

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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LONDON, CANADA, SATURDAY, OCTOBER 28, 1916

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THE END-SITTER

The old gentleman who visits us occasionally is inclined now and then to wax wrathful over conditions which should and ought to be remedied. And by this he surprises us, because he is a sunshine diffuser. His is the word of cheer and the helpful smile and the kind judgment, and the individuals who try his equanimity are they who by virtue of a purse, or a position or an exaggerated ego or a super-heated imagination, take themselves too seriously. Instead of paying attention to the role in life's rehearsal for the great production of Eternity, they being distracted by trifles—themselves especially—muss up their lines.

The other day our friend rushed in—we thought he had bought a Ford so intense was his agitation—and in tone declamatory demanded things sundry and difficult. "We should have," he exploded, "congregational singing. Our fathers sang in Church why shouldn't we? They chanted the Divine Praises for years and we, despite our pretensions of superiority and love of ritual, are dumb."

We were going to tell him that we had heard some of our fathers, and believe us, it was some singing. But he went on: "We can, at least, have the Benediction service sung by the people. They may know neither technique nor breath control, but love in their hearts will color and vitalize and ennoble the music. If we cannot induce the bashful adult to open his mouth, we can begin with the children. But let us do something in this matter."

Our friend ran out of breath, gulped a little, and then, just as we thought he was going to use the soft pedal, he drew out all the stops and shouted: "Did you ever notice the end seat individual in the Church?"

We are pruning down his remarks. "What is he trying to do? He seems to imagine that his business is to be there on the end seat, as grim and unbending as Fate, to turn a deaf ear to 'move up, please,' and to give others the exercise of getting by or over him with as much agility and grace as possible. In fact, so imbued is he with the idea that he must be right there on the end seat, that he resents as officious and impertinent a request to seek another place just a little further up the pew. If he would remember that forcing his fellow-occupants to gymnastics is not conducive to edification and forget that he is not obliged to hold an end seat as if he were defending a bastion, he might give way, and save apparel temper and uncomplimentary allusions to himself." And then our friend went out.

THE POOR AND THE RICH

We may be pardoned for smiling as we read some articles on social work. The authors use big words, give commonplace a portentous solemnity and write with an assurance that contributes to the gaiety of the community. They insist on social work being scientific. If not scientific it cannot be efficient. Hence it should be in the hands of those who have been graduated from a sociological college and who are ready to dispense its knowledge for a modicum of filthy lucre. They can make an up-to-date poultice for the festering sores of the poor. They can tell the wretched and despondent to cheer up because—because—well, it is so much nobler to smile when the sky is dreary. They indulge in wishy-washy talk which, though scientific, has a very dubious value in the eyes of those who are in the storm and stress of life.

But may we suggest to them the exhilarating pastime of tabulating statistics about the rich? The poor can wait, while the rich may be hurried off via hardening of the arteries. That the bank-book ones are not regarded as the prey of the uplifter is a mistake and should be corrected; for some of the rich need the ministrations of the social worker. The poor can often see the stars; the rich man who can see nothing but a ledger and hear nothing but the clinking of coins is living in the land of futility, where

never grows a flower of self-sacrifice and where never seeds, that might germinate and fill his arms at eventide with sheaves, are sown. His mentality should be exhibited for our instruction. Then we might understand how he reconciles, for instance, stuffing tenants into a filthy tenement and extorting high rent from them, with his profession of Christianity.

It is, of course, a matter of business. But we should like to see how the business that presses heavily upon the poor, oftentimes to their physical and moral ruin, can be justified. Then what an illuminating chapter could be written about the habits of the rich—who would vouch safe honest data.

