

The Catholic Record.

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

VOLUME XXXVIII.

LONDON, CANADA, SATURDAY, MAY 13, 1916

1960

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TO KNOW OURSELVES

The generation to which we belong boasts vast increases of knowledge, but it is little wiser than its foregoers in the essentials of sound judgment and sane living. The books and periodicals of the day—to say nothing of the newspapers which suffice the hasty crowd—exemplify the confused sense of values which prevails everywhere. We seem to have grown accustomed to displays of egotism which lack the saving salt of humor that gives such wholesome flavor to the older gossips, and are buttonholed by hoars or stupefied by scholars on all sides and on all subjects. An inverted kind of vanity induces certain morbid writers of fiction and social speculators to make gratuitous confession of evil passions or remediable weaknesses. Some of these ripe and ready revelations of diseased minds may be classed as contributions to pathology. It has been said that dirt is only matter in the wrong place; clearly some of these documents might fitly occupy the columns of a medical magazine. But it is a foolish travesty of life, and it will pass as men and women gain a firmer grasp of the science that modulates the crude sounds and blends and controls the emotional activity. Age should mellow us and experience ingeminate a kindly forbearing spirit toward all forms of weakness that do not indicate a radical disease of the soul. We have to be on our guard against our easily besetting virtues, as well as alert to check our easily besetting sins. To comprehend is to forgive, and surely Time and Trouble, which bear away so many of our hopes, ambitions, longings and hasty enthusiasms, should make us gentle and tolerant in our handling of our friends' faults and failings. The best of us are cranks in our own particular and peculiar way. We set out with portentous solemnity to reform the world, sword in hand. Alas we have never proved our armor; we tilt at shacks which we mistake for castles, and rush to the rescue of distressed mortals, who happily mock us for our pains! Happy are we if, in some hour of divine self-revelation, we begin to come to ourselves, if the golden haze of our fond conceit rolls away and we see things clearly. Then our vanities shrivel up, our poses fall away, and life in its length and breadth and height shows itself in the true perspective.

THE POOR RICH AND THE RICH POOR

Happily in this country we have not quite placed the owner of much money in the position of setting the standard of all society, and there are circles which can fortunately stand quite aloof from the vulgar materialism that mere money without culture or refinement can represent. Usually the Poor Rich are idlers. Their money has come to them from the thrift and self-denial of parents and relatives. If they have ideas as to any sort of occupation—no matter how shady the undertaking—it will be that one where there is money to be made. Never having had to make their own money, they have no sense of its value. Whatever is the craze of the hour they will want to join in it. With no occupation or interest to fill their time, they are demanding constant excitement and pleasure. In making their income go to its farthest possible point as to the extravagance desired, there is, of course, no place whatever for any kindness or generosity toward others. Such people deny nothing to themselves in comforts, luxuries, vanities, but the plea, "we are so poor ourselves," will be put forward directly there is any effort to secure their help for a case of utter destitution, for a friendless little one, or for some cause of general usefulness to the Church or community. Their whole attitude is that of rank, unmitigated selfishness. Any kindness they may exercise is merely shown in the calculated expectation that it will be returned with compound interest: any good they may do is regarded from the view-point of the advertise-

ment it gives them. Perhaps the funniest point in the whole situation of the woes of the Poor Rich is that they think themselves only deserving of sympathy and commiseration. There is the other side of the picture—the Rich Poor—those brave beings who face life bravely, day after day toiling for a bare pittance and yet they always have their little offering for the Church, the poor, or the mission-field. In many cases parents are stinting themselves to give the promising son a college education, in the hope that God may call him to His own special service, practising little economies that even the closest friends are not permitted to suspect. In their cheerfulness, their courage and their hopefulness they may well be called the Rich Poor. For them there can be nothing but admiration. Of the Poor Rich with their false outlook their acceptance of shams and imitations, their greedy craving for excitement and pleasure, and the mere appanages of wealth, one should try to think with perhaps a shade of gentle regretfulness. They are the unfortunate embodiments of certain ideas and influences; and money, nothing but money, represents all to them. Before its image

"Bow the vulgar great,
The vainly rich, the miserably proud,"
and they follow with the rest, with no perception that there are other happinesses that money can never buy.

