

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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ENNOBLING

Out of bitter experiences sweetness may be drawn. Death has been busy among our loved ones as never before. Mutilation, more cruel than death in many cases, has wrecked the fair prospects of ardent natures. Halls of pleasure are turned into hospitals, beautiful demesnes resound with the moans of wounded warriors which mock the lark's song and the blackbird's musical note. All the deep springs of our consciousness are agitated, and we all respond more fully than of yore to the electric waves of sympathy that sweep over the land. How we scan the roll of honor in trembling apprehension lest some dear familiar name should be there! The superficial comforts and inconveniences of life windle into nothingness in contrast to the vital interests and affections now imperilled. The spirit summons the flesh to a great trial of strength under an unparalleled strain. The real greatness of the human in all its varieties and the vastness of its resources become manifest. The noun and the verb acquire a new significance; our calling "to be, to do and to suffer" ranks with the highest in all conceivable worlds. Cross and crown are no longer faintly comprehended symbols; we grasp their meaning and feel their power.

There are many modes of expressing our spiritual solidarity, but the furnace-heat of this crisis is fusing them into a new amalgam of experience. Ask the chaplains, the doctors, the nurses; they will tell you that formal barriers have been broken down, strange similarities of character revealed, naive trusts and selfless desires brought to the surface in hours of agony and dissolution. Faith and hope resemble childhood's clear vision. The patterns of things in the heavens have been reflected in earthly deeds and sacrifices of a sort that angels might envy.

MAGNIFICENT

The response of the womanhood of the country to the call of the nation in its need has unquestionably been as remarkable as the response of its manhood, and has broadened immensely the conception of feminine capacity and adaptability. The world has seen that in days of severe stress womanhood, aroused by a high sense of duty, has the power of forming a reserve of industrial strength that has never been brought into the calculation of the economists. She has learned rapidly how to do work that before was regarded as quite unsuitable for her strength and her qualities. Indeed he would be a daring man who ventured to name the kinds of work which in her enthusiasm and bravery she would not attempt if she were allowed.

The broad result of her incursion into the spheres previously reserved for men—an incursion invited and welcomed—has been a great success. There is not a department where she has not, in the language of chivalry, "won her spurs."

This state of things will have to be recognized frankly in the future. The woman will have to be answered with solid reasons, if she can be answered, when she asks, "Why should I not do the work, which I have proved I can do?"

In so far as she has hitherto been traditionally restricted she has now finally

"burst her birth's invidious bar, Breasted the blows of circumstance, And grappled with her evil star."

In this emancipation all generous-minded men will find cause for unreserved rejoicing. The woman who is a mere doll and plaything has been put right away in the background by the sterling worth and capacity of the average woman, who, on being tried, has been found a fit heroine for men of the most heroic breed.

A WARNING

When this has been said, however, we should add a word of warning. The magnificent response of women to the demand that they shall help more strenuously than before, by

rougher work, in carrying on the business of the nation must not lead us to forget where woman, after all, finds her true sphere. It is in the home, as a wife and mother, that she reigns supreme. While it is right that the many women who cannot take their place in this sphere—a number that will be vastly increased by the slaughter of men in War—should be given fuller scope than has ever before been allowed them in the multifarious departments of the world's work, we must discountenance any tendency to substitute new-found forms of employment for the quietly possibilities of a happy married life. And we must not close our eyes to the fact that there are forms of requisite labor which tend to roughen those who undertake them. Such labor should in a spirit of chivalry be reserved for men. There are forms of work too hard for women. There must always be an adjustment of employment to the physical and aesthetic qualities of women for their own sakes, a limiting of their willingness to be sacrificed. Especially must woman's place in the home be conserved as manager, mistress, and mother. Subject to this safeguarding, we suggest that woman, by her facing of the problems of the War, has won for herself complete emancipation from whatever industrial restrictions have hampered her past.

