

The Catholic Record

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

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PLAIN

The war has made plain that the attainment of knowledge without acquiring at the same time principles to control the passion and senses is an abomination. We have heard for years that as knowledge increased man would progress, that under its magic wand crime would disappear and the world be purged of its grossness. And through dint of iteration its advocates believed and predicted a new era undreamed of in the old days, when man knew the difference between instruction and education. An acquaintance with history would perchance have subdued their optimism. However, so proud were they of their method of schooling—the chattering that has come down the centuries very dirty and bedraggled, that any criticism of it was resented with extraordinary acerbity.

But now educators are not so sure and are more inclined to look at things as they are. They do not contend that crime diminishes as instruction is diffused. In fact they admit that a striking determination is going on both in public and private life. Great is bad when it is found out. Literature? Novels made out of sex-hygiene and a "hero" who scouts the Commandments as conventionalities. Scribblers who advocate the restriction of children. Divorce is a common occurrence, and other things that need not be named flaunt themselves in the full face of day.

It is no wonder that educators are beginning to have a suspicion that there must be something wrong with the instruction which ignores religion. They may believe in time that "No man can be the client of science who does not love justice and truth; but there is no truth in justice without the light of the knowledge of God."

THE PEACE GIVER

The Holy Father's influence is ever vital and perennial. That millions should abide in his house in living reverence and obedience is a phenomenon which astounds the non-Catholic. Prejudice, however, regards him with suspicion and hatred. It cannot understand why he should exist. One generation writes his epitaph and the next one sees Peter going his appointed way despite the clamor and antagonism of the world. Yet they who are aware of the beneficent activities of the Holy Father throughout the ages, and know that the theories of philologists and the devices born of irreligion and luxury are of no avail in times of stress and storm, are looking to him for a pronouncement towards closing this war. Not so long ago he spoke and he was laughed to scorn. Those were unclouded days. What could an old man, chief of an effete society, know of the trend of modern times, said the many, not remembering his vast experience. But now when civilization has been smashed to fragments they beseech him to stay the progress of misery, outrage and death. It may be that the memories of long forgotten days are stirring within them; that they are acknowledging the power of the Holy Father.

HAVE OUR OWN

Our attention has been called to the fact that Protestant social workers are not averse to proselytizing. They care for the children of the poor while the mothers work. Entertainments are given now and then and in many instances the hard worked mother's burden is lightened by pecuniary assistance. It avails nothing to criticize, or to deplore or to write us letters. Let us do our own social work. Let us have our own creche or building for the children whose mothers must perforce go out to work. But where are we to get the means? They should not be difficult to obtain. But is it not surprising if our work should be done by others, that the children of the household of the faith should be handed over to the ministrations of those who see the Church through the mists of prejudice?

INCONSISTENT

Some of the German Catholic editors weep and lament because the Allies are able to get munitions of war in the United States. They bore Uncle Sam because he cannot see eye to eye with them. They would like to see the law that governs this matter consigned to the waste basket to keep company with other scraps of paper. If they must weep they should give their tears to Belgium. There is a country that bears witness to the German hypocritical love of mercy and humanity. Hypocritical, indeed, because Germanic mercy glows over the destruction of women and children and its humanity is written large on ravaged countries; on a Spanish fathered by inhuman cruelty; on faithlessness to national honor; and on methods of warfare without parallel in the annals of savagery. They were strangely quiet, however, when the German war machine rolled onward to the accompaniment of lust, rapine, outrage and butchery. Then they sighed not for a Portia to plead the cause of mercy and humanity, but for victory at any cost and by any means. They may mourn, these editors, but men who are not mad can appraise the German love of mercy by the little blackened, corpse covered country that would not sell her soul.

ITALIAN PRIESTS IN ARMY

TENS OF THOUSANDS ENLISTED IN NATION'S DEFENSE AS SOLDIERS AND CHAPLAINS

Figures have just come to hand giving the number of priests in the Italian army, says a correspondent of the London Catholic Times. There were 19,320 priests under General Cadorna, commander-in-chief of the Italian forces, on the day he marched to the north of Italy. Seven hundred and forty-five held the grade of military chaplains. Of the latter forty-five have been hit by the enemy while ministering to the troops under fire. Twelve of them have been killed and thirty-three are lying in hospitals more or less grievously wounded. So courageous has been the conduct of many of the military chaplains in time of danger that the commander in chief has in person consigned to the Right Rev. Bishop Bartolomei, ordinary for the army and navy, a list of the names of chaplains who have been proposed for the reception of medals and other awards for valor.

