

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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THE GIVER OF PEACE

Writing in the New York Times, a Veteran Diplomat, referring to the fact of the English Government despatching an embassy to the Vatican, says, "that it speaks volumes as to the importance which they attach to the role which the Holy Father is destined to play in the near future as intermediary in the negotiations tending towards the restoration of peace."

It must not be forgotten that although the Papacy no longer retains its former territorial possessions, it still ranks as one of the Sovereign States of Europe, while the Pope is looked upon as a full-fledged Sovereign. Resident embassies and legations are maintained at Rome by most of the European powers; even by the Czar and the Kaiser who belong to different denominations of Christianity. The only instance that we can recall of a perfectly successful mediation, equally satisfactory to all parties concerned, and which left no sense of resentment, not even against the intermediary, was when Leo XIII. was induced in 1885 to accept the role of mediator in the bitter discussions that had arisen between Germany and Spain regarding their possessions in the Pacific, notably the Caroline group. The way that Leo XIII. handled the matter was a triumph of statecraft and diplomacy. There is every reason to believe that in the case of this immeasurably greater and more bitter discussion of nations equal success will attend the wholly impartial efforts of his equally gifted successor Benedict XV. Men of all creeds think, and many of them are expressing the thought, that Rome is the guardian and defender of peace, justice, liberty, truth, and happiness. On every page of history written with pens dipped in heart's blood, in salt tears, is the lesson that Christ came to teach: "Without Christianity no general liberty: and without the Pope no true Christianity." In other words no operating, converting, re-generating, conquering, improving Christianity. That is the verdict of history, visible to honest, open eyes. And so thoughtful men believe that Peace can be found at the Vatican but not at the Hague. The Vatican is the home of the Pontiff, who has a divine commission to give peace to men: the Peace Palace at the Hague is merely a monument to the futility and folly of seeking peace otherwise than from God.

THE MODERN WAY

The receipt for the making of good children, according to some experts, simple and efficacious.

In some sections of the country it is still believed that parents have duties to their children. They watch over and correct them, and they do not forget the recommendation of Holy Scripture: "He that spareth the rod, hateth his son; but he that loveth him correcteth him betimes."

According to those who live in the land of caprice and whim this is all old-fashioned. Children need but the ministrations of the social worker. If they prove refractory, the one remedy is to cut out their tonsils, remove adenoids, and to give them a well-balanced diet. And so with teeth cleaned, respiratory passage swabbed, and eye-glasses adjusted, these fortunate children may bid defiance to the flesh and the world. Blessed are the guardians of this Utopia, and happy the parents who pay their salaries.

"YELLOW JOURNALS"

Despite all that has been said in condemnation of the "yellow journal," it finds easy access to too many households. Its columns are full of reports of crimes, scandals and personal gossip, largely about the people whom they denounce, and are disfigured by cheap and vulgar illustrations. It wastes time with the cheapest and most belittling kind of reading matter. We have heard editors denouncing them as breeders of disrespect for authority, and calling upon their readers to stand fast against this generator of a dirty public opinion. And yet, when they themselves go into the battle against

a political opponent, high placed mayhap, and entitled to considerate treatment, they scruple not to use any weapon.

Personalities, the methods of a hide-bound partisan, the desire to draw blood at any cost, are pressed into service in order that any one who does not see eye to eye with them may be divested of any claim to respect. Surely this is the yellowest kind of journalism. It is perilously near to the papers directed by the individuals who make a religious weekly out of discredited yarns, and saturate it with venomous bigotry. People ought to be discriminating in their choice of journals, but politicians of a certain stripe, and godly people who are averse to Rome, have the habit of preferring drivel to sensible reading matter.

THE MIDDLE AGE

In "Philosophy," by Dr. Nicholas Murray Butler, we find the following: "To suppose that such an age as this (the middle age) can properly be described as dark is only to invite attention to the limitations of men's knowledge and sympathies. No age was dark in any true sense that saw the rise of the universities, of guilds and of cities: that was fired by the enthusiasm and zeal of St. Dominic and St. Francis: that gave birth to the story of the Cid, of the Holy Grail and the Divine Comedy of Dante; that witnessed the triumphs of Gothic architecture that still delights each eye that rests upon them: or know the constitution of Clarendon, the Magna Charta and the legal commentaries of Bracton."

We quote Dr. Butler, because he may be accorded attention which would be denied to another who is not President of a great secular university.

