

The Catholic Record.

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

VOLUME XXXVI.

LONDON, CANADA, SATURDAY, SEPTEMBER 12, 1914

1873

The Catholic Record

LONDON, SATURDAY SEPT. 12, 1914

BELGIUM'S ROLE

Belgium has long been the home of brave men. Cœsar in his "Commentaries" writes of the tribe which inhabited the northwestern part of Gaul: "Of all these the bravest are the Belgians."

There was no Liege in his day, but the site of Namur was occupied by Aduaticum which resisted many days after his defeat of the Nervii.

Some of the divines who seem to be under the impression that Catholic nations are drained of sturdiness and courage must be surprised at the heroic stand of Belgium. This little Catholic country, a home of industry and content, guided by enlightened statesmanship, has disarranged the warlike machine that had been rolling over its territory. It may happen that just as it paved the way to the victory of Waterloo so it may also be the chief means of giving triumph to the armies of the allies.

VISION

"Where no vision is the people perish." The words carry a most profound significance than at first appears. There are forms of blindness to which we are all subject. It is not for us who behold the passing show to waste unthoughtful pity on sightless folk. They need help such as we can easily give, but also the debt we owe to them is great. Homer, Milton, Beethoven—these are but a few of the better known whose music was cheered, whose inward sight has enlarged and ennobled the spiritual understanding of countless human souls. He that has light within his own clear breast may sit in the centre and enjoy bright day. Pilgrims we all are—groping our way across the plain. The light often fails us and then the touch of a friend's hand is a priceless boon. To withhold that hand of help is to love darkness rather than light. Therefore let us hail every opportunity to bear at least some small share of the burdens the brethren carry, assured that in so doing we are clearing our own vision in ministering to their needs.

PRAYER AND HUMILITY

It sounds like a paradox to say that the clearest and finest thinking leads the soul to a barrier which thought cannot pass. The old writers recognized this and the artists who sought to embody the truth of life in symbols gave a wistful look to their heroes. They could suggest the deeper problems which mind and heart had to face, but they could not discover satisfactory solutions of them. The discords which mar the music of the world's ongoings can only be resolved by action. Not by brooding or wishing but by living do we gain light to see the bearing of mystery upon our moral development. Books written by men and women of genius help us to conceive the mighty problem of the life that transcends all calculation, but the actuality of a single course is beyond the ken of the finest intellect and its finest moods. Defeat teaches lessons that are hidden from the victors. Suffering is more potent to enlighten and cleanse than unchecked enjoyment can ever be. When a great ship goes down and hundreds perish even a giddy and frivolous world suffers a shock that brings forth latent sympathies; terror and pity have a purifying effect upon myriads who are apt to lose sight of life's true end. When we begin to discern the whole design we may "greet the unseen with a cheer."

TO BE FORGOTTEN

Some of the reports of the war are written in the back-room of the newspaper office by special correspondents. As products of overheated imaginations they may serve a purpose, but they will be of no value to veracious chroniclers of history. What we object to is the pessimistic tone that pervades them. War is indeed horrible. The spectacle of men in a death grapple shows how thin is the veneer on human savagery. But there are, however, thousands playing their parts on the stage of desolation and death for

peace and liberty. And we are not, despite these scribes, in a state of panic. The most of us are clear-eyed and resolute to bear our burden of loyal citizenship. We are trying to breed hopefulness and to show that the "starvation" is not our lot.

OUR URGENT DUTY

Now that we have cheered "the boys on their way to the front" let us not forget their wives and children. That is the plain duty of every citizen. While our soldiers go forth to the accompaniment of the blaring bands their loved ones must wait at home to watch and weep and suffer the agony of dread and suspense. We who do not don the Khaki can and should keep back the forces of poverty from the homes of our citizen soldiers. And we should begin immediately. Every town and city in Canada should see that the families of our boys shall not be allowed to feel the discomforts of grinding poverty. Assistance is needed now and urgently in many homes.

