

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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CULTURE AND KULTUR

Millions of people are feeling, at the present time, that the most disgraced word in the world's vocabulary is the word, "culture," or rather the word when put into its convict garb as "Kultur." It has been strummed till it jangles as discord in the ears of the genuinely civilized. Still it must be used, because it marks the parting of the ways between two branches of the Teutonic race.

There is the English speaking section of the Teutonic stock, which has faith in one form of culture, and there is the Germanic section, that has its exclusive ideal of "Kultur." Between these two conceptions of this incriminated word are differences so profound that the term covers blank contradictions.

OUR VIEW

By culture the British people, and with them the rest of the civilized world, mean one thing; and by "Kultur" the German race means almost the opposite.

When we speak of a cultured man we mean one who has had the training of mind and spirit, which loves truth for its own sake, believing that it is eternal, unassailable above the turmoil of prejudice and passion, and independent of all the dividing distinctions drawn by man, such as self-interest or nationality.

To attain this spirit and temperament of culture a man must take wide views of every subject in which his thought is focused. He must see it from all sides, knowing that any narrower survey will not reveal to him the full truth. True culture is the clear, calm, accurate vision and comprehension of all things as far as the finite mind can embrace them, each in its place, and with its own characteristics upon it. It has almost supernatural charity from its freedom from bitterness and prejudice. The cultured man must safeguard himself from inherited prejudice, and the bias of self-interest. If he cannot do this, he is not, whatever else he may be, a cultured man.

THE SPIRIT OF CULTURE

Again, the spirit of culture is above all things else a human spirit. It lives and works for the reforming of the souls of men, by bringing them into contact with all that is gracious in the past and the present. It looks abroad over the strenuous, but often errant labors of men in the long ago, and to-day not with superiority and scorn, but with tenderness and a longing to make life constantly better, freer from suffering, more joyous, more ideal. It takes as its ally whatever appeals to the best that is in the man. It would conserve every influence that will ennoble him, and help him to subdue any element of brutality that may linger in his nature. To that end it is in closest sympathy with religion. To that end it cherishes all the noble chivalries, which were evolved by what was good in earlier ages—courtesies to opponents; sympathies for those who have been overthrown, the honor of fair play. To that end it seeks to conserve every relic of the past that tells of noble faith, pious endeavor, beautiful conceptions outside of the world of sordid materialism. And thus allying itself with all that has been elevating in the past, culture strives, hand in hand with religion, and the politics of social life, to mould the soul of the human race into an appreciator of right conceptions of beauty, happiness, and duty.

Some such composite influence is in the minds of all civilized men when they speak of culture—an exhalation from the spirit of the age, immaterial may be, but none the less intensely real in its effects—just as the spirit of ancient Greek life remains real and potent, though the sword of Greece has oxidized to nothing long ago.

THE GERMAN VIEW

What of the German "Kultur" that is the constant pride and boast of the race? What are its aims, spirit, methods, alliances? Has it a lofty idealism, breadth of view, superiority

to self-interest, a deep-hearted humanity? Does it cherish the old-world chivalries and the products of the faith of ages? Does it see that true culture is a spiritual essence which the arm of flesh can never destroy?

JUDGING IT

We can judge it fully and fairly in two ways. One way is by the deeds of united Germany. For there can be no doubt that what Germany is doing now in France and Belgium—and doubtless proposing in her heart to do in England—is the expression of the very soul of the nation. Against her policy and methods no German voice is raised.

On the contrary, we have our second opportunity for judging the true nature of the "Kultur" through the unanimous voice of its foremost apostles. Her professors have told the world plainly what the national ideal of culture is like. What they say shows that they are absolutely and abundantly satisfied with the manner in which Germany has revealed her soul in her deeds. To the German culture is German and nothing else. Culture being German any other spirit claiming the name is not culture, and should be suppressed. To bring the world under the true culture, is to Germanise the world, and there is no other method by which culture can be spread. Culture in brief as understood by Germans is not universal, but is simply the brand of their nationalism, which they must stamp on all mankind.