RIGHT

Dealing with the subject of the responsibility for future prosperity, Mr. Geo. W. Perkins says that, "We can no longer leave the solution of this great problem to men of theories, men who talk much and think little, men who do not care a rap for anything except their own political success; whose thoughts are limited in scope to the size of their election districts, men who continually deal in finely worded but utterly meaningless phrases, in half truths, in evasions, and who are experts in the art of side-stepping. If our public men insist in being superficial in thought, insincere and cowardly in action, then it is up to the business men to see that such men are elected to stay at home, and that others are sent to legislative bodies who will have broader vision and higher ideals."

PRaise FOR WAR-NUNS

BRITISH MEDICAL JOURNAL BEARS WITNESS TO DEVOTION OF SISTER-NURSES AT THE FRONT

In some surgical notes from a temporary clearing hospital at the front, in the "British Medical Journal," Dr. Arthur Martin tells how additional accommodation was placed at his disposal in the civil and military hospital of a French town, and bears the following witness to the devotion and ability of the nuns who formed the nursing staff: "It was presided over by Sister Ferdinand, a trained nurse with rigid anti-septic and aseptic principles. The nursing at this hospital was performed by Sisters of Mercy, all trained and skilful nurses, and the gentlest and most helpful people one could meet. The Rev. Mother of the Order was the Matron of the hospital, and was also a trained anaesthetist, being able to administer chloroform or open ether. In addition two of the nursing Sisters were Irish nuns who belonged to the French Order. The matron detailed these two Irish Sisters to work with the British wounded. . . . At this hospital many of the operations were performed under conduction anaesthesia and infiltration anaesthesia. In all the work one was loyally helped by the Reverend Mother and the nursing Sisters, also by Abbe Bouchonhomme, a French priest, the amonition to the hospital. The splendid priest spoke English and German as well as his own native tongue, and was of great assistance not only to our British wounded, but also to the wounded German prisoners in the wards. I am glad to know that the work of the Reverend Mother and the Sisters has been brought to the notice of Her Majesty Queen Alexandra and of the President of the French Republic."

CARDINAL MERCIER'S PASTORAL LETTER

From The Outlook, Feb. 3, 1915

The text of the famous pastoral letter issued by Cardinal Mercier, Primate of Belgium, has now been published. It is not too much to say, we think, that no document in connection with the present war is at once so moving and so effective.

It is moving, in the first place, because of its description of Belgium. "Our beloved little Belgium" Cardinal Mercier describes as "a nation so faithful in the great mass of her population to God, so upright in her patriotism, so noble in her King and Government. . . . She bleeds; her sons are stricken down within her fortresses and upon her fields in defence of her rights and of her territory." The Cardinal continues:

If any man had rescued you from shipwreck or a fire, you would assuredly hold yourselves bound to him by a debt of everlasting thankfulness. But it is not one man, it is 250,000 men who fought, who suffered, who fell for you so that you might be free, so that Belgium might keep her independence, her dynasty, her patriotic unity, so that after the vicissitudes of battle she might rise, nobler, purer, more erect and more glorious than before.

Pray daily, my brethren, for these 250,000 and for their leaders' victory; pray for our brothers in arms; pray for the fallen; pray for those who are still engaged; pray for the rear-wards who are making ready for the fight to come.

In your name I send them the greeting of our fraternal sympathy and our assurance that not only do we pray for the success of their arms and for the eternal welfare of their souls, but that we also accept for their sake all the distress, whether physical or moral, that falls to our own share in the oppression that hourly besets us, and all that the future may have in store for us, in humiliation for a time, in anxiety, and in sorrow. In the day of final victory we shall all be in honour; it is just that to-day we shall all be in grief.

So much for Belgium as represented by her men. Now for Belgium as represented by her buildings:

Churches, schools, asylums, hospitals, convents in great numbers are in ruins. . . . In this dear city of Louvain, perpetually in my thoughts. . . . the ancient college of St. Ives, the art schools, the consular and commercial schools of the university, the old markets, our rich library with its collections [the former professor at Louvain must have had a special pang as he chronicled this], its unique and unpublished manuscripts, its archives, its gallery of great portraits, of illustrious rectors, chancellors, professors, dating from the time of its foundation, which preserved for masters and students alike a noble tradition and were an incitement in their studies—all this accumulation of intellectual, historic, and artistic riches, the fruit of the labors of five centuries, all is in the dust.