ENGLISH BISHOP DEFENDS POPE

The press of England has been doing its ignoble share in trying to impugn the neutrality of Pope Benedict XV. The English people were told that the Pope's sympathies were with the Teutonic powers and that any peace proposals emanating from him would inevitably be prejudicial to the Allies.

In the latest issue of the Dublin Review, the ablest Catholic quarterly in the English tongue, the Bishop of Northampton disposes of these charges as follows:

"Perhaps it represents the natural misgivings of a guilty conscience. It might well be so, for, all things considered, pro-German sympathies in the Pope's entourage would not furnish matter for surprise, nor solid ground for resentment. To say nothing of their political views, to which Catholic Italians have as much right as Catholic Englishmen, and which bound them until yesterday to the Triple Alliance, they might well have contrasted the ecclesiastical relations of the belligerents with the Roman See very much in our disfavor. In the Teutonic Empire the Catholic religion is maintained by the State; a fact that is already causing Alsace and Lorraine to ponder with mixed feelings the issue of the war. The Austrian ruler is the chief Catholic sovereign, and with whatever limitations, is the professed defender of the Holy See. The Kaiser, too, although a Lutheran, has never failed to treat the Pope with marked consideration. Both countries have maintained embassies at the Vatican to the advantage of all concerned. Compare with this the wretched aloofness of Protestant England, the sour and surly temper of Orthodox Russia, and the infamous misanthropy of anti-clerical France. Would it not have been natural on the part of the Roman Court to display some partiality toward those powers which have exerted themselves to be civil, and some coldness toward those which have chosen to assume an unsympathetic or hostile attitude? Yet the salient feature of the situation is this: that nothing of the kind has happened. The neutrality of the Vatican has been proved against every strain. The more the pro-German tone of the clerical press is exaggerated by the critics, the

more singular is the steadfastness of the Pope in resisting all outside influences and the more perverse the insinuation that he is but wearing a mask. For decency's sake, it would be becoming to acknowledge handsomely a neutrality so much more pronounced than we had any right to expect, instead of insinuating dark motives for withholding more than bare neutrality."—The Echo.

IN TERROR FOR MONTHS

PRIEST ESCAPES MEXICANS

FATHER CASTILLO REACHES NEW YORK AFTER HAVING BEEN CONDEMNED TO DEATH

From the New York Times, September 24

Father Jose Luis Castillo, a Spanish priest of the Catholic Church, who was exiled recently from Mexico, yesterday gave a reporter of The Times an account of the persecution of the priests by the Carranza and other warring factions in Mexico. As an instance of the treatment accorded the priests, he gave the text of a notice posted by Agustin Millan, a Carranza general, in the City of Puebla. It said: "It is decreed that all the Catholic priests shall present themselves at the office of the military commandant before the expiration of two days. In the event of their not doing so, all those who are identified will be shot immediately."

In telling of his own experiences, Father Castillo said that he was sent from Spain in 1911 to establish a parish in the City of Pachuca, one of the wealthiest mining cities in Mexico, which has produced more than \$40,000,000 in gold and silver during the past ten years. "This city of Pachuca has 50,000 inhabitants, nearly all of whom are Catholics," he said, "but they are very weak and ignorant Catholics, for there are not enough priests. One priest is obliged to care for 10,000 or 20,000 people, and it is impossible to train and educate such a number well."

"Everything went well until last November, when the persecution began. On the 20th of the month, during the afternoon, Colonel Cohanuco Corboba, with four other officers, came to the rectory where I was with another priest. These officers examined every paper and book, every closet and drawer and even every corner of the rectory and church. After that they locked the church and took the keys and, surrounded by the officers, we were conducted to the City Hall.

"There we met the Governor, who asked us if we had heard confessions. We told him we had and he said, 'Do you know that the Republic of Mexico forbids this?' Finally he ordered us to go immediately to the head military office in Mexico City to be judged."

