

# 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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### HIGH LICENSE

Archbishop Ireland tells us, in speaking on Intemperance and Law, that high license is feasible. It is a measure which will conciliate the adhesion of all who are interested in the liquor traffic. On the one hand the temperance workers, who would have more stringent and radical measures adopted, who would fain see the liquor traffic swept out of existence, will support high license, for they cannot fail to recognize that it must be productive of most beneficial results even if it be not so far reaching in effects as they could desire. They will not take alarm at a name: they will compromise no principle: to tax a traffic is not to sanction it: to repress abuses by law is not to authorize them. By the way, however, we may say of some reformers, without impugning the honesty of their motives, that they expect exterior agencies alone to make men sober. It is not enough to have a law passed by the legislature commanding men to be sober. But we believe that high license would restrict the expansion of the liquor traffic and render liquor laws far easier of enforcement than they have been in the past.

Against a high license law the liquor traffic asserts that it must result of a monopoly of the liquor business in favor of the rich. Granted for the sake of the argument that this objection is true, does it follow that a law, which is needed for the good of all classes of the community, must not be enacted because of the hardships which it entails upon the few of one particular class?

But the interest of the traffic in the poor man is misplaced. The poor man, who is set up in business by the wholesaler in order to prey upon his poorer brethren, ought to be grateful for anything that can prevent him from spending his days behind a bar. There are too many of them in prisons, reformatories and poor-houses.

We remember that the late Bishop Hendricken, of Providence, appealing in favor of the hundreds of inmates of his orphan asylums, was not afraid to say that "the far greater number of cases of these helpless children are dependent upon alms because saloons murdered their parents."

### VERY OLD

We expected it. The recent assemblage of the Jesuits for the purpose of electing a Superior gave some scribes the opportunity to resurrect stories about the sons of Loyola.

They are crafty, shrewd, unscrupulous past-masters in the art of intrigue. They are everywhere, in Parliament, in the Salvation Army, in the Navy, in Orange Lodges. They are always concentrating their energies in the enslavement of the benighted Protestant who is no match for the reverend gentleman of the cat-like tread and baleful eye. It is old stuff.

The reason why some non-Catholics are prejudiced against the Jesuits is because they hammered the life out of the Reformers. When they began their work of iniquity, "Divine Providence," says St. Francis de Sales, "raised up the Fathers of the Society of Jesus, these powerful minds, these great men whose courage is intrepid, whose zeal is tireless, whose knowledge is profound: who not only lead holy and blameless lives, but who devour books with ceaseless study, and who, in spite of calumny, insult and outrage, have re-established the true faith, and even yet fill the world with learned and able men, are sapping on every side the foundations of heresy."

That the Jesuits exercise a dominant influence at the Vatican is traditional misinformation. They are but devoted priests of a Society whose record of conquests in the world of intellectual endeavor and self-sacrifice has compelled the admiration of historians. We know them as men who have ever fought for justice and truth, and who have been, as they are to-day, in the advance guard of civilization, the fearless and uncompromising soldiers of the Cross. We know the Jesuit of Canada, for instance, as the one who was "the first to push the forest branches

aside: he was the first to cross the threshold of the wigwam of every water's tribe, the first to plant the Cross of Christ in the wilderness, and to shed his blood cheerfully at its base. Not a cape was turned, nor a river entered but a Jesuit led the way." And they are still leading.

### A GREAT BOOK

Father Dalgairn's work on the Holy Communion is a classic. It enshrines many precious thoughts and is reminiscent of the days when students sat at the feet of St. Thomas Aquinas. How well he speaks to us in the following quotation:

"The days of martyrdom, perhaps, are gone, but there is no lack of work to be done for God. We can be the representatives of all high and holy principle in the midst of an unbelieving generation. Without the pomp and pretension, from the simple fact of our holding Catholic principles and acting upon them, we can protest against the miserable liberalism of many who lend their honored names to swell the cry against the Church of God. We will not, under pretence of fearing to scandalize Protestants, shrink from putting forward doctrines which peculiarly shock them, such as the exclusiveness of salvation and the jurisdiction of the Church. The heart that aspires heavenward tramples under foot all human respect, and fears not to assert principles which shock the national prejudices, or the politics of the day. Our instincts will ever teach us that we must rally round St. Peter's Chair; for there alone can we see of acting right amidst the confusion and tumult of the day. He who loves Jesus cannot help loving the shepherd whom Jesus has set to feed His sheep in His absence."

