

The Catholic Record

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

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WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

NEITHER FISH, FOWL, NOR HERRING

The Six North-eastern Counties have ceased, under the Partition Act, to be an integral part of Great Britain, and by the foolish bigotry of her capitalists and aristocrats she has voluntarily voted herself out from the jurisdiction of Ireland. Therefore she is at present neither British fish, nor Provincial herring. She is an Ishmael amongst political units, and is bound to suffer when her provincial interests clash with those from whom she seeks "protection" against her fellow citizens in Ireland.

Lord Londonderry and his Belfast friends have been gravely shocked to find that the British Parliament has placed an embargo against "Ulster" cattle passing into Britain. He spoke with great sincerity in the British House of Lords on Thursday night, the 22nd inst. He spoke the things which we in Nationalist Ireland knew so well, the fact that national interests always must be subordinate to Imperial expediency in an Imperial Government. He pleaded in tones very reminiscent of Butt to his British hearers to do a gracious thing and to give Ulster special privileges. He said that to remove this embargo would not only be just, not only politic, but straightforward.

He continued: "The adoption of such a course would go far to remove from Irish minds the ancient mistrust of British legislation—a belief that had almost grown to the fixity of a creed, that the law made at Westminster was founded on oppression and built upon self-interest." The reply to this pleading was a direct negative backed by a majority of over 300 British votes. A continuation of the Partition system of Government in N. E. Ulster will rapidly produce an Orange Farnell in Westminster, or else what is more obvious, induce this area promptly to recover from its sulky attitude in a corner, unite with the rest of Ireland, and place the custody of its Customs, Excise, and Trade in the hands of an Irish Parliament sitting in the Irish capital.

IRISH CUSTOMS AGAINST "ULSTER"

Now the Dublin government has slammed down, with a bang, a Customs barrier that will cut both the nose and the tail off the Belfast government. The Irish Commissioners of Revenue (of the Dublin Government) have just issued a long document of which the five most important clauses are:

1. On and after the 1st April, 1923, it will be necessary to arrange for the collection of Customs duties on all dutiable commodities coming into the Free State from countries outside the Free State (including Great Britain and Northern Ireland).

2. For this purpose it will be necessary to establish a Customs frontier between the Free State and Northern Ireland, and pending a decision by the Boundary Commission as to the future boundary line, the frontier will be temporarily placed along the boundary between the Six Northern Counties and the Twenty-six Counties at present included in the Irish Free State.

3. The conveyance of all goods (including any stock) across this frontier will be importation into the Free State as the case may be, and the provisions of the Acts relating to Customs will apply.

4. The importation and exportation of all merchandise other than farm produce across the frontier is prohibited, except by such routes, and in the case of road routes during such hours as may be approved by the Ministry of Finance for the purpose. On each approved route there will be a frontier post and a Customs station; imports and exports will be entered and examined, and duty (if any) paid at the Customs Station.

5. Every person conveying imported merchandise, other than farm produce, across the frontier must carry with him a Carrier's Report, signed by him, in duplicate showing the marks and numbers on the packages carried, and the description and approximate quantities of the merchandise in them, and the names and addresses of each consigner and consignee. The carrier must present the report to the frontier post officer, who will return one copy to him, as a pass, and must proceed forthwith by the approved route to the Customs Station, and there produce the merchandise to the Customs officer.

Farm produce, household goods and personal effects will be exempt from duty. Practically all merchandise will be taxed. The conditions are such as will practically prevent Belfast carrying on with the rest of Ireland, the very large trade that it was used to. It will also, of course, end Belfast being made the port for importations with a very large portion of Ireland. In short, if Belfast likes to go on living upon the spleen which made it hate and antagonize

the country of which it was a part, and by which it lived, Belfast will get opportunity for healthy reflection, while it is left to stew in its own acrid juice.

MURIEL CAUSES WORRY

Here is a letter of severe complaint upon Mrs. Muriel MacSwiney, widow of the hero Terence MacSwiney, demanding her recall from America—which the Irish Government captured, and which was written by Mrs. Sheehy-Skeffington. The "L. G." referred to is Laurence Ginnell, De Valera's envoy in U. S. "The Chief" refers to De Valera. "Mary" is Miss Mary MacSwiney. "Maura" is Mrs. MacSwiney's child. "K" is Linda Kearns, one of the women Republican envoys to U. S.

