

The Catholic Record.

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

VOLUME XLV.

LONDON, CANADA, SATURDAY, OCTOBER 6, 1923

2347

CATHOLIC TRUTH SOCIETY

THIRD ANNUAL CONVENTION A GREAT SUCCESS

TUESDAY
Official Report of the Third Annual Convention of the Catholic Truth Society of Canada held in Ottawa, September 25-28, 1923, under the Patronage and Presence of His Grace the Archbishop of Ottawa.

The Convention commenced Tuesday, September 25th at 10 o'clock in the Basilica, Ottawa, with a Pontifical High Mass of the Holy Ghost chanted by Most Rev. Joseph Medard Emard, D. D., Archbishop of Ottawa. His Grace was assisted by Right Rev. Mgr. Campeau, P. A., as Arch-priest, and Canons Lapointe and Fitzgerald as Deacons of Honor. In the sanctuary were the Bishops of Antigonish, Alexandria and London, and the Bishop-elect of Halleybury. Right Rev. Mgr. Grievetti, Charges d'Affaires Apostolic Delegation; and many clergy.

On special pre-dieu were the President and Vice-President of the Catholic Truth Society of Canada, Mr. Herbert Cottingham, Winnipeg, and Mr. J. D. Warde of Toronto. A Gregorian Mass was beautifully rendered by the choir of the Oblate Scholasticate. The sermon was preached by the Right Rev. James Morrison, D. D., Bishop of Antigonish.

BISHOP MORRISON'S SERMON

"You shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth.—Acts, 1, 8."

On that first day of Pentecost, when our Divine Lord after His Ascension into heaven had sent the Holy Ghost to guide and protect the Church He had founded, the apostles with a supernatural strength of courage until then not experienced, went forth to bear witness to Christ, to preach the gospel to every creature, and to carry the message of eternal salvation to an unbelieving world. They were thus in effect putting into immediate practice the mandate of Christ given to them shortly before His ascension, when He said to them: "All power is given to me in heaven and in earth. Going therefore teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world."

Unfailing fidelity to that divine command has ever been an outstanding characteristic of the Catholic Church from the day of her foundation by Christ down through the centuries, as it must continue to be until time is no more. To our spiritual ills of humanity in this world, and to bring about the ultimate salvation of the world, Christ founded His One, Holy, Catholic and Apostolic Church, to be the faithful custodian and the infallible interpreter of that code of Christian belief and of Christian morals which He promulgated during His visible life in this world. To the custody of His Church also was given the administration of the Sacraments instituted by our Blessed Lord, to enable mankind to live, and move, and have its being in that supernatural sphere of life that leads to eternal happiness in the great hereafter.

That the Church of Christ might not deflect even in the slightest degree from the line of action mapped out for her by our Divine Founder, our Blessed Lord promised to remain with her as long as time would endure, and thereby to preserve her from all possible error in her doctrines and practices, so that in the language of St. Paul she could fully merit to be designated as "the pillar and the ground of the truth." To this infallible Church then was committed the custody of God's inspired word as contained in the Sacred Scriptures, to be preserved intact and in their entirety through the vicissitudes of time, so that the sacred teachings of our Divine Lord and His inspired writers would be faithfully handed down through succeeding generations in all their pristine truth and beauty, with the identical meaning and purpose which Christ Himself had and continues to have, and thus with a divine sanction that must last till the consummation of ages. Hence our Blessed Lord could say to His duly authorized teachers in the Church: "He that heareth you heareth me; and he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me," and in keeping with this same divine prerogative St. Paul thus sets forth the status of the teaching Church: "We are therefore ambassadors of Christ God, as it were, exhorting by us."

The earnest desire of God our Saviour, in the words of St. Paul, is "to have all men saved, and to come to the knowledge of the truth," and frequently did pour

forth His soul in earnest prayer to His Eternal Father for the ever continued preservation of that Catholic Truth which He committed to His Church: "Sanctify them in truth. Thy word is truth. As thou has sent me into the world, I also have sent them into the world." Now Christ's desire for the salvation of souls is as intense today as it was in the days of the infant Church, and to that end He gives us the same safeguard for the preservation of Christian truth in our day, as were given to those who were first numbered among His disciples. Hence His solemn promise to St. Peter, His first vicar on earth, "Thou art Peter, and upon this rock I will build My church, and the gates of hell shall not prevail against it," is as true in its application to His Church of today as it was when made in the presence of His first chosen apostles, and this same promise made of every promise made by our Blessed Lord.

