

The Catholic Record.

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

VOLUME XLVI.

LONDON, CANADA, SATURDAY, OCTOBER 11, 1924

2400

CARDINAL O'CONNELL TO HOLY NAME MEN

RELIGIOUS DEVOTION AND CIVIC LOYALTY PLEDGED

(By N. C. W. C. News Service)

Following is the text of the address delivered in Washington by His Eminence William Cardinal O'Connell, Archbishop of Boston, Papal Legate to the National Convention of the Holy Name Society, before the delegates to the convention and the Society's guests:

"To this noble assembly of Christian manhood gathered here in the capital of the nation, representing millions of Christians men in all parts of our great country who have enrolled themselves as soldiers of Christ under the glorious banner of His Holy Name, we offer a most sincere and heartfelt greeting.

"The whole American Hierarchy of the holy and apostolic Church of Christ welcomes you to her maternal protection and affection; but most of all and greatest of all, the Vicar of Christ Himself, the Chief Shepherd of all Christendom, Pius XI, gloriously reigning, embraces you in his paternal affection and blesses you with his Apostolic Benediction.

"Our Holy Father, not content with sending you from the throne of the Fisherman a gracious and salutary message, has deigned to honor this occasion and this assembly in the most distinguished manner. By sending to this convention his personal representative in my humble person as his Apostolic Legate, it is as if he himself were with you here in person to encourage you, to stimulate you to greater zeal and greater love and greater devotion to the sacred cause which this confraternity upholds and maintains. What a singular honor our Holy Father has conferred upon us all by this very special proof of his affection and benevolence! I can find no words to express my own profound gratitude for this most touching proof of his consideration for me personally and for all gathered here. Surely this noble act of Pius XI, must bind us all still more closely and intimately to the See of Peter and the Supreme Pontiff, whom God preserve for many years, that he may himself witness the abundant fruits of his zeal for God's glory and the Church's progress.

"We see also in this most significant gesture of the Vicar of Christ another most clear evidence of his special admiration and affection for America. As one thoroughly versed and profoundly learned in the story of the nations, past and in the making, Pius XI, has from the very first days of his pontificate realized fully the mighty influence exerted by our beloved country in all those things which concern the stability of order and government. And he knows thoroughly well the fine attitude which this nation has always taken towards the equilibrium of good government without which permanent relations between the peoples of the earth cannot endure. But most of all, he has again and again manifested by public utterance and action his deep appreciation of America's magnanimity and generosity in its mercy and tenderness towards the weak and suffering of Europe, and of Asia as well. And so in this latest of his gracious acts, we see another obvious sign of the Sovereign Pontiff's great desire to show for all America and all Americans his particular gratitude and affection.

"From our hearts, touched and moved by these constant acts of paternal kindness towards us and towards our country, we send across the seas to the Father of all the Faithful the expression of our deepest and sincerest devotion and affection, and we fervently pray that our people and our country may ever continue to merit and enjoy this most consoling confidence and love from him who for us is the visible head of God's Church on earth.

PRAYER FOR PEACE LEADERSHIP

"And to this we add another prayer that America which he loves and admires so much for her true liberty and matchless generosity may with God's help ever strive by her prestige and her moral leadership to bring about the realization of his constant prayer and desire: the Peace of Christ in the Reign of Christ.

"And now one may ask: what is this society whose representatives are gathered here from the ends of the nation? What is this confraternity which Pontiffs, and Cardinals and Bishops hold in such high esteem? What is the purpose of this organization which in a few brief decades has covered the land with its wonderful increase? In a word, what is this convention all about, and why does it assemble here at the seat of the government of our good Christian men. Behold month after month the ever growing numbers of those who throng the churches, kneel in devotion before the Tabernacle, and gather about the altar rails in order to

and the answer to these questions is as clear and straight as truth itself.

"We have come and we have here assembled first to renew our pledge of loyalty to Jesus Christ, the Son of God, our Saviour, and we have chosen this great capital of our nation as our meeting place in order that at the very seat of our national government we might pledge once more and reaffirm our unshaken and unshakable allegiance and love for our beloved America and renew the spirit of fidelity to her sacred institutions and the maintenance of her law and authority.

POWER OF THE HOLY NAME

"This Society of the Holy Name has for its aim and purpose that which its title obviously indicates—to honor the name of the Redeemer of the World, the Prince of Peace. Everyone can therefore see at a glance that this devotion is as fundamental as religion itself. Indeed in its full comprehensiveness it is religion itself, for in its exercise we behold the supreme adoration of the eternal Godhead—the binding in bonds of love all humanity with the Creator and Redeemer of men.