SAY IT NOW

If we like a thing why don't we say so? We often have the impulse, why not actually carry it into action? We are all but children of a larger growth, hungry and thirsty in our wish to be told when we have done well. The greatest is not above it. Though we are often tempted to think so, all are not working for mere wages or material return. The honest word of praise has again and again been known to act like magic on a depressed spirit or sullen servant, where everything else failed. To realize that some one notices our effort, that some one believes in us—that is very helpful to most of us.

NEWS FROM ROME

RELIGIOUS STATISTICS

Let me give the official figures of the Catholics and non-Catholics of Italy as supplied by the census of 1911. They are an eye opener for those who try to decry the Catholicity of this country, and they are a sharp rebuke to the Italians who fall off from the practice of their faith in foreign lands.

The Government returns for 1911 shows Italy has a population of 35,597,784. Among these are 79,756 foreigners. Now, of this number the census returned Catholics, 32,982,664; Protestants, 123,253; Hebrews, 34,324; Greek schismatics, 2,200; atheists, 874,532; returned no answer, 663,404.

Taking into consideration the pertinacious attempt to de-Christianize Italy these twenty years, human respect, the fear of losing subsidies given by certain Socialistic organizations, etc., we may reasonably say that of the 653,404 who refused to declare their religious principles the vast majority were baptized Catholics. But their personal convenience and their mode of thinking keep them silent.

It must be stated frankly that nowadays the worst recommendation for success that a young professional man can bring with him into public life in most of the cities of Italy is the fact that he is a fervent, practicing Catholic. There is no getting away from this. Lawyers, doctors, commercial men know it. Of course, we must except those few who by main force of extraordinary intellect and prestige simply walk over all obstructions to honor, fame and wealth and impress themselves upon those who would fain destroy their career. But take the man of average ability, he will find mysterious obstacles thrown in his path. Is it to be wondered at so much, then, that the timid lovers of a quiet life, the uncertain, the indifferent, write themselves down as atheists or as of no religious convictions.

The fact, then, that in the Government census of 1911, 33,000,000 out of Italy's 35,000,000 wrote themselves down as convinced Catholics is eloquent of how strong and deeply rooted in Italian soil is the oak of Catholicity. Let those of their blood in America who do not do honor to the old faith ruminate on this.

THE GREAT EVIL

It must be said the cancer in Italy today is the education in the schools. In today's issue of one of the Roman dailies Baron Coffari, Senator of Italy, makes a vehement protest against the system:

"It is beyond all doubt," he writes, "that in Italy the very great majority is Catholic, and therefore it is strange, I would say unconstitutional, that the majority is obliged to make petitions in order to obtain that teaching in the schools which it pays and maintains."

"Can it be honestly said that in Italy education is going ahead? Can it be concealed that the terrible increase in crime in minors coincides with the system of 'lay' education?"

The Senator arraigns the system in scathing terms as do most of Italy's greatest sons. But still what change does this bring about? Truly, the unseen force that carries the system forward is a powerful one.

ENGLISH PREMIER'S VISIT

Well, Mr. Asquith, Premier of England, has seen the Holy Father. It was a meeting between two clever men. For the present we do not know what impression Benedict XV. has of the English Minister. But we already know that the Prime Minister of England came away deeply impressed with the brilliant talents of a great Pontiff, and at the calm courtesy shown him in the most majestic of palaces.

But amid all the points spoken of by the press of all shades in Rome in connection with the august host, and his visitor one is conspicuous by its absence. Did it occur to any one that the meeting of this morning in the Vatican was one between two brilliant lawyers. At the age of twenty Giacomo della Chiesa put into his father's hands the diploma of his degree as doctor of civil law. Mr. Asquith became a fully fledged lawyer at a ripe age.

ANTI-CLERICAL PRESS

Leaving aside all questions of the war, one must admit Mr. Asquith's hurry to the Vatican had made his way there exactly eighteen hours after his arrival from Paris is something of a compliment to the Papacy. Hence the efforts of the anti-Catholic newspapers of this city to minimize the importance of the visit. One tells its readers the subjects discussed between the Pope and the Prime Minister of England were "the attitude of the Irish Catholics towards the war and the question of Belgium." This was a mere guess made by an enterprising reporter who feigned not to be writing in advance.—Roman correspondence of Philadelphia Standard and Times.

