

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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FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD's appeal in behalf of Father Fraser's Chinese mission encourages us to keep the list open a little longer.

It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salvation to innumerable souls. Why not, dear reader, have a share in that work by contributing of your means to its maintenance and extension? The opportunity awaits you: let it not pass you by.

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THE RELIGION OF THE FUTURE

During the last year there has been much speculation, fanciful for the most part, about the future of religion. Some writers advocate a religion without self-sacrifice or repentance—a vague, shadowy thing born of sentimentalism. Others put forward the brotherhood of man as the chief article of belief and decorate it with maxims culled from Samuel Smiles' Self Help.

Others, again, take up the new cults which spring into rank luxuriance in the soil of modern society. The Catholic, however, knowing the history of the past, can look forward with calm assurance to the future and knows that when those without her precincts shall have grown weary of the disputes and theories of human religions she will remain indestructible to minister to humanity. This may seem optimistic to some, but they can find in history many reasons to justify the statement. The enemies that menace the Church are but old ones in new guise.

In the beginning scepticism and persecution assailed her, even as they do to-day. As the Romans deserted, little by little, the temples of their God, so now non-Catholic divines bewail the indifference of their people and ask why is there such a falling off in attendance at Christian worship. As in former times multitudes resorted to soothsayers, so to-day many are fascinated by spiritualism, astrology, chiromancy and the like. As also in former times wanton waste and luxury were rampant so also to-day there are not a few evidences of vice and animalism. The discontent of the past is echoed to-day by those who toil and sweat in cities with never an anodyne for their hurts, because they have been stripped of religion by talkers and critics and flung out into the desert of bitterness and despair. And as in former times the pagan systems were powerless to satisfy the needs of human nature so also to-day the recrudescence of materialism is equally impotent. We do not deny that some modern theories, can, due to the Christianity which they possess, minister to certain needs of human nature, but they leave untouched its deeper needs, have no answer for the questions which tremble on the lips of every reflective being, and can neither strengthen nor console men in their hours of storm and stress. Men of this generation are as the men who saw the beginnings of the Church. Their spiritual and moral needs are the same. And as the Church conquered by her appeal to these needs, so to-day she conquers for the same reason and shows by her unity and harmony of faith and organization whence she comes. She may appear to be losing ground because she cannot yield to relaxations of faith and morality. She cannot minimize her aith and she will not suffer her children to deviate from it. She must

always be the enemy of that world denounced by Christ. But as the Church has, in her long period of teaching and civilizing, passed scatheless through many changes, political, social and religious, so to-day she faces new conditions and hears the sullen murmurs of discontent with the assurance of her ultimate triumph.

WHY TALK

We read the other day that the Church is worn-out—a shadow of a great name. Why then write books to destroy her? Are men afraid of the decrepit and the dead? Why get angry with the dying? But they who know their history and are conversant with the trend of modern ideas are more guarded in statement. They know that it is not so easy to coffin the Church, and they are aware that it is the greatest fact, the most potent actuality in the world. Every modern question is more or less associated with the Church. The social question will never be solved without her aid. The learned and powerful may meet in solemn convalescence to discuss it, but if Christ and His Church sit not at the council-board they will do but little and that ephemeral in its effect. Race-suicide will grow apace so long as luxury and selfishness continue unchecked. Liberty is protected by the Church, and Brotherhood, without her fostering care, would be but a word without meaning. Progress, unless based on virtue, would have no permanent stability. Science is her handmaid; she spreads, completes and consecrates it.

AN "HONEST MAN"

Some writers delight in depicting a type of man who is brave in the hour of danger, tender and considerate always—in a word an "honest man" who knows nothing, and is glad of it, of religion. Any man who, without religion, is faithful to all his duties is a wonder. Presuming that he is just a mere man he is subject to temptations of various kinds. What, then, prevents him from wallowing in impurity or being blinded by pride? What keeps him undeffiled while others who glory in their religion are betimes recreant to duty? Having no fear of God and knowing that reason is but a reed against the whirlwind of passion he is kept in order by the police, which is not complimentary to the "honest man." But he is honest when he neglects to give God his just due and disdains to accord to Christ a moment of attention? A thoroughly honest man is obedient to every call of duty. He is not two-thirds but wholly honest. He is a good citizen, but he does not forget that his true home is beyond the stars and that a soul attuned to the law eternal, and a heart radiant with the beauty of right living are the things worth while.

