

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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MENTAL AND PHYSICAL STRENGTH

There is a great deal of talk and controversy these times concerning educational reform, and English and American Systems of intellectual drill are put forward as superior to our own. Doubtless we have much to learn from fresh experiment in other fields of effort; classical models and routine methods are exposed to a fire of criticism which must result in great changes. But the school can only deal with the material supplied by the home. The kind of brain upon which teachers have to work is and must ever be the chief thing. We are flattered by poets who tell us that we are of celestial birth, and by scientists who style us heirs of all the ages. Allowing these comfortable truths, have we not to make good our claim to be so rich an inheritance by the sedulous cultivation of the faculties we possess in embryo? Yet it seems as though this prime condition of efficiency in any chosen walk of life were often neglected. The brain, which is the summit of the human organism, is with many the last of all the organs to receive special attention. When, in some outburst of passion, a man commits some violent act which calls for public reprobation, pitying observers remark that something must have caused the offender to "go off his head." It may be so, but it is more likely that the occurrence was but the last link in a chain of unguarded feelings, the inevitable consequence of the habitual lack of self control. The long catalogue of follies and vices which spring from the same root of thoughtlessness, with its accompanying emotional excess, is but too familiar to every newspaper reader. Does it savour of extravagance to say that muddled brains and wandering thoughts account for more failure and crime than any other provocative cause? The harsh exclamation, the silly excuse, the weak indulgence, the reckless plunge into wrong courses—are not these the legitimate offspring of a confused mental apparatus? Instead of training the executive brain to do its proper work, fools and neglectful people allow it to run to seed. If hand and eye need to be educated before they can produce a work of art, how much more does the central organ—the seat of thought and will; those mysterious rulers of our instincts and functions—stand in need of constant regulation, lest it get out of order like a clock that does not show the right time or an engine that is allowed to get rusty and clogged. We sometimes speak of "a train of thought." The simile is apt enough, for one idea or fancy is pretty sure to link itself on to a series. Again we say that a notion "flashed upon us." Here the image agrees with our recent discoveries in wireless telegraphy. Not only do we memorize and pile up knowledge, but consciously or unconsciously we draw upon our stores, combining acts and illustrations in new syntheses. Is it any wonder that striking coincidences occur? The wisest instructor is largely engaged in putting into choice language things which we vaguely apprehend ourselves. Layers of habitual thoughts cover our consciousness as the pebbles lie upon the shore; the tides flow in and ebb, but the movements to and fro leave us much the same from day to day. There is a constant correspondence going on between minds that are in contact. The brain is a sort of cerebral battery; storage and induction keep pace with each other. An echoed phrase, a bar of music, a line of poetry, may start a train of reminiscences that go to the upbuilding of our experience. There is little originality in the world. We are debtors to the generations that have gone before. Insolvency is common enough; if we had to start afresh we should be like the unwise virgins—beggars and borrowers all round. As for the unnumbered host of lender-writers, reviewers, essayists, versifiers, and so on, what are they but brain-tappers, reproducing ideas and arguments of immemorial an-

tiquity? Clearly, healthy and finely-balanced brains are still the great want in every clime; and for "the good time coming" faith and patience are needed as much as ever they were. Nor does this paucity of intellectual development stand unrebuked by the awakened forces of the time—a time of unexampled mental activity and restless enterprise. In scientific progress, in commercial adaptation of means to ends, in literary and educational stimuli of all kinds we are far ahead of our progenitors, yet we do not breed master minds any faster; genius is still rare, as rare as it was in Greece when Socrates discoursed to the City youths and Plato sketched his ideal republic; or later, when Dante transmuted earthly values into celestial ones, and Shakespeare painted and analysed the human world in its fulness and variety. If it be said that these and the like savour of miracle, that the common calling gains little from such portents of spiritual power, still the paradox holds, why do not the foremost files of marching mankind attain a more assured standing, revealing a greater mastery of the elements of true greatness in a more open personality, as the destined lords of circumstance, the crowned and sceptred monarchs of their own selves in a tributary world? But let us beware of shoddy devices for artificially heightening brain and nerve development. Healthy tissues and muscles that can endure strain without exhaustion are the product of fresh air, good food, sound sleep, regular exercise. Alcohol and cigarettes must be sparingly resorted to if a steady fund of energy is to be maintained, for really it comes to this—the men and women who are in the front to-day are mostly beings of high vitality. Concentration upon their allotted tasks is natural and easy. They differ from the majority of their fellows in that they are intensely alive, while most workers have only just enough mental and bodily strength to get a living for themselves and their families, too often failing in that primary obligation. Would you be a real factor in the sum of social efficiency or merely a hanger on in the human march towards the perfect state? Upon the answer to this question hangs all that deserves the name of success. Other factors there are, and we should be sorry to belittle them. There is a strength that may triumph in weakness. It needs no gloss, for its conquests are known and praised in every land and tongue. But for the hard and heavy work which sustains and guides the human advance the best brain is needed. Youth may have it in the germ; but its growth will depend upon ceaseless vigilance, strenuous nurture, unrelaxing effort to assimilate knowledge and practice virtue. Then as age draws on even the dimmed eye and ear grown dull will not abolish the power which devotion to life's great aim has made regnant over circumstances. The sunset hour will bring with it its own unique beauty and radiance. Past, present, and future will coalesce in an experience which affords ample justification for the training of days and years: a serene habit of soul tuned to the major and minor strains of joy and sorrow, achievement, and hopeful resignation.

