

The Catholic Record

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

VOLUME XXXVIX.

LONDON, CANADA, SATURDAY, MAY 5 1917

2011

The Catholic Record

LONDON, SATURDAY, MAY 5, 1917

JUST BEFORE US

It is a happy augury of the better time coming that a truer and more complete estimate of our common nature is being diffused widely; that rulers and educators are showing a deeper insight, being more ready to revise their theories—to take into account individual peculiarities and drawbacks, so as to make the best of inherited gifts and correct blameless weaknesses. Hands and eyes, unequal physical powers, brains of finer and coarser texture, the budding artistic sense or mechanical talent—all claim special attention now. The spark of genius that may illumine a hidden path and the slogging industry that can press forward to the goal of practical achievement are alike precious; though the immediate rewards may differ greatly, the value of faithfulness to either vocation is reckonable by a loftier standard than that of the market. One thing is clear—the doctrine of work's sacredness will shine forth brightly amid the gloom that is settling upon the decaying conventions that have been shaken to their base by the events of the last two years and a half. "The grand old name of gentleman," sadly vulgarized in the poet's day and since, will not be employed to designate busy idleness and selfish indulgence in enervating pleasure. To discover our proper place in the body politic and make the conscientious discharge of our obligations our chief concern will rank higher than ceremony and sacrifice which leave us cold when burdens have to be borne. The soiled hand of the craftsman will be deemed more honourable than the dainty fingers that evade the social demand of the time. "The nearest duty" will be the narrow path that leads to a life of liberty and unanxious joy. In a word, the ancient truths that sages and singers have proclaimed in and out of season will stand out in fresh beauty and glory; though many rival schemes of social and personal salvation will reveal their inadequacy, the foundation of morals will prove unshaken—industry and probity, faith in life's grand intent, and unquenchable courage under difficulty will be regarded as the indispensable marks of character. Perhaps there has been too much insincere laudation of work, yet it still remains true that—

"Honour and shame from no condition rise;
Act well thy part, there all the honour lies."

ROOM AT THE TOP

"There is always room at the top," the moralists urge, but not room for many. The struggle for supremacy involves much disappointment. Inventors are often unwelcome, as the records of the Patent Office amply demonstrate. Hamlet's account of "the law's delay, the insolence of office," and other "ills to which flesh is heir" remains true and perplexing. The race is not always to the swift today, nor the victory to the strong. The failures that we meet with in every walk of life are not all moral transgressors or silly offenders against the commercial rules that conduct most thrifty people to moderate prosperity, if not to affluence. They are poor judges of character, besides being shallow readers of the book of life, who do not recognize a mysterious element of casualty in worldly affairs—a check to presumptuous self-confidence in the desired outcome of tact and industry. When the wise Greeks dedicated a temple to Fortune they admitted that no combination of qualities could guarantee prosperity. The possessors of exceptional gifts and graces have rarely been exempt from the mischances that dog the steps of ordinary mortals; Mozart was a type of the child of genius; music was his native element, and it flowed from his soul and fingers as fragrance distils from the lily or the rose. So with all the chosen whose fortune it was to lay the world under an obligation for ever. Now and again it is the province and privilege of genius to kindle a flame in other

breasts, as when Paul Veronese was inspired by Titian to commence the wonderful series of paintings which stamped him as a supreme master of color and only second to Raphael as an exponent of truth in form and character. In this upper realm of achievement diversity is the law, uniformity the exception.

THE WORLD BEAUTIFUL

The beauty of the world gladdens the hearts of those who have eyes to perceive its various shapes and tints and colors. The grandest of earth's sights and sounds are free to all. We are only stunted in ourselves. If we did not waste our leisure we should have less reason to deplore our poverty of resource. We are too often bent upon getting, and miss the higher blessing of giving—as though it were not a sign of inferiority to become depositories instead of distributors. Hence arise the most grievous evils that afflict society, the poor millionaires with starved souls matching at one end of the scale the denizens of the slums at the other. In some happy accession of statesmanship and communal receptiveness sheer pity for these false extremes will break out in action, the human waste will be checked by wise ordination, and, with sounder education reinforced by wider opportunity, a truer mirror of variegated life will be presented to the gaze of the generations that will follow ours.