TO BE REMEMBERED

We know that in the fundamental rectitude of the natural man only the work of grace can stand. We admit, without, however, enthusiastic eulogy, that among the pagans were many men conspicuously honest. Among the Greeks and Romans were beautiful teachings blended with monstrous errors, and in some respects noble and illustrious characters. But, however imbued they were with love of country and family, however brave and faithful and loyal, they knew not the beauty of life that is produced by Christianity. To those who discard religion or merge it in morality we may reply in the words of Seeley (Natural Religion p. 133): "Can, then, religion mean no more than that we should pay our debts, keep our engagements and not be too hard on our enemies. For nothing more than this have so many temples been built, so many psalms been sung, so many penitents retired from the world, so many saints and prophets wrestled with their own souls, so many martyrs sacrificed their lives. Will the civilized community of the future look back upon its historic splendors as the mere transient sunrise of a calm day?"

The answer comes back from the ancient world in prayer and sacrifice—all expressing the same need of something more than virtue, holiness, intercourse and union with God.

THE ABBE HOGAN

We remember that the late Abbe Hogan, a very scholarly and distinguished churchman, said that a Catholic cannot study the history of the Church and her life without being proud to belong to her. But if he would intensify the feeling and carry it to its full height he must look outside, follow those of his own race who have had to go through life bereft of divine guidance, watch their outstretched hands and tottering steps as they reach outside themselves for what their conscience, though awakened, is unable to supply. Then indeed will he feel sweetly compelled to kneel in adoration and thanksgiving for the bright, steady and un-falling light in which it has been his privilege always to live. But at the same time he will be stirred up to a healthy emulation. With his superior knowledge and enlightenment he cannot consent to fall short of the measure of virtue which in unfavorable circumstances others contrived to reach. With the tender exhortations and solemn warnings of the Gospel ever in his ears he cannot think of being less strict with himself, less watchful, less self-denying than pagans have been.

"THE TRAGEDY OF PORTUGAL"

Recent revelations bring out the fact that Portuguese Catholics are the victims of a merciless persecution. At the present moment there is a veritable reign of terror in Lisbon. A Catholic who practices his religion is regarded and treated as a sort of public enemy by a Government that is doing its utmost to uproot Christianity from the soil of Portugal. In attempting to do this it has gone so far as to "laicise" even Christmas which in the Calendar of the Portuguese Republic is known as the Festa de familia (a family festival). The change was made for the purpose of accustoming the Portuguese to regard the twelfth day of December as a day for jollification and not as the anniversary of the birth of Our Lord.

In Lisbon most of the Catholic Churches have been shut, after having been pillaged. The hatred of everything Catholic displayed by the existing Portuguese Government, which has dubbed itself republican, is illustrated by what happened recently to a Lisbon merchant, who had ordered to be sent to him by mail certain religious objects, which he intended to give his little daughter on the occasion of her first Communion. After waiting for some time he received the package containing broken open the package and had the most obscene language. When the indignant father protested against this outrage to the head of the Post Office Department he received this reply: "Your daughter is going to receive her first Communion. You, therefore, must be a cleric and consequently a Monarchist. Now, if you favor the king, my employees have an equal right to protect the Republic."

