

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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LEST WE FORGET

We love to plume ourselves about living in an age of progress, and in material matters, we are. But with all our schools, our colleges and our universities, with all our libraries and illimitable sources of information to fetch and carry figures and facts from every quarter of the universe, we are not producing as many efficient citizens as in the days gone by.

We have become mighty, illustrious, brilliant and independent, too, perhaps. We average more skill, more wit, more ability per head than they, but we are all planning, analyzing, inventing for private advantage, for personal profit. The price-tag is everywhere and on everything. We've improved every business except the business of Government. Sixty or seventy years ago the best brains of the nation were available for the service of the people. The strong men of the country were ranged on the side of law and order—the law-makers were not the law-breakers. They held their talents at the highest value, and if they died poor in goods they lived rich in the esteem and respect of their fellows. In those days the right to vote was too precious to be bought or sold to the highest bidder; business men did not coerce their employees, and it took the best man in the country to get office. So long as we respect men more for what they possess than for what they achieve; so long as we devote our own time solely to gain; so long as it makes no difference to us whether we vote for a rascal or an honest man, we have no right to complain when things go wrong.

"THE SMILE THAT WON'T COME OFF"

An exchange praises "the smile that won't come off." But the compliment will not endure examination. One of the essential qualities of a smile which is worth anything is that it will come off on occasion, with the swiftness of a lightning streak. That is what gives it value. It is given or withheld with discrimination. It means something. Smiling is approving. The absence of a smile signifies the absence of assent. Thus a difference is made between the fun which is humorous and the fun which is coarse and objectionable. It takes courage sometimes to refrain from smiling, but it is a sober necessity. It is often clearly a stern duty. For example, there is nothing funny about ireligion. The smiles of some persons seem to imply a common belief on their part that it is manly to swear, to have no use for the Church and to believe in nothing. These traits in man or woman are a menace to the best of life, more to be dreaded than disease. They are no smiling matter, and anyone who even seems, by smiling, to treat them lightly, encourages them. After all, there is a wide difference between farce and tragedy, and those whose smiles reveal their preception of it are a blessing to society.

CASE-HARDENED

Many present-day Christians seem to be case-hardened. They carry with them a conscience like a concrete sidewalk, but they know how to walk thereon. They assign to their dealings with men quite a different code of morals to that reserved for women. Theirs is the code of "not being found out." Men are more suspicious—they find out sooner; therefore the morals to be observed to them are of a stricter order. Railway companies and women are by many looked upon as fair game for deception. Consciences, tender in many other respects, have a subtle contempt for these two exceptional victims. Many a so-called honest man travels gaily in a first-class carriage with a second-class ticket, and lies to a woman at each end of his journey without so much as casting a shadow on his conscience. Surely the hell of the coward will be a twilight land of vague, shadowy dangers ever approaching and receding.

KEYED UP

The human machine is not constructed to go always at high pressure, either in happiness or in misery, for which we should duly and daily render thanks to an all-wise Providence. We cannot exist all day and all night with a living care on our shoulders—the greatest misery slips off sometimes. With some men it can be lubricated by hard work, and likewise by beverages, but the latter method is not always to be advised, though a glass of bitter beer taken at the right moment (with or without faith) has power to change a man's view of life. And if there be any who blame him they are at liberty to do so. It is not worth while to pause for the purpose of writing, on the ground or elsewhere, for their edification.

FOREIGN MISSIONS

HEROIC WORK IN THE PHILIPPINES.

The missionaries of the Society of the Divine Word founded in 1875, have established a glorious record for work accomplished in China, West Africa, the Argentine Republic, New Guinea and Brazil. No mission seems too difficult for the intrepid members of this new Congregation. Their chief house is at Steyl, Holland, where students and priests of the Society are prepared for the propagation of the Faith among pagan nations. These missionaries have opened a new chapter by their heroic work recently begun among the Tingians on the Island of Luzon in the Philippines.

The following account is taken from the Manila Times of June 27:

"Voluntarily giving up the comforts of home and civilization, ten German priests of the Order of the Holy Name have taken up their home in the mountains of what was formerly Abra province, and will devote the remainder of their lives to the spiritual and medical care of the tribes of wild Tingians, which inhabit that district. Having taken the vows of poverty and celibacy, these self-sacrificing men live in the meanest of nipa huts, and eat nothing but the cheapest of food, similar to that eaten by the people among whom they work.

