

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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LONDON, CANADA, SATURDAY, NOVEMBER 13, 1915

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THE EXPERT

This is the day of the "expert." He or she tells us what and how to eat: how to make a town beautiful or to purge children of wickedness, and to dole out charity according to rules. The male and female are in the business with a wealth of technical language and for a salary. We may have done things badly or inefficiently—that is the word in the past; but the records of social endeavor contain not a few achievements to the credit of the "unscientific" worker. And even now they are adding to their achievements. They hold no sociological diploma, but what is far more potent and productive of result is the sympathy; the charity which is not a mere poultice for chronic ills but a tonic that strengthens and oftentimes cures. We have no quarrel with the "experts" except when they take themselves too seriously. For instance, some of their statements breathe an optimism which is the property of the young and inexperienced. Not that we place them in either of these categories, for they abhor liquor and are, as a rule, in the serene and yellow stage. That they are optimistic is evidenced by their theory that all the ills of humanity are remediable. So some day when they have cut out the dangerous tonsils, and renewed bad teeth, and corrected our eye-sight, and given us of their plenteous wisdom this world will blossom like a rose. We believe with them that self-indulgence breeds suffering. But how are they going to remove the vast amount of pain that, so far as they can see, is not the effect of self-indulgence?

NOTHING TO SAY

They may talk about the punitive and preventive purposes of pain at public meetings, but we don't think they would enlarge upon it in the presence of those suffering from some incurable malady. What have they to say about the war's pestilences, countless private griefs, terrible catastrophes? Nothing, absolutely nothing. What is the explanation of the purpose of pain? Guided by reason, by the latest and brightest light of science, they are as much in the dark as the ancients who regarded suffering as an inexplicable fatality against which they had to battle as best they could. When the rain's pain and sorrow beat down upon us, and put out the glow in our hearts we need something better than an "expert" to shield us from hopelessness and despair. We need faith in God and His Providence. And because thousands in the great cities are without the faith, they chafe under the rein of law and pour out their souls in bitter lament and denunciation. We should like to hear what a family on the edge of starvation would say to the salaried "expert."

THE CONSOLATION

They, however, who are journeying to the city beyond the spheres understand in some manner the mission of suffering. It gives us reason; it disciplines us; it is a source of meriting. They hear the words that vibrate in the heart of humanity: "Blessed are they that weep and suffer for their is the Kingdom of Heaven." They realize that suffering is the sculptor that fashions them for heaven. It is also a balance on which we weigh the worth of the things that pass. And when their eyes are wet with tears and their hearts gripped hard by grief, they know that blessing and consolation come like ministering angels to those who say: "God's will be done."

DEMORALIZING

Some time ago the Outlook denounced the magazines and newspapers which exploit women on the physical side. Witness the advertisements and illustrations. The emphasis on the physical grows more emphatic and audacious and its object is unmistakable: semi-nakedness is exploited for business purposes. The mischief is serious because it is fundamental; it cheapens women; and anything which lowers the respect of society

for women strikes down one of the great safeguards of society. These illustrations are an insult to women because they treat them in the lowest plane; and they destroy that modesty which is just as truly the quality of a boy of fine grain as of a high-minded girl. They diminish the strength and happiness of society by diminishing its respect for widowhood and motherhood; for the respect in which women are held is one of the measures of civilization.

A QUESTION

A reader asks why do Catholic young men choose the frivolous girl in preference to the sedate and educated. We pass on the question to our readers. De Maistre says: "A coquette is easier to get married than a savante, for to marry a savante a man must be entirely without pride, which is a very rare thing to find; while to marry a coquette one need only be a fool, which is a very common thing."

THE CHURCH

The Church is eternal and imperishable because she believes in God; because she carries God in her arms; and is alone able to give God the absolute need of all peoples to humanity. To destroy the Church it would be necessary to uproot God from the reason and heart of man.

THE RIGHT MARRIAGE

Tertullian in the second century writes: "How can we find words to describe the happiness of that marriage which the Church joins together and the oblation confirms, the blessing seal; the angels report and the Father ratifies." This the marriage of Catholics, and not mixed marriage, unblest and hateful, which the Church abhors.