By such a logical process as this the present rulers of Portugal justify themselves for the commission of all sorts of outrages. Some of these outrages are described in a series of articles which have appeared in the London Daily Chronicle under the heading, "The Tragedy of Portugal." The writer thus describes the reign of terror throughout the length and breadth of the pseudo-republic: "A man cannot only not write what he thinks in the Portugal of to-day, he cannot even think it. Men and women speak of the political situation in public places with their hands behind their mouths. At dinner tables in private houses the hostess suddenly puts her finger to her lips to warn her guests against the servants. Persons talking over the telephone use initials instead of names." Here is a description of a visit to a newspaper office which had been wrecked because the editor had dared to criticize the Prime Minister: "The sub-editors were smoking cigarettes philosophically amid the wreckage of tables smashed into match wood. 'You see, sir, there is freedom of speech in Portugal,' said one of them pointing to the debris in the room. 'The Carbonarios are so anxious to maintain liberty that they wreck the offices of all the papers which venture to disagree with them. Fortunately our chief is still at liberty, unlike the editor of the Dia, who has already been in prison for a month without trial for daring to criticize Mr. Alfonso Costa (the Prime Minister).'"

"The prisons of Portugal are crowded to suffocation with persons who are victims of this sort of 'liberty.'" The cells, which are below ground are veritable pest holes. The writer of the Daily Chronicle article thus describes them: "Wild beasts could not live very long in such a place. How can human beings be expected

to." The Government under which all this is done is not only not republican, but cannot be called civilized. It has undertaken to crush out the religion of the overwhelming majority of the Portuguese people and in its attempt to do so it has adopted a policy which justifies the Daily Chronicle writer in describing the present situation as "The Tragedy of Portugal."—N. Y. Freeman's Journal.

COURT QUOTES

CARDINAL GIBBONS

"The chief thought that should occupy our minds at the advent of the new year is to thank the Lord for the temporal and spiritual blessing that He has bestowed upon us during the last year, both as a nation and as individuals," said Judge H. C. Niles, of the United States Court, Vicksburg, Miss., in charging the Federal grand jury. He then proceeded, slowly and solemnly, to repeat from memory the rest of Cardinal Gibbons' New Year's message to the people of the United States. The court followed this with an assertion that no thought appealed to him as more timely or appropriate and requested that the words of the Prelate remain with the jurors during all their deliberations. He then ordered the clerk to distribute typewritten copies of the message to all the members of the jury.

The Cardinal's message quoted by Judge Niles is as follows: "The chief thought that should occupy our minds at the advent of the new year is to thank the Lord for the temporal and spiritual blessing that He has bestowed upon us during the last year, both as a nation and as individuals. We should thank the Lord that we are at peace with the whole world, as we are free from domestic strife. We should thank Him for the temporal blessings that we enjoy, and for the prosperity that abounds throughout the length and breadth of this great land of ours. Above all, we should thank Him for all the spiritual blessings that He has conferred upon us individually, and it should be our principal resolution to manifest our thanksgiving by a determination to adjust our lives to the coming year according to the principles laid down in the Gospel and with a spirit of charity to all men and hatred to none."—Sacred Heart Review.

"FORCIBLE FEEDING" WITH DISTORTED HISTORY

That Catholic children in non-Catholic schools are exposed to forcible feeding from prejudiced literature and history is insisted upon by the Bishop of Northampton, England, in a recent pastoral. The Bishop charged that there is "a Protestant bias in most subjects outside the multiplication table," and he denounced the system that "callously submits Catholic children to such influences every day of the week."

Convictions can not be kept a secret in air-tight compartments. A Catholic necessarily views the events of the past with the very opposite feelings from those of his Protestant neighbors, and he can not adopt their version of those events without ceasing to be a Catholic at all. Judge then, of the feelings of a sensitive and defenceless Catholic child, fed up, day by day, with the laudations of Wycliff, Luther, Cranmer, Henry VIII, Elizabeth, Oliver Cromwell and William of Orange; wounded by odious misrepresentations of the Ages of Faith and Catholic practices; forced to read and repeat slurs upon Popes and saints, monks and nuns, and his own martyrred ancestors; taught that the Papacy became "unpopular" in England because it was always "interfering" and provoking the permanent dislike felt by Englishmen to the supremacy of any foreign power in England; that "the monks for the most part stood in the way of religious, social, and educational progress;" that they "owned vast estates and did little good with their immense wealth;" that "the friars who traveled from place to place were often lazy and ignorant;" that "the Roman Catholics" were responsible for "that hateful secret court" the Inquisition; and for "the fires of Smithfield;" but that Elizabeth "made no attempt to find out what men believed or to punish them for it," the "few" Roman Catholics who suffered "toward the end of her reign" being punished "not so much because of their religion, as because their obedience to the Pope made them rebels to the Queen."

