

# The Catholic Record.

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

VOLUME XXXXI.

LONDON, CANADA, SATURDAY, AUGUST 23, 1919

2132

## THE DESIRE

Give me no mansions ivory white  
Nor palaces of pearl and gold;  
Give me a child for all delights,  
Just four years old.

Give me no wings of rosy shine  
Nor showy raiment, fold on fold,  
Give me a little boy all mine,  
Just four years old.

Give me no gold and starry crown  
Nor harp, nor palm branches un-  
rolled;  
Give me a nestling head of brown,  
Just four years old.

Give me a cheek that's like a peach,  
Two arms to clasp me from the cold;  
And all my heaven's within my reach,  
Just four years old.

Dear God, You give me from Your skies  
A little paradise to hold,  
As Mary once her Paradise,  
Just four years old.

—KATHERINE TYNAN HINSON

## FRANCE AND THE HOLY SEE

The question of the resumption of diplomatic relations between France and the Vatican has been steadily occupying a large place in the minds not merely of the French public but of French legislators. The question has been regularly recurring in the Chamber of Deputies, but the climax was reached on July 2, during the discussion of the budget for foreign affairs. M. Jean Bon, whom La Croix calls "the most accomplished of Parliamentarians," in the course of a review of the different parts of the world, came at last to Rome, and launched out into a diatribe against Pope Benedict XV., Pius X., Cardinal Amette and other ecclesiastics. There were indignant protests, but the matter would have assumed little importance had not M. de Monzie, an independent Socialist, who has consistently advocated the necessity of reconciliation with the Vatican, taken up the discussion. M. de Monzie is a freshinker and a determined supporter of the régime of which separation of Church and State is the principal feature. Nevertheless he is firmly convinced of the advisability of establishing official relations with the Holy See. After reviewing the devices to which France has been obliged to resort in order to keep in touch with Vatican diplomacy, for example the mission of M. Charles Loiseau at Rome, the use of the British Ambassador to the Holy See, the appointment of M. Frontonau to represent the Principality of Monaco at the Vatican, an appointment which he said had for its real purpose the defense of French interests, M. de Monzie reaffirmed his detestation for the Papacy, but pointed out how illogical it was for France to resort to such expedients to protect its interests. He then asked why France did not employ direct and official means of representation at the Papal Court, instead of the indirect and oblique methods which had been found indispensable for the past four years and more.

At this point in de Monzie's speech M. Viviani made a sensational interruption in which he took exception to some of the premises of the speaker, but ended with the words: "But I am not in disagreement with your conclusion; republican and devoted to the lay régime, I am not shocked at the idea of seeing former relations with the Vatican resumed after constitution with the Chamber." After M. de Monzie had concluded his discourse, the Minister of Foreign Affairs, M. Pichon, made this clear declaration of the Government's policy:

"The Government believes that the law of 1905 (the Law of Separation of Church and State) suffices for all needs. Certain persons, among them M. de Monzie, would like to establish in additional official relations with the Holy See. I say, gentlemen, clearly and exactly, that the Government is not of the opinion that it can undertake any such initiative. It does not find that circumstances warrant it in assuming any such responsibility. The policy of separation, such as exists at present, suffices for the Government."

M. Pichon concluded by declaring that the Holy See had its own interests in protecting French interests without official relations, and that Catholics would do their duty by their country without any official representation at the Vatican. M. Grousseau protested that this policy of abstention from official relations was "a national crime," but M. Pichon again asserted that the French Government would enter into no sort of diplomacy with the Vatican.

Catholics are naturally much incensed over the remarks of M. Pichon, and a large part of the press, irreconcilably anti-clerical, has protested against the inexpediency of the Government's persisting in its unwise policy. Rev. J. writing in the *Victoire*, does not hesitate to predict that the next Chamber, no matter who may be President of the Council, will re-establish the embassy to the Vatican.—America.

