

# The Catholic Record.

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

VOLUME XXXX.

LONDON, CANADA, SATURDAY, JUNE 15, 1918

2069

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### HOME

Before the days of railways—which tie a country together and make regions which were large and sprawling small and compact—there were common roads, as the slang phrase has it, "of sorts." But the roads were so bad, the means of travelling so great, that people stayed at home, possibly to the detriment of their education—for wheels teach—but to the endearment of home and the strengthening of the associations and possessions that are connected with close intimacy and interdependence. It was in those days that "home" had to be stalwart and stand alone. Today "home" is only a room in the house of a town. It depends upon the bakery, the fish shop, the grocers and the rest, and a "week-end" dislocates all its arrangements. But in the old days home could feed on its own mart, the store-room, for weeks. The eyes of home looked out over the field where the sheep which made butcher or fletcher superfluous. Through the grounds of home ran a stream and there were actually fish in it. And there was a garden which laughed in old-fashioned flowers at the idea of a green-grocer. And that garden was not only a flower-garden where "retired leisure" could take its "dandering" pleasure, it was for use as well. There was not that variety of vegetables that is known to our tables, but there was enough to fill the frugal pot, and there were "sweet herbs" as well, which were used to make homely fare toothsome. The garden had to do the work of the green-grocer's, so there were "physic herbs," and the health of the people does not seem to have been the worse for the cures, doses, simples, and what not, which made the physic garden precious.

We who have gardens only for pride and pleasure cannot imagine how dear the gardens of those old days were to those who had to do their travels within a stone's throw of their front door, upon the "green walks" of the garden or on the "gum-walks" of the garden. There are advantages, no doubt, in our ubiquitous days, but these old sedentary times had their advantages, too. Hearts were warmer when heads were emptier, perhaps, and before men knew the world home was "home."

### GOING FORWARD

All through the course of man's sojourn on the earth fealty and romance have maintained their hold upon him in varying measure. While human beings were yet in their childhood they toiled and spent themselves as though this present world was their all, yet even then "bright shoots of everlastingness," in the poet's phrase, broke through the dense atmosphere of their toil for food, shelter and precarious happiness. By slow and halting steps they enlarged their hold upon the fundamental things of life. They saw and felt that things seen were intimations of unseen powers. From the crude symbols of barbaric times they evolved art forms and rituals for worship. East and West, temples and tombs and sphinxes illustrate the hunger for divine guidance. To lay up treasure upon earth has never brought content to the human spirit. The Great Adventure has lured our fathers on to scale heights of attainment inexplicable by finite reasoning. Nor is the immortal impulse feebler today; rather is it implicit in new and daring forms of effort which strike down to the very roots of being. The Psalm of Life sings itself in many keys. Romance and reality condescend in the exalted service which consecrated souls undertake for ends that are partly hidden and partly revealed. The early migration of the Aryans westward was but the advanced guard of what we call civilization. Since then how many peoples, moved by a common impulse, have struck their tents and gone on pilgrimage! But change of environment has not had the effect so ardently desired. The Hebrew tribes sought better conditions and

were disappointed. The exodus from Egypt resulted in desert wanderings, and even in this twentieth century Israel is still seeking a home. Possession only sharpens the edge of anticipation. Distant glimpses of the Land of Promise give birth to qualities that lay concealed under the crust of custom. The seers and singers of every age have known this; their heartening strains and predictions have cheered pilgrims of the night when despair seemed to be taking hold of them. Every fresh start has been stimulated by the hope that the perfect state was within reach. A celestial city, accessible to all men and women of good will, has floated before the eyes of seekers; justice founded it, and harmony reigned therein. The great movements of the Middle Ages, missionary and philanthropic enterprises, all marked stages in the great advance. Today, amid the thunders of war and revolution, the same ideals lurk. Ignorance and inexperience stumble blindly forward, and the mirage of speedy fulfilment still hampers the leaders, who often display more zeal than discretion.

Yet it is through illusion that the race makes progress. The price of secure freedom and steady progress is great. Only at heavy cost are the higher suffrages of nations won. As with mankind in community, so with individuals in their self-evolved purposes and careers. The steps and stages of their advance follow the same order. Illusion still serves to draw them as by a magnetic force toward the goal of an imagined chief good. How bright are the dreams of youth! Intense perception renders them appreciative of scenes that reflect the heart's gladness. Their limbs and organs are keyed to the sights and sounds of nature in her unsullied freshness. Their sensibilities are so keen that they naturally fall under the influence of the world's glamour; only by slow degrees do they find out that things are not what they seem. Disillusion is often bitter, though salutary. Castles in Spain fade into heaps of ruin, but realities carry with them lessons without which character could never be developed.