LEST WE FORGET

The truth is that we rebel against all change that lowers our self esteem. It is pitiful to see how the strong distinctions which find such complete expression among the upper classes rule just as stringently among the lower. The superintendent does not treat the workman quite as an equal. And the artisan resents close contact with the labourer. These and a hundred other qualities are inevitable and need not prove insurmountable barriers to cooperation. Indeed they are a part of that system of subordination without which it is not easy to see how the work of the world could be done. Yet within such limits of faculty and circumstance what envyings and backbitings find scope for mischief! How widely individuals differ in their handling of life's exigencies! Brain-workers are apt to look down upon hand-workers, though in truth the efficiency of all industrial toil depends upon the directing intelligence as much as it does upon muscular effort. Again, at the back of most conflicts between Capital and Labor there is a loose unanalysed notion as to the respective parts played in successful enterprise by employers and employed. Without trenching upon thorny ground, may we not assume that hasty passion and dogged self-will often magnify the obstacles to a just settlement of competing claims? No legal or mechanical adjustment of divergent views will ever exempt workers and investors from the duties and penalties that wait upon the sympathetic discharge of their mutual obligations. These laws of human association carry with them sanctions that make for the general welfare and throw light upon the real sources of enduring joy. Happiness is the desire of all, yet in what infinitely varied measures and particulars it consists. Moreover, how largely independent of outward circumstances it is. Granted that money, costly clothes and ornaments, all the attractive paraphernalia of the world stimulate human activity and serve social ends: do they not stand clear of life's essentials? These may consist with riches or with the absence of all that riches can procure. Wordsworth's Almsman in The Excursion did not ignobly amid the reverential esteem of his neighbors. "Huts where poor men lie" shelter scenes of pious fidelity which is its own reward just as truly as cloistered sanctity or grandeur wearing tasteful robes. Virtue is of all conditions. Devotion to high aims levels all distinctions.

If we make religion our business, God will make it our blessedness.—H. G. J. Adam.

To sow seeds of charity among unbelievers is to prepare a sure harvest of faith.—Anon.

CARDINAL MERCIER'S PASTORAL

MORAL GRANDEUR OF THE NATION

Archbishops' Palace, Mechlin, Saxeagema Sunday, Feb. 11, 1917.

Feast of the Apparition of Our Lady of Lourdes
COURAGE, MY BRETHREN!

My beloved brethren,—Is it indeed necessary to preach courage to you? And when I say "you", I am thinking more immediately of the faithful companions of our misfortunes, but my thoughts go out also beyond our occupied provinces to our refugees, our prisoners, our deportees, fellow-countrymen, and our soldiers.

Brethren of our armies of Liège, Haelst, Antwerp, the Yser and Ypres, the Cameroons and East Africa, it is you who are our foremost purveyors of energy.

On August 2, 1914, you sprang up from the bosom of all the families of our national aristocracy with splendid ardour, attesting to the world at large that the nobility has preserved its traditional significance in Belgium; the middle classes, the bulwarks of the nation, ranged themselves beside you; a modest employe of our city of Mechlin has six sons at the front; the working classes too, furnished their contingent of voluntary recruits, all the more praiseworthy since their departure made a painful void in the home; military chaplains and stretcher-bearers have gladly offered and lavished their devotion; the Government, after two years and six months of trial, is still in harness with a courage that nothing can weaken; our good wishes follow in the wake of these valiant men; all form a guard of honor, proud and faithful, for our magnanimous Sovereign, who, from the sand bank which is now all his Kingdom, gives perfect example of endurance and of faith in the future.

Those who are fighting for the liberty of the Belgian flag are brave men. Those interned in Holland and Germany, who raise their fettered hands to Heaven on behalf of their country, are brave men. Our exiled compatriots, who bear in silence the weight of their isolation also serve their Belgian fatherland to the best of their ability, as do also all those souls who, either behind the cloister-walls, or in the retirement of their own homes pray, toil, and weep, awaiting the return of their absent ones, and our common deliverance.

We have listened to the mighty voices of wives and mothers through their tears they have prayed God to sustain the courage and fidelity to honour of their husbands and sons, carried off by force to the enemies' factories. These gallant men have been heard at the hour of departure, rallying their energy to instil courage into their comrades, or by a supreme effort, to chant the national hymn; we have seen some of them on their return, pale, haggard, human wrecks; as our tearful eyes sought their dim eyes, we bowed reverently before them, for all unconsciously they were revealing to us a new and unexpected aspect of national heroism.

After this, can it be necessary to preach courage to you?

