

The Catholic Record.

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

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WHY NOT?

We have read the story of the angels visibly present on a battlefield during the British retreat from Mons, who protected an army corps from the annihilation that seemed inevitable. We are not concerned now with the evidence as to this incident, but we fail to understand why it should be regarded as absurdly incredible. For the readers of the Bible can glean sufficient knowledge to cure them of flippancy in regard to angelic ministrations. Abraham entertained three angels. An angel prevented the sacrifice of Isaac, and Lot's hospitality to angelic visitors saved him from the destruction that fell upon Sodom. Sennacherib sought to destroy the Holy City, and he and his forces were smitten by an angel. Tobias walks with an archangelic companion. When Heliodorus would have seized the treasure of the temple he was baffled by "the horse with a terrible rider upon him and two other young men, beautiful and strong, bright and glorious and in comely apparel." The priest Zachary heard an angel foretelling the birth of John. The star-crowned head was bent when he hailed the Immaculate "full of grace." And at Bethlehem the shepherds, astounded at the radiance round about them, were calmed and comforted and above them rang out from the heavenly host the jubilee of exultation and glory. St. Peter is released by an angel. The Apocalypse teems with angel ministrants. At the last day the beauty of the angels will be fully revealed as God's messengers. With triumphant hosannas they will march the saved into their own bright domains: with pity perhaps they will drive the lost into the pit of unending misery.

GUARDIAN ANGELS

Every man has a guardian angel to enlighten and guide him during the whole course of his mortal life. This consoling truth is one of the best founded on tradition and Scripture. "He has given his angels charge over thee, and in their hands shall they bear thee up lest perhaps thou hurt thy foot against a stone." These words of the royal prophet though pointing specially to our Saviour, yet are equally applicable to each one of us. He Himself says of the little ones that their "angels do behold the Face of my Father who is in Heaven." They are the enlighteners of our souls, the protectors of our bodies, the wardens of our goods. "God aiding," says St. Cyril, "we have nothing to fear from the power of darkness for it is written: The angels of the Lord will encamp around those who fear him and will deliver them." St. Thomas says that no sinner is entirely abandoned by his guardian angel. It is the opinion of theologians that each province, city, parish, has an angel specially charged with its care. They guard empires, for Daniel tells us that the archangel Gabriel disputed with the Prince of the Persians. From this passage and others the Fathers conclude that every Kingdom has its tutelary angel.

STILL WITH US

In the present form of the Liturgy the Church permits the use of three archangels. The first is St. Michael, who, clothed in full and radiant panoply, hurled the rebel angels into hell by the power of God. St. Gabriel, the strength of God, the angel of the Annunciation and of the day of judgment has his feast day on March 24th. St. Raphael, the healing of God, who is a guide to the traveller, eyes to the blind, medicine to the sick, is venerated in October. They who are blinded by the fascinations of the world cannot see the angels whose "golden pinions wave the fitting skies like flying pursuivants." Wordsworth deprecates the dark, cold, soulless ideas of religion of the Reformers and begs the angels and saints, "Let not your radiant shapes desert the land." "Are ye forever to your skies departed?" cries another. Catholics, however, know that angelic ministrants are with us to uphold, to fortify, to

preserve. Sleeping and awake, in safety or danger they surround us with their protection. They rejoice when one sinner repenteth; and God's warning to the Israelites is just as applicable to us on our journey of life: "Behold I will send my angel who shall go before thee on thy journey and bring thee into the place I have prepared. Take notice of him and hear his voice, and do not think him one to be contemned."

WHAT TO AVOID

Mixed marriages are regarded by the Church as hateful marriages. The worldly Catholic smiles when we speak of the evils inherent in a mixed marriage, but facts attest eloquently the wisdom of the Church's legislation. "Marriage," says a prelate, "means unity of heart and mind, but what unity is there here, when at the moment of union the two stand separated at an unpeppable distance in all that concerns the soul—its faith, its hope and aspirations." There can be no community of feeling on which should be the chief sentiment of life. They can have no feeling concerning the spiritual welfare of the family. More, these marriages are a fruitful source of indifference. Given the most favorable circumstances the influence of the non-Catholic mother or wife is bound to impress itself upon the offspring. It may not be visible in the beginning, but as the child advances in age that influence colours its thoughts, animates its actions, and determines its course in life. It envelops the child so effectively that, as ourselves have seen more than once, the children of mixed marriages become not only estranged from, but antagonistic to the Church. And pastors of experience tell us that where mixed marriages are frequent, there are the dank growths of indifference, of worldliness that is impervious to the light of eternity.