### A PREACHMENT

A secular paper emitted a short time ago a preachment upon amity and good will. The editor deplored sectarian bitterness, and exhorted us all to join hand in hand in merry dance around the maypole of harmony. He forgot to give a bill of details. The individuals who perpetrate prejudices are not Catholics, but ranting divines, who pray unctuously and exhibit bogus oaths, and the Protestants who countenance them. If the Protestant would serve notice on these gentry, that henceforward the Church must be given fair play, that charges born of hatred and dishonesty must not be made, there would be peace, and incidentally some good people out of business.

We distrust these secular sermonettes. In reading the one referred to we thought of the parting words of Mr. Liffittimer to the magistrates visiting the prison: "Gentlemen, I wish you a good day, and hoping you and your families will also see your wickedness and amend."

## THE BRITISH MISSION TO THE VATICAN

### QUESTIONS IN PARLIAMENT

Mr. Ronald McNeill, on Wednesday last week, asked the Secretary of State for Foreign Affairs whether he has advised His Majesty to appoint a special Envoy to the Pope to congratulate him on his election to the Papacy and to explain to him the policy of Great Britain in relation to European affairs; whether it is in accordance with recent precedent for an accredited representative of the British Crown to be sent to the Vatican; whether it is customary for a special Envoy from His Majesty to be sent to congratulate the head of any other Christian denomination on his appointment as such or to give him special information touching British foreign policy, and on what ground is an exception made in the case of the Catholic Church?

Before the question was answered Mr. Will Crooks asked whether the honorable gentleman had consulted the noble lord, the Chief Opposition Whip (Lord Edmund Talbot) before putting this question on the Paper and obtained his sanction for so doing.

In reply to the question, Sir Edward Grey said: "The answer to the first part of the question is in the affirmative. The last occasion on which a representative of the Crown proceeded to the Vatican was in 1902 when Lord Denbigh was so appointed. With regard to the last two parts of the question, the honorable member will see by reference to the White Paper what were the motives which induced His Majesty's Government to advise His Majesty to appoint that special mission to the Vatican."

In reply to Mr. King, Sir Edward Grey said the present mission was of a temporary character. Mr. Kellaway (L. Bedford) on Monday, asked the Under-Secretary for

Foreign Affairs whether any communications passed between His Majesty's Government and the Italian Government in regard to Sir Henry Howard's mission to the Vatican, and, if so, the nature of such communication.

Mr. Primrose stated, in reply, that the Italian Government were informed of the intention to send the British Mission to the Vatican and of the nature of the instructions to Sir H. Howard. This Mission, like previous Missions now at the Vatican, was in no way contrary to the law of guarantees and no objection had been taken to it.

In reply to Mr. King (L. Somerset, N.) Mr. Primrose said: Sir Henry Howard holds the position of Envoy Extraordinary and Minister Plenipotentiary on a Special Mission to the Pope. His salary is at the rate of £3,600 a year.—The Tablet.

## NATURAL INCREASE

### PROTESTANT AND CATHOLIC

BY REV. W. B. NORTON  
Chicago Tribune

In an article published in a recent number of the Hibbert Journal, Meyrick Booth of England, himself a Protestant, has gathered statistics which he says, show not only the greater percentage of the birth rate among Roman Catholic populations in all countries and among all grades of society economically considered, but the even more interesting and suggestive fact that there is necessarily connection between religious belief and the increase in population.

Mr. Booth calls to the aid of his argument facts gathered by Sidney Webb in England and Leroy Beaulieu in France.

In Protestant families, Mr. Booth says, there is a tendency to foster individual ambition together with the idea that success can be attained better in families where there are but two or at most three children. The Anglo-Saxon American woman he calls "an intellectual, emancipated, but child rearing wife."

On the other hand, he says, the teachings of the Roman Catholic Church create an atmosphere favorable to a natural increase in the population. The Church unconsciously condemns from its pulpits the unnatural restricting of families and exalts the Church above the individual, as in ancient days the welfare of the state was placed above the welfare of the individual.