JUSTICE FOR THE EX-KAISER

This communication to the N. Y. Times seems to put briefly and pointedly what a great many think on a controverted question. It is the golden mean between those whose mental processes are cluttered up, with vaguely sentimental notions of the divinity that doth hedge about a king and the savage if intelligible clamor that condemns the Kaiser unheard.

In Macaulay's review of Hallam's "Constitutional History" he has this to say of Strafford, whom "Pym branded" as "the wicked Earl":

"In spite of all his vices, in spite of all his dangerous projects, Strafford was certainly entitled to the benefit of the law, but of the law in all its rigor; but of the law according to the utmost strictness of the letter which killeth. He was not to be torn in pieces by a mob or stabbed in the back by an assassin. He was not to have punishment meted out to him from his own iniquitous measure. But if justice, in

the whole range of its wide armory, contained one weapon which could pierce him, that weapon his pursuers were bound, before God and man, to employ—

"If he may find mercy in the law, 'tis his; if none let him not seek it, such was the language which the Parliament might justly use."

That seems to apply to Herr William Hohenzollern exactly: Justice without mercy to him who showed no mercy.

SLANDEROUS CHARGES

PROMPTLY CHALLENGED BY BISHOP FALLON

IN VIGOROUS PROTEST THE BISHOP IMPALES THE RECKLESS CANON

London Advertiser, February 5.

THE CANON'S INSULTING CHARGES

In the course of his sermon at St. Paul's Cathedral yesterday morning, Rev. Canon L. N. Tucker took occasion to deal with the doctrine of the Immaculate Conception as enunciated by Pope Pius IX., 1854, declaring it to be the "greatest aberration in the history of Christendom." He stated that the first six centuries of Christianity, the period of the fathers, held no such doctrine, and that it was disproven by the very words of the Virgin Mary herself, who, in the Magnificat, declared: "My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour." It was plain that she regarded herself as among those who needed a saviour.

This was further shown by the fact that the last glimpse afforded of her by the Bible shows her with the disciples in prayer before the opening up of the great apostolic effort to take the gospel to the whole world.

The preacher pointed out further that the Bible declared that all have sinned and come short of the glory of God, no exception being made at all. In recent years this doctrine of the Immaculate Conception had been carried so far that the name of the Virgin was substituted for that of Jesus Christ in the Te Deum and other services of the Catholic Church.

THE BISHOP PROTESTS AGAINST FALSE WITNESS

To the Editor of the Advertiser:

Your issue of yesterday carries a paragraph under prominent headlines in which Rev. Canon L. N. Tucker, rector of St. Paul's Cathedral, is reported to have characterized the doctrine of the Immaculate Conception of the Blessed Virgin Mary as the "greatest aberration in the history of Christendom."

I have no intention of questioning Canon Tucker's qualifications as an expert on aberrations. Nor, at the present moment shall I discuss his palpable and inexcusable ignorance of the subject upon which he undertakes to enlighten his congregation.

