

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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WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

MAGNANIMOUS ACTION OF SENATE

The President of the Irish Senate, chosen practically unanimously by the Senators, Lord Glenavy—for merly James H. Campbell, K. C., used to be one of the most bitter of the anti-Irish among Carson's rabidest followers. His being chosen for this most exalted post by the Irish Senators is a remarkable illustration of the broadmindedness of our people. Just imagine, if you can, the Belfast Upper House electing unanimously to the presidency one of De Valera or Arthur Griffith's henchmen! Glenavy and Governor General Tim Healy were rival King's Counsel in many a big case. For more than a decade the forensic rivalry of the two continued to lend a special piquancy to the otherwise dull and dry proceedings of Nisi Prius and the King's Bench, and gave jurors some compensation for their service. Then there were the famous trials now and then in which the two great advocates were briefed by the contending parties, and when the public galleries were packed as at a first night performance. One recalls at random the famous Dublin divorce case of several years ago in which Mr. James H. Campbell, K. C. (as Lord Glenavy then was), declared in his opening address that when he read the painful details of the case on his brief, tears came to his eyes. Mr. Healy came within an ace of having the court cleared by his biting retort that no such miracle as that had happened since Moses struck the rock.

LORD CARSON'S PRODIGAL SON

Penniless, with nothing to his name but the suit of old clothes he daily wears, hardly knowing where the next meal is coming from, eager to get work, but unable to find it—such is the plight of the eldest son of Lord Carson, the Hon. William Henry Lambert Carson. Estranged from his father for twelve or thirteen years, he is now reduced to a state of almost desperate poverty. "Anything in the clerical line," he said to a Daily Sketch representative, "or even a labourer's job I'll be only too willing to do. I'll get down and scrub anybody's floors, or be a night watchman. I don't mind if I can get work as a waiter, or as a butler at some gentleman's flat. If I could only get £3 a week I could keep myself at least respectable; but now—well, look at the patches on my clothes, and what do I look like in this unshaven condition? God only knows how I have lived these past few months, for I don't. You may like to know that I have almost enough pawn tickets to play a game of cards with. This is what I have had to do. Only today I pawned a spare pair of boots for 7s. They were a Christmas present given me only last week. I have been allowed at various periods in my life £15 a month (when in the army during the Boer war) £5 a month (as a boy on a Rhodesian farm), £2 a week (when I was in the Cape Mounted Police), but the most I have ever received is £200 a year. I don't want a lump sum. I would be able to live decently with a weekly allowance on top of what I could earn, but I am not even presentable enough to get a decent job. What was the cause of the family estrangement? Well, my matrimonial differences were at the bottom of it, and nothing else. It is only fair to say that my two children are being educated by my father." One firm sent him on a journey to Belfast. "But I had to get out," he said, "when the Orangemen discovered my identity—in fact I was advised to get away."

MRS. GREEN KNOWS WHEREOF SHE SPEAKS

The Right Rev. Dr. Grierson, Protestant Bishop of the Northern-eastern Diocese of Down, recently delivered himself of a speech in which he said the Catholics of the south were intolerant—this by way of diverting attention from the rampant intolerance to be found in Down and Belfast. An English Protestant lady, Mrs. Green, of Eccleston Square, London, at once replied to the Bishop through the columns of the London Times. In the course of her letter she says: "I have been to and fro in Southern Ireland all my life and know it intimately. During the last six months I have been continuously in Cork and Kerry, and I have not heard or seen anything which could be described by the most fastidious as horrors of the nature referred to by the (Protestant) Bishop of Down except two instances quite unconnected with religious differences which received such publicity and the offenders such heavy sentences that they are eloquent illustrations of the attitude of Southern Ireland in these matters. Dr. Grierson says he has been told that 'Southern Ireland is no place for a decent woman to live in.' All I can say is that there are very many decent women, Protestants and Catholics, of all shades of political opinion,

whose earnest wish is to live and die and rear their sons and daughters in the South."