The Church permits mixed marriages for just and grave reasons, and to prevent greater evils. But on the wedding-day she shows again her disapproval by allowing no Nuptial Mass, no rejoicing, no blessing. A mixed marriage is as bleak as a wind-swept moor, and as joyous as a funeral.

THE RIGHT KIND

The marriage upon which the Church invokes many blessings is the one between a Catholic man and a Catholic woman. Standing before the altar she hears them engage to cherish and support each other till death. The ring is blessed and placed upon the finger of the bride. And then the priest begins the Mass, during which God is implored again and again to shower His benedictions upon them and so make their union fruitful.

The wife must be subject to her husband as to the Lord, and the husband must love his wife as Christ loved the Church and delivered Himself up for it. "Thy wife shall be as a fruitful vine in the walls of thy house." No thought of race suicide here.

The Church has ever branded as ignominious black, and soul destroying any conspiracy to defeat the great primal law of nature. The men and women who, weighing all things in a worldly balance, advocate for various reasons expedients to frustrate the end of matrimony, would not perceive the majesty and beauty of the Nuptial Mass. They would not understand the blessing she invokes upon those whom she pronounces to be henceforth of one flesh: May the Lord bless thee out of Zion; and mayest thou see the good things of Jerusalem all the days of thy life, Mayest thou see thy children's children.

BRAVE CHAPLAINS

One priest chaplain with the British forces at the front has twice refused the Victoria Cross, and in General French's last despatch, seven Catholic army chaplains are mentioned for courage and conspicuous devotion to duty. Of these five are Irish, and one is a Jesuit. They are, respectively, Monsignor Keating and Father Forrest, both of whom were through the South African war; Father Gwynn, S. J., who was with the Irish Guards and is wounded; Father O'Shaughnessy, a Benedictine from Douai Abbey, and Fathers Knapp and Malony.—St. Paul Bulletin.

ARCHBISHOP IRELAND

ON NECESSITY OF CATHOLIC EDUCATION

We regret that our limited space forbids the reproduction in full of the magnificent sermon preached by Archbishop Ireland before the delegates attending the National Convention of the Catholic Educational Association. The following extracts, however, we commend to the particular attention of Catholic parents, to those especially who, for any reason whatever, have been permitting their children to attend secular schools and colleges. The great Archbishop's words are full of solemn warning of the inevitable results of spiritual starvation in the school-room. Speaking of the impossibility of secularized schools being accepted by the Church as suitable nurseries for her children, he says:

"The influence of the school upon future manhood and womanhood cannot be overestimated. It is the nursery where mind and heart are put into enduring form. This is the rule, which exceptions only confirm. The lessons of the school, direct or indirect, are those that in coming time will dominate the intellect: impressions set there upon the soul sink into its deepest fibre; they will not depart with the passing of the years. Five days out of the seven the school holds sway; they are the days of serious labor, of serious reflection. Outside those days, play and rest are urgent in their claim. To be effective, the school must be authoritative: the master's word is the law; the master's nod, the compass of orientation. As he speaks, as he breathes, so speaks and breathes the pupil. The silent atmosphere of the school in itself is a strong formative element: it is to the mind and the heart as the air of the skies to the material body. That the lessons, the influences of the class room are paramount in importance, is the open proclamation of leaders in plans and systems of pedagogies. What does not enter, one way or another, into the curriculum of the class room they ceaselessly repeat, will be no part, or only a minimized part, of the subsequent career of the pupil. It has become a truism, that the class-room is the training field of manhood and womanhood. As the pupil in the class room, so later the man and the woman. This being the undoubted fact, I put the question—Is the secularized school-room the place for the Catholic child? Can the Catholic Church, with loyalty to her principles and to the requirements of her faith, countenance the secularized school?"