CANADIAN MISSIONARY SISTERHOOD

On April 19th, four Missionary Sisters of the Immaculate Conception of Outremont, left Montreal, on the evening train, for Vancouver, B. C., whence the "Empress of Japan" will convey them to their sister-workers at Canton, China. Two of these auxiliaries go to share the work, at Sa-Ho-Po, near Canton, of a large home for abandoned children. This institution, which had been under pagan supervision, until the month of January last, when its direction was transferred to the Missionaries of the Immaculate Conception, receives annually more than 5,000 foundlings, who, having been picked up in the gutter and by-ways of the city, arrive in conditions the most inhuman and repulsive, are purchased by the Sisters at the price demanded by the gatherers, and are baptized by them, to pass, more often, immediately to a better world, or to share in the shelter of their new home, the benefits which the Faith alone can give them.

The other two missionaries are destined to Shek-Lung, where they will devote themselves to the Leper Colony, founded there by the late Father Conrardy, and confined to this community in 1913. The foundation of Shek-Lung may be justly considered an American institution, since it was due, solely to the alms, solicited from the people of Canada and the United States, that this heroic apostle of the lepers (who is, perhaps, known to some of our readers, since his visit of solicitation to this continent, some years ago) was enabled to purchase the Isle of Shek-Lung, and to commence there, an establishment of charity and mercy in behalf of this sorely-afflicted portion of humanity.

Many time four companions would be all too small a succour to this little band of missionary women, already engaged in the vast apostolate of Canton; nevertheless, in waiting till an augmentation in the yet limited number of this young community will afford a more numerous departure, many thousand little souls, thanks to these four new laborers, will escape being snatched from this world, deprived of the regenerating graces of baptism; and to the leper-stricken victims, to whose suffering lot, human skill can give so little relief, some consolation, at least, will come to alleviate their miseries, in the hopes and means imparted to them by their devoted succourers; hopes and means of gaining, by the patient bearing of their inevitable sufferings in this life, an eternity of repose and happiness in the next.

Should further information be desired by your generous souls, perceiving the Divine call to consecrate themselves to such an apostolate, and to augment by the gift of self, the number, yet all too small, of reapers of the abundant and over-ready harvest, which is waiting in this distant corner of God's vineyard, full particulars will be readily furnished on application to the Mother House of the Missionary Sisters of the Immaculate Conception, 314 St. Catherine Road, Outremont, Montreal, P. Q.

The secret of success in life is for a man to be ready for his opportunity when it comes.—Disraeli.

SIR WILFRID LAURIER

IN GREATEST SPEECH OF HIS LIFE DEMANDS FAITH BE KEPT WITH IRELAND

FAILURE MEANS BANKRUPTCY OF PARLIAMENTARY GOVERNMENT
Ottawa Citizen, April 25

While one of the greatest battles in the greatest of wars was being waged by Englishmen, Irishmen, Scotsmen, Canadians, and other soldiers of the British Empire for the rights of small nations, fifteen hundred Irishmen and lovers of Ireland, last night met in the Russell theatre, affirming with earnest enthusiasm that in order to strengthen the hands of the Allies in the struggle for the recognition of the rights of little nationalities, it was necessary without further delay that Ireland be taken into the ever-widening circle of self-governing democracies.

It was a historic meeting in many respects. Never did speakers appeal with more moving eloquence, with profounder convictions, with more heart-felt sincerity, with such fire and enthusiasm borne of deep-rooted belief in the justice of Home Rule, as last night.

The speakers included Sir Wilfrid Laurier, Hon. Charles Murphy, Senator Hon. W. C. Edwards and Mr. C. A. Magrath.

Each one excelled himself in the power and eloquence of his utterances and many times during the evening the audience, women as well as men, were stirred to the highest enthusiasm, and vociferous applause broke the speeches at frequent intervals. The chairman of the evening was Hon. Charles Murphy.

HON. CHARLES MURPHY

Mr. Murphy in his remarks prior to the reading of the resolution, touched a deep chord in all Irish hearts and in those who believed in freedom and democracy.

"We have met here," he said, "for the purpose of reaffirming that when thrones are crumbling and democracies are springing to the defence of freedom and justice and liberty in all parts of the world, Ireland alone among the small nations, cannot, must not, be left outside the pale of self-governing democracies." This statement was received with loud applause.