ST. THOMAS

The Holy Father made St. Thomas the text-book for theology in all important seminaries in Italy and the adjacent island. Though binding only in Italy it expressed the mind of Pius X, which is that the Summa should be used as a text-book in all great centres of philosophy and theology. The Summa is one of the most beautiful and wonderful works of human genius. St. Thomas organized Christian philosophy and applied it to Christian theology. It has been found equal to every emergency; it has stood the test of time; it has guided the councils of the Church in their most solemn deliberations and it has always safeguarded men from novelties and unrest. It is as limpid and as bracing as a mountain stream. It is an instrument of almost miraculous precision that tempers the mind of a student. His contemporaries named him well. He is the Angel of the Schools, reigning by virtue of sanctity and learning as undisputed king in the realm of thought. The students who learn to know and love him should be master workers. They will feel the influence of his personality and have within their grasp the principles that can pierce much of the stuff that masquerades under the name of modern thought. And in this connection it has been pointed out that Henri Bergson, the latest and most fashionable exponent of philosophy, is but the enunciator of theories combated by St. Thomas in the twelfth century.

Thomas Henry Huxley, no lover of revealed religion, says of the Angelic Doctor in his "Science and Morals," page 142: "His marvellous grasp and subtlety of intellect seem to me to be almost without a parallel."

PLEA FOR LAZINESS

Many parents take their children to school for the first time, with the urgent request that they may not be pushed or pressed with their studies. The children are not strong, and so should be allowed to ramble along the paths of learning at their own pace. Often this plea is only a slightly disguised plea in favor of laziness. We know all the modern arguments against forcing learning on the tender mind of the child, but whatever age the child is allowed to reach before school is started, the disposition to permit it to become a finisher from effort, a shirker of necessary labor, is observable in certain parents of the over fond type. They are afraid lest it will be constrained to take up any really difficult work and naturally enough the child is quick to take advantage of this timid tenderness. In this way a habit of skirting round difficulties is formed at an early age, and saying and thinking "I can't" is regarded as a sufficient excuse for failure. It would be much better to face at once the fact that it is only the difficult which affords a true test and gives a genuine training. Throughout life it is a fine tonic to force oneself into a habit of working when easier courses are temptingly near; and this is peculiarly true in youth when so much can be acquired that will only be learned with greater difficulty at a later period, if it is

learned at all. Just as resolute practice must be persisted in if a man is to be a skilful master of any craft, so children have to undergo certain spells of drudgery if they mean to be efficient in later life. The skill which becomes a habit, an art, a pleasure, has to be won by constant repetition.

BISHOP FALLON AND THE WAR

On the evening of Monday, Aug. 31, a large gathering took place at the Masonic Temple, this city, to hear addresses in the interests of the London and Middlesex Patriotic Fund. His Lordship Bishop Fallon was among the speakers. The following reference to his address appeared in the London Free Press: Bishop Fallon made a brilliant speech, filled with suggestions and inspirations, and created a profound impression. The outstanding figure when history was written would be that of Sir Edward Grey, he declared. His Lordship pictured in strikingly vivid language the difficulties of the world's greatest diplomat, as he made every effort, by day and by night, to prevent the loss of that which he had spent long years in an attempt to preserve, the world's peace. He could picture him literally carrying the world's happiness on his own shoulders.

"I say these things to justify my own presence here at a war meeting," said His Lordship. "This war comes as no surprise to me. Twenty-two years ago I went to school in Germany, and even then the young men of the nation were filled with the war fever. They were determined that the British Empire should go down, and ever since that time I have not failed to warn the people of Canada and the empire. That peril, of which I have long spoken, is upon us, it is going to be terrific, but Great Britain has unshaken the sword, and thrown the scabbard away. It either means victory or the disappearance of the British Empire with its liberty and its tradition. In this peril there is no line of cleavage between us. We are one, because we know that Britain's cause is just."

THE BRIGHT SPOT

The war has brought harmony among every tribe and nation, no matter of what color or creed, such as he contest in our history. This was a bright spot. "There is another bright spot," he declared, "and that is Ireland. We have had our differences in the past, and it was said that we were on the verge of civil war, but when Germany spoke, the Irish Nationalist and Unionist alike said 'Take away your troops from our shores, and we together will defend here.' It has been said that Britain's difficulty was Ireland's opportunity, and it has been, because it gave Ireland a chance to show what she thought of the British Empire."

He strongly supported the fund, and urged all to contribute handsomely. No wife or mother or child should want.

WARNING WORDS

In connection with the war the London Free Press calls attention to a sermon given by Bishop Fallon on May 14, 1911, in St. Peter's Cathedral in which he was addressing the Seventh Regiment. His Lordship uttered a solemn warning as to the momentous issues hanging on the disturbance of peace in Europe and the folly of being found unprepared when the inevitable clash would come. His Lordship said in part: "Citizens of this Canada of ours, but members of a far greater and more widespread empire than Canada itself comprises, let me say to you," said His Lordship, "that the man, a citizen of any part of that empire, that looks out upon it and expects that his career will be one of unbroken peace, is living in a paradise of delusions. If men look that way and if they were to interfere with the defense by land or sea, upon which at the final analysis of that empire must rest its future strength, then, indeed, the beginning of the end of that empire has come."