"When the priests reached Mexico City their escort deserted them and they fled to a hiding place, where they remained until December 1, when Villa captured Pachuca. 'We went back to the place,' Father Castillo went on, 'to open our church and crowds of people filled with joy came to thank God for this benefit. During the whole month of December we celebrated the Divine worship and Christmas was celebrated with enthusiasm. In the afternoon of that day Villa's troops again entered the city. The next day one of our best friends, William Uslar, came to the rectory and told us that the President of the Catholics, Mr. Gimenez, was killed by the revolutionary party. Early in the morning he was carried off in an automobile and shot outside the city and his body disfigured by the blows from a hatchet."

"Suddenly there was a knock at the door and when I opened it I found a soldier there. He asked for the pastor and I told him that I was he. Then he said that his brother was dying and wanted to see me. I said I would go with him if he would tell me the name of the family, as it was my duty to do so."

"The soldier then became angry, and said, 'I am the Colonel Jesus Soto. Here is my calling card, I am sent by my general to arrest you, and you are a prisoner.' Four soldiers appeared and I was conducted without hat through the city until I met the same automobile in which the President was carried to the principal hotel, which was crowded with soldiers, and there I met General Santa Navarro."

"We know very well that you are mixed in a plot with this man we killed a few moments ago," he said. I explained that I was innocent. I was interrupted every moment by the officers, who said to me, 'You speak nicely, you speak very well, but you will speak better after your death, for you will be killed as this man was whom we shot this morning.'"

"Finally I was sentenced in these words: 'The Spanish priest Luis Castillo is expelled from the State as a very pernicious element for the peace and prosperity of this country. In accord with the holy aspirations of the Revolution, he must go to the

Military Office, in Mexico City, to be judged there.' The order was signed by General Santa Navarro, the Villa general."

"I arrived in Mexico City at 10 o'clock at night and instead of reporting at the Military Office I fled to another part of the city and the following day I fled to Puebla, where I remained in hiding for ten days. All this time I did not wear a Roman collar and was disguised by a blue costume."

"The following day the Carranza general, Agustin Millan, posted the notice regarding priests, and when I went to the Military Office, I found there 250 priests. The colonel, Manco Infante, called all the foreign and native priests, with much blaspheming, and condemned them all to go to Vera Cruz to be judged. Next day, when I went to the railway station, I found I was the only priest ready to take the special train. All the others, badly frightened, had fled. So I started alone on my trip to Vera Cruz. Soon the soldiers came and examined my papers and found that I was a priest, and with much cursing and insult I was taken from the train and placed in the jail of the village of Amecoc."

"I escaped from the jail that night and returned to Puebla with Colonel Paul Diaz. While walking beside him he was attacked from behind and terribly wounded. He fired his revolver three times at his assailant, but was too late, and then he died amid blaspheming. I remained with him until he died and then I fled, and finally reached Vera Cruz."

"Not receiving word from Mexico City telling me what to do, as the communications were cut, I visited several families and received 232 Mexican dollars, sufficient to pay my fare to the United States. On the steamship were eight other priests expelled by Carranza. Finally I sailed from Vera Cruz to Puerto Viejo, the last Mexican city, and there many of the faithful were awaiting the steamship to make their confessions and to have their children baptized. They came to the boat, but the captain could not step on the land for fear of arrest. The priests of the town had been banished several months before and their church profaned. Five days after this I reached New York."

"In speaking of the general persecution of the priests, Father Castillo said: 'Every one knows that the Mexican Freemasons worked successfully against all the friends and protectors of the Church and finally they had them expelled. The Protestants, our brethren, who in the United States are united with us in friendly relations, are not the same in Mexico. There they worked against the Catholic Church, and so, while the religious orders, priests and the poor Sisters are persecuted and expelled from their colleges and houses, the Protestants are protected by the same revolutionaries and the buildings formerly occupied by the Catholics now have become Protestant schools or churches. An instance of this is the Church of Dos Dolores of Orizaba, the College of the Fathers Josephine and others.'

