

The Catholic Record.

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

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NEAR SIGHTED

Mr. James O'Donnell Bennet, a correspondent of a Chicago paper, tells us how charitable and artistically the Germans have dealt with France and Belgium. He speaks of their kindness and discipline, of their ministrations to the needy; and of the affection they have evoked from the Belgians. We may, if we wish, imagine that the Germans were but on a pleasure jaunt through Belgium, and that the sacking and destruction of its cities were but signs of an exuberance of animal spirits. Rape, murder, pillage were but minor tunes in the music sung by the Kaiser's squadrons out for a holiday. Some correspondents, however, saw what escaped the observation of Mr. O'Donnell Bennet. Many of their letters disclose facts which are unprintable.

Mr. O'Donnell Bennet says that one seventh of Louvain is gone. We prefer to believe Cardinal Mercier, who says that one third has been destroyed. Evidence of atrocities which should shame even those who adopt the methods of savage warfare at its worst, is now too clear and unassailable to be disputed. German professors may in wondrous ways try to influence the outsider, and correspondents who appear to be near-sighted, may weave their fairy tales, but Belgium, disconsolate and starving, arraigns Germany before the tribunal of the world as a violator of treaties and a menace to Christian civilization. We are also told that these atrocities were the acts of drunken soldiers who got out of hand. Well what about their much vaunted discipline? Where was the repressive power extolled so often of their officers? But there is evidence to show that their revolting brutality had the sanction of the military authorities. Along with the goose step they were taught that war is an act of violence which in its application knows no bounds.

FATHER PARDOW, S. J.

The most valuable part of every biography is that in which the subject speaks for itself. In the "Life of William Pardow, of the Company of Jesus," issued lately from the press of Longmans, Green & Co., the author, Justice Ward, attempts, she says, no biography in the usual sense of the word. She has aimed rather to set forth the principles which animate Father Pardow's life, and to do it as much as possible in his own words. Owing to the brief character of the notes left by Father Pardow, many of them hardly more than gems of thought, the author's plying and filling in made direct quotations frequently impossible, but the thoughts and expressions of the Jesuit illumine every page.

This book is in its essence the story of the training of the Jesuit, concretely of a man who responded fully to that training, whose life was a direct outgrowth of those great principles taken literally which St. Ignatius gave to his little band as their working principles. Here is a man, who brought them to bear in practice directly and without reservation of any kind, without thought of self, or fear of others. He fought so gallantly that few suspected the struggle. Yet the scars of battle showed plainly on his face, deeply lined, emaciated with suffering but surrounded by that calm brow and serene glance which told of victory.

It is truly a speaking likeness of the celebrated Jesuit that looks out from these pages. He tells us "When I had made up my mind to become a Jesuit, I sat down and cried." But having put his hand to the plough he was not one to turn back. When his superior some time later had decided that owing to physical weakness, of which severe headaches were a distressing symptom, he must give up the idea of being a Jesuit, young Pardow obediently made his preparations for departure, but his sense of vocation was so strong that he got no further than the doorstep, and there he sat, determined and patient, asking for one more trial, until Father Perron readmitted him. From that time on it would seem that his health improved, or else that our Lord accepted him. To those who recall Father Pardow's wonder-

ful preaching in later years, it seems incredible that his early efforts at preaching were below, rather than above the average, and that the young Jesuit struggled for many years before he attained that security of touch, that knowledge of human nature, that combined vividness and austerity of style, that carrying power of voice, and clearness of diction, produced without apparent effort, which combined to make his preaching what it was. Yet not one of these things were his by nature; not one was his when he emerged from his seventeen years of training. He won them for himself laboriously at the price of incredible pain.

Nevertheless, he was firmly convinced that his vocation was to preach, and nothing could shake his conviction. The author tells how painstakingly he set to work to perfect himself in that vocation. And so well did he succeed each year that his style grew more transparent and luminous and concrete, each idea was more simplified, but the application made was so vivid and personal, so vital and living that it is a common experience among his hearers to remember the subjects they heard him treat not only in his words but in his characteristic voice and manner, and this for the rest of their lives.

In the chapter of Father Pardow's dealing with penitents and converts, the latter being of every class and every degree of mental equipment, we read with interest that as Father Pardow grew older he counted more upon the power of prayer and less upon mere argument. About five years before he died he wrote: "Prayer is what is needed. Argument comes often from pride. Prayer is humility."