ITS RESULTS

Clearly this culture has no breadth, nor does it make for its narrowness by excess in other virtues than breadth. What of its humanity, its spirit of justice, its sense of honour, its moral elevation, its appreciation of other times and other lands? The lack of the commonest elements of human pity has sent a shudder through the heart of mankind. The indiscriminate murder of old and young does not cause a ripple of dissatisfaction on the surface of its cold, calm philosophy. It has reduced the practice of injustice to a science—the injustice that ends in death, and its object is to strike terror into all by the enormity of its injustice. It does not shrink from proclaiming its choice of dishonour to honour, in dealing with weaker nations, like Belgium, and their wrongs with unbridled fury, the nation it began to wrong as a matter of policy. Its detestation before the tribunal of outraged humanity is to lie with fullness, favour and agility. Every rule of war is set at naught; nothing is sacred—the greater the value of any object to real culture, the greater is the opportunity for destruction to German eyes. These are the deeds by which German "Kultur" expresses itself to the complete satisfaction of the German nation.

SERBIA AND THE HOLY SEE

On a recent Saturday in the Vatican the Concordat arranged a year ago between the Holy See and Serbia was ratified, Cardinal Gasparri acting in the name of the Holy Father and M. Vesnitch, Serbian Minister at Paris in the name of his Government. Before the Balkan war there were very few Catholics in Serbia, and these enjoyed less religious liberty than any people in Europe. The additional territory added to Serbia by the conflict brought with it a Catholic population of about 300,000 souls. Serbia feared that these, and especially their priests, might look for justice in religious matters to Austria, which had for a long time exercised a species of Christian protectorate over that part of the Turkish dominions. The best way to prevent that was to make a solemn pact with the Holy See guaranteeing the complete religious liberty of the Catholics of Greater Serbia, and this was done by the Concordat, an English translation of which was printed in Rome at the time. By virtue of this treaty Serbia became a distinct ecclesiastical province with an Archbishopric at Belgrade and a Bishopric at Uakoub; the Catholic Church in Serbia was recognized as a juridical entity capable of owning, acquiring and selling real estate; the Archbishop and Bishop were to be appointed by the Holy See—which on its side, guaranteed not to nominate any ecclesiastic who on political grounds might be objectionable to the Royal Government; and with a similar restriction, the parish priests were to be chosen by the Archbishop

and Bishop for their respective dioceses. The conditions relating to Catholic education, marriage and other matters are in perfect accord with canon law.—Rome.

BEAUTIFUL TRIBUTE TO IRISH PEOPLE

NOTABLE SERMON PREACHED IN ST. PATRICK'S, ROME, BY REV. OHAS. MACKSEY, S. J.

Correspondence of Philadelphia Catholic Standard and Times

Rome, March 18.—Over every part of Europe a cloud of uncertainty hangs. We do not know what the morrow will bring. But the celebration of St. Patrick's Day in Rome has not been without a good many joyous scenes. It is characteristic of Irishmen to throw anxious feelings aside for the time being at any rate. In St. Isidor of the Irish Franciscans, in the Irish College, in St. Silvestro, in Capite, in St. Clemente of the Irish Dominicans, and in St. Patrick's of the Irish Augustinians, ecclesiastical functions, followed by hospitable entertainments, marked the feast.

In the last named church the Rev. Charles Macksey, S. J., professor in the Georgian University, delivered a magnificent sermon with a beautiful tribute to the Irish people.

"Oh, their faith is spoken of in the whole world," cried Father Macksey, "and their loyalty to the Church of God. They were called Papists in derision, and they made of it a badge of honor. They were Romish and Romanists, and they did not deny it; their name was Christian and their surname Catholic, but the name they lived, fought, suffered and died for was Roman Catholic. St. Peter was not a mere name to them, but a reality; the Pope no mere functionary. They were Paddies and priest-ridden, proud to be named after their glorious patriarch and content to take all their guidance in faith and morals and the defense of both from those whom Christ had sent to teach the Gospel and rule the Church of God. Their Church was no Irish Church, but the Catholic Church; and in the exile of their world-wide dispersion they have sought out and been ministered to by priests of every nationality that has borne a missionary's staff or carried an exile's scrip, a ministry which they accepted with reverence, sharing their pennies with his poverty, never asking his name or his country. It sufficed that he was a Roman Catholic priest, and for name they called him father.

A PRAYERFUL PEOPLE
It was a prayerful people that St. Patrick left to carry down the faith of Christ. The impress which the man of prayer left upon them is legible in their constant telling of well worn Rosary beads, in their fidelity to morning Mass and attachment to Sunday Vespers, to family prayers, to the praises of the Blessed Mother, in their eagerness to have a son serving God at the altar, a daughter praising God in the cloister. Their vocations to mission and monastery overflowed into other lands.