But do protest against the columns of the Advertiser being made a vehicle for false witness as regards the teaching of the Catholic Church. Canon Tucker is credited by you with having used the following words: "In recent years this doctrine of the Immaculate Conception had been carried so far that the name of the virgin was substituted for the name of Jesus Christ in the Te Deum and other services of the Catholic Church." That statement is absolutely false and without any foundation in fact. As the official head of the Catholic Church in this city I respectfully request The Advertiser and Canon Tucker to make public their justification for giving currency to an untruth so glaring that even the slightest investigation would have furnished its utter disproof. Yours faithfully,

M. F. FALLON,
Bishop of London.
London, Ontario, Feb. 4, 1919.

THE IMPAIRED CANON SQUIRMS AND WIGGLES

Canon Tucker declares that he did not say that the name of the Virgin Mary had been substituted in the official service of the church, but that he did say that the whole Catholic doctrine of the Virgin Mary—Immaculate Conception, Assumption, etc.—was directly contrary to the teachings of the Bible, and the early church was the "greatest aberration in the history of Christianity." Leaders of the Catholic Church, he says, have been promoting the glories of Mary and ascribing to her the attributes of Christ himself, calling her "The Queen of Heaven," "The Refuge of Sinners," etc. In societies interested in promoting beliefs in her glories, her name has been substituted in Psalms and in the Te Deum, but Canon Tucker does not think that this has been done in St. Paul's Cathedral or with the official sanction of the Catholic Church.

THE ADVERTISER JUSTIFIES ITS POLICY

Ed. Note.—The Advertiser believes there is no substantial difference between what was reported to have

been said by Canon Tucker and his own version of his sermon.

As to The Advertiser's being made the "vehicle for false witness as regards the teaching of the Catholic Church," we feel sure that Bishop Fallon will agree that a newspaper's function is to make public those statements which are made by responsible men and ministers. Apart from the seeking of news, the seeking of truth is the newspaper's duty, and in this very instance, should not the truth be known? Would His Lordship have heard that such a charge had been made had he not read it in The Advertiser? Would he ever have had the chance to dispute a statement publicly circulated through the medium of the pulpit and transmitted from lip to lip by several hundred persons?

In the same issue a statement attacking the Jewish people was printed as uttered by a minister in a Protestant Church? The Advertiser holds that the statement should not have been suppressed, but printed, in the interests of the Jewish people. Today the Jewish people rejoice to the statement made. Publicity is the great cure of untruth and intolerance, and the action of The Advertiser in publishing the effect of Canon Tucker's sermon was according to the best of newspaper ethics. We were the reporter of news, and news is defined as "anything people say, think or do."

THE BISHOP HOLDS THE MIRROR UP TO THE CANON

London, Ont., Feb. 5, 1919

To the Editor of The Advertiser:

With the attitude of The Advertiser towards the publication of any statements by responsible men and ministers I can find no fault in it. I implied promise to give reasonable opportunity for reply to those who have been attacked is straightforward and honest. I wish I could say as much for the clumsy attempt of Canon Tucker to evade responsibility for his alleged pulpit utterances. To falsehood the reverend gentleman now adds shiftiness. He has been the victim of defective reporting. He did not say that "the name of the Virgin had been substituted for that of Jesus Christ in the official services of the church," but "leaders of the Catholic Church have been ascribing the attributes of Christ himself," and "her name has been substituted in Psalms and in the Te Deum," though—and here the canon makes a comical effort at conciliation—he "does not think that this has been done in St. Peter's Cathedral or with the official sanction of the Catholic Church."

Does Canon Tucker imagine that he is being childish? Does he fancy that he is to be allowed to quack up his second-hand calumnies against the Catholic Church in his pulpit or in the public print and then run away? I charge Canon Tucker with complete ignorance of the doctrine of the Catholic Church concerning the Blessed Virgin Mary, and I challenge him to show proofs for his indefensible distortions of facts that are within the reach of all.

One thing, it seems clear, Canon Tucker did say: "The whole Catholic doctrine of the Virgin Mary is directly contrary to the teachings of the Bible and the early church." The canon is apparently cocksure of his position; he, at least, has no doubts as to the length and breadth and depth of his acquaintance with both biblical and patriotic lore. He has settled with final and almost superstitious infallibility in a single sentence the teaching of the Bible and of the early church on one of the most profound mysteries of Christianity.

With the air of an oriental autocrat he accuses me of the greatest aberration in history; that is simply nothing to be said on the other side. The canon has spoken; the case is closed.