WORLD'S HOMAGE TO VICAR OF PEACE

Rome Correspondence of Philadelphia Catholic Standard and Times

Rome, October 8.—It is with feelings of intense satisfaction a Catholic views the frank recognition given by the various powers to the beneficent work of the Holy Father. Germany and England lead the way in thanking Benedict XV. for his good offices for sick, wounded and prisoners. Belgium, Austria and Serbia do likewise. Only the other day the Republic of Chile conferred upon the Papal Secretary of State the Grand Cross of the Order of Merit, because he had been the medium through which the Holy Father wired an expression of the pleasure it gave him to learn Brazil, Chile and the Argentine Republics had entered upon a treaty of friendship. And now comes forth a French freethinker, one of the leaders of the pacifists of Europe, with a hymn of praise to the successor of St. Peter. Let me take an extract from his work recently published, a work which will be quoted widely, in periodicals before very long.

"Holy Father," writes this enemy of the Catholic Church, "you are adding a sublime page to the Gospel. You are applying the Gospel to actual events. What need is not so much the word on eternity as its interpretation at the present hour. (Mind, the freethinker is speaking) You have given to the world the Gospel of the present moment. Your call must be understood. You wish to invite all friends of peace throughout the world to hold out their hands to you to aid in bringing to an end the war, which for a year has transformed all Europe into one vast battlefield. You want all men, whether they belong to the Roman Church or not, to unite with you in a work of perfect charity. I am a freethinker and I am ready. Holy Father, you alone have the magnificent privilege of being able to say, and to see reechoed by all newspapers and to sink into all minds that which honest souls think. All honest souls—reduced for a year to the servitude of desolating silence—can at least show you the homage of their gratitude, their admiration."

AGAINST IMMORAL LITERATURE

There is a campaign in which His Holiness has shown a deep interest, viz., that presently carried on against immoral literature in Italy. It is a terrible thing that to the poor soldiers fighting on the Austro-Italian frontier such vile stuff has been distributed to aid them while away spells in which they were not facing death. Already the Prime Minister of Italy has issued strict orders in this regard. With an eye to the practical issue, the Catholics have decided to send quantities of good literature to the soldiers. One of the chief promoters of this work is Mgr. Tiberghien, a

wealthy French prelate resident in Rome, who on explaining details to the Holy Father yesterday received a donation from the Pope on the spot.

Even in the United States Mgr. Tiberghien's zeal has been shown in a practical way in the interests of the Church Extension Society. And at present he has as honoured guests at his residence the Right Rev. Mgr. Kelly, president of the Church Extension Society, who is in Rome on important business. By way of parenthesis I may add I now cease to wonder at the marvelous success of the Church Extension Society of America, for certainly Mgr. Kelly, like Father O'Flynn, has "a wonderful way with him."

THE MONTH OF THE DEAD IN WAR TIME

Catholic devotion consecrates the month of November to more than usual prayerful remembrance of the dead. The second of November is the Commemoration of All the Faithful Departed, and has long been kept in the Church with impressive piety. It is singularly appropriate that, in this dismal time of war, when souls are hurried out of the smoke of battle by the hundred thousand, into the presence of their Creator and Redeemer, the Head of the Catholic Church should extend to all the priests under his jurisdiction the privilege heretofore possessed only by Spanish priests of offering on that day three Masses for the dead.

Outside of the Catholic Church this privilege will have its full meaning only to the Schismatic Churches like the Russian and other Orientals, who like us, pray for the dead, and to the High Church Anglicans, who are trying to lay once more possessing hands on the ancient heritage which was wrested from their ancestors.

"The dead slain in battle!" How often the simple story of the great Jewish military leader, Judas Maccabeus, and his solicitude for the souls as well as the bodies of his troops, be remembered in the Catholic churches on the next feast of All Souls! Ever since the war began, in the Cathedral of Westminster, and no doubt in many other churches, a Mass had been offered every day for the dead on both sides of the conflict and without any other discrimination. The battlefield has been the scene of manifold mercies of God. May the dead who have already gone forth to the place of refreshment light and peace—may those who will fare forth to that dear country on All Souls' Day, pray for peace with honor, and a regenerated world.—Boston Republic.