## MIRACLES AT ST. ANNE'S

A man blind for twenty-eight years had his sight instantly restored.

A crippled girl walked unaided for the first time in years without a crutch.

A woman who had never walked in sixteen years is given the use of her limbs.

A young man recovered the use of both legs, alighted from a wheeling chair and walked with some difficulty but without pain.

These are some of the marvels seen at St. Anne de Beupre on the feast day of St. Anne by Arthur C. Hirst, of Haverford, Pa., a student of St. Joseph's College, Philadelphia. The young man relates his experiences in the following letter to *The Catholic Standard and Times*:

"July 28, 1919.

"On my return from a pilgrimage to St. Anne de Beupre, where I was privileged to witness four 'supra naturam' miracles, many persons who heard me relate my experience suggested that I correspond with you and offer in writing those experiences for the interest of your readers.

"St. Anne de Beupre is a typical French-Canadian village peacefully resting on the western bank of the St. Lawrence River, twenty-one miles north of Quebec. Outside of its quaint old-fashioned dwellings there is nothing of interest save the Cathedral, which is eminently the centre of attraction. It is massive and elegantly beautiful. On entering its portals one is immediately attracted by the multitude of crutches, supports, canes and numerous other aids to infirmity discarded and left behind by those who had been cured. Each crutch, etc., is tagged with a card bearing the name of the one who was cured, together with his condition before and after the miracle took place. As you advance down the middle aisle the statue of St. Anne is observed resting on a pedestal in an elevated position. The famous relic is mounted on a gold altar and is ever the nucleus of untiring devotion.

"SIGHT RESTORED TO BLIND

"The feast of Saint Anne is the twenty-sixth of July. On this day pilgrimages from all parts of the world arrive and participate in the celebration. It was on this day that I witnessed the miracles which I will try to relate as I personally observed them. During the morning no miracles had taken place. High Mass was celebrated by the Archbishop of Quebec, followed by the consecration of the relic. At 12 all left the Cathedral except the infirm or afflicted, who remained in undivided prayer. Being somewhat of a curious temperament, I wandered back to a front pew, not so much to pray, as to be on hand should a miracle occur. I had unintentionally taken my seat beside a man bereft of sight, whose fervency at prayer caught my attention forthwith. He continued praying with unceasing zeal for many minutes. Of a sudden, without any commotion, he elevated his head, raised his hands to his eyes and rubbed them till they finally opened. He saw! His eyes after twenty-eight years of stone blindness had regained vision. Imagine the degree of wonderment that held me during this miraculous production. Not half an hour passed before I beheld the second miracle.

"A young girl in the heyday of life presented herself before the statue afflicted with a deformed hip. From childhood she had used a crutch, and as she afterwards told, the day when she walked was so long back that she could not remember. On kissing the relic her hip lowered and she walked down the aisle totally unaided.

"AND THE LAME WALKED

"The next two miracles occurred within five minutes of each other. All had left the church to march in the procession of the Blessed Sacrament, which was carried in full view about the grounds of the Cathedral, terminating at the front steps, where Benediction was given. It was at the close of Benediction that a lady in direct juxtaposition to me bade me hold her crutches while she walked. I offered her assistance, which was politely though strongly rejected. For sixteen years she had never walked on account of a severe attack of acute rheumatism which had left her deprived of the use of her limbs. She was glad to answer any questions I would ask of her and even gave me her name and address. As I said before, I am very curious by nature, so I took advantage of her good will with a storm of questions. While interrogating her, I was told that when the miracle took place no sensation was felt. She assured me that all she felt was a twitching of the muscles that started to move and fall into place accompanied by an inclination to walk.

"As I slowly recovered from this shock, I was similarly bewildered to see a young man rise from his wheeling chair and begin to walk. I was told he was twenty-five years old and had lost the use of both legs through hardening of the muscles.

He moved with some difficulty though no pain.