One could go on interminably quoting vitally interesting passages from these noble records of a noble life. The author understood her subject well and her summing up of the lessons of Father Pardow's life is complete, comprehensive and clear. He was not made of different clay from the rest of us. He started out with no advantage over mankind in general. It might be rather said that he began his fight under handicaps. His life is a record of hard work balanced by the realization that work is not enough; of boundless faith and dependence on the power of prayer balanced by the realization that though prayer will remove mountains when necessary it will not take the place of a pickaxe in removing the every-day boulders that block our paths. He was a man of clear and powerful intellect, who knew the limitations of the human mind and acted on that knowledge; a man wholly given to God, who neglected no human means of serving Him, and did not expect supernatural power to take the place of human effort, but rather to reinforce it. He made use of human instruments with all their intrinsic imperfections and turned them to heavenly pitch. What he has done we may all do. This is the real lesson of his life.

THE IRISH BISHOPS AND THE NEED OF NAVY CHAPLAINS

The standing Committee of the Irish Bishops (of which Cardinal Logue is Chairman and the Bishops of Waterford and of Cloyne are Secretaries) at its meeting on Tuesday issued the following: Scarcely any of the catastrophes that occur in the course of a great war so appal the minds of the people as the destruction, now so rapid, of a battleship, with all its freight of brave men. If soldiers in the trenches need to be well prepared to meet death by the timely ministrations of religion, the sailors in the fighting line at sea stand no less in need of proper facilities to receive the Last Sacraments. Yet it is within our knowledge that Catholics wounded in the fleet since this devastating war began had no opportunity to see a chaplain for months before they were confronted with death. Therefore, as pastors of our brave men, who are so heroic in the service of the State, we will not, and cannot, cease to cry out till their spiritual rights are duly protected. A much larger number of chaplains, and much improved facilities are absolutely necessary. Something has to be done at once corresponding with what has been recently arranged, with great advantage, as we gladly recognize, for supplying the ministrations of religion to Catholics in hospital and in the field.—The Tablet.

CARDINAL MERCIER'S MESSAGE

From The Presbyterian Witness, Halifax

Editor Presbyterian Witness: Sir—One of the noblest, most exalted and most exalting of human documents is the Pastoral of Cardinal Mercier, recently suppressed by the Germans. It is an intensely Christian as it is a sanely patriotic and profoundly pathetic. Indeed, the spirit of pure and beautiful Christianity which breathes through it, is its distinguishing characteristic, its crowning glory. It is like the white winged angel of light, dashed from the sky upon the head of the man of war, and murder and rapine surging and bellowing beneath. No one need wonder that the Germans ordered its suppression, forbade the Belgians to hear it, and sent their minions to imprison and attempt to intimidate its author. That was in strict accordance with all their recent record for suicidal stupidity.

Had Cardinal Mercier's message been allowed to go without question to the tortured Belgians to whom it was addressed, probably few of them would ever have heard of the iron heel of Germany, and, for the time being, voiceless. But by their own brutal blundering, the Germans have given world wide wings to Cardinal Mercier's Pastoral. Round and round the globe it will circulate wherever there are Christian ears to hear it or civilized hearts to understand. One can fancy none unmoved by it except Germany's Turkish hirelings. Even enlightened Mohammedan minds must respond to it as inevitably as all Christian souls.

To be at all appreciated aright, or its unique merits comprehended as they should, the Pastoral must be read in full, and every one of its words and sentiments weighed as they deserve. The personal element naturally premeates the whole of it. In almost every sentence the Cardinal discloses his ardent love of his native land, and his anguish over its sufferings. Yet not a note of bitterness mingles with the thrilling melody of his sorrow, his faith and his hope. He is a stricken man who realizes the full how terribly his beloved people have been struck, yet he counsels and encourages them only as Christ Himself might have done. When disposed, at first, to murmur at the sufferings of his country and to ask if God had forgotten, he tells us, "I looked upon Jesus, most gentle and humble Lamb of God, crushed, clothed in His blood as a garment," and remembered that "The Christian is the servant of a God Who became man in order to suffer and die. To rebel against pain, to permit grief and bereavement to be a revolt against Providence because it forgets whence we came, the school in which we have been taught, the example that each of us carries graven in the name of Christian."