But the case is not closed. What the Bible teaches of the Blessed Virgin Mary I propose to deal with in the pulpit of my cathedral on next Sunday evening, and those who are interested in the subject are cordially invited to attend. Today, may I claim, without making too great demands upon your space, the courtesy of your column to set forth the briefest and most incomplete sketch of the view of the early church on the Blessed Virgin Mary? Canon Tucker, or anyone else, may have upon request, the references and the original Greek or Latin text of the quotations I here set down.

The Liturgy of St. James, in the 1st century, repeats four times the following words: "The most holy, immaculate, most glorious Mother of God our Lady and ever Virgin Mary." Likewise in another place: "Mary all blameless and Mother of God, more to be honored than the cherubim, and more glorious than the seraphim."

In the 2nd century, St. Justin writes: "Through the Virgin Mary the Holy One was born of her was born the Son of God." Similarly, St. Irenaeus: "By Eve the human race had been bound to death; by Mary it was loosed."

In the 3rd century, St. Cyril writes: "Through Eve came death; through Mary, life appeared." And St. Gregory, who attended the first council

of Antioch: "The immaculate and holy Virgin Mary; more glorious and more saintly than all the rest of human kind, having a mind whiter than snow, and a soul more purified than the finest gold."

In the fourth century St. Dionysius writes: "Our Lady, Christ's Holy Tabernacle, Mother, incorruptible and blessed from head to foot." And St. Ephrem speaks of the Blessed Virgin as "alone most pure in soul and body, alone surpassing all uprightness, alone made the dwelling place of all the graces of the Most Holy Spirit."

But why should I go further? Or why tax your patience? I might multiply the tributes of the fathers of the early church to the incomparable holiness and grandeur of the Blessed Virgin Mary until they would fill volumes. With what face, then, can Canon Tucker describe the doctrine of the Catholic Church on this point as "the greatest aberration in the history of Christianity"? And how colossal is his ignorance of the teaching of the early church! Yours faithfully,

M. F. FALLON,
Bishop of London

PROVE YOUR CHARGES OR RETRACT

His Lordship Bishop Fallon has categorically challenged the following statements of the Canon:

On last Wednesday the rector of St. Paul's Cathedral gave publicity, through the columns of the London Advertiser, to certain charges against the teachings of the Catholic Church. The Reverend Canon Tucker said:—

1st.—That the whole Catholic doctrine of the Virgin Mary was directly contrary to the teachings of the Bible and the early Church.

That statement is entirely false. There is not an atom of truth in it. I call upon the Rector of St. Paul's Cathedral to prove this charge, or to retract it as publicly as it was made.

2nd.—That "leaders of the Catholic Church have been promoting the glories of Mary and ascribing to her the attributes of Christ himself."

The second clause in the above sentence is absolutely false. I call upon the Rector of St. Paul's Cathedral to prove it, or to retract it as publicly as it was made.

3rd.—That "in societies interested in promoting beliefs in her (Mary's) glories, her name has been substituted in Psalms and in the Te Deum for the name of Christ."

That statement is false. I call upon the Rector of St. Paul's Cathedral to prove it, or to retract it as publicly as it was made.

4th.—That the doctrine of the Immaculate Conception is "the greatest aberration in the history of Christianity."

That statement is grotesque, extravagant, insulting and false. It is a gross violation of the rule laid down by Canon Tucker himself on December 18th, 1916, when, over his own name he caused to be published the following words in the columns of the London Advertiser:—"Preachers should take care that they use language that does not invite misapprehension and controversy."

Judged by his own standards Canon Tucker owes a complete and unqualified apology to the people of this community. He has broken religious peace and he cannot escape the consequences.

Next week we shall give Bishop Fallon's sermon.

OVERSEA ACTIVITIES OF THE C. A. H.

