country. I shall not know exactly what to do with the money, but you may be sure I shall try to apply it to the object that Garcia had in mind."—Sacred Heart Review.

The saints threw immense effort into their least actions, says Father Faber. Immense efforts cannot help being limited in number. Hence the saints were men of few actions and of few devotions.

CATHOLIC NOTES

The episcopal ring worn by the successive bishops of Marquette, was a present from the Emperor Francis Joseph of Austria to Bishop Baraga, who assisted at His Imperial Majesty's marriage in 1854. The ring is an amethyst of rare beauty, encircled by an oval crown of small diamonds. The stone is engraved with the name of "Jesus."

Away back in 1856 France gave to California her first prune trees. Now the Golden West is paying back her debt by sending to France 1,500,000 two-year old prune trees to help in restoring the French orchards and enough seed beans to plant 60,000 acres. Canada is likewise aiding in the scheme to restore the aspect of Sunny France. It is undertaking the planting of thousands of Canadian maples in France, and everyone knows there is no cleaner, prettier shade tree than the maple.

At Glastonbury Abbey is a thorn which is said to bloom on Christmas night. After the death of Jesus, Joseph of Arimathea, he in whose tomb the Saviour had lain, wandered about the world preaching the new gospel of love. In England he rested at the spot where Glastonbury Abbey was later built, and while there he planted his walking staff into the ground. And, behold! It took root and bloomed. At Christmas, it is believed, this thorn miraculously bloomed.

In the eighth annual contest for the school championship in typewriting of the New York Metropolitan District, which was conducted at the High School of Commerce, New York, La Salle Academy scored a signal triumph, when its fifteen representatives won the team championship, which carries with it the banner, a token of school supremacy in typewriting in Greater New York. The contest was open to all commercial high schools of New York, Brooklyn and Jersey City.

A statue of the Blessed Joan of Arc, the immortal Maid of Orleans, who was declared blessed among the holy virgins of the Church of God by the late Sovereign Pontiff, Pope Pius X., and who is now venerated upon our Catholic altars, was presented to the Louisiana Historical Society by the Museum of French Art on Wednesday, May 1st. The presentation took place at the "Cahidiu," the Government House of Spanish colonial, the Government House of Spanish colonial days, now the Louisiana State Museum.

Georgetown College, on the Potomac, and St. Mary's Seminary, at Baltimore, are twin sisters. At Georgetown, a then young professor, Dr. Matthews, welcomed George Washington, who so greatly admired the surroundings of Georgetown. Dr. Matthews, of Georgetown College, lived to the age of eighty-four years. He was the first native-born priest, as also the fifth priest, ordained in the United States. Father Stephen Theodore Badin, the Vicar-General of Kentucky, was the first foreign-born as also the first priest ordained in the United States. Both priests attained to the same age.

Right Rev. Mgr. Emard, Bishop of Valleyfield, P. Q., has been appointed Chaplain General of the Canadian Catholic troops in France, England, and Canada, and will have as assistants: Rev. Canon Sylvestre of Montreal, and Rev. Father Workman, O. F. M. All the Catholic chaplains will henceforth be under the jurisdiction of the Chaplain General and not as heretofore under that of the Bishop of their respective dioceses. The appointment was made by Rome and came to Bishop Emard through the Apostolic Delegation at Ottawa.

Word has been received that Rev. Father C. F. Donovan, assistant pastor of the Immaculate Conception Church, Chicago, and a native of Hamilton, has just been appointed a chaplain in the regular army of the United States, passing the government examination recently. This priest volunteered for service when the Americans entered the War, and later was highly recommended to the government for appointment by the archbishop of Chicago, who stated that he chose for recommendation for service the most capable and zealous of his priests. Father Donovan is a son of the late Cornelius Donovan, separate school inspector, and Mrs. Donovan, Hamilton. Rev. P. J. Donovan of Dunnville is a brother.

Coal deposits have been found on Mount Lebanon. The name Lebanon is derived from an old Jewish word meaning "white"; the Lebanon range meant to those who named it, "white mountains." Under the white crust, white not from snow but from the color of the limestone, lurk the precious black diamonds, as coal is now called. This is very interesting, for it takes the workmen of the twentieth century to the scene where Solomon's subjects toiled when the temple of Jerusalem was building, a thousand years before Jesus was born. There it was that they cut down cedars for the temple of the Lord; cut them from forests of cedar which remain to this day.