

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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JOY AND CONGRATULATION

We can never take any pleasure in cynical remarks about the closing exercises of our halls of learning. These remarks may be but the outpourings of the world-weary or the disappointed, or of those whose sensibilities have been roughened with life's content; but whatsoever the source they, to our mind, do not ring true. For Commencement Day is associated with joy, with beautiful promise and wondrous achievement. It means the going forth to battle and to victory. The clear eyes see but the shining highway aglow with the sunlight of youth, crowded with knights in golden armour, on quest for the Holy Grail. They do not see the noisome glens on either side, the shadows and darkness that will blot out for the time being the glory of the road. Theirs is the heritage of the young—the heritage that makes the blood tingle and sets every "bush afire with God." And that heritage, an anodyne for every pain, a fashioner of the strength that, when going hand in hand with humility, laughs at danger and of the vision that sees behind every lowering cloud a glint of the blue can be theirs for aye. For we can be always young. Though the hair be shot with grey and the years make the steps falter, the heart can be as fresh as in the days when life was a story that held neither sob nor sigh. Worldly success may be ours without preventing decay of the heart. Achievement may be the product of our energy and yet be as ashes on our lips. But whether we have cheque-books or be acclaimed by the voice of notoriety, we can, if we do our work enthusiastically and constantly, build up within us a store of joyous memories—a house into which we can go and find comfort. We can be commonplace or live on a high plane. On the heights it is sometimes cold, but they who dwell there are vouchsafed visions which are denied to those who live in the valley. It is betimes monotonous, but the consciousness of duty done is more than ample compensation. We think that we may expect from our graduates the proof that their eyes have been opened to the beauty of the world beyond the spheres. They should be light-bearers in the darkness of materialism. They should be austere in a world of easy sensuality. They should walk securely, for they have the lamp of Catholic principles for their feet. They should be soldiers for they have a glorious cause, and a source ever at hand of sacramental help. And more, they should be leaders, ever ready to give assistance to the solution of social problems, and anxious always to reach out to others the helping and guiding hand of brotherly love. To become one of the "crowd," to live on its thought, to be swayed by its influence, to fear its antagonism, were unworthy of those trained to live for the beautiful and true. To see a Catholic graduate become so impregnated with worldliness as to love his individuality, and to be shorn of Catholic characteristics, makes us sad and indignant. For he should be better than others. The love and the truth which he claims to possess should shine forth in act and be a beacon for all but the blind. There is no limit to the influence of a good Catholic. It is a force indestructible and fruitful. It colours thought and shapes action; it awakens conscience and compels those who are touched by it to put on the garments of purity and truth. It is all-persuasive in its application, and works silently and more effectively than words, however eloquent.

DO HIS SHARE

The graduate of to-day should contribute his quota to the making of history. He can draw indeed upon the wisdom of the past and extol its glories, but he should make them subservient to his own thought and action. The deeds which are chronicled in letters of fire upon the pages of history should impel him to give toil of self-sacrifice and industry. To close his books means mental

atrophy. For his education is but a key to the realm of knowledge: his college is but a workshop wherein his faculties have been tempered and developed for future use. Hence to imagine that when the doors of Alma Mater fade into the distance his education is finished is the climax of folly. For him is the work of feeding both mind and heart, so as to make him capable of coping with emergencies and of rendering service of enduring value. Hence he must always be keyed up to concert pitch. In other words, he must be in the firing line. Any man can stop with the commissariat wagons, but to be where there is work to be done, even at the cost of personal comfort, demands not only courage but vision, not only enthusiasm but pertinacity. And should it entail death the angels will look down and smile at the man unafraid, dead in his harness, true, and to the end unwavering in fidelity to duty. We are of the opinion that to-day there are more opportunities than ever for Catholic graduates. They can minister to minds diseased with false principle, and befogged in the mist of materialism. To others they can give the example of men who see and measure things by the light of eternity. By their attendance at and participation in public meetings they can foster the formation of enlightened public opinion. Their sphere of usefulness is as large as they wish. The prizes which this country has to offer are to be won by the strongest and best. Let them give no quarter to the pretence of coward and weakling. The shadow of bigotry may fall athwart their path, but they should remember that here in Canada is fast growing the Canadianism that knows no discrimination in civil and political matters in the lines of race, color or creed.