"There were a few more miracles occurred that day which were told me afterwards, but which I know absolutely nothing about. What I have related above I saw with my own eyes and heard from the very mouths of the recipients of the miracle. Why it was that out of the hundreds of people that were present I should happen to be so centrally located in the miracle zone transcends my knowledge and imagination, but in fact there I was. As I left Beupre that night, I had but one thought in my mind and that was an imaginary conglomeration of all the atheists and agnostics throughout the world on a pilgrimage to St. Anne de Beupre.

(Signed) ARTHUR C. HIRST,  
Haverford, Pa.

## HOLY SEE TO PUBLISH FACTS

ERZBERGER'S STATEMENT IN GERMAN PARLIAMENT INACQUATE

C. P. A. Cablegram

Rome, August 4.—Mastias Erzberger created something of a sensation in the German Parliament by revealing what he called a peace proposal, made by England through the Holy See in August, 1917.

In a brief interview granted our correspondent by Cardinal Gasparri last Tuesday, the Papal Secretary of State said:

"Erzberger's statement has caused a certain amount of annoyance at the Vatican, because it was not accurate; and in order to avoid a misunderstanding, the Holy See will publish such documents relating to the case as have passed through its hands."

## THE PLAIN FACTS

While awaiting these documents, the plain facts, being now perfectly well known, can be put on record:

The British Government replied to the Pope's peace note with a courteous diplomatic acknowledgment of its receipt and a promise to give it the most serious consideration. The Allied Powers had not arrived at any determination regarding a detailed response when President Wilson's reply was published; whereupon England immediately informed the Holy See that it associated itself with Mr. Wilson's reasoning. France joined England in this diplomatic action. England also instructed the British Minister to the Vatican to point out to Cardinal Gasparri that there was a primary obstacle to even the beginning of a talk about peace—namely, the crime against Belgium. It was impossible even to begin saying or doing anything regarding peace until the Germans should evacuate Belgium and provide reparation for the damage done to that country and until Germany had explained the meaning of her recent statement demanding guarantees of Belgian independence.

## GERMANY IGNORES OPPORTUNITY

Cardinal Gasparri communicated this to Monsignor Pacelli, Papal Nuncio to Munich, hoping to receive in reply from Germany something which might make further action possible. Monsignor Pacelli transmitted the message to the German Government, which stated that it could not reply.

Erzberger's revelations now show that Imperial Chancellor Michaelis and the German General staff were determined not to relax their hold upon Belgium.

That is the whole simple story, showing that England's move was not a peace proposal, but a courteous unofficial message to the Holy See, through which the Pope hoped that good might result; but Germany absolutely refused to take advantage of the opening which the Pope had made.

## CATHOLIC LONDON HAS PEACE CELEBRATION

CARDINAL BOURNE SPEAKS ON IRELAND, LABOUR AND CAPITAL

C. P. A. Service

London, Aug. 7.—The week has been a crowded one in London for Catholics. Cardinal Bourne, preaching at the last Mass in Westminster Cathedral on the occasion of the celebration of Peace, told the Government and the country they had two great tasks before them. The problem of Ireland was the source of many prayers and anxious thoughts by the Catholics of the Empire; it was a puzzle to the Nations outside our Empire; and it behooves the Government to find a just, satisfactory and lasting settlement of that problem before the good conditions of Peace could be restored.

Then there was a grave danger ahead, which might result in disaster even greater than all those of the War. If Labor on the one hand, or Capital on the other, sought to secure more from the other than was the just due of each, there would be a conflict, which would have terrible consequences. His

eminence urged all to pray that these dangers might be averted.

The Bishop of Southwark also preaching in his Cathedral, praised King George who, unlike the politicians, had not been ashamed to call his people to the throne of God in thanksgiving for the mercies we had received; and he urged Catholics to put their shoulder to the wheel in the reconstruction, which was before the Nation, for without work we could not shoulder the heavy burden of debt, which rested upon us.