"Dear Miss O'R.—Muriel has been causing us great worry. I wrote you already, and have been hoping against hope. L. G. arrived a week ago, and brought letters from Art O'Brien and others asking her to return. Chief sent messages (verbal) also reproving her for her tactlessness re divers interviews. Since then others have come with letters saying Maura needed her, and was ill, etc. She refuses to go. Has been trying (in vain) to get appointed Consul in N. Y.; has broken several engagements for us; refused to attend receptions; left above hotel; left hotel in Philadelphia where L. & K. were, and so on. She is with an unscrupulous crowd, who use her and exploit her. She turns a deaf ear to all our entreaties and protests, and her general wildness and irresponsibility has done us great harm and caused dangerous comment. The group are trying to get us up against M. S. so as to have us deported, or at any rate, discredited. Then some are politicians out for their own ends and some are limelights purely. She is very hysterical, and though when she chooses she can be charming and sweet, she can and is also at other times entirely irresponsible and unbalanced—like a spoiled and naughty child. I had hoped Ginnell would get her to go home, as he was asked; but though he put it strongly to her, she refused. L. and K. and all of us have tried with her in vain, so finally after a joint conference with L. G. and O. K. the Irish World's representative, our treasurer, hon. sec. and exec. sec. I wrote telling her I could be responsible for her in connection with relief any longer—setting forth my reasons; her lack of co-operation, breaking of engagements, collecting for other funds (consultation unauthorized), and general irresponsibility. I had the approval and concurrence of all—in fact, several of our best workers (including our treasurer and manager) said they would resign if this was not done. Now she refuses to return and may likely run on her own. I don't feel this a serious danger, as she is too flighty to persist in any work for long, and is not a speaker at all, but it may cause friction. . . . Now you can get her officially recalled by Chief or Austin or Mary, and, above all, can you send me copy of message, for though I know she has already got advice formally to return home, I would be in a clearer position if I had a copy of any letter or quotation from anyone. We are going out West, and I'd need messages by return. I may cable you a reply to a guarded manner. Mary Mac would help us, I think, as she was up against this before and knows conditions.—In haste, H."

CALDEY MONKS END FIRST DECADE

London, March 15.—On the festival of St. Aelred, Cistercian Abbot of Rievaulx in Yorkshire, the Benedictine monks of Caldey Island in South Wales completed the first decade of their existence as religious of the Catholic Church.

Exactly ten years ago, there took place in their small but beautiful abbey church, set on a green island in the midst of the Seven Seas, the unique ceremony of a company of habited and tonsured monks making their adoration of Protestantism and being received into full communion with the Catholic Church and the Apostolic See of Rome.

Much has happened in the passing of these ten years. The chief prelate who presided at the ceremony, Mgr. Mostyn, was then Bishop of Menevia. He is now Archbishop of Cardiff and Metropolitan of the whole of Wales. Don Cuthbert Butler, who assisted at the ceremony, has since laid down his high office of Abbot of Downside and has retired into the character of a simple monk. While Dom Columbia Marmion, who was authorized by the Holy See to receive the convert monks into the Benedictine order, has only recently gone to his eternal reward.

Only a few days later the tenth anniversary of the conversion of the monks is followed by the tenth anniversary of the nuns, who were received into the Church at the convent at Milford Haven. While the monks still occupy their old home, the nuns have established themselves in a new house, the historic home of the ancient Catholic family of the Mostyns, which is now known as Talacre Abbey.

The monks of Caldey have retained their independence, being subject to the oversight of the diocesan Bishop. The convert nuns, on the other hand, elected for affiliation with the English Benedictine Congregation, and at a Chapter in 1921 were elected by the Benedictines into full membership of the English Congregation.

"BIBLE-CHRISTIANS" IN ENGLAND

London, March 15.—Outside the Catholic Church, declares a Lancashire Jesuit, Father Sheridan, except in certain minor quarters, the Bible has lost its supernatural grip, and therewith its sacred trust.

These are the terms in which the Jesuit priest replies to the old Protestant catch-words "the Bible, and the Bible only," which he declares is the most absurd and indefensible rule of faith ever devised since the voice of the Living Church was rejected.

There are abundant signs up and down Great Britain that the Bible-Christians, so-called, are beginning to feel that the ground has been snatched away from under them; that their own critics and scholars are responsible for the attack on the Bible, and that the very foundations of their belief are crumbling. The Scottish Presbyterians found this out some time ago, and have been on the verge of a semi-panic ever since.

