

The Catholic Record.

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

VOLUME XXXVI.

LONDON, CANADA, SATURDAY, MARCH 28, 1914

1849

The Catholic Record

LONDON, SATURDAY, MARCH 28, 1914

THE CHEAP TALKER

As a rule the man who thinks in circumspect utterance. He looks at a thing from different angles and his opinions are characterized by modesty and reserve. He makes no appeal to groundlings and shrinks from watchwords enshrined in the affections of the prejudiced. His ideas may not be original, but their setting is his own. He is not pessimistic because he believes in the ultimate triumph of goodness and truth, and he is not a sharer in the optimism which is characteristic of the young and inebriate. But who thinks that he thinks pronounces magisterially upon all subjects. He is a volcano of fury and sound. He bids for the patronage of those who are without fixed principles and who like the smart saying and the envenomed phrase. He makes epigrams which mean nothing and berate monstrosities confused by a perverse and super-heated imagination. And because this can make money we have cheap infidels echoing Ingersoll who in his turn echoed others who had a quarrel with God. And because he is this kind of infidel he pokes out his tongue at saints and seeks to drown their voices with a blatant verbosity that splits the ears of the reasonable. He prates of science, ignoring that the greatest scientists revere things which he reviles. He claims for science far more than its votaries claim for it. While science leads men of original thought and amazing research to God, he, artificer in words, is led by his science to a world where there is nothing bright but the dollar and no sound save the laughter of fools.

He talks of honor and good-will and fair-play, but then even a fount-mouthed jester with cap and bells must, to hold his dupes, pretend to be civilized. If our readers wish to know the futility and absurdity of the statements of this kind of writer—his perversions and misrepresentations—they should read the late Rev. Dr. Lambert's "Notes on Ingersoll." Ingersoll strode up and down the land for years exhibiting his bag of tricks borrowed from Voltaire and others. He was unctuously brilliant as 50c per. He ridiculed Moses and aimed quip and jest at religion. But one day Dr. Lambert took his pen in hand to write a few things about Ingersollism. Incisively and remorselessly he stripped it of verbiage and laid it out for all the world to see—a tawdry thing made of rubbish. The flame of his logic played like lightning around the statements of Ingersoll and showed how poorly equipped he was for debate. His misrepresentations were exposed: for all time he was pinned down as a charlatan on this subject: his tinsel was rubbed off so effectively that even his admirers had to wonder at the perfection of the work of Dr. Lambert.

Dr. Lambert "said enough to convince his readers that Ingersoll is unscrupulous: that as a logician and metaphysician he is beneath contempt; that he is ignorant and superficial—full of gas and gush, in a word, that he is a philosophical charlatan of the first water who mistakes curious listeners for disciples and applause for approval;" and he has imitators.

CREED-MAKERS

The framers of new creeds are not characterized by that accuracy of statement which is the badge of scholarship. Because they are weary of sermons, humanitarian and political, and of divines who use the Bible as a target for criticism, they assume that they must draw up a creed adapted to the needs of this generation. The magnitude of the task has no terrors for them, and their own temerity in essaying to guide the destinies of millions of human beings does not even enter their minds. A political platform demands some thought and investigation, but a brand new religious platform needs but a loquacious individual and a type-writing machine. He has but to declare this and that doctrine absolutely untenable, chant in a minor key the ignorance of past ages, extol the boundless free-

dom of the present, and then, garnishing all this with platitudes about our needs, he hands it to the press and is designated as a path-finder by reporter or editor. This new creed is a phantasmal apparition, intangible, floating in the clouds of assumption and rhetoric. Like the German trains spoken of by Mark Twain, it starts from nowhere and gets nowhere. We know, of course, that this is an age of unparalleled intellectual activity. Man has discovered undreamed of forces and obtained control of the earth and sea. New problems clamor for solution, new theories are broached and doubts spring up and increase in ever-widening circles. But the deep-rooted needs of man's spiritual and moral nature are the same in every age. He needs truth: he needs consolation when he is sick and suffering, hope when he is dying. He wishes to be assured of a future life because this assurance meets an eternal need of his being. Science cannot satisfy him because it maintains an absolute silence in regard to the questions which forever will fret the human mind. It, moreover, affords no sufficient motive or sanction to right-doing. New creeds elaborated in an idle moment or born of antagonism to sects which are in state of spiritual anarchy may satisfy certain needs of man, but they leave untouched the questions which concern him intimately, which demand an answer and which reason and conscience refuse to hold as insoluble. Ere this "new creeds" have fallen far short of the results predicted for them. They were followed for a short time by people of little discernment, and oftentimes for the sake of novelty. Despite the prophecy that the Catholic Church would lose prestige and power in the clash of new movements, she is to-day as strong and as vital as ever. More face to face with moral intellectual forces she is credited by those without her pale with marvellous success. While the criticism of the century has shaken men's faith in Protestantism it has neither weakened her foundations nor changed her dogma. So that thinkers like Matthew Arnold have no hesitancy in stating that the Christianity of the future will be the form of Catholicism. So we have no doubts as to the outcome. These "new creeds" will disappear and the Church will continue to satisfy the needs of the soul and to guide it to eternity. Knowing the story of her past we can look forward with calm assurance to her future.