"In the sacred name of Jesus the first Apostles wrought those wondrous deeds which showed that the seal of God's power was upon them. The dead were raised to life again, the blind again received the gift of sight, the lame arose and walked—all at the invocation of that Divine Name which, uttered first at Palestine, within a few years resounded throughout the world. And as it was echoed from mountain peak to mountain peak, it sanctified the valleys and the plains. Out of savage tribes by its power came new nations and new governments. The rough barbarian was transformed by it into a peaceful citizen. The rude mud-brick, once the name of Christ had hovered in benediction over them, became noble cities and in the central place of honor the noblest monuments of architecture reared their glorious arches towards heaven.

"The Holy Name of Jesus was ever the fruitful seed of true knowledge. The rude rustic from the understanding of all that this Name implied turned his gaze from the soil toward the light which religion ever brings to even the lowliest name the humblest of humanity. Out of the jumble of unformed dialects the monks who erected the great schools of learning, high over whose portals was the divine monogram of Christ, framed the laws of gentle speech and the new languages.

SAVED CIVILIZATION AND CULTURE

"The veneration and love of Christ's sacred name is the miraculous power which saved Europe to civilization again and again. When the utter ruin and destruction of all law and learning threatened humanity in the degenerate and the utter downfall of Greece and Rome, when later the barbaric tribes from the North and the East threatened to overwhelm all culture and all learning and all civil order, it was the power and love of the Holy Name, held fast in the hearts of Christian men that stemmed the tide of utter desolation and complete destruction, and patiently and laboriously sustained the very foundations of human culture and morality. And when, centuries after, the division of Christendom, hitherto one and united, hurled all Europe into a conflict so enormous and so fratricidal that the fundamental principles of Christianity itself seemed on the very verge of decay and death, again it was the name of the Holy Name, who, when the din of battle had passed and the clouds of confusion had rolled away, came out of the conflict unharmed and unharmed—nay, strengthened by the conflict for greater endurance and nobler triumph.

"These were our ancestors in the Faith, noble Holy Name men, who when the choice was offered between honors bought by disloyalty and poverty and deprivation incurred by their invincible fidelity, gave up all and suffered all rather than yield the priceless gift of the Christian Catholic Faith. These are noblemen of nature and of grace. In our veins courses their blood.

EXERTS SUBLIME INFLUENCE TODAY

"The power of the Holy Name has not diminished in the passage of the centuries—nay, each new generation of Christian men, loyal to the sacred tradition of their fathers, manifest their love and their fidelity to Christ's Holy Name and to the Church, founded and conserved by its divine power. Indeed, within the last few short decades this holy confraternity, in this country especially, has grown by leaps and bounds until there is scarcely a city or a town in all America where its fame and its influence have not penetrated.

"And this wonderful influence is no mere shadow. It is a sublime reality. Behold the constant increase in the frequent Communion of our good Christian men. Behold month after month the ever growing numbers of those who throng the churches, kneel in devotion before the Tabernacle, and gather about the altar rails in order to

partake of the Bread of Life, sealed with the name of Jesus. Anyone who knows anything of Catholic doctrine and Catholic practice realizes what those things mean.

"They mean the growth in holiness of sturdy men. They mean the sanctifying influence of Christ's sacraments which cast out sin and wickedness and meanness of life and bring into the soul the beauty of Christian virtue—a firm and unconquerable faith in their divine destiny, in the strengthening and purifying of lives dedicated to noble ideals, in deepening the foundations of a life for God, in the upbuilding of all those finer and purer elements of character which produce the permanent fruits of our true civilization. Such men are not only the glory of the Church—they are the very backbone and foundation of the nation.

STANCH FOR RELIGIOUS LIBERTY

"Such men in private life are the edification of their entire community—good husbands, good fathers, good citizens—and because they know by their daily experience in the very midst of temptation, the dust and the turmoil of human life, the supreme value of the knowledge and practice of Christian Catholic principles, they stand as they must ever stand for the freedom of the faith of Christ and the complete liberty of a Christian education for their children.

"Humbly before God and the world they walk their simple way; but with the unconquerable strength of defenders of the Holy Name they stand and will ever stand unawed and unafraid of the forces and the influences, whenever they come, which may menace them in their rights human and divine. These they are ever ready to defend because they well know that bound up with the very fundamentals of religion are the rights fundamental to humanity—the sacred rights of the individual and the family.