There is nothing in the whole Pastoral to which even modern Huns could rationally object except the irrefutable testimony which it bears to their vile misdeeds. It was such evidence as the following that they evinced, and foolishly hoped, to suppress. They have only helped to publish it.

"In my diocese alone," says the Cardinal-Bishop, "I know that 18 priests or religious were put to death. One of these, the parish priest of Gerolde, suffered, I believe, a veritable martyrdom. We can neither number our dead nor compute the measure of our ruin." Made in Germany falsehoods will be of small avail against such damning truth from such a source.

No more splendid and impressive definition of true patriotism has ever been given than that which Cardinal Mercier embodies in his Pastoral. He writes:

"Our country is not a mere concourse of persons or families inhabiting the same soil, having amongst themselves relations more or less intimate, of business, of neighborhood, of a community of memories happy or unhappy. 'Not so; it is an association of living souls subject to a social organization to be defended and safeguarded at all costs; even the cost of blood, under the leadership of order and an internal principle. Patriotism is an internal principle. Patriotism is an organic bond of order and unity, an organic bond of the members of a nation, placed by the finest thinkers of Greece and Rome at the head of natural virtues. And the religion of Christ makes of patriotism a positive law; there is no perfect Christian who is not also a perfect patriot."

Cardinal Mercier sustains this thesis by absolutely convincing argument, the elaborateness of which forbids its being reproduced here in full. His conclusion is that the interior order of a nation founded upon Justice. And Justice itself is absolute only because it formulates the essential relation of man with God and of man with man. Moreover, war for the sake of war is a crime. * * * When, therefore, humble soldiers whose heroism we praise answer us with characteristic simplicity, 'We only did our duty,' or 'We were bound in honor' they express the religious character of their Patriotism. Which of us does not feel

that Patriotism is a sacred thing, and that a violation of national dignity is in a manner a profanation and a sacrilege?"

After this follows one of the most wonderful and memorable of passages:

"But, if I am asked what I think of the eternal salvation of a brave man who has consciously given his life in defence of his country's honor and in vindication of violated justice, I shall not hesitate to reply, that, without any doubt whatever Christ crowns his military valor; and that death, accepted in this Christian spirit, assures the safety of that man's soul. Greater love than this no man hath that a man lay down his life for his friends. And the soldier who dies to save his brothers, and to defend the hearths and altars of his country reaches the highest of all degrees of charity."

The Pastoral in the most practical and direct manner gives loving, fatherly advice to the Belgians on how they should conduct themselves in view of the present German possession of the greater part of their country. It counsels no patriotism or patriotic hope, but it urges patience and toleration, and it solemnly warns against useless violence. There is not a word in it, from beginning to end, which should displease the Germans, were they other than what they have of late proved themselves to be, with the exception of the witness which it bears to the barbarities and brutalities of their entry into Belgium. Thanks to their blundering, short-sighted stupidity, all the world will now hear Cardinal Mercier's testimony against them, which might otherwise have remained almost as a sealed book.

W. E. MACLELLAN

February 5, 1915.

"BAITING" LORD ABERDEEN

Perhaps Lord Aberdeen would, on the whole, act wisely did he decide to choose some subsidiary title other than "Tara"—if his "promotion" in the peerage necessitates any addition to the historic name of "Aberdeen." But we do not suggest that he should abandon "Tara" in response to the hypocritical series of "protests" penned for English Tory journals during the past few days by gentlemen who wrote "with their tongues in their cheeks." The retiring Lord Lieutenant is a Scotman; and if Tories bar Scots from any connection, actual or sentimental, with this country, there will be a wonderful exodus from some parts of our native land. As a Scot, and a member of the Highlands, Lord Aberdeen is a Gael. While King Ludwig reigned over Ireland in A.D. 503, Fergus, Angus, and Lorn, the sons of Erc, left Dalriada and established themselves, with a regular colony of Ulster Irishmen, on the shores of Argyll, whence their descendants spread to the North and East so rapidly that when Columbus crossed the Sea of Moyle some years thereafter he found himself amongst kinsmen who hailed him as a brother.