Resting our faith on the plain and irrevocable words of Christ, we certainly can have the utmost certainty that the Church so founded can speak with the authority of her Divine Founder, and that she cannot fail to truly represent His mind in all that concerns the best welfare of humanity. Thus on the authority of the Church as Christ's divinely protected representative we are certain of the true meaning and intent of every doctrine that has come from God; and so that, to meet objections on this as we are called to give testimony, and to be witnesses to Christ throughout the world. The doctrines of the Church are not to be identified with the passing theories of so called philosophy nor with these ethical platitudes that too frequently masquerade in the name of religion. They rightly claim to be what Christ meant them to be, and we are called upon to believe them with that Divine faith which he gave to the true followers of the Gospel, so that, in the words of St. Paul, "we may no more be children, tossed to and fro, and carried about with every wind of doctrine."

In the great work of making known the truths of our holy religion, the Catholic Truth Society has a wide field of useful activity. A thorough knowledge of the Catholic religion will engender a corresponding love for the Church, which Christ so loved that He gave Himself for it, purchasing it with His blood, and so it behooves us as a Catholic people to be deeply interested in this great work of the Divine Master, who is "the way, and the truth, and the life." While it is a blessing beyond expression to be in possession of that faith, without which it is impossible to please God, yet it is also meet and just that all should "more and more abound in knowledge and in all understanding," in the things that pertain to eternal salvation, so that the honest enquirer may be able to give a reason for the hope that is in him, to meet objections against our holy religion, whether from ignorance or from malice, at the same time keeping in mind the inspired injunction of St. Paul to the Ephesians: "that you walk worthy of the vocation in which you are called. Careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit; as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all and through all, and in us all."

OPENING ADDRESS

BY MR. HERBERT COTTINGHAM, NATIONAL PRESIDENT, C. T. S.

Your Grace: I wish at the opening of this Convention, to thank you in the name of the Society, for permitting us to hold our Convention in your Diocese, and for the great assistance you have rendered in arranging such a splendid programme, and I am also full of admiration for the president of the local branch, and his very able executive.

We thought in Winnipeg that we had set a standard which would be difficult to equal, much less surpass, but in going over the programme for this Convention and seeing such eminent men as you have got here to address our meetings and the other magnificent arrangements that have been made, I feel sure that Ottawa is going to establish a new record, and which will surpass all others. It is exceedingly encouraging, and is as it should be. We earnestly hope that the Convention we are going to hold in your city will be beneficial to the Catholic interests, as it has been elsewhere.

The encouragement and welcome Your Grace has given us is in accordance with the receptions we have received from the Hierarchy throughout Canada. We are blessed with a wonderful hierarchy. From them we always receive encouragement, help and inspiration. If we, the laity, did our part as well, the Church in Canada would go forward by leaps and bounds. It is the object of this Society to arouse in the laity some of the wonderful spirit that exists in our clergy.

The trouble is we have been spoiled by a zealous and hard work-

ing clergy. I know in the West in the early days, those heroes, the French Missionaries, not only were our spiritual directors, but our teacher, our doctor, our nurse, and expert business adviser; in fact we looked upon them as a second father. I know I felt Father Lacombe, who was the parish priest at Fort McLeod in the old days, had as much interest in my welfare as my own parents, and it was the same with all others. In that little parish no move of importance in any family was ever made without him being consulted; so we were brought up as spoiled children. It never dawned on us we had a work to perform in the Church, and when immigration poured into the country, and villages grew to cities, and new towns sprung up everywhere, we were not alive to the work that should necessarily fall to the laity, and we left it largely if not entirely to the clergy. I believe that to a more or less extent this condition exists everywhere throughout Canada, and our Society is going to endeavor to rectify this as far as it lies in our power.

We intend, through our literature and lectures, to first of all arouse an interest in the laity, in the work of the Church, by showing them what a wonderful, magnificent organization the Catholic Church is; what wonderful work has been performed by the laity in the past, and how important that work has been to the advancement and growth of the Church. What an immense field there is for us here in Canada, and then to arouse enthusiasm and desire in the hearts of every layman and woman to come forward and give the best that is in them to build up the Catholic Church in our country. In fact personally, so important and beneficial do I believe the work of the laymen and women is to the Church that I would advocate that every lay society and organization within the Church should have a junior branch, and that the child should be taught during his or her school days, through these organizations, the practical work of Catholic lay action; that the child should grow up with a fixed idea and conviction of the necessity and duty of devoting a certain portion of the day to Christian work, as he does to the necessity of giving certain portion to the work of earning his daily bread.

