

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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WATCHFUL WAITING

There is only one trustworthy safeguard against delusions that are spread by a cheap but misguided press among the uneducated crowd; it consists in a habit early formed and nourished by a growing sense of human liability to error—the habit of holding views and opinions tentatively, of recognizing their fallibility as the provisional and imperfect findings of limited experience. Closely connected with such a modest frame of mind is the rule that allows only a measured authority to the past—a growing consciousness that all human judgment awaits correction—that time tries all and truth cannot be imprisoned in statutes and formulas. The frontiers that divide the domains of truth and error are not staked out and guarded; no forts threaten, no walls and gates shut out intruders. Silently but efficaciously intelligent citizens learn to respect distinctions. So the determined vassals of truth cultivate the habit of envisaging reality. Their intuitions become sound, for they spring from long observation and the healthy exercises of their reasoning powers. Still, they know that they are prone to err; old sign-posts may lead them astray and hasty cravings for novelty often cause bitter disappointment. They prefer suspense to disillusionment. To wait and see is less risky than to rush to conclusions. Wise compromise is sometimes justified. Bacon quotes Solon's answer when he was asked whether he had given the citizens the best laws—"The best they were capable of receiving." Ruskin deprecated the demand for exact moral demonstration—"the kindly veil" was preferable to "the untempered light." The tree is known by its fruit. A Persian apologue echoes this universal fact—"In a region of bleak cold wandered a soul which had departed from the earth, and there stood before him a hideous woman, profligate and deformed. 'Who art thou?' he cried. 'Who art thou, than whom no demon could be more foul and horrible?' She answered, 'I am thy own actions.'"

GOING SLOWLY

The falsehood of extremes is illustrated every day. The traditionalist overlooks the primal law which dooms every thing material and mortal to corruption, the forward impulse that sweeps all things temporal out of its path. The ardent reformer is apt to forget that new institutions can only root themselves in fresh soil. Nations and established orders can no more be reclaimed at once for higher uses than dank neglected spaces can be utilized for quick harvests. Despotism lingers long even in emancipated lands. Progress is like the rising tide, advancing and receding waves leaving their impress on the sands of time. Governments, constitutions, social conventions are movable things, for the times change and mortals change with the times. Nevertheless the better grows out of the subsoil of the imperfect past, and the highest function of a nation is to breed noble men and women. Genius glorifies, but virtue safeguards the previous gains of high civilization.

AN ILLUSTRATION

In the small self-contained sphere of household life we may study the working of the same law of periodic development. Under the same roof sons and daughters widely differing in temperament grow away from each other, never having learned to check their native impulses by cultivating the golden rule. One gives the rein to an ambitious disposition, resenting the limitations of circumstances; while another hugs the chain of habit. As the years go on, instead of modifying each other's excessive tendencies, they diverge more and more. To the one, nothing is sacred that has not become venerable by long usage; the other despises all custom, lives and moves in a conjectured Utopia whereof the charm is woven by

fancy and desire. Sometimes a whole family will bear the stamp of a sterile conservatism. The elders have clung to the faded vestiges of their early life; such phrases as "In my day we never did so-and-so" are often on their lips. A subtle spirit of false confidence dulls their sense of opportunity, and, when fortified by the little commonplace proprieties that rule in their circle, the younger branches grow up like plants in a cellar, feeble, stinky, colorless.

THE FUTURE

One day education will start with the training of the will; brain and heart will be attuned to harmony and the outlook will be twofold. The past will not lose its hold upon the mind, but the future will claim regard as the developed result of present culture. Then our heirs will comprehend the apostolic direction, so sadly misread by formalists in all ages—"forgetting the things that are behind and reaching forward to those that are before." It is no mere question of the relative importance of events that comes under our notice. To begin with, we are poor judges of the implicit value and significance of little things. The shaking of a frog's leg and the falling of an apple led Galvani and Newton to discoveries which revolutionized science. Watt and Stevenson did not differ much from other boys at school, though they were greater magicians than Paracelsus. When Cudworth and Bacon were writing their treatises, Shakespeare was clowning in a booth; yet he lived to make a platform and a pulpit of the globe which will outlast time and change. It is the spirit that quickens, the alert imagination that blends the lessons and unifies the experience of mankind. To those who have eyes to see, ears to hear, hearts to feel the throb of the mighty pulse of the purpose which underlies history and life there is no great and small—all is part of an undivided whole. Backward and forward the soul ranges; for time itself is an integral part of eternity. Our place and lot and duty are our supreme care, the rest will be mercifully veiled from our eyes.