THE NEED GREATER THAN EVER SAYS SIR ROBERT BORDEN

The Rev. John E. Burke, C. S. P., The Newman Club, Toronto:

Dear Father Burke:—We have a little wait for our car, so I will tell you we went over the Canadian camps in England and found the Huts were as popular as we could desire. Clean, comfortable, and inviting they presented a home-like appearance and were well fitted for our boys, some of whom we knew. They are looked after by the Catholic Women's League, a splendid organization of self-sacrificing women who work long hours without any other pay than the satisfaction they enjoy in looking after the comforts of home-sick boys. They run the canteens well, at very low prices. In fact none of them show a profit. There is no fixed price at which they sell so they get as near cost as possible. They give credit to any one who asks it, and report that very few have ever cheated them. On Friday Sir Robert Borden opened a new Club for us in London which can hold about 120 men a night. It is an ideal place owned by the R. C. E. Corps and loaned to us. Originally built as a club it was later turned into a Movie Theatre down stairs. We spent thousands of dollars on it in plumbing, baths, kitchen effects, beds, etc. There are three large English billiard tables, a grand reading and writing room, and we also enjoy the use of the swimming pool in the R. C. Boy's Home next door. It was filled to overflowing the first three nights, so its success is assured. You should see the meal they give for nine pence. We came over on Friday with General Embury

who wants us to provide amusement centres at Havre and near by camps so as to help the men pass away their spare hours in this trying time. Sir Robert Borden and General Fielding, the O. C. of the housing of the men for London District, both said last Friday that there was more need now for huts than at any period during the war, and this is proved by the request of General Embury, the O. C. in charge of demobilization, that we provide more huts for men. There is a general feeling of unrest amongst the men all of whom feel anxious to get home, and I am convinced that if it were not for these huts there would be evidenced a more emphatic request that they be got home at once. The London papers are crying out in their editorials that the men are not being brought home fast enough, and as these papers filter into the camps, fuel is added to their unrest. I think the opinion of these men and the papers would, if given to the press, satisfy the contributors to our fund as well as to those of the Y. M. C. A. and the Salvation Army that we all must carry on until the boys leave for home. You will be glad to learn that the Sportsmen's Patriotic Association has by cable authorized the President, P. J. Mulqueen, to give a contribution for sporting goods and games for the Canadian Camps, and that he has handed over one thousand dollars to the Chaplain Service for this purpose. Not so bad eh? This is not for publication for they will do it themselves in their own way.

How long it will take us to go through France I don't know, as there is very poor train service and autos are so difficult to get. You can not hire them at any figure. G. H. Q. furnished us with one to go through an area and we were to have had it today. We went to 6.30 Mass to get off to a good start but it is now 12.30 and he is not here yet. The officer who is our escort is Lieut. Timmins one of the old S. M. C. Hockey Champions, who came over with the Mogul Engineers.

Well, dear Father, our best respects to all the boys, and wishing you a Happy New Year, I am

Yours very truly,
[Sd.] W. T. KERNAHAN,
France, Sunday, Jan. 5, 1919.

"ROMAN AND UTOPIAN MORE"

To me the amazing thing is the way in which the piercing modernism of More's political and economic criticism is controlled by the sobriety of his revolutionism. In the phrases about "sheep eating men" with which he summed up the disaster of the change which had come over farming, when pasturage was substituted for tillage, and again in his condemnation of the rapacity of the rich and in his foreshadowing of collectivism, he was handling highly explosive stuff. But he would have men exercise moderation. "If you cannot even as you would remedy vices, which use and custom hath confirmed, yet for this cause you must not leave and forsake the commonwealth; you must not forsake the ship in a tempest, because you cannot rule and keep down the winds. . . . But you must with a crafty wile and a subtle brain study and endeavor your self, as much as in you lieth, to handle the matter wittily and handsomely for the purpose, and that which you cannot turn to good, so to order that it may not be very bad."

More was not a mystic, except in the secondary sense in which every Christian is a mystic. There are no raptures or visions in his experience; for though he belonged to the Middle Ages in his faith, his temperament had the classic rationalism of Greece. His devotion never soars very far from the earth, and had no extraneous or ecstatic. Acute, and with the subtlety of the Renaissance, and sensible with the humorous common-sense of the English, his intellect bore the stamp of the law and feared imaginative flights. To this strong soul, consolation had to be reasonable, not emotional. He knew his danger to a hair's breadth and fought the legal battle for his head with all the forensic skill of the law-courts. He was under no illusion. The purpose of the King and the means of escape were as clear as daylight to his clear mind. True to himself he went to the scaffold with many jests, but the transports of other martyrs were foreign to his nature. He balanced the gaining of the world against his soul—and gave a lawyer's verdict. The world, the flesh and the devil strove with their lonely antagonist and failed.—Theodore Maynard, in the January Catholic World.