HIS MAJESTY BIDS GOD-SPEED TO GOVERNOR HEALY

Before leaving to assume his duties as Governor-General of Ireland Mr. Tim Healy had an interview with King George. The newspapers give the following account of what passed between them: "The interview was of an extremely cordial character, with very little formality associated with it. It lasted for half-an-hour, in the course of which His Majesty showed an intimate grasp of the Irish situation and of the efforts of the Irish Government to carry out the terms of the Treaty. The King recalled with pleasure his visits to Ireland and particularly his first landing on Irish soil as a young naval officer at Bantry, the early home of Mr. Healy, with whom he had hitherto shared himself to be familiar. At the conclusion of a very friendly conversation, His Majesty wished the new Governor-General every success in his high office, and expressed the hope that happiness and prosperity would accompany the establishment of the Irish Free State." According to the Sunday Express, "The Sovereign expressed to Mr. Healy deepest sympathy with, and liking for, the Irish people, and confirmed what had hitherto depended on rumour, that he took the initiative last year in suggesting that the conciliatory policy which led up to the Treaty should be inaugurated by his Ministers. The new Governor-General appeared to be extremely pleased with his interview with the King."

SEUMAS MACMANN'S, 264 West 94th Street, New York City.

HILAIRE BELLOC

TELLS HOW ENGLAND LOST THE FAITH

London, Jan. 8.—English Protestants who believe that the Reformation in their country was a spontaneous uprising of pure Protestantism in the heart of the nation, would have heard a different story at Newcastle, when Hilaire Belloc spoke on "How England Lost the Faith."

So much foggy bigotry has been woven around this epoch in the national history, and spread to other countries by the spread of Anglicanism, that an unbiased Catholic exposition of the same is of wide interest.

NO BREAK INTENDED

Touching on Henry VIII's break with the Papacy, Mr. Belloc laid down the contention that there was no real intention of a break with Rome, an episode that stretched itself over some seventy years, that is roughly, from 1535 to 1605.

"This change of religion on the part of the English," Mr. Belloc said, "was unplanned and undesired. Anne Boleyn was the author of the divorce and not Henry VIII., and the breach with the Papacy was but the first step."

"There were others; the suppression of the monasteries, the looting of parish churches and cathedrals, and the failure to restore confiscated land. When James I. went over to the anti-Catholic side, on the advice of Cecil, the transformation was complete. But the step was taken not because of hatred of the Catholic Church or love of Protestantism. It was an attitude taken up by the dynasty."

Mr. Belloc maintained that the men at the head of the Government in these times had been brought up as Catholics, at all events, and that the Government was not fundamentally Protestant either in its outlook or its plans. He showed that both Henry VIII. and the Protector Seymour merely wanted to have their own way, either in the question of getting in money or acquiring political power. With Elizabeth and her adviser Cecil, it was a case of strengthening the dynasty. Mr. Belloc does not find in any of these any strong desire to propagate Protestantism purely for the love of it.

HENRY VIII'S REQUEST FOR MASSES

Through all these changes and variations of policy Mr. Belloc discerns one ruling motive; that is, not to restore Church lands on any consideration. Henry VIII. lived and died simply steeped in the process and thought of Catholicism, leaving behind him more bequests for Masses for his soul than any other English King.

It is in the sweeping away of the monasteries that Mr. Belloc sees one of the main reasons for the success of the Protestant Reformation in England. When the Mass had gone, the altars served no purpose, and so the endowments of the altars went into the pockets of the nobles.

According to Mr. Belloc, Henry VIII. retained his faith in the Blessed Sacrament right up to the last. While on his dying bed the physicians advised the King to

remain lying down when Mass was celebrated in the sick chamber. But the monarch insisted on trying to struggle to his knees for the Elevation, and said: "I would rather suffer anything I have to suffer than show lack of reverence to the Real Presence in the Blessed Sacrament."

Mr. Belloc declared that the resurgence of the Faith in England within modern times can be traced to the coming over of Irish Catholics at the time of the famine.

OUTSPOKEN AND MANLY

METHODISTS CONDEMN KLAN AS UNDEMOCRATIC AND UNCHRISTIAN

New York, Jan. 8.—The Ku Klux Klan is made the subject of the last issue of the Social Service Bulletin of the Methodist Federation for Social Service. The entire issue is devoted to a description of the origin and development, the nature, the membership, the financial aspect and other pertinent characteristics of the Klan.

"The Klan gains influence," says the Bulletin, "by appeals to local prejudice; in the South, seeks to terrorize the Negro; on the Pacific Coast, whispers that yellow men are plotting to disturb black men to rise against the white; in the cities of the Central West and now also in the East, is against radicalism; on the Atlantic Coast also, holds that alien-born have no place; anti-Semitism and anti-Catholicism are issues. 'Wherever a prospective member lives, he has been promised that his pet aversion will be made the object of Klan action.'"