VETERAN PRIEST AGAIN A HERO

WON LEGION OF HONOR IN 1870

After having won the cross of the Legion of Honour on the battlefield in 1870, Father Malmuirie lived a peaceful life as chaplain at a hospital in Algiers, says a dispatch from Paris. The war came, and although over seventy he felt he was still vigorous and full of courage, and so volunteered as stretcher bearer. There were three chaplains in the army to which he was attached and two were killed. Father Malmuirie escaped and has been named in the order of the day.

"Military Chaplain Malmuirie (Jean) of the group of stretcher bearers of the first Division of Infantry, combatant in 1870, wounded at Sedan, has not hesitated to face the fatigues of war despite his seventy-one years, and has given to all the finest example of coolness and courage in bestowing care on the wounded under an intense fire."

Father Malmuirie has been proposed for promotion in the Legion of Honour from knight to officer.—Edinburgh Catholic Herald.

POLICE LOSE A TRUE FRIEND

When the Rev. Francis J. Sullivan, pastor of St. Aloysius' Church, New York City, and Catholic Chaplain of the Police Department of the Metropolis, died the other day, the men of the Department lost a true friend. Two thousand of them followed the deceased priest to the grave. Bishop Hayes, who delivered the eulogy at the funeral Mass, first of all read a letter which was a eulogy in itself from Police Commissioner Arthur Woods who said, among other things, of Father Sullivan: "I have been thinking it over and cannot remember a single instance when I went hurriedly to see some man who had been shot or otherwise hurt and was in a hospital, without finding Father Sullivan there or else having him appear shortly after I arrived. It made no difference to him whether the man was a Catholic, Protestant or Jew; he was there to give what help one man could give to another man now." And again: "There are men now in the department who would be here no longer if it were not for his strong and sympathetic influence. Often when we have

found policemen so offending that it was only a matter of time before they would be guilty of some act that would cause dismissal from the force, we have sent them to Father Sullivan and he has reasoned with them, and labored with them, even going to the extent of patrolling their routes with them at times when he feared the temptation would be too strong for them to resist alone."—Sacred Heart Review.

IS BECOMING CATHOLIC

RECENT STATISTICS SHOW GREAT GROWTH IN NEW YORK CITY

Commenting upon the birth rate in New York City, where it is shown that, according to nationality, the Catholic birthrate is the highest in the city, the New York Sun said recently:

"Another interesting point in this report is of sociological significance, since it illustrates most forcibly the influence of religious training. In the 'Summary of Number of Births, According to Nationalities,' the following figures are instructive:

"The birthrate among Germans was 11.61, among the French, 13.45, among English, 17.09, among Irish, 26.95, among Italians, 78.12, among Russians and Poles, 47.62, among Austro-Hungarians, 45.93, a thousand families.

"These figures show conclusively that parents of Catholic nationalities furnish the larger increment of population in this city. The difference is so large, the average being 49.50 among the Catholic to 14.05 in Protestant nationalities, that it must prove of the utmost significance to the social and political economist, especially if the comparative infrequency of divorce among the former class be considered."—The Pilot.

CHURCH STANDS FOR PEACE

ARCHBISHOP HANNA'S ADDRESS AT PEACE CONGRESS IN SAN FRANCISCO

At the International Peace Congress, held in San Francisco, Archbishop Hanna delivered a powerful address on "The Church and Peace." The Archbishop said in part:

"In the momentous crisis through which the world is passing, in the final decision of the war which is devastating the earth, the attitude of the Catholic Church must necessarily be largely a determining factor. For in the struggle her children number millions, in the councils for sensation, and her guidance will be sought in the adjustment of a cause where justice and mercy and right ought to prevail.

THE POSITION OF THE POPE

"To-night there sits in a little room in one of the world's greatest palaces a lonely man upon whom the burden of a world, upon whom the sins of men rest oh! so heavily. Of noble lineage, of high place in men's esteem, he is nobler, he is higher than kings and princes, by reason of his priestly office. His rule is vaster than that of all the kings of earth, and his cause more sacred. The confines of the earth are the boundaries of his empire, and hundreds of millions of the noblest, the purest, the truest, the most cultured of earth's sons give to him loyal, faithful obedience. He has been shorn of all temporal sovereignty, he rules in the world by truth, by justice, by kindly mercy, by love. The kings and warring princes of earth listen to his voice, and he has been able where others have failed, to mitigate the awfulness of the present struggle, to obtain an exchange of prisoners, to protect the aged, to give comfort to the wounded and to the dying, to soles the last hours of the fallen, to accentuate the greater brotherhood of mankind in spite of war's opposition. In his messages, which go to the ends of the earth, he implores his children to pray that peace may come, for he feels that there are crises in human affairs when there is naught to do save to get on our knees, as Lincoln once said, and to beg the God of battles in mercy to end the struggle.

