

# 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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## THE WAYSIDE SHRINE

AN INCIDENT IN FLANDERS, 1917

One sunny day,  
Far from the battle's roar, some children strayed  
In the deep meadow grass, and  
Laughed and played  
As little children may.

But suddenly  
A blue-eyed maiden saw a wayside shrine  
The cross, the form of Him, and with  
A sign  
She murmured plaintively:

"Our Father," while  
The tiny hands pressed tightly to her breast  
As if to still the heart in its unrest;  
Then with a wistful smile—

"Forgive us—our  
Trespasses"—the tears fell fast—"As  
we"  
The little breast heaved like the Summer sea—  
"As we"—in vain the power

To speak again  
Just then a noble form knelt at the shrine,  
A tender voice spoke low: "Father  
divine,  
Our loss shall be our gain.

"Forgive them, Lord,  
That trespass against us," and the  
little child  
Knelt by the King, who took her  
hand and smiled,  
God's sunlight on them poured.

HARRIET KENDALL.

## ABBE FLYNN

DEEPLY IMPRESSED WITH THE  
LOYALTY OF AMERICANS

A French Army Chaplain who was called to the colors as a soldier for clerical duty at the outbreak of the war but who asked to be sent to the front as a Chaplain because, as he says, "I wanted to get into the real war and give some personal help to my compatriots," has just finished a six months' tour of the United States and is preparing to rejoin his division "somewhere in France" next month. He is the Abbe Patrice Flynn, an Irish name, he remarked jokingly, "but I am a true Frenchman, as I was born in Paris, and for several years before the war was pastor of a parish at Suresnes, a few miles from Paris."

The Abbe Flynn has the rank of Captain in the French Army, and for nearly two years he was in the thick of the battle front, where, besides witnessing some of the fiercest fighting, he ministered to the dying, receiving from them thousands of messages to be forwarded to the dear ones at home. "I am still in war service," explained the Abbe, who speaks English without a trace of foreign accent, "I am here on orders from the War Department of my nation to tell the Americans something of what the Frenchmen are doing in this war and what they intend to do until the struggle is settled so that the nations of the world may live in peace. I left the army quarters at the front just before the United States went into the war. There was a feeling in the air among the French soldiers that America was soon coming in, and I recall an interesting experience about that time when a German officer was brought within the lines as a prisoner. One of our officers said to him, 'It won't be long before America will be in the war, and then you will have to look out.' The German smiled contemptuously and replied, 'Nonsense, nonsense; that will never happen.' A few days later, when I got to Paris, we heard of President Wilson's war proclamation."

The Abbe Flynn has traveled several thousand miles, visiting all of the principal cities from the Atlantic to the Pacific Coast, west as far as San Francisco and south to New Orleans.

"It has been a wonderful trip, and I have enjoyed it immensely," he said. "It has given me an idea of the greatness of America, of which I never dreamed before. I shall carry back vivid impressions of its splendid unity and of its earnest determination to be of real help in this war and to restore peace and justice to the world. These impressions I will tell to my countrymen."

"Wherever I have gone I have been deeply impressed with the loyalty of the people. And I want to say here that, so far as I have seen it, the Irish people in the United States are intensely loyal to the cause for which the United States are fighting. I have spoken before many audiences in which the Irish were a large proportion of the total, and I can say that America has no cause to fear which side the Irish-Americans are supporting. With the exception of a small rabid minority, there is no trouble about the Irish in America."

"I might extend my impressions on this point by saying that the entire Catholic population of the country is loyal to the cause of the Allies. The Catholic population is about 16,000,000 I believe, in a total population of

about 100,000,000. Some statistics which were given to me indicated that 85 per cent. of the men in the army are Catholics and 40 per cent. of the men in the navy are of that faith. "I have nothing but praise for the American soldiers, and I have seen many of them in all parts of the country. They are a splendid lot of men, physically, morally and mentally, and when they are trained for the rigors of war they will surely be of valuable aid. I served my time in the French Army long before the war. For two years I was with the French soldiers at the front, and at Verdun I saw them drive back the Germans after their initial successes. So I know what a soldier is. America is turning out real soldiers. I was in Chicago when several regiments of drafted men who had been in camp three months took part in a parade. It was a grand sight, and I heard scores of citizens say that they could scarcely recognize the men as the same who went away three months before."