ONE EVIL OF OUR DAY

Monsignor Russell of St. Patrick's Church, Washington, D. C., speaking recently on "Divorce," to a congregation that filled the church to overflowing, said:

"A few facts will show to what an extent this loathsome leprosy of divorce has spread in our country. The total number of divorces granted in 1867 was 27 per 100,000 of the population. Forty years later, in 1906, there was 86 per 100,000; thus, allowing for the increased population divorce had increased 319%.

In 1887 there was one divorce for every seventeen marriages. In 1905, one for every twelve marriages, and at the same rate we will have in 1916 the appalling figure of one divorce for every five marriages.

"During 1901 there were twice as many divorces granted among 75,000,000 Americans in the United States as among the 400,000,000 souls in Europe and other Christian countries. During the twenty years ended with 1906 Ireland had only 19 divorces, or an average of less than one absolute divorce per year for her entire population of 4,500,000."

These statistics indicate how amazingly is growing one of this country's dreadful evils. For years the Catholic Church has been warning the American people of the danger bound to confront them if the divorce monster is allowed to grow unchecked. Now we are at the stage where something must be done, and that speedily, to offset this menace. The only Church that is uncompromising in its stand against divorce is the Catholic Church. If the other denominations were as strong in opposition to it there would be no such thing as an increasing table of divorces year after year.—N. Y. Catholic News.

DEFENDS CATHOLICS

M. BRIAND CONDEMS "BOCHES OF THE INTERIOR" ROOT AND BRANCH

(C. P. A. Service)

Paris, April 27.—In France the war has wrought marvelous changes, and it is pleasant to find M. Briand, the premier, and erstwhile bitter enemy of the Church, condemning root and branch the evil methods of "The Boches of the Interior," as they are called, the calumniators of the Church and her priests. A grave scandal has arisen, regarding the campaign of certain anti-Catholic papers, which accuse the priests with the army of cowardice, and various protests have ended in a deputation to M. Briand composed of deputies of the independent group of the chamber. He received the deputies with warmth, and associated

himself with them in indignation at the attacks made on Catholics, who, he said, had done more than their share in every work for the country in this great movement of her existence. As head of the government he formally reproved these attacks which are utterly unjustified and which are opposed to the Sacred Union by which alone victory can be secured. He later confirmed these remarks in a letter to the delegates in which he again paid tribute to the noble and generous manner in which Catholics had fulfilled their national duties.

PROSELYTISM AMONG BELGIANS

ARCHBISHOP LOGUE'S TIMELY PROTEST ENDS ATTEMPT TO ROB REFUGEES OF THEIR FAITH

London, April 14, 1916.—The timely protest raised by Cardinal Logue, primate of Ireland, against attempted, organized wholesale proselytism of Belgian refugees both in Great Britain and Ireland, and to which attention was called in these letters, has had a wonderful effect. So far as can be seen by the most observant the attempt has been completely abandoned. That it would have resulted in the weaning away from their faith of enormous numbers of these poor Catholic exiles if nothing had been done to stay it there can be no doubt in the mind of anyone who knows anything about the refugee proposition in the British Isles. The country is filled with Belgians, and that they are absolutely dependent upon and helpless in the hands of their hosts the facts prove conclusively. In this connection it will, perhaps, be interesting to note the situation in just two English counties. Throughout the two counties of Devon and Cornwall thousands of pounds sterling have been spent through the refugee fund. The work that the Refugee committee has assumed is enormous. Exeter is now the center for the organization of the whole of the refugees in these two counties. It is the biggest organization of its kind in England, outside London and Glasgow. It is run entirely by ladies acting under a committee composed of representatives from both counties headed by the Lord Lieutenants of both counties. No fewer than 8,000 Belgian refugees have been through the committee's hands. At the present moment nearly 2,000 refugees are being entertained in Exeter. There are three hostels in Exeter for the purpose of housing Belgians passing through the city. As an instance of the enormous amount of money being spent in behalf of the exiles it may be mentioned that in one place on the north coast of Devon alone over £10,000 has been spent from this fund. The committee feeds and clothes the Belgians and looks after their medical necessities and provides all other needs.

This is a generous work, truly, but the history of the martyrdom of Belgium tells how well it has been earned, and it is consoling to reflect that from now on it will not be accompanied by any attempt to rob them of their most precious possession—the faith of their fathers.—New World.