Father Sheridan declares that the fruits of this false principle are reaped today, and bitter indeed they are to the taste. "The Bible, and the Bible only," he declares, has meant and must mean, "Babel and Babel only."

Even the non-Catholics, he says, who use their eyes have no further doubts about this. Hundreds of warring sects, each of them appealing to the Bible; distressed souls wandering hither and thither; the alienation of millions from all religious faith and worship—these are some of the results that can no longer be hidden or obscured.

MARY REPUDIATES RESPONSIBILITY FOR SISTER-IN-LAW

When the Government published the foregoing, which was supposed to have been among Miss Mary MacSwiney's documents, taken in a raid, Miss MacSwiney wrote to the Dublin press as follows:

"I desire to state that Mrs. MacSwiney went to America against the wishes and advice of her friends, political and personal. She was not a member of any official delegation. Her health, which has been very precarious for the past two years, does not permit of any constant work or strain. Though she was able to assist the official delegation for a time, she was not officially appointed, and, therefore, could not be officially recalled. If, in the cause for which she has suffered so much, her zeal at times outruns her discretion, your 'Government Publicity Department' must be hard up for weapons to attack the Republic when they use that."

"Such 'publicity' will fail to do anything but open the eye of any who may still be blinded to the demoralization of those who have turned their backs on all that was noble in their work of recent years for the Dead Sea fruit of Empire."

"The Free Staters also captured a copy of my brother Sean's reply to Liam Dossy's appeal for surrender. Why do they not publish that?"

THE GREAT-MISCHIEF MAKER WITH A PEACE OFFERING

Jim Larkin, the famous Irish Labor Agitator and Communist, recently released from prison by order of Governor Smith of New

York, has been making a lecture tour of America, thereby collecting funds for the relief of distress among Dublin poor. It was purposed that he should return to Ireland about Easter. An Irish correspondent of the London Labor Organization, the Daily Herald, says Jim's return to Ireland promised to be sensational in the extreme. In a cablegram to his relatives, he states that he will arrive in Dublin at Easter, bringing as an Easter egg for the Dublin poor a shipload of food and clothes. He claims that he is getting a ship free with a volunteer crew. Union longshoremen will load her free, and the New York Harbor Authorities will berth her free while she is being loaded.

Jim Larkin is now touring the States raising funds for the purchase of the cargo. "The response is splendid," he says. "I shall get more than enough." He intends to test the truth of the old Irish legend that Ireland will get her deliverance from the sea. The Easter egg from America recalls to mind the relief ships sent by the English workers during the great strike of 1918.

SEUMAS MACMANUS,
264 West 94th Street,
New York City.

THE KING AND THE VATICAN

Ottawa Journal

It is curious how historical prejudices dwarf historical knowledge. Thus, no sooner is it announced that King George will visit the Pope during His Majesty's forthcoming visit to Rome than objection is raised that such action would be unprecedented and would violate the Bill of Rights. The contention, of course, is absurd. It is absurd (1) because the Bill of Rights never prohibited British monarchs from visiting the Vatican, and (2) because on at least four occasions within the last thirty years the Pope has been visited by British Royalty and by a British King.

The paragraph in the Bill of Rights, dealing with the relations between the King and the Vatican, says:

"IX. And whereas it hath been found by Experience, that it is inconsistent with the Safety and Welfare of this Protestant Kingdom, to be governed by a Popish Prince, or by any King or Queen marrying a Papist; the said Lords Spiritual and Temporal, and Commons, do further pray that it may be enacted, That all and every Person and Persons that is, are, or shall be reconciled to, or shall hold Communion with, the See or Church of Rome, or shall profess the Popish Religion, or shall marry a Papist, shall be excluded, and be forever incapable to inherit, possess or enjoy the Crown and Government of this realm, and Ireland, and the Dominions thereunto belonging; or any Part of the same, or to have, use, or exercise any regal Power, Authority, or Jurisdiction within the same; and in all and every such Case or Cases the People of these Realms shall be, and are hereby absolved of their Allegiance; and the said Crown and Government shall from time to time descend to, and be enjoyed by such Person or Persons, being Protestants, as should have inherited or enjoyed the same, in case the said Person or Persons so reconciled, holding Communion, or professing, or marrying as aforesaid, were naturally dead."

