fail in that (i. e in sending out in-

GRANDEUR

Poor Mary Byrne is dead An' all the world may se Where she lies upon her bed Just as fine as quality.

She lies there still and white With candles either hand That'll guard her through the night Sure, she never was so grand!

She holds her rosary, Her hands clasped on her breast, Just as dacint as can be In the habit she's been dressed.

In life her hands were red With every sort of toil. But they're white now she is dead. An' they've sorra mark of soil.

The neighbors come and go, They kneel to say a prayer. I wish herself could know Of the way she's lyin' there

It was work from morn till night, And hard she earned her bread : But I'm thinking she's a right To be aisy now she's dead.

When other girls were gay wedding or at fair She'd be toiling all the day Not a minyit could she spare.

An' no one missed her face. Or sought her in a crowd, But to-day they throng the place

The creature in her life Drew trouble with each breath; She was just "poor Jim Byrne's wife

But she's lovely in her death.

I wish the dead could see The splendor of a wake, For it's proud herself would be Of the keening that they make

Och! little Mary Bryne. You welcome every guest, Is it now you take your turn To be merry with the rest?

I'm thinking you'd be glad, Though the angels make your bed Could you see the care we've had To respect you—now you're dead.

-W. M. Letts in London Spectator

#### HIGHER EDUCATION IN NOVA SCOTIA

Vritten for the New Year's issue of the Halifax ald, by Rev. Dr. H. P. MacPherson, President of Francis Xavier's, Antigonish, N. S.)

No one can look over the field of Higher Education in Nova Scotia without noting the large number of persons engaged in university work in this Province, and the great number of able and educated men of sterling character our little Prov-ince has given to the higher walks of life at home and abroad. This is mainly accounted for by the following facts: 1. We have an ambitious and progressive people well endowed by nature, who, as a rule, keenly appreciate the advantages of possessing a higher education. 2. We have in the Province several universities and colleges engaged in higher educational work, and situated in different parts of the Province. 3. These in to Western universities." Further stitutions, scattered as they are throughout the Province, bring higher upon the rising generation of the tion of all and within the reach of almost everybody.

We sometimes hear that we have too many of these institutions and that if they were all closed but one, better results would be attained. Perhaps the more one looks into this view the more doubt one will have about it. In the first place, it is by no means certain that, if we had only one such institution, its total attendance would be anything like the aggregate attendance at the variinstitutions we now have Such an institution would appeal less directly and less strongly to large classes of our population, and would not be able to bring its influence and ideals home to so many. And, more-over, we should lack the important stimulus of generous rivalry which is a real force in our present colleges. Above all, our people are a sincere and earnest Christian people, and I doubt that the majority of them will ever agree to have the higher educa tion of their youth entirely committed to any such single institution which from the very nature of the case, would have to be neutral and colorless in matters of religion. And experience shows that educational institutions which, with the purpose of being absolutely fair to all cla begin by being merely non-religious are apt soon to become irreligious.

Our people seem firmly to believe

-the majority at least-that it is wiser and safer to have the rising generation educated under the safe guards that obtain in a moral atmos here, namely, where definite Chris tian truths are definitely inculcated.

I have referred to the large num ber of educated Nova Scotians who taken high places in various walks of life within and without this province. It think it will be found that most of these have risen to high places, and have done credit to themselves and their country, because they were first of all things, honest honorable, conscientious men-mer of strong and high character, men who received their preliminary training in institutions which have taken care to throw around their students

the moral atmosphere that always ccompanies a definite Christian

teaching.

moral principles and moral ideals is the most important part of a good education. The idea is as old as Christianity itself, and it is recognized by some of the greatest thinkers in the British Empire. This is abundantly shown by the addresses delivered at the great congress of the universities of the Empire held in London in July last—the most important educational gathering ever held within the Empire. This congress held six sessions Of these one was mainly devoted to the discussion of the problem now confronting universities in the East, in regard to moral training. Although only six out of the fifty-three universities represented at the congress were of the East, the attention of the whole congress for the greater part of one session was centered upon the problem arising from the fact that western higher education, entirely divorced from religion, had been in among a people who had previously their own moral standards. which, in the words of Professor Russel of the University of Madras, have now been "replaced by something more pernicious, viz., the crudest form of a cold, calculating selfish

The Right Hon. A. J. Balfour, in bringing this problem to the notice of the congress, said in part: "The nature of the difficulty with which it is proposed specially to deal this afternoon will soon become apparent to everybody who puts aside our current form of speech, and remembers what every one of us knows. that education is something more than intellectual training, and still more than the acquisition of a certain amount of knowledge either use ful to the conduct of life, or useful in the passing of examinations. All of us know-it is a mere commonplace, though sometimes forgotten—that education deals not merely with the imparting of knowledge on the one side and the acquisition of knowledge on the other, but deals with the training of the whole man."