REMARKABLE STORY OF CONVERSION

REV. W. F. BRANNAN RECEIVES OLD TIME CAPTAIN INTO THE CHURCH

The Very Rev. William F. Brannan, of Dallas, Texas, a widely known missionary, in a communication to the Southern Messenger, relates the following remarkable incident: "On the ninth day of April, 1865, the day the army of General Lee surrendered on the historic field of Appomattox, with nothing to eat and little to wear, we breakfasted on the buds of the April trees. Among the others who surrendered was my captain, W. J. Bethune, of Company K, Fifteenth Alabama Regiment. We parted company there about fifty years ago. About a year ago I got a letter from him which I answered. The question of religion was introduced. I wrote him several letters on the subject, and sent him a number of books to read. He was satisfied and made up his mind to join the Catholic Church. I told him that as soon as I got better I would go to Mobile, Ala., and receive him into the Church. On Saturday last I was in the church saying some prayers, and all at once I thought of going over and write him a letter. I went over to go to my room when I was informed there was a call for me at the telephone. I picked up the receiver and said 'Hello!' The answer came, 'Is this Father Brannan?' I said 'Yes. Who is this?' 'Your old captain, W. J. Bethune.' I said, 'Come on out; will be happy to see you.'"

He came at once. I gave him a cordial welcome, of course. After fifty years neither of us would have known the other. I said, 'Well, captain, why are you here?' 'Well, I came here to get into the Catholic Church and go to confession to you.' 'Well, captain, any priest could baptize you and hear your confession.' 'Yes, I know that. But I wanted to go to confession to you because I would rather go to you than any one else.' 'Were you ever baptized in your life?' 'No, I was never baptized at all.' 'Well, in that case, you don't have to go to confession at all.' He was amazed and looked and from what he said felt as if a huge section of the Rocky Mountains had been taken off his shoulders. The next day, Sunday, he came out in the afternoon and I baptized him, and a happier recipient of that sacrament I have never seen. The captain was a brave and faithful soldier, was wounded twice at Gettysburg, and the highest compliment I could bestow on him is to say that he will be equally faithful as a soldier in the 'Army of the Lord.'—Philadelphia Standard and Times.

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Mgr. Alberti, of Sacred Roman Rota, Dead

Rome, Sept. 7, 1915.—There died very suddenly in Rome on Saturday Mgr. Alberti, Auditor of the Sacred Roman Rota. The funeral took place yesterday. The Rota is one of the departments of the Roman Curia of which the outside public does not hear much, unless some case, which it has to decide, rivets the public attention, as happened in the Castellano Gould long drawn out agony. But it is, since the reconstitution of the Curia by Pius X., an important and exceedingly active department. And it is one that is particularly affected by the troubles of the times. It has eleven judges or auditors, the cases are apportioned in turns—each "sarnus" consisting of three judges. Out of the eleven it so happens that two are absent from Rome just now: Mgr. Heiner, who represents Germany, and Mgr. Perathoner, representing Austria, for the Rota is an international body, there being among the judges seven Italians, the two above named and Mgr. Many and Prior representing France and England. The inconvenience of having two members absent when their times come around to be called as part of a turnus is evident. But the Rota, like all the rest of the central administration, can be managed by working double time to bring the work up to date before rising for the summer vacation in August and at least can hope that when it meets again the Holy Father will have replaced the Italian Auditor it has lost.—Chicago New World.

NOBLE WORK OF OUR NUNS

Rae Dickerson in Chicago New World

The menace is right. It is true that nuns do terrifying things.

In Europe they are caring for mangled soldiers. Right here in Chicago they face the greatest opportunity for personal merit that this city offers.

Out on Hamlin avenue and Thirty-fourth street is the Municipal Isolation Hospital. In a large, rather imposing building, diphtheria cases are cared for by city officials; in back of this structure is a long, low-lying, sunporched building commonly known as the "pest house," in which smallpox and leprosy cases are attended. It is this latter building which is under the direction of nuns—four of the Poor Handmaids of Jesus Christ.

For thirty three years this order has nursed Chicagoans who were afflicted with smallpox. Through their ministrations many have returned well to their homes. A smaller number died and their death was less lonely and less hard because there were nuns to give spiritual as well as physical comfort up to the very last moment.

In 1905, when there was a sudden outbreak of smallpox, five hundred and sixty-five cases were sent to the hospital in five months. Of course during this period the nuns had to have help. Many of the patients were in the last stages, but of the whole number only 10 per cent. died. Two years ago when the disease became epidemic in South Chicago sixty cases were sent to the Sisters. Of these only 5 per cent. died.