If the laity in Canada could be brought to this pitch of excellence by all devoting themselves in active work for the good of the Church, what a wonderful inspiration it would be to us all, how closely it would draw us together, and the effect of this unity and Christian activity on those outside of the Church would be tremendous, for one of the strongest evangelical effects, is the spectacle of an active, devoted Catholic laity working for the good of humanity in accordance with the Catholic teaching.

The first afternoon session opened at 2.30 o'clock in St. Patrick's Parish Hall. The Archbishop of Ottawa occupied the Chair. A very valuable paper on the Crux of Catechetics was read by Rev. Dr. Roderick MacEachen, Catholic University of America, Washington, D. C.

DR. MACACHEEN'S PAPER

After referring affectionately to his Canadian ancestry, Dr. MacEachen outlined the history of religious teaching from the time of Christ to the present. In this was included a description of the Catechumenate which prevailed in the first five centuries of the Church. It was the speaker's manifest intention to portray the character of the teaching given in the diverse periods.

Upon this historic basis he formed the arguments which constitute the body of the paper. To the casual listener it became clear that for fifteen centuries Christian teachers made life, virtue, conduct the direct aim of their teaching. Membership in the Church called for a newness of life. The faithful were to be known by their brotherly love and their devout lives rather than by doctrinal profession. The dogmas of faith were indeed taught in all those ages, but they were transmitted in their native simplicity.

With the great western schism came doctrinal controversy and polemics. It became necessary to defend the dogmas of faith against the widespread errors of the time. Out of this defensive movement grew the modern Catechism, that short, academic treatise of doctrine stripped of its unctious and its spirit, which has become the form of religious teaching throughout the Church. From these considerations the Rev. Doctor passed to the problems of putting the teaching of religion on an educational basis.

He spoke, in part, as follows: Religion is the virtue by which we render due homage to God. It is implanted in the human soul at creation and is infused there together with sanctifying grace in the Sacrament of Baptism. . . . Charity, whose act is love, is the mother of all the other virtues. No true virtue can exist without char-

ity. It is the virtue which gives form and merit to the other virtues. All this it does for the virtue of religion. Therefore, it is truly said that love is the essence of religion. For this reason Christ could reduce all His teachings to the twofold commandment of love.

To teach religion, then, in its last analysis means to engender love, love for God and man, in the hearts of our disciples. Love alone can inspire men to worship God and to lead a true Christian life. Love begets love. To engender love in the hearts of children we must lead them to realize God's endless love for them. Love cannot be communicated by word. It must be a product of the child's own soul. The child, grown to adulthood, will love not what it was told to love, but what it has learned to love by its own internal processes of spiritual life. We cannot perseveringly love anything save that which our own intellect presents to us as good and lovable. Our teaching, then, must lead the children to reflect upon the love and bounty of God. When they are touched by God's tender love for them they will be impelled to love Him.

To effect this purpose the children must be directed to see the manifestations of God's love about them. It is replete throughout creation. It is mirrored in the glowing sunrise and sunset. It beams through the moonlight. It is painted upon every flower. It is brought to us on every morsel that appeases our hunger and delights our taste and it sparkles in every drop of water that quenches our thirst. It rides through the firmament on every star and planet and it is breathed from the life of every creature on earth. It is sent forth upon the song of the birds and in all the tender tones that come from the human voice. It resounds in every note produced by all the musical instruments of the world.

Our own life is the greatest earthly manifestation of God's love. It was love that prompted God to create us. He made us so that we might love and be loved by Him. He Himself taught us to call upon Him by the tender term of Father. We are His children, created to dwell united in endless love with Him in Heaven. Through the universal fatherhood of God the human race becomes one great brotherhood.

This same love is likewise manifest in all the doctrines of faith. Love is the spirit of all the truths taught by Christ and transmitted to us through His Church. Those who fail to learn this spirit do not truly know the truths of faith. Love is our eternal destiny.

It is in this light that we must view our aim and our teaching if we are to transform human hearts. From this concept of religious teaching we pass to the problem of method and procedure. Our mission is to develop the supernatural life in the children.