DREAD AND FOREBODING

The Duke of Norfolk is famed, and deservedly so, for his benefactions to charitable objects and for his zeal in promoting Catholic interests. Strange, however, that he does not like the prospects of Home Rule. More, he wrote in a letter to the promoters of the recent Orange anti-Home Rule meeting in Dublin that he condemned "the course of action which has filled every heart with dread and foreboding." This is a great mystery. Perhaps he is a victim of moods or under the sway of melancholy. Perhaps Lloyd George troubles his dreams and makes him see fearsome things. Perhaps his devotion to the Unionists inspires him with the belief that any scheme, however just, must, if not blessed by his political friends, be the fruitful mother of disorder and oppression. But it is strange to see the noble Duke marching with Sir Edward Carson and his cohorts, who imagine that Ireland belongs to Ulster, to the time of "Down with Rome." His dread and foreboding could be dispelled by a dose of Irish history in which is recorded in letters of gold that Catholic Irishmen have never been tainted with the odious crime of religious intolerance. Persecuted themselves, they never took advantage of their day of power to retaliate upon the members of a hostile sect. The liberty they craved was bestowed with open hand upon all, irrespective of race and creed.

Cooke-Taylor, a Protestant, says, in his "History of the Civil War in Ireland:" "It is but justice to this malignant body (the Irish Catholics) to add that on three occasions of their obtaining the upper hand they never injured a single person in life or limb for professing a religion different from their own."

Perhaps the following words of Lord Spencer, erstwhile Lord Lieutenant of Ireland, may exercise this dread foreboding and give him back his morbid serenity of spirit: "I have had some experience in Ireland, he said. I have been there for over eight years and I don't know of any specific instance where there has been religious intolerance on the part of the Roman Catholic against the Protestant fellow-countryman. But religious intolerance has been shown, and where? It has been shown in Ulster where more than half of the population belong to the Protestant faith. I believe the Protestants have been the chief cause of keeping up the animosity. Sir Edward Carson is but playing a game, not one that commends itself to fair play, but one that will interest bigots who are purblind and warm themselves at the fire of prejudices that is kept burning by more bigoted divines. That Home Rule must mean Rome Rule is Belfastian vapouring. For in the Home Rule Bill there is a clause providing that; 'In the exercise of their power to make laws under this act the Irish Parliament shall not make a law so as either directly or indirectly to establish or endow any religion or prohibit the free exercise thereof.'"

TAXING CHURCHES

RIGHT REV. J. T. McNALLY SPEAKS ON "MORAL EXPEDIENTS AND THEIR VALUE"

"Any effective plan for social service and the revolution of human society must be directed by those who look toward a purely Christian unity, the solidarity of the Christian peoples," said the Right Rev. J. T. McNally Bishop of Calgary in speaking to a large audience in the public library in the University of Calgary's lecture course on social service. The subject of the bishop's address was "Moral Expedients and their Value."

"There were various theories and plans put forward with a view to the regeneration of society," said Bishop McNally. "Some concerned the moral side. Others were content to relieve material needs. Others took education as their basis, and still others laid stress on human dignity and liberty trusting to an awakened sense of these to solve the problem. But much depended on the motives which dominated the leaders of these movements. Some people were led to take up social service through love of excitement. It pleased them to go among the poor, distributing food. These people took it up as a fad, and dropped it as quickly. Education alone was useless because it developed the power without impressing on it the right direction. Much was said about liberty of conscience, of speech, of thought. But was thought free? Liberty was God's noblest gift to man, but it could be wrongly used."