Culture demands that the knowledge gained by any means and by any process of study, shall not exist in that mind in a fragmentary way; it shall not consist of isolated facts of isolated ideas or detached principles even. Culture means, above all, the power of the mind to relate, and to correlate the facts and principles and the ideas which have been imparted to us by any process of education or through any channel of knowledge. The first element, therefore, in culture, is precisely that of ability to correlate.—Rev. E. A. Pace, D. D.

CATHOLIC NOTES

The Church of St. Mary in Trastevere, Rome, built in the year 224 by Pope St. Callixtus, was the first church in Rome dedicated to the Blessed Virgin Mary.

The recent earthquake in Porto Rico caused a loss of \$1,000,000 to Government buildings and damaged Catholic Church property to the extent of \$500,000.

This year St. Louis University, St. Louis, Mo., celebrated its hundredth anniversary. Degrees were given to 213 graduates, and a large number of former graduates were present to honor their dear old home.

The Jagellon University of Cracow, one of the oldest in Europe, has bestowed the degree of Doctor Honoris Causa on Premier Clemenceau, Marshal Foch and Cardinal Mercier, says a Paris despatch.

The University of Innsbruck was founded in the days of St. Ignace by the Blessed Peter Canisius, one of the original founders of the Society of Jesus, in 1562. Not far from Innsbruck is Oberammergau.

Rev. Wilfred Moor, formerly an Anglican minister, who was recently ordained in Rome, has taken the doctorate of philosophy in the International College of the Dominican order.

In the north of Ireland a famous Druid monument, the most important relic of the Druids found now in existence in the British Isles, has been presented to England by a man who purchased it a few years ago. The Government has accepted the monument, and now it will be better protected than in possession of private owners.

Rome, Jan. 27.—The Pope is having coined a special 1919 medal commemorating the cessation of war. On the reverse side it bears the figure of Pope Benedict with the inscription "Benedictus XV. Principis Pacis Vicarius." On the reverse side is an image of the Redeemer with angels on either side representing justice and peace.

Among the latest converts in England are two clergymen of the Church of England. Rev. R. B. Kenworthy Brown has been received, at Oxford, and Rev. D. A. Harris, of the Scottish Episcopal Church has also been received, and both purpose to study for the priesthood.

Mother Kevin's name is a familiar one to Americans interested in African mission work. They will therefore be pleased to learn that the Order of the British Empire has been bestowed on her. Mother Kevin is a Franciscan nun and Superioress of St. Mary's Convent at Nambya, British East Africa, where the splendid work done by her in organizing a hospital has made her famous.

Mount Desert Island, on the east coast of the United States, has been named by Secretary Lane the Lafayette National Park. It was discovered in 1613 of the first French missionary settlement in America. It was given by royal grant to Antoine Cadillac. Two years ago it was made a national monument.

Cardinal Lucon, Archbishop of Rheims writes: "By her generous devotion the United States is giving to the world an example such as it has never seen. She is showing that she is not only the country of big enterprises and large fortunes, but also of great hearts and noble sentiments. The bonds of friendship forged between her and France in 1778 are being drawn closer and will be infrangible after the war of 1914-1918."

Walter George Smith, president of the American Bar Association for 1918, and a prominent Catholic layman, has accepted membership on the commission to Turkey of the American committee for relief in the Near East. Mr. Smith is chairman of the committee on resolutions of the National Divorce Congress and of the Convention of the American Federation of Catholic societies. He is a resident of Philadelphia and was admitted to the bar in 1877.

Rome, Jan. 30.—On Friday last, the Holy Father received a group of Catholic American naval officers in private audience. The "men of the sea" were presented to His Holiness by Mgr. Charles O'Hern, rector of the American College in Rome. The previous day one hundred and thirty Catholic officers and men of the British forces in Italy, who had been given special leave so that they might be able to visit Rome, were granted a special audience by the Pope.

John Aycough, whose novels, "Monksbridge," "Grace Church," and others having for their theme, English life, have had wide reading in this country, will come to the United States in March on a lecture tour that will also embrace Canada. Afterwards he expects to embody his impressions of America in a book. This will be his first visit on this side of the Atlantic, although he has received the degree of LL. D. from two American universities. In private life he is Mgr. Biekerstaft-Drew.