It was not until A. D. 568 that some holy but ill-tempered and impolitic king was cursed Tara—according to the Annals of Clonmacnoise—and ruined its reputation as a dwelling place of kings; so the present Lord Aberdeen's remote ancestors carried memories of Tara as a Royal seat with them into Caledonia. "Tara" has been used as a title in the Peerage by past persons whose right to do so was no more defensible than that of any Gaelic Highlander. One of them was a Dutchman—the son of Marshal Schomberg—the other was a Preston who got the title as a reward for foul and flagrant treachery at the period of the Union. And now, let us suppose the Marquis of Londonderry was "raised a step" in the Peerage, and that he decided to call himself "Duke of Londonderry and Tara"; would the letter-writers, and polemicists, and other camp-followers of Toryism wax angry over such an identification of Royal Tara with the memory and title of the wretched knave who then his own? Not a word of protest "first cut his throat" or uttered under the circumstances; nor would the busy bees of the Tory camp have howled aloud in the columns of Lord Northcliffe's bitter and unscrupulous anti-Irish press, if the London Gazette announced last week the actual "creation" of the "Duke of Clanciarde and Tara," or the "Earl of Ashdown and Tara," or the "Marquis of Midleton and Tara." The "protest" here is merely a Tory's political manoeuvre—a "faked" performance carried out by persons whose daily occupation is libelling and ridiculing Ireland, and sympathized with by the gang who made Lord Curzon of Hedleston an "Irish (i) Representative Peer." One (bogus) Scotman wants to know what would his countrymen think if an Irishman called himself the Marquis of Bannockburn or Holyrood. We do not suppose any sensible Scot would care a button; certainly no sensible Irishman bothers himself in the slightest degree about the titles of peers; they deal with men, not with titles; they

would regard exterminators, defamers, and malignants named Nocks, Snooks, and Spooks with the feelings that are awakened by the titles of Clanciarde, Mayo, and Midleton. Mr. William Watson, the panegyrist of Orangism, has been moved to rhyme on the subject. He says: God made me English—English thro' and thro'; But bound to Ireland by one bond supreme, I know her soul—something unknown to you— Her vision and her passion and her dream.

If Mrs. Watson has not wearied of her William's inveterate habit of "jugging in" a reference to her Irish birth at every conceivable opportunity, we can assure her that readers of her husband's verses have become tired of it. Mr. Watson's claim to know the soul of Ireland is not merely ridiculous—it is decidedly impertinent. It is in England only that the stupid affair has attracted the slightest attention; and we are reminded daily that England is fighting a desperate battle for her very existence. So she is; so are Ireland and Scotland; but it is in England only that we find tricksters and play-boys idle and indifferent enough to take part in the latest exhibition of "Aberdeen baiting." A few Irish Tories have joined the ranks of the baiters; but, as usual, they are only shoddy imitators of the English "humorists."—Irish Weekly and Ulster Examiner.

SIDELIGHTS ON THE GREAT WAR

PRIEST SAYING MASS STRUCK BY SPILTING

Hazebronck, via Paris, Feb. 23.—A soldier priest was saying Mass yesterday in a church at Elverdun near Ypres, when a German shell exploded over the building. A portion of the missile came through the roof and struck the priest on the head. He was taken to the nearest ambulance where an operation was performed and it is hoped he will recover, although his condition is serious.

DESTRUCTION OF AN ALGATIAN VILLAGE

Within the last three months the Germans have not had many opportunities of returning to any village in Alsace, out of which they have been driven by the French. What they would do may be imagined from the following account by Mr. A. Beaumont, the Daily Telegraph special correspondent in the Vosges:

The Germans, driven out of any of the villages and enabled to return to them temporarily, show no mercy to the inhabitants. This does not tend to improve the relations between them and the natives. At Sengern, not far from Gebwiller, which the Germans recaptured after they had been driven out by the French, they took a terrible vengeance. They collected all the empty tins and bottles in the valley, filled them with petroleum, and started systematically to set fire to the houses. The petroleum bottles were placed in front of the houses to be burnt, three or five, or more, according to the size of the house, and an officer then distributed a certain number of gangs of soldiers, who with firebrands went through the village and threw the petroleum bottles into the houses and set fire to them. The officer himself undertook to superintend the burning of the village church. Among the men pressed into this service there was a Catholic soldier. He openly refused to help in the task, and for this refusal he was court-martialled the next day and shot. The other soldiers blindly obeyed the officer. They first smashed the high altar, the pulpit, the confessionals, and the organ, and then split the petroleum over the debris. When all was ready they set fire to it, and the sacred building was completely destroyed. Only four houses of the village escaped the burning.