Our method must be adapted to the vital development of the child. It must produce a strong and healthy growth in the souls of our pupils. It is not a mere mental training that we should impart, but a training of the whole individual in a new and higher form of life. It is not mere information that we should convey, but we should exercise our pupils in a new mode of life. They must learn to think, to will, to feel, to act according to a nobler ideal of life.

We must teach the children by the tireless and painstaking process employed by tender mothers in teaching their infants to walk. Nothing profits the little one much save that which it achieves by its own method.

Like all true education, our teaching must lead the children from dependence to independence. They must learn to live their own spiritual lives. The imprudent zeal that inspires some pious teachers to impose their own will and intellect upon the children is destructive. There are those who in their misguided devotion, drive the children to Mass and the Sacraments.

Yet it should not be so. There can be no tyranny in true religion. The spirit of our teaching is love. Our labors become a mockery unless we teach it with love. This love prompts us to respect the child, showing due regard for the intellect and will with which God endowed him.

THE DISCUSSION OPENED

BY REV. F. J. MORRISSEY, D. D.

Most Reverend Chairman: It cannot be denied that there is a growing interest in the teaching of Religion in our schools. In fact, there is, thank God, a greater public recognition of the prominence that Religion should receive in the educational development of the child.

The necessity of teaching Religion requires no discussion. In the endeavor, however, to bring Religion down to the capacity of the child's understanding, a religious pedagogy has been developing in order that the child might lay a solid

religious foundation and grow in its practice; in other words, that Religion might become part and parcel of his daily life. In the words of Archbishop Glennon of St. Louis: "There is a strange inconsistency in the public mind in regard to religious teaching and training in the schools. It is this: that while most thinking people who have at heart the welfare of the home of society, of the national conscience, see the need of religious education, after admitting the necessity they oppose putting the theory into practice, as in the application made of it in our Catholic schools. Again there are some of our own people who do not fully understand the place that Religion has in the Catholic school. They will say that 'too much Religion' is not a good thing today, for what is needed now in the world is success, progress in business and in society. Let me lay special emphasis on these words of the illustrious prelate, 'I believe that the Crux of the problem is religious training.' But religious training means the practical application of knowledge to conduct.

This is truly the mind of the reigning Pontiff, as expressed in the encyclical on St. Thomas, when he says that the union of doctrine with piety, of erudition with virtue, of truth with charity, was found in St. Thomas. And he lays special stress on the words of the eminent theologian, 'Life is greater than doctrine.' Judging from the programme for religious teaching drawn up in some of our institutions, we must admit that there is a decided attempt to adopt the doctrines or truths to the various grades in our elementary schools. But the purpose seems to be attained when the pupils acquire a passing knowledge of the truths outlined in the curriculum. The idea of character-training is not included. If we teach grammar in such a way as to get the children to make the application at the time of teaching, have we not a greater reason to allow the children to make a personal application of the religious truths while they are being taught?

The prevailing popular opinion that knowledge by itself will produce a virtue, manhood, Christian dignity, and solid piety, still controls the minds of many of our educational authorities. Reason is still the goddess; while the emphasis given to the formula to the written word, to doctrine alone, is only consistent with the prevailing educational methods since the seventeenth century. These false, or at least, imperfect pedagogical principles applied to secular teaching have invaded the sacred domain of religious teaching, and have partly stifled its powerful personal influence in the soul's formation.

1. In teaching religion, then, it is not enough to be satisfied with a simple knowledge of the religious truths.

This being admitted, it follows that our teaching methods must aim at, and also produce a gradual religious development of character. Thus the class in Religion becomes a school of religious training. Bishop Dupanloup, of catechetical renown says: 'It must be well understood then, that the Catechism is not a simple class, a sort of school, where religion is taught to children or where their mind is more or less instructed. Holy Scripture gives us quite other ideas of it; the catechism is a family where souls are educated for God, for the Church, and for Heaven; it is a sanctuary where they are made to love Religion; it is a field where the youngest lambs of the flock are gathered to be nourished and made to grow under the eyes of the Lord, and where, to that end, they are given food and all the care which the feebleness of their age requires.'

2. Methods should be introduced which would reach the daily life of the children. He must be given a chance to apply a fundamental religious truth to his daily conduct that he may begin to live as a child of God, in order that he may form a Christian conscience, and lay the foundation for a Catholic life. Memorization, or even doctrinal explanation does not suffice. A method of character-training must be introduced into our classes in Religion.

3. To build a living religious structure we must follow a plan of Christian life according to its various stages of development in the child. First we must consider the child and his gradual development, and then unfold the doctrine to suit this development.