THE PRAYER OF THE POPE

FOR CHRISTIAN UNITY AND THE EASTERN CHURCHES

F. Aurelio Palmieri, O. S. A., in the February Catholic World

"O Lord, Who hast united the different nations in the confession of Thy Name, We pray Thee for the Christian peoples of the East. Mindful of the noble place which they have held in Thy Church, We beseech Thee to inspire in them the desire to take it again, in order to form one fold under the rule of one Shepherd. Cause that they, together with Us, may be filled with the teaching of their holy Doctors, who are also Our Fathers in the Faith. Keep them far from every defect which might take them away from us. May the spirit of concord and love, which witnesses to Thy presence among the faithful, hasten the day when Our prayers and theirs shall be united, in order that every people and every tongue may recognize and glorify Our Lord, Jesus Christ, Thy Son. Amen."

By a Pontifical brief, dated April 15, 1916, His Holiness Benedict XV. grants special indulgences to the faithful who recite the above prayer, and receive Holy Communion with the special intention for the return of the Eastern Orthodox Churches to the centre of Christian unity. Benedict XV., like Leo XIII., and many other great Popes who championed the reunion of Christendom, devotes his care and his thought to the great ideal which has been rightly called: "The truce of God throughout Christendom."

Since the great schism between the East and the West, the Church of Rome, "the Mother of all the Churches," as St. Cyprian called her, by incessant prayers, and reiterated appeals, has striven to heal the wounds inflicted upon Christian unity, and to hold firmly to her bosom the beloved Churches of the East. At times she rejoiced in having reached her goal. In the same Church, as in Lyons and in Florence, Greek and Latin harmoniously blended their separate voices in the same hymn of praise to God. But, alas! pride, prejudice, an inveterate hatred, and above all the clamorous cry of nationalism, withered the ripe harvest of Christian reconciliation and perpetrated the evils of a divided Christendom.

If I mistake not, the day of the reunion of the Eastern Churches to the Roman Catholic Church will mark the preliminary step towards Christian Unity. Such a result is not outside the range of historic probability. It is doubted only by those who gaze at the divergencies of the Christian Churches and denominations without taking heed of the points on which they agree. If we compare the formularies of faith of the East and the West, and the theological beliefs, the liturgical prayers and the practices of piety of both, we will find many connecting links, many riches of the treasury of Christian truth possessed in common. The sacraments of baptism, the Eucharist and the sacraments, and the validity of their priesthood create between the Eastern and the Catholic Churches such an intimate kinship that it looks like a paradox to say that they are in a state of war against each other. The Oriental schism, however numerous and well-based one might suppose the divergencies between the two Churches, owes its origin rather to quarrels of jurisdiction than to antinomies of belief. The *non servium* of the rebellious anger laid down the foundations of the secular conflict between Rome and Byzantium.

DUKE OF NORFOLK DIES IN LONDON

PROMINENT CATHOLIC LAYMAN WAS RANKING MEMBER OF ENGLISH NOBILITY

The Catholic Who's Who gives the following sketch of the life of the late Duke of Norfolk who died on Sunday, February 11th instant:

Norfolk, Duke of (Henry Fitz-Alan-Howard, K. G., G. C. V. O., Premier Duke and Earl, and Earl Marshal of England) born 1847 in Carlton House Terrace, eldest son of Henry Granville, 11th Duke, by Augusta Mary Minna, daughter of Edmund 1st Lord Lyons. Educated at the Oratory School and privately, he succeeded in 1870, as 12th Duke, and held his title for a longer period than has fallen to the lot of any other English Duke outside the Royal Family. He received his knighthood of the Garter in 1886 from Queen Victoria, the Order of Christ from Leo XIII., and the Golden Fleece from Pius X. The Duke was Special Envoy from Queen Victoria to Leo XIII. at his Jubilee in 1887; was Mayor of Sheffield 1895-6 and its first Lord Mayor 1896-7; Postmaster-General 1895-1900; first Mayor of Westminster 1900; Mayor of Avon 1902; first Chancellor of the University of Sheffield 1905; and Chairman of the Royal Commission on the Militia and Volunteers 1903-4. He commanded the 4th Battalion Royal Sussex Regiment 1904-13, and in 1908 accepted the Presidency and Chairmanship of the Territorial Force Association in Sussex. The Duke set a personal example in 1900 by serving with the Sussex Yeomanry during the War in South Africa. He has been President of the Catholic Union of Great Britain since its foundation in 1871, and is Chairman of the Catholic Education Council and of the Catholic Record Society. Since 1905 he has held the Lord Lieutenancy of Sussex. So much may be baldly stated, but it would be impossible to appreciate justly within present limits the high influence of the Duke of Norfolk as a Catholic layman felt by all, including those who do not share his political ideals. Of his philanthropy there is no need to speak. From what is known of his charities and churches he has built and helped to build, the unknown may be at least surmised. As a politician the Duke is active in the service of the party to which he belongs, and his rule at the Post Office during the Salisbury Administration of 1895-1900 conferred one boon after another on the public. Cardinal Manning's words, addressed to a great public gathering in Liverpool, have become truer with each succeeding year: "If there is any man in England who has acquired by the most just titles the affection and respect of every Catholic, that man is the Duke of Norfolk. I hardly know of any man of whom I can say with more confidence that he has a perfect rectitude of mind and life." The Duke married 1st (1877) Lady Flora Hastings daughter of the 1st Lord Donington and Edith Flora, Countess of Londonderry (she died 1887); and 2nd (1904) the Hon. Gwendolen Constable-Maxwell, eldest daughter and heir of the 14th Lord Herries, and now Baroness Herries in her own right.

ELEMENTS THREATEN REIMS CATHEDRAL

Rome, January 16, 1917.—The celebrated Cathedral of Reims is in a desperate plight. The frost, thaw and rain are causing great damage to the vaulted roof of the cathedral, and serious havoc is likely to follow. Unhappily it is impossible for anyone to ascend to the roof to ascertain the extent of the trouble or repair it as any such attempt instantly

brings down a fresh bombardment. It is now officially announced that the Pope has intervened to save Reims Cathedral. The Archbishop of Reims, in a letter again communicated with His Holiness, telling him of the new dangers and the precarious conditions of the venerable fabric, Benedict XV. has sent an autograph letter to the Kaiser by the hands of Cardinal von Hartmann. In this letter the Pope proposes that, with certain safeguards, the Germans should permit the restoration of the cathedral immediately and should cease further attacks upon it. In his reply the Kaiser assures the Pope he will use his best endeavors to preserve from the ravages of the war the venerable places of religious worship and art monuments which he considers the common property of humanity.—New World.

DEATH OF CARDINAL FALCONIO

One of the four American Cardinals, His Eminence, Diomedo Cardinal Falconio, died at Rome on February 7. Born in the diocese of Monte Cassino, Italy, on September 20, 1842, he entered the Seraphic Order eighteen years later, came to the United States in 1865, and was ordained by Bishop Timon of Buffalo on January 4, 1866. In 1869, while a professor at the Seminary of St. Bonaventure, Allegany, N. Y., he became an American citizen. In 1871 at the invitation of the Bishop, he went to Harbor Grace, Newfoundland, and for eleven years was chancellor of the diocese and rector of the Cathedral. In 1882 he was attached to the Italian Church of St. Anthony, on Sullivan street, New York, but in the following year was made Provincial of the Franciscans in the Abruzzi. For nine years he occupied posts of trust and responsibility in his Order, and while preparing for an official visitation of the Franciscans in Northern France, was consecrated Bishop of Lacedonia, and consecrated on July 17, 1892. Three years later the Holy See raised him to the United Archiepiscopal See of Acerenza and Matera in Basilicata, and in August, 1899, Leo XIII. sent him, as the first Apostolic Delegate, to Canada. On September 30, 1902, the Archbishop was transferred to Washington as Apostolic Delegate to the United States in succession to Cardinal Martinelli. On receipt of official intimation of his elevation to the Sacred College, Archbishop Falconio left New York on November 14, 1911, in company with the Archbishop of New York, who received the red hat with him and the Archbishop of Boston on November 27. "I have lived among the American people," said Mgr. Falconio, on that occasion, "and I have learned to love them. I admire their intelligence. I am grateful for their warm hospitality." The life story of the late Cardinal is a record of distinguished service to the Church. Noted for his learning, and for his ability as a diplomat, using the word in its best sense, he was above all an ecclesiastic of simple and unassuming piety.—America.