"News of the work done by these priests was brought to Manila recently by Captain Carl L. Stone, Philippine Scouts, whose company has recently returned after several months service in that district, on rinderpest quarantine duty. Captain Stone has spent his entire service of fifteen years in the Philippines on the Island of Luzon, and is an authority on conditions in this island. A statement of his observations among the Tingians is therefore certain to be both correct and interesting.

"Living on the roof of the Philippines, at the high plateau is called which the Tingians inhabit, they are a hardy race—necessarily so, owing to the hardships they experience in obtaining a livelihood. Absolutely neglected by the Spaniards, and to a great extent by American administration, the bishop of the order to which these German priests belong decided to ask for volunteers to live and work amongst them. In addition to the ten priests, one of whom is a physician, six Sisters of Charity, also Germans, came out, and have now established industrial schools for the children of the Tingians.

"Hospitality, but fearless, Captain Stone states that these people possess many excellent traits, and under proper guidance will develop into excellent citizens. Absolutely no difficulty was experienced by the Scouts in enforcing the quarantine regulations. In fact, every assistance was given Captain Stone by the headmen and their followers.

"The priests do not live in a community, but are scattered over the province, one or two at a barrio. Ten more are expected to arrive within six months, who will be stationed in the same province. These men are making no effort to obtain converts, being of the opinion that at least fifteen years will elapse before they are ready for that. Therefore, back in the mountain fastnesses, the self-sacrificing fathers are teaching the wild men by example only, and aiding them with simple medicines.

"The only entrance to the plateau occupied by the Tingian tribe is a trail which follows the swift and treacherous Abra river, made famous by the adventurous trip down it to the sea by Lieutenant Gilmore, of the Navy and his seven fellow prisoners, after their rescue from the insurgents by Colonel Hare and a detachment of the 33rd Volunteer Infantry.

"Very little rice is raised by the Tingians, their principal foods being corn, camotes, vension and fish from the rivers and streams. The ponies of Abra are celebrated throughout the entire archipelago for their size and hardiness. While the districts occupied by the other wild tribes of northern Luzon have been improved with horse trails and other means of communication, little attention has been paid to the

Tingian country, in spite of the number of persons in that tribe and their helpfulness to Americans."—America.

THE REVISION OF THE VULGATE

By the Right Rev. Abbot Gasquet, O. S. B.

I have been asked by the Editor to set down briefly an account of what has so far been done in the work of revising the Latin Vulgate Bible, and to state what exactly is taking me almost immediately to the United States. Six years ago it was announced in the press that the Pope had determined to prepare for a critical revision of the Latin Bible. The need for such a revision has been recognized from the time when in 1592 Pope Clement VIII. published the present authentic edition, and in this age of critical examination of all texts, it has been frequently made a subject of reproach to the Catholic Church that nothing has been done for the official Latin text.

In the spring of 1907, therefore, the Holy Father charged the Benedictine Order with the task of making preparations for a full and adequate examination of the Latin text, and as a first step to endeavor by a critical study of the existing Latin MSS. to obtain as nearly as possible the version of St. Jerome. The importance of this first step is obvious. At the present day all scholars are agreed as to the competence of St. Jerome for the work given him by St. Damasus. He had access to Greek and other manuscripts even then considered ancient, which are no longer known to exist; he could compare dozens of texts for every one we can now examine, and he had means of testing their value, which we do not possess. So clear is the importance of obtaining the pure text of St. Jerome that it is considered by the most competent authorities that the text would probably be found to afford a better basis for the true text of the Greek Septuagint Version than any Greek MSS. now extant. To recover this text is the scope of the present Commission.

By the close of the same year, 1907, a Commission had assembled in Rome to discuss the best method of carrying out the wishes of the Pope. From the first it was obvious that the work would be both long and costly. The Holy Father desired that the best methods should be employed regardless of expense. He made himself from the first responsible for all necessary expenses, but he trusted that the Catholic world would soon recognize the importance of this project for religion, and would support it by their contributions. In this expectation the Pope has not been disappointed, and up to the present there has been forthcoming sufficient means to carry on the work. Now, however, a new need has arisen which obliges me to make a wider appeal to the Catholic world.