"I should be very sorry to be considered an advocate of war, but I should be sorer still to be stamped a blind advocate to universal peace. I see on the continent of Europe a great nation, with a civilization, perhaps, which is as good as ours, but not a civilization that suits you or me. I see it strong in its military persistency, there has of late been more than a disposition to leniency shown in Russia. M. Hanotaux has told in the Figaro how the Tsar Nicholas, when on a visit to Paris shortly after his accession, assured him that he knew his duties towards his Slav brethren of Poland. And that the Emperor had not forgotten his purpose certain pacifying measures coming at intervals have shown, hampered and weakened though they were by the bureaucracy and by Court jealousies and intrigues. And not long ago a law was passed by which the Poles in Russia were allowed to open private schools in which their own language might be

used almost exclusively. More recently still, when a Bill to give elective municipal councils to the towns was rejected by the Council of the Empire, the Tsar personally intervened, and another Bill on the same subject is to be introduced by the Government. Acts like these have been welcomed by those chiefly concerned as the heralds of a new policy on the part of Russia, and their significance has not been lost on Vienna or Berlin. In Austria, the Catholic Society known as the Pins Verein has pointed out that if Russia were to adopt a new and better policy in Russian Poland, the Austrian Poles would inevitably be drawn into friendship with Russia. Similarly, in Germany, where Prussian rule is hated so much that the Polish nobles who accepted the Kaiser's invitation to a dinner at Posen were hissed and stoned as traitors by their poorer compatriots, Russia's more lenient treatment of the Poles has been watched with jealous eyes. The Tsar's proclamation, then, has not been altogether unnoted. It is a big and bold bid for support at a time of crisis, and it may throw a new weight into the war balance of Eastern Europe. It is a pledge not to the Poles only, but to the Liberalism of the West. And it is an act which may have important consequences where religion is concerned. Catholicism in Russia is chiefly represented by Poles, and what favors them cannot but influence the religious situation for the better. The difficulties in the way of the acceptance of the Tsar's offer are as great as they are numerous, but it contains a chance for the divided Poles to be come, in some sort, what England, France and Russia are fighting to maintain for Belgium.

THE PASSING OF THE PEOPLE'S POPE

The Edmonton Daily Capital of Aug. 24th, 1914, pays this tribute to Pius X: By the death of Pope Pius X, one of the noblest personalities of the century and one of the world's most beautiful characters has passed away.

To him the greatest tribute that could have been paid was rendered unconsciously by the world when by popular consent he was called "the people's Pope." Notwithstanding that his own great talents and a combination of most happy circumstances led him from humble position to that of head of the greatest religious organization of all the ages, Pius to the last retained the kindness of soul which placed him on rapport with the struggling millions who constituted his enormous flock. The very story of his passing out makes it plain that the consuming sympathy which was the keynote of his whole existence brought the tragedy of afflicted Europe to his bedside and laid upon his frail body and kindness of spirit greater sorrow than he could bear. To him, with the world literally at his feet, with all the pomps and prodigalities at his command, with princes and kings seeking the favor of his court, the purple and crimson of rank and circumstance held less of appeal than the simple annals of the poor. Just as his sister remained the dressmaker and his brother the village postmaster, he remained to the last the unaffected parish priest, with an outlook on life based on simple-hearted humanitarianism.

It is not necessary to embrace the faith of which he was the embodiment or to endorse the institution of which he was the head to realize that at this time the world has need of such men as Pope Pius in the seats of the mighty. In his humanity had a friend at court. His passing is a universal loss.

RUSSIA'S BID FOR POLISH SUPPORT

By a solemn proclamation, published through the Grand Duke Nicholas, Commander-in-Chief of the Russian forces, the Tsar has pledged himself to the Poles to reconstitute their kingdom and give it autonomy of government and liberty of religion and language under his sceptre. That is a dramatic reversal of the traditional policy of Russia towards this suffering people. Within a little over a hundred years Poland has been subjected to four great partitions, by which the kingdom was divided in different proportions between Russia, Austria and Prussia. If the reconstitution of its divided territory now proposed by the Tsar were to be realized, Germany would have to yield up some 26,000 square miles, Austria 35,000 and this, with Russia's share of 220,500 would produce a new State having an area of over 280,000 square miles, or nearly five times the size of England and Wales. This territory at present supplies on a war footing to the three countries concerned a total of nearly 600,000 soldiers, 400,000 of whom are under the flag of Russia, 82,000 under that of Austria, and 111,000 under that of Germany.