EFFICACY OF HOLY COMMUNION

The Bishop of Southwark, England during Lent made an urgent appeal to his people to receive Communion. Reminding them of the teachings and exhortations of Pope Pius X. on the advantage of frequent Communion, the Bishop said:

"What a mighty help is here for the strengthening of our spiritual life, and how powerful a means of drawing down God's blessing on us, and His protection on those we love, in the midst of their peril on the battlefields of three continents! We have need of God, and He loves to see His creatures recognizing their dependence on Him. The greater the effort we have to make in His service the better pleased is He with our generosity when we make the effort. That frequent, and still more, daily Communion, involves effort is evident. Even the little children are invited to the Holy Table, but how few outside the boarding-schools attempt to approach? They see that their parents will not face the inconvenience, and they very naturally conform to the example set before them. Where is the spirit of self-denial? Approach Holy Communion for God's sake, daily, if possible, or at least more frequently than hitherto, and let it be the care of every Catholic parent to encourage and not to deter, even the very little children, as soon as they can be taught who it is that designs to visit them under the sacramental veil."

This is good advice for Catholic parents in all countries. Thousands of little children are now preparing for their First Communion, and what more lasting lesson in the efficacy of the Blessed Eucharist could be given to them than to see their fathers and

mothers going up to the altar to receive the Bread of Life. They see them go to ask favors, to return thanks, to seek guidance at every important step in life. To the child's mind Holy Communion stands out as a help and comfort and resource, a friend that never fails. This lesson once learned is never forgotten. Careless indeed is the parent who leaves such instruction to teachers.—Sacred Heart Review.

A LESSON IN PATRIOTISM

The leading Catholic paper of France recently published a list of the priests and religious killed in the war. It contained 1,250 names. It is clearly impossible to publish the names of all those who have died for their country, as the names of many are not sent in. The clergy of France is truly giving a splendid example of patriotism in this war. What an answer it is to the charge of some so-called patriots, who say that a Catholic does not love his country! Exactly the opposite is true. Cardinal Mercier, whose patriotism has excited the admiration of the world, writes in his famous pastoral: "The religion of Christ makes patriotism a positive law; there is no perfect Christian, who is not also a perfect patriot."

P. S.—The more recent figures for France are the following: There are actually 12,580 clergymen in the medical service, and 10,000 on the fighting line, 300 of these being military chaplains; in a certain division lately there were as many as 80 killed or wounded. Their bravery cannot be doubted, when the number of distinctions or decorations nearly equals that of the dead, in exact figure, 1,161.—Denver Register.

"PERSONAL, PRACTICAL WORK"

In a city of the Southwest is a Catholic lawyer who, in the press of many professional duties, has never forgotten that he is a Catholic. For the last decade he has been fighting, almost alone at times, the battle against improper plays and films. That his city is now fairly free, at least in comparison with the majority of large cities, from these "public incitements to vice," is due in great part to his realization of the value of "personal, practical work." It does little good to shake one's head over the degeneracy of the times. If Catholics are to do their part in purifying the community, they must be prepared to act, to act vigorously, and to act in the face of very bitter and determined opposition.

To what degree Catholics seem ready to act, is manifest from a letter written by the Catholic lawyer to whom reference has been made. "It seems to me," he writes, "that now is a good time to call attention to the fact that Catholics are too ready to shirk personal, practical work."

"That, out of the entire country, no representative of any Catholic society appeared before the Committee on Education of the Lower House, in the hearings on the Federal Motion Picture Commission Bill, I regard as an absolute disgrace. There is no need to discuss here the reasons for our shameful inactivity. But I am profoundly convinced that there must be a close co-operation between our many Catholic societies, based upon Catholic principles and a real endeavor to sustain Christian ideals. At present nearly everything is 'let go.' It is fearful, too, but it is a fact, to think that in many cities where the Catholic population is large, New York, for instance, there is very little co-operation for the purpose of saving the community from the interests that make money by providing questionable or even absolutely immoral entertainments. It is discouraging to be told, 'Well, in this city, at least, the Catholics made no protest against this film or play,' and more than discouraging to discover that the questionable entertainment has even been approved by Catholics of prominence." If this matter were handled at the point or origin, the rest of the country would not be swamped by the rotteness that comes from York with the approval of decadent Broadway."