SIR WILFRID'S SYMPATHY

Sir Wilfrid Laurier was at his best. He spoke of the Irish problem with a deep sympathy and a sincere appeal to the highest principle of human relations.

"I am not here as an Irishman," said Sir Wilfrid, "but as a lover of liberty." He showed with unanswerable arguments that Home Rule in Ireland was long overdue, that on no grounds of politics, or history, or expediency could the present attitude to Ireland be maintained.

PROBLEM MUST BE SOLVED

"Either the Irish problem has to be solved now or we have to admit the bankruptcy of parliamentary government," he said. He asked what was the reason that the wound remained open, what impeded the way to a happy and contented Ireland? It was a distrust of the Irish people. In the name of the very principles for which England had thrown herself into this abyss of horror, he raised his voice in protest against those who would say that this was no time for discussing or solving this problem. When Sir Wilfrid concluded, he was accorded long and hearty applause.

Hon. Senator Edwards gave an address which was enthusiastic in the extreme. He declared that he had never heard such an inspiring address as Sir Wilfrid's. "His speech tonight is the finest I ever heard him make," he said.

Mr. C. A. Magrath spoke as a believer in self-government and the fullest measure of Home Rule for Ireland. His speech, although brief, was peculiarly able and thoughtful, and touched every one present by its logic and also its human qualities.

THE RESOLUTION

The resolution which was put to the meeting and carried with unanimity and amid prolonged applause was as follows:

"That with a view to strengthening the hands of the Allies in achieving the recognition of equal rights for small nations and the principle of nationality against the opposite German principle of military domination and government without the consent of the governed, it is, in the opinion of this meeting of Canadian citizens, essential without further delay to confer upon Ireland the free institutions long promised her."

There is an old legal maxim to the effect that a person who comes into equity must come with clean hands," said Mr. Murphy. "In the same sense every true friend of the Allies holds firmly to the conviction that when Great Britain enters the peace conference she must not only enter it with clean hands, but with a clean conscience as well. That she cannot do unless justice has first been rendered to Ireland. To hasten this act of justice is, as I understand it, the object of this meeting."

"I would like to furnish you with a perspective for the picture that will be drawn by the distinguished gentlemen here on the stage, who are shortly to address you.

PRE-WAR PROMISES

"In the first place," went on Mr. Murphy, "it would be well to keep in mind that prior to the War two general elections in Great Britain had returned a Home Rule majority to the House of Commons, and that the Home Rule Bill had passed the House of Commons in three successive sessions. In addition, the vote of the House of Lords had been defeated. Thus it was that at the outbreak of War all responsible statesmen regarded Home Rule as an accomplished fact. In the light of that belief Sir Edward Grey addressed the British House of Commons on August 3rd, 1914, after outlining courses of conflict that had just burst upon the world, he dwelt upon the perils and the sacrifices that the Empire must endure, and then interpolated this extraordinary tribute:

THE ONE BRIGHT SPOT

"The one bright spot in the whole of this terrible situation is Ireland. The general feeling throughout Ireland—and I would like this to be clearly understood abroad—does not make the Irish question a consideration which we feel we have now to take into account."

"Instant response to this dramatic appeal was made by John Redmond, who declared: 'I say to the government that they may tomorrow withdraw every one of their troops from Ireland. I say that the coast of Ireland will be defended from foreign invasion by her armed sons, and for this purpose the Nationalists in the South will be only too glad to join arms with the Ulstermen of the North. Is it too much to hope that out of this situation there may spring a result which will be good not merely for the empire, but for the future welfare and integrity of the Irish nation?'"

LORD CECIL'S STATEMENT

"That was Ireland's position at the outbreak of the War, as depicted by an Irish statesman and the Irish leader. If her position is different today that is not her fault, nor the fault of her parliamentary leaders. Only last month, speaking at Southampton on March 21st, Lord Robert Cecil said:

"I was a bitter opponent of Mr. Redmond in politics, but I welcome the opportunity of saying that Mr. Redmond had played a splendid part throughout the War. I heard him say that he did not think it had been recognized. I think he is wrong."

"Perhaps he does not even now realize what an immense difference the action he has taken has made to the whole future of his country and mine. Before the War there were many of us who, if we spoke quite frankly, would have expressed doubts as to the complete loyalty and patriotism of the Irish Nationalist party. That feeling has gone, and has gone forever."