"Now since upon these same rights and duties the permanent welfare of the nation depends, it is clear that the men who are faithful to the Holy Name and what that name stands for, constitute a splendid array of the finest elements upon which the welfare of any country may absolutely depend.

BULKWARK OF NATION AS CITIZENS

"Respect for authority? Why, as children they have understood this. It is no new doctrine for them. It is the foundation of their spiritual and civic life. Obedience to law? Why, this is part and parcel of the fibre of their very souls. No new-fangled theories with high-sounding names about fantastic privileges, and the right of class, or of social anarchy can ever surpass the firmness of the Holy Name into forgetfulness of the real doctrine of Christ, the foundations of which are justice and love. And so it must be evident to all that in the fearless loyalty of true Holy Name men to the glory of God and the welfare of this country, America has a great army in battle array, strong with the strength of God, who in every time of national stress and strain may be entirely depended upon as a bulwark against anarchy, disloyalty, and disorder, which, wherever they appear, menace the very foundations of national and international peace and prosperity.

"And so we have a right, a glorious and well-earned right to assemble here on the soil made sacred by Washington and Lincoln, both of whom, not merely as private individuals but as heads of the nation, have again and again given utterance of their complete and sure confidence in the sterling qualities and the unflinching loyalty of our noble Catholic manhood.

PLEDGE OF CIVIC LOYALTY

"And here under the protecting shadow of the dome which crowns the halls of national legislation, we salute at the same time the cross of salvation and the banner of our nation. And while we send over the wide ocean our signals of love, devotion, and loyalty to him who sits upon the throne of the Fisherman, we send also our respectful salutations and our firm pledge of civic loyalty to the President of these United States.

"With this double salutation to God and our country, we open this first National Congress of the Holy Name Society. And invoking upon all here present and upon all whom those present represent the blessing which our beloved Holy Father lovingly imparts to us, the blessing of the Father, the Son and the Holy Ghost, we go out from these halls, chanting as we march the battle-cry of the consecrated army of Christ:

"Up, Christian Soldiers, Christ who goes before us, Shows us His cross and leads the way; Pius, our Pontiff, guides, and God is o'er us, Victory is ours, if we but watch and pray. Pierce is the fight For God and the Right; Sweet Name of Jesus, In Thee is our might."

THE ULSTER SCHOOL MEASURE

Dublin, Ireland.—The report of the Northern Minister for Education, Lord Londonderry, has just been issued and covers the activities of his Department for the year 1923. This report has been awaited with much interest because the period under review was the first under the Education Act passed by the Northern Parliament in the early part of that year.

That Act, framed on the English model, sought to decentralize the system of control, and to give each district practically complete control of education. The great weakness of the Act—which in some respects was quite a good measure—was that in framing it, Lord Londonderry completely ignored the views of the Catholic minority and in fact struck at the very roots of Catholic policy in education. He ignored not only the vigorous protests of the Ulster Hierarchy but the appeals of several broadminded non-Catholic clergymen, who realized that a great injustice had been done to the four hundred thousand Catholics who live under the Northern Government.

Moreover, local control as provided in the Act, was bound to prove injurious to Catholics in those districts where they are in a minority and where sectarian feeling runs high. Most of the Catholic schools have therefore preferred to remain under the voluntary subscriptions and forego the grants which they should otherwise receive.

The report, which, of course, only deals with those schools under the Ministry's control, says that the number of elementary schools has been reduced by twelve, in pursuance of the Government's policy of amalgamating establishments which are adjacent to each other. Great stress is laid on the need for having the school buildings better equipped, more hygienic, and with better sanitary arrangements. Very few buildings, it is pointed out, are in accordance with modern ideals; and in Belfast overcrowding has gone almost to the point of danger. Much is being done to remedy those defects.

With regard to attendance, the law has been more stringent and there is a marked improvement in the cities, although in the rural districts attendance is still unsatisfactory. Taking all the children on the rolls, and not merely those within the compulsory ages, the percentage of attendance is 77.5 as against 70 in 1922 and against 72% for all Ireland. A novel proposal in Ireland is that the school day should be divided into two sessions in the urban centers where the pupils live near the schools. It is also pointed out that the Ministry wishes to encourage teachers to draft programmes for their own local needs.