So far we have been most occupied with the collection of material, and with the collation of the existing MSS. with the present Latin text. To facilitate this, at the outset it became necessary to print an edition of this text, with a large margin for the purpose of noting the various variants. In fact, the print occupied only one-third of the paper. This entailed great expense, but its use, and indeed necessity, has been obvious from the first to all who are occupied in the work.

The collations made upon these sheets are returned to Rome when finished, and are bound into volumes. Already this collection forms a large library, which is daily increasing on the shelves of our Commission room. But beyond this it was determined that it was imperative, to secure perfect accuracy, to have photographic copies made of practically all the ancient texts used in the revision. This also entailed a great expenditure of money, but it may be said that experience has shown it absolutely necessary to have these photographs to appeal to in any question as to the correctness of any collation. Over three hundred volumes of mounted and bound photographs are now available for the use of the workers at the revision.

From the first it was obvious that our temporary quarters in the Benedictine College of St. Anselm's on the Aventine would prove to be inadequate for the work. On the need being pointed out to the Holy Father, he suggested as the quarters of the Commission a portion of the monastery of St. Callisto, which has been so far used by the community of St. Paul without the Walls for a summer residence. Arrangements have now been made to carry out the Pope's wish, and the place has been taken for the Commission. The setting up of the house will entail great expense; but by the generosity of a benefactor, the rent has been provided for ten years, and the repairs and alterations provided for. What is now necessary is, if possible, to secure a sum which will give the necessary support. It is to appeal for this to the people of America that I am going to start for the United States on August 24. I have no doubt that they will generously respond to my appeal, which is being made with the special blessing and

authority of the Holy Father.—London Tablet.

TOUR IN WAGONCHAPEL TO COMBAT BIGOTRY

ZEALOUS BENEFACTIVE MISSIONARY ENTERS UPON NOVEL CAMPAIGN IN ARKANSAS

Filled with the missionary spirit, anxious to refute the slanderous attacks made on Catholics and Catholic institutions, and hopeful of bringing the wanderer to the fold of the one true Church, Rev. Father Boniface, O. S. B., of Subiaco, Ark., has a novel plan by which he hopes to accomplish this great work in the rural districts of Arkansas, says the Southern Guardian. On Sunday, August 10, in the presence of 1,000 persons, Catholics and non-Catholics, the unique and soon-to-be-famous wagon chapel in which Father Boniface will tour the State was dedicated at Subiaco. In an address on the occasion, explanatory of his plans, Father Boniface said:

"What happened to Noah in the Old Testament happened to me. When the former constructed his Ark, many there were who made their smart remarks; nor was I spared the witticisms of the incredulous while building this wagon. He did not go on to say that he hoped the scoffers would be drowned in a deluge, but he expressed his belief that his wagon will vindicate its usefulness and silence his critics.

Father Boniface, with the assistance of Fathers Anton and Hugo, built the wagon that is to be used as a chapel. The vehicle and the team that is to pull it over the country cost no less than \$1,000, and though he started without funds, Father Boniface says the chapel will start on its initial trip free from debt. The wagon is 28 feet long and 6 feet built, inside measurement. It is built after the pattern of a small street car. It has seats that are so built as to be used at different times for trunks, beds, tables, seats and other purposes. The seating capacity of the wagon is about one dozen.

The car has in it a pretty little portable altar and when the number attending services is not greater than the capacity of the wagon this altar will be in the front of the wagon; but when the crowd is larger the altar will be removed to the rear and a large tent that is to be carried along will serve as a shelter for the congregation.

In addition to the real religious services there will be other features. There will be a moving picture show, though not of the modern kind. These views will be of and concerning the New Testament, together with the catechism in pictures. A fine Victrola will furnish music and the songs will consist of the sacred hymns sung by master singers and other vocal and instrumental selections of the right kind. The features are intended to be great attractions to draw the country folk to the meeting. There will be only two persons on the wagon chapel, regularly, Father Boniface and one other young man, who will perform the double duty of driver and cook.

The chapel wagon bearing its missionary priest will stop at some point in the county every Tuesday noon and this place will be just wherever the wagon happens to be at that time. On going into camp Father Boniface will proceed to send couriers through the country notifying the natives of his arrival and of his intention to remain there until the following Sunday evening.

During his stay at these country places the daily programme will consist of music, lecture and moving pictures. Mass will be said each morning and those who desire may attend. The regular programme will be in the evening. The lecture will be along doctrinal lines and in refutation of charges hurled against the Church by her enemies.