LAWLESSNESS OF KLAN

Under the title of "Spirits and Deeds of Lawlessness," the Bulletin says:

"Men have been taken from their homes and conveyed to lonely spots where they have been beaten, tarred and feathered; women have been stripped of their clothing and covered with tar and feathers; some men have been boldly kidnapped in broad daylight and driven in automobiles to obscure places and there flogged; others have been whipped and mutilated for alleged immorality. The words Ku Klux Klan, or initials have been posted in public places, printed on placards tied to the victims, even branded on the victims' bodies."

Although admitting that the West-Ohio Conference of the Methodist Episcopal Church, by a close vote, tabled a resolution condemning the Klan, and that the Rock River Conference, after adopting a resolution which contained condemnation of the Klan, reconsidered it, substituting for the section in question another dealing with generalities, the Bulletin points out that the "Church press is practically unanimous in speaking against the Klan." Examples quoted from the Methodist Press include the following: "The Christian Advocate," New York City—"If oath-bound bands and midnight masquerades are necessary to protect our liberties, it is a sign that those liberties have already disappeared beyond recovery. The remedy is more deadly than the disease."

"Western Christian Advocate"—"White supremacy is a denial of the tenets of the Christian religion and a nullification of the Constitution of these United States."

"Central Christian Advocate"—"And what will preachers of the gospel have to say when the Ku Klux is deserted and good men who were in it desert the preachers, too, who misled them?"

"Pacific Christian Advocate"—"The Klan is perhaps a natural development of the one hundred per centers of war time and betrays a lack of faith in the American institutions of the secret ballot, free speech, free press and free church."

"California Christian Advocate"—"All Christians of whatever race or color must stand for moral supremacy and righteous supremacy."

"Epworth Herald"—"Granted that in many instances the Klan exerts its influence in behalf of public and even private morality—the fact remains that it acts under the cover of anonymity, takes the law into its own hands, becomes judge, jury, and executioner, and thus undermines all constituted authority, opens the way to all sorts of lawlessness and gives birth to fear and reprisal."

METHODIST BULLETIN'S CONCLUSIONS

"Democracy is the distribution of power," says the Bulletin in its final summary of the Klan situation. "The Klan proposes to concentrate authority and to exercise it secretly and irresponsibly. How then can it advance or even defend democratic institutions?"

"The Klan proposes to enforce its standards of government and morality by coercion, using methods designed to strike terror into offenders. One of its ministerial advocates says: 'We must fight the

devil with fire.' The New Testament principle is: 'Be not overcome by evil but overcome evil with good.' This is absolute antagonism of means."

"The main objective of the Klan is the establishment of white supremacy, amended to include Gentile, Protestant supremacy. The goal of the New Testament is the solidarity of the human family, that all may be one in Christ Jesus. Here is an absolute antagonism of ends."

"How can these irreconcilable moral and spiritual opposites be joined in one ministry?"

PRINCE DE BROGLIE WAS NOT DIVORCED

Paris, Dec. 29.—Recent dispatches sent from here to the secular press in the United States reported that the Archbishop of Paris had authorized the marriage of Prince Robert de Broglie to Mlle Melodia Altamura of Madrid, notwithstanding the fact that the Prince was represented as having been divorced from a former wife who was still alive. The inscription was that the Prince "one of the wealthiest French nobles," had been able to induce the Church authorities to relax the iron rule against the remarriage of divorced persons.

FALSE REPORT IN SECULAR PRESS

According to the secular press dispatches, the prince had been married twice before he married Mlle Altamura. His first wife was the Baroness Madeline Deslandes, who died, the story ran, and his second wife, from whom it was said he had been divorced, was Madame Estella Alexander. On this point the dispatch in question contained the remarkable paradoxical statement that "The divorce barred him from remarriage in the Church, even though the Pope annulled it." Then came the still more remarkable statement that "The situation was brought to the notice of the Archbishop of Paris and the religious marriage resulted."