"Another thing that has impressed me is the way in which America is getting into the war. I have heard it said that America has been slow. I do not think so. Those who say so do not stop to realize what it means to prepare for war, and you have been a nation that has thought little of the possibilities of being involved in a great world struggle. To train and equip a million men is an enormous task, but it is being accomplished. It exemplifies, in short, the spirit of America in the war. All parts of the country are thoroughly in earnest in the matter. Petty differences and geographical lines are practically being eliminated, and America will emerge from the war a more harmonious and united nation than ever in her history."

When asked about the fighting spirit in the French Army, and whether there was not a yearning for peace, the Abbe Flynn, who is intensely earnest in all that he says, answered, with a deeper tone of feeling: "The morale of the French Army and of the French nation is superb. France is not bled white. I resent that view of my country. True, we have made enormous sacrifices, but we are ready to make more. Here is the spirit of France in a nutshell, as expressed to me in the trenches by a peasant of France fighting for his country. 'We must fight to the end,' he said, 'for I do not want my young sons to go through the things that would have been forced on us. Peace now would mean another war with Germany in a few years, and that is too horrible to think of. We must fight it out to the end.'"

"That is the attitude of the peasant soldiers, and it is wonderfully expressive of the ideals of the French nation. You know that France has always fought for ideals, in the main, but the ideals to be achieved by the War are of more worth than anything which has gone before. This War has revealed an unknown France, or I might express it better by saying that it has brought out a latent France. It has revealed to us and to the world the best of our nation. There was some truth in the early German assertion that France would not hold together long because we were so divided by petty differences—Monarchist, Socialist, Liberal, Republican, etc. Fortunately, those extreme party lines have been wiped out, and it is grand to witness the unity prevailing in France today."

"We have learned to fight. It is no untruth to say that the Germans have taught us to fight, but the conviction is growing stronger every month that we shall surely win in the end. We could defeat the German at the Marne when they were at their strongest and we at our weakest, is the argument of the French soldier, surely we can be victorious now that we are strong, with the Germans no stronger than they were at the Marne, if, indeed, they are quite as strong. The percentage of our losses is growing less every year, and the French army has 1,000,000 more soldiers in the field today than at the start of the War."

"It is true that we have at the front some of the older men, of my age, for instance, for I am forty-three. The men of thirty-five to forty years are doing splendid work and, in many respects they are really better than the young fellows, for they have a power of endurance and ability to ward off sickness that is not always possible for the boys of twenty years and under when first subjected to the hardships of the trenches."

"Another thing that the War is doing for France," the Abbe Flynn continued, "is a vital deepening of the religious spirit among all classes of people and a broadening of the truth that, although our religions beliefs may be different, we are all the children of the same God. Most of the French soldiers are Catholics and the majority of chaplains are of that faith, but there are many Protestant chaplains, and every army corps has one Jewish rabbi. And I am glad to say that there is a delightful fellow feeling among these three faiths. Regardless of personal belief, the chaplains all help one another in emergencies."

"Let me tell you an interesting story that occurred on one of the battlefields. A Catholic priest was giving the last rites to a dying soldier when a shell burst overhead and killed the priest. A Jewish rabbi saw it. Running up, he took the cross from the dead chaplain and pressed it tenderly to the lips of the soldier. Instead of wearing a cross as their insignia, the Jewish chaplains wear a representation of the Books of the Law. We are all trying to do our bit as we know it for the cause of humanity. Let me give you one more story. At Verdun a Catholic and a Protestant chaplain were forced to seek shelter one night in an abandoned hut. A shell came through, made a great hole in the floor, and exploded in the cellar. Neither man was hurt, but the yawning hole was between them. The Protestant chaplain reached out his hand across the hole to the Catholic priest and said with a smile: 'Well, brother, isn't it a good thing that we were separated by some little differences at this time?'"

"France and America will know each other better after the War, and the deep cementing of a friendly spirit that has existed between the two countries for so many years will be one more of the national blessings which we will realize more truly when peace and the recognition of personal rights come to the fighting countries."—N. Y. Times.

## GEORGE BERNARD SHAW

IN SERIES OF THREE ARTICLES  
DEALS WITH IRELAND

[We have the second and third articles in full, but have only the following extracts to show the nature of the first. It can hardly be necessary to assure any very susceptible Irish readers that we as well as they may find interest and instruction in this brilliant and erratic Irishman's treatment of the question without necessarily subscribing to the accuracy of all of his observations or conclusions.—E. C. R.]