Now the whole purport of this Article is to prevent the King from professing the Catholic religion. To torture it into the interpretation that in these days, when even the Coronation Oath is no more, and the world is happily more broad and tolerant than in 1689, King George is prohibited from visiting the Pope, is to do violence to both reason and humor.

The late King Edward visited the Vatican in 1903. More than that, as Prince of Wales, he thrice greeted Pope Pius IX, and this at a time when the Papacy was still a Temporal Power. Says Sir Sydney Lee in his sketch of King Edward (Dictionary of National Biography):

"The Roman populace received King Edward with enthusiasm, and he exchanged with King Victor Emanuel professions of warm friendship. With characteristic tact the King visited Pope Leo XIII. at the Vatican, where he had thrice before greeted Pius IX."

Further: If the Bill of Rights prohibits intercourse between the King of England and Rome, what has a representative of the King been doing at the Vatican ever since the War?

SPIRIT OF SERVICE

SHOWN BY NUNS IMPRESSES NON-CATHOLIC

Catholic nuns of Cleveland will reverently remember the name of Fred H. Goff, president of the Cleveland Trust Company, who died recently, for a unique tribute he paid them some years ago.

Mr. Goff said "Catholic sisters in charge of Charity hospital want money to build a new wing to their hospital to permit them to do more work for the sick for which they will receive no pay."

Mr. Goff's eulogy of the work of the sisters was made to a large gathering of Cleveland's most prominent men and women some years ago when a campaign of which he was general chairman sought to raise \$250,000. The result was that over \$800,000 was gathered.

Mr. Goff told the audience that a survey had been made of the need of the hospital of the new building and said that the only thing about the project that puzzled him was the position of the Sisters of Charity in charge of the hospital. These women, he told the audience, sought nothing for themselves. He had questioned them closely, he said, and the only conclusion that he could come to was that "These nuns want opportunity to do a greater work for which they will not receive one dollar in compensation. If that is not a commendable spirit, I do not know what is."

Mr. Goff died in a Cleveland hospital after complications had developed from a surgical operation a week before. He was sixty-four

RATIONALISTS FEAR CHURCH'S GROWTH

English Rationalists are somewhat fearful of the increasing progress of Catholicism, according to the Literary Guide, which is the voice and mouthpiece of the Rationalist Association, a somewhat respectable form of Atheism that exists in Great Britain.

The official journal professes to be contemptuous of the advance of Catholicism. But for all that it declares that letters are pouring in from Rationalists all over the country, calling upon the journal to embark on a militant campaign against the Church—particularly against Catholicism, which the Rationalists state is progressing by leaps and bounds.

The Literary Guide while feebly trying to soothe the fears of perturbed Rationalists, can offer no greater consolation to its unbelievers than that it will act on its well-considered policy as the opportunity presents itself. Meanwhile it offers its readers, as comfort, Mr. Joseph McCabe, who after being a Franciscan friar and a Catholic priest for several years, as well as being Guardian of his monastery, walked out one day from his cloister and has set himself ever since as an apostle of Atheism.

The position amongst the Protestants is quite as bad as that, and as a great Catholic orator remarked only a short time back, it begins to look as if God, in His Providence, were about to use the Catholic Church to bring men back to a love for and knowledge of the Bible.

JUSTICE IN RUSSIA

The object of the Bolsheviki in prosecuting the Polish Catholic clergy in Russia is beginning to be rather more visible. So far as could be judged from the dispatches, the charges against Archbishop Cieplak came down to three: (1) he was a priest; (2) he was a Pole; (3) the Bolsheviki didn't like him. None of these could well be regarded as a capital offense, yet he was sentenced to death.

The sentence was immediately suspended, however, after protests had been received from all parts of the world. Our Moscow correspondent reported during the trial that everybody expected this. If you want to give a man a term in jail, you can perhaps acquire a reputation for magnanimity by imposing the death sentence, and then, as an act of grace, commuting it to the term of imprisonment which you meant to give him in the first place. But there is a more practical explanation than this. To the Polish Government, which had protested first and most vigorously, the Russian Minister in Warsaw announced that execution of the death sentence would be postponed and that "the affair would be taken up in diplomatic negotiations." Do ut des; I let your Archbishop live, you show your good-will by making this or that concession.