"A census of the clergy of Irish blood would have to circle the globe. Of the Irish monks and nuns who have given themselves to a life of prayer, of study, of neighbor-service there is no ending. The school monks of Ireland nursed the light of culture through the darkest days of the Christian era and kindled with its flames the learning of half the world. Irish nuns busy teaching the young and in the service of the sick, the orphaned, the aged and infirm will be found in the Western, Eastern and Southern continents wherever the work of the Master calls for sacrifices.

THE PRICE THEY PAID

Continuing, the learned Jesuit said: "After all, a man's religion in his own estimate is worth just what he is willing to pay for it. St. Patrick taught his neophytes to pay dearly for their religion through all these centuries. They have seen poverty and famine, prison chains and martyrdom. They have been deprived of education and robbed of their language. Though the historic, diplomatic or encyclopedic liar may insist that they suffered what they suffered from natural infirmity and for political rebellion, the penal laws of Ireland and the true story of the Irish persecution from Elizabeth to Victoria, from Cromwell to Carson, will show to any discerning mind that the rock of offense and the stone of stumbling was the Roman Catholic faith of this Papistical people.

"They ceased to be a nation, save in undying hope; they were made serfs of the soil, and yet not allowed to remain on it; they were as muzzled oxen treading out the corn for their unconscionable masters. They were transported and forced to emigrate; they have been made world exiles, assimilating with every dime, soil and political condition. Their very faith and loyalty to the Church has been pressed into service against them; and the authority of Rome has been invoked in the past to reconcile them to a bondage which

at bottom they have borne for the name of Christ. Individuals may wait till judgment day to have justice done them, but nations, one is prone to believe, since they do not survive the passing of this world, shall have judgment and sentence here on earth.

DOES NOT REGRET HER SACRIFICES

"Whether Ireland shall ever take her place among the nations, or even whether she shall come to control her own destinies and escape from an administration that has governed her not for her own, but for another's benefit, who shall say? But one thing is beyond all peradventure—she has had no regrets over the price she has paid for her faith. The record of that salient fact has been written even in the hearts of those who have never seen her skies—souls deprived of the comfort of the present life, in the memory of the past and the hope of the future. The songs of an exile mother sung at the crib of babyhood, the tales of an exile father told by the hearth of a winter evening, have made us familiar with the faith and the prayer and the sacrifice of the people whose blood we share."—Veritas.

THE HOLY FATHER AND BELGIUM

The following is the English version of the text of the addresses of the Holy Father and the Belgian Minister, M. Van den Heuvel said: "Most Holy Father,—I have the honor to be sent to Your Holiness at a time when Belgium is passing through the most painful hours of its history. Trusting in treaties, and seeking only the friendship of its neighbors, Belgium was engaged in the thousand works of its industrial and agricultural activity, in the cultivation of the sciences and arts, when suddenly, because it had not consented to violate the duties of its neutrality, it saw war invade its territory, and the most frightful ravages committed thereon. Its very monuments, the glory of the country, were not spared, and the rich library of the ancient University of Louvain, that precious scientific heritage of past ages, was given to the flames. All classes of society rallied round their King in a solidarity of defence and patriotism. The authorities proclaimed unanimously the duties imposed on all by this cruel situation. Need I recall the eloquence and the feeling with which the Cardinal Archbishop of Malines expressed himself? Among the sorrows which Belgium has had to undergo, assuredly one of the most painful was that which afflicted the pious souls of the country. For long profoundly Catholic, Belgium had always devoted a special care to the safeguarding of religious interests. In 1830 it guaranteed the cults, in their practice and organization, a liberty which few countries know even to-day, and which the illustrious Pontiff Leo XIII. was enabled to appreciate on the spot. It had provided churches worthy of its piety; it had surrounded with respect the ministers of worship, and ensured freedom for the words of the Gospel. Saluting in the Holy See the supreme religious guide and moral authority, it devoted to it an attachment which has never been found wanting. Hence I cannot describe its affliction when it beheld numbers of its churches profaned and ruined, many of its priests deported, hundreds martyred and shot, bishops subjected to indignity, and the episcopal teaching itself impeded in many ways. But in the midst of its misfortunes Belgium has been deeply moved and touched by the proofs of keen solicitude and fatherly affection which Your Holiness has been pleased to give it. The King, my august sovereign, has charged me to say to you how much he wished to see the friendly relations which have existed between Belgium and the Holy See continue to evolve in perfect harmony and for the greatest good of the Belgian faithful. I have the honor to hand Your Holiness the royal letters which accredit me to you as Envoy Extraordinary and Minister Plenipotentiary on special mission." Holy Father replied: "In every sombre colors, M. le Ministre, you have depicted for us the situation of your country. We, too, on receiving the letter of His Majesty the King of the Belgians, accrediting you as his Envoy Extraordinary and Minister Plenipotentiary to the Holy See, are thinking of the misfortunes which have struck your noble country in these recent times. This sad memory constrains us to repeat the sentiments which we have expressed directly to the Cardinal Archbishop of Malines and on the solemn occasion of the last Consistory. At the present moment we are glad to welcome you to Rome, M. le Ministre, but we cannot do so without expressing the deep affliction which rends our hearts since the beginning of Our Pontificate. Still, we think that after the storm comes the sunshine, with comfort for those who dwell here below. We desire for Our beloved children of Belgium that they may be given to them to halt the fair sun of peace on the horizon of their