THE SAINTS IN ART

WITH THEIR ATTRIBUTES AND SYMBOLS ALPHABETICALLY ARRANGED, BY MARGARET E. TABOR

We are of the opinion that a book of this nature should be penned by one who is sympathetic with the subjects and dowered with the gifts of study and scholarship. It can be as dry as a broken cistern, or vital with life and color. It can be suggestive and stimulative or a mere transcript of statistics. While we are averse to any display of hyper-criticism with regard to this little treatise, we must say that Miss Tabor, if not scholarly, is industrious. Clerk-like, she checks off the subjects with never a line to make us think of cloisters in which the saints lived and died. Occasionally she makes, due perhaps to injudicious selection of authors or to haste, a statement that is not in harmony with statistical methods. When she tells us, for example, that St. Theresa was a woman "of a fervid and somewhat morbid temperament," her tone, always unsympathetic, takes on an element of dissonance. A little knowledge, and there are good biographies of St. Theresa, would have spared Miss Tabor this glaring exhibition of misinformation. One can be brief without being inaccurate; and even in a guide book written at high speed one can refrain from dismissing an eminently practical woman as of "some what morbid temperament." Her life shows that she was a woman of extraordinary analytical gifts and of a character that was impregnable to opposition. Within her frail body was a fount of courage and enthusiasm that inspired and carried her along from one triumph to another. And they who read the "Book of Foundations" in which she narrates the story of the convents founded by her and note how the brave, tranquil spirit, strengthened from above, went on despite obstacles and difficulties, will not assign her a place among the morbid temperaments.

In near intimacies, we are ninety-nine times disappointed in our beggarly selves for once that we are disappointed in our friend; that it is we who seem most frequently undervalued and that it is by our friends' conduct that we are continually rebuked and yet strengthened for a fresh endeavor.—Robert Louis Stevenson.

God's words are always words of love, no matter whether they be words of promise or of warning.

BISHOP FALLON IN ROME

RECEPTION OF THE M'GRANE TOURISTS—HIS LORDSHIP PRESENTS AN ADDRESS TO THE HOLY FATHER

From Rome, 26th July

The third pilgrimage of the year touting under the auspices of Comm. McGrane arrived in Rome on Saturday evening last. Numbering sixty-five it is under the spiritual direction of Mgr. Fallon, Bishop of London, Ont., and includes, besides several American priests, the Revs. M. J. Brady, P. McCabe, and D. J. Downey from His Lordship's own diocese, the latter acting as his Secretary while in Rome. Introduced by Mgr. O'Hearn, Vice-Rector of the American College, Bishop Fallon and the pilgrims were received in audience in the Consistorial Hall on Wednesday morning. His Lordship's address to the Holy Father ran as follows:

"Holiness: It was written that love will not bear chains of iron or of gold and that it knows no limits either of time or space. As we left the shores of Canada and the United States, one thought, one heart-beat moved us; the thought of seeing Your Holiness, the heart-beat of devotion to the threshold of Peter. Holiness, it is not only the children of the cities of Europe who kneel at your sign, weep and rejoice at your tears or your smile—far off, amid the sweet virgin gardens of the new land, in the busy cities of the new world, where Slav and Syrian mingle with Anglo-Saxon and Latin in heart and mind and tongue, there too, in the whirl of life, thought and trade, are hearts that beat for You, minds that think with Yours. How great the joy of a pilgrim in placing foot on this land whose every yard is to the traveller a record of a hero, a genius, a martyr; how great in front of the eloquent records of this city, Imperial, Byzantine, modern, the indescribable foot-steps traced by sword and art in an undying harmony. But how immeasurably greater the joy of the pilgrim before the Successor of Peter, living and imperishable monument of the Fisherman of Galilee! How to describe our joy, the affection that moves us, Your children! Holiness, it is to show this affection that we have come to Your feet from far off shores. In front of the civil world, scrutinising and observant, amid the whirl of modern thought, we, humble children of that Holy Church that You represent, have come, too, to celebrate the famous Edict of Constantine, which sixteen centuries ago gave peace and liberty to the bark of Peter, then harried by tempest, raised above paganism and the innumerable passions of the interests of the world. We have come to declare our living faith in Christ, the close bond which unites us to the successor of Peter, to congratulate Your Holiness on restored health, to thank God Who has deigned to leave to the love of Your children Your Vicar on earth. In this year of Jubilee, in which You are receiving the homage of all Your devoted children, in this year of joy and pardon, with the ardent homage of Your other children, receive, too, ours. It comes from humble hearts; it tells You of our devotion to the Faith. Accept it, Holy Father, as a sweet virgin flower from the fields and forests of the new land; bind it with the others offered You; make of them a mystic wreath, and offer it to the Heart of Him in Whose name You speak and act. Accept it, and grant me, the last of Your devoted children, Your blessing; and may that strengthen ever more the attachment of our hearts and minds to You and to Our Saviour of Nazareth."