Trite as this counsel is, the growth of our rising manhood and womanhood hangs upon its sincere acceptance. Nor need the effect of early disappointment be discouraging. All cannot win the world's prizes; of those who do, how few are content therewith or retain them to the end! Even the gains of knowledge are only provisional; opinions, however carefully formed, are but stages on the way to truth. The mind should be fluid, ripening by healthy exercises. To stop short and merely mark time is to stultify the higher powers; to evade responsibility, to become a cumberer of the ground. Life is growth; there can be no real fulfilment of its promise apart from uncheered progress. Books are useful in their way, but, as Robert Louis Stevenson remarked, they are "a mighty bloodless substitute for life." Adventures are to the adventurous. Hamlet's words still strike the keynote of mental activity—"He that made us with such large discourse . . . gave us not that capability and godlike reason to fust in us unused." The finest of all adventures are those undertaken to annex new provinces in realm of spirit and truth.

### CHAPLAIN OF FAMOUS BLUE DEVILS

The Very Rev. H. D. Delor, O. P., chaplain of the famous French regiment, "Chasseurs d'Alps" (more familiarly known to us in English as the "Blue Devils") has just concluded a three months' furlough which he spent visiting a number of cities in the United States and Canada.

As a young man Father Delor was captain in the "Blue Devils" regiment and at the outbreak of the present War he was, at his own request, made chaplain of this army division. He was engaged in the battles of the Somme, the Aisne, and the Vosges, and received five citations from the French government for bravery under fire. The President of France personally decorated him with the Croix de Guerre, the highest honor bestowed by the French Republic.

During his stay on this continent he preached the Lenten Sermons at the Cathedral of Notre Dame in Montreal, and since Easter time has

devoted himself to lecturing on war topics, especially upon Alsace and French war literature.

Just prior to his return to the East he paid a visit to Rosary House, the new home of the Dominican College in River Forest, saying Mass for the Sisters in the convent chapel on the Feast of St. Catharine of Siena, and later in the day telling thrilling events of the great War. He will sail from New York at an early date to rejoin his regiment in France.—Chicago New World.

### ENGLISH DEMOCRACY AND HYPOCRISY

"THESE NO-POPERY FANATICS ARE MAD"

An able writer, over the nom de plume of "Senex," who declares himself an Englishman, contributes, to the last issue to hand of the Catholic Times, the following interesting commentary on one aspect of the present complicated Irish situation:

I am not sorry, writes "Senex," that Lord Northcliffe has let the cat out of the bag, as the saying goes. Indeed I am glad if for no other reason than this: It shows certain Catholics in England what really lies at the bottom of the refusal by the British governing classes to give justice to Ireland. And that reason is, hatred of Catholicism. If the Irish Catholics would embrace Protestantism they could get Home Rule tomorrow. But as they will not, they will get it only by fighting for it. By fighting I do not mean necessarily by taking up arms; but they must struggle on until they force English statesmen to do them justice. And English statesmen will do them justice only when compelled. Our governing classes have a deep hatred and a living fear of Catholicism. They pay lip-service to the principles of religious toleration and freedom of conscience. But they immediately exclude Catholics from the application of that principle when we appeal to it. It was quite right and patriotic, perfectly proper and just, for the Protestant prelates and persons in Ireland to bless and encourage Ulster Carstonites in their preparations to defy and resist the law of the British Government. There was no talk of treason and sedition then, for the Carstonites were only preparing to maintain their ascendancy and keep the Catholics down. But when the Irish Bishops and priests thought they had cause to apply some of the principle of Carstonism, the Times started a loud cry of No-Popery! Resistance to the law by the Protestants in Ireland had the support of the Times. But when the Catholics in Ireland talked of resisting the law, too, it screamed No-Popery without a moment's delay. The Protestants could steal a field. The Catholics must not look over the hedge. That is how our English governing classes understand religious equality for all citizens before the law. It is well that we English Catholics should have had this object lesson given us. We see now why Irish Catholics are refused Home Rule. They are Catholics! No-Popery! It may be an excellent newspaper cry for Lord Northcliffe—a good "stunt" he would call it, using an Americanism. But what will the fifteen to twenty million Catholics in America think of it? The American Army and Navy are full of Catholics. How will they relish this No-Popery scream? And the French soldiers and the Italians and the Portuguese and the Belgians how will they like to learn of a No-Popery cry in England? They thought we in this country were struggling to destroy Prussianism in order to preserve for the world the blessing of liberty. And now Lord Northcliffe cries No-Popery! I wonder how our Allies will take this latest Northcliffe trick. Looking all around the thing, it seems to me to mean that Lord Northcliffe has become conscious that he is a failure as a modern Napoleon. His schemes have gone wrong. Mr. Lloyd George, his nominee, has broken down as completely as Lord Rothermere, his brother. Lord Northcliffe's effort in Europe is as bankrupt as it was in America. His plans have been riddled with ridicule. Unfortunately, nobody will come forward to take up the burden of blundering which Northcliffe found and has so terribly increased. This country to-day would rejoice as at a great victory to be rid of Mr. Lloyd George and his master, Lord Northcliffe. But no statesman wishes to take over their office; it is in such a condition of confusion. So helpless and hopeless, my Lord cries No-Popery. If the cry is heard of by M. Clemenceau, the old man will run the risk of a fit, so heartily will he laugh at the idea of Lord Northcliffe helping to win the War by trying to turn British public opinion against the Papacy. I also now am compelled to say to everybody who talks to me:

"Do let us get on with the War. Let us have done with this Northcliffe tomfoolery of a No-Popery cry. There is not enough religion left in England to carry on a religious persecution against anybody. And after all, we English are a sensible, fair-minded people, and are not going to tolerate any punishment of Irish Catholics for doing what Irish Protestants did and were praised for doing. What is sauce for the goose is sauce for the gander, we say. And Carstonism is of general application; if Irish Protestants may resist the law, so may Irish Catholics, and so may English workmen; no one man, no one set of men, in these islands has the privilege of appeal to physical force against law. To cry No-Popery is to threaten to follow, in a distant degree, the example of Protestant Irishmen, to make us English people look silly, not only in the eyes of Europe and America, but in our own. We are sick to death of Carstonism. And crying No-Popery does not make us fonder of the foul thing. Give Ireland her rights, all Ireland, Catholic and Protestant. Treat her at least as well as Germany has treated Belgium. To shout No-Popery, and proceed to imprison and shoot down Irish Catholics because, like the Belgians, they still claim to be a nation, in spite of conquest is to make England ridiculous before the whole world. I am an Englishman. I want us to win this War. But I feel inclined to despair when I see our governing classes oppressing Irish Catholics and our newspapers shouting No-Popery! A fine way, forsooth, to get sympathy from the Catholics of France, Italy, America, Britain and Ireland. These No-Popery fanatics are mad.—The Derry Journal.

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### PLAIN CATHOLIC TALK

TO "CATHOLIC UNION"

Edinburgh Catholic Herald, May 11

As we intend to make some rather pointed criticisms of the action that the above mentioned "Catholic Union" took last week regarding Irish conscription, it may be best at the outset to print the resolutions which the Council adopted; whether unanimously or not we are not told, but it is hardly likely.

(1) The Catholic Union has viewed with the deepest regret the action which the Catholic Bishops of Ireland have deemed it necessary to take for resisting compulsory service in the present War, action which appears to support the movement for organized disobedience to the law:

(2) The Catholic Union is of the opinion that it is just and right that the people of every portion of the United Kingdom should take their arms in defence of the Empire and the liberties of mankind from the grave peril to which they are exposed through a conflict wantonly forced upon the world by a cruel and unscrupulous enemy:

(3) Catholics cannot regard without serious misgivings any interference by an ecclesiastical authority in questions which are purely temporal and political, and in no way connected with faith and morals:

(4) The Catholic Union desires emphatically to dissociate itself from the movement, which cannot fail to hamper the full development of the military forces of the Allies and thereby endanger the cause of humanity:

(5) The President of the Catholic Union, Admiral of the Fleet Lord Walter Kerr, is requested to communicate these resolutions to the public prints and forward them to His Eminence the Cardinal Secretary of State, for submission to His Holiness the Pope.