country. We even wish we were not obliged to confine Ourselves to mere desires. But for the moment we ask the people of Belgium not to doubt the affection which we love to cherish for them. This affection inspires us when we assure the new Minister of Belgium of the welcome he will always find from us in the fulfillment of his mission to strengthen the good relations which exist between his Government and the Holy See. Meanwhile we beg him to convey to his august Sovereign the expression of Our friendly sentiments, and to accept for himself the assurance of the satisfaction given us by the selection of a personage who, having been Minister of Justice and Professor of Law at the University of Louvain, cannot but be inspired by love of justice and truth."—The Tablet, April 3.

O'LEARY AND HIS MOTHER

The Ottawa Evening Journal

The correspondent of the London Daily Chronicle says it would be impossible to reproduce in print the soft accents of Mrs. O'Leary's brogue, as she talked of the doings of her son, the winner of the Victoria Cross, but her heart was overflowing with pride at his deed.

"Oh, this is a cruel war," she said, "and I wish he was back safe and sound again."

Her lips trembled and tears were in her eyes as she said this.

"When the telegram came," she went on, "I hardly dared to open it. You know I thought it brought some bad news about Mike. I had a post card from him last Saturday, in which he said he was safe and sound, but that was all."

"He has never given me an hour's uneasiness since he was in his coat," she said. "He was always the best of boys, but he would leave me, and there was little enough chance for him here."

There is a lesson in the Daily Chronicle's interview with Mrs. O'Leary. Name a boy who loves, respects and obeys his mother, and you designate material on which V. C.'s are won and nations successfully defended.

UNHAPPY POLAND

The Polish Deputies to the Prussian Diet and German Parliament have sent to His Holiness a telegram thanking him for his letter to the late Mr. Likowski, Archbishop of Gnesen and Posen. A harrowing picture of the state of Poland is contained in the following appeal from Mr. Sapieha, Primate Bishop of Cracow.

"In the midst of the Christmas holidays, usually so joyful, which we have just celebrated with what immense grief have our hearts been filled this year! While our souls were lifted up to God, and we sang with the angels, Glory to God in the Highest, praying for peace on earth and good-will toward men, our ears were beset by the groans of wounded, sick and crippled thousands; before our eyes were visions of the fallen, our heart rest and peace on earth, but war, the most terrible, cruel war, ever suffered by humanity, and this war was raging before the gates of all cities, in the midst of our towns and villages.

"Two parts of our country: the kingdom of Poland, and Galicia, have for months been the field of this most dreadful war! It is an awful thing, both for this generation and the next. We pass over in silence the soul tragedy, consisting in the sad fact that Poles must stand in the ranks against their own brothers, and attack their life and property. Today we have solely a humanitarian object in view, and from the depths of a bleeding heart we make appeal to human feelings, to the noble hearts of all nations.