In the opening paper by Sir Frederick Lugard, G. C. M. G., late Governor of Hongkong, and Chan-cellor of the University of Hongkong, now Governor of Southern Nigeria, and commander in chief of Northern Nigeria, we have a picture of the re-sult of the introduction into the East of an education divorced from re-He says: "The impact of a ligion. purely secular western education

upon eastern peoples has a tendency to deprive students of their national religion and to substitute nothing for it, while the study of the philosophic theories of the west, of political economy, and of western history. are apt to impel them to conclusion destructive alike to the family influence on which the social system is so

largely based, and of all constituted authority. . . . In their efforts to achieve these novel ideals they become revolutionaries. Parents who observe these tendencies and dread complete severance of secular educa tion from all religious sanction, and from the moral influences bound up with religion."

At the opening of the Hongkong University in March last, Sir Frederick declared: "The history of the greatest universities shows us that heir success has invariably been as sociated with the moral and ethical. no less than with the intellectual training of their students—I speak of the controlling force and guiding principle which ministers, through creeds and systems of philosophy, to spiritual needs. It is additional to. and greater than, the secular and util itarian education of the class room. It is generally founded on religious sanction and finds its highest expression in the noblest of creeds is an essential part of the environment and atmosphere of any uni-iversity fit to train and educate a nation.

Sir Charles Eliot, K.C.M.G., late Vice-Chancellor of the Sheffield University, now principal and Vice-Chancellor of the Hongkong University, is quoted as follows: "The raising up of loyal and honorable citizens for the welfare of the state cannot be achieved by a laisez-faire policy in regard to the moral and reigious side of education. The divorce of education from religion is et on its trial in Western countries.'

Lord Rosebery, than whom there was not an abler, a more eloquent, or a more highly cultured man at hat congress, and upon whom, as Chancellor of the University of Lonlon, devolved the duty of giving the inaugural address, uses language equally striking and equally signifi-cant. He said in part: "Whatever your different tasks and problems, there is one common to all of you; there s a need which you alone can supply. the great need of the age, which is the need of men. . . So far as you, gentlemen, in your different universities can fulfil the task of sending out men—I care less about their brains than their character—you are rendering by far the greatest service

corruptible, earnest, honorable, stren-uous men) I will not say you are of I am putting forth nothing new when I say that the inculcation of no use to us, but you are not dis-charging the function which under Providence you were meant to discharge. . . No one who observes charge. . . No one who observes the signs of the times can fail to see that it will be increasingly difficult to maintain this Empire in its entirety and cohesion without an inten sity of character and devotion which it must be the task of the universities pre-eminently to maintain. It is not only the Empire, but it is the world itself which has need of all the character, all the intensity and all the ability which it contains,

developed or undeveloped, to carry it on without the danger of anarchy and chaos. I do not think any in telligent observer can watch the course of the world without seeing that a great movement of unrest is passing over it and that it is affect ing not merely England and the Empire but the entire universe. Is no the whole world, gentlemen, in the throes of a travail to produce some-thing? Now, we want all the help we can get. For the purpose of guiding this movement, for the purpose of letting it proceed on safe lines that will not lead to shipwreck, we need all the men that the univer sities can give us, not merely the highest intelligences that I spoke of but also men right through the framework of society from the highest to the lowest whose character and virtues can influence and inspire others. I am looking to-day to the universities simply as machines for producing men, the best kind of men or producing the best kind of ma chine who may help to preserve our empire and even the universe itself under the grave conditions in which

we seem likely to labor.' How are these ideals of Lord Rose bery's to be realized? Surely by making the formation of character and all it implies a principal part of every liberal education, and this, I think the colleges of Nova Scotia are endeavouring to do. So long as our colleges live up to such noble ideals and, at the same time, are nowise behindhand in purely secular education, the future of higher education this Province will be such that every Nova Scotian may contemplate its results with satisfaction and justifiable pride.