A REFERENDUM ON FREEMASONRY

The idea Nazionale has been conducting a referendum on Freemasonry. It has sent out to all the distinguished people in Italy in the political, literary and scientific world, the three following questions: (1) "Do you think that the existence of a secret association like Freemasonry is compatible with the conditions of public life to-day?" (2) Do you think that materialistic rationalism and humanitarian and internationalistic masonry, the guiding spirit of Freemasonry, are in agreement with the living tendencies of contemporary thought?" (3) Do you think that the hidden action of Freemasonry in Italian life, specially in military institutions, in the magistracy, in the schools, and in public administrations, brings good or harm to the country?" The replies of many of the distinguished people, senators, deputies, professors, generals and admirals, have been published; many more, we are told, will follow; but up to now the unanimous reply is an emphatic "No" to all three questions.

The subject is specially considered from the point of view of the services, in which Freemasonry is considered to be subversive of discipline, and of the administration of justice, which runs the risk of being corrupted if members of a secret society are in high places on the judicial bench. The idea Nazionale has certainly by its inquiry verified what was generally believed to be the verdict of the people, even including Socialists, regarding Freemasonry; but it may be asked, "Are we any forerunner?" The sect is very quiet just now, in accordance with its usual custom when too much public notice is being taken of it. A referendum to follow: "What is in your opinion the best way of destroying the evil work of this secret society?" would be more in accordance with the much-talked-of, but not always evident, practical character of the Italians. But even then its secrecy would probably defy opposition. It is at present working in the dark, but diligently—with a view to the coming elections, and those who are particularly menaced by its activities are Catholics. For this reason Masons may have anti-patriotic ends, if so, they dare not show them. They have, and boast of, anti-clerical ends, and in this they get the support of, and work hand-in-hand with, Socialists, Republicans, Anarchists and the rest. Podrecca, for instance, maintains that he is not a Mason; but, naturally, he and they work with a complete mutual understanding against the Catholic Church. There is just one thing to be said for the agitation and the referendum: that, if report be true, in the services at any rate, the numbers of the "Brethren" are shrinking.—Roman Letter of the Tablet.

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DEAN INGE AND CONFESSION

The High Mass and the Cardinal's sermon at Westminster Cathedral on Sunday for the doctors attending the International Medical Congress constituted a function which has been widely appreciated by those for whom it was arranged, the more so that it was, we believe, the first time in the history of the Congress that such an opportunity has been afforded. It was arranged by the Guild of St. Luke, and every help was given by the leaders of the profession in England by the publication of the time and place of the ceremonies at Westminster and St. Paul's in the Official Journal. A precedent has thus been established which it may be hoped will be maintained at future Congresses.

At the service of St. Paul's the question raised at the recent meeting of the British Medical Association at Brighton as to the psychotherapeutic value of confession was referred to in the course of a characteristic utterance by Dean Inge. His view was that the doctors did not make their voices heard as much as they might, seeing that in their private practice they had "to a large extent succeeded to some of the functions of the medieval priests." Speaking, we suppose, for non-Catholics, the Dean went on to say: "It is they who now bear the confessions of anxious and conscience-stricken penitents; it is they who prescribe dietary disciplines and various quaint penances; it is they who send people on pilgrimages to distant lands. Moreover, owing to the state of neglect into which the art of spiritual therapeutics has fallen in Protestant countries, the physician usually knows more than the clergyman about the real springs of action, the secret causes of sin and sorrow, the subtle and delicate influences by which soul and body affect each other, the mysterious and melancholy tremors of morbid heredity, and the unrecognised herosism of struggles against it. I am not competent to say whether a physician would find it worth while to study the best Catholic manuals of spiritual direction; but I have no doubt that the clergy would find themselves amply repaid for time spent in acquiring a knowledge of medical psychology. Possessed of this knowledge, a clergyman might often be a valued helper to the doctor in the sick room, instead of only coming in at the last as the herald of the undertaker.

Heaven forbid that we clergy should take advantage of the present recrudescence of superstition by posing as medicine-men and miracle-workers—there is too much of this in London already—but the true priest does wield a spiritual dynamic which, if he knows the limitations imposed on him by nature's laws, may be a potent adjunct to the art of the physician."—London Tablet.