The secondary and intermediate schools two much-needed improvements have been carried out. The teachers have been placed on a definite scale of salaries with fixed increments, and the old system of paying grants for examination successes has been abolished in favor of capitation grants. It does not appear from the report that much progress has yet been made in reforming the technical schools, though something has been accomplished. It is announced that St. Mary's Training College for Catholic women, in Belfast, has entered into formal relations with the Ministry and will provide suitable training as a residential college for 85 women students.

An examination of the report shows that practically every serious line with those introduced or contemplated in the South.

EXCAVATIONS BRING ROMAN BATH TO LIGHT

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

Materials, thought to have been parts of the Bath of the Roman Senator Plautio Laterano, have been brought to light by recent excavations incident to repairs of the floor of the Baptistery of the Lateran Basilica. Senator Laterano was the owner of the entire group of buildings given by the Emperor Constantine to Pope Sylvester and his name has been perpetuated in the great mother-church of Christendom.

Pieces of tubing encased in masonry and a number of flat carved stones, originally parts of a sarcophagus but utilized as part of the flooring, have been unearthed. All were parts of the old Roman building upon which the Baptistery itself was constructed. One of the stones shows the bust of a figure wearing a toga in the central circle. All this material has been carefully put aside for examination by historians and archeologists. It will not be used until its value has been determined by competent authorities.

While the Baptistery is being repaired eight paintings by the noted artist Andrea Sacchi, representing scenes from the life of St. John the

Baptist, have been taken down from the walls and sent to the Vatican artists for restoration. The paintings had been greatly damaged by long exposure to the sun and dampness. However, the work of restoration has been a marked success so far and, it is expected, the entire group will soon be finished and all the paintings back in their accustomed places.

Among the important repairs made on the Baptistery is one which is expected to eliminate much of the dampness which formerly existed in the building. This has been accomplished by separating the outer walls from immediate contact with the earth. It has also been decided to restore the ancient entrance to the Baptistery. This entrance is opposite the present one and is adorned by two colossal columns of porphyry which formed a part of the primitive Basilica.

LOURDES PHYSICIAN REPLIES TO CRITIC

By M. Marchand (Paris Correspondent, N. C. W. C.)

Doctor Vachet, a Free Thinker and contributor to many anti-religious papers, recently pretended to explain the "mechanism" of the Lourdes cures in a Paris paper. This instantly brought forth an interesting and peremptory reply by Dr. Marchand, who presides at the Lourdes Bureau of Medical Verifications.

According to Dr. Vachet, the person affected by the miracle is the author of the miracle. The imagination of the sick person is affected by the marvelous tales, the hymns and the enthusiastic demonstrations of the Government's policy of amalgamating establishments which are adjacent to each other. Great stress is laid on the need for having the school buildings better equipped, more hygienic, and with better sanitary arrangements. Very few buildings, it is pointed out, are in accordance with modern ideals; and in Belfast overcrowding has gone almost to the point of danger. Much is being done to remedy those defects.

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DR. MARCHAND'S REPLY

This is the new refutation cited by Dr. Marchand, in an article in the *Liberte du Sud-Ouest*, a big Bordeaux newspaper:

"If my colleague Vachet has never been to Lourdes to the Bureau of Medical Verifications to study the cures observed there, I urgently request him to 'come and see.' He will notice that in 1923, from May to October, five hundred and sixty physicians, only three of them medical priests, registered at our clinic. Of this number, on the occasions of about twenty cures which were officially registered, I appointed a hundred colleague experts. Of these, nine (six of them having formerly been internes in the Paris hospitals) were distinguished practitioners in the Capital. There were seven Belgians, five Dutchmen, one Italian and two Portuguese. The others, two of them professors of the Faculty (Montpellier and Lille), came from all parts of France. All these men signed the official reports from which five hundred other physicians who were in Lourdes concluded that the cures examined could only be occasioned by some supernatural cause.

"Is it possible that this number of physicians should have agreed to adopt this conclusion through ignorance, through complaisance, or dishonesty?"

"The men who reported what they saw and observed, who described the results of their examinations according to all the rules of scientific observation, are they all doctors of the sacristy, fanatics who have endeavored to fool the public?"

"Is it possible that they are all the victims of suggestion through false inspection, or that they are all impostors?"

DENIES DRAMATIC VERIFICATIONS

"At the Bureau of Verifications, Dr. Vachet could easily be convinced that there is no dramatic setting in our clinic, that there are no forced miracles, that we reason coolly, that we are strictly prudent and severe, and that we ruthlessly set aside anything which is in the least doubtful or which could be open to the slightest criticism.