Proceeding, then, to consider the secular schools in their most favorable aspect—granting all the claims of their most ardent advocates—finds in the exclusion of religion and even the very name of God an all-sufficient reason why the atmosphere must prove deadly to the tender faith of the Catholic child: "Glacial and soul-chilling this secularized school, from which God, His Christ, His Church are bidden away. How could the Catholic parent dare thrust into the vast void his tender-minded, tender-hearted child? To have the supernatural world forgotten, designedly and professedly, is a sacrilege, a violence to God, a violence to the soul of the child. God is the Creator, Alpha and Omega of all things; Christ is the Saviour, through whose name there is salvation to men and to nations; religion, the ascension of the soul to God and to Christ, is the all in all in the life of the human soul. Yet during school hours, the time of serious thought, God, Christ, religion, are not spoken of, the entire span of the hours being devoted solely to the earth and to the things of earth. The compelling effect upon the pupil is the impression that amid the activities of men earth and the things of earth prevail, that Heaven and the things of Heaven, if at all worthy of notice, must confine themselves to odd moments, the nooks and corners of human life. The negation of religion in the school-room is fatal to religion, to the sense of its importance, to the vigor of the influences that should radiate from it across the whole sphere of man's thinking and acting. Memories of youth endure; to the adult whose formative days were spent in a secularized school room, memories those are of a humanity without God, without Christ."

"But we must go farther and accept facts as they really are. There is no neutrality in the secularized school. Text-books abound in misrepresentations and calumnies with regard to the Church; teachers non-Catholics, non-Christians, do not refrain from giving expression to their views. Those views, when not openly spoken, exude from the very atmosphere these teachers create, consciously or unconsciously. To the pupil the teacher sits in the chair of knowledge; he is listened to with respect and obedience; his opinions and judgments, whether he will it or not, he cannot conceal. For the child, untutored and tender-minded, the neutral school does not exist; it is Catholic or Protestant, Christian or Hebrew Theist or Agnostic or baldly materialistic. These are strong words, and every

word is absolutely true. They will reach our Catholic parents most opportunely, since school plans are usually perfected during the latter days of August. Will any Catholic father, in the face of this clear and explicit warning of the danger to which he exposes him, dare to place his child in a school which knows not God?—Holy Name Journal.

SWISS BISHOP DEAD

BISHOP BOVET OF GENEVA DID MUCH TO ALLEVIATE THE CONDITION OF PRISONERS OF WAR

Catholic Switzerland mourns the death of Bishop Bovet, of Lausanne and Geneva, who succumbed on Aug. 17 to a cardiac seizure at his residence in Fribourg. When the Sovereign Pontiff designated him for the position, Monsignor Bovet was professor of dogma at the diocesan seminary of Fribourg. His first mission was in Neuchatel, but the Fribourg Council of State soon appointed him professor of the College of St. Michael, and from thence he went to be professor of dogma at the Fribourg seminary. His "hobby" was always the defence of Christian doctrine—indeed, he won his doctorate in theology by a fine thesis which treated of the science of Jesus Christ. Since the war began he rendered immense services to the prisoners by the institutions he founded, which formed the nucleus of the Swiss Catholic missions to the prisoners from whence has grown the Holy Father's intervention, and the development of Switzerland as a convalescent home of gigantic proportions for wounded soldiers of all belligerents.—St. Paul Bulletin.

ON A SUBMARINE

AMERICAN ABOARD FOR ELEVEN DAYS DURING WHICH THEY SANK ELEVEN MERCHANT SHIPS

By HENRY RUTENFRAH, By Canadian Press

New York, Sept. 7.—This is the story of an American lad, Carl Frank List, a sailor on board a Norwegian ship sunk off the Irish coast by the German submarine U-9. Picked up by the submarine and later landed in Heligoland, he remained eleven days on board, while the undersea boat raked the Irish Ocean and sent to the bottom eleven merchantships and came near being sunk herself:

"To me all hands on the German submarine U-9 appeared to be a kindly lot. They shared everything with me. And when a life was lost there was sorrow. I saw nothing but courtesy, brains and brawn, of course, thrown to the crews of the vessels destroyed. "They made more fuss over the St. Bernard dog which was killed during the sinking of French schooner Hironelle than if a million dollar steamer had gone down. And this before the eyes of two French torpedo-boats coming up in chase. Every command was executed instantly and the discipline was top-notch. The smallness of the boat made a certain chumminess between officers and men, unknown to a big ship. I guess they thought they were likely all to die together. "It was now a full week since I had climbed over the shiny side of the U-9, dropped below through a hatch, found myself on board the German submarine and stared wild-eyed about its inside, which looked to me like a subway car full of slambang machinery, swimming in electric light and tended to by goops in leather suits. I found myself getting used to the life.