FAITHLESS TEACHERS

A series of articles ran through a popular magazine eight or ten years ago in which a non-Catholic writer attempted to demonstrate that the faith of the youth in this country was in jeopardy because the professors who taught them had surrendered completely to infidelity. "Blasting at the Rock of Ages," was going on everywhere, students were congregated and the parents of these young men and women should be aroused to the impossibility of their offspring retaining any hold on Christianity when daily the fundamental doctrine of the Master were ridiculed in these homes of higher learning.

The charges brought against the professors were circumstantial, to a degree, but so direct was it for the easy-going people of this country to credit the alarming accusations that nothing much was done, except by way of reply through which the assailed member of the faculties sought to make some weak defence of their position.

How startlingly true were the charges has lately been proven by the statistics which have been collected by a widely circulated publication bearing upon the beliefs and unbeliefs of those who train the youthful mind in non-Catholic institutions of learning. We do not intend to reproduce the figures, since they are so shocking that we found it hard to accept the deduction that infidelity and atheism have so corroded the mind of our pedagogues. When we are seriously informed that 40% of the professors do not believe in God; that more than half of them do not grant that the soul is immortal; that almost all of them reject all idea of hell and that Christ is laughed at by a majority of the so-called learned ones, then it is time for the parents to decide whether they wish to entrust children whom they hope to preserve in the Christian fold to these teachers-down of the temple of belief.—F., in the Guardian.

PAUL THE JEW

L. E. Bellant, S. J., in the February Catholic World

Paul was the son of well-to-do parents, themselves probably descended from ancestors who had settled in Tarsus nearly two centuries before this time, and had won for themselves the coveted citizenship with all its privileges of state and rank. Yet their commerce with pagan civilization throughout these years had not made them abate one whit of their loyalty to the pure religion of Judea. Nor were temptations wanting. Tarsus, like most Asiatic cities, was a hotbed of corruption, and the Tarsians wallowed in the filthiest of pagan cults. Sardapanus, the city's tutelary god, represented as a debauched youth in female clothing, summed up his divine message to his devotees in the inscription still to be read beneath his feet: "Drink, eat and lust; all else is vain." But the Jewish colony, while making its way in the commercial life of the town, succeeded in preserving its own remarkable individuality—a fact which led Roman historians, piqued by their exclusiveness, to speak of them as "the nation of Jews in that city." This spiritual aloofness must have been specially marked in the case of a family, which, like Paul's, belonged to the Pharisaic party. The Pharisees were the "Separatists" among the Jews; they fattened on the rich cream of exclusiveness; they were the stockers for the Law; not one jot or tittle of it would they evade; they would hedge round religion with all observances and minutely fulfil its every precept, keeping a weather eye open the while, to see if their neighbors did the same. They had much in common with our own Puritans; probably they carried an even thicker coating of hypocrisy. Yet, like Puritanism, Pharisaism had its genuinely good side. From his parents Paul would have learned to cherish the highest and purest beliefs in the Unity of God, in His divine and overruling Providence, in His Creation, in the promised Redemption of His people, in the existence of angels and evil spirits, in the resurrection of the dead and in a future life of happiness or misery. No wonder Paul burst forth into a torrent of indignant protest, when, in later days, he discovered that some busybodies had been undermining the faith of his converts, with boastful and exaggerated estimates of their own perverse Judaism. If any man deemeth that he can trust in the flesh, better can I—circumscribed when eight days old, of the race of Israel, of the tribe of Benjamin, and Hebrew born of Hebrews, in observance of the Law a Pharisee, in zeal a persecutor of the Church, in the justice to be found in the Law, proved without blame.

The Apostle had a lively appreciation of the disadvantages of his person. More than once he begs his hearers not to judge him by appearances, but to gauge his worth by the grandeur of his message, and the measure of his charity for them. "And indeed," as the Abbe Fouard well says: "It was by his great heart that he went forth to conquer the world. No man ever loved and none was ever loved like this man. By one of those contrasts we so often see in ardent natures, Paul with his unruly, irascible temper, prone even to bloodshed when mastered by passion, this same Paul had a compassionate soul, was easily moved to tenderness, and ready with his tears. He gave his love without reserve, but he demanded a response to his love. No saint has put affection on a higher plane, or shown himself more sensitive and grateful to kindness; but coldness and ingratitude cut him to the quick. Full of solicitude for the needs of others, and adapting himself to their customs, he looked to find in them the feelings which animated him; he loved mankind as much as he loved the truth, and he won men to it by making himself so dear to them."