The Bishop declares that these expressions, taken almost at random from standard school books are samples of the "forcible feeding" to which luckless thousands of children are subjected year in and year out. Similar forcible feeding, it may be said, was once the lot of Catholic children in our own public schools. And in many places yet, it has not altogether fallen into disuse. The public libraries, still, are responsible for a great deal of the

same cramming.—Sacred Heart Review.

FOUL SLANDER RETRACTED

FAILURE OF ATTEMPT TO INJURE PRIEST WHO HAD PREVENTED CIRCULATION OF EVIL PUBLICATION

Last October the Rev. W. D. Malone, rector of St. Thomas Aquinas' Church, Kenosha, Wis., was instrumental in having 500 weekly copies of The Menace refused at the office of one of the large manufacturing plants in Kenosha. Not only that, but the manager of the same concern has notified all his men that if they read and circulate the vile sheet around the plant they will be liable to instant dismissal.—Catholic Citizen, Milwaukee.

Note and sequel: Kenosha, Wis., January 3.—Frank H. Stewart was arraigned to-day before Judge Randall on charges preferred by Rev. William Malone, pastor of St. Thomas Church, under the new Wisconsin slander law.

In the warrant on which Stewart was arrested it is alleged he originated and circulated a story reflecting on the integrity and personal character of the priest. Stewart's counsel attacked the validity of the warrant, and submitted a lengthy argument to sustain his contention that the complaint as worded did not offer a cause for action under the statute.

Father Malone said the matter had been laid before the Archbishop, and that the latter had insisted on a vigorous prosecution of the case. "This is a deliberate effort on the part of an anti-Catholic agitator to besmirch the priesthood of the Church," Father Malone continued, "and I feel it is my duty as a member of the clergy to insist on the fullest impartial investigation."

Judge Randall denied the motion of the defense to quash the warrant, and the hearing proceeded. Stewart is employed at the plant of the Thomas B. Jeffrey Company, and has been a resident of Kenosha for several years. He admitted that he had been connected with the circulation in Kenosha of a paper strongly opposed to the Catholic Church.

Kenosha, Wis., January 4.—Kenosha has freed itself from the strain of a scandal reflecting on the priesthood of the Catholic Church. After a day of frenzied hearings, Frank Monteen, in Municipal Court, admitted that he had circulated stories of a most scandalous nature in regard to the Rev. Father W. D. Malone and one of the members of his parish. He tearfully pleaded that he felt the awful wrong that had been done to the priest in the case, and asked that he be sentenced that he might go home to his family with the knowledge that he had done what he could to repair a wrong.

Judge Randall accepted his plea of guilty and imposed a fine of \$10 and costs. This minimum sentence was inflicted after Father Malone appeared in court and made a plea for leniency.

"I am convinced," said the priest, "that this man did what he did thoughtlessly—that it was not in his heart to wrong me or to wrong the Church, but that, led by others, he repeated the stories and gave them wide circulation. I want to ask the court to deal lightly with him. I know him to be a man who has lived a respectable life in the community, and his retraction and apology are all that any Christian man could demand."

Before the arrest of Monteen on charges of criminal slander, Frank M. Stewart, who had been arrested on the same charge, was discharged by the court. Before the court ruled on a motion for his discharge Stewart asked to be permitted to make a signed retraction.—Philadelphia Standard and Times.

NOT HIS CHURCH

In a sermon recently in Canterbury Cathedral Archbishop Davidson (Protestant), remarking on the industrial situation and prospect in reference to the Government of England, in the not far off future, said: "When some thirteen centuries ago the great Roman Empire had grown old and new peoples and new thoughts, to which she was a stranger, were sweeping into view, the Church of Christ rose to the occasion. Her faith seized and impregnated the strong young life and inspired it with a hunger for the things unseen. The Northerners learned their great task and became the fathers of modern Europe. The Church brought out of her treasure things new and old."