PUBLIC ORDER IN BELGIUM

As to public order, Cardinal Mercier's pastoral letter reads in part as follows:

I have not met a single ecclesiastic who has incited civilians to bear arms against the enemy. All have loyally followed the instruction of their bishops given in the early days of August to the effect that they were to use their moral influence over the civil population so that order might be preserved and military regulations observed.

I do not require of you to renounce any of your national desires. On the contrary, I hold it as part of the obligation of my episcopal office [the Cardinal is also Archbishop of Malines] to instruct you as to your duty in face of the power that has invaded our soil and now occupies the greater part of our country.

The authority that that power is no lawful authority. Therefore, in soul and conscience you owe it neither respect nor attachment nor obedience. The sole lawful authority in Belgium is that of our King, of our Government, of the elected representatives of the nation. This authority alone has a right to our affection, our submission. Thus the invaders' acts of public administration have in themselves no authority.

But legitimate authority has tacitly ratified such of those acts which affect the general interest, and this ratification, and this only, gives them juristic value. Occupied provinces are not conquered provinces. Belgium is no more a German province than Gallia is a Russian province. Nevertheless, the occupied portion of our country is in a position it is compelled to endure. The greater part of our towns, having surrendered to the enemy on conditions, are bound to observe these conditions.

From the outset of military operation the civil authorities of the country urged upon all private persons the necessity of abstention from hostilities against the enemy's army. That instruction remains in force. It is our army, and our army solely, in league with the valiant troops of our Allies, that has the honor and

the duty of national defense. Let us intrust the army with our final deliverance.

Toward those who are holding dominion among us by military force. . . . let us conduct ourselves with all needful forbearance. Some among them have declared themselves willing to mitigate as far as possible the severity of our situation and to help us to recover some minimum of regular civic life. Let us observe the rules they have laid upon us so long as those rules do not violate our personal liberty or our consciences as Christians or our duty to our country.

Let us not mistake bravado for courage or tumult for bravery.

THE VOICE OF AUTHORITY

With these noble words regarding Belgium, the Belgians and public order, the Cardinal's religious appeal is yet more moving. Both in the civic and in the religious domains he speaks with the voice of authority. He is indeed a great Belgian, profoundly grieved by the dreadful distress of his country, profoundly inspired by the passionate patriotism of the Belgians, profoundly defiant of wrongful invasion, and yet at the same time profoundly convinced that there must be public order.

When such a man speaks religiously, he unites the citizen and the prelate. His voice is doubly effective in reaching the heart. And this pastoral letter will assuredly reach the hearts of all men of whatever communion throughout the world.

The sublimest part of the letter is the part in which the Cardinal declares his confidence in God, and his confidence in his prayer to God. To him the fear of the Lord is indeed the beginning of wisdom. "The nation that made the attack and the nations that are warring in self defense alike confess themselves to be in the hands of Him without Whom nothing is made, nothing is done."

And then comes this passage of chronicle and of hope, which should be read by every one:

Men long unaccustomed to prayer are turning again to God. Within the army, within the civic world, in public, and within the individual conscience there is prayer. Nor is that prayer to-day a word learned by rote, uttered lightly by the lip; it surges from the troubled heart, it takes the form at the feet of God of the very sacrifice of life. The being of man is a whole offering of God. This is worship. This is the fulfillment of primal, moral, and religious law: The Lord Thy God shalt thou adore, and Him only shalt thou serve.

In the centuries that have gone great pastoral letters have been written by popes and bishops. Some times, as in the case of a Hildebrand, they have been mighty with papal authority; at other times, as in the case of a Gregory the Great, they have been moving with spiritual power and trust. With its note of an authority which defies all lesser authorities and its equally strong note of pastoral love, the present letter will take, we are sure, high place, not only among the great documents of a great Church; it will also take high place among those essentially human documents which have most moved the world.

SIDELIGHTS ON THE GREAT WAR

A FRENCH SISTER SUPERIOR

An article in the Daily Telegraph, describing the brave deeds performed by civilians, after reference to the Cross of the Legion of Honour conferred on Sister Julia, says:

Another Sister Superior also enjoyed special mention in French despatches for the heroic way in which she actually shamed the enemy's sappers at Clermont-en-Argonne to effect some rescue from houses that the German soldiers had set on fire. That done, the despatch concludes, she lavished on the wounded, Germans as well as French, the most devoted care."