ST. THOMAS, APOSTLE St. Thomas was one of the fishermen on the Lake of Galilee whom our Lord called to be His apostles. There are only three incidents related of him in the Gospel, but these are enough to make his character more familiar to us than that of any other except Sts. Peter and John. By nature slow to believe, too apt to see difficulties, and to look at the dark side of things, he had withal a most sympathetic, loving and courageous heart. Once when Jesus spoke of the mansions in His Fathers's house St. Thomas, in his simplicity, asked, 'Lord we know not whether Thor goest, and how can we know the way? When Jesus turned to go towards desponding apostle at once feared the worst for His beloved Lord, yet cried go, and die with Him.' After the Resurrection incredulity again prevailed, and whilst the wounds of the crucifixion were imprinted vividly on nis affectionate mind, he would no credit the report that Christ had in leed risen. But the actual sight of the pierced hands and side and the gentle rebuke of his Saviour went nome at once to his generous heart. Unbelief was gone forever; and his faith and ours has ever triumphed in the joyous utterance into which he

broke, 'My Lord and My God!' He who once saw danger in the little journey to Bethany, says St. John Chrysostom, now, full of courage, carries the faith further than any of the other apostles. The mission of, St. Thomas was to the far East. He planted the faith among Mede and Persians, in Parthia and Bactria, and even penetrated into India. There, in the city of Meliapore, he finally won his martyr's crown at the of an infidel, who slew him with thrust of a lance.

#### TWO LETTERS AND THEIR MORAL

A Protestant Episcopal clergyman of Ohio has written two letters to a periodical of his denomination, and they are published, the one after the other. In the first he tells how he consulted his Bishop as to whether he should officiate at the marriage of unbaptized persons; and if so, whether the ceremony should take place in church, and the Episcopalian service be used. The Bishop answered, suggesting that he write to the Protestant Episcopal newspapers on the subject, as it "might be an interesting one for correspondence and discus

Newman, who, Episcopalians say was always looking back longingly to the Church of Englad, held in his Anglican days, following theory rather than facts, that the lightes word of an Anglican Bishop is always grave. One of the occasions of his enlightenment regarding the true nature of the Church of England was to the empire that any bodies within the Empire can render. . . If you like perception of the fact that its bishops, always ready to abuse the Bishops, always ready to abuse the like the condense into the same number of words a like the condense into the same number of words a like the condense into the same number of words a like the condense into the same number of words a like the condense into the same number of words a like the condense into the same number of words a like the condense into the same number of words a like the condense into the same number of words a like the condense into the same number of words a like the condense into the same number of words a like the condense into the same number of words a like the condense into the same number of words a like the condense into the same number of words a like the condense into the same number of words a like the condense into the same number of words a like the condense into the condense in

Catholic faith, were dumb when there was question of teaching their people positive doctrine. He saw many examples of this in his long life, quite sufficient to justify his judgment of the Church of England, and to make mpossible the yearnings after it he s said to have felt, notwithstanding his repeated denials. But we do not remember any case during his life-time, of a Bishop, asked for dogmatic direction, referring the petitioner to

the newspapers.

In the second letter the clergyman complains of a Christmas gift book, because it says that the mother Church of England was the Roman Catholic Church, that at the Reformation the religion was changed, etc. Had he weighed the meaning of the fact narrated in his first letter, he would have seen that it justifies the statements he takes amiss. The essential function of the Church is to teach, and it teaches through the bishops. If, before the Reformation, we find the Church in England discharging that function accurately. and after the Reformation we see the Church of England and its daughter churches refusing to do so, and even sending those who ask for teaching to the newspapers, we must conclude inevitably that there is an essential difference between these and the pre Reformation Church.—America.

#### POPE PIUS X. DOES NOT USE INCOME ON RELATIVES

A cable dispatch from Rome to the New York Sun says:

"A great many people are blamin the Pope for having allowed his old brother Angelo, to act as village postmaster at Corazio for the sum of 50 cents a day.

Angelo Sarto takes precedence over the Cardinals at the Vatican. He is entitled to a royal salute by the Pontifical troops, has the sight of a special tribune at all Papal functions two steps higher than the Roman nobility and the diplomatic corps and

must be addressed as Excellentissimo. The Pope, according to the Apostolic Constitution, is entitled to a private income. This is his exclus ive property, from which he is expected to pay an allowance to his rel atives. Pius X-, unlike his predecessors, refuses to use This income and has not given a penny to his relatives since his election to the Chair of Peter, and so his brother Angelo and his brother-in-law, Parolin, work to support their families and the Pope's three sisters, who live in Rome

Shortly after the Pope's election the Minister of Posts and Telegraphs offered to promote Angelo to a more remunerative post nearer Rome, but the Pontiff advised his brother to re fuse the offer, lest it should be said that the advancement was due to favoritism. The poor postmaster fol-lowed his brother's suggestion, and before he even made his recent appli cation for an increase of pay came purposely to Rome to ask the Pope's consent, which was unwillingly given. The Minister of Posts and Telegraphs then, in addition to make Bethany to the grave of Lazarus, the ing his pay \$1 a day, with a man to carry the mails, added a bonus of \$35.