SHORT OF TORPEDOES

One day I heard the Captain ask the torpedo room through the tube if all was clear. "But when the huge Anglo-Californian full of war material, cavalry horses and Russian reservists, hove in sight, we went for her without a single torpedo in our tubes and with but a handful of shells for the deck gun. That meant surface work only. She needed no warnings. It was about 7 a.m., Sunday, July 4. We fired into her rudder, hoping to disable her, but she kept on steering in circles. The U-9 was shaking. Hammer, hammer, went the engines, doing almost trial trip speed. Rushing with increasing revolutions the spray fell from all sides on the boats, the pointers at the gun were drenched and their oilskins look varnished in the sunlight. The gun is eating up our last shells. "But it is a wily commander on the Anglo-Californian's bridge, working in spirals to escape. So our captain orders the gun to aim at the bridge and sweep the deck underneath. And the lookouts, through their glasses, note that the steamer's skipper had fallen, and that some one was steering flat on his stomach, grabbing the spokes of the wheel. "Meanwhile boats are being lowered, but it is a mystery how they are kept from being swamped and the people spilled, as the Anglo-Californian's crew whenever a head showed itself around the boat davits. Our fire is returned, rifle shots are dropping on deck and spattering our con-

ning tower. The scratches on the armour show where they hit.

FOUGHT FOR FIVE HOURS

But it was of no avail. She had cried for help over the wireless. We had been hard at it for over two hours, and assistance is coming to our prey. A grey patrol yacht turned up behind her bow, followed by a swarm of destroyers, all summoned by the Anglo-Californian's wireless. "Like lightning we scattered pell mell for the conning tower hatch and we were unshipping the maxims and handling rifles below as a shell whizzed over our heads and struck the water within fifteen feet. We literally 'beat it'—dropped below the surface like a rock. We could hear the sound of propellers of the pursuers over our heads and could imagine their crashing, for we stayed under the water for an hour. "O! for the torpedo we missed with yesterday. We have got to go home, we are harmless as a kitten—can't even defend ourselves. That Californian man was 'some captain.' He ought to have the Iron Cross, said the crew. We learned afterward in Heligoland that he and nine men had fallen, and several had been wounded."

HEROIC WORK OF PRIESTS

The secular press, which is not prone to give too much space to Catholic news, has without exception warmly commended the heroic work done by the Catholic priests of Chicago in the recent steamship horror, which in the space of a few moments wiped out more than a thousand lives. Within an incredibly short time the priests of the nearby parishes were on the spot, ministering with superb disregard for their own safety to the dying, and even to those in whom life was apparently extinct. A great number of those who had embarked on the ill-fated steamer were Catholics—honest workmen and their families out for a well-earned holiday. As in the case of the Iroquois fire, the wreck of the Titanic and other great catastrophes, where personal abatement was impossible, a general absolution was given to all the dying, in or under the water. In such instances a priest is permitted to give absolution without knowing for sure that the victims are Catholics. If those receiving it are baptized, and if they are sincerely sorry for their sins, the absolution will be effective.

In the matter of giving the last sacraments to those who to all appearances are dead, the Church shows herself, as always, a loving mother, and permits, even insists, that it be given, since the exact moment of the separation of the soul from the body cannot be known with any degree of certainty. Modern science has shown that in many cases of asphyxiation or drowning life lingers long after every indication of it has vanished. In the East-land disaster the religion of many of the victims was determined without difficulty by means of the scapulars, medals, crucifixes, etc., which they wore.

Among the many instances of providential escape recorded, none is more wonderful than that of thirty children belonging to St. Augustine's parish. They were on their way to join their friends at the dock when, passing the church, they decided to risk being late rather than miss hearing Mass. Immediately upon this conclusion they hurried to the boat and had an indescribable scene of horror.

Incidentally, it is worthy of notice that the ministers of other denominations, if present, made so little impression that their names were not even mentioned in the accounts given in the daily papers. It is in such a crisis that the Catholic priest towers head and shoulders above the average man however good his intentions.—The Holy Name Journal.