His Holiness in reply thanked the Bishop for his address. He thanked too, the pilgrims for coming so far, to see the visible Head of the Church on earth; He hoped that Christ the invisible Head would bless them for it. He granted the spiritual favors the Bishop asked for them; the Apostolic blessing for those present and for their relatives and dearest at home; permission for the priests to give the Apostolic Blessing once; he blessed all the religious objects they had brought with them, specially indicating the Brigantine Indulgence for the Rosaries, Plenary Indulgence for the Crucifixes in the hour of death for the Crucifixes.

After Mgr. Fallon had translated for the pilgrims the Holy Father's address which was spoken in Latin, His Holiness imparted the Apostolic Benediction.

After leaving the Consistorial Hall the pilgrims visited His Eminence the Cardinal Secretary of State. Introducing them to His Eminence Bishop Fallon said he wished to present a pilgrimage of Catholics of the United States and Canada who had just come from the august presence of the Vicar of Jesus Christ and had been strengthened there in their faith and attachment of the Holy See by the Apostolic Benediction imparted by His Holiness. He thought it only fitting that they should present their homage to His Eminence the Cardinal Secretary of State, so closely united to the Holy Father in the administration of the affairs of the Church. Those who came from Canada remembered with

the deepest affection His Eminence's presence and work in their country; his name was a household word in every Catholic home on the great American continent. They humbly asked His Eminence's blessing that their lives might be actuated by some small portion of his wonderful devotion to the Holy Father.

Replying, His Eminence said that for them who had just come from the presence of the Holy Father himself, his blessing could be but a small thing. He was very glad indeed to receive pilgrims from the United States and Canada who had come to present their homage to the Holy Father. He himself had always retained the deepest love for Canada and all Catholics in it nor could anything diminish his affection for the Catholics of the United States. Of one thing they had spoken with absolute accuracy and the deepest truth—his entire devotion to the Holy Father. For that reason it gave him great joy to grant his blessing in the sense in which their Bishop had asked it.

Before leaving Bishop Fallon presented the pilgrims individually to His Eminence who gave his kindly greeting to each.

FOREIGN MISSIONS

ATTACKED BY VANDALS.—Some of our Chinese missionaries have suffered much at the hands of the vicious rebels. Father Sebastiano Ceccherelli, O. M., is one of these.

He writes that it would be impossible to describe the barbarities committed by these vandals in his district. Armed with guns and swords they went from house to house, sacking and killing all who offered opposition. Those who were not killed were imprisoned; those who attempted to escape by flight were pursued and mutilated.

"Towards the women," he continues, "they behaved like wild beasts. Earrings were snatched from their ears, bracelets from their wrists. A young girl of eighteen years, the wife of the defeated general, and a convert, is said to have been seized and killed after a most cruel torture. Father Ceccherelli incurred the wrath of the rebels because of his friendship with one of the generals of the opposing party. About thirty of them broke into his house and one fired a shot that just grazed his forehead. His coolness quelled them and they were bidden by their leader to desist from any further attack. However, they continue to spy upon him and surround his house with a guard that they may know just what goes on.

Meanwhile he finds himself in a deplorable condition. The bank where he kept his money was sacked and he has therefore lost everything. Besides this his Christians turn to him for aid in this, the hour of their misfortune, and he is unable to relieve them.

"In our Lord's name," he writes, "see if you can help me a little. This mission, fifteen days ago so flourishing, is fallen into a most deplorable misery. But we must be brave and remember that the Lord's trials are meant to purify and not to destroy. However, we can do very little to repair our misfortunes unless some one comes to our aid with material assistance."