Inquiry at the Chancery of the Archdiocese of Paris brought out the fact that not only had the Prince never been divorced but, from the standpoint of the Church, he had never been married. Madame Deslandes, who, incidentally, is not dead, was a companion of the Prince's mother when the Prince was very young. The Prince wished to marry her but the union was opposed, one of the reasons being that Madame Deslandes was a divorcee and hence a marriage in the Church was impossible. After many futile attempts to find a French priest who would perform the ceremony the couple went to England where they tried for some time to find an English priest who would marry them. English priests, however, being required to secure the authorization of the Archbishop of Paris to marry the couple and in this way becoming aware of the impediment to the marriage, also refused on several occasions to perform the ceremony. Finally the Prince and Madame Deslandes returned to France and announced that they had been married. It was later alleged that they had imposed upon the confidence of an English priest who had married them without knowing of Madame Deslandes' previous marriage and divorce. The affair was investigated by the authorities of the Archdiocese of Paris and the marriage ceremony performed in England was declared null on the grounds that it was contracted with a divorced woman and secured by fraud. The supreme tribunal of the Church in Rome ratified the decision of the Paris Archdiocesan court.

As to the alleged second marriage of the Prince to Madame Estella Alexander, it has been established that no such ceremony ever took place, consequently there could have been no divorce.

FACTS OF THE MARRIAGE

Recently the family of the Prince de Broglie asked the Paris Archdiocesan authorities for a statement to the effect that the marriage with Madame Deslandes had been annulled. The authorities complied with this request after verifying the facts. The certificate which they issued thus made it possible for the Prince to contract a religious marriage with Mlle. Altamura, since, in the view of the Church, there had been no prior marriage. The Archdiocesan authorities, however, did not issue any special license or dispensation, as intimated in the secular press dispatches. They simply issued a certificate setting forth the facts in the case, namely that the marriage between Madame Deslandes and the Prince had been declared null, because she was a divorced woman. Inasmuch as this was true and there had been no other marriage ceremony to which the Prince was a party, there was no need of any dispensation for his marriage with Mlle. Altamura. The record in the case shows,

therefore, that the Church instead of dispensing from divorce, was consistently upholding sacramental marriage.

RELIGIOUS SCHOOL ISSUE IN FRANCE

THREE IMPORTANT PHASES AMICABLY DISCUSSED

By M. Massiani, Paris Correspondent, N. O. W. C.

Paris, Dec. 28.—Three very important questions were brought up in the Chamber of Deputies in the course of the discussion of the budget for Public Instruction. The Minister of Public Instruction, M. Leon Berard, was interpellated by a radical deputy who demanded the closing of all schools still run by religious congregations despite the law of 1901. Another interpellation by the same deputy on the subject of the distribution of the budget among public and private schools, brought from the Minister the reply that he was opposed to such distribution. Lastly, in discussing a measure providing government aid for poor students in large colleges, the Minister declared that he was in favor of giving such aid to students in Catholic colleges as well as to those in the State colleges.

HONOR LOANS TO CATHOLIC STUDENTS

Subsequent to the Minister's announcement with respect to honor loans to students in universities, the Committee on Finance of the Chamber of Deputies, to which the proposal had been submitted, reported the measure favorably by a unanimous vote. The measure, as reported, recognizes the equal right of all French students, without distinction, to receive such aid.

The deputies who at first proposed to reserve these loans for students of State colleges, withdrew their opposition to the plan to grant them to students in Catholic colleges also, and there is now no doubt that the measure will be ratified in full session of parliament at an early date.

The bill states that "any moral or private person" can be associated with the administration of the common fund for honor loans. This meets the wish expressed by M. Maurice Barres that the rector of the Catholic Institute might be appointed a member of the administrative committee.

DISMISSAL OF 1,600 TEACHERS

The deputy making the interpellation in the Chamber, M. Avril, a radical deputy from Brittany and director of a normal school for public school teachers, expressed great indignation over the fact that the government had suppressed 1,600 positions of public school teachers while members of religious orders, expelled by the laws of Waldeck-Rousseau and Combes, have reestablished themselves in France and have opened schools.

In reply to the first point, M. Leon Berard stated that he had merely applied a decision approved by Parliament in suppressing 1,600 school teachers. Financial difficulties caused by the reconstruction of the devastated regions and the liquidation of war debts made it necessary for Parliament to pass a measure eliminating from government service 50,000 officials and employees. The ranks of the public school teachers had to be reduced as well as many others, either by the merging of two classes into one or by the suppression of public schools in certain districts of the country where there were no pupils.