PRESBYTERIAN INDIAN WHO HAD HIS EYES OPENED

CHANCE BROUGHT HIM TO THE GREAT ANNUAL CATHOLIC INDIAN CONGRESS

At the recent congress of Catholic Indians in Greenwood, S. D., sixteen tribes were represented by upward of two thousands delegates. For five days these Catholic Indians concerned themselves with devising ways and means for preserving their faith. Rev. Father Ketchum, head of the Catholic Indian bureau in Washington, D. C., was present and pointed out that the recent decision of the courts in denying governmental support to certain Indian schools was a bad omen for the future. The result was that the Yankton Indians resolved to found their own schools. One of their number promised forty acres of land, others pledged large sums of money. The priests present exhorted the Indians to renewed religious fervor. The subjects discussed all bore on the religious interests of the Indians. Toward the close of the congress, a

strange Indian applied for permission to speak. It developed that he was a Presbyterian Indian who had accidentally come to the congress.

"Friends," he said, "I clasp your hands. For five days I have been among you. I saw you with my eyes. I heard you with my ears. I am your friend. I am an Omaha Indian. Now I see the error into which the Omaha Indians have fallen. You Sioux Indians are on the right road. During these five days I saw you as you spoke of God; I heard you sing; I observed how you in this congress discussed only important business, the education of your children, the preservation and promotion of your faith. Your young men and the best of your people are here, and your utterances prove that you are on the right path. We in Omaha also have a church, but only twelve attend. We have no congress as you have. I will tell my tribesmen what I have witnessed here.

"I am going to the priests present. "One word more. There are your leaders; they are good men; they guide you. Follow them. They have reared your youth. They have made you what you are to-day. This I shall relate to my tribe when I shall have reached home. Farewell! I thank you, and extend to you all the hand of friendship.—Chicago New World.

METHODIST MINISTER

PAYS TRIBUTE TO CATHOLIC CHURCH

Rev. James Benninger, a Methodist minister at Wilkes-Barre, Pa., asks a number of interesting and pertinent questions regarding the influence exercised by the Catholic Church. "How does she do it? How does she get men out of bed on Sunday morning at an early hour—men who work late on Saturday night? How does she fill the streets on Sunday morning with worshippers when the Protestant world is fast asleep? I know some of the explanations that are offered, but they do not explain. Many that we have heard and read only seem childish twaddle. One man will tell you that the Catholic Church contains nobody but ignorant people. But is that true to the facts of the case? Do we not know of brilliant lawyers and judges and professors and business men who are devout worshippers at her shrine? But if it were true that she only had ignorant people, would not the criticism pay her a high compliment? For every Protestant clergyman in Christendom knows that the hardest people to get along with are ignorant people. A Church that can gather and hold the ignorant rabble has a vitality very much to be desired. But the criticism is not true. "Another man will tell you that the Catholic Church scares people into her fold. How often have you heard that? But that explanation is no better than the first. You can readily see how one generation might be frightened into doing something, but who is willing to believe that twenty generations can be worked upon in the same way? The scarce-crowd method is bound to play out with the growing years. No such explanations as we usually hear explain nothing. Her secret lies deeper. "The reason the Catholic Church succeeds, in spite of our misgivings, is because she is true to the central fact of revelation. She makes the death of Jesus the centre of her devotion, and around that point she organizes all of her activities. When you see a company of Catholic people on Sunday morning on their way to church you can be assured of this: they are not going for the sake of fine music; they are not going to hear an eloquent dissertation on 'Dr. Jekyll or Mr. Hyde.' They are going to that place of worship to attend Mass. What is the celebration of the Mass? It is what we call the celebration of the Lord's Supper. That fact is kept prominently before the mind of every Catholic. What is the first thing you see as you approach a Catholic Church? A cross. What is the first thing you see as you enter that church? A cross. What is the first thing you see as a Catholic do as he seats himself in that church? Make the sign of the cross. What is the last thing held before the eyes of a dying Catholic? A cross. He comes into the church in childhood imbued with the death of Jesus; he goes out of this world thinking of the death of Jesus."—Buffalo Echo.

THE NEED OF GOD

The need of God—this is what I find as I consider what has come to pass in these twenty-five years; the need of a divine truth to complete our search after knowledge, the need of a divine law to secure the justice of our human enactments and their proper observance, the need of an earnest faith to sanctify the gentle ministrations of love. To supply this need is, in my judgment, an undertaking of the highest value, worthy of the best effort that learning and authority can put forth. It is a duty that we owe to the Church and to our country.—Cardinal Gibbons.