NEW CHINESE PAPER.—Our attention has been called by Father Morel, a missionary in Northern China, to the publication of a Chinese Catholic weekly known as "Kwang-loo" (The Public Good). In the beginning it was a modest little paper with about one hundred subscribers, for according to the intention of its founder, it was merely an organ for the Propagators of the Faith, a local association in the district of Tientsin. Now, fourteen months since its foundation it has more than one thousand eight hundred subscribers in the forty-eight vicariates of China and even in foreign lands—Italy, Holland and India.

"We do not enter into religious controversy with Protestants or heathens," writes Father Morel, "nor do we devote our pages to political matters, save a short summary in our supplement. We seek only Catholic interests, giving the important news items of all Christendom. Before we knew of the Pilot we had little news from Catholic America, but now we have plenty, and I assure you it is of great interest to our Chinese Catholics who look to America for all things."

"You must know how difficult it is to found and sustain a paper, even in your own country. Then think what it means to us here in China where we have nothing but our intellectual resources. We would appreciate any assistance no matter how small. Perhaps some Chinese Americans could be found who would like to subscribe to our paper. The subscription price is \$1.00 per year."

NATIVES BEG FOR MISSIONARIES.—Bishop Biermans, of Africa, recently took a trip through the outlying districts of his province. It was a six weeks' tramp through a very dangerous country. The native boy who accompanied him, on his return home had much to tell the Sisters concerning the trip. "O, Sister,

it was a very bad country. There were no bananas and the people went about with spears and arrows in their hands. We had to stay in huts which were not like our nice clean ones but dirty and bad smelling."

The Bishop, however, was very happy to find that in some of the places visited the natives are very anxious to have missionaries come and teach them. The chiefs begged him to send them permanent missionaries, and altogether the fields in this part of the Lord's vineyard are white for the harvest.—Sacred Heart Review.

INFLUENCE OF THE MADONNA

To the common Protestant mind the dignities ascribed to the Madonna have been always a violent offense; they are one of the parts of the Catholic faith which are opened to reasonable dispute, and least comprehensible by the average realistic and materialistic temper of the reformation. But, after the most careful examination, neither as adversary nor as friend, of the influences of Catholicism for good and evil, I am persuaded that the worship of the Madonna has been one of the noblest and most vital graces, and has never been otherwise than productive of true holiness of life and purity of character. There has probably not been an innocent cottage home throughout the length and breadth of Europe during the whole period of vital Christianity in which the imagined presence of the Madonna has not given sanctity to the humblest duties and comfort to the sorest trials of the lives of women; and every brightest and loftiest achievement of the arts and letters of manhood has been the fulfillment of the assured prophecy of the poor Israelite maiden, "He that is mighty hath magnified me, and holy is His name."—Ruskin.

THE SWISS GUARD STORIES

For the last week we have been reading in the Roman papers the most extraordinary accounts of what the Swiss Guards at the Vatican have been doing and not been doing. If they had been literally true, a timid person might really have hesitated before approaching the bronze doors. And—again on that supposition—one hoped that this unprecedented "mutiny" would have no adverse effects on the Holy Father's health, now so magnificently re-established. But it required no expert knowledge of the Liberal Press of Rome to be sure that such reports contained a great deal of imagination built on a small foundation of fact, and the exact extent of the fact we now learn from the *Osservatore* of last evening. This is what the Vatican paper has to tell us: "Something which, though in itself deplorable, is not of such gravity as might appear, has occurred in the Pontifical Swiss Guard. On Thursday, the 17th, twenty-one of the Guard who should have gone on duty refused to take up their positions unless satisfaction was given them by the removal of Captain Glession. This officer, being present, and being taken by surprise, did not get a proper grip of the situation, and instead of issuing his orders or calling his superior, Major Glanzmann, argued with the men. The argument was heated until a sergeant, who is on leave in Switzerland, was at once recalled, and Captain Glession who is not, as some papers have said, his nephew, was provisionally retired. Colonel Repond, arrived in Rome this morning, and at once enquired into the facts. He found that Captain Glession has no longer the personal authority necessary for his position, especially after the damage caused to his prestige by the events of the 17th. He will be asked to hand in his resignation. The position of the Swiss Guard requires that its officers should be possessed of a degree of authority which is more than is usually necessary; that is the reason why it is impossible for Captain Glession to remain at his post, in spite of the notable services he has rendered in the training of the corps. As soon as the degree of personal responsibility of the men has been established, they will be punished. It is to be noted that they are almost exclusively late recruits, unaccustomed to military life, and desirous of introducing into it the customs of the strike and of free discussion prevalent in civil life. The greater part of them do not seem to have any idea of the gravity of their conduct. For the rest, complete order has been re-established since last Thursday in the ranks of the Swiss Guard, but it will not be possible to form a complete judgment of the event for some days yet. What is quite certain is that military discipline will be maintained at all cost in the ranks, and that such as do not wish to wish to submit to it will be eliminated."