An increase in population among the Jews is also attributed by Mr. Booth to the effect of religious teachings, for although the Jew and the Roman Catholic differ in certain essential articles of belief, they hold in common the religious significance of family life and the obligation resting upon all normal families to obey the Scriptural injunction, "be fruitful and multiply and replenish the earth."

The Greek Catholic Church is also placed in the same category as the Roman Catholic and Jewish church, and we are reminded that "the excess of births over deaths in Russia alone is greater than in all the Protestant world put together."

One of the gradings of populations according to the religious belief which is pointed out as significant in the one made in New York City by Federation, a religious paper, which investigated the case. The grading in birth rate among the different churches was as follows: Jews, Roman Catholics, orthodox Protestants, liberal Protestants, agnostics.

Ignorance, poverty, and the tendency to migrate to towns and cities have usually been cited as the explanation of the increase or decrease in the birth rate and Mr. Booth takes pains to show that these are not the dominating causes.

In Leeds and Bradford, England, for instance we have two towns as closely situated with reference to each other as are St. Paul and Minneapolis. The inhabitants are engaged in almost identically the same pursuits and are living on the same economic level, yet the birth rate in Leeds, which has a predominant population of Jews and Irish Catholics, is 20 per cent. higher than in Bradford, which is chiefly English Protestant.

Mr. Booth also cites the case of Liverpool, Manchester, Salford and Glasgow cities with a large proportion of Catholics, where the decrease in the birth rate was slight between 1881 and 1891, while the decrease in Cornwall was 29 per cent, and in Rutland, Sussex and Devon, with a prevailing Protestant population, it was from 20 to 30 per cent. He declares also that among the Protestants the decrease in the birth rate is as perceptible in the poorer as in well to do centers.

Statistics on the birth rate among the aristocratic families of England show this remarkable decrease:

Years	Average No. children to each family
1831-40	7.1
1841-50	6.1
1851-60	5.1
1861-70	4.36
1881-90	3.31

The Catholic Year Book for 1914 furnishes a list of the Roman Catholic dioceses in Great Britain, with the Catholic population and number of infant baptisms which took place during the year. From these statistics Mr. Booth shows also that the birth rate per 1,000 population in the leading Catholic cities of England and Wales was 88.6, from which he concludes:

"A comparison of this figure with the general rate for England and Wales (about 24) will convey the remarkable difference which exists between the fertility of the Roman Catholics and that of the population as a whole, and will help us to understand the steady numerical progress of Roman Catholicism in that country during the last few decades since the introduction of Malthusian customs."

"Provided that the Roman Catholic Church is able to hold its own members—and the leakage is apparently not large—a birth rate of this kind will insure its ascent to a predominant position in Great Britain.

"Judging from figures the English middle class birth rate has fallen over 50 per cent. during forty years, and the well to do artisan birth rate has decreased 52 per cent. in thirty years."

In France M. Beaulieu has found that the most prolific parts of France are those where the people have retained their allegiance to the traditional church. He shows also that contrary to the usual idea, the French families average from 3 to 4 children to each family, while the English Protestant middle class average only 2 to 2.5 children per family.

"It has been customary for sociologists," he says, "to assume that the greater proclivity of certain sections of France was to be explained through their poverty and ignorance, but a closer study of the real facts will go to remove this idea and lead us to suppose that religious and moral factors are of central importance."

The increase in the Catholic population of Germany is shown by the following:

No. per cent. of population:	1900	1905	1910
Protestants	60.5	57.4	54.6
Roman Catholics	39.5	42.6	45.4

The United States, according to the census reports, is becoming a stronghold for the Roman Catholic faith. New England alone (formerly the home of the old Puritan stock) has been flooded with foreign stock, the major percentage of which is Roman Catholic. Massachusetts has 1,100,000 members of the Roman Catholic Church, as against 450,000 of all Protestant denominations put together. In Illinois there are about 1,000,000 Catholics, while the Methodists (the strongest Protestant body in the state) has only 300,000 according to the statistics now at hand. In New York state there are 2,300,000 Catholics, while there are only 800,000 Methodists, and the other denominations rank about 200,000 members each.

Two reasons are advanced by Mr. Booth for this difference in the number of adherents in the Catholic and the Protestant religions: (1) The influx of large masses of European Catholics who cling tenaciously to their religion and (2) the much greater proclivity of these stocks as compared to the natives.