THE TREATMENT OF BRITISH PRISONERS

The terrible experiences of four British soldiers who escaped from the Germans after being captured near Ypres were (says the Morning Post) related by Rifleman D. Bran and Dempsey, of the 2nd Royal Irish Rifles, who landed in Hull yesterday. These two men, who went to France at the outbreak of war, participated in the retreat from Mons and fought their way back from the outskirts of Paris to Ypres.

Shortly after Christmas, during the fighting near Ypres, they were captured and taken to the further side of Dixmude, where they received scant consideration from their captors. They were forced to eat the German soldiers' leavings, and if nothing were left the prisoners got nothing. One of the British prisoners asked a German soldier for a cigarette and received a blow under the jaw. Having determined to escape the morning selected a favorable moment when the guard was under the influence of drink, and six made a dash for liberty. Before they got clear the sentry raised an alarm, the guard turned out, and two of the fugitives were shot down. Had not the guard been drunk all must have been shot down. For seven days the men

crawled along hedgerows and by roads under the cover of darkness, hiding under hedges during the daytime. For the whole week they lived on marigold wurzels and ditch water.

SISTER GABRIELLE

Mr. Philip Gibbs, the Daily Chronicle was correspondent in France, had a striking article in Friday's issue (Jan. 29) on "Some Heroines of France." By way of introduction he says: "They are very patient these women of France, and immensely brave. I have seen their courage. I have seen them walking very quietly and calmly away from villages burning under shell fire, or threatened by an advancing enemy, where they have left all that made up the wealth of their life, even though it were a grinding poverty. I have travelled with train loads of these refugee women with children about them, and often, when I have heard their conversation and seen the tranquility of their faces, I have said to myself, 'They are wonderful, these French women!'" And then among the examples of bravery we have the following:

The story of Sister Gabrielle, a nun of St. Vincent of Paul, who has not yet been rewarded with public honor, is not less heroic. In the town of Clermont-en-Argonne she refused to leave when the wounded had been evacuated and the inhabitants had fled before the enemy, and with three other nuns, remained in her convent with forty-two old people who could not be removed. The town became a flaming torch about her, and when the Germans entered they pillaged her convent and terrified the helpless old creatures, until the resolution of Sister Gabrielle, and the utter fearlessness of her spirit, won the respect of a German officer, who saved the house from the fire and from the soldiery. At one moment death seemed very close to them, for a German soldier was accidentally wounded by a splinter from a burning beam, and his comrades swore that he had been fired upon by some one in the convent. A hostage was taken, but once again Sister Gabrielle's influence saved the situation, and the German officer kept his word that no harm should befall her people.

MR. W. REDMOND, M. P., AND THE WAR

Speaking at a United Irish League meeting at Enniscorthy last week, Mr. Redmond, M. P., said:

Irishmen fighting in Flanders today were fighting Ireland's own fight. Ireland was fighting on the side of the oppressed. Were they going to see a little Catholic nation, having in the past such glorious traditions and associations with Ireland, trampled under the heels of an oppressive Hun because England had said that it was wrong and unjust? This was Ireland's war, because they were morally, as well as materially, intimately and closely connected with it. It was England's war for the same reason. . . . They had made a treaty now in the name of Ireland with the democracy of Great Britain, a treaty which in their opinion regarded the pledge they had given to their own fellow countrymen. . . . They were now recognized as a Sister nation within the Empire. They had as much right, if not more, to be within the British Empire as England herself. He was proud of the Empire, proud of what his fellow-countrymen had done for the Empire, and they would be false to all obligations of honor, duty, and righteousness if they, Irish people, did not take their stand along with Belgium and France; England, Scotland, and the rest of the Empire in defying the aggression of the Germans and the Kaiser's oppression of the unoffending and innocent Belgian people. It was for the Irish people to prove that they were prepared to meet the obligations which the Home Rule Act conferred upon them. In their attitude towards the war they had the support of all Irishmen the world over.

A SOLDIER'S WIDOW

Madame Mariette, the wife of a brave French soldier, a workman, from the Côte-du-Nord, who died full of faith in hospital at Rouen, after lying wounded for thirty-six hours on the battlefield, has written a moving letter to the hospital chaplain, who had informed her of his death:

It is very sad to die so far from his own kin, without a sight of his wife and children. But it is consoling to know that he received from you such exhortations as he lay dying. It is happy for us that he was able to bear his sufferings long enough to die with you. I regret that I could not be with him at the last to bid him good-bye. With no other support but him, I was hoping that he would be spared to me, but God has decided otherwise; and now I am alone with three little children of tender age. All I ask of God is strength and courage to stand in his place to them and to bring them up as good Christians.