The gentlemen who passed these astounding resolutions were: Sir Francis Fleming, Vice President; the Earl of Denbigh; Lord Edmund Talbot, M. P.; Sir Henry Jennings; Sir Mark Sykes, M. P.; Sir Stuart Coats, M. P.; the Hon. Joseph Maxwell Scott; Alderman Sir William Dunn; Sir George Lambart; Colonel Archer Shee, M. P.; Mr. James Hope; Colonel Heathcote; and Mr. W. S. Lilly (the Secretary)—the flower of English Toryism!

(1) Whom does the Catholic Union represent? Not Scotland certainly; and not Ireland; and not the Irish Catholics of England; it represents the personal and political views of English Catholic Tories.

(2) English Catholic Tories, led by the late Duke of Norfolk and others, supported Carson's "movement for organized disobedience to the law." Such disobedience then was apparently quite right and justifiable, though it was engineered by a mere fraction of the Irish people, nearly all Protestants; five sixths of the people being quite prepared to stand by the law of the land, namely, a Home Rule Act. Such "disobedience," however, now is quite wrong, though it represents five sixths of the people, and these nearly all Catholics. The logic of the Catholic Union is truly wonderful, almost as wonderful as their "sympathy" with their fellow-Catholics in Ireland under persecution and oppression.

(3) These English Catholic Tories have made a very prompt response to the appeal of a Protestant Minister, one Rev. R. J. Campbell, to try and keep their unruly fellow Catholics in Ireland in order. But all the time their object is so plain that any

one with the perspicuity of a guinea pig can see it: it is to stilette Home Rule, as Mr. Healey said, under the mantle of conscription. Your thorough-going English Catholic Tory can never hide his political hatred of the Irish, and to serve that will sink all other considerations.

(4) These are the same gentlemen who the other day eliminated the Restoration of the States of the Church from the programme of the Catholic Union, and substituted the "interests of the Pope" instead—a delightfully vague ideal that will hurt nobody's feelings, and suits very admirably the policy of those whom they wished to please, viz., the Government that signed a Secret Treaty with Italy and Russia to exclude the Holy Father from taking any steps towards peace negotiations! And the English Catholic Tories do not mind what they do, so long as they crush Ireland and stand well with the British Protestant ascendancy.

(5) The resolutions and the really grossly insulting to the Irish Catholic Bishops. We have heard of teaching your grandmother to suck eggs. But this beats it. As if the Irish hierarchy required instruction from English Catholic Tories how to rule and guide their people and priests! What would these Tories have said if a Catholic Union of Ireland passed, and sent to the press, certain resolutions criticizing the unanimous action of the English Bishops, which was backed by the whole of the priests and Catholics in England? And, as for ecclesiastical authority not interfering in matters of faith and morals, these egregious Tory politicians "regard it with serious misgiving." Now, in the name of all that is sane, what on earth do they mean? A Bishop and a priest are never to open their mouths direct, to condemn or to approve in matters "purely temporal and political!" What of Cardinal Mercier? Has activity been confined to matters only of faith and morals? Are the clergy to be patriotic or not? are they citizens or not? and may they use their rights of speech and action like other citizens? Is resistance to an unjust, inhuman, and oppressive law, like conscription for Ireland, not a moral question? Have the bishops not the right and the obligation to pronounce on that? They would be false shepherds and hirelings if they shrank from doing so. Yes: the Irish Bishops love their country and their people, and they are bound to lead them at all times of crisis, as they always have done in the past, to save them from physical and temporal evils, and from political evils as well. This is precisely what they have done at present, and so have proved themselves true shepherds of the sheep, true Fathers of their flock, true followers of the great shepherd, Jesus Christ, who saved people's bodies as well as their souls. Away with the narrow and craven-hearted conscription which limits a Bishop's interest in his people to matters only of faith and morals! All the interests of his people are dear to him, and a false and cowardly shepherd would be he did he shrink from standing by his people in their hour of trial. Not so have the Irish Bishops ever acted, and not so ever will they act—though in disobedience to the English Catholic Tories.

But the whole foundation of the resolution No. 3 is false and vicious, that matters temporal and political may be outside the scope of moral guidance. This is false and pernicious teaching. Once allow matters political and temporal to be considered as beyond the restraint of the moral law and outside the judgment of the moral authority (which is the Church and her Bishops) and you introduce that anti-Christian conception of life and action which would allow kings and politicians and statesmen and any body of people to divorce their political and public life wholly from morality. All actions of authority are proper subjects of judgment by the spiritual forum which is entitled to pronounce them bad or good or indifferent. We therefore abhor the statement of these English Catholic Tories that political and temporal actions may be outside the sphere of morality. They all have and must have a moral aspect inasmuch as they are either just or unjust; as if a Catholic Bishop is not entitled to pronounce on them, what on earth is his function? But of course the E. C. T. don't really mean this at all; they have only, in a rash moment of Toryism and spleen, protested against the Irish Bishops pronouncing on an English Tory measure. If the Bishops had pronounced in favor of it, it would have been quite lawful *then* to interfere in matters political and temporal! But it is a pity that political bigotry and fanaticism should rush Catholic public men into grave distortions of sound Catholic principles of morality. Of course any priest or Bishop, if he had been present, would have censured and excised resolution 3 a nonsense; and worse.