THE CHURCH STANDS FOR PEACE

"The Christian code begets a spirit that is uncommonly ungenerous with war. The character engendered by the following of Christ will tend to the avoidance of war where there is another honorable alternative, and in the light of Christ war, with its appalling loss of human life, with its appalling loss of treasure, becomes right only when actual aggression takes place, becomes right only when liberty and freedom to develop inherent human rights are threatened or violated, and to prevent such violation there is no alternative save battle. But when in times past war has devastated the land and filled the earth with its carnage, then the Catholic Church has sought at least to mitigate its evils.

"May I recall, in passing, the truce of God and its beneficent effects. May I recall that from the 'truce of God' has come our international

law, our international arbitration. May I recall the Religious Orders established to redeem the captive, to furnish solace to those whom war had rendered useless and outcasts. May I recall the great Democratic revival under the gentle St. Francis, which helped to break the power of the feudal lord, and did more than anything else to stop that bloodshed and pillage for which there was neither law nor right. May I recall the efforts of our Holy Father to bring truce at the last Christmas, and the efforts he is now making to stop carnage before the cup of bitterness overflows.

"And so, traditionally, the great Church stands for peace, and permits war only when in honor aggression demands resistance, only when human rights can in no other way be guaranteed. In keeping with the same traditions, when war has brought ruin, the Church has tried to mitigate its horrors, and in ways known to herself, to bring combatants to a realization of those things which make in the end for honorable peace.

RECORD OF CATHOLIC TEACHING

"If then you ask, does the Ancient Church stand for peace, I can but point to her honorable record through the ages. If you ask, does the Ancient Church do ought to bring peace, I can but point to the action of Benedict XV., and the Bishops of Europe, in the struggle which to day paralyzes the earth. If you ask, does the Ancient Church point the way to a new peace of God, I can tell you of her doctrine on the value of human life, of man's mighty dignity and mighty place, and in the light of that doctrine, I can point triumphantly to the teaching of her Doctors, in accordance with which war is unjust when carried on save for national honor, national integrity, human rights. I can point to her traditions in accordance with which all the kingdoms of earth, and all earth's treasure can not compare for a moment to the loss of human life and the value of the human soul. If you ask, can the Church to-day help actively in restoring the world to the pursuits of peace, I can but tell you that she has no territorial interests, nor does she seek the freedom of the seas for her galleons; that in her there is no distinction between Greek and Barbarian, Slave and Free; that her children of every nation are national in the sense of being patriotic, not because in matters of faith and of principle they are separate from Catholics elsewhere; that her influence, in accord with her teaching will make men value less the things that pass, value more the things that must remain—justice, truth, right, mercy, helpfulness, love—and that when men really value things of earth in accordance with her standards, and not till then, will there dawn that day of peace for which we pray, will there appear that vision of brotherhood for which we long, and for which this magnificent assemblage stands as a powerful witness."—The Monitor.

THE POPE'S HUMAN EFFORTS

Our Holy Father the Pope continues his efforts toward peace, and pending the arrival of that wished for cessation of hostilities, busies himself with work for the amelioration of war conditions. His heart is with those who are suffering in this great upheaval of the nations, and in every way possible he is endeavoring to mitigate the horrors of the struggle. The Observator Romano announced Oct. 2 that the Pope's sympathy to the belligerent nations to grant a complete rest for all prisoners of war on Sundays has been successful. The belligerents, who hitherto have allowed a weekly rest day, have now fixed on Sunday so that all war prisoners can attend religious services.—Sacred Heart Review.