MISDIRECTED EFFORT

But there were certain more or less well-meant efforts to uplift mankind. If these were to be successful they must have the inspiration from the right source. Misdirected effort sometimes led to grave errors, such as the corruption of children by the premature exposition of certain functions of our human life which they were not prepared to understand.

"After some years devoted to work among growing minds I can bear witness that tender youth in the normal state needs no enlightenment on such matters," said Bishop McNally. "When the time comes for the imparting of a certain amount of instruction, it must be given delicately and judiciously and only in sufficient degree to warn the young against the abuse of the noble nature which God has given them."

"Each class has a duty toward every other class," said his Lordship, "both a temporal and a spiritual duty. It is our duty to give our fellow both material and spiritual assistance when we can. In the sight of our Maker we are all equal. Our service should be without any display of arrogant condescension, but simply the charity of Christ. Let us give up referring to any one class as the working class. We should all be workers, and let him who will not work cease to eat. We should carry our Christian principles out into the open field to fight the battles of the race."

OPPOSITION TO RELIGION

Much has been said about the restraint which Christianity placed on the human passions. It was wise to keep in view the enemies it had to fight. There were not only the social evil, malicious literature and secret sins in high places, but all over the world to-day the press was more or less opposed to religion. We saw it in false reports from Rome regarding supposed pronouncements of the Pope. Clericalism was attacked by those to whom religion

was distasteful, and even by those who believed in religion, but were anti-clericalists. This was just the same as if we said we believed in education and advocated shutting up all other teachers in prison.

We had a striking example in the papers just the other day, said the speaker, "when two ministers of the gospel had a dispute regarding the exemption of churches from taxation. There were even stupid protests against exemption, and pronouncements concerning the relation of Church and State. But the Church is not merely an agent of social uplift. It is more. You cannot make the natural handmaid of the supernatural inferior to the State. It is superior. Because the end of the State is the things of this life, whereas the end of the Church is eternal life."

PENALIZING WORSHIP OF GOD

"Yet some newspapers and some of our representatives in the legislature would penalize the worship of God. All other institutions for social use are exempt from taxation, but the temples of Him Who gave us our all are not exempt from this support. Our people are still deep in their hearts and spirits religious. Canadians will never believe that a Supreme Intelligence is not in control of this universe."

"Let us make our Christian religion a study, let it be practised and preached freely, that no man may come into this world in darkness concerning its great truths. Read your bibles, make it a part of your lives, and our religion will stand unquestioned, leading to a higher solution of our social problems."

The speaker sketched the work that was being done in a quiet unheralded way by that vast army of people who gave up their visions of earthly advancement to serve mankind, inspired by the faith of Christ. They were drawn from all classes, dedicating themselves courageously to perpetual service. They were the intermediaries bringing all classes into mutual love.

CANNOT GET RID OF RELIGION

"May we never permit the divorce of charity from Christian faith," said the speaker. "Those who profess to set aside religion cannot do so. They breathe despite themselves the invigorating atmosphere."

His Lordship adjured those who would lead in the work of social regeneration to first see that they themselves made their lives right. If the dens of vice where men destroyed their bodies and lost their souls were to be abolished, if the murderers of children yet unborn were to disappear those who were to work to this end must first live out their teachings. Large families were regarded by some as a bad thing. But happy were those who had children. Children were a duty and a blessing laid upon us by God himself.

"Let us as social workers learn the lesson that will fit us for the higher society later on," concluded the speaker. "May it be said of us all that our greatest title was that we served our fellows."

DENIES FLING AT CATHOLICS

SECRETARY BRYAN REPUDIATES STATEMENT ATTRIBUTED TO HIM BY MASONIC JOURNAL. ASKS FOR CORRECTION

The Southern Guardian of Little Rock, Ark., publishes a letter from Mr. Bryan disposing of a statement attributed to him by the editor of The Freemason, published in San Antonio, Texas. The statement was as follows:

"Everybody knows the Catholic Church organized the Knights of Columbus to fight the Masons. The Masonic fraternity has been a thorn in the flesh of the political Romanists because it stands solidly for a disunion of Church (particularly the Catholic) and the State. Many Catholics, in backsliding from Catholic control and idolatry, found membership in Freemason lodges.—W. J. Bryan."