The census report shows that there exists in Indiana, Iowa, Maryland, California, and Kentucky (where the Catholic element is relatively small) a birth rate (18 to 15) that is lower per 1,000 of population than in France, Maryland, Indiana, and California annually show an excess of births over deaths.

In the states where Roman Catholicism is well represented—New York, Rhode Island, Massachusetts, Michigan, and Connecticut—the birth rate ranges from 22 to 25.5 per 1,000 population.

"It is well known," writes Mr. Booth, "that the birth rate among the better educated native American people in New York is exceedingly low, and there is reason to believe that the majority of the most capable and intelligent families in this section of the population are being eliminated with considerable rapidity. Meanwhile the Jews, poorer foreigners, and Roman Catholics are increasing steadily."

### LOOT FROM MEXICAN CHURCH

WORK OF ART EXCHANGED FOR A SUIT OF WHITE FLANNELS  
From the New York Sun

Ten ounces of art valued at \$5,000 lay in a small pasteboard box on the desk of Walton Marshall, manager of the Hotel Vanderbilt recently. It was a figure carved from a solid piece of wood in the sixteenth century which has reposed for nearly three hundred years in the Cathedral of the Archbishop of Mexico, Mexico City. When the Cathedral was recently sacked by one of Villa's aids this valuable relic was confiscated and carried away. Its value was not suspected and it was traded for a suit of white flannels belonging to Archer Harrison, who represented an American firm in Mexico City and who was at the time about to sail from Vera Cruz for New York, where he would not need white flannels anyway.

When Mr. Harrison arrived in New York he submitted the figure to a dealer, who offered him \$5,000 for it. However, Mr. Harrison prefers to keep his acquisition, as there is only one other that approaches in exquisite coloring and perfect design, and that is in the National Museum in Washington.

## SIENKIEWICZ PLEADS FOR STRICKEN POLAND

NOVELIST SAYS 15,000,000 ARE ON VERGE OF STARVATION  
Special Cable to The New York Times

Paris, Feb. 22.—Two appeals for aid for suffering Poland are made in tonight's press. The first appears in La Lanterne in a letter from Henry Sienkiewicz, the author of "Quo Vadis" and very, who says that Poland's situation is worse than Belgium's, because while the country is equally devastated, the horror of it is increased by the fact that the Poles are fighting against one another, the Red Cross frequently finding wounded and dead wearing Russian, Austrian, and German uniforms on the same battlefield.

Poland contains 127,000 square kilometers. One hundred thousand have been ravaged by the Germans, Sienkiewicz says, and the inhabitants are starving because the soldiers have commandeered all food. Fifteen thousand churches have been demolished, 10,000 villages destroyed, agriculture everywhere has been ruined, while in the towns 400,000 workers are idle and foodless.

Sienkiewicz concludes his appeal with a reminder that Poland saved Europe from the Turks, and begs Europe to save his country, where 15,000,000 inhabitants are already on the verge of starvation.

The Times publishes an interview with Paderewski, who has just arrived in Paris from Switzerland, and makes a similar appeal to the Paris public. He states that in Switzerland, already formed in the President, has received valuable help from the Russian authorities, but are still needing funds and intend to establish sub-committees in New York, London, and Paris to collect money.

## HOW THE U. S. FEEL ABOUT IT

### THE LIFTED FINGER OF UNCLE SAM

The United States Government has called a halt on the warring nations' interference with its commerce.

The notice to England that we do not enjoy having the danger to our merchant ships increased by Great Britain's use of the American flag over its own vessels in the threatened zone, and the word to Germany that we will hold Germany to strict accountability if it blows up an American ship on suspicion that it is English, constitute good American doctrine, and a doctrine in which all true Americans will stand behind the President.

Some of us may regret that the step was not taken earlier. If our intention to protect our rights as neutrals had been manifested at the very first encroachment it is probable that the occasion for sending the two sharp notes would never have arisen. It is human nature for nations in a desperate war to go as far as they dare in seeking advantage.

Naturally partisans of the allies will declare that the United States is being super-finical in objecting to such a ruse as the hoisting of the American flag on ships that number Americans among their passengers, even though the objection is specifically to the government authorization of the practice and not to the expedient of a driven ship captain.

Just as naturally partisans of Germany will protest that the United States is showing an unfriendly spirit when it takes issue with the Kaiser's government for adapting a course into which it is driven by the order of the English.