THE FAITH IN ENGLAND

We read in the Catholic Times that Father Fabian Dix, O. P., concluded a recent course of sermons on "The Mass" by most encouraging words on the situation of the Church in England to day. Concluding his address, he said:

"It has been God's good will to set the faith once more in England, and once again the lamp burns in the sanctuary before the tabernacle of the All-Holy, and once more Holy Mass is offered day by day through the length and breadth of the land. Time has wrought a great change, and we see wonderful things in our day. Almost on the very spot where the gallows of Tyburn stood in its grim nakedness to receive the tortured body of many a priest dragged there on a hurdle amid the jeering of the mob, there stands a convent where day and night the nuns of St. Benedict's Order pray before the Sacred Host, while the descendants of those who were most strenuous in uprooting every vestige of Catholicism now clothe themselves in vestments, and, in good faith, though pitifully mistaken, strive to offer a

sacrifice which they do not possess, and to adore a Presence which is not there. The Catholic and Roman Church goes on her way in the consciousness of her power, in the glory of her faith and sacraments. Time puts no wrinkles on her brow; age can not tarnish her brightness. She lifts up her voice and cries out to her children in sheer gladness of heart, for in that heart she wears a priceless jewel and that pearl without price is the Blessed Sacrament.

STILL MORE ANGLICANS ENTER CATHOLIC CHURCH

CONVERTS FROM CHURCH OF ENGLAND'S MINISTRY CONTINUE TO FLOCK IN NUMBERS TO MOTHER CHURCH

London, England, Oct. 16.—Scarcely a week passes without the chronicle of one or more important conversions to the Church. Two more Anglican clergymen have been received, and once more Downside Abbey is the place of their reception. They were in charge of High Anglican churches, one in London—all Saints, Margaret street, and the other in Bristol. Their names are the Rev. R. P. Phillips, B. A., of Cambridge, and the Rev. W. Moor, B. A., of Oxford. Both are young and being without encumbrances hope to make their studies for the priesthood. New churches also continue to arise. At Teckmoundwike, Yorkshire, a costly one has just been erected, and at Rosyth, the great Scottish naval base, ground has just been secured for a church and schools. The church which Cardinal Bourne opened on Wednesday at Golders Green on the feast of its dedication—St. Edward the Confessor—marks an epoch in our churches, for it is of imposing size and of pre-Reformation architecture. Another new church has been opened at Pinner.

DENOUNCES SECTARIANISM

We are glad to give additional publicity to the following extract from a sensible letter written by Dr. Gaylor, Protestant Bishop of Tennessee, to the Living Church, (Episcopate) "I am not ashamed nor afraid to call myself a Protestant Churchman; but I do refuse to be numbered among those fanatics who presume to declare that the two hundred and forty millions of Roman Catholics—that is, more than half of all the professed Christians in the world—are 'devoid of true religion'; and yet this is the avowed attitude of the Panama Protestant Conference. The promoters of the conference say in their published circular: 'This will be a brotherly conference as to how the needs of Latin America can be most effectively met by the Gospel of Christ'; but it does not say 'We have invited the authorities of the Roman Catholic Church to participate in conference.' On the contrary, they seem to assume the irreligion of all Roman Catholics and say, 'South America is without true religion.' I am no lover of the Roman Catholic system and its Italian traditions, God forbid; but I am glad that I am not a member of a conference which starts out with a vision so narrow and so sectarian."—St. Paul Bulletin.

METHODIST'S VIEW

It is quite possible to differ from the Catholic Church upon points of doctrine without accepting as true every false political animosity has invented to discredit it. We shall be better Protestants, I think, for being fair. It is by no means necessary to my Methodism or another's Presbyterianism that we shall believe there was a Pope Joan; when there was not a Pope Joan; that we shall believe a religious spirit was responsible for St. Bartholomew's massacre, when the real impelling force was secular and political. Nor need a man be now unduly excited over the right of Henry VIII. to a divorce, or the question of Tudor or Stuart on the English throne, to be a devout and righteous member of the Church of England. Those old questions have hardened into history; they are no longer questions; they are facts. Mary Stuart and Elizabeth Tudor have gone to God, who has judged between them, doubtless; the Guises and the younger Bourbons—and the older, too,—have long since been laid in sepulchre; Philip II. is of less real importance than little Johnnie Jones who is playing outside the window. Let them all go; we have problems enough of our own without clinging to those we can never solve because the Lord in His own way solved them long before we were born. Let us not forget the past, but let us look at the past as we look at the present; let us bury its prejudices with its dead; its political animosities with its politicians. The Church of God is made up of human beings; its inspiration and authority are divine. And humanity has been weak even in the Church of God, but immeasurably weaker outside it. That is the lesson of the history of the Church and the states with which it has held a relationship.—Bird S. Coler ("Two and Two Make Four.")