A MARKED CHANGE OF POLICY

As for the existence of religious orders in France, the Minister of Public Instruction made a frank statement acknowledging the fact that the laws voted in 1901 had suppressed these orders.

"But," he said, "since the passage of that law, there has occurred a great event—the 2nd of August, 1914 (lively applause from the center and right). The Minister of the Interior, then M. Malvy, suspended on that day all action against the religious orders. They returned to France to serve. Can one demand that they be expelled en masse? There are nuns who, during the War and in the invaded territory, rendered untold services to the population. They have opened schools which are not legal, it is true. Can any one dare to ask me to thank them by ruthlessly closing their schools? (Great applause.) Have we forgotten the lessons of 1914 and do we want to return brutally to the state of affairs which preceded the War?"

"If there are religious orders here illegally, there are others abroad which are rendering signal service. Would it be logical to praise their action and oppose the recruiting of new vocations? Let the government pursue its course. It will know how to conciliate respect for all French interests. The War has inflicted upon us losses which will affect fifteen generations of students. The important thing now is to rebuild the intellectual monument of France. It is my opinion that all Frenchmen must be called upon to do this work."

The liberal statements made by M. Berard were greatly applauded by the right and center.

GRANTS TO PRIVATE SCHOOLS

During the discussion of the school appropriation, M. Leon Berard, in answer to another interpellation by the same deputy, expressed views which differ from those held by the parties of the right. A deputy from this latter group, the Marquis Baudry d'Asson, intends to defend a bill favoring the distribution of government school appropriations among private as well as public schools, in proportion to the number of pupils. The radical deputy M. Avril requested the Minister of Public Instruction to make known immediately whether or not he would support such a proposal.

M. Berard replied that when the motion comes up for discussion the government would not shelve it, but he urged the Chamber not to pass it, for the following reasons: "First of all, M. Berard considers that proportional distribution might bring serious inconvenience to the Catholics themselves: 'What would they say,' he asked, 'if the Socialists and the Bolsheviks, with the authority provided by such a law, should open revolutionary schools to which the government would be forced to grant proportionate subsidies?'"

M. Berard stated that in his opinion, government subsidies should be reserved for schools under government control, and that it would be inopportune to arouse rivalry which might result in unfortunate polemics. "The country has too many cares now," he said, "to expose itself to new sources of discord."

"Let us unite our efforts to make the public school the home of all, whatever their religious belief. For the government, neutrality means strict impartiality toward all opinions, for children should be taught, before anything else, to respect the opinions of others." (Applause.)

During this debate Abbe Lemire declared that he was not a partisan of proportional distribution. His statement brought considerable protest from the right, however.

PAPAL ORDER

BESTOWED BY GREEK ORTHODOX PRELATE

Washington, January 8.—News reports that President Harding had been presented with the Grand Cross of the Order of the Holy Sepulchre and with a relic of the True Cross by the Greek Orthodox Archbishop Panteleimon representing the Greek Patriarch of Jerusalem, has resulted in numerous inquiries being made here at the Franciscan Commissariat and College of the Holy Land, regarding the Order of the Holy Sepulchre. From 1342 to 1847 the Superior of the Franciscan Order was the Grand Master of this Order.

Archbishop Panteleimon is, of course, a non-Catholic, and it has been confusing to some that he should have conferred a decoration which is identified with an Order which has a long Catholic history.

The Order of the Holy Sepulchre is a Papal order whose origin is shrouded in antiquity, although generally credited to Godfrey de Bouillon, the Crusader. In 1342 when the Franciscans were given charge of the Catholic interests in the Holy Land, their superior was given the Grand Mastership in the Order of the Holy Sepulchre which had developed into an organization of lay knights associated with the defense of the Holy Land. It never became a monastic order as did the Templars or the Knights of St. John. The Grand Mastership of the order was vested in the Sepulchre of the Franciscans for several centuries and was confirmed by several Popes, the latest such confirmation being contained in a bill issued by Pope Benedict XIV. in 1746.