"Finally, if, as Dr. Vachet pretends, the poor sick people who are cured at Lourdes are inspired by suggestion through a setting cleverly arranged with a view to financial profit, Dr. Vachet will have to admit that those who organized the setting are very clever people, and it may astonish him that they are able to keep their methods so secret. For, after all, they have never yet been imitated by any one.

"And that is the new problem to be solved.

"Why has it been possible for suggestion to produce the marvelous results observed on the banks of the Gave only since 1858, the year of the apparitions, and only when Heaven is invoked through Our Lady of Lourdes?"

FAMOUS BELGIAN JESUIT DEAD

By Rev. J. Van der Heyden (Louvain Correspondent, N. C. W. C.)

Louvain, Sept. 15.—There has just died in Namur, at the age of eighty-three, a Jesuit writer, preacher and lecturer who bore a name—Malou—not unknown to students of Catholic history in the United States and to those who are interested in a great and romantic life.

The name Malou is illustrious in Belgium in the political, scientific and ecclesiastical annals of the land. The uncle of Edward Malou, the venerable uncle who has just died, was the late Bishop of Druques; his father, Jules Malou, was at one time Premier and Minister of Finance, and his grandfather was John B. Malou, a member of the Belgian Senate.

But it is the great-grandfather who bore the name nobly in the New World. He was Gen. Pierre Malou, Belgian patriot and American missionary, whose body lies buried at old St. Peter's church, Barclay street, New York City. This eminent man was at one time the owner of a great estate in New Jersey on which was a mansion of such pretensions that people came from far and wide to admire it. He was about to bring his wife from Europe to become mistress of it when death overtook her. Broken-hearted, General Malou confided his two sons to relatives and entered the seclusion of a Russian Catholic convent as a lay brother.

While thus humbly hidden away, he was recognized by a former staff officer in the garden of the Jesuit institution at St. Petersburg where he had taken up his exile and his identity revealed. His superiors then required him to take up the study of theology, and upon his ordination to the priesthood, sent him back to America. New York City and Madison, N. J., were the chief fields of his labors, from 1811 to 1827, the year of his death.

For a time his name appeared among the members of the staff of the New York Literary Institute, which at that time was patronized by the sons of the best families. He also was connected with St. Peter's, where he lies buried.

It is singular that his great grandson, Edward Malou, the Jesuit Father who has just died, followed closely in the footsteps of his eminent ancestor. He took his LL. D. degree, was admitted to the Brussels bar and traveled extensively before, in 1869, he imitated his great-grandfather and entered the Society of Jesus. He taught at Brussels, Mons and Namur, and was much sought-after as a spiritual adviser. Among the thousands who mourn his passing are Count de Broqueville, Belgian Premier before and during the War; Senator Baron d'Huart, and Count de Brie, Governor of the Province of Luxembourg, who were his nephews.

RABBI AND MINISTER PRAYED AT BEDSIDE OF DYING PRIEST

New York, Sept. 23.—How a Jewish rabbi and a Protestant minister knelt and prayed at the bedside of a Catholic priest, was told here in a sermon by the Rev. Dr. A. Hamilton Nesbitt, pastor of the Mott Avenue Methodist Church and one of the chaplains of the New York Police Department. The Rev. John J. Coogan, Catholic Chaplain of the Police Department, who died recently, was the priest. Dr. Nesbitt and Rabbi Isadore Frank, a Jewish police chaplain were the other clergymen. Dr. Nesbitt related how he and Rabbi Frank rushed to St. Vincent's Hospital when they were informed Father Coogan was seriously ill.

"When we got to his door we were ushered in," Dr. Nesbitt said. "We soon realized that Father Coogan was dying. We both voluntarily tip-toed out. There were in the room a priest, Father Coogan's brother, his sister and two Sisters of Charity. The priest was Father Duffy of the Church of the Holy Cross in West Forty-second Street to the staff of which Father Coogan was attached.

"Father Duffy was reading the prayers for the dying, and the sister, brother and two nuns were joining in. One of the gentle nuns tip-toed out after us and asked us to return. We said we felt we ought not to do so. But the Sister said, 'You come and pray with us.'

"So the Jewish rabbi and the Protestant preacher knelt by the side of Father Duffy and merged their prayers with those of the Catholic priest for their dying fellow chaplain.