In the first of a series of articles on "How to Settle the Irish Problem," George Bernard Shaw says he will begin by demonstrating to the satisfaction of Ulster that the Sinn Feiners are idiots and in the second article will show to the satisfaction of Sinn Fein that the Ulster impossibilities are idiots. In the third he will offer the solution. Here are some sparks from the Shaw anvil:

"Sinn Fein means 'We Ourselves'; a disgraceful and obsolete sentiment, horribly anti-Catholic and acutely ridiculous in the presence of a crisis which has shown that even the richest and most powerful countries, twenty times as populous as Ireland and more than a hundred times as spacious, have been unable to stand by themselves, and have had to accept the support even of their traditional enemies."

"The Sinn Feiners have been so irresolutely handled that they have not the least idea of what they are up against, and see nothing extravagant in the notion that less than a million adult Irish males, without artillery, ships or planes, could bring the British Empire to its knees in a conflict of blood and iron. This is the dangerous (to themselves) side of Sinn Fein."

"Now for the ridiculous side. They propose that the Irish question should be settled by 'The Peace Conference.' By this they mean that when the quarrel between the Central and Ottoman Empires on one side and the United States of America, the British Empire, the French Republic, Italy, Japan, etc., etc., etc., on the other comes to be settled, the plenipotentiaries of these powers, at the magic words, 'Gentlemen! Ireland!' will immediately rise reverently, sing 'God Save Ireland,' and postpone all their business until they have redressed the wrongs of the dark Bismarck. A wise Irishman might well pray that his country may have the happiness to be forgotten when the lions divide their prey—one hardly wants the unfortunate island to be dung like a bone to a half satisfied dog as Cyprus was at the Berlin Conference. But Sinn Fein really does think that the world consists of Ireland and a few subordinate continents."

"If the English had a pennyworth of political sagacity instead of being, as they are, incorrigible Sinn Feiners almost to the last man, they would long ago have brought the Irish Separatists to their sense by threatening them with independence. Yet here are these two sets of fools, one repudiating an invaluable alliance in the name of freedom, and the other insisting on conferring the boon by force in the guise of slavery. How Irish on the part of the English! How English on the part of the Irish!"

"When people ask me what Sinn Fein mean I reply that it is Irish for John Bull. Well may Ulster ask: Are these Sinn Feiners to be allowed to rule us? Deeply may Ulster feel that in me, the Protestant Shaw, she has found an inspired spokesman. But wait a bit. In my

next article I shall put Ulster's brains on my dissecting table. And then my twenty-four hour's popularity in Belfast will wane."

## CARDINAL GIBBONS' MESSAGE

FOR THE YEAR OF 1918

OBEDIENCE AND DEVOTION TO OUR  
COUNTRY NECESSARY TO ACHIEVE  
IDEALS OF RIGHT AND HUMANITY  
(From New York Independent)

After the Bible, the study of mankind is the most important and instructive pursuit for any one. The first step toward the accomplishment of this noble aim is to obtain a thorough knowledge of man, his springs of action, his yearnings and desires, his passions and emotions, his vices and temptations, and the arguments and motives, as well as the means that are best calculated to promote his spiritual progress. From this study of mankind we can derive the advantage of the habit of moderation in our judgment of human beings.

This study is equally necessary to statesmen and lawyers as well to ministers of the Gospel, to say nothing of other callings. The secret of O'Connell's influence over the people of Ireland was that he had sprung from the peasantry, had lived among them, knew their grievances and aspirations. Napoleon, though a poor shot, was the greatest general of his age. He said with truth of himself: "I know man." President Wilson, who now directs the destinies of our beloved country, is a man of strong faith, virility of soul, genuine charity, magnanimity of character. But no man is exempt from some of the imperfections incident to humanity. The public man who has never committed an error of judgment, or who was never betrayed by a living man, is never betrayed by a dead man. Many people who were by no means old when I was a boy had seen General Washington, and when I was ten years old men who were as old then as I am now were fourteen years of age at the time of the Declaration of Independence. Slavery was in existence in the Southern States, and was to remain in existence until I was a grown man and a priest. Machinery was just coming into use, but nobody dreamed of the extent to which it would be employed later on. Electricity in all its uses was almost undreamed of. Men knew from the experiments of Benjamin Franklin that it might possibly be used, but the telegraph, telephone and electric light had still to come. Railroads were a new invention. The Catholic Church, both in England and in this country, was a small and very depressed body. I was eleven years old when Newman became a Catholic. Those two great movements which were to spread Catholicism so marvelously throughout the English speaking world—mean the exodus of the Irish people after the famine, and the entrance of a large body of Anglicans into the Catholic Church—were still to come. In short, I may say that when I was a young man we were still living on the legacy of the eighteenth century.