It may, of course, be objected, says the Tablet, that the proclamation is but a self-interested political move on the part of Russia. That may well be true, for it is a mere common place that the necessities of great nations are the opportunities of subordinate peoples. The Crimean War brought emancipation to the serfs of Russia, whilst the war with Japan led to the beginnings of Parliamentary institutions. But this much can at least be said, that whilst the Germanization of the Poles in Prussia has been carried on with ruthless persistency, there has of late been more than a disposition to leniency shown in Russia. M. Hanotaux has told in the Figaro how the Tsar Nicholas, when on a visit to Paris shortly after his accession, assured him that he knew his duties towards his Slav brethren of Poland. And that the Emperor had not forgotten his purpose certain pacifying measures coming at intervals have shown, hampered and weakened though they were by the bureaucracy and by Court jealousies and intrigues. And not long ago a law was passed by which the Poles in Russia were allowed to open private schools in which their own language might be

used almost exclusively. More recently still, when a Bill to give elective municipal councils to the towns was rejected by the Council of the Empire, the Tsar personally intervened, and another Bill on the same subject is to be introduced by the Government. Acts like these have been welcomed by those chiefly concerned as the heralds of a new policy on the part of Russia, and their significance has not been lost on Vienna or Berlin. In Austria, the Catholic Society known as the Pins Verein has pointed out that if Russia were to adopt a new and better policy in Russian Poland, the Austrian Poles would inevitably be drawn into friendship with Russia. Similarly, in Germany, where Prussian rule is hated so much that the Polish nobles who accepted the Kaiser's invitation to a dinner at Posen were hissed and stoned as traitors by their poorer compatriots, Russia's more lenient treatment of the Poles has been watched with jealous eyes. The Tsar's proclamation, then, has not been altogether unnoted. It is a big and bold bid for support at a time of crisis, and it may throw a new weight into the war balance of Eastern Europe. It is a pledge not to the Poles only, but to the Liberalism of the West. And it is an act which may have important consequences where religion is concerned. Catholicism in Russia is chiefly represented by Poles, and what favors them cannot but influence the religious situation for the better. The difficulties in the way of the acceptance of the Tsar's offer are as great as they are numerous, but it contains a chance for the divided Poles to be come, in some sort, what England, France and Russia are fighting to maintain for Belgium.

A WAR OF LIBERATION

Whatever the original designs of the diplomatists who precipitated the monster war, it is now clear, declares the Freeman's Journal in a recent leading article, that it is rapidly becoming a war of liberation. A futile pro-German campaign has been attempted in this country, as if the trappers down of treaties, the invaders of Belgium and Serbia, the co-ercors of Alsace, Lorraine and the Trentino, the oppressors of Schleswig and Bosnia had claims upon Irish sympathy. Irish sympathy goes to the peoples "rightly struggling to be free" or to free their kith and kin. The war of the Allies is a war first of defence and second of liberation: the war of the Prussian and the Austrian is a war of conquest—a war to advance the Austrian flag to Salonika and set up the German Eagle along the southern shores of the Northern Sea and the Mediterranean. Irishmen apart from all questions of Irish politics, know where to stand in such a war. The old allies of Ireland and the new are showing a brave front before the formidable legions the menace of whose name has kept the independent nationalities of the European Continent in gloom and the suppressed nationalities in despair for almost half a century. The victory of the Allies will be a victory for causes of the same nature as Ireland's own, and that is why the pro-German propaganda in Ireland, which puts forward among other things our old acquaintance "the withdrawal of the sham Home Rule Bill," is doomed to be such a ludicrous fiasco.