CATHOLIC NOTES

From Pekin comes the news of the conversion of a Chinese prince, Paul Ggal, of the imperial family, to the Catholic faith. The Rev. Father Planchet, procurator of the Catholic mission in Pekin, informs us that the young prince was baptized.

In the city of Warsaw there are 415,000 Catholics; in the archdiocese, 1,415,000. Its cathedral dates from the thirteenth century; its parish churches have large congregations ranging from 18,000 to 20,000 souls each. The religious orders represented there are many. Its seminary of higher studies was formerly the University of Warsaw.

Of the 10,000 copies of the Knights of Columbus edition of the Catholic Encyclopedia published, 3,000 were sold within a month, representing an outlay of \$305,000. This fact was announced by Father Wynne, S. J., at the national convention of the Knights of Columbus.

Amongst recent converts to Catholicism in China are Mr. Ma-Hang and Mr. Lan-teng-ziang. The latter is Minister of foreign affairs, and the former is Chairman of the Committee for editing the constitution and was formerly president of the legislative assembly of Nanking.

Lanuelot J. S. Wood, the Roman correspondent of the Catholic Press Association, sent the following cablegram from the Eternal City: "Pope Benedict XV. has issued a Pontifical constitution granting to all the priests of the world the privilege of saying three Masses on All Souls Day, which was granted by Pope Benedict XIV. to the priests of Spain."

The great monastery of Monte Casino, near Naples, where one thousand four hundred years ago St. Benedict lived and founded the Benedictine Order—the Monks of the West—was badly damaged by the earthquake. It is, in history and art foremost in the world. The valuable library part is in imminent danger of collapse.

Among the religious orders who have paid their debt of blood to the cause of patriotism the Society of Jesus holds a foremost place. At the beginning of July, out of 592 French Jesuits on active service, 43 had been killed, 10 were missing, 19 were prisoners, 6 had been decorated with the Legion of Honor, 6 with the military medal, one with the Russian Cross of St. George, and one with the medal given for devotion during epidemics. Thirty had been mentioned in the order of the day for their noble attitude under fire.

Lanuelot J. S. Wood was recently received into the Church at San Clemente, Rome, by the Very Rev. Prior L. Nolan, O. P., and Cardinal Merry del Val administered the Sacrament of Confirmation. Mr. Wood has rendered good service to Catholic journalism, and his "Anomalies" in the weekly paper, "Rome," has gained for him a host of unknown friends. He is the Roman correspondent of the Catholic Press Association of America.

The estimated number of Poles in the United States is 3,000,000—a low estimate, probably. Almost all are Catholics. Of Bohemians and Moravians there are 800,000, 86 per cent. of whom are Catholics. There are 800,000 Slovaks, 70 per cent. Catholics. The Slovaks, or Slovenians, or Kraliners, number 150,000, only a few of whom are non-Catholics. Of Catholic Croatsians, Slavonians and Dalmatians, there are 520,000. The Ruthenians and Lithuanians, the vast majority of whom are Catholics, are estimated at 1,000,000. Finally, there are 1,000,000 Magyars, three-fourths of whom are said to belong to the Church.

The "Acta Apostolice Sedis" has published a decree altering the date at which the Roman Congregations are to rise in future for the summer vacation. At present these congregations, in accordance with the traditional usage of a time when conditions in Rome were very much different from what they are now, sit throughout half the month of September—the hottest month of the year—going on vacation then until the beginning of November. This does not fit in with the transaction of other ecclesiastical business in Rome. The decree orders that the autumn "feria" of the congregations shall last from August 20th until October 10th.

Rev. John B. Faray, S. J., was made president of Loyola University August 26th. He received his appointment from the general of the Jesuit Order, Very Rev. Valdimir Ledechowski, who owing to the war in Italy, is at present in Switzerland. Father Faray was born in Omaha, March, 1873, and is a nephew of Count John Creighton, who so munificently endowed Creighton University, Omaha. The new president comes from Cleveland, where he has been president of the Jesuit College for the past five years. During the past six years the new president has specialized in economics. He brings to his new office many years of experience in teaching and in executive work.