THE POISON HAD ITS EFFECT

Catholics have too long ignored the systematic campaign of vilification waged by the relentless enemies of the Church. We have assumed that the monstrous accusation made would defeat their own purpose—that they would receive no credence from our fair-minded Protestant brethren. Unfortunately, it is only too certain that the poison has had its effect. This is clearly evidenced by the extraordinary revival of ancient prejudice and bigotry in unexpected quarters. It is time that Catholics would act.—Holy Name Journal.

FATHER FRASER'S MISSION

On March 1st the editor of Notes and Comments gave a summary of an interesting letter from Father John M. Fraser, the Canadian missionary to China.

There are but 2,000,000 Catholic Chinese in a population of 400,000,000. The recent mighty revolution has broken down the old superstitions and prejudices, and now the fields are white with the harvest.

Catholics of Canada have the opportunity and privilege of sharing in the great work of the conversion of China by helping spiritually and financially their fellow Canadian, Father Fraser, whose missionary work has been signally blessed by God.

The CATHOLIC RECORD gladly accedes to the request to receive subscriptions, which will be duly acknowledged and forwarded to Father Fraser.

Here is an opportunity to discharge the duty of aims-giving, participate in a great spiritual work of mercy, and help to bring the Light of the Gospel of Jesus Christ to those who sit in darkness and the shadow of death. Do it now, in the name of God.

| REMITTANCES | |
|-------------------------------|------------|
| Previously acknowledged..... | \$1,744 25 |
| Friend, Perth, Ont..... | 1 00 |
| P. McNaughten, Guelph, Ont | 10 00 |
| M. McNaughten, Guelph, Ont | 5 00 |
| J. McNaughten, Guelph, Ont | 5 00 |
| Friend, Southwold, Stn. Ont | 10 00 |
| Friend, Paris..... | 5 00 |
| Subscriber, Cornwall, Ont | 1 00 |
| Mich. Duffy, Aylmer, Que..... | 1 00 |
| Friend, Portage du Fort..... | 1 00 |
| Miss Whelan, Shamrock, Ont. | 1 00 |
| J. Devine, Mt. Tolmie, B. C. | 50 |

| REMITTANCES TO FATHER FRASER | |
|-------------------------------|----------|
| By cheque April 25, 1913..... | \$780 00 |
| May 15, 1913 | |
| (Special)..... | 5 00 |
| July 11, 1913..... | 736 70 |

WHY "THESE THINGS" ARE IGNORED

From the New York Weekly Witness (Protestant)

"Why do the public and religious press pass these things unnoticed?" Some one has sent us a paper which is devoted to the task of stirring up animosity against Catholics in the minds of Protestants with the above words written in pencil at the foot of the first page. Here is one of "these things" to which special attention is called in the paper in question.

"There is a story going the rounds in Oelwein that there are 1,000 Winchester rifles stored in the basement of the hall of the Sacred Heart. This is a building that stands directly back of the church proper. It was formerly the church proper—that was before the time 'Father' Pat got next to a 'dough' bag and was able to put up a brick church."

We can give a good reason why that story is ignored by editors who have sense enough to know the difference between good and evil. In the first place, the story is more than twenty-five years old, and in the second, there is good reason to believe that it was a lie "out of whole cloth" to begin with.

The sort of Protestantism that consists largely in cherishing and promoting suspicion and ill will toward Catholics is not Christian at all; for that is not the spirit of Christ.

As to the idea that the Protestants in this country are in danger of being confronted unexpectedly by a general uprising of Catholics armed for slaughter, that is too preposterous to be worthy of a moment's thought.

EAGER FOR PAPIST MONEY

Noting how Belfast keeps an eye to business with "Papists" notwithstanding the talk about persecution of Protestants by Catholics under Home Rule, T. P. O'Connor made some pointed remarks in his speech on the third reading of the Home Rule Bill.

"Let us see how Belfast treats the rest of Ireland. Why, there is scarcely a town or a village in Ireland (said T. P.) that has not a branch of the Belfast Bank. Just fancy those exiles through the rest of Ireland hated—and even, according to some of the foul-mouthed advocates of religious bigotry, about to be massacred, for that has been suggested, by the Papists of Ireland. Yet those Ulster banks, easy and free, go down to every town and hamlet in Ireland. They take the money of the Southern farmer, who has just got beyond the stage of stocking, at 1 1/4 or 2 1/4 per cent. They bring it back to those splendid, robust, Orangemen of Belfast and get 5 per cent. on it."