The inventions of the age have been beneficial by opening up new lands and by making transit easy and rapid, thus recalling some of the conditions which conducted to the original spread of the religion of Jesus.

CHURCH AND NATION IN SYMPATHY  
Being a genuine and world-wide religion, Catholicism could not but come into contact with the powers in which rests the social authority. The Catholic Church, by her own constitution is deeply sympathetic with our national life and all that it stands for. She has thrived in the atmosphere of liberty, that equal justice which is dealt out to all. She is the oldest historical and continuous government on the earth, and it is no small index of the value of our institutions and their durability that they make provision for the life and the work of so vast and so aged a society. It would also seem to show that through a long course of centuries, Catholicism held as its own genuine political teachings only such as were finally compatible with the most perfect and universal citizenship known to history.

At the present time, during these days of the gravest problems that have ever weighed upon upon our American Government, to achieve those ideals of justice and humanity which complicate our entrance into the War, guided, as we are, by the sublime teachings of Christianity, we have no other course open to us but that of obedience and devotion to our country. One may easily see the folly and grave disobedience of

unjust and ill-tempered criticism of national policies. We must bend our efforts to point out to our fellow men that they in all probability see the present situation from only one angle, whereas the Government sees it from every viewpoint, and is therefore alone in the position to judge of the expediency of national affairs.

I say this because the Church is a bulwark of American democracy. It stands for law and order, for liberty, for social justice, for purity of works for the loyal observance of the Constitution and obedience to the Government. It seeks to make better citizens, to destroy civic corruption, to spread the doctrines of right living and right thinking.

The time has come for all to think, to act, to work together. This means especially with reference to Capital and Labor. Reports come from time to time of dissatisfaction between employees and employers.

ALL MUST WORK TOGETHER  
Inspired by sincere affection for the hardy sons of toil, and with an earnest desire for their welfare, I address to them a few words.

Your country needs you now, more than ever. If Capital be in the wrong, please remember that wartime laws are an operation which amply protect the workman from obvious injustice. Advise the worker to cultivate a spirit of industry and rely upon the sympathy of the President, whose part is always with him. It would be a vast stride in the interests of peace and of the labor classes if the policy of arbitration were more fully availed of for the adjustment of disputes between employers and employees. Many blessings would result from the adoption of this method; for while strikes, in the name implies, are aggressive and destructive (and at the present time might affect the success to our arms and struggle), arbitration is conciliatory and constructive. The result in the former case is determined by the weight of the purse, in the latter by the weight of the argument.

The Catholic Church has always been the staunch, unwavering friend of the working classes. Ever since the Reformation, the relations between capital and labor became more and more contrary to the principles of the Gospel, so that eventually labor unions were recognized as lawful by the Holy See. The Saviour of mankind never conferred a greater temporal blessing upon mankind than by ennobling and sanctifying manual labor, and by rescuing it from the stigma of degradation which had been branded upon it.

Do not let us forget that the Church has ever been the protector of free industries, and as she has changed the absolute monarchies of the old Roman Empire and indeed the later monarchies of the Middle Ages, as she changed the Roman Empire generally with its hordes of slaves into the medieval town, so now would she enfranchise the working classes.

Obedience is not an act of servility we pay to God, but an act of homage we pay to man.

## DEATH OF BISHOP FOLEY OF DETROIT

DIES AT AGE OF EIGHTY FOUR AFTER HAVING SERVED FOR ALMOST THIRTY YEARS

The Right Rev. John S. Foley, Bishop of Detroit for many years, died at the episcopal residence on Washington Boulevard on January 5, aged eighty-four. Several months ago he had a stroke of apoplexy, and his health had been steadily failing. Bishop Foley was born in Baltimore on November 5, 1833. He was educated at St. Mary's College and St. Mary's Seminary, Baltimore, and subsequently studied at Rome, where he was the first American student at the Apollinaris. He was ordained to the priesthood on November 20, 1859, by Cardinal Patrizi. Shortly after his ordination he returned to America. For many years he was active in the diocese of Baltimore. He was consecrated Bishop of Detroit on November 4, 1888. A brother, Right Rev. Thos. Foley was Coadjutor Bishop of Chicago after the retirement of Right Rev. James Dugan, D. D., in 1870.—Buffalo Echo.