It will be observed that this absurd and atrocious statement is credited to the present Secretary of State of the United States—the Hon. William J. Bryan. A zealous Catholic and Knight of Columbus at Beaumont determined in justice to the Knights as well as to the Secretary himself, to probe the matter a little, and the following correspondence ensued:

LETTER TO SECRETARY BRYAN

Beaumont, Texas, Jan. 20, 1914.
Honorable Wm. Jennings Bryan,
Washington, D. C.

Dear Sir: The attached clipping is taken from the December number of The Freemason, L. A. Hell, editor, published at No. 307 Market Street, San Antonio, Texas.

Now, my dear sir, what we ask in behalf of eighteen millions of your Catholic fellow citizens, three hundred thousand of whom are members of the Knights of Columbus, is whether or not you are in any way responsible for the publication, and further, does this in any way express your sentiments with reference to the Catholic Church and the Knights of Columbus?

Trusting for an early response, I am, yours very truly,

C. H. MCGILL
MR. BRYAN'S REPLY
Department of State,
Washington, Feb. 5, 1914.
Mr. C. H. McGill, care of Beaumont Council No. 961, Knights of Columbus, Beaumont, Texas.

My Dear Mr. McGill: Your favor of January 20 was brought to Mr. Bryan's attention. The statement in the clipping which you enclosed is false. Mr. Bryan has never used any language which could be construed into resembling it. For your information I enclose a copy of a letter which Mr. Bryan wrote to Mr. Hell, the editor of the Freemason.

Yours very truly,
MANTON M. ARGOUX,
Private Secretary.

Enclosed in Mr. Bryan's letter was the following copy:

February 5, 1914.
Mr. L. A. Hell, Editor the Freemason, 307 Market Street, San Antonio, Texas.

My dear Sir: The enclosed clipping which I am informed appeared in the December number of the Freemason, was sent to me. I write to ask that you publish a notice denying the authenticity of the statement. I have never used such language nor any language which could possibly be construed into resembling it. Very truly yours,
WM. J. BRYAN.

We have not yet learned what action the Freemason has taken to comply with Mr. Bryan's request, and atone for its publication of such a gross slander upon him and upon the Catholic Church and the Knights of Columbus.—True Voice, Omaha.

CARDINAL TELLS OF PAUL'S LIFE

PRELATE TELLS HIS HEARERS TO READ DAILY A CHAPTER OF EPISTLES

Baltimore, March 4.—Cardinal Gibbons preached at the High Mass in the cathedral Sunday morning on "The Apostle of the Gentiles." He urged a thorough reading of Paul's Epistles, saying: "Read a chapter every day, or you will not realize or understand what a great blessing you have missed." The sermon was a sort of farewell sermon in view of the cardinal's departure Sunday for New Orleans. The cardinal said, in part:

When St. Paul describes in the epistle of to-day the virtues that should adorn a Christian in the battle of life, he is modestly but eloquently portraying his own sublime and unparalleled career.

St. Paul is conspicuous by his writings. Next to the gospels of Jesus Christ his fourteen epistles form the most important and the most familiar portion of the Holy Scripture. They have been the delight and consolation of thousands of souls in every age and country. Many a great light, like St. Augustine, is indebted, under God, for his conversion, to the Epistles of St. Paul. These letters are a beautiful orchard abounding in every kind of heavenly fruit, most delicious to the spiritual taste. And just as the manna which fell on the children of Israel in the desert adapted itself to the taste of each connoisseur, so do the letters of the apostle accommodate themselves to the special wants of every pious reader.

But what tongue can adequately portray the eloquence of Paul, an eloquence that made princes tremble on their thrones; that swayed multitudes and converted nations? St. Paul is the only apostle that has received and that merits the glorious title of the Apostle of Nations. So captivating and inspiring was Paul's eloquence that when the pagan inhabitants of Lystra heard him speak they imagined that he was Mercury, the god of eloquence, and they desired to offer sacrifice to him as to a divinity.

Convinced with this eloquence was Paul's greatness of soul. Two things are essential to genuine eloquence, intense faith in the doctrines we promulgate and indomitable courage in proclaiming them in the face of opposition. These gifts Paul possessed in an eminent degree.