The reply is that in the present situation the United States is concerned with the safety of its own citizens. It does not purpose that English ships should be made safer by putting American ships in jeopardy or that American lives should be taken in the effort to drive British merchantmen on the sea.

In as desperate and wide-flung struggle as this it would be only a question of time before neutrals had all the disadvantages of combatants and none of the protection if we did not indicate where we would draw the line on interference with our own comfort and safety by the battling nations.

The situation is nowhere nearly as grave as it was when President Cleveland notified England that persistence in her Venezuelan program meant a fight; the nations to which the two notes are directed are not likely to permit their resentment of this reminder that our patience is not overlasting to risk an open breach, but it is quite possible that one or both replies may be of such a nature

as to compel the United States to convey its merchantmen with war-ships. It is regrettable that the shortsightedness of some of our legislators and executives have prevented our having a navy big enough to make the unlikelihood of interference with convoyed ships a certainty that nobody would dare attempt it.

Our position toward England is that of a solvent individual whose business cards are being used by a financial pirate to further his own ends—we notify the offender to cease using us to pull his chestnuts out of the fire. Our position toward Germany is that we will not submit to having our gentlemen agents kicked downstairs on their presenting one of our cards because Germany may think it possible that they are impostors.

It is England's business to protect her own commerce under her own flag; it is Germany's business to make sure that a ship belongs to her enemy before losing a torpedo at it. No American wants war, and the surest way of keeping out of it is to make it evident that we cannot be bullied by one power into affronting another. Incidentally, a reconsideration and expansion of the naval program so as to provide for a few 30-knot battle cruisers and more cruising submarines would be very much in order.—Chicago Examiner.

## ANARCHIST PLOT

### DETECTIVES FOIL ATTEMPT TO BLOW UP ST. PATRICK'S CATHEDRAL

New York, March 2.—An attempt to blow up St. Patrick's Cathedral with a bomb this morning and the arrest of two men by detectives who had been informed for months of their activities was followed by an announcement made at police headquarters that the arrests had balked anarchistic plots to kill Andrew Carnegie, John D. Rockefeller, John D. Rockefeller, Jr., and other wealthy men with bombs. Thereafter the anarchists, according to the police, were to inaugurate in New York City a reign of terror comparable only to the days of the French Revolution.

It was part of the plot, the police assert, for gangs of men armed with rifles and revolvers, to appear simultaneously in various parts of the city to shoot and to pillage; the biggest banks of New York city were to be blown up with bombs and many wealthy men were to be slain. The wrecking of the cathedral was to be the signal for carrying out the elaborate programme of murder and looting, the police assert.

The next move, according to the police, was to place bombs in the homes of Andrew Carnegie, the Rockefeller and Cornelius Vanderbilt. So far had the plot progressed, according to the police, toward this end that the manufacture of the bombs had already been started.

With these and other capitalists disposed of, the anarchists planned, according to the police, to invade the financial district and lay their bombs in the city's biggest banks. Thereafter, the police assert, the general programme of looting was to be inaugurated.

At police headquarters the alleged bomb thrower said he was Frank Abarno, a lithographer, twenty-four years old. Soon after he was taken to head quarters, detectives, acting upon information given them by a young Charles Carbin, an eighteen-year-old boy, and charged him with complicity in the plot and with assisting to make the bomb.

Both Abarno and Carbone late today the police reported, admitted their part in the conspiracy. They were held without bail for examination Thursday.

### ABARNO'S CONFESSION

"About five years ago," said Abarno in his confession, "I began to study anarchy. That, I decided, was the proper means of settling the wrongs of the poor. This was a terrible winter for the poor. Our group decided to do something. We decided to open a campaign against the Catholic and Protestant churches, then to terrorize and perhaps destroy the homes of the Rockefellers, Carnegie and some of the Vanderbilts, and finally, when we had the city terrorized, to invade the banks at the head of an army of the poor, and help ourselves to the hoards of the rich."

### UNDER PRUSSIAN TYRANNY

What sort of a life can there be for humbler mortals under a tyranny which does not hesitate to lay arbitrary hands on a Prince of the Roman Church? That is the question which everybody inevitably asks himself; and certainly he is a fresh impetus among English people to do what we can to mitigate and console the sufferings of the cruelly wronged Belgians.—London Chronicle.