THOSE WHO GO AND THOSE WHO DON'T

"No one comes here as a smallpox patient," said Sister Regina, Superior, who has been vaccinated.

"Is one vaccination enough?" was asked.

"If a good scar has been obtained in the first instance there is little danger from contagion. But, if the scar is not good, or if one desires doubly to assure safety, he should be vaccinated every seven years."

Those who do go are, in many cases not Chicagoans. Travelling men, who have laughed at vaccination and who are stricken with disease while passing through the city, are often patients here.

At the present time there is only one patient at the hospital—an old man of eighty who has developed leprosy. "Grandpa," as doctors and nurses call him, was a hearty man

who had never been sick until he was overtaken by the disease. He will be under the Sister's care for the rest of his days.

As I went out the door of the hospital I could not help saying to Sister Regina:

"Your work takes great courage."

"Some one must do it," answered Sister: "God asked us."

"I hope there will be few patients this year."

"If there are many I pray that God will grant us the strength to care for them."

As I walked across the prairie to get my car I devoutly wished that The Menace might get wind of these other "awful" deeds done behind convent walls, and of the supernatural courage with which they must be undertaken.

MORE IRISH SOLDIERS WIN WAR HONORS

London, Sept. 13, 1915.—Proud indeed are Catholics of the wonderful array of Irish and Scotch heroes who have received recognition from their grateful country. This week we have to recognize several more, congenial to the older ones on still higher honors and mourner many who have passed to their rest. O'Leary, V. C. and Dwyer the boy V. C. of London have both been gazetted with commissions. Among the latest additions to the list of Catholic V. C.'s is Corp. Angus, a young fellow who saved his officer's life on the battlefield, receiving forty wounds in so doing and who on coming home has been presented with a cheque for a 1,000 pounds by his grateful commander, who had headed the list of donors with a generous sum. Then there is Capt. Robert O'Sullivan, who won the Cross for conspicuous bravery in Gallipoli, Sergt. James Summers, of the same regiment, who won his V. C. on the same day. Both are Catholics.

TO AID CONVERTED MINISTERS

A new movement is being started in the Southwark diocese for the assistance of convert clergymen. It will be a sort of house of studies to which they can go immediately after their reception into the Church, where they will receive free housing and help to settle in life after they enter the Church. A prominent priest has been put in charge, and the movement promises great success. As to another expansion of the Church, that which covers new missions and buildings, one of the most magnificent and spacious churches seen for a long time is about to be opened in Golders Green by Cardinal Bourne. It is to be dedicated to St. Edward the Confessor, and will be opened on his feast October 13. A luncheon will follow at which a collection will be made to meet the remaining cost of the building. Golders Green is one of the newest and most flourishing districts of London, and there are many Catholic settlers there and also a large number of Belgians.

THE ANGELS OF "MONS"

Many a strange story has come from war-torn Europe, but none out-rival the one that is generally known as "The Angels at Mons." According to that tale, when the British army was retreating at Mons in France before the German advance a legion of angels appeared between the two armies and saved the British from an English paper ministers took it up in their pulpits and magazines went into ecstasies over it, all declaring that the evidence in corroboration of the incident was overwhelming. In time, however, it turned out that the story's only basis was "a bit of clever imagining" of a newspaper writer, Arthur Machen, who wrote a piece for the London Evening News in which he represented St. George as bringing up the spirits of the famous archers of Agincourt in spectral array to defend the British.

The eagerness with which this legend was accepted by the ministers in England is in striking contrast to the doubt they always cast upon Catholic claims of miracles, no matter how strong the evidence in their favor may be. The Rev. H. G. Graham, writing in the Glasgow Star, makes a telling point when he says:

"Protestants generally refuse to believe that miracles happen nowadays; yet in a moment of frenzy they will believe that one has happened on no better grounds than that some one has said so. Catholics, on the other hand, believe that miracles can and do happen nowadays, as in past days, yet they decline to accept the report of one unless it has been well authenticated. Protestants, then, have made themselves rather foolish by their attitude towards the so-called 'Vision of Angels at Mons.'"