SILENCING THE CHURCH BELLS

In the Manchester Guardian of Friday last week was printed part of the diary of a priest of Armentieres which had been sent by a Manchester firm with branch works in the town. Under the date of Saturday, October 10, is the following entry:

The town was occupied by the Germans at 6 a. m. coming from Nieppe. They at once close the Church of St. Louis, because they believe that the bells, which are rung every day for Mass, were rung specially to inform the French that the Germans had arrived. Other church bells were rung as usual. Monsieur L'Abbe Mourat, the curate in charge, who replaced the vicar when he joined the army, was allowed to finish the Mass, was then arrested and taken before the commander.

GERMANS BILLETED IN COLLEGE

On October 18, 100 dragoons and hussars, men and horses were billeted in the College in the town. The priest describes what happened as follows:

They stayed the night in the covered portion of the playground and I lit the big lamp. I opened two class-rooms for the men, but horses were put in them. The following day we objected to this, and they

took the horses into the playground and put men in the classrooms. At 1.00 a. m. officers arrive, amongst others a prince and two captains. They were very courteous. They asked for food and expressed a desire for chipped potatoes and jam, as we had no meat. The Sisters of Mercy served them, whilst I prepared rooms and beds. Only one of them, a young lieutenant, was objectionable, and he did his best to be so. That all went in order and to keep the men in their proper places. I was a strict disciplinarian combined with a night watchman. I was not in the least afraid.

A FRENCH PRIEST AND THE ENGLISH

The priest had an argument with one of the soldiers, which he thus describes:

After the officers had gone to bed I made the acquaintance of a young soldier, a law student. I had been speaking to the Prince (a gentleman in every respect) of the atrocities in Belgium, of the burning of Louvain, of Rheims Cathedral. I was surprised at my audacity, but went still further. I predicted their defeat by the English. "Read history," said I. "Have they ever been defeated at the finish? They may suffer defeat for a time, but at the end, all through their history, they have succeeded in defeating. A map of the world proves this." They listened and argued, but never threatened me. I was sure I was right.

INDESCRIBABLE FIFTH

Here is the picture of the place after the Germans left.

October 14, (Wednesday)—At 6 a. m. they prepare to leave. Coffee, milk, bread with plenty of butter for the officers, nothing for the men. I stood at the door and watched them all leave. They stole nothing. After this I was busy until 7.30 p. m. What dirt everywhere! The weather was threatening, but I went into the town to get the news and see how the people had fared. All uninhabited houses had been broken in, and in many cases the furniture broken as well. They took all eatables and wines, beer etc., and both men and horses passed the night in the houses. The filth was indescribable.

INDESCRIBABLE

FATHER DEGLISLE, OF OTTAWA, RECEIVES HIS BAPTISM OF FIRE

Ottawa, Feb. 14.—"I have received my baptism of fire, the ceremony lasting 36 hours, one day and two nights," writes Father Deglisle, formerly of the Notre Dame, Hull, Presbytery, in a letter received yesterday.

Rev. Father Deglisle, who was a French reservist, was called to the colors shortly after the outbreak of the war. He is now with the 21st Company of the 151st Brigade, French army, and at the time of writing was before Cernay, where some of the fiercest fighting of the war has taken place.

"I write with difficulty on my knees," he says, "with my paper on my pack in a trench within reach of the bodies of dozens of my comrades all leave. They stole nothing. After this I was busy until 7.30 p. m. What dirt everywhere! The weather was threatening, but I went into the town to get the news and see how the people had fared. All uninhabited houses had been broken in, and in many cases the furniture broken as well. They took all eatables and wines, beer etc., and both men and horses passed the night in the houses. The filth was indescribable."

REPORTED FINAL DECISION AGAINST DE CASTELLANE

Paris, Feb. 10.—The Journal states that the suit of Count Bon de Castellane for a declaration of nullity of his marriage to the Duchesse de Talleryrand, formerly Anna Gould, has been rejected by the Rota Tribunal at the Vatican. This is the third judgment, hence it is probably the last.

The Duchess has received no official communication concerning the decision, although she has received a private telegram from Rome confirming it. As she withdrew her intervention to the proceeding some months ago, it is possible that no official notification will be sent to her.

THIS IRISHMAN A HERO

The London Times relates the following story of a young Irishman's heroism:

A scouting party had been sent out to survey the surrounding country, when they were surprised by the Germans. All succeeded in making good their escape except a young Irishman, who was captured. Imagine the Irishman's surprise when he was told by a German officer that, on giving up his rifle he might return to his own lines.