But it was not Archbishop Davidson's Church that did all that. His Church was not in existence at the time or for centuries after. Of course it was the Catholic Church and as the Catholic Times remarks (having quoted Archbishop Davidson's words) "such democratic action is nowhere recorded in the history of the Protestant Established Church."—N. Y. Freeman's Journal.

SISTERS EULOGIZED

BY LORD GRAY, FORMER GOVERNOR GENERAL OF CANADA

When Lord Gray, late Governor General of Canada, was delivering a speech at the laying of a cornerstone in Bulawayo, Africa, he recounted some of his experiences as Administrator during the Matabele Rebellion in 1896, and paid a beautiful tribute to the Sisters who left precious memories behind them for their work in an African Hospital.

"Many a brave, rough pioneer," said he, "with a heart of gold, blessed, as he died, those gentle Dominican Sisters, who appeared to him, in his dreams, to be as the angels of heaven. I am, indeed, glad to have the opportunity now, fifteen or sixteen years after they have left, of paying a tribute to the devotion which they showed in the treatment of the sick and suffering during the early days of the history of this hospital. No one can ever disparage the Dominican Sisters without being called upon, by every true Rhodesian pioneer, to give a direct and an immediate account of his words. They have left a precious memory behind them, and Bulawayo and the whole of Rhodesia are the richer for this heritage. I confess that by those who, like myself are lovers of the picturesque and the beautiful, of the atmosphere engendered by disciplined obedience to authority, of disregard for self-interest in concern for the welfare of others, the passing away of the Dominican Sisters was witnessed with deep regret."—Church Progress.

ARE EPISCOPALIANS CATHOLICS

Reports of Abbot Gasquet's sermons dealing with the history of the evolution of the Episcopal church in England, which are appearing in the New York press, are attracting considerable attention. Recently the learned Abbot in his sermon in St. Patrick's cathedral showed how the state religion, which was the work of Henry VIII, came in the course of time to have a more pronounced Protestant character impressed upon it. An Act of Parliament abolished the celebration of the Mass. In other words a parliamentary majority voted that religious services which has nourished the spiritual life of England for more than a thousand years should be placed under the ban of the law.

Another act of parliament, passed in 1550, changed the ordination services. The so-called "reformers" had issued their ukase that the sacrifice of the Mass should not be offered on the altars in English churches. They next proceeded to alter the character of the ancient priesthood. Abbot Gasquet speaking of this says:

"The abolition of the Mass and the substitution of the Eucharistic doctrines by act of parliament was followed in 1550 by another act of parliament radically changing the character of the ancient priesthood. It was evident that the men of the new learning in power in the English church at the time of the reformation, who had attacked the Mass with scurrilous profanity should go a step farther and establish a new form of ordaining priests. The new form carefully and systematically excluded every word that was interpreted to mean that the candidate was ordained to be a sacrificing priest."

In acting in this way the so-called reformers were logical. They had done away with the Mass. What use then, was there for a priest? None. That act of parliament in 1550 recognized this. It was a proclamation that England, in a religious sense, had cut herself off from the past. Bishop Ridley, as Abbot Gasquet points out, had a true conception of what had occurred. He ordered the church wardens of London to pull down the altars and to substitute for them "the form of a table," in order, "more and more to turn the simple from the superstitious opinions of the Popish Mass." It was the means adopted to impress upon Englishmen that the religion to which their fathers had yielded a spiritual allegiance since the introduction of Christianity into England, had been abolished by an act of parliament.

In view of the historical facts Abbot Gasquet adduces, it is difficult to understand how the Episcopal church either in England or the United States has any just claim to the title of Catholic. In the sixteenth century that church repudiated every had been considered the essentials of Catholicity during the preceding fifteen centuries. Acts of parliament surely are no sufficient justification for such repudiation. Abbot Gasquet's exposure of the manner in which the Church of England came into existence should have seriously considered whether they are, as they claim members of the Catholic church.—Intermountain Catholic.

He that studies books alone will know how things ought to be; and he that studies men will know how things are.—Colton.