But who can sufficiently describe his sufferings and privations in the course of his ministry? His whole public life, from his conversion to his martyrdom, is almost one continued scene of hardships. It would be an excellent cure for our impatience in adversity if we were to compare our little penances with his tribulations we would see how they pale into insignificance. In his second epistle to the Corinthians he thus describes his trials and vicissitudes: "From the Jews, five times I received forty stripes, save one. Thrice I was beaten with rods. Once I was stoned. Thrice I suffered shipwreck. A day and a night I spent in the depths of the sea. In journeying often. In perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labor and distress, in watchings often, in

hunger and thirst, in cold and nakedness."

But the crowning virtue of the Apostle of the Gentiles in his intense love for God and for his fellow man. Paul never did anything by halves. He loved the Lord his God with all his heart and soul and mind and strength. Love was the motive power of his indomitable zeal and indefatigable labor. Our labor for a cause is proportioned to our love for it. Where there is love, there is no labor, or if there is labor, the labor is loved. He smiled at tyrants and persecutions, at obstacles and privations. He looked on them with as much indifference as a traveler hastening to his wished-for home regards the storms and rains he encounters in the road.

So great was the sympathy of Paul for his Jewish brethren, though persecuted by them, that he was willing, if it were possible, to forego his eternal happiness that he might save them: "I speak the truth in Christ Jesus, I lie not, my conscience bearing me testimony in the Holy Spirit, that I wished myself to be anathema from Christ, for my brethren who are my kinsmen according to the flesh."

Can we wonder that an apostle who so ardently loved his God and his fellow beings, who spent himself in the service of his Master, who laid so firmly the foundation of Christ's spiritual kingdom on earth, can we wonder, I say, that such a man should have so strong a hope and confidence in the rewards of eternal life? This hope ripened and bloomed into absolute certainty as the term of his life drew nigh. More than once he expressed this assurance: "I know whom I have believed, and I am certain that He is able to keep my deposit unto that day."

Shortly before his death he exclaimed: "I have fought a good fight, I have finished my course, I have kept the faith. For the rest there is laid up for me a crown of justice which the Lord, the just judge, will give unto me on that day."

Read the epistles through and through. Read a chapter every day. Do you seek for divine knowledge? You will find it there. Do you seek for the manna of spiritual consolation? You will find it there in abundance. You will receive a share in the apostle's spirit and virtues, and you will enjoy, I hope, hereafter, a share in his glory.—Catholic Universe.

NEEDS A LESSON IN MANNERS

The London Tablet administers a richly merited reproof to the Anglican Guardian, which made the following impertinent comment on the Congregation of the Index for condemning M. Maeterlinck's frankly infidel writings. The Guardian said: "The Index is the silly business of silly old men, and this addition to its swollen columns may be expected to improve M. Maeterlinck's sales considerably—the Roman Catholic world is always very anxious to read books that are forbidden to the faithful; it is only the converts who take these absurdities seriously. Discrimination is not the strong point of the Congregation of the Index, and it is to be supposed that M. Maeterlinck's as yet unwritten books will, as they appear, be automatically banned. It is the instinct of primitive man to club anybody he does not quite like, and the primitive instinct is still strong in the breasts of the obscurantist elderly ecclesiastics of the Index—some of whom, we will be bound, never read a line of the Belgian poet until they were asked to declare him a danger to the faith."

The Tablet says it is not its province to teach the Guardian the elements of good manners, but it does remind that organ that a time may come when its impertinence may prove harmful to it. The Anglican schools are in deadly peril, while the Catholic schools are safe. Cardinal Vaughan's pronouncement, "Catholic children will go to Catholic schools or nowhere" holds the field, and the Government realizes this fact. The Anglican schools need all the help they can get in the event of a new Education Bill, and the Tablet puts the issue squarely to its contemporary in the question: "Is it prudent for this Church organ (the Guardian) in these circumstances to go out of its way to use the language of gratuitous insult towards their only possible allies?"

The impertinence of the Guardian is surpassed by its ignorance, we should say. Real Catholics do not read books "forbidden to the faithful." They obey their spiritual head—which is a duty not required of imitation Catholics, and indeed is impossible to them, as they have no spiritual head. And putting a book on the Index is not the simple act the misleading Guardian describes. "Silly old men" may decide issues for the class it represents, and may also condone contempt for honorable age, but in the Catholic Church only the wisest and most learned are empowered to deal with questions affecting the Catholic body, and their deliberations are animated by the Holy Ghost.