SUGGESTED PLAN:

CHILD DEVELOPMENT

1. Child's dependence on God, its Father in Heaven, Spirit of prayer.
2. Recognition of God's power and goodness in the works of nature.
3. Child prepares for Heaven by pleasing God.

God's will, kindness, obedience to parents, love and consideration for others—(Formation of conscience.)

CONTINUED ON PAGE FOUR

CHURCHMEN HONORED

THE WORK OF SEVERAL WELL-KNOWN PRIESTS RECOGNIZED BY ROME

Ottawa, Sept. 29.—The chancellor of the Diocese of Pembroke, Rev. Father W. P. Breen, announced last evening that he had received word from Bishop Ryan, who is now in Rome, to the effect that Rev. Father Frank French, D. S. O., parish priest in Renfrew, had been appointed by His Holiness the Pope, prothonotary apostolic, for the work that he did in the Canadian chaplain service overseas. This appointment entitles him to the title of Monsignor, and is the highest degree of that rank in the Roman Catholic Church.

At the same time, Very Rev. Father Z. Lorrain, vicar-general of the Diocese of Pembroke; Rev. Father M. B. Jankowski, parish priest at Wilno, in Renfrew county; Rev. B. J. Kiernan, parish priest, Renfrew, have been appointed by His Holiness, domestic prelates.

It is also learned that Rev. Father D. R. MacDonald, parish priest of Glen Nevis, Glengarry County, Ont., and also Right Rev. George Corbet, vicar-general of the Diocese of Alexandria, and parish priest of Cornwall, who two weeks ago celebrated his golden jubilee in the priesthood, had also been appointed domestic prelates.

DISTINGUISHED SERVICE

Right Rev. Monsignor French has a distinguished record. He was appointed Roman Catholic chaplain to the Third Canadian casualty clearing station in May, 1916. From October of that year to March, 1917, he was chaplain to the 5th Canadian Infantry Brigade in the Second Division. From March, 1917, till the Canadians began to leave France in the spring of 1919, he was deputy assistant director of chaplain services in the Canadian corps, being in charge of the 25 Roman Catholic chaplains of that corps. He was awarded the Distinguished Service Order in May, 1918, and was twice mentioned in despatches. He was born in Renfrew. He was curate in Mount St. Patrick and also in Brudenell, and later was parish priest at Brudenell. When Rev. Father Ryan, who was parish priest at Renfrew, was created a bishop, Monsignor French succeeded him at Renfrew as parish priest, which position he has occupied ever since, except during his years of absence with the Canadian army.

Rev. Father Isaac French, parish priest at Eganville, and Dr. Felix French, a well known dentist in Ottawa, are brothers, and Mrs. P. D. Dunne of Edmonton, is a sister. Monsignor French was a famous footballer with Ottawa University, where he took his degree of bachelor of arts.

Monsignor Lorrain is a nephew of the late Bishop of Pembroke, and a doctor of philosophy of Rome. He has been for some years vicar-general of the diocese.

Monsignor Jankowski is one of the best known Polish priests of the entire province.

Monsignor Kiernan is now of Arrprior, but was formerly parish priest at Quyon. He is one of the senior priests of the Pembroke diocese. These appointments will all be received with great satisfaction by the people of the Upper Ottawa Valley.

On the occasion of his golden jubilee on Sept. 12 last, Monsignor Corbet, vicar-general of Alexandria, received the highest praise from the bishop, the priests and the Roman Catholic laymen, and also from his non-Catholic fellow citizens. Monsignor D. R. MacDonald, of Glen Nevis, is also well known. He is a prominent educationalist and a graduate of Ottawa University, having been a classmate there of Bishop Fallon of London. Mgr. MacDonald is a valued member of the Catholic Education Council of Ontario who has in his own parish achieved a practical solution of some of the most important problems of Catholic education.

PRIESTS AND SISTERS SAIL FOR WORK IN JAPAN

Ossining, N. Y., Sept. 22.—Although the recent earthquakes and tidal waves that have occurred in Japan have reaped a harvest in human lives, and the chances of future upheavals are still recognized, seven nuns and three priests bound for Japan and China, have just left the Catholic Foreign Mission Society's Seminary here for the Far East.