A VOLUNTEER CHAPLAIN'S REASONS

A priest of the diocese of Saint-Flour has written to his Bishop to explain why he is now with the forces in Alsace as a volunteer chaplain:

I have now for three days been in Alsace, and I feel that I ought to tell your lordship under what circumstances I came here. I could have passed the winter away from the

bullets, but it seemed to me that my duty was elsewhere. Our commanding officer, who is a real saint, was determined to have a priest in his battalion. He appealed to me, and I did not see how I could refuse, and I venture to think that you will not blame me. I am constantly within the range of shells, and in order to carry out my duty and do good I shall be obliged to put myself frequently within the range of bullets; but God, Who has protected me so far, will protect me in the future. . . . I can at present say Mass and give Communion every day, for amongst the officers and soldiers are some whose elect souls are a perpetual reproach to my tepidity.

A PRIEST STRETCH-BEARER'S SELF-SACRIFICE

A priest stretcher-bearer of the diocese of Albi, who is one of a body who were taken prisoners by the Germans at Cuts, near Noyon, has written to the Archbishop of Rouen, giving the following particulars of the shooting of two priest stretcher-bearers:

On entering the courtyard of the chateau where our wounded and their attendants were, the Germans fired point-blank on two stretcher-bearers who had advanced, hands up, to show that they were unarmed and to save the rest of the ambulance from attack. These two were the Abbé Alquier, vicar at Sèvres (Tarn) and the dear Abbé Vayese, of the diocese of Lyons. Thus he has died, not only in the performance of his military duty, but in a spontaneous movement in the face of the enemy to save his fellows. It is he all over. All his life long he has been carried by his devotion beyond the strict line of duty. And, as so often happens, the act in which death surprised him was but a habit of his life.

A ROSARY OF STRING

The following is surely a touching proof of the piety of the French soldiers in the firing line, as well as of the mother of invention. It is taken from a letter by the Abbé Jarraud, a professor at the school of Notre-Dame at Issoudun, who has been for four months with the ambulance near the Grand Couronné of Nancy:

At the Presbytery of Varangéville I saw and venerated a rosary made of string, which was made in the trenches by a young soldier of the Régiment of the Line, the knots, nicely spaced, representing exactly the Pater and Ave beads. This edifying rosary is nearly worn out, for it has seen much service every day of the defence of Combray. . . . All the men of the section passed it on from one to another to say a Hail Mary." said the brave soldier, very simply, who came to the curé to ask in exchange for it a strong rosary to use on the Northern front. He brought with him 8 francs from his sergeant, who was mortally wounded, and had told him to take the money from his pocket to get Massez said for his intention, and 5 francs from the men of the section for candles before the statues of the Blessed Virgin and Blessed Jeanne d'Arc.

THAT "SCRAP OF PAPER"

From The Outlook, Feb. 3, 1915

"I am surprised to learn that my phrase 'a scrap of paper,' which I used in my last conversation with the British Ambassador in reference to the Belgian neutrality treaty, should have caused such an unfavorable impression in the United States. The expression was used in quite another connection, and the meaning of it implied in Sir William Goschen's report and the turn given to it in the biased comment of our enemies are undoubtedly responsible for this impression."

The speaker was the German Imperial Chancellor, Dr. Theobald von Bethmann-Hollweg; the place, the general field headquarters of the German armies in France. The Chancellor was talking with a representative of the Associated Press, who telegraphed the statement to this country. The correspondent adds Dr. von Bethmann-Hollweg's explanation that he had spoken of the treaty, not as a scrap of paper for Germany, but as an instrument which had become obsolete through Belgium's forfeiture of its neutrality, and that Great Britain had quite other reasons for entering into the war, compared with which the neutrality treaty appeared to have only the value of a scrap of paper.

The original "scrap of paper" statement was made on August 4, 1914, and its explanation was not made until January 24, 1915. Why this lapse of time? Was the explanation not worth making? Or can it be that the Chancellor was slow in realizing what he says was in his mind?