This puts the case exactly. That immorality on the stage is now exploited on a commercial basis, is an undeniable fact. That Catholics should unite to check and destroy, if possible, this nefarious business, which bids fair to ruin the youth of the country, is plain. That they are not so uniting, is equally plain. What they can and will do in the future, depends upon their practical interest, both as individuals and as members of the Catholic societies, in this sorely-needed work of social reform. Of course, Judas has many representatives in the Catholic body; and the weak-kneed, "broad-minded," Catholic, eager to sell his worthless soul for money, for social distinction, or for political power, must be calmly reckoned with for what he is, a scandal and a hindrance, not a help. But the vast majority of Catholics, men and women sound in faith and in morals, are eager to follow a leader in the campaign against public vice, all the more dangerous because

clothed, at times, with seeming respectability.

Is that leader among us? Can the Catholic societies which are to meet within the next few months discover him, or in his absence, prescribe a policy of "personal, practical work" on which American Catholics, "sixteen million strong," can unite to destroy the modern Herods, seeking to murder the Christ Child in our girls and boys?—America.

KEEP OFF THE SHIPS

SAYS CARDINAL GIBBONS

Cardinal Gibbons on returning from his recent vacation expressed himself forcibly about the crisis with Germany over the sinking of the Arabic. He is grieved over the possibility of the United States becoming involved in the terrible struggle.

"War is a terrible thing," said the Cardinal, "and we should not lightly jump into the strife that is tearing the world to pieces. We in this country know little of the harrowing conditions in the old countries. War seems to have a lot of glory and chivalry, but for the widows and orphans it seems endless suffering and pain. The millions in Europe know now what war means."

"Then too," he continued, "it seems a terrible cost to sacrifice thousands of young men—the life and sinew of the nation—just because a few insist on taking a risk. For it is nothing but a foolish risk for Americans to take the dare of traveling by ships that are in danger. Why should they court the danger?"

"The sinking of the steamship Arabic precipitated the present crisis between the United States and Germany. This was an English vessel, and it is deplorable that Americans take the risk of travelling on ships that are subjected to such dangers."

"A true lover of America should sacrifice personal whims when the honor and peace of the nation hang in the balance. It seems like asking too much to expect the country to stand up and fight just because a few are overdoing."

"Calm thought and great prudence are what the nation requires in this crisis."

"Loud voiced opinions, no matter from what source, are untimely and only complicate matters. Both sides should be heard and I trust that President Wilson will wait until Germany explains herself or has a chance to explain."—N. Y. Freeman's Journal.

GREAT BRITAIN

ARCHBISHOP WHITESIDE'S LETTER

A letter of the Archbishop of Liverpool, published in conjunction with the Report of the Ecclesiastical Educational Fund, has attracted much attention. After referring to the judgment of Pius X. that "society at the present time is suffering from a terrible and deep-rooted disease, a disease that is rightly named apostasy from God," the Archbishop calls to mind the words of the present Holy Father:

"Think not that if peace has flown from the world, this has been without the Divine permission. God permits the people who have set their thoughts on the things of this world to be punished by one another, on account of the contempt and the carelessness with which they have treated Him."

The Archbishop then traces the cause of the present chaos in Europe to the religious revolt of the sixteenth century which, in the words of Leo XIII., "broke the precious bond of the ancient unity in faith and in authority, and introduced among the ranks of Christians a fatal principle of lamentable disintegration." The alleged "right" of private judgment paved the way to the rejection of the Holy Scriptures and to the denial of the Divinity of Christ. Religion, by degrees, was replaced by indifference; expediency became the dominating norm of morality. With the eclipse of true religion and positive morality, public disorder was but a natural consequence of the confusion at first confined to the field of speculation. Again quoting Pius X., the Archbishop says:

"There is no salvation for the world but in Christ. Men have once more attempted to work without Him. They have begun to build up the edifice, after rejecting the cornerstone. And lo! the pile that has been raised again crumbles, and falls upon the heads of the builders."

A true return to Jesus Christ means a return to the authority of the Catholic Church. Outside the Catholic Church there is but a welter of private opinion, eventuating in discord. The Catholic Church alone never compromises with error. She alone resists all attempts, however specious, against the sanctity of marriage and of the home, and by her teaching of the Gospel of Christ in all its purity, promotes virtue in the individual, and safeguards the stability of civil and political order. Such in outline are the contents of the Archbishop's remarkable letter.—America.