The necessity of military discipline among the Swiss Guard has come to be realized, particularly during the last year or two. It is necessary that the Pontiff, being a Sovereign, should have a force round him suffice-

ient for his needs, and in these days it is necessary that that force, small as it is, should be trained to be able to act if need arise. The Person of the Pontiff is sacred; the Giordano Bruno Society the worst and most violent anti-clericals in Italy, are established almost within a stone's throw of the Holy Father's windows; their "Down with the Vatican" aims are stated in public meetings, and it was in the power of the Italian Government to prevent this—it is for instance, an obvious infraction of the Law to Guarantees. Nor has the Government done this—it is for the insult of the body of Pius IX, which the Government did not prevent, being forgotten. Many an ordinary Italian, and European citizen has a revolver handy these days for the protection of himself and his property. Therefore Colonel Repond is determined that those whose business it is to stand guard over the Person of the Sovereign Pontiff shall be put in a position, through drill, discipline and proper arms, to do so effectively. It seems that some recruits have come to Rome with a very up-to-date conception of what "duty" means. And the Vatican having no need for such, they will go back to the places from whence they came.—Roman Letter of Tablet.

FATHER FRASER'S MISSION

On March 1st the editor of Notes and Comments gave a summary of an interesting letter from Father John M. Fraser, the Canadian missionary to China.

There are but 2,000,000 Catholic Chinese in a population of 400,000,000. The recent mighty revolution has broken down the old superstitions and prejudices, and now the fields are white with the harvest.

Catholics of Canada have the opportunity and privilege of sharing in the great work of the conversion of China by helping spiritually and financially their fellow-Canadian, Father Fraser, whose missionary work has been signally blessed by God.

The CATHOLIC RECORD gladly accedes to the request to receive subscriptions, which will be duly acknowledged and forwarded to Father Fraser.

Here is an opportunity to discharge the duty of aims giving, participate in a great spiritual work of mercy, and help to bring the Light of the Gospel of Jesus Christ to those who sit in darkness and the shadow of death. Do it now, in the name of God.

REMITTANCES

Previously acknowledged.....	\$1,659 25
A Friend, Bowmanville.....	1 00
D. J. Byrne, Montreal.....	10 00
Patients Woman's Ward	
Lazaretto, Tracadie, N. B.	5 00
Mrs. J. Wells, Grimsby.....	1 00
M. E. Donovan, Crystal City	1 00
Geo. Hammond, Hamiota.....	1 00
A Friend, Roseland.....	10 00
Anthony Cobus, Renfrew.....	1 00
A. Enright, Toronto.....	2 50
Rose Marie, Ottawa.....	5 00
A Friend, North Sydney.....	1 00
Alfred Diebolt, Morse, Sask.	5 00
Tessie Carson, Thessalon.....	1 00

REMITTANCES TO FATHER FRASER

By cheque April 25, 1913..... \$780 00
" May 15, 1913..... 1 00
" (Special)..... 5 00
" July 11, 1913..... 736 70

ANOTHER LETTER FROM FATHER FRASER

We have received the following letter from Rev. John M. Fraser, Missionary to China, acknowledging a special donation of \$5.00

Catholic Mission,
Taichowfu, China.
June 30, 1913.

Dear Mr. Coffey.—Yesterday I said High Mass in honor of St. Ann as requested by a reader of the CATHOLIC RECORD of Penetanguishene, Ont. Will you please thank her for the \$5.00 she sent. The good intention this kind person expresses of sending me pecuniary aid is indeed encouraging. Every friend I make gives me new strength to go one step further into the wilderness of paganism. You will be glad to hear I have begun to build a first Catholic Church in the Tientsin, one of my parishes. I am exceedingly grateful to you and your generous readers.

J. M. FRASER.

HIGHER CRITICISM

Higher criticism is now getting in its deadly work. After our separated brethren had taken the Bible as the only rule of faith they began to tear it to pieces, each one according as humor was upon him. After they had satisfied themselves as to the nature of the book along came the higher criticism and taught them how to examine it "scientifically."