We repeat, therefore, that to hold that the temporal authority may be independent of the spiritual and that it is an absolute political atheism, is an absolute political atheism over it, that He is voted out

of it, that tyrants and oppressors may do as they like and the Church must look on in silence because the affair is "purely temporal and political!" On the contrary, "Christian law extends not only to spiritual but also to temporal, and is the supreme law in both orders. Kings, lords, magistrates and rulers, sovereigns and subjects are under it in all things, alike in all things temporal and in things spiritual. Whoso denies this, denies not merely the sounder opinion, but the Christian religion itself. . . . No man, unless a downright atheist, dares in just so many words to assert the monstrous proposition that the temporal order is not subjected to the law of God. Now the law of God is interpreted by the spiritual authority, that is the Catholic Church, and hence the Church authorities are entitled to judge as within their jurisdiction, all men's actions if necessarily and occasion demand. Let the English Catholic Tories read any text book of Catholic doctrine dealing with the subject or even such an article (from which we have quoted) as Dr. Brownson's "The Two Orders Spiritual and Temporal," in his Review of 1853, and they will see their error.

They are going to submit their resolutions to the Pope. It is well. The Irish Bishops will sleep peacefully meantime. They are theologians; they did not act rashly in resisting a measure, unjust and inhuman, imposed by one nation upon another without its consent. It is a pity the E. C. T. did not send copies of the resolutions to the Irish hierarchy too. The men who have killed conscription in Ireland surely deserved a copy each!

### ENGLISH VANDALISM

FIRST FRUITS OF NO-POPERY REVIVAL

The first fruits of the "No-Popery" revival have manifested themselves in Croydon, where the beautiful war shrine in the grounds of St. Mary's Catholic Church has been wantonly desecrated by the mutilation of the figure on the Calvary, which has been completely severed in two. The memorial is raised to those who have laid down their lives for their country, and logically the outrage should be attributed to those who disapprove of such actions as the supreme sacrifice; but inasmuch as logic has never been the strong point of the "No-Popery" fanatic, logical deduction on the part of those who bring them to the safe conclusion that the perpetrator of the dastardly desecration was a "patriotic Protestant." How Protestants in general regard such vile conduct can be seen from the Croydon Times, which very honourably quotes in full a letter from a Catholic correspondent. The latter calls attention to the "first fruits of the No-Popery campaign inaugurated by a London journal. We read," he writes, "of churches and shrines destroyed in France and Belgium by the Huns, whose crimes, we are told, call to Heaven for vengeance. If the Croydon imitators of the Germans had the power, they would no doubt as readily demolish our church. In the congregation of St. Mary's on Sunday morning were Belgian, French, Canadian, Australian and American soldiers—not to mention the wounded men of the English, Scottish, and Irish regiments. What a message they would have to send their friends. Before conscription was adopted, St. Mary's had a Roll of Honour of at least 400 men on active service. Many have made the supreme sacrifice. Only last week one had been recommended for the D. S. M. for his work at Zeebrugge, and the reward of all this is—Saturday's outrage. Decent-minded Croydonians," the writer believes, "will condemn and repudiate the act," and, apart from the sacrifice, the crime crying to Heaven, and the outrage on the property of fellow-citizens, which common morality must condemn, there remains the exhibition of insane, insane, unreasoned action, which goes to prove that mental balance in the No-Popery person becomes a thing entirely lost. Even those who do not go to the length of insulting the sacred symbol of our Redemption or destroying property, might take warning from the trend of the "No-Popery" peculiarity, and observe due caution in delivering their mental faculties over to a cult that has brought about the outrage at Croydon, of which every decent-minded citizen is wholesomely ashamed.—The Universe.