OLD LOST WILL

GIVES \$24,000 TO CATHOLIC INSTITUTIONS

Baltimore, Md., Jan. 12.—A will, made forty-two years ago and found in a rubbish heap after the maker had been declared intestate and letters of administration had been granted, is upheld in an opinion just filed by the Court of Appeals of Maryland. The will was made by George E. Hankey, a retired farmer of Frederick County, who died on December 20, 1915.

By this decision St. Mary Female Orphan Asylum, of Roland Park, will get an estate of the net value of \$22,000, and Woodstock College will get about \$2,200. Cardinal Gibbons, who is president of St. Mary, will receive the estate for the institution. About \$2,800 will go to the next of kin.

It was reported at the time of Mr. Hankey's death that no will could be found. So letters of administration were granted by the Orphan's Court of Frederick County to John E. Hankey, a nephew, and the Farmers' and Mechanics' National Bank of Frederick as administrators of the estate. Later the paper declared to

be the *bona fide* will of Mr. Hankey was filed in the Orphan's Court by the administrators, with the statement that it had been found among a heap of waste papers, old boots, and gun shoes, where it had evidently been thrown by the testator." The will was dated December 30, 1874.—Catholic Telegraph.

SPIRITISM

A. Hilliard Atteridge in America

Another development is the enormous increase of what we call Spiritualism in England, known by a better word, Spiritism, in America. The London police are just now busy prosecuting a number of mediums who profess to obtain information from the spirits as to men reported missing at the front, or as to the fortunes of those from whom the family has not recently heard. The evidence shows that even small practitioners were taking fees amounting to fifty or a hundred pounds every month. But so far only a very few small people have been prosecuted. More expert practitioners do not advertise and are careful not to come within reach of the law. The trade of the mediums has been enormously helped by the publication of a book, written with a serious purpose by Sir Oliver Lodge, one of the leading men of science of the day. It is a brief record of the life of his son, Raymond Lodge, who was killed while fighting as a British officer in France. These biographical notes are the prelude to the record of a long series of alleged communications received from Raymond's spirit at spiritualistic seances. Sir Oliver, an expert in scientific research, holds that these supply proof that he was in touch with his son, the evidence depending largely on the communication of trifling incidents, of which the medium was not aware, and in one case, of facts that were unknown at the time to all present at the seance, so that the matter could not be explained by unconscious communication of the facts to the medium. In the discussion of the evidence, Sir Oliver takes no account of the possibility that these are real communications from the unseen world, but not from the soul of Raymond Lodge.

They have a singular likeness to an enormous number of alleged messages from the departed received at seances, for they are completely out of touch with what revelation tells us of the future life. There is no idea of judgment following death, of the vision of God, of the happiness of heaven, or of the preparation for it in purgatory. The future life seems to be very much like this, only somewhat duller; the departed soul has learned little, if anything, and seems to be interested chiefly in insignificant trifles in the life of those left behind. One passage speaks somewhat vaguely of a supposed meeting between Raymond and our Lord. But the whole life of the other world, as shadowed in these communications, seems much less in touch with God, much less spiritual, and even intellectual, than the life of an average Christian making a moderate effort to practice his religion here on earth. It seems to be the settled policy of the intelligence which dominates the revelations of the seances to represent the future life as something utterly different from that described by Prophets, Apostles and Christ Our Lord Himself. Only one inference is possible from such a state of things, unless we are to accept the impossible conclusion that all God's revelations in the past have been misleading. But it is easy to understand how this acceptance of the Spiritist theory by one of our leading men of science has been utilized by the mediums to obtain new adherents. The book has already gone through several editions, and people who find scanty consolation in Christian teaching seem to regard this new revelation from the mediums as a welcome assurance that those they have lost in the War have not gone from them forever. In the whole range of superstitions, the wretched touchwood charm, the Christian Science promise of protection from danger, the Spiritist messages from the dead, there are found new illustrations of the strange fact that educated men and women, living in Christian countries, many of them professing some form of Christianity, instead of finding help in prayer, and in trust in God's promises and in submission to His will, are ready to accept as their prophets and teachers charlatans and humbugs. Such folk seem to believe that they can control the course of events and in fact work miracles with some absurd charm, or some illogical practice, though they would probably, in many cases, describe themselves as too "advanced" and too "scientific" to accept the miracles of the Gospels as facts.