He started to go back, but he had not gone a hundred yards when it suddenly dawned on him that this was a trap, and that the enemy wanted to ascertain the exact position held by the British.

He turned, and faced the Germans. They ordered him to go forward. But he refused, and the next moment he fell to the ground, riddled with bullets.

CATHOLIC NOTES

The will of Mrs. Elizabeth O'Connor, which was filed for probate in the surrogate's office, New York, February 6, leaves \$80,000 to Catholic charities.

In Bishop Jarosseau's Vicariate, Abyssinia, the majority of the lepers have abandoned the Mohammedan religion and embraced Christianity. The mission work carried out amongst the lepers is bearing fruit.

During 1913 the Apostleship of the Press in Spain published 373,000 volumes, 31,000 booklets, and distributed 43,000 publications free of charge in the various institutions of that country.

Pope Benedict has turned over for the use of children made orphans in the recent earthquake the papal palace at Castel Gandolfo, 13 miles south-east of Rome on Lake Albano. The refugees will be under the patronage of Queen Helena.

One of the most recent additions to the growing list of converts in Kerrville, Texas, is the wife of Vincent J. McAteer, editor of the Comfort News and one of the organizers of the State bank in that village. Mrs. McAteer's sister, Miss Thelma Redmond, was received into Mother Church last summer.

A notable conversion was made at St. Joseph's Church, Grand Junction, Colo., recently when Miss Harriett L. Weir, only daughter of Rev. O. J. Weir, an active member of the Presbyterian clergy of that city, was taken into the Catholic Church. She was born and raised a Presbyterian and was a prominent member of the Church.

There were at least 80,000 persons present at the great public demonstration in Dublin under the auspices of the National Catholic Total Abstinence Congress. Forty special trains brought temperance advocates from all parts of the country, and thousands were unable to attend, owing to the fact that the rolling stock was not equal to the demand upon it. It is estimated that at least 87,000 persons came from the provinces to participate in the demonstration.

An event of great interest and importance to the Catholics of Cudworth, England, has taken place at that village. Father O'Shaughnessy, parish priest of Grimthorpe, celebrated Mass in the Workmen's Club in that village recently. It is the first time for over three hundred years that Mass has been offered there, and naturally it was the occasion of great joy to local Catholics, who assembled in large numbers in the spacious hall of the club, where an improvised altar had been erected.

The New Zealand Tablet tells us that the new Apostolic Delegate to Australia, the Most Reverend Archbishop Cerretti, will reach Wellington, New Zealand, the last week in February, and will be accorded a royal welcome by the Catholics of that country. All the Bishops will be present and as the Dominion Council of the Catholic Federation will be in session, the Catholic laity will be well represented. Mgr. Cerretti will then proceed to his official residence at Sidney, New South Wales.

Father Michael Dowling, S. J., died on Saturday afternoon, February 13, at Kansas City, just one week after the death of his brother, Rev. J. A. Dowling, S. J., of Chicago. Father Michael Dowling was a scholarly man and a great administrator, possessing great ability for college building. He was the founder of Rockhurst College in Kansas City, and succeeded in putting Creighton University at Omaha on its present footing. He was well known in the province, and had at one time represented the Jesuit Fathers of this province at Rome.

Mr. Kimball, ex-judge of Texarkana, Texas, but making his home now in Stamps, Ark., was received into the Church recently by the pastor of St. Mark's Church, who resides in Hope, Ark. Judge Kimball was preceded into the Church by two of his daughters, one of whom has become a religious. The family was of the Baptist faith and their conversion resulted from an examination of the teaching of the Church. The daughters were led to examine Catholic doctrine by listening to the columns about the Church. The result was, that both entered the Church, one embracing the religious state. Mrs. Kimball, wife of the judge, is now under instruction.

Bishop Everaerts, O. F. M., of China, writes that his work has met with great success. Of the newly converted, 2,000 have received the sacrament of baptism, and in a province where before the change of government took place there was not a single Catholic church or school, there is now to be found a flourishing Christianity. Two hundred Tartar children attend the Catholic schools daily, and in the workshops provided for the women, 300 are being instructed by the Sisters in different branches of manual labor. Already many of them are able to earn a living for themselves, and the prospects for the coming generation are very bright.