IRISH FARMERS AND WHEAT GROWING

Ireland can play an important part in this situation, says the Freeman's Journal of August 13, a part useful to the allies, to Europe and the world, and at the same time profitable to her own population. In 1851 Ireland grew over half a million acres of wheat and two and a quarter million acres of oats. This year's area of wheat is only 34,000 acres, and of oats 1,000,000 acres. The breadth of land under wheat is nearly a quarter of a million acres less than in 1870, the time of the last great European war, and that under oats is 500,000 acres less. There will be a big demand for wheat next year, whether the war be a long or a short one. The great conscription countries grow enormous quantities of wheat. France grows 162,000,000 cwt. of wheat, Germany, 85,000,000, Austria 123,000,000 and Russia 390,000,000, a total of 760,000,000 cwt. of wheat. It is certain that in the absence of their male population little wheat will be sown in those countries. The deficiency of wheat in the war may safely be estimated at a minimum that will exceed 200,000,000 cwt. If Italy enters the struggle the minimum shortage will be 300,000,000 cwt. Ireland's former production of wheat extended to 10,000,000 cwt. It may not be possible to grow as much wheat as that. But every farmer will find it to his interest to grow as much wheat as ever he can for the high prices of next year. The prices will undoubtedly be high. The annual imports into European countries from foreign countries is about 200,000,000 cwt. From this

must be deducted nearly 80,000,000 cwt. exported by Russia which will not be available next year. The shortage of wheat in Europe will next year exceed the total foreign imports to the Continent and the British Isles by over 80,000,000 cwt. Similarly, the shortage of oats in Europe will amount to 230,000,000 cwt., a quantity doubtless the total production of the United States and six times that of Canada. Ireland formerly grew 40,000,000 cwt. of oats as compared with 17,000,000 in day. The sowing of corn crops in Ireland should prove a profitable investment next year, probably the most profitable farming of the century. It behoves Irish farmers to avail of this occasion for obtaining its full value out of the old, heavy wheat lands of half a century, which, highly valued by Griffith, have since proved of small value for the growth of lighter crops.

THE PROGRESS OF BELGIUM

In a contributed article entitled "The New Belgium," in the Manchester Guardian recently, a correspondent writes:—"Since 1831 Belgium has made more progress than Holland. Its population is now far larger, its wealth greater, and its contribution to the modern world on the side of industry, art, literature, and ideas is in most respects far more considerable. Situated at the meeting point of English, French, German, and Dutch civilizations, it has borrowed from them all. From England it learned industrial methods and a good deal of its politics; France has especially influenced its literature and art and has kindled its social ideals; Germany has taught it something in municipal administration and in the general application of science to life; from Holland it has taken lessons in the sphere of agriculture and also in that of high finance and overseas trade. There is much that is jerry-built in its social and economic structure, as is inevitable where growth has been so rapid, but its ultimate foundation is a sure one: while peace lasts—the native talent of an exceptionally gifted and industrious people. What every Belgian has been brought up from his cradle to realize is that the whole happiness of his country and everybody in it depends on maintaining its neutrality. Once let it be violated with impunity, once let it even prove to have been worth anything's while to have violated it, and the game is up—Belgium must sink back into the 'cockpit' stage. Hence it is not surprising that the present unprovoked German onslaught has been desperately opposed. What all Belgians hope is that, aided by the British intervention, they may make Germany so repent her aggression that neither she nor France shall feel inclined to repent it in future."

FRENCH MILITARY CHAPLAINS

The Comte de Mun, acting on the wish of a large number of families, requested the French Government to remove some of the restrictions placed by the decree of 1913 on the action of military chaplains. He also pointed out that a considerable number of priests were offering to serve as unpaid chaplains. In response to this appeal the Government has decided to increase the number of chaplains by two for each Division, on the understanding that these will receive no pay and will be chosen from amongst priests who are free from military service and are provided with the necessary authorization from their ecclesiastical superiors. The Government's decision means an addition of two hundred and fifty priests to the list of the chaplains already with the troops. M. de Fliers, in compliment to M. Viviani in the Figaro on his action, adds, with reference to a well-known phrase of the Premier's, that he has recognized that it was necessary to rekindle the lights in heaven over the battlefields where our little soldiers are groaning and dying in defence of the country.

ONLY ONE REMEDY

Among the many remedies for the growing disregard for the sacredness of marriage is the suggestion that all marriage ceremonies should be performed in a church and by a minister of religion. While there is merit in this suggestion, it would avail nothing if the parties to the contract did not believe in marriage as Christ instituted it—a sacrament which creates an indissoluble bond. The only way to satisfactorily and permanently settle the question is to settle it the right way. Legislation making uniform divorce laws or making divorce more difficult, or surrounding the ceremony with some of the trappings of religion may mitigate the evil and lessen the number of divorces. But you cannot cure a cancer by washing the surface. Temporary expedients will only put off the final cure. Only by a return to the true conception of marriage as God instituted it will the divorce question be settled.—Sacred Heart Review.