When, in 1847, Pope Pius IX. re-established the Latin Patriarchate of Jerusalem he bestowed the Grand Mastership upon the Patriarch whose successors retained it until 1907. Pope Pius X. then reserved the supreme office of the order to himself, leaving the administration of investitures and other ceremonial to the Patriarch of Jerusalem. So far as the Franciscans at the local monastery have been informed there has never been any claim advanced by the authorities of the Orthodox Greek Church to the right of bestowing this order, a fact which has aroused considerable speculation as to the validity of the decoration which Archbishop Panteleimon ostentatiously bestowed upon President Harding. Also there has been a great deal of speculation as to the authenticity of the alleged fragment of the True Cross. Most of the known and authenticated fragments have been accounted for, and, while it is recognized as possible that this one is as represented, there have been a number of suggestions that its history and the proofs of its

authenticity could very properly be made public in connection with its presentation to the President.

CATHOLIC NOTES

Joseph I. Breen, former European representative of the N. C. W. C. Bureau of Immigration, has been assigned to make the survey of the condition of the Cuban immigrants in Florida.

St. Louis, Mo., Jan. 2.—At 8.30 o'clock on the evening of New Year's Day, Most Rev. Archbishop Glennon delivered a short sermon at the K. S. D. broadcasting station.

The Senate of the Dutch Parliament by a vote of 48 to 37 rejected Senator Keisten's amendment looking to the suppression of the diplomatic mission of the Netherlands to the Vatican.

A generous family has presented to the Bishop of Frejus a large building the Castle of La Gastille, on the shore of the Mediterranean, between Hyeres and Toulon. It will be used by the bishop to house the Great Seminary of his diocese.

Paris, Dec. 29.—An exceptional record has been made in the past year by the diocese of Le Mans, according to statistics just made public. Out of a total of six hundred priests, there was not a single death in the year 1922.

Washington, D. C., Jan. 8.—Plans for the \$1,000,000 campaign for the building and endowment fund of Trinity College, the collegiate institution for women, at the Catholic University of Washington, were mapped out at a meeting of the drive committee held here yesterday.

The late Father Francis Keane of Pittsburg, Pa., left a modest estate valued at \$8,000; but out of this sum he has provided that \$5,000 be used by the Catholic Foreign Mission Society of America (Maryknoll) to be used in educating young priests for the foreign field.

The third centenary of St. Francis de Sales will be celebrated on December 28 at Ancey, the town near which the saint was born. In honor of this event His Holiness Pope Pius XI. has announced that he will write his first encyclical on this gentle Doctor of the Church.

Rome, Dec. 28.—Archbishop Fumasoni-Biondi, former secretary general at the Vatican, who will succeed Cardinal Bonzano as Apostolic Delegate to the United States, has sailed for that country. The new delegate is expected to arrive in Washington, where he will take up his residence, in the middle of January.

Through the influence of Mr. J. J. Forster, general passenger agent at Vancouver and other Catholic agents of the line, a complete Mass kit, manufactured by a Catholic Montreal firm, with a blessed altar stone, has been installed on each vessel of the Canadian Pacific Steamships sailing from Vancouver to Japan, Shanghai, Hong Kong and Manila.

Albany, N. Y., Jan. 8.—Gov. Al Smith, of New York, apparently believed in the efficacy of Scriptural admonitions as an aid to those who are burdened with the cares of high office. Over the mantel behind the Governor's desk in his private office at the Capitol here, is a framed quotation from St. Paul, II. Thess. 3, xiii. "Be not weary in well-doing."

Chicago, Ill., Jan. 8.—Three new church sites, one on each side of the city, aggregating in cost \$65,000, have been purchased by the Archbishop, and seven parish loans, aggregating \$80,000, authorized with the opening of the year. The interest rate on the loans is 6 1/2%. The sites purchased provide for school buildings as well as churches.

Cologne, Dec. 18.—Decreases in the strength of the Socialist party were shown in the results of recent elections in Mainz, Worms, Mannheim, and other cities. From a position where they held an absolute majority within their own party, the Socialists in many instances have been reduced to a place where a combination of the other political elements can defeat them. In Mannheim, for example, the Socialists now hold 40 seats while the other parties hold 44.

Ossining, N. Y., Jan. 6.—Two Korean young women recently arrived here to enter the novitiate of the Maryknoll Convent. They are Cunegunda and Mary Chang, daughters of a well known business man in Chemulpo, Korea. These young women landed at Seattle six months ago and have since been postulants with the Maryknoll Sisters in that city. After their profession they will return to work in their native land with other Maryknoll Sisters. Two of their brothers devout Catholics both, are pursuing studies in New York.