## LIST OF HONORS

### WON BY CATHOLIC CHAPLAINS IN THE WAR

OVERSEAS MILITARY FORCES OF CANADA

Chaplain Services,  
Argyll House,  
Regent Street, W. I.  
29th July, 1919.

A request was recently made for a List of Honours won by Catholic Chaplains in the War. The following List, issued by the Canadian Chaplain Services, shows the Honours won by Canadian Catholic Chaplains, and the Units of the Canadian Corps to which they were attached. It is dated 24th July, 1919.

Capt. (Rev.) W. B. Carleton, Ottawa, 3rd Can. Div. Art. Croix de Guerre. (Belgium.)

Capt. (Rev.) C. A. Fallon, O. M. I. 11th Can. Inf. Bde. M. C.

Lieut. Col. J. A. Fortier, O. M. I. 2nd Can. Div. Art. M. C. (Mention in Despatches.)

Lieut. Col. F. L. French, Pembroke, 5th Can. Inf. Bde. & D. A. D. C. S. Can. Corps. D. S. O. (Two Mentions in Despatches.)

Major (Rev.) J. Knox, Vancouver, 8th Can. Inf. Bde. & Bramshott Camp. Mentioned in Despatches.

Capt. (Rev.) H. E. Letang, Pembroke, 6th Can. Inf. Bde. Mention in Despatches.

Capt. (Rev.) F. M. Lockary, St. John, 1st Can. Inf. Bde. Two Mentions in Despatches.

Major (Rev.) T. McCarthy, London, Ont. 7th Can. Inf. Bde. M. C.

Major (Rev.) R. C. McGilivray, Antigonish, 8th Can. Inf. Bde. M. C.

Capt. (Rev.) E. J. MacDonald, Alexandria, 4th Can. Inf. Bde. M. C.

Capt. (Rev.) R. A. MacDonald, O. S. B. 13th Can. Inf. Bde. M. C.

Major (Rev.) A. Madden, O. M. I. 2nd Can. Inf. Bde. D. S. O. M. C. (Mention in Despatches.)

Capt. (Rev.) W. L. Murray, Pembroke, 10th Can. Inf. Bde. M. C. and Bar.

Capt. (Rev.) J. F. Nicholson, Kingston, 8th Can. Inf. Bde. M. C.

Major (Rev.) J. J. O'Gorman, Ottawa, 3rd Can. Inf. Bde. & Dades. Can. Section G. H. Q. O. B. E. (Military) Mention in Despatches.

Lt. Col. (Rev.) P. O'Leary, Quebec, 1st Can. Gen. Hosp. Mention in Despatches.

Capt. (Rev.) T. O'Sullivan, Halifax, 1st Can. Div. Eng. M. C.

Major (Rev.) M. N. Tompkins, Antigonish, 9th Can. Inf. Bde. Can. Heavy Art. M. C.

Lt. Col. (Rev.) W. T. Workman, V. C. O. F. H. 1st Can. Inf. Bde. & A. D. C. S. (R. C.) C. B. E. Military, M. C.

And, while serving in the French Army, Capt. (Rev.) A. Beausoleil, Calgary, 3rd Can. Div. Eng. Croix de Guerre.

## WISE STATESMANSHIP

In all just programs of social reconstruction Church and State have both a part to play. In his encyclical on the Condition of the Working Classes, Pope Leo XIII. laid down the basic principles upon which such social action should be based. His words deserve to be widely quoted at the present time. Speaking of the part the Church has to play, he has this to say:

"It must not be supposed that the solicitude of the Church is so preoccupied with the spiritual concerns of her children as to neglect their temporal and earthly interests. Her desire is that the poor for example should rise above poverty and wretchedness, and better their condition in life; and for this sake she makes a strong endeavor. By the very fact that she calls men to virtue and forms them to its practice, she promotes this in no small degree. Christian morality, when adequately and completely practiced leads of itself to temporal prosperity, for it merits the blessing of that God Who is the source of all blessings; it powerfully restrains the greed of possession and the thirst for pleasure—two twin plagues which too often make a man who is void of self-restraint miserable in the midst of abundance; it makes man supply for the lack of means through economy, teaching them to be content with frugal living and further keeping them out of the reach of those vices which devour not small incomes merely, but large fortunes and dissipate many a goodly inheritance."