At the meeting of Methodist ministers in New York a week or two ago, it was the cause of bitter dispute among the members of the assembly. The New York Sun reports that Bishop Thomas B. Neely defended the Bible at this meeting, and Rev. Dr. George F. Main attacked Bishop Neely for so doing.

CATHOLIC NOTES

According to statistics cited by a correspondent of the Lamp, one-half of the population of the Island of Malta receive Holy Communion every day of the year.

Rev. Alexander Thompson Grant, former Episcopal chaplain at Wemyss Castle, Fife, England, was received into the Church at Dunbar, England, by Father Long.

In Italy, it is now unlawful for a military employee of the Government, to join a secret society such as the Masonic lodge, or to have any part or connection with such.

The diocese of Menevia, in Wales, is ancient, dating from the middle sixth century. The magnificent Cathedral was formerly Catholic. It contains the tomb of St. David. The restored diocese is rich in relics of the Ages of Faith.

A new council of the Knights of Columbus was instituted on Sunday, July 6, at Asheville, N. C., and among the sixty-five charter members received into the new council were the Right Rev. Bishop Haid, Vicar Apostolic of North Carolina.

In Madrid, Spain, in a church in which was a crucifix containing a relic of the True Cross, six thousand workmen recently spent two hours before it in veneration. Ten thousand children also paid homage to this venerated relic.

In Switzerland, the Catholic population is 1,590,792. Of this number 52,777 belong to the Volksvereine (Catholic Union) and reside in 181 places. The Catholic Women's Union numbers 40,328 members in 20 different towns.

Recently there has been established a Catholic mission for the Japanese colony in Vancouver, B. C. This work was made possible by the zeal and charity of a Miss O'Melia, a convert to the Church, who for several years has devoted herself to the instruction of the Japanese.

Rev. John Janssen, P. D., first Bishop of the Diocese of Belleville, Ill., died July 2, aged 78 years, after an illness which dated from April 24 last, the day before he had arranged to celebrate the twenty-fifth anniversary of his consecration.

Under the Church of St. Paul at the Tre Fontane, Rome, is the actual tomb of St. Paul the Apostle. On one of its marble slabs is engraved rudely the words: Paulo Apostolo Mart.—Paul the Apost. Martyr.

The Knights of Columbus have very nearly completed the \$500,000 endowment the order started to raise for the Catholic University in Washington. Only \$5,000 remains of the amount required, and that will be secured before the supreme convention of the order in this city is ended.

The New World of Chicago tells us that Miss Melva Beatrice Wilson, sometimes called "America's foremost woman sculptor," has become a nun. The young woman went to New York from the Middle West a decade ago, and attained a success that was almost sensational. Miss Wilson is a daughter of the late Judge John Lafayette Wilson of Ohio, and is a convert from Episcopalianism.

At present it costs the Archdiocese of Paris about \$40,000 a year to pay the salaries or wages of its Catholic teachers; the Diocese of Angers, \$200,000; the Diocese of Cambrai, \$325,000. Catholics in France are making heroic efforts for their schools.

The tyranny of the revolutionary Government of Portugal is producing a marked renewal of religious faith and practices, as in France. In Oporto and its neighborhood the conferences of St. Vincent de Paul have been doubled. The Communions, especially of men, during the Easter season were, it is said never equaled in the memory of the people.

The "Association Catholique des Chefs de Famille," organized to combat the secularization of French schools, is increasing rapidly in strength. At the time of the first congress, held last year in Paris, fifteen dioceses only belonged to the association; thirty-eight now adhere, and it counts fifty thousand heads of families.

After a long struggle, the German Jesuits, exiled from their own country but settled in Tokio, have obtained the authorization to open a university. Minister of Public Instruction Hasabu has sent to Father Dahmann the solicited authorization with the intimation that the official name of the university will be "Jochi Daikou," or "High School of Wisdom."

Emily Hickey, the convert daughter of the Protestant rector of Mackinac Castle, Emmisconth, County Wexford, has been decorated by the Pope with the gold cross Pro Ecclesia et Pontifice. Her grandfather had also been a Protestant parson. She became a Catholic seven years ago and has since then devoted herself to social and philanthropic work. Her book, entitled "Thoughts of Creedless Women," has attracted many to the Church. She holds Cambridge University first class honors.