"The present war, with all its machinery of devastation, has burdened our poor country with a heavy curse. Our bloodstained fields and villages tell but too eloquently of its pitilessness. Our towns are fallen in ashes and ruins. During the endless marches of millions upon millions of armed men, our farms and cottages have disappeared; continual battles have ruined the fruit of the toil and sweat of generations, the culture and acquisitions of centuries. In the midst of this desolation and ruin, thousands are without a roof above them; the spectre of famine, of pestilence, not only threatens the future, but crushes whole families, deprived of shelter, property and the bare means of livelihood. This all but complete devastation embraces a territory four times larger than the rich provinces of equally unhappy Belgium. Words cannot describe the magnitude of the disaster; to understand, one must see with one's own eyes.

"Since we have fallen victims to this terrible struggle, humanity demands that endeavours should be made to alleviate its results in some measure; to prevent Poland from becoming a horrible desert in the midst of the world; and to keep thousands, nay millions of unarmed and helpless beings from perishing from hunger and cold. To the humanity and to the Christian feeling

of the whole world, therefore, we do not hesitate to make appeal, in the spirit of human solidarity which exists, in spite of the horrors of war, and will, we trust survive its terrors. We make appeal to the hearts of all our countrymen, and to people of other nations, to come to our assistance with what aid they can afford; for alone we cannot heal the wounds inflicted by this unparalleled disaster.

"Twice already, in the history of this war, has the ancient city of Cracow been near danger, but God has protected it; was it not that it should be now, as in centuries past, the heart of Poland, Poland filled with bloodshed and devastating fires? This heart must embrace all, protect all, make appeal for all those who cannot now do so for themselves. Let then a cry go forth from ancient Cracow, an appeal to all, far and near to stretch forth a helping and merciful hand."—Rome.

WHAT THE WORLD OWES TO THE CHURCH

The Missionary.

We are becoming somewhat accustomed to the destruction by non-Catholic writers of the old anti-Catholic fables. Indeed, it is hardly necessary in these days of thorough-going investigation of religious truths to draw from Catholic sources alone the arguments in favor of Catholic claims. Historians now lack the partisan bias that characterized them when Protestantism was in full flower. As an example of the newer viewpoint may be quoted a few words on the time worn theme of "papal aggression," which appear in a recently published volume on "The Sociological Value of Christianity," by George Chatterton-Hill, an instructor in the University of Geneva. The author is not a Catholic, but he has come to appreciate the enormous debt which Western civilization owes to the Church, and he sets forth his convictions in these words:

It is a service for which humanity should be everlastingly grateful to the Catholic Church for having performed—the separation of the moral from the political power, and the consequent maintenance of the supreme dignity and independence of the moral power. For without such a separation western civilization would never have been able to develop. Assuredly it was no indifferent matter that the spiritual or the temporal power should succeed in the long struggle of which the conflicts between Hildebrand and the Emperor Henry IV., between Alexander III. and the Emperor Frederic II., between Archbishop A'Becket and Henry II. of England, between Innocent XI. and Louis XIV. of France, between Pius VII. and Napoleon—of which the exile in Avignon, and the sack of Rome by the troops of the Emperor Charles V., of which these events were but episodes. For had the secular power succeeded in its persevering efforts to make of the Papal See a mere fief, then would Western civilization have fallen a speedy prey to disintegration and disarray. In the long centuries that separated the downfall of the Roman Empire, in 476, from the dawn of the Renaissance, at the close of the fourteenth century—during all this long period the Church constituted the only basis whereon the fabric of the new civilization, that arose from the dust of the old one, could be reared during these hundreds of years the Church alone stood between this growing civilization and a return to complete barbarism. Those who talk so glibly about "papal aggression" and "obscurantism" may be exceedingly deep in many things; assuredly are they not deep in history. Any one who is able to form even a remote conception of the tremendous labor required in order to build up a new civilization on the ruins of the old one—of the stupendous efforts necessary to impose order and discipline on a wild and barbarous agglomeration of peoples—will understand that the Church had but barely sufficient force for the carrying out of so herculean a task. When we contemplate the anarchy prevailing in Europe in the fifth century; when we take into adequate consideration the wild, untrained and undisciplined nature of the populations of Europe; when we see the economic, moral and intellectual conditions prevalent all over the Western world after the abdication of the last Roman emperor; when we essay to penetrate the depths of economic, moral and intellectual misery to which such conditions had reduced Western society—then must we marvel at the extraordinary power, at the incredible perseverance, thanks to which the Catholic Church caused a new civilization, a new culture, to arise out of the chaos—thanks to which the Church was able to cause the darkness to vanish, after many centuries, and to give place to the pure light of Christianity.