In his rejoinder recapitulating Anglo-Belgian relations, Sir Edward Grey declares that "the treaty which forbade the wrong was by comparison [to German military necessity] a mere scrap of paper." The general conclusion has long been that expressed by Cardinal Mercier in his pastoral letter: "The Powers were bound to respect and protect her [Belgium's] neutrality. Germany violated her oath. England kept hers."

CATHOLIC NOTES

There is an extraordinary movement of conversion among the people in China. Within ten years the number of Catholics in the province of Peking has increased from 30,000 to 300,000.

In St. Louis two great seminaries are now in course of erection: the \$700,000 Kenrick Theological Seminary, and the \$300,000 Seminary of the Daughters of St. Vincent de Paul.

Mindful of the suffering Church in Mexico, the Pope has granted permission to the Mexican clergy to say the Votive Mass of Our Lady of Gaudalope on the 12th of each month during their exile.

Under the leadership of Rev. Jos. Wuest, C. S. Sp., the colored Catholics of Detroit, Mich., have purchased the property of the St. Mary Episcopal Church Society, and will convert the edifice into a place of Catholic worship.

In the beginning of the nineteenth century, there were only 120,000 Catholics in England; at the end of it there were 1,865,000. Seven years later there were 2,190,000, and the number is increasing every year.

The proposal of the Supreme Council of the Knights of Columbus to spend \$50,000 in spreading truth and correcting falsehood is a long step in the right direction. The Knights are doing big things and doing them well.

Leige, Belgium, the scene of so many horrors of war, is a large city of nearly 130,000 souls. As a diocese it has 670 parishes, 40 deaneries, and a Catholic population of 1,165,000. Its Bishop is Mgr. Martin Hubert Rutten.

The French Government has issued a decree suppressing fifteen religious congregations engaged in educational work. This means the closing of 127 schools, and affects the education of thousands of children throughout France.

Seventy thousand dollars will be spent on restoring and renovating the Church of the Poor Clares at Viterbo, Italy. This church contains the sacred body of St. Rose of Viterbo, who died in 1252. Her body is still flexible and uncorrupt.

Mrs. James Campbell, widow of the late multi-millionaire, who left his vast fortune in trust to St. Louis University, was the daughter of a Presbyterian minister. She has decided to abide by the terms of her late husband's will.

One of the most notorious anti-Catholic lecturers in England, the pet of the Protestant Alliance, known as "Ex-Monk Waddowes," has been sentenced to five years penal servitude for immorality. He was never a monk as he claimed to be, but was one of many impostors who make a living by catering to anti-Catholic prejudice.

Mother Teresa, the Irish nun whose death at Mafeking, South Africa, took place recently, was the possessor of the Royal Red Cross decoration, conferred upon her by the late Queen Victoria. Mother Teresa founded the Mercy community in Mafeking, and the handsome building known as St. Joseph's Mercy Convent was the result of her efforts.

A new chapel, the first of its kind in New York for the Catholic Syrian community of the Greek rite, known as the Melchites, was opened on Feb. 14. This community, in whose religious history the event marks a new era, has been established in lower Manhattan about twenty-five years, during which time its pastor, the Very Rev. Abraham Bechwatek, has been holding services in the basement of St. Peter's Church, Barclay street.

A loan for \$50,000 (\$250,000) has been arranged by King George for the Queen of the Belgians. The matter was negotiated through the King's private bankers on the security of Queen Elizabeth's jewels, most of which were sent to Buckingham Palace after the fall of Antwerp. The jewels were valued by the English Court jeweler at \$500,000, but a number of the jewels, including two diamonds and a crown, were part of the State Belgian jewels. Some difficulty arose in ascertaining the exact jewels that were the personal property of the Queen of the Belgians, but it was estimated that their value must be at least \$100,000.

The vacancy in the see of Malta has been filled by the appointment by the Pope of Dom Maurus Caruana, O. S. B., as Archbishop-elect, who is in his forty-seventh year, belongs to an old and much-respected Maltese family, but most of his life has been spent in Scotland. In 1882 he entered Fort Augustus Abbey school (after a year or two at St. Ignatius' college, Malta.) Joining the community as a novice, he took his vows in 1885, and was ordained priest in 1901. With the exception of a period spent in the Philippines as secretary to the Archbishop Agius, Dom Maurus' priest activities have been chiefly confined to Scotland, where he is well known as a zealous and successful missionary. He has the reputation of a sound scholar and theologian, an accomplished linguist and a fine musician.