## A PROTESTANT EDITOR ON CATHOLIC MARRIAGE

ATTENDING THE NUPTIAL CEREMONY FOR THE FIRST TIME, HE IS MOVED TO WRITE IN PRAISE OF ITS DIGNITY AND REVERENCE

From the Deshler (Ohio) Flag

For ages there has been considerable said and written, both in jest and in all sincerity, about "marriage a failure," and yet, with all that has been said and done along this line, marriage, in too many instances, we are sorry to say, still continues to be a failure, and perhaps always will be until some different forms and laws are adopted in this country making the marriage vow more sacred and

worthy of reverence.

A few weeks ago we had the oppor tunity and the pleasure of attending our first Catholic wedding held in the Catholic Church in this city, and we were glad that we availed ourself of this opportunity, as it has fur nished us with the thought for this article, and if what we have to say results in one good turn we will be doubly glad that we witnessed this

ceremony. Upon entering the church, filled with friends of the contracting parties, we noticed that there was an air of sacredness pervading every nook and corner of the sanctuary, something that we seldom observe a Protestant wedding. When the bridal couple entered and took their the altar to the sweet strains from the choir orchestra, the scene was a subject for an artist, and one that will require years to fade from the memory of those who were

present. While the entire ceregiony was 'Greek to us," the Mass and chants all being given in Latin, yet we realized that there was enough in it to impress the sacredness of the covendivorces among the Catholics-these people realize the solemn vows they are taking."

Then we drew a contrast between the scene before us and the day we Protestants get married.

After a courtship of a day, a week or perhaps of only a few months' duration, we rush to a minister, mayor or justice of the peace and flip, presto, change! Another man and wife have been ground out to travel life's rugged path in almost the twinkling of an eye, giving little if any, thought to the obligations they were entering into while this Catholic marriage required about a hour

Quite a difference.

Something to it, eh!
There must be something to such eremonies that will cause men and women to dwell happily together

until death do us part." There is another feature about : Catholic marriage that should not be overlooked. The admonition, "What God has joined together, let no man put asunder," is a command that is highly reverenced by their faith.

We cannot call to mind now that we ever knew of a case of "free love" among the Catholics, and we have covered considerable territory during

our existence.

While we sat there in the church watching, to us, the very impressive ceremony, the question came to us. 'If this ceremony will cause men and women to live together until parted by death; if the Catholic faith will cause man and wife to be honest and true to each other, then, in the name of God, what is wrong with our Protestant religion, for (we regret to say) the divorce and free love evils are increasing at an alarming rate among the people of the Protestant faith.

are glad to present these thoughts to our readers, especially those of the Protestant belief, and ask them wherein are we wrong? Why does not our religion bind men and women together with that same devoutness the Catholic faith does? Is it because our marriage vows

are too meaningless? Is it because they are so frivolous hat they are worthy of no considera-

tion—only a joke, as it were? If these be true, let steps be taken to right the wrong at once. Give us more Catholic marriages—marriages that will cause men and women to dwell together in union as God intended them to.

Then, and not until then, will we have a better world.

#### A PROTESTANT VIEW OF CATHOLIC SIS-TERHOODS

STRIKING INSTANCE OF HOW RELIGIOUS BIGOTRY CAN BEFOG THE MIND New York Freeman's Journal

Recently a daughter of the Earl of Ashburnham, England, became a nun in the Convent of the Sacred Heart at Roehampton. She is one of the hundreds of Catholic young women who every year abandon the world and its vanities to consecrate thembeen the daughter of a commoner her determination to enter a convent would not have evoked any comment outside the circle of her personal But her father being an friends. earl has caused the newspapers to take note of what they would pass over in silence if it were not for the parentage of the Sister novice. Some of these comments show what an erroneous view many Protestants take of the life led by Sisters. The manner in which the Western Chris tian Advocate moralizes over the step taken by the daughter of the Earl of Ashburnham illustrates what we mean. "The other day," it says, we read in the press that the daughter of the Earl of Ashburnham, England, had become a veiled nun and entered for life the Convent of the Sacred Heart at Roehampton. The family from which she springs is one of the most eminent in Eng land."