The rulers of Russia may naturally be surprised that the mere sentence of a few more priests. Persecution of the clergy is nothing new in Russia, but hitherto it has been the Russians' own clergy. To attack members of a world-wide organization is more serious. And then, of course, there is the difference between the proletariat and the bourgeoisie concepts of justice. During the trial of the Russian Social Revolutionaries last year a mob at one time invaded the courtroom, "who heaped insults on the defense and the accused and read a resolution demanding the highest punishment for them." Counsel for the defense contended that this demonstration operated to prejudice the judges, but the court rejected this contention with a stern rebuke.

To complain about a little thing like that, said the judges, betrayed a "total misconception of the court's juridical nature." The demonstrators had been admitted, and their resolution heard, by the deliberate determination of the court. The episode showed that "the court is not acting in isolation from the working masses." To suppose that the court could give a fair decision "only if it remains within a circle of bourgeois thought," the blindness of bourgeois thought," if the language of the mob had been rather vehement, it must be remembered that "these workers did not go through any law college and do not know the laws of etiquette, and for this reason permitted themselves to use expressions which should not have been used in the courtroom."

The argument works both ways. There are glass cases and glass cases, and evidence is plentiful that the Bolshevist leaders live in one that is practically sound-proof. Even through its walls, however, they must have heard the protests against the sentences imposed on the Catholic clergy.—N. Y. Times.

ST. THOMAS AQUINAS

Washington, D. C., Mar. 12.—The feast of St. Thomas Aquinas was appropriately observed at the Catholic University, Solemn Pontifical Mass being celebrated in the alumni gymnasium by the Right Rev. Thomas J. Shahan, rector of the University. The sermon was preached by the Rev. Ignatius Smith, O. P., prior of the Dominican House of Studies, who paid an eloquent tribute to the Angelic Doctor.

Future fathers of the nation, future rulers of our States, future leaders of our Church," said Father Smith. "I can conjure up none either in the present or in the future who cannot find enlightenment in the writings and inspirational help in the life of the Universal Doctor who brought scientific knowledge to religion and intensive spirituality to knowledge. May God grant that by your study of him, by your prayers to him, by your imitation of him, by the filtration into your life of his zeal for the Catholic Church because it was the work of Christ, you will be able to repeat on your death bed the sanctified prayer he breathed to Jesus in the Blessed Sacrament: 'I receive Thee the price of my soul's redemption, for love of whom I have studied, I have watched, I have labored. Thee have I preached, Thee have I taught, against Thee never have I breathed a word, neither am I wedded to my own opinion. If I have held aught that is untrue regarding the Blessed Sacrament, I subject it to the judgment of the Holy Church, in obedience to whom I now pass out of life.'

The gymnasium was thronged with students of the University and members of the faculty.

ST. VINCENT DE PAUL IN DUBLIN

Always active and vigilant, the Society of St. Vincent de Paul never did better work in Dublin than during the year 1922. There were over 60 conferences operating within the city and the number of active members attached to these conferences totalled 960. The average number of members who week by week attended at the conference meetings came to 550.

The Penny Banks established by the Society reported a great expansion of business and the number of depositors increased to 12,000.

During the acute trouble in July last many homeless men found a haven in the Society's Night Shelter. Within the year the Society dealt with nearly 40,000 admissions. The orphanage conducted for the Society by the Christian Brothers was maintained at a state of high efficiency. The Brothers not only gave the boys a practical education but also were most successful in placing them in positions which enabled them to make a good start in life.

The brothers charged with the care of the special work of the Seamen's Institute had found themselves as fully occupied as ever in their efforts to administer what might be termed spiritual first-aid to sailors. The number of ships visited was 1,145 and the number of Catholics interviewed 1,131. The number of men present at the Rosary at the Institute throughout the year was 2,570.

CATHOLIC SCHOOLS IN NEW YORK

New York, March 19.—Close to one-half of the graduates of Catholic elementary schools of New York in 1922 entered public high schools and colleges, according to statistics given by the Right Rev. Monsignor Joseph F. Smith, diocesan superintendent for the New York Archdiocese.

According to Monsignor's report for 1922, which has just been compiled, the number of students who passed from Catholic elementary schools to Catholic high schools and colleges in 1922 was 2,386. The number that entered public high schools and colleges was 2,330.

Nearly one hundred thousand pupils are being educated in the Catholic elementary schools of New York, the total registration being given as 97,360. There are 179 elementary schools under archdiocesan direction, of which seventy are located in Manhattan. The value of the Archdiocesan school property is estimated at \$19,148,500 and the cost of maintenance is given as \$1,448,994.