CATHOLIC NOTES

One of the last acts of Pope Pius X. was to name Bishop Haid, Vicar-Apostolic of North Carolina, assistant at the Papal throne.

Edward D. Doherty, California oil king, is paying half the cost of erecting a new \$250,000 Catholic Church at Los Angeles, Cal.

Mr. George W. Nevil, a non-Catholic of Philadelphia, has donated \$5,000 to St. Joseph's Hospital for a free bed as a memorial of Joseph and Amelia Nevil.

Cardinal Bourne has now a list of more than 100 priests, secular and regular, who are available for the services of the army and navy during the war, so that no further applications will be required. Chaplains are to serve to the end of the war.

Miss Melva Beatrice Wilson, who is now engaged in carving the sacred sculptures in the transept of the new St. Louis Cathedral, will, as soon as her work is finished, become a Sister of Charity. She is now a novice at Mount St. Vincent on the Hudson.

Belgium, the chief theater of the European war at present, is a country of 7,160,547 inhabitants (census of 1905) of whom the great majority are Catholic. There are about 30,000 Protestants and 4,000 Jews, and several thousand non-baptized who profess no faith.

Among notable lay conversions in England lately are the following: Lieutenant Colonel H. F. Eden, son of the late Colonel W. F. Eden, Agent-Governor-General of Rajputana and his niece, Miss M. G. E. Bainbridge, daughter of the late Colonel E. T. Bainbridge, Commanding Royal Scots Fusiliers. They were received into the Church by Father T. Walmsley Carter at Sheringham.

The people of Ireland—North and South—have had many funds to subscribe to during the last few months, but it is pleasant to know that they are making a generous response to the Prince of Wales' appeal for the National Relief Fund. Cardinal Logue has sent £5 to the fund which is being raised for this object in County Louth.

Last Sunday, Sept. 6, the Paulist Fathers took charge of St. Peter's Church, Toronto. Rev. Father Burke, C. S. P., has been in Toronto some time having been put in charge of Newman Hall at the University by His Grace Archbishop McNeil. Father Minehan, the former pastor of St. Peter's, will open a new parish in Toronto.

It is predicted that one of the first acts of the new Municipal Council of Rome will be the restoration of religious instruction in the Public schools of that city. The driving of God out of these schools by the anti-clericals has been the cause of much of Rome's recent misfortune. His return, consequently, will bring a change for better conditions.

The total Catholic population of England and Wales is not yet 2,500,000. A portion of this is of the old Catholic families that remained faithful through fire and sword, from the definite and final change of religion under Elizabeth. Still another representative of the Irish element settled in England, and intermarrying with English families. Finally, there is the large and steadily growing convert element—the Catholics of the reconquest.

An item in an eastern paper the other day chronicled the ordination to the priesthood of a Jesuit, Rev. Louis Young, and the information was added that he was a grand nephew of the late Bishop Josue M. Young, Bishop of Erie, Pa. Reading the item started a train of thought of the old days. Bishop Young was born in the little hamlet of Shapleigh, York county, Maine, close to the New Hampshire line, of Puritan parents—old time Congregationalists, and became a convert, it is said, through his setting in type—the manuscript.

The latest addition to the fighting force of the United States navy is the torpedo boat destroyer O'Brien, which was launched at Philadelphia a short time ago. The federal government in thus naming one of its naval vessels is honoring the hero of the first naval encounter of the revolution, Jeremiah O'Brien, for whom also it is proposed to erect a statue in the national capital. The place of the battle was Nahant Bay, and the date was June 12, 1775. The boat was launched by Miss Campbell, a direct descendant of the hero.

The Kaiser has presented to the Pope a labarum of Emperor Constantine, which is an exact replica of the original as described by Eusebius, the ecclesiastical historian. The staff is encrusted with precious metals, from which hangs a purple cloth fringed and embroidered with gold and precious stones. Upon the cloth is embroidered a monogram of Christ, surrounded by a wreath of gold and precious stones. Lower down there hangs 4 medals of Constantine and 3 of his sons. At the expressed desire of the Kaiser the labarum was placed in honor of Emperor Constantine's victory over the heathen in the new church of the Holy Cross, which was built by the Pope to celebrate that victory.