Taking this fact as its text, the Western Christian Advocate pro western Christian Russian the ceeds to preach this homily on the regrettable "misconception" of Christ's teachings displayed by Catholic Sisters: "We saw this item almost immediately after having read Mrs. Fecilia Bulloz Clark's romano called "The Jesuit,' in which the tragedy and pathos of the nuns i very graphically and movingly pictured. It made one feel as if the who take the veil thereafter simply exist in what might almost be terme a living death." Then follows thi Then follows this lamentation over the wasted potenti alities that are mured up within the four walls of every convent: one thinks of the necessity for social welfare workers to-day, and of the great need of religious people with tender hearts and willing hands to go to their relief, such a conception of the following of Christ as entering a dungeon and staying there immured as a prisoner for the rest of one's days seems to us a misconception tragical in its greatness, of the teaching of the Master, the spirit of the Gospel and the claims of Christian-

greater perversion of facts. A Cath. olic is amazed that such an erroneous view of the lifework of Catholic Sisters as is set forth by the Western Christian Advocate could be entertained by any intelligent Protestant. One finds himself asking how is it possible that a writer living in a great American city could pen the words we have quoted above? The work of Catholic Sisters in Chicago-work that includes with-

in its scope all human needs, however varied they may be — is surely known to every one who is interested in relieving human suffering in the city where the Western Christian Advocate is published. In the Archdiocese of Chicago these noble self sacrificing women have under their charge twenty-two academies for girls, six orphan asylums, two infant asylums, five homes for old men and women, three working girls' homes, sixteen hospitals, an industrial school

for girls, four communities for nursing sick in their homes. The Catho lic archdioceses and dioceses throughout the United States have within their territorial limits similar institutions in which Catholic Sisters are spending their lives in works of ben eficence which proclaim that they

are in very deed following "Hin Who went about doing good. And yet the writer in the Western Christian Advocate, in the fullness of his ignorance, bewails that young women cast in a heroic mould become members of a Catholic Sisterhood when there is so much need for "social welfare workers to-day." When we think of Sister Rose and her devoted co-workers who in this city are tenderly caring for cancer patients in the home with which they have provided them, we can realize the i obtuseness of those Protestants who, like the writer we have quoted, believe that convents are a species of prison houses whose inmates are shut off from all participation in work for the benefiting and uplifting of

humanity. To enable women to perform that very work more effectively was what the Church had in view when she established religious orders in which her daughters, whilst sanctifying their own lives, would be able to render invaluable service to others. How well her hopes in this respect have been realized is known to all men. She has breathed her spiritinto weak women, who thereby have become veritable heroines of charity. Gerald Griffin, the Irish poet, in his poem entitled "The Sister of Charity," gives this pen picture of one of thes

Unshrinking where pestilence scat-

ters his breath, an angel she moves 'mid the vapor of death; Where rings the loud music and

flashes the sword, Unfearing she walks, for she follows the Lord,
How sweetly she bends o'er each

plague-tainted face, With looks that are lighted with holi-

How kindly she dresses each suffering limb, For she sees in the wounded the im-

age of Him. This is no mere reveri-The description corresponds to actual facts. This statement will be confirmed by all who have any knowledge of what Catholic Sisters accomplished in the past, and are accomplishing to-day. Yet with that glorious record spread before the world the Western Christian Advocate dares to say of those who have made it that they misconceive "the teaching of the Master, the spirit of the gospel and the claims of Christianity upon any who would follow Him Who went about doing good." We have here a striking instance of how religious bigotry can befog the mind and warp the judgment.

# THE SOLID MEN OF THE PARISH

"Let Catholic young men who are meditating marriage remember, says America, "that the contract is a holy Sacrament conferring on those receive it worthily the grace to bear with patience the burdens of their state. This light and grace from on high, moreover, when once given, can always be revived or renewed by earnest prayer. Matrimony, after all, is the vocation in which God intends that most men should save and hallow their souls. Hence another argu ment for marrying early. For how many young men through a selfish love of independence and a craven fear of the responsibilities of the wedded life have ended by neglecting completely the practise of their re-The money they squander in sinful dissipation, if saved, would make a joyful home for wedded holiness. Finally, who are the men in our churches that are most conspicuous both in numbers and in promin ence for assisting at Mass, for fre quenting the sacraments, and for pr moting with enthusiasm every Catholic enterprise? Are they not the married men of the congregation?"