True, there are some shadows in the picture I have sketched for you; there have been weaknesses for which we must blush here and there among our people; I am not referring, but it is clearly understood, to the handful of workmen, exhausted by privation, stiff with cold, or crushed by blows, who at last gave utterance to a word of submission, there are limits to human energy, I refer, with deep regret, to the few malefactors who lend themselves to the lucrative parts of informer, contorter or spy, and to those misguided individuals who are not ashamed to trade upon the poverty of their compatriots. Happily, when future generations look back from the more distant standpoint of history, these blotches will die out, and all that will remain for our edification will be the splendid spectacle of a nation of seven millions, who, on the evening of August 2, with one accord not only refused to allow its honour to be held in question for a moment, but who, throughout over thirty months of ever-increasing moral and physical suffering on battle fields, in military and civil prisons, in exile, under an iron domination, has remained imperturbable in its self control and has never once so far yielded as to cry: "This is too much! This is enough!"

In our young days, our professors of history rightly held up to our admiration Leonidas and the three hundred Spartans who, instead of seeking safety in easy flight, allowed themselves to be crushed by the Persian Army at the Pass of Thermopylae. They fled us with enthusiasm for the six hundred heroes of Franchimont, who, after risking life and liberty by passing through the camp of the armies of Louis XI and Charles the Bold at night, all fell in an assault of almost frenzied valour and desperate resistance. The teachers of the Belgian generation of tomorrow will have yet other instances of military heroism and patriotism

to evoke. And may we not hope that the memory of the union it has now fashioned, and that in future there will be among us all, a deeper wish for national union, less personal acrimony in the conflict of ideas, a less grudging respect for civil and religious authority, in a word, a more general fidelity, both before public opinion and in the secret recesses of the soul, to our motto: "Union is strength," an echo of the words of Christ: "Ut omnes unum sint" "That they all may be one." (St. John xvii. 21.)

CHRISTIAN GREATNESS

Nevertheless, my brethren, we must rise still higher.

True, the natural moral virtues are worthy of all admiration and he who should refuse them such admiration would be fatuous indeed.

At various periods of unrest, there have been arrogant minds which have despised human nature, its resources and its achievements. But Christ and the Church honor it. Our Saviour came not to destroy nature, but to correct its aberrations, and to raise it to a higher level.

Did not Greece give the world thinkers of genius. Is not the wisdom of ancient Rome proverbial? Did not pagan art produce masterpieces which Christian generations have never wearied of admiring and copying? The great Popes Leo XIII. and Pius X. protected classic literature against those who wished to abolish it in the Christian education, and in one of his masterly Encyclicals, Leo XIII. expressly enjoined Catholic philosophers to profit by the thought and science of others, no matter where they found these.

Intelligence is no more exclusively Christian than are physical health, capacity for work, initiative, energy, or wealth. Those gifts of nature are not even bound up with virtue.

God, says the Apostle, "maketh His rain to fall on the evil and on the good, and sendeth rain on the just and on the unjust." (St. Matt. v. 45)

As to moral virtue—bravery for instance, constancy, philanthropy, patriotism in its multiple forms—you must greet it with gratitude and respect wherever you find it. Christianity has no monopoly of it. Nature is not incapable of it, and moreover the supernatural graces are not exclusively reserved for the members of the Catholic Church. It is well to be proud of your faith, but do not imitate the Pharisee who boasted that he was not like other men, and looked down upon the poor Publican on whom the God of mercy took pity. "Finally, brethren," says St. Paul, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, think on (appreciate) these things." (Philipp. iv. 8.)

"Be ye kindly, affectionate one to another," he says elsewhere, "in honour preferring one another, diligenter honor invicem prevenientes" (Rom. xii. 10). Better still be humble enough to thank your neighbour superior to yourself, you will become convinced of this, if you endeavour to look at what is good in others: "in humilitate superiores sibi invicem arbitantes, non quae sua sunt singuli considerantes, sed ea quae aliorum" in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others." (Philipp. ii. 3, 4.)

Nevertheless, my brethren, when virtue is not inspired by Christian charity, it lacks its chief element. It is not enough, in short, to do good; we must do good aright. Now we can only do it aright when we have brought it to a degree of perfection which makes it deserving of eternal life. Saint Augustine devoted the greater part of his dogmatic and polemic writings to establishing, as against the rationalists of his day, Pelagians and semi-Pelagians, this fundamental truth: that only works inspired by charity, that is to say, by the love of God, and the love of one's neighbour in the sight of God, have power to open the gates of Paradise to us. The holy doctor would not permit an act of mere natural goodness to be qualified without reservation as "virtuous." "To sum up," he wrote, "virtue is identical with charity, and consists in loving what we ought to love—"Virtus est caritas, quae id quod diligendum est, diligitur." (Epist. ad S. Hieron. 107a ed. Vives.)