Life teaches us the wisdom not to trouble about either the unimportant or the irremediable.—Christian Reid. No life is a failure which is lived for God, and all lives are failures which are lived for any other end.—Faber.

CATHOLIC NOTES

The Catholic population of the Archdiocese of Mexico City is 1,899,250.

The Catholic population of England and Wales this year, is estimated at 2,000,000.

A decree which has just been issued by the Sacred Congregation of the Council modifies considerably the Lenten fast in the countries which are engaged in the War.

News comes from Australia of the death of the Rt. Rev. Mgr. R. Dunne, Archbishop of Brisbane. He was a native of Cork, where his family was well known. He left his native land for Australia in 1871, and has never returned.

The beautiful Church of Santa Teresa in the City of Mexico has been taken by the Freemasons for a lodge room, and another church, San Juan de Dios, has been sold by Carranza's liberal government for a printing shop. The women of the city have begged and implored the robber officials not to take away their churches, but all in vain.

Washington, February 5.—The latest information relative to the perilous position of Archbishop Jimenez, of Guadalajara, and Bishop Mora, of Zacatecas, Mexico, which the State Department has given out reveals the fact that Archbishop Jimenez was never arrested and that Bishop Mora was then on his way out of the country. Owing to the difficulties in travel and the condition of the country, the American representative in Mexico was unable to obtain any information of their whereabouts, it was stated.

A statue of Robert Emmet, the Irish patriot, will be presented on March 6th, immediately following the inauguration, to the National Gallery, and will be given a place in the rotunda of the National Museum at Washington. The project thus to honor Emmet had its inception about four years ago at which time the officials of the National Gallery granted space to it in the National Museum. It will be presented to the government as a tribute on behalf of the American citizens of the Irish race in America. The presentation exercises will be held in the Museum.

Rome, February 6.—The Acta Apostolicae Sedis officially announces that the following American priests have been appointed Domestic Prelates to the Pope, with the title of Monsignor: Rev. Daniel J. Riordan, Rev. Francis Bokal, Rev. Stanislaus Nawrocki, Rev. Edward Kelly, Rev. Francis Rempe, of the Archdiocese of Chicago, and Very Rev. William A. Browne, V. F., Very Rev. William P. Fitzgerald, V. F., Rev. Thomas S. Koveny and Rev. Daniel F. Curtin, of the Diocese of Albany, N. Y., Monsieur Montplaisir, of the Diocese of Trois Rivières, in the Province of Quebec, Canada, has been made a Knight Commander of St. Gregory the Great.

Father de Foucauld, a French missionary and savant, is reported to have been murdered by nomads in the Sahara, where he had lived for many years. Thirty years ago he was the Vicome Charles de Foucauld and an officer in the French army, which he left in order to explore Morocco, disguised as a Jewish peddler. The book in which he described his adventures remains a standard work. He devoted the latter part of his life to studying the language, manners and customs of the warlike Tuaregs in the Sahara. He made an effort, with very little success, to spread some elementary knowledge of hygiene and cleanliness among these sons of the desert to whose ingratitude he has now fallen a victim.

The Right Rev. Monsignor James P. McCloskey, rector of the Church of the Nativity B. V. M., Media, has been appointed by His Holiness Pope Benedict XV., to the Bishopric of the Diocese of Zamboanga, Philippine Islands. The announcement was received recently by Monsignor McCloskey in a telegram from His Excellency the Most Rev. John Bonzano, D. D., Apostolic Delegate, the Diocese of Zamboanga was erected on April 10, 1910, and its first Bishop was the Right Rev. Michael J. O'Doherty, D. D. He has succeeded the Most Rev. J. J. Hart, D. D., as Archbishop of Manila. The latter was recently installed as Bishop of Omaha.

That the congress of Italian Catholics held at Rome recently was the most important gathering of the faithful that has been held there for many years, is the announcement made in the Eternal City. Leading laymen from all parts of the country participated. It was decided to take steps to unite Italian Catholics more closely than at present, so that they may confront, as a great compact body, the social, economic and political problems which are certain to arise when the War is over. In reply to an address of homage and devotion presented to him in behalf of the congress, Pope Benedict sent words of approval of its work, gave all engaged in it his apostolic blessing, and concluded by expressing a hope that a just and lasting peace may soon come.