Undertake not what you cannot perform, but be careful to keep your

In the curriculum of the school of experience there are not many op-tional studies.

## CATHOLIC NOTES

Mr. Anthony Brady, of Albany, N. Y., will, through the Bishop of Albany, build and equip a maternity hospital whose cost will be from \$100,000 to \$150,000.

The crucifix has been restored to the tribunals and schools of St. Paolo, Brazil, after an absence of twenty-three years, by an enormous concourse of Deputies, Senators, physicians, lawyers and commercial

Some idea of the activity of the Church in France, despite the law of spoliation, miscalled the Separation law, may be gathered from the fact that since the law went into effect nine new parishes have been created in Pearly 19 and 19 in Paris.

A posthumous work by Cardinal Newman is in press. It is two man uscript volumes of notes, memoranda, catechetical instructions and sermons dating from 1847 to 1879, embracing his priestly years.

During the brief Pontificate of the Holy Father Pius X, the Church has grown greatly. Thirty-three of the Cardinals are the creation of Pius X. He has erected 15 archdioceses, bishoprics and about 56 vicariates

and prefecture-Apostolics. The priests of Portugal number about 3,600. Of this number only about 500 accepted the Government pensions and of this number only about 200 so far have retained the

Last Friday, in the Cathedral parish of the Immaculate Conception, Dener, a theatre was opened. It will present a model standard of thearicals for adults and instructive moving pictures for the The rector, Rev. Hugh McMenamin, hopes in this way to offset the evil influence of the cheap theatres.

The clergy of the diocese of Rochester presented Bishop Hanna at his consecration a cheque for \$3,000, and two episcopal rings; one that had been worn by Bishop McQuaid and the other by Bishop Hickey. Bishop Hickey presented the rings. Bishop Hanna received another gift—a golden crozier from Archbishop Riordan of San Francisco; also a solid gold pectoral cross.

Mrs. Etta Dahlgren Rhett of James. town and Washington, has lately em-braced the Catholic faith and has peen received as a member of St. Mark's Church, Jamestown, R. I., by the Rev. P. J. Sullivan, the pastor. Her husband, Dr. Henry J. Rhett, a short time prior to his death last summer, also embraced the Catholic

faith The first Sunday of Advent the good people who attended Mass at the Abbatial Church of Notre Dame des Ermites, France, beheld M. and Mme. Benoit Kaelin, followed by their twenty-four children, approaching the Holy Table to receive Holy Communion. The oldest child was fifty

years, the youngest ten. After gaining admission to the residence of the Bishop of Kansas City, a demented man demanded \$100,000,000. The man said his name demanded was Patrick T. Kelleher. He was admitted to the house by Rev. Francis J. Tief, who invited him to the li-Then making a pretense of brary. summoning Bishop Hogan, the priest telephoned for the police. Kelleher told the police he had intended to assassinate the Bishop if his demand was refused.

The International Historical Congress at its meeting in Burlington House, London, offered to make Abbot Gasquet, O. S. B., who has charge of the revision of the Vulgate, vice-president of the section of ecclesiastical history. He has accepted the office with the full consent proval of the Pope, who has always recognized the great value of historical truth and the Abbot's unique knowledge of the subject.

In round numbers, says Rome, there are 1,500 Catholic Bishops in the world, 1,050 ruling dioceses and 450 with episcopal "titles," at the head of vicariates, acting as coadjutors, auxiliaries, representatives of the In the consistory on Holy See, etc. December 2, 103 Bishops were "preconized" to residential or titular sees. Thus it would seem that the whole hierarchy of the world is re-

newed about every fifteen years.

The advantage a Catholic convent school is to a community is fully appreciated in Georgia, and three cities, Augusta, Atlanta and Washing on, are strong bidders for the new St. Joseph Academy, which, recently burned, is to be rebuilt. On the invitation of a committee of business men, headed by the mayor-elect, Linwood C. Hayes, Bishop Kieley Savannah, visited Augusta and was shown three sites, with which he was favorably impressed, but reserved his decision.

The official press in Servia has urned its attention to the differnces of religion prevailing in the kingdom and the consideration to be given to Catholics, whose numbers will be greatly augmented under the new state of affairs. The official organ, Shmuprava, goes so far as to recommend "the creation of a Concordat with the Vatican, which vould give the State, as is the case with Montenegro, the opportunity of showing to its Catholic subjects the consideration it has for their rights.'