Indeed, did not our Lord Himself declare and insist that all the Commandments of God are comprised in the law of love? And does not St. Paul say that love is the fulfilment of the law, "plenitudo ergo legis est dilectio?" (Rom. xiii. 10)

Christianity has not modified moral greatness, but it has ameliorated, completed, and raised it to that supreme height where it is in immediate contact with God. The soul which possesses charity lives the divine life. God lives in it, and it in God. Jesus Christ is the living bond between it and the Holy Trinity. Therefore, the natural worship of morality and religion cannot suffice. God no longer accepts it. It is

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IRISHMAN ENDED ZEPPELIN RAIDS

WAR OFFICE WAKENED UP BY JOSEPH DEVLIN, M. P.

Mary Boyle O'Reilly, writing from London, says: "Each day's fear of Zeppelins has subsided, and the secret of England's success lies in a discovery by a \$9 a week drug clerk. As a result British gunnery was able to bring down three invading airships in flames on recent raids."

"The discovery by the drug clerk resulted in a new form of rifle shell which sets a Zeppelin afire. Alec Corr, the young Irish drug clerk, has been appointed to a \$10,000-a-year commission with the Government."

"Corr was a poor Belfast boy, graduate of an English school and apprenticed to a pharmacist. His hobby was practical chemistry and his room was a laboratory."

"The boy had read that bullets had pierced the vast envelopes, but had failed to destroy the gasbags. Something more destructive was wanted. One day Corr was working in his laboratory when a draught between the door and window blew over a beaker containing a chemical which gave off a strong vapor."

"Constantly the gas-laden draught set fire to the window curtain. The boy inventor saw and understood. This chemical in shells, would set fire to the Zep bags!"

"Next day Corr set forth his theory in a modest letter to the War Office. He received a formal mimeographed acknowledgment. Weeks passed. A larger and deadlier air raid swept over London, murdering women and babies. Alec Corr wrote to Joseph Devlin, M. P., from Belfast."

"Four days later the druggist's clerk was ordered to appear at once at Whitehall. There, before a circle of eminent chemists and inventors, the boy from Belfast gave a practical demonstration of his discovery."

HOW IRELAND IS HELPING BRITAIN

A WONDERFUL RESPONSE TO FOOD PRODUCTION APPEAL

Few realize the wonderful response of the Irish agricultural classes to the Government's appeal for extra food production since the submarine crisis of this winter, says an Irish correspondent in The Daily Chronicle, London. The Irish agricultural classes have their difficulties like their British brothers. They, too, have a shortage of labor. They have given men to the army and navy—in spite of what unfair critics say—and tens of thousands of their men and women have gone to England for munition work. The one advantage they have is in the large proportion of very small farmers who do not use hired labor, but only that of their own families. In spite of all drawbacks they have been steadily increasing their output of food for Great Britain since the War.

IRELAND'S FOOD EXPORTS

Do we realize the significance of that output? It is the greatest food supply coming into Great Britain from any country in the world excepting only the United States. The published averages of the last two years before the War of the value of the food and drink-stuffs reaching Great Britain from the different countries were: Ireland, £38,000,000; United States, £33,000,000; Argentina, £30,000,000; Denmark, £21,500,000; British India, £18,500,000; Canada, £18,000,000; Russia, £15,500,000; Australia, £14,500,000; Netherlands, £14,000,000; New Zealand, £9,000,000.

The War has disturbed this balance somewhat, bringing in greater supplies from America, but Ireland has increased her output, so that the value of her food exports to Great Britain for 1915 (the latest published figures available) was £46,000,000, while she has kept up the basis from which she sent this supply by increasing her home breeding stock and her tillage. The Imperial importance of Ireland as a food contributor, a sustainer, of Great Britain will perhaps thus be realized by some who had not quite thought of it before.

RESPOND TO THE CALL

But great as that production is, the Irish agriculturists are at this moment, in view of the submarine danger, engaged in a mighty effort to increase it.