Sister Celestine Wall, principal of the Hamilton street school, New Haven, Conn., has completed fifty years of service as a teacher in the public schools of the city. Of this time she has served thirty-five years as a principal of the school of which she is now in charge. Sister Celestine is believed to be the only nun teaching in the public schools of the country for that length of time. New Haven is unusual in allowing nuns in the garb of their religion to teach in a public school. In recognition of her long service the board of education has voted to send her a congratulatory message.

When the body of Captain Antonio Silvio Resnati of the Royal Italian Flying Corps, who was killed last week while testing a new biplane at the aviation field at Mineola, was brought from that place to New York, it was followed by the giant Caproni airplane in which the Captain made his record flights between Langley Field, Va., and New York. The machine brought Captain Hugo d'Annunzio and Sergeant Pilot Gianfelice Gino. On the way from the station to St. Patrick Cathedral, where the services were held the Caproni flew low, and Captain d'Annunzio strewed flowers along the way. The obsequies were attended by a guard of honor composed of French, British, Italian, and American army officers.

### CATHOLIC NOTES

Father Edgar Gallant, who was ordained a priest on Holy Saturday by Bishop Crimont, S. J., was the first priest ever ordained in Alaska.

A Catholic Bible was sold the other day in New York for \$6,250. It was from the library of the late John D. Crimmins—"The Holy Bible translated from the Latin Vulgate, Dublin, 1792." What made it so valuable was the fact that it was in forty-two volumes, so extended by the insertion of more than 8,000 prints and drawings, one by Raphael, others by Paul Veronese, Maratta and Laireoso.

Tribute to eight Georgetown students who lost their lives in the world war, was paid Thursday by the University students and faculty, in a pilgrimage to the Franciscan Monastery, where prayers were also offered up for the safety of the Georgetown men in the service. The students went in a body to attend the exercises; Holy Mass was offered up at 8 o'clock, when the students went to Holy Communion.

Miss Mary M. Murphy, of Lynn, Mass., has received notice from the war department that she has been selected as a nurse to go to France. She is the first woman in this country to be assigned as a nurse to the regular army, and will go with the rank of first lieutenant. Miss Murphy was born in Lynn, was graduated from St. Mary grammar and high schools and from the Carney Hospital, conducted by the Sisters of Charity in Boston.

Rev. John A. Ferry, chaplain of St. Mary Hospital in Brooklyn, N. Y., has invented an arm bandage which will revolutionize the treatment of broken arms. The new appliance is inset as it stands, can be adjusted to the arm in less than a minute, will fit anyone, and can be used again after a patient is cured. Father Ferry had a fractured arm and the inconvenience and loss of time suffered caused him to think out what is called the Anti-Velpeau Bandage Support, which is pronounced a success by surgeons.

Miss Mary E. Smith, of Brooklyn, N. Y., the well known Catholic author who wrote under the pen-name of "Christine Faber," died recently. She was born in Savannah, Ga., on Aug. 19, 1849. For a time she was a teacher in public schools and was active in sociological work. She was formerly editor of Redpath's Magazine and was a frequent contributor to Catholic periodicals. Among her best known novels are "Reaping the Whirlwind" and "Carroll O'Donoghue."

The figures given in The Official Catholic Directory, says the Sacred Heart Review, tell the story of progress in the unfolding church which so fills and satisfies her own children while challenging the wonder and admiration of great minds outside the pale. Said Gladstone: "This wonderful Church, which is as old as Christianity and as universal as mankind, is today, after its twenty centuries of age, as fresh and as vigorous and as fruitful as on the day when the Pentecostal fires were showered upon the earth."

When U. S. Ambassador to Santiago de Chile, in South America, Joseph Shea, who was visiting in Indianapolis, was shown a report about the triumph of the anti-church party in the recent elections, he was much surprised and said: "I can't imagine what that means. There is no anti clerical party in Chile, and there was no such issue up in the elections. They are Catholics down there, and the Catholic schools, colleges and universities are the leading institutions." The usual reports in the dailies about the Latin American countries are mere guesses at best.

Denver, Colo., May 23.—Sunday morning last the Cathedral of the Immaculate Conception here was treated to a sight which it had never witnessed before. Besides a class of one hundred and fifty children, some ninety men and women, practically all converts to the Faith from this parish during the last two years, received the sacrament of Confirmation during an impressive ceremony. These men and women came from all walks of life and from practically every form of religious affiliation, among them being Mr. Douglas Alexander Thurston, formerly prominent in Masonic circles, having held official positions of high degree in that Order.

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