"Such a tribute from a life-long opponent of Home Rule should make it easy for the Government to provide the machinery for putting the Home Rule Act into speedy operation. In any event we Canadians believe that 'where there's a will there's a way,' and tonight it is proposed to crystallize the opinion of this audience in the resolution to be put to you."

Mr. Murphy then called upon Sir Wilfrid Laurier after he had read a letter of regret from Hon. C. J. Doherty, Minister of Justice.

SIR WILFRID LAURIER

Sir Wilfrid was received with enthusiasm when he rose to speak.

"I have been privileged as a member of parliament," he said, "upon four occasions to record my vote in favor of the sacred principle that the Irish problem could and should be solved by the promulgation of Home Rule for the Irish people."

"The first occasion carries me back to the early days of my career, the days when the two parties in Canada were led by Sir John A. Macdonald and Edward Blake. This had been the solemn opinion of these two eminent statesmen unanimously endorsed by parliament."

"I doubt not that even as early as tomorrow there will be objections raised in different quarters against what will be said and done here, on the grounds that nothing should be done with the problem during the duration of the War."

"In the name of the sacred principles which impelled England to throw herself into the abyss of horror, into which nation after nation has been drawn, I for one raise my humble voice in protesting these views."

SOLVE PROBLEM NOW

"I hold it is because we want to win the War, that we contend this meeting is timely, and that the Irish problem should be approached now and not after the War."

CONTINUED ON PAGE FIVE

CATHOLICS AND STATE CONTROL

A writer in the *Ushaw Magazine* has found an interesting historical and social parallel which shows the Popes, in the days of their temporal power, as dealing with a problem that forms one of the most debated social principles of today—namely, one involving the principle that all men have a right to the use of the good things of the earth. Individuals may own the earth and its produce, but other men must be allowed access to what they need when greater interests are at stake than private gain. The historical case in point occurred in the Papal States, in the wide expanse of country known as the Roman Campagna. In ancient times the Campagna was rich in cornfields and vineyards, but in later times the princely families by whom the land was owned found it more profitable to keep it out of tillage and to pasture flocks of sheep upon it. This, though profitable for the owner, was fatal for the peasant, who found it impossible to earn a living. Moreover a shortage of flour was the result with the land given over to pasturage, and no corn grown on the Campagna. Then it was that the Popes came to the rescue, and decreed time after time that where large landowners refused to put their land under cultivation the peasants might lawfully cultivate one-third of the land for themselves, thus giving them, not the ownership of the land, but the right to use it, in accordance with their needs. In the present crisis we have been brought to view a similar problem. Everyone has admitted the right of the State to control all means of food production. The principle behind this action of the State is, however, one that obtains not only in times of abnormal pressure, but in the ordinary way. The Papal economists had St. Thomas Aquinas on their side. The principle which demands that we share with others the usage of certain things, of which we have lawful possession, which were common to start with, is taught by St. Thomas, and the action of the Popes in the practical instance just quoted demonstrated the ethical attitude of the Catholic Church brought up against the problem in practical being. The whole trend of the present problem of husbanding and extending the resources of the nation is to remind owners of the responsibilities incurred through ownership. We are being reminded, too, that a man cannot do what he likes with his own property. Great or small, the lesson is the same—a sack of potatoes may become an illicit possession as much as an uncultivated park. The day of the dog-in-the-manger is past and gone for the time being. Now is the time for Catholics to remember that the principle upon which England is depending for the safeguarding of the community during the assault on her economic resources is a Catholic principle, and one that the representatives of the Church in the days of its control of temporal destinies did not fear to put into action.—The Universe.

ARCHBISHOP SZEPTYCKY SET FREE

(By Catholic Press Association Cable)

Rome, April 10, 1917.—The news that is being received at the Vatican from Russia is of a nature to encourage the hope entertained there that the change of regime will bring about an improvement in the condition of the Catholic Church in that country. The release of the Most Rev. Dr. Szeptycky, Greek Ruthenian Archbishop of Lemberg, Galicia, has created a very good impression here on account of the hardships which that valiant Catholic prelate suffered at the hands of the Czar's government. The Holy See had already appealed to the Czar in his behalf, asking for his release from his humiliating confinement in the monastery at Suzdal, where criminal priests belonging to the Russian "Orthodox" church are imprisoned. The Czar, however, refused to interfere in the case. After the deposition of the Czar and his government, Cardinal Gasparri, Papal Secretary of State, sent an appeal to the charge l'Affaires at the Russian ministry to the Holy See, the result being the immediate release of Archbishop Szeptycky. He has now arrived in Petersburg.