CATHOLIC NOTES

The year 1914 will be eventful in the history of the Catholic Church in the United States, inasmuch as it will mark the completion and the opening of the magnificent Cathedrals at St. Louis, St. Paul, Buffalo and Newark.

As residuary legatees under Miss Eliza Andrews' will, which was probated recently, Cardinal Gibbons may receive between \$200,000 and \$300,000. The Cardinal said the money would be used for Catholic educational work.

Securities representing \$500,000 which the Knights of Columbus of the United States collected for the Catholic University, Washington, D. C., were presented to Cardinal Gibbons in the presence of many dignitaries of the Catholic church and a number of prominent laymen.

The sister of the heir to the Austrian crown is a religious of the Sacred Heart, at Brussels. Her brother will be the future Emperor. In the Convent of the Sisters of Charity in Vienna is another royal princess, who is a religious of St. Vincent de Paul. She is working among the poor of the city.

When on a recent afternoon a reception was held in Carson City, Mich., in honor of the Rev. K. J. Whalen, who has been appointed, after eighteen years' labor, to another parish, Protestants and Catholics were present, some of the Protestant business men of the town closing their places of business during the reception.

Lady Galway, the wife of South Australia's new Governor, a Catholic, being a daughter of Sir Roland Blennerhasset, formerly Commissioner of Education in Ireland and M. P. for Galway and Kerry. Her grandfather was a convert to the Church and a friend of Newman. Her mother, Lady Charlotte Blennerhasset, is the only daughter of Count de Leyden of Bavaria. She has gained distinction as a writer and linguist.

The great love and respect that the Indians of the missions feel for the Catholic priest was strikingly illustrated in the recent troubles among the Navajos of Arizona. Eight hundred warriors were armed and ready for fight, but they accepted a peacemaker in the person of Father Anselm Weber, O. F. M., who with General Scott, U. S. A., and another party, remained thirty-six hours parleying with the angry Indians. The result was satisfactory.

Father Dempsey's Charities.—On Christmas Day Father Dempsey's Hotel, St. Louis, took care of five hundred homeless men, who were treated to a turkey dinner, as were the girls in Father Dempsey's Home for Working Women. In the Day Nursery and Emergency Home, which was opened by Father Dempsey October 1, there was a present for every little child. There are seventy-five inmates of the home. In addition to caring for these children presents were sent out to two hundred others.

A notable celebration heralded for the year 1914 is that to be held at Oxford next July, to commemorate the seven hundredth anniversary of the birth of Roger Bacon, the thirteenth century champion of experimental science. Bacon was a Franciscan monk—one of the medieval glories of the Church, and of his order. The Catholic University of America, and the Franciscans in this country, are represented on the General Committee for the celebration by Father Paschal Robinson, O. F. M.

The first Indian to receive holy orders in the United States, the Rev. Philip B. Gordon, was ordained by Bishop Koudelka in the Sacred Heart Cathedral, Superior, Wis., on the feast of the Immaculate Conception. Father Gordon's Indian name is Ti-bish-ko-gi-jik. His parents live in Superior. His grandfather, Antoine Gordon, was one of the pioneer settlers of Douglas county and was closely related to the celebrated chieftain Hole-in-the-Day. Through the old gentleman's influence with the chief, a threatened uprising of Chippewas was prevented during the days of the Sioux outbreak in '62.

The biggest bell in France is now being cast at Anancy. That giant which will weigh no less than 20,000 kilograms (44,000 pounds), is destined as a present from Pius X. to the Cathedral of Lyons. It will be heavier than the Savoyarde in the tower of the Basilica of the Sacred Heart, on the hill of Montmartre. Its name is to be "Joan of Arc," and the Pope is to be its chief sponsor. Pius X. has special devotion for Joan of Arc whom he beatified and whom he proposes to honor on the very spot where she suffered martyrdom. The Joan of Arc bell will occupy one of the two towers of the Cathedral. The other tower will contain a superb chime of nineteen bells which a rich Catholic of the diocese has promised to present to the Cathedral. The chime of nineteen bells will weigh almost as much as the gigantic Joan of Arc, and will be worked by electricity.