Their Department of Agriculture, clearly with the full concurrence of the agricultural classes, have thrown all their executive machinery and their very representative organization into the appeal and into the effort, and to make sure that there shall be no failure they have obtained a defence of the realm regulation making a certain minimum of extra tillage compulsory on every holding in Ireland of over ten acres in extent. This far-reaching and novel law enacts that every occupier shall till at least 10% of the arable part of his holding, in addition to whatever amount he tilled last year (unless he had already cultivated 50 per cent. when he is not obliged to do more). There are 350,000 holdings to which this regulation applies, with an arable area of 14,500,000

acres. It is a remarkable testimony to Irish public spirit that this draconian measure has been accepted by the agriculturists, not only without objection, but with emphatic approval, and that so hearty is the voluntary effort which is being made that the compulsion seems only likely to be needed to an insignificant extent.

MOBILIZING ESSENTIALS

The department's representative County Committees of Agriculture, which have for years been organized in every county, have stopped all other work and put their expert and administrative staffs on to the new food-production schemes. They have organized special committees in every parish, and have mobilized the available supplies of seeds, manures, implements, making them go as far as possible by a system of local exchange. One of the problems is that the supplies of all these requisites are short in Ireland this year. Ireland's potato crop for 1916-17, for instance, is 43 per cent. short of a normal year's crop. Thus it is only with strenuous economy and systematic distribution she can manage to have seed for the extra tillage.

A VAST PLOWING MATCH

The whole of Ireland appears to be engaged in one vast plowing match. Descriptions are given in the department's bulletins of plows being drawn by every available type of animal, hunters, carriage horses, mules, jennets, even bullocks. Men, and even women who never plowed before, country gentlemen, graziers, townsmen, have learned the art for the emergency, and, as an official bulletin in the newspapers from one locality puts it, "amateurs who have been called up to the furrow by the needs of the country appear to revel in their work."

THE NEW BISHOP OF ARRAS

Rome, April 3.—A new Bishop of Arras has been appointed in the person of the well known Arch-priest of Havre, Mgr. Julien, Cure of Notre Dame in that famous seaport. This popular churchman who succeeds to a diocese in ruins, is known for his large-minded knowledge of life and his sagacity as administrator, and his eloquence as a preacher. He has made himself the friend of the Belgians in Havre since the establishment of the Belgian Government there brought large numbers of them to that locality. He was born at Camille les deux-Eglises, the son of a schoolmaster. His studies at Yvetot were brilliant, and assured him the highest place at the Grand Seminary at Rouen. Ordained in 1881, he became a professor at Douai University, and then returned to Yvetot, where he taught for twelve years. In 1897 he was nominated superior of the Institute of St. Joseph, Havre, where he showed himself an adept in the education of priests, and published several important works on education. Since the War he has visited several distinguished visitors to Havre including the Belgian and English cardinals, two nuncios of the Holy See to Belgium, and the members of the Belgian government. All have been charmed by his distinction and grace of manner and everyone rejoices at his new dignity.

NOTED JESUIT IS VERDUN VICTIM

London, March 19, 1917.—So many chaplains and priest-soldiers in France, Belgium and Italy fall daily that most are unrecorded as far as the general public goes. A work is done, however, to one of these heroes who has just been killed on the Verdun front. Father Bouvier, S. J., was aged forty-four, and was amongst the last classes called up. He was at first attached as infirmary to a hospital, but was sent to the firing line as volunteer-brancardier with a regiment of infantry. The men all loved him, but no one knew that he was a great savant as well as a priest occupying a chair of importance and known throughout Europe and the world. It was this priest who, in addition to his attainments as theologian, philosopher and historian, initiated the famous "Week of Religious Ethnology" which, many may remember, was held at Louvain just before the War, and was attended by savants of the Catholic world. On the eve of the last attack on Verdun, Father Bouvier penned a touching farewell to his comrades which was found after his death, and which showed premonition of the end. When the wounded began to fall thickly he hastened to their spiritual and temporal assistance, but was himself struck down by a shell. Extending his arms in the form of a cross he recited feebly the liturgical prayer, but at the appeal of a comrade raised one arm painfully to give the absolution, and in doing so, expired. Priest and penitent passed together. It is related of him that he could hear confessions in seven languages, and was of service at one time and another to English, Belgian, Russian and Portuguese troops in addition to his own. While he survived more than one dying German soldier brought into the ambulance.