And, in inquiring what part the State should play in the work of

remedy and relief, the saintly Pontiff continues:

"The foremost duty of the rulers of the State should be to make sure that the laws and institutions, the general character and administration of the commonwealth should be such as of themselves to realize public well being and private prosperity. This is the proper scope of wise statesmanship, and is the work of the heads of the State. Now a State chiefly prospers and thrives through moral rule, well regulated family life, respect for religion and justice, the moderation and equal allocation of public taxes, the progress of the arts and trades, the abundant yield of the land—through everything in fact which makes the citizen better and happier. Herein then lies in the power of a ruler to benefit every class in the State and amongst the interests of the poor; and this is the virtue of his office, and without being open to any suspicion of undue interference—since it is the province of the State to consult the public good. And the more that is done for the benefit of the working classes by the general laws of the country—the less need there will be to seek for special means to relieve them."

These words of wisdom are worthy of serious consideration at this critical period when the poor man is crying to be relieved of the strain that excessive prices are putting on his dwindling income.

"Justice demands, concludes Leo XIII., that the interests of the poorer classes should be carefully watched over by the administration, so that those who contribute so largely to the advantage of the community should share themselves in the benefits which they create—that being housed, clothed and enabled to sustain life, they may find their existence less hard and more endurable. It follows that whatever shall appear to prove conducive to the well being of those who work should obtain favorable consideration. Let it not be feared that solicitude of this kind will be found harmful to any interest; on the contrary it will be for the advantage of all, for it cannot but be good for the Commonwealth to shield from misery those on whom it so largely depends."

Had these principles, which are the principles of Christ in the Gospel, been accepted and practiced a few years ago, we would not now have so many Socialists and Bolshevists to threaten our peace and security.—The Pilot.

## MASS AT WESTMINSTER

London, England Daily Telegraph, July 21

There have been many beautiful services at the Westminster Cathedral, services which have attracted enormous congregations, yet there have been but few occasions in recent years when the sacred building contained so many worshippers as assembled there yesterday morning. It was the ordinary Mass, with its being sung, sung, it is true, with all the wealth and beauty for which the Cathedral is noted, but it was no special festival of the Church. Yet thousands gathered there early to assist at the celebration, for they knew that Marshal Foch was to be desired by their presence to express admiration for the great soldier, whose name will for ever be associated with the stirring events of the past five years. He sat alone, in front of the lower steps which lead to the altar; a small, devout figure, on whose features reverence and sadness seemed to be clearly depicted. The glances and glory of the previous day were strangely remote in that huge edifice. Throughout the service there was the same set expression on his rugged features, and only when he was greeted by the loud exclamations of the huge crowd which waited outside the cathedral, despite the steady rain which was falling, did it seem to relax. He came out again into the gladness from surroundings wherein he was at liberty to think of the sadness with which victory had been purchased.

There was no special attempt at general decoration of the Church. Near the Chapel of the Blessed Sacrament the shrine of Joan of Arc was beautifully draped with the English and French flags, whilst choice blooms surrounded the improvised altar. That was all. Yet there was a wealth of color in the vestments of the clergy which added beauty to the picture. Being a "Green Day," these blended perfectly with the brilliant scarlet worn by the Cardinal. Father Hall sang the Mass, and Cardinal Bourne, attended by Canon Howlett, Canon Brown, and Canon Jackman, occupied the Throne. The music was Sir's Mass for six voices. High up in the gallery the band of the Irish Guards, under the direction of Mr. Charles Hassell, assisted with moving effect, especially during the offertory, when an Andante by Batiste was played, and at the Elevation, which was signalled by a stirring fanfare. When the service was finished all stood, whilst the