Catholics never accept stories of supernatural intervention on mere hearsay evidence. This incident ought to convince our Protestant friends of the reasonableness of the Catholic attitude toward miracles.—N. Y. Catholic News.

CATHOLIC NOTES

The French priest prisoners of war in Germany are allowed to say Mass daily, and to give retreats to their fellow prisoners.

On Sunday, Oct. 3rd, His Lordship, Bishop Fallon, blessed a new mission church at Oil Springs which had just been completed through the zeal of the Rev. J. N. Campeon, parish priest of Petrolia.

St. Alphonsus' parish in the old city of Limerick, in Ireland, has the largest religious sodality of any single church in the world. The Arch confraternity of the Holy Family now numbers over 7,000 persons.

Longfellow's home, Craige House at Cambridge, is to be preserved for the public. It is said to be one of the best specimens of Colonial architecture of the eighteenth century. In the days of the American Revolution, when the siege of Boston was in progress, it was occupied as the headquarters of General Washington.

The Princess Cicea of Bourbon Parma, recently made her profession as a nun in the Benedictine Convent in the Isle of Wight, England. The Princess is a sister of the Archduchess Karl Francis Joseph, wife of the heir to the Austro-Hungarian throne. Another sister of the princess is also a nun in the above-named convent.

His Excellency, Archbishop Bonzano, Apostolic Delegate, ordained recently in the Chapel of The Immaculate Conception College of the Catholic University, nine young priests. One of these—Rev. Patrick Byrne of the Baltimore diocese—an honor student of St. Mary's Seminary, has been accepted by the American Secretary at Maryknoll (Ossining N. Y.) as an aspirant to the Foreign Missions.

That Mrs. Willard D. Straight of Westbury, L. I., has given \$5,000 toward the building fund of St. Bridget's Church was announced by the Rev. Dr. William F. McGinnis, the rector. Mrs. Straight, who is not a Catholic, made a large contribution to the church several years ago when Dr. McGinnis started building the parish hall. Mrs. Straight was Miss Dorothy Whitney, daughter of William C. Whitney.

A novel plan to encourage high school students to push ahead in their studies has been worked out in La Crosse, Wis. Those showing special aptitude may tender their high school diplomas as collateral for loans of \$800 over a period of four school years, to be repaid after having graduated from a university and starting to work, according to a plan backed by Superintendent Benetz, Principal McCormick and Frank P. Nixon, a millionaire.

The will of the late Archbishop Quigley of Chicago is valued at \$75,000, most of which represents insurance and a farm of land which was presented to him by friends during his incumbency as bishop of Buffalo. The estate is divided into six equal parts, one of which goes to his successor as Archbishop of Chicago, to be used in having Masses celebrated for the repose of the decedent's soul, and a number of charities are remembered.

In honor of his forty years' service as rector of St. Peter's Church, Montgomery, Ala., and also as rector of his valuable work for the Church in the South, Pope Benedict XV., recently conferred the rank of Domestic Prelate with the title of Monsignor on Rev. Denis Savage. The formal investiture of Mr. Savage in his new rank was the occasion for a notable gathering in St. Peter's Church, Montgomery, July 23. Amongst those present were the Governor of Alabama, the Mayor of Montgomery, members of Congress and priests from all parts of the South.

Speaking at a country life conference for the Protestant ministers of Maryland held at College Park, Md., on August 5, Dr. McBrien, of the United States Department of Agriculture, in commenting on the Public entrance of politics in the school system of this country was nothing less than a course, a statement which was loudly applauded. Ministers from Hartford and Montgomery counties substantiated Dr. McBrien's assertion by relating instances where the best interest of the schools had been held up because of various kinds of wire-pulling by the politicians for personal reasons.

The Rev. Theodore C. Petersen, C. S. P., professor of the Church History at the Paulist Novitiate, Catholic University, has just completed a remarkable wood carving of a life-sized figure of the dead Christ on the Cross, which he has presented to the Sisters of St. Mary's Benedictine Institute, Richmond, Va., for the beautiful new chapel of their convent. Dr. Petersen, who spent all his spare time for the past five years in executing this work, is a convert to the Catholic faith, having been born and reared in Germany, where he studied for the Lutheran ministry. It was the study of religious art that first drew him to the Catholic Church, and finally into her fold.