There are a great many catchwords at present. "Back to the Land," "Back to Nature," etc. A very important one for Catholics is "Back to the Catechism," a book whose study we all seem to drop as speedily as possible.—Ex.

## CATHOLIC NOTES

In the kingdom of Prussia there are 2,388,000 children in Catholic schools.

The sword of St. Ignatius of Loyola, worn immediately before his conversion, is in the Sacred Heart Church, Barcelona, Spain.

According to the latest statistics from the Census Bureau, the divorce rate in this country has practically doubled in the last eight years.

The "Spiritual Ladder of St. John Climachus," printed in a Mexican convent in 1532, was the first book printed on the continent of America.

The Cultus Minister of Germany recently stated that the number of Catholics belonging to the religious orders had increased from 19,000 in 1902 to 36,800 in 1913.

A Government census returns just issued in London shows a decline in the number of clergymen of the Established Church, and an increase in the number of Catholic priests.

It is of interest to know that a Friar Minor in Serajevo gave abolition to the Archduke Ferdinand of Austria, and his consort a moment before they breathed their last.

The Archbishop of Madras, India, has founded a religious community of native nuns, drawn entirely from the Pariahs. They practice great self-denial, and are devoted to teaching.

Abyssinia is being devastated by a famine. The poor skeleton-like people drag themselves to the doors of the Catholic missions, saying: "It is better to die here than elsewhere."

Rev. J. Heyburn, who labored many years in Louisiana and Texas, and has been stationed in Mexico for the last twenty-five years, arrived recently from Vera Cruz in New Orleans. He declared that the Caranzistas advised all foreign priests of Puebla, where he was located, to leave the place under penalty of being hanged. He said that the English consul, to whom he appealed for protection, being a subject of Great Britain, confessed he could do nothing in the present state of affairs.

The Menace Publishing Company has already paid the judgment of \$1,600 procured against it by Father Rossmann for its libellous charges against his character. Father Rossmann's victory is the first set-back this paper has received in its anti-Catholic career. Is it too much to hope that this is the beginning of the end? If a conviction can be secured on the indictment returned by the federal grand jury at Joplin some time ago it will cripple the publication, if it does not put it out of business entirely.

Six Redemptorist Fathers of the Roman province were conducting missions at Cerchio and Orlichio, and were hearing confessions when the earthquake occurred which demolished the churches and buried the missionaries in the ruins. One father escaped unhurt, two others were slightly injured, but three of them perished. The dead are Fathers Anthony Mirabella and Emilis Annessi, who met their death at Cerchio, and Father Alexius D'Arpino, who perished at Orlichio.

The latest Catholic census for China shows a total Catholic population of 1,509,944. Last year the figure was stated as 1,451,268. The increase is, therefore, 78,666. In reality it is even more because some of the Vicariates Apostolic there kept the figures of 1912 or even those of 1911 and 1910. The increase would be something like 52 per 1,000. The Chinese Catholics have 51 bishops, 1,422 European and 746 Chinese priests to minister to them. The catechumens are now registered in 13 missions. The total of the remaining Vicariates is 438,098.

The recent death of Monsignor Laspro, Archbishop of Salerno, (says Rome) makes Cardinal Gibbons, Archbishop of Baltimore, the dean of the whole Catholic hierarchy—not the dean by age, for that distinction belongs to Monsignor Monnier, Titular Bishop of Lydda, who was ninety-five on the fifth of last month, but the dean by election, for His Eminence was raised to the episcopate by Pius IX. on March 3, 1868, at a time when a great many of our present Bishops were not yet born. He is the first of the little list, now reduced to twenty, of living Bishops who were appointed by Pius IX.

The historic monastery of Monte Cassino, near Naples, Italy, where St. Benedict in 529 A. D., founded the religious order bearing his name, was extensively damaged by the recent earthquake. The library is almost at the point of collapse. In Emperor William's hall, so called from the visit paid by the Emperor of Germany to the Monastery in 1904, there is a large fissure 200 feet long. The right wing of the building, almost detached, stands at the edge of an abyss into which it would be precipitated, should there be a recurrence of the shocks. In the library is a priceless codex of the Bible. The threatened right wing contains many objects associated with the early Christian era and with the Middle Ages.