The day that prayer dies in a man's soul he commits spiritual suicide.

CATHOLIC NOTES

The first missionary to compose a Chinese dictionary was an Irish priest, Rev. John McVeigh. After several years' work in China he came to America and died in Chicago.

The Marquis Giulio della Chiesa, Pope Benedict's brother, died on Sunday, April 11, at Pagli, near Genoa. Before the end came he received a special benediction "in articulo mortis" from His Holiness.

In the beginning of the nineteenth century, there were only 120,000 Catholics in England; at the end of it there were 1,865,000. Seven years later there were 2,190,000, and the number is increasing every year.

The Japanese Government states that \$1,285,000 was sent to Japan during the past year for the preaching of the Gospel. Of this sum Catholics contributed \$115,000 and Protestants \$1,145,000. The same contrast is noticeable all over the mission world, yet Catholic apostles are securing wonderful results in spite of their limited resources.

Rome, March 24.—The nomination of the Right Rev. Thomas F. Kennedy, Bishop of Adrianople, and rector of the American College, to be consultant to the Sacred Congregation of the Propaganda Fide, has been a source of deep gratification to this prelate's friends in Rome. It is an addition to the many honors paid the zealous Philadelphia churchman by the Holy See.

Professor Rostand, the world-famous composer, now fighting for France in the European war, has written a new Mass dedicated to the Rev. Joseph Bosetti, choirmaster of the Denver Cathedral, a former pupil of his, and it was sung for the first time, in the local Cathedral on Easter Sunday morning. Professor Rostand is affiliated with a Switzerland seminary.

This year a large Indian congress will be held in honor of the seventy-fifth anniversary of the coming of the famous Indian missionary, Father De Smet, among the Sioux. The celebration will take place on the exact spot where the famous "black robe" baptized so many Yankton Indians, namely, near Greenwood, S. D., from July 30 to August 1, 1915.

In London, England, there are two churches or chapels where confessions are heard in Chinese, five where they are heard in Dutch, forty where one may confess in Flemish, eighty-eight in French, three in Gaelic, twenty-four in German, one in Greek, one in Hungarian, one in Lithuanian, one in Russian, two in Maltese, two in Polish, two in Portuguese, sixteen in Spanish, and thirty-eight in Italian.

Edward F. Campbell, pastor of the Church of Our Lady of Victory, Paris, Texas, died recently at the age of forty-seven years. He was ordained by the late Bishop Dunne for the diocese of Dallas twenty years ago. Some years ago Father Campbell undertook the publication of a monthly paper in connection with his mission work, setting the type and printing the paper himself. Under the name of The Antidote it attained considerable reputation and aided in setting at naught the poisonous products of the numerous anti-Catholic publications of the South.

Queen Alexandra has purchased or rather begged for, the gift of a crucifix made by a Belgian soldier. This soldier, who is lying wounded in a British hospital, is a young seminary student and has been carving beautiful crucifixes out of the odd bits of wood and cigar boxes he could find. Queen Alexandra hearing of his skill wrote asking for one of the crucifixes. A beautiful one was sent, and in return came a handsome leather bag, packed with every kind of requisite for a soldier's comfort. The Queen Mother also sent her autograph portrait, on which she had written a quotation in Latin.

For the past few weeks says the N. Y. Freeman's Journal a strong campaign has been under way in the city of New Brunswick, New Jersey, by a Baptist missionary, to wean away Hungarians from Catholicity and eventually establish a Baptist Hungarian Church. The efforts of the missionary not meeting with the success expected, he became more strenuous in his methods and aroused the ire of the Hungarians to such an extent that there will not be another proselyting campaign by the Baptists amongst the Austro-Hungarians for a long time to come.

Deep regret has been caused in Rome, and will be caused in English-speaking countries when the sad intelligence becomes known there, by the death of the Very Rev. Father Dolan, Procurator-General of the Pallottine Fathers, and rector of the English-speaking Church of San Silvestro, Rome. His passing away is a great loss. He was esteemed and loved by all who knew him on account of his affable and very obliging disposition, and always accorded a warm welcome to American Catholics visiting Rome. The funeral was held Wednesday, April 7. Father White has been made acting rector of San Silvestro until a permanent appointment is made.