CATHOLIC NOTES

In Glasgow, Scotland, on a recent Sunday, 10,000 boys marched through the streets of that city, as members of the Catholic Guild.

On a recent Sunday Cardinal Gibbons confirmed at Holy Comforter Church in Washington, D. C. 320 children and 30 adults. Of the latter 22 are converts from Protestantism. The remains of the famous Florentine painter, Fra Angelico, who died in 1455, are believed to have been found in the Church of Santa Maria at Florence, according to a Rome dispatch.

In Bengal the Jesuits have converted at least 100,000 natives in the last twenty-five years. In China and Africa there are fully 1,100,000 persons under instruction for Catholic baptism.

Cincinnati will establish a Catholic Young Men's Home, which will be generously supported by 800 representative men of that city who have pledged themselves to that effect. The National Society of Colonial Dames has commissioned Sr. Melva B. Wilson, a new York nun and famous Catholic sculptor, formerly of Cincinnati, to design a memorial in honor of the women of the Colonial period from 1607-1776.

The nuns in Italy to the number of 8,000 are caring for the wounded at the front and in the military hospitals; like those of all the belligerent countries, and like those whom Americans of fifty years ago remember in the same patriotic service in the sad days of our Civil War.

A strange feature of a fire which destroyed the Catholic Church in Hewlett, Long Island, is the fact that although the altar was destroyed, a large wooden crucifix resting on it was not touched by the fire. It is not known how the fire started. The loss is estimated at several hundred dollars.

The sad intelligence is cabled that when a Zeppelin airship was destroyed between Ghent and Brussels by British aviators, the air-craft fell, landing on a Catholic orphan asylum, killing two Sisters and two orphans, and injuring many others. The Zeppelin crew of 28 men lost their lives.

The Gilbert Islands are ministered to by 23 priests, 14 brothers and 18 sisters. Since 1888 nearly 20,000 people have been baptized. The death of 4 priests from hardships and fever on the scattered islands are bearing fruit in the rapidly growing Catholic communities. The average conversions are about 300 a year.

The Holy Father has conferred upon Alderman McCabe the Lord Mayor of Manchester, England, the Knighthood of St. Sylvester. Manchester has decided to organize a testimonial to Alderman McCabe upon his retirement from office after two years' service. A representative committee has been formed to further the proposal.

With the approbation of Cardinal Fitch of New York, the Knights of Columbus of that city have begun a campaign for funds for the erection of a great central building to serve as a Catholic headquarters for Catholic societies in the metropolis. It is intended that in the new building social and educational activities, somewhat on the line of the Y. M. C. A., will be carried out.

The Rev. R. P. Phillips, B. A., Queen's College, Cambridge, and Ely Theological College, curate at St. Michael's, Twomile Hill, Bristol, and formerly holding an Anglican curacy near Leeds, and the Rev. Wilfred Moor, B. A., Oxon., curate at All Saints', Margaret Street, London West, were received into the Catholic Church at Downside Abbey, Bath, recently says the London Catholic Times.

The entrance of Italy into the War has resulted in the closing of nearly all the religious institutions of men in that country, according to the Rev. P. Joseph Rhode of St. Louis, professor of sacred history in the College of St. Antonio, Rome, who arrived on the Royal Italian liner America from Naples. He has been recalled to this country to take a chair in a Cleveland, Ohio, college. The action was caused by the mobilization in Italy, which includes all men between eighteen and thirty-six years. The institutions which have been closed do not plan to reopen until the end of the War.

Mr. Edmund Granville Ward, eldest son of the late W. G. Ward—"Ideal" Ward of the Oxford movement—died in London, September 2, aged sixty-two years. His brother, Monsignor Ward, president of St. Edmund's college, administered the last sacraments two days before he died. Mr. Ward was very generous towards Catholic charities. He had spent 10,000 pounds on a new wing for the college of the English Benedictines at Douai. This, however, was confiscated by the French government in 1903. Mr. Ward was a Private Chamberlain to Pope Leo XIII., and Knight of the Grand Cross of St. Gregory. Mr. Wilfred Ward, editor of the Dublin Review, is a younger brother.