CATHOLIC NOTES

At St. Alphonsus church, New York, an Irish sermon was preached on St. Patrick's Day. The Rosary was also recited in Irish.

The London Tablet announces the recent reception into the Church of Crawford Pritch, a brilliant writer, whose "A Little Journey in Spain," has lately appeared.

Arrangements have been completed for the erection of a Catholic Church in Zion City, Ill. If the promoters are successful it will be located on a tract of land adjoining the property formerly occupied by John Alexander Dowie, who built Zion City.

An estate of about \$85,000 reverts to Mount St. Mary's College, at Emmitsburg, Md., and Georgetown College at Washington, D. C., by the death of Charles J. Reich, of Tryon, N. C., the last family legatee sharing in the will of the late Dr. Charles W. Hoffman of Frederick, Md., who died December 26, 1896.

A decided innovation has been undertaken by Northside Council, Knights of Columbus, Cincinnati, in the establishment of a night college course for its members. A course embracing Catholic philosophy, composition and mathematics will be established and skilled instructors are to lecture on subjects to be studied.

A monument to cost \$8,000 is to be erected in May to mark the grave of the Rev. Louis A. Lambert, the distinguished priest editor, at Scottsville, N. Y. It will be of Vermont granite and carved after a design by Mrs. Sally James Harnham of New York. It will be in the form of a cross with a bronze medallion of Father Lambert in the transverse section.

George Cardinal Kopp, Bishop of Breslau, Germany, died on Wednesday, March 4, in Rome. He was born in Duderstadt, diocese of Hildesheim, July 27, 1837, and was created and proclaimed Cardinal by Pope Leo XIII. January 16, 1893. His death leaves Germany for the present without a prelate of German descent in the Sacred College. Cardinal Kopp is its forty-sixth member to die during the pontificate of Pope Pius X.

A Franciscan friar named Father Francis Guppi has just died at the Convent of the Minor Observants, Paris. Father Guppi joined the order about ten years ago when he was nearly fifty years old, a widower with five grown sons. Strangely enough all the sons ended by following their father's example and became friars, and in order not to keep the family disinherited a special dispensation was granted for the father and the five sons to reside in the same convent.

The editors of the Catholic Encyclopedia announce that the Index Volume will be ready for delivery on March 20th. This is just nine years from the time of their organization as a Board of Editors and seven years from the appearance of Volume I. Some estimate of the amount of labor required in the compilation of this Index Volume may be formed from the fact that it has taken one year and four months after the completion of the fifteen volumes of the encyclopedia proper, although it had been in preparation four years before this time.

Sacrificing a stipend of \$850 his only income, although he married man with children, the Rev. Malcolm H. Winter, who has been Anglican curate at Northfield, in Worcester-shire, for over a year has entered the Catholic Church. The formal reception took place at the Oratory, Birmingham, on February 14. The rector of Northfield, the Rev. C. H. J. Wilton, in making the announcement to his congregation, said he had never worked with a holier man than Mr. Winter. A native of England, Mr. Winter has spent the greater part of his life in Canada, mostly in the Northwest.

In the years 1122-1136 the great Benedictine Abbey of Cluny in France was considered only second to Rome as the center of the whole Church and Christian world. The Abbey was a vast and magnificent structure, and was regarded as one of the wonders of the Middle Ages. Its Abbey Church was the largest in Christendom, and was only later surpassed by the building of St. Peter's, Rome. It was 555 feet in length with five naves, several towers and an ante-church. The library was the richest and most important in France, containing a vast number of priceless manuscripts, which perished when the Hugonots sacked it in 1662.

The Rev. Thomas J. Campbell, S. J., who for the past three years or more has guided the fortunes of America, has retired from the editorship of the paper and will now devote himself to historical work. Until after Easter, Father Campbell will be mainly occupied in completing a fourth volume he has begun about the heroes of the Canadian Mission. The book will be called "Pioneer Laymen" and will contain vivid sketches of the achievements of such intrepid explorers as Champlain, Iberville and La Salle. Father Campbell's successor as editor-in-chief of America is the Rev. Richard H. Tierney, S. J., who has been for the past five years professor of philosophy at Woodstock college.