## LIVES OF 400 WOUNDED SAVED BY BRAVE NUNS

A special cable from the London Times to the Washington Post says: "Galatz is frequently bombarded. Since the occupation of the Dobruja by the Central Powers this open town has received not less than 3,000 shells. Last week the bombardment was stronger than usual, especially against hospitals. Last Friday an aeroplane flew over the building of the Catholic nuns hospital of Notre Dame de Sion, which sheltered 400 wounded, marking it as a target. Soon after the bombardment started thirty shells of heavy caliber fell on the building. The hospital nuns were able to move in time all the wounded to the cellar. Thanks to the celerity of their work, there were no casualties except two nuns

wounded while in the chapel. The building was hit by ten incendiary shells but none burst. The whole first floor was wrecked, and it was almost a miracle that the building did not catch fire."

## REFORMERS RUNNING AMUCK

Writing a Montreal paper, an ardent Reformer, with the scent of blood in his nostrils, suggests that tobacco follow the liquor into the realm of obscurity. In other words, that by process of law tobacco ceases to be grown, imported and used in Canada. But does he stop there? On, no! this kill joy would add to the hilarity of nations by prohibiting the use of Christmas cards, and other forms of greeting, in order that paper and incidentally postage may be saved. Could a dyspeptic worm go further? Reformers see red these days. Their's is the joy of killing. Yes, killing anything with any real joy left in it. Unfortunately, this man's suggestions come as the natural sequence of events. Let him at this rest of his life but have their heads, and a German internment camp will look like the Garden of Eden as compared with our own fair country.—Saturday Night.

## POPE CONDEMNS AIR RAIDS AS VIOLATING RIGHTS OF MAN

Rome, Jan. 5.—In thanking the Roman aristocracy today for its Christmas and New Year's greetings, Pope Benedict expressed his approval that the nobility had indorsed "our words with which we recently invited the peoples of the earth to return to God with the view of hastening the end of the frightful misfortune which has afflicted the world for more than three years."

The Pontiff said that the road by which to return to God was that of justice and love. He expressed satisfaction that the nobility had joined with the Holy See in condemning the recent air raids, which were against the rights of man. The Pope raised his voice against the form of warfare which is used against undefended cities without bringing military results and which causes victims among non-combatants, besides damaging churches and art treasures, thus increasing national hatreds.—New York Times.

## COLOGNE BELL NO MORE

Special Cable to The New York Times  
The Hague, Jan. 6.—The great "Kaiser's Bell," whose mighty, sonorous voice many Americans may have heard above the roars of Cologne, has now been removed from its cage in the southern tower of the Grand Cathedral. Deeply moved, the Cologne citizens listened to the Maria Girosia, as the bell was named, ring out a funeral chant on New Year's night. Since then the bell has been taken down and will be sacrificed for the Fatherland's defense. It was impossible to remove the bell intact—it weighed 56,000 pounds—without injuring the beautiful masonry of the steeple, so the bell was sawed in pieces and thus safely brought to the ground.

French guns captured in 1870 and 1871 were the material from which the bell was made, and it was first sounded on March 21, 1877, the birthday of William I., who gave it to the cathedral. At that time it took twenty-seven bell ringers to operate it. Since then it had been worked by an electric apparatus.

## VANDALS IN ENGLAND

The following is an excerpt from a special letter (C. A. P.) from London, England:

While on the one hand Catholics are multiplying on our highways wayside crosses restored by the dead hands of our soldiers who have fallen on the field of honor, a sinister movement is being propagated against these Christian memorials to the brave dead. It may be remembered that in the summer a very fine Calvary, which had been erected by the Monks of St. Augustine's Abbey, Ramsgate, from subscriptions in which many Protestants had joined, was destroyed during the night by some anti-Catholic miscreant. Only a week or two ago the Calvary was removed and a large assemblage welcomed the new and beautiful crucifix which occupied a commanding position. Within the last few days the cross has again been attacked, the figure tore off and smashed into fragments, while a letter was left by the Huns who perpetrated this act, stating that they were the anti-War Shrine Committee and would not permit such memorials. Indignation at Ramsgate is very great. The Lord Abbot described the act as a heinous one and published the Catholic intention to once more renew the memorial directly a fresh cross can be obtained, when watch will be kept to save any fresh outrage. In London during the week two new Calvaries have been unveiled, both on Protestant churches, and one bears the inscription "Jesus mercy, Mary help!"