CATHOLIC NOTES

According to the Catholic Directory of London, 9,034 adult converts were received in England last year.

The new Cathedral of St. Louis, says Archbishop Gleason, cost about \$2,000,000 and has no debt.

Bishop Lawler was installed as Bishop of Lead, S. D., on Thursday, May 4.

The rosary is recited in the Irish language every Tuesday evening at 7.45 o'clock in the Church of St. Catherine of Sienna, New York City.

The Queen of Holland has written to the Holy Father thanking him for the help and sympathy sent by him to the flood sufferers in Holland.

The French Academy has awarded a prize of \$200 to Mother Zemaide, superior of the Sisters of St. Joseph of Cluny, at Madagascar, in recognition of her ability as an educator.

A quartette of New York policemen singing at the funeral Mass of Father Sullivan, chaplain of the department, last fall, has resulted in the formation of a choir of 100 voices among the patrolmen.

From Kenya comes the news of the conversion to the Catholic Faith of Giuseppe Naroli, the biggest native chief of the province of Kenya (Africa), the Vicariate Apostolic being in the charge of the missionaries of the Consolata of Turin.

In Chicago the Knights of Columbus have taken up Archbishop Mundelein's project for the building of a home for boys who never had a chance. They have adopted a resolution that the work be undertaken by the La Salle assembly and that it take such measures as were deemed proper to carry out the plan to a successful consummation.

The Rev. A. N. Wrightson, who was recently ordained at Holy Cross college, Clonliffe, for the Diocese of Galloway, Scotland, is a convert to the Church. He was received into the Church in 1910 and studied in Rome. He celebrated his first Mass in the convent chapel of the Sisters of Charity, Merriem, and some of his intimate friends had the happiness of receiving Holy Communion from his hands.

Rev. Francis X. Kuppens, S. J., the noted Indian missionary, one-time companion of Father de Smet, the Rocky Mountain missionary, died on April 8, 1916, at St. Stanislaus Seminary, Florissant, Mo. He was the last surviving member of the band of Belgian missionaries, who, under the direction of Father De Smet, did such heroic and efficient work for the spread of the faith among the Indians of the West and Northwest.

James Wesley Thompson, nominated by President Wilson as Judge of the Circuit Court of the Third District of Hawaii, is a Catholic and has been for a score of years the tenor soloist of the Cathedral at Honolulu. Judge Thompson in the Hawaiian world is David Kalihii. He is a typical Hawaiian, handsome, black, a first-class musician and a renowned football player.

One of the patients visited recently by the King and Queen of England, in the Princess Henry of Battenberg's Hospital for Officers, Hill Street, Berkeley Square, was Father J. Lane-Fox, O. S. B., C. F. This devoted Benedictine, as the result of persistent and untiring devotion to the wounded under heavy fire, has lost one eye and part of a hand. Yet he retains to the full his undaunted cheerfulness.

Rev. F. H. W. Schneeweiss, formerly assistant rector of Saint Mark Episcopal Church, Philadelphia, and ordained to the priesthood by His Eminence, Cardinal Gibbons, in the Cathedral of Baltimore about a year ago, brought 6 converts into the Church recently. There were 3 men and 3 women, and were baptized in Saint Teresa Church, Washington, D. C., and made their first Holy Communion. Father Schneeweiss is assistant pastor of the church.

Boston, April 17.—Dennis A. Reardon, a remarkably able blind man, long connected with the Perkins Institution for Blind as superintendent of printing, is dead at Watertown. He was born in Ireland and, sixty years ago, when a child, was admitted to the institution. He learned rapidly, was instrumental in raising funds for the printing plant, the Howe Memorial Press, and had charge of the plant until incapacitated by illness. He was an anarchist and made the plans for all the new buildings, and also designed the 4 large kindergarten buildings at Jamaica Plain.

The Nobel prize for the most useful scientific achievement of recent days has been awarded to Dr. Barany, a leading surgeon of Austria, who is now prisoner of war in Russia. Dr. Barany discovered a new treatment for severe skull wounds, which, it is reported, has proved to be of great value from the viewpoint of suffering humanity as represented by soldiers wounded in the head. The fact that Dr. Barany is one of the numerous men of science who are also devout members of the Church should be of interest to Catholics.