The Rev. James A. Walsh, superior of the seminary, is sending them to China by way of Japan, where they will make brief stay. Those going are Father Thomas O'Melia, formerly of Philadelphia; Father William Fletcher, formerly of Fall River, and Father Patrick Cleary, formerly of Rochester; Sister Mary Joseph, mother general of the seminary; Sister Richard, Sister Ruth Riconda, Sister Conlon, Sister Miriam Schmitt, Sister Dominic Guidera and Sister Patricia Coughlin.

CATHOLIC NOTES

Corpus Christi, Sept. 24.—The new \$200,000 hospital to be conducted by the Sisters of Charity of the Incarnate Word has been opened here and is said to be comparable to any similar institution in the State of Texas. Corpus Christi has been without a modern hospital since the storm of September, 1919, destroyed the Spohn Sanitarium.

San Francisco, Sept. 24.—The Rev. Joseph P. McGuire, who saw service with United States Army forces during the Spanish-American War and the World War, has been appointed by Major-General Hunter Liggett as chairman of the committee which will aid in the reception of all chaplains visiting the fifth annual national convention of the American Legion, to be held here from October 15 to 19.

Lima, Peru, Sept. 10.—The President of the Republic, Senor Don Augusto Leguia, has become a member of the society known as the "Knights of the Sacred Heart of Jesus." This society has its headquarters in the Parish of St. Lazarus of Lima, and it was there that the ceremony was celebrated in honor of the President. The Nuncio, Dr. Don Jose Petrelli, the Ministers of State and many other high officials were present.

Paris, September 13.—Rev. Charles Poisson, S. J., has been appointed Director of the Observatory of Tananarive, succeeding Father Colin, of the same Order, famous astronomer and meteorologist, founder of the Madagascar observatory, who died a few months ago. Father Poisson is a former naval officer and a Knight of the Legion of Honor. During the War he fought at Dixmude with the famous French Marines. He is a native of Les Landes.

Paris, September 6.—Mgr. Adrien-Alexis Fodere, Bishop of St. Jean de Maurienne and the dean of the French hierarchy is dead. Born at Besons, diocese of Maurienne on October 4, 1838, he was eighty-five years of age. He was consecrated February 25, 1906 in the basilica of St. Peter's in Rome, by His Holiness Pius X. Mgr. Fodere had been vicar, chancellor of the diocese, pastor, professor of philosophy, pastor-archbishop, vicar-general and vicar-capitular of the diocese of Maurienne. He never left the diocese.

Pittsburgh, Sept. 17.—Intending divorcees of Johnstown who are short of cash are being greatly aided by a Saving and Loan Company of that city, which is extending credit for attorney's fees and court costs to men and women who seek freedom from the marriage bond, according to a statement made by A. M. Custer before the Retail Credit Men's Association. Custer said that persons of respectability and good standing in the community found little difficulty in securing loans. Credit, he said, had been extended to both wives and husbands.

Maryknoll, N. Y., Sept. 22.—The aged Vicar Apostolic, Right Rev. Felix Choulet, who for forty years labored in Southern Manchuria, passed to his well merited reward in July. Mgr. Choulet was born in 1854 in the Chambray diocese from which twenty priests had gone forth to the foreign missions in Asia. He was procurator of the Paris Foreign Mission Society when the Boxer Insurrection broke out and he was consecrated Bishop in Pekin in 1901 after the cruel massacre of Right Rev. Mgr. Guillon and other Christians.

Washington, D. C., Sept. 24.—Official notice that an assessment of five cents per capita will be levied upon all members of the Knights of Columbus in behalf of the Cardinal Gibbons Institute for the higher education of negroes has been received here by Col. Arthur C. Monahan, executive secretary of the Institute. It is expected that the Institute will be aided to the extent of more than \$30,000 through this action of the Knights, which was reported to Colonel Monahan by William S. Aumen, of Baltimore, Past State Deputy of the Maryland K. of C., and a member of the Executive Committee of the Board of Trustees of the Institute.

Brussels, Sept. 12.—Mgr. Waffelaert, Bishop of Cruges, presided at the solemn ceremony of the consecration of the church of Notre Dame, at Nieport, which has been entirely rebuilt. The prelate was received with great enthusiasm by the population. The religious solemnities lasted over an hour and were attended by a large crowd of the faithful. The church of Nieport is the first church to be rebuilt in the devastated regions of Belgium. It was originally erected in the XIIIth century. The architect in charge of the restoration followed the original ogival style and used the old materials as far as possible, following the ancient plans. The church had been temporarily consecrated and religious services have been held there for some time.