## CATHOLIC NOTES

Sir Edward Morris, former Premier of Newfoundland, who has been made a Baron in recognition of his services to the Empire, is a Catholic and a former student of the University of Ottawa.

The Rev. John B. Dimax of Newport, R. I., until a year ago headmaster of St. George's School, and now on duty with the naval force of the Second Naval District, has become a convert to the Catholic religion and joined St. Joseph's Church, the pastor of which, the Rev. Edward A. Higney, officiated at his confirmation recently. The Rev. Mr. Dimax is a graduate of Harvard and Brown universities.

Upon the list of identified dead in the horrible Louisville and Nashville railway wreck which cost the lives of nearly fifty people near Shepherdsville, O., appears the name of Rev. Eugene Bertello, pastor of the Church of the Holy Redeemer at Chapeze, Ky. Father Bertello was a true missionary, caring not only for the people of his parish at Chapeze, but also looking after seven missions in two different counties.

William Marconi, the great Catholic Italian scientist and inventor of wireless telegraphy, has been appointed by his Government high commissioner to the United States. Mr. Marconi was a member of the Italian mission which came here last Spring. On returning to Italy he became a member of the staff of the commander-in-chief of the Army, General Diaz, and has given special attention to wireless telegraph operations at the front.

Right Rev. Mgr. Charles Dean O'Sullivan, V. G., has been appointed Bishop of the Diocese of Kerry, Ire., in succession to the late Rt. Rev. John Mangon. Bishop O'Sullivan is in his fifty sixth year and is a son of the late John Ulick O'Sullivan of Ballyfinane, Fries. He studied in the diocesan seminary, Killarney, and Maynooth College, where he was a contemporary of Bishop Fogarty, of Killaloe, and Bishop McKory of Down and Connor. For twenty years he was administrator and parish priest in Millstreet and built the church on the hill of Cullen. In 1907 he was appointed dean of Kerry and the parish of Tralee.

Three brothers all Roman Catholic priests, officiated in the celebration of the Feast of the Epiphany at the Church of Our Lady of Sorrows at Corona. They were the Rev. William K. Dwyer, rector of the church, the celebrant of the 11 o'clock Mass; the Rev. Robert V. Dwyer of St. Luke's Church, the Bronx, deacon, and the Rev. Daniel A. Dwyer of Corona, sub-deacon. The High Mass was one of thanksgiving in honor of the seventieth birthday of Mrs. Mary Dwyer, mother of the three priests, who lives in Fall River, Mass.

Charges of contempt against Sister M. Clare, mother superior of St. Vincent's convent at Savannah, Ga., because of her refusal to permit a grand jury committee to inspect the institution under authority of the Veazy act, a State law, were dismissed on December 26th by Judge Meldrim, in the superior court. The court held that the law provided for inspection of places where inmates are held in confinement. The evidence, the court said, did not show that the Sisters of Mercy in the convent were kept in confinement, but remained there voluntarily, and because of that fact the Veazy law did not apply to the institution.

Catholic charities benefit to something like \$425,000 by the will of the late Mr. J. Shaw of Kilkenny, England. He leaves the sum of \$50,000 to Cardinal Bourne to be divided between his cathedral and the Catholic works in his archdiocese. Sums of \$10,000 each are left to Nazareth House and the Little Sisters of the Poor, while \$5,000 each goes to the Crusade of Rescue, the Good Shepherd Nuns, the two Catholic hospitals of St. Andrew and St. Elizabeth, St. Joseph's Hospice for the Dying, St. Vincent's Cripples' Home, the Catholic Institute for Deaf and Dumb at Boston Spa, and the aged and infirm poor of London. The Bishop of Middleborough receives a legacy of \$2,000, and St. Cathbert's College, Durham, and the Yorkshire Infirmary Secular Clergy Fund receive \$2,500 each.

Guatemala City, capital of the South American Republic of that name, is in ruins as the result of a series of earthquakes beginning on Christmas Eve and terminating on the 29th ult. The loss of life is not known. About 125,000 people are homeless. The buildings destroyed include all the churches, the American Legation and the office of the consulate. Guatemala has been the scene of many disasters, the results of earthquakes. Since the settlement of the country in 1522 there have been more than 50 volcanic eruptions and in excess of 800 earthquakes. The original Guatemala City was destroyed in 1541 and 8,000 of the inhabitants were killed by a deluge of water from a nearby volcano, which was rent by an earthquake. The second capital was destroyed by an earthquake in 1773.