CONGRATULATE CARDINAL FARLEY

FORGET AND REMEMBER

Prelates, laymen prominent in the Catholic Church and men high in national life joined in congratulating Cardinal Farley on his seventi-fifth birthday. Because of the announcement in the Herald regarding his natal day the Cardinal was unable to carry out the programme he had arranged for the day.

He had promised Mgr. John P. Chidwick, president of St. Joseph's Seminary, Dunwoodie, to go in his automobile in the morning and give a talk to the students. He also promised himself to put in a long afternoon and evening at work in his private office. But before breakfast

was over callers began arriving, and they continued to 9 o'clock last evening.

One of the first scores of telegrams of congratulation to reach him was from Archbishop Giovanni Bonzano of Washington, D.C., the Apostolic Delegate. Felicitations came also from Cardinal Gibbons, of Baltimore.

The Cardinal had a happy day. He was in good health and showed he was pleased with the good wishes expressed to him. Among the many laymen who called was A. Benziger, the artist, and John D. Crimmins, a knight commander of St. Gregory the Great.

Mgr. Farley expressed unqualified indorsement of the letter addressed by a committee of the archbishops to President Wilson pledging loyalty and accepting the War obligations unreservedly. The Cardinal was represented at the meeting in Washington by Mgr. Michael J. Lavelle, rector of St. Patrick's Cathedral.

The Cardinal will complete fifty years of priesthood three years hence, and in the same year will observe his silver jubilee as a member of the episcopate. On May 2 he will complete fifteen years as Archbishop of New York.

CATHOLIC LOYALTY

In the pledge of loyalty to the President made by the Archbishops of the Catholic Church occur two expressions of patriotic sentiment deserving of special attention. These are the paragraphs in which the Archbishops, in acknowledgment of "the gratitude we have always felt for the protection of our spiritual liberty and the freedom of our Catholic institutions under the flag," proffer their devotion in maintaining "the principles which have been America's proudest boast," and pledge themselves to—

Cooperate in every way possible with our President and our National Government, to the end that the great and holy cause of liberty may triumph and that our beloved country may emerge from this hour of test stronger and nobler than ever.

These sentiments evidence an Americanism of the highest type. They are calculated to exert an immense influence over hundreds of thousands of alien residents who belong to the Catholic Church but who have not been politically assimilated.

It is this aspect of the pledge of the Catholic hierarchy which constitutes its most important public service. There has never been any question of Catholic loyalty in the United States. But the solemn affirmation of it at this time, in the circumstances is certain to have an impressive effect where that effect is most to be desired.—N. Y. World.

ANOTHER CARDINAL FOR ENGLAND

(C. P. A. Service)

London April 19.—The return of Cardinal Bourne, which is expected shortly, will either confirm or set at rest the rumors regarding his four months' stay in Rome which continue to grow in number and importance. The latest of these says that great changes are impending in the English Hierarchy, the principal one being the creation of a new English Cardinal. Cardinal Bourne is, it is said, to become a resident English Cardinal of the Roman Curia. In such an event his place as head of the English episcopate will be taken by Archbishop Whiteside, of Liverpool, who will be created a Cardinal, and he in his turn will be succeeded by Bishop Mostyn, of Menevia, as Archbishop of Liverpool. Developments are therefore awaited with deep interest.

Meanwhile Cardinal Bourne has written a letter to the twenty-six thousand Catholics and sixty-eight priests who form the newly created Apostolic Vicariate of Essex. In this letter he commends to them the new ruler who has been chosen to take their spiritual destinies in his hands. He assures them that he has pondered deeply as to the best thing to be done for the advancement of the Church, expresses his grief at separating from them, and asks a remembrance in their prayers. Bishop Ward has already departed for the scene of his new labors. He has been appointed Vicar-Apostolic under the title of Bishop of Lydda.