Clearly those Orange bankers of Belfast are more concerned about Papist money than "Papist persecution." "They send their tobacco, too, down to the South," said Mr. O'Connor, "and actually they do not refuse 'Papist' money for it." How would it be if the Southern farmers and Southern merchants were to cut out the Belfast business and spend their Papist money elsewhere? That Papist cool off their hatred of "Papists" and Home Rule.

CATHOLIC NOTES

The Knights of Columbus of Worcester, Mass., have purchased for \$150,000 the property of the Y. M. C. A.

The coming lecture tour of Abbot Gasquet in the United States will be under the auspices of the Knights of Columbus.

Mobile, Alabama, has honored the late Abram J. Ryan, the poet priest of the South, by placing his statue, of heroic size, in one of its public parks named for him, "Ryan Park."

News comes that quite a number of Catholic books have been lately published in Japan. The Catholic Printing Press of Osaka has been kept busy.

The Archbishop of Birmingham, England, has addressed a letter to his clergy informing them of the opening of a house at Oxford to enable students from the archdiocese to follow the university course. There are already houses in Oxford of the Benedictines, Franciscans and Jesuits.

A twelve year old girl is now England's youngest peeress, King George having called out of abeyance the ancient barony of Furnival, in honor of the Hon. Mary Frances Petre daughter of Lady Audrey Petre. The barony, created in 1205, has been dormant since 1777. The Petres are staunch Catholics.

Through the efforts of the Rev. J. J. Curran, rector of the Church of the Holy Saviour, Wilkes-Barre, 1,000 Delawares and Hudson miners who had been out on a sympathy strike for three weeks returned to work August 6. Father Curran induced 2 men, over whose standing the disagreement arose, to join the union.

An heroic statue of Father Ryan, the poet-priest of the South, was unveiled in Mobile, Ala., on July 12, in a park which the city has named in his honor. Father Ryan wrote most of his poetry while pastor of St. Mary's, Mobile, and it was in that church that he preached the beautiful series of sermon poems which he called "A Crown for Our Queen."

The late Baron Ashbourne, the noted Unionist leader, whose death occurred on May 22, left a fortune of \$450,000 to his second son, Edward Gibson, and only \$4,000 to his eldest son, William Gibson. The latter is an enthusiastic Nationalist, wears the ancient Irish dress, speaks the Irish language, and is a convert.

Four Town Councillors of Somma Vesuviana, near Naples, has been sent to prison for ten months and fined \$100 each for entering into a conspiracy against a community of Franciscans. By means of forged and manufactured photographs they brought grave charges against the monks. Three women, who were concerned in the plot, were also fined and imprisoned.

On the occasion of the recent royal visit to Lancashire the Catholic Territorials, who were participating in the general review by the King at Liverpool, assembled in Shiel Park in full uniform before the review and attended Mass in the open air celebrated by Archbishop Whitehead under a marquee erected in sight of all. More than 1,000 soldiers were present.

The sister of the mother of Bernadette Soubirous, the favored child of the Apparition at Lourdes, died recently. She was present when the Blessed Virgin said to Bernadette for the second time: "Go tell the priests to build a chapel here." Madame Pene's death was a holy, happy one at eighty-five years. The brothers of Bernadette attended her funeral in the parish church at Lourdes.

English exchanges chronicle the success of the movement for the establishment in London of a Catholic hotel and International Catholic Club. The contract for the purchase of the Salisbury Hotel has been signed and sanctioned by the Court of Chancery, and an amount exceeding the minimum fixed having been subscribed, the directors have proceeded to allotment. The hotel and club will be opened by them in October next.

Wealthy New Yorkers have placed the order a statue of Our Lady and the Holy Child for the Episcopal Cathedral of St. John the Divine. The sculptor is to visit the Catholic cathedrals in Rheims, Rouen and Chartres in France, and Winchester and Shelburne, in England, to study examples of the thirteenth century decoration. The persons giving the order lost their daughter a few years ago and a statue of the Virgin is to be modeled as far as is appropriate from her portrait.

Bishop Vismara, of Hyderabad, India, has been compelled to postpone the building of several churches because of the Balkan war. It seems strange that a war in Europe should interfere with the building of a little chapel in India, especially when the Bishop has the money, but the explanation is this: The State of Hyderabad is an independent Mohammedan principality and the Balkan successes have aroused such feeling against Christians that the Bishop is afraid to proceed until things settle down.