CATHOLIC NOTES

A Catholic hospital for Colored people has been opened by the Rev. Joseph B. Glenn, S. S. J., of St. Anthony's Church, Memphis, Tenn. The need of such a hospital has been urgent owing to the lack of proper housing and home care.

Grenville Temple Keogh, of the American Ambulance Service in France, has been cited in Army Orders and has received the War Cross for bravery in a perilous mission. Young Keogh is the son of Justice Martin Jerome Keogh, of the Supreme Court of New York, and his wife Katherine Temple Emmet of the family of the Irish patriot and a convert to the Church before her marriage in 1894.

Father Aloysius Luther, priest of the archdiocese of Baltimore, is said to be a direct descendant of the apostate monk of Wittenburg. Scannel O'Neill announces that Mr. Schuchard, of Dubuque, a direct descendant of Melancthon, Luther's friend and later his opponent, is a recent convert from the Protestant ministry. These are interesting coincidences of a year when the Luther centenary is to be celebrated.

A vessel of holy water, buried with a Seneca brave more than two hundred years ago, has been unearthed in an old Indian cemetery near Rochester, N. Y., and brought to the State Museum in Albany by A. H. Dewey of Rochester, president of the State Archaeological Society, and Dr. R. B. Orr, Provincial Archaeologist of Ontario, Canada. The Indian convert had evidently received the holy water from some Jesuit missionary.

On Sunday, Dec. 3, another ex-Anglican clergyman, the Rev. W. Bisset-Carrie, M. A., was raised to the priesthood. Father Carrie is a native of England, and a graduate of Cambridge University. As an Anglican clergyman he worked in England and in various places in Queensland, and just prior to his conversion he was rector of Sandgate, Queensland. He was ordained by Bishop Sheil at Rockhampton, Queensland, in which diocese he will now labor.

Another Anglican clergyman has joined the Catholic Church. The Rev. W. J. Scott, who was received into the Church by Mgr. Cocks at Eastbourne, a few days ago, was for nearly twenty years vicar of St. Saviour's, Sunbury, and before that was curate at well-known Anglican churches in Plymouth, London, Hants, and Barnet. Though not now young, Mr. Scott is still active and alert. He was noted as a preacher in his Anglican days, but his plans for the future are not yet decided.

Governor McCall of Massachusetts has signed the so-called Catholic bill to prohibit school authorities in the Commonwealth of Massachusetts from inquiring into the religious or political affiliations of any applicant for a teaching position. Before signing the measure Governor McCall had said that he believes in the principle of separating the schools from religion, but that he has little confidence in the method the bill provides. He signed it, nevertheless, rather than have the measure become law without his signature.

An urgent propaganda is being carried on by all missionary bishops for the training of a native clergy to fill gaps in the ranks of European apostles. Many have made a good beginning. Mgr. J. G. Bouchut, P. F. M., of Cambodia, announces that his mission already possesses fifty-one native priests, and he hopes, during 1917, to consecrate six more young men. The mission countries are almost as rich in vocations as our own. All that is needed is the opportunity to develop these vocations.

Miss Loretta Walsh, eighteen year old Philadelphia girl, is the first woman to enlist in the United States Navy. She was sworn in a few days ago as Lieutenant Commander F. R. Payne at the United States Naval Home in that city. This ardent young patriot was given the rank of chief yeoman. As soon as she was enlisted she began enrolling men in the coast reserves. She has been assigned to assist Lieutenant Payne at the Naval Home. Chief Yeoman Walsh is a stenographer and is also corresponding secretary of the woman's section of the Navy League of Philadelphia. She is a niece of Dr. James J. Walsh, dean of Fordham University, New York.

The Rev. Dr. Thomas B. Scannell, whose death occurred last month in England, had fortunately completed his enlargement and revision of Adie and Arnold's "Catholic Dictionary" which will soon be published by Messrs. Kegan Paul & Co. In collaboration with Dr. Wilhelm, he also wrote "A Manual of Catholic Theology," another able work well known to Catholic students and much prized for its sound scholarship. Besides contributing many articles to reviews and magazines, Dr. Scannell was the author of "The Priest's Studies." He was a member of the Commission on Anglican Orders appointed by Leo XIII. in 1896, and held important offices in the diocese of Southwark. His death, after long suffering, is much regretted by all who knew him.