FORGET AND REMEMBER

Forget as many disagreeable things as you can.
Forget all gossip as soon as you hear it, or before.
Forget doubts and fears and remember hopes and faith.
Forget your failures and remember your successes.
Forget to do any one an injury but remember to do every one a kindness.
Forget all the evil people of history, and remember the good ones who have made the world better.
Forget your own gloomy moods and remember your brightest hours and your noblest visions.

CATHOLIC NOTES

Through the Holy Father 11,823 French, 4,322 German, 1,607 Belgian and 1,183 English prisoners of war have been sent to neutral Switzerland.

The Philadelphia Chapter of the Knights of Columbus is planning for the establishment of a national home for the aged members of the order. They propose assessing each member \$1 a year, which in three years would amount to \$1,000,000.

Most Rev. Archbishop Blenk, the brilliant and well beloved prelate of New Orleans, passed away Friday April 20, after an illness of two years. He was in his sixty-second year and one of the most cultured, as he was one of the most beloved prelates in America.

The Uruguayan congress is considering a constitutional amendment for the disestablishment of the Catholic Church as a state institution in Uruguay. The amendment if adopted will deprive the Church of future government support, but will leave it in control of all properties it now holds.

Robert Spencer, a great great-grandson of Daniel Boone, the famous Kentucky pioneer, was received into the Church recently. He was instructed by the Rev. William O'Ryan of St. Leo's Church, Denver. Mr. Spencer is a native of that city and a friend for many years of Father O'Ryan.

Paris, April 15.—Cardinal Amette, Archbishop of Paris, has issued a pastoral letter, which was read in all the churches today, pointing out that the recent Anglo-French advance had already restored two dioceses to France. The Cardinal referred also to the importance of the action of the United States in "taking up arms in behalf of liberty and justice."

The bill for the erection of a memorial to the "Nuns of the Battlefield" in Arlington National Cemetery, by the Ladies' Auxiliary to the Ancient Order of Hibernians, failed to pass Congress, and this is the more to be regretted on account of the fact that through the efforts of Senator Robert F. Broussard of Louisiana this resolution passed the Senate last July by unanimous consent.

In the distribution of the new chaplaincies, created under the recent law passed by Congress, the Catholic Church has been awarded seven, and Rev. L. J. O'Hern, C. S. P., who represents the Catholic Hierarchy in these appointments, is engaged at present in securing suitable candidates for this important work.

It is reported that Hon. Lucien J. Jerome, English ambassador in Quito, Ecuador, has resigned and returned to England to report before going to Rome to enter the Novitiate of the Friars Minor at the Convent of Aracoeli. While in this country recently Mr. Jerome presented the Friars of the Atoneament, Graymoor, N. Y., with a painting on copper three or four hundred years old of Our Lady of Guadalupe which he secured in a Franciscan convent in Mexico.

Dispatches from Los Angeles, Cal., says that last month Mrs. Rosa Mary Mather and her sister, Mrs. Monica Elizabeth Lister, with four children of the latter, made their professions of faith and entered the true fold, being baptized at St. James' Church, Redondo Beach, by the pastor, the Rev. Nicholas Conneally, Mr. and Mrs. Wilson, who were recently received into the Catholic Church in Los Angeles, acted as sponsors. The newly baptized belong to an old English family. Their father is pastor of one of the largest Episcopal churches in London.

Pope Benedict has appointed Monsignor Paelli, secretary of the Sacred Congregation for Extraordinary Ecclesiastical Affairs, Nuncio to Bavaria, in succession to the late Archbishop Aversa. This will entail a great loss to the Papal Secretariat of State, where Mgr. Paelli's twelve years' work won him a high reputation; but the change is necessitated by the great importance of the nunciature at Munich, the occupant of which is the diplomatic representative of the Pope to the German Empire. The new nuncio will be consecrated titular Archbishop of Sardis by the Holy Father on Friday, May 11.

Monsignor Conry, who for several years acted as correspondent in Rome for some American Catholic newspapers, has secured from the executors of the will of the late Monsignor O'Kelly, the name, goodwill and all other rights of the latter's paper, *Rome*, which was published weekly for many years, but recently only once a month on account of the scarcity and high cost of paper, and which lately ceased to appear owing to the illness of its talented proprietor and editor. Mgr. Conry says that it will resume publication every week immediately after the War, with the same name and on the same lines as before, and with the addition of several new features. As editor he will be assisted by some distinguished ecclesiastics in making it a more interesting and popular publication than ever.