"And then the Jewish chaplain and Protestant chaplain walked by the side of the other Catholic chaplains in the sad procession through Forty-second Street and up Fifth Avenue after the funeral in Holy Cross Church. No, there is no Ku Klux Klanism in the New York Police Department."

CATHOLIC NOTES

New Haven, Conn., Sept. 18.—The Prospect Hill estate of Major Linn E. Stoddard here has been purchased by the Dominican Sisters for use as a college for young women which the Sisters plan to open. It is understood that the price paid for the estate is approximately \$250,000.

London, Sept. 16.—Eighty-five million dollars is the estimated total of the late Duke of Norfolk's wealth, which falls to his fifteen-year-old son. It is seven years since the old Duke died, and it is only now that the gigantic work of proving and valuing the vast estate of the Catholic nobleman is nearing completion.

Notre Dame, Ind.—The well known Catholic poet and journalist, Charles Phillips, has been appointed to the faculty of Notre Dame University. "The Teacher's Year," a new book by Mr. Phillips, has just been issued through Kenedy & Sons. Mr. Phillips is associate-editor of "The Catholic School Journal," Milwaukee.

Paris, France.—La Croix relates that upon his recent return from Morocco, Marshal Lyautey, Resident General of France in that country, landed at Bordeaux on Sunday at about 10 o'clock in the morning. The authorities went to bid him welcome on the bridge of the tug. "Excuse me, gentlemen," he said. "It is time for Mass. I do not wish to miss it." And, leaving them there, he disappeared quickly.

Washington, Sept. 26.—Every convent throughout the nation from which Catholic Sisters went forth to serve the Government as nurses in the Civil War is to have a perpetual memorial of their patriotic services in the form of vines of ivy and myrtle taken from the site of the "Nuns of the Battlefield" Memorial monument erected here by the Ladies Auxiliary of the Ancient Order of Hibernians. These plans were announced here today by Mrs. Ellen Ryan Jolly, LL. D., Chairman of the Committee which had charge of the erection of the monument.

Hull, Eng., Aug. 28th, 1924.—"True Christian Gentleman" were the words used at the funeral oration over the remains of the late Commander Regan, R. N. R., T. P., O. B. E., at St. Charles Catholic Church, Hull, Eng. Com. Regan was a staunch Catholic and noted for his gentleness and generosity. He was a daily attender at Mass and no Catholic function was complete without him. He gave his services as Naval Transport Officer during the War free, being the only unpaid Naval Transport Officer in the British Empire; he was thanked by the Admiralty and received well deserved honors.

London, Eng.—To atone for the wrong done to St. Joan of Arc by Cardinal Beaufort, Bishop of Winchester, a church dedicated to St. Joan is to be erected at Farnham, where Cardinal Beaufort lived. Recently a statue of St. Joan was erected in Winchester Cathedral opposite the Cardinal's tomb, with the same intention. Cardinal Beaufort took an important part in the trial of the Maid of Orleans, and it was by his orders that her ashes were flung into the Seine. The new church which Catholics are erecting at Farnham will be near the site of the Cardinal's palace. It will cost \$50,000.

Paris, France.—An imposing Italian pilgrimage recently donated a beautiful statue of the Virgin, in Carrara marble by the sculptor Zanoni, to the Lourdes sanctuary Presided over by Cardinal La Fontaine, Patriarch of Venice, and by Cardinal Pompili, there were not less than 4,000 pilgrims, among them several Archbishops and Bishops, 300 priests, and three nephews of Pope Pius XI. Among the volunteer stretcher-bearers, who were in Lourdes at the same time as the Italian pilgrimage, for carrying and caring for the sick, there was a young man of Auvergne, Paul Merat, who, in May 1924, had been cured at the Grotto of Potts disease. During the week he was seen carrying the heaviest burdens from 4 o'clock in the morning till 10:30 at night.

After a controversy lasting since the downfall of the temporal power of the Papacy in 1870, the municipality of Rome has appropriated money to repair the pavement of the circle in front of St. Peter's. These repairs will be a part of the general dressing up of the city in anticipation of the crowds expected here for the Holy Year of 1925. The square in front of the great Basilica has been many years in need of repair for many years. On the theory that it formed an integral part of St. Peter's the civil authorities have consistently refused to supply the funds for the necessary work. On the other hand the Vatican has contended that the square is one of the public show places of Rome, that it is open to the public at all times and that, therefore, it is the business of the city to attend to its upkeep.