CATHOLIC NOTES

Rome, March 19.—E. H. Gary, chairman of the United States Steel Corporation, will be received both by King Victor Emmanuel and Pope Pius XI, when he returns to Rome on March 24. A banquet will be given in Mr. Gary's honor.

Washington, D. C., March 19.—The first annual meeting of the Catholic Conference on Industrial Problems, announced for Milwaukee, will be held on June 27 and June 28, according to the Rev. R. A. McGowan, secretary-treasurer of the organization.

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The gymnasium was thronged with students of the University and members of the faculty.

Paris, Mar. 17.—Cardinal Dubois has sent an appeal to all Catholic orphanages, homes and shelters, beseeching them, as far as possible, to open their doors to children who have been abandoned or orphaned by recent events in the Near East. There are more than one hundred thousand of these children in Greece and the surrounding islands, and many of them are dying of hunger and cold. A committee has been formed to place these abandoned children in France.

Chicago, Ill., March 24.—Remarkable success has attended "Chicago's Own Success Play," presented every Sunday evening during Lent by a cast of 65 young Polish men and women, at St. Stanislaus hall in the Polish Cathedral of the city. The sacred drama was written by Rev. Casmir N. Pijanowski, who also directed the company in the rehearsals and presentation of the play, which includes seven acts and a number of tableaux.

Eloquent statistics indicative of the growth of the Catholic Church in the United States appear in the Official Catholic Directory for the year 1923. These figures show a most consoling extension of the Faith in this country and give ample proof of its splendid vitality. At the present time the number of Catholics in the United States is 18,260,793. These figures represent an increase during the year 1922 of 155,989.

London, Mar. 15.—About \$400,000 has been received in contributions and pledges for the new Cathedral which the Liverpool Archdiocese proposes to erect as a memorial to the late Archbishop Whitehead, and when the fund has reached the \$500,000 mark the building will be begun. The amount first quoted has been got in about nine months, and Bishop Dobson, who is chairman of the fund, thinks there will be no difficulty in getting the remaining \$100,000.

Paris, March 26.—M. Gabriel Faure, acknowledged as the most distinguished composer in France today, has been advanced to the rank of the Grand Cross of the Legion of Honor. The work of M. Faure, who is a Catholic, has been eminently Catholic in its tone. He is the author of a famous Requiem Mass which is considered to be one of the masterpieces of modern music and also of numerous motets to the Blessed Sacrament and the Blessed Virgin.

Dublin, March 15.—In a tribute of Bourke Cockran written for The Irish Independent, Shane Leslie says: "What city and what hall in America has not heard that great voice. What Catholic charity or religious cause has not benefited by the golden heart that beat behind the keen and massive intellect. Of his burning faith, his devotion to the Pope, of his daily Communions American Catholics may be prouder still. The Church he built at Port Washington remains the memorial he wished most to leave on earth. But a long generation must pass away before the sound of his eloquence and memory of his hospitality and the brightness of his exemplary and glowing life amongst his fellow beings. May he rest in peace!"

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London, Mar. 15.—About \$400,000 has been received in contributions and pledges for the new Cathedral which the Liverpool Archdiocese proposes to erect as a memorial to the late Archbishop Whitehead, and when the fund has reached the \$500,000 mark the building will be begun. The amount first quoted has been got in about nine months, and Bishop Dobson, who is chairman of the fund, thinks there will be no difficulty in getting the remaining \$100,000.

Paris, March 26.—M. Gabriel Faure, acknowledged as the most distinguished composer in France today, has been advanced to the rank of the Grand Cross of the Legion of Honor. The work of M. Faure, who is a Catholic, has been eminently Catholic in its tone. He is the author of a famous Requiem Mass which is considered to be one of the masterpieces of modern music and also of numerous motets to the Blessed Sacrament and the Blessed Virgin.

Dublin, March 15.—In a tribute of Bourke Cockran written for The Irish Independent, Shane Leslie says: "What city and what hall in America has not heard that great voice. What Catholic charity or religious cause has not benefited by the golden heart that beat behind the keen and massive intellect. Of his burning faith, his devotion to the Pope, of his daily Communions American Catholics may be prouder still. The Church he built at Port Washington remains the memorial he wished most to leave on earth. But a long generation must pass away before the sound of his eloquence and memory of his hospitality and the brightness of his exemplary and glowing life amongst his fellow beings. May he rest in peace!"