French and English National Anthems were played, and as the gallant Marshal followed the clergy to the great central doors Tschakowsky's Marche Militaire was given with striking effect. He was closely followed by his brilliant staff, the French Ambassador and the distinguished congregation, and was greeted with a storm of welcome as he appeared outside the Cathedral. He immediately drove round to Archbishop's House, where he remained for more than half an hour in conversation with Cardinal Bourne. The crowd remained until he came out, his departure being marked by unmistakable tokens of the esteem in which he is held in this country.

## "CAN IRELAND STAND ALONE"

"Can Ireland stand alone? Is not her dependence on England so great that complete separation would mean the commercial and industrial ruin of the Irish?" are questions that are often heard nowadays from timid admirers of Erin's struggle for liberty. Mr. George Cress, in the concluding chapter of his recently published volume, "Ireland's Fight for Freedom," has made a good summary of the arguments and statistics which prove that Ireland is thoroughly capable of supporting and governing herself without help or hindrance from England. The reader is first reminded that in area Ireland is twice as large as such independent countries as Belgium, Holland or Switzerland, and has about the same population as Serbia or Greece. In 1915, Ireland's foreign trade represented \$82,000,000, ninety-seven per cent. of which, owing to a "clever system of regulations and administrative enactments," was with England. Ireland now pays an annual revenue tax of \$200,000,000, a little more than a fourth of which is spent on Irish government, the rest of the money going to England. Switzerland, it is worthy of note, with a population a million less than Ireland, governs herself for \$35,000,000 a year. This exploiting of Ireland has been described by the Earl of Darnley as

A grotesque anachronism . . . divided up between numerous departments, over many of which, some of the most important, the Irish Government has no effective control. These departments overlap and the result is confusion and extravagance. Scotland and Ireland have approximately the same population, yet Ireland pays about \$1,000,000 more than Scotland for her local government, \$5,000,000 more for her police; and \$20,000,000 more for her local government. The Irish police annually cost over \$7,500,000 annually; in other words, the cost of the police for every man, woman and child in arms in Ireland works out an average of \$1.66 per head. The picture of a charge of this amount for keeping in order an infant in arms, to state the case in its most absurd light, is too ridiculous to need statement in further detail when it is borne in mind that crime in Ireland is actually less than in Scotland."

Mr. Cress reaches the conclusion that even if Ireland never recovers the \$2,000,000,000 or more of "overcharges" England exacted from her during the nineteenth century, Erin will be quite capable of "standing alone," provided she is able to keep for herself the \$65,000,000 that now goes out of the country into England every year in rents, interests, salaries and law costs.

It is high time this tyrannical exploring of a crushed nation came to an end. American colonies endured a much milder form of commercial oppression on England's part only twelve years. The Declaration of Independence, it will be remembered, sets down as one of the twenty-eight grievances the American colonies had against King George III., his "cutting off our trade with all parts of the world." In 1768 Benjamin Franklin testified before the House of Commons that prior to 1763 the temper of America toward Great Britain was "the best in the world." But the following year the disastrous "change of colonial policy" began with the passage of a "Sugar Act" which, without the consent of the Americans, placed a duty on sugar, coffee, wines, silk, etc., coming to the colonies. Eleven years later the series of repressive measures on the part of England culminated in the "Restraining Act" against all American trade," enacting that "all manner of trade and commerce is and shall be prohibited with the colonies." In less than seven months after the passing of that act the Declaration of Independence was signed. The Irish after enduring for long centuries ruthless financial exploring by England now plead once more before the bar of the world's opinion simply that they may enjoy the wealth of their own country and only be permitted to "stand alone." No fair-minded and consistent American can deny the Irish this right.—America.

Afflictions pass away with prayer made well, as snow melts before the sun, says the Venerable Cure of Ars.

## CATHOLIC NOTES

Fifty-seven Sisters of Charity of the Convent of Nevers, in which Bernadette Soubirous was a nun, have been decorated by the French government for their services during the War.

The Canadian College in Rome which was closed during the War will reopen this autumn. Rev. Father Lajoie, a Montreal Sulpician, has been named as director.

Paris, Aug. 7.—The Catholics of Lyons are finishing the four great towers of the magnificent Basilica of Notre Dame de Fourvières, which overlooks the city. Each tower represents in sculptured groups a Cardinal Virtue, and the necessary funds have been subscribed as a thanksgiving for the armistice.

During the peace celebration of Belgium, King Albert, President Poincaré and Marshal Foch made a special journey to Malines, where, in the presence of an enormous crowd and amid an indescribable manifestation of enthusiasm at the Cathedral, President Poincaré invested the educational committee of the Knights of Columbus, has taken up the problem of preparing night school courses, which the organization intends to provide not only for its own members, 50,000 of whom saw active service in the War, but for all other men, who desire to take advantage of them.

Washington, D. C., Aug. 7.—Very Rev. E. A. Pace, of the Catholic University, with other distinguished educators comprising the educational committee of the Knights of Columbus, has taken up the problem of preparing night school courses, which the organization intends to provide not only for its own members, 50,000 of whom saw active service in the War, but for all other men, who desire to take advantage of them.

When Marshal Foch started his counter-offensive on the Marne last year the Curé of the Eglise Trinité in Paris, says the Catholic News Service, made a vow to St. Jeanne d'Arc, that if France emerged victoriously from the War he would make a pilgrimage on foot to her Shrine at Orleans. France is victorious, and the Abbe Foullain, who is of an advanced age, has already begun the fulfillment of his vow, and has set out on his pilgrimage, on foot.

At the gates of Madrid, which are considered the geographical center of Spain, a gigantic statue of the Blessed Redeemer has been erected as a token of Spain's gratitude for being spared the horrors of war. Pedestal and statue are 120 feet high. At the blessing of the statue were present the King, Queen, royal family, the Pappal Nuncio, 22 Archbishops and Bishops, the whole Government and the Grandees, clergy and others. The King read in a loud voice the act of consecration. The Pope sent his apostolic blessing. Spain is indeed a Catholic land.

The Bishop of Verdun, who has just returned from Rome, was delighted by the paternal solicitude shown by the Holy Father for his unhappy diocese. Out of the 570 parish churches of Verdun 160 are completely destroyed and 170 have suffered severe damage, while many others are more or less affected. In addition, a large tract of country is rendered uninhabitable by ruins, unexploded shells and the bodies of 300,000 slain, only lightly veiled by earth, in which they fell. But where ever the soil is not altogether dead the brave French peasant has started to plow once more.

The carillons and bell towers of Flanders and of Brabant which were silenced for nearly five years by the voice of warfare, have resumed their joyous sounds to ring in the news of victory and deliverance from the enemy. The most celebrated player of them all, Jef Denjor, the carillonneur of world wide fame has begun a new series of concerts. At Malines, from the top of the severely agued tower of St. Rombold, he will send down the tones of songs of joy, of laments for the heroes who have died for their country and of hymns of victory for the deliverance of nations. The news that the bells are again to play has filled the hearts of Belgians throughout the country with great joy.

London.—Some remarkable news is filtering through from Hungary, Budapest, with a population of some million inhabitants, counts nearly 200,000 Jews among that number. For several weeks the Jews have been erasing their names from the registers of the Israelite community in hundreds, and are placing themselves under instruction in the Catholic religion, after which they are baptized. These converts come from all ranks of society, but mainly from the bourgeoisie. The Grand Rabbi, who is deeply concerned, declares that the primary reason which started this exodus is the Jews hatred of Bolshevism, which is led by Jews. Bola Kun and thirty of his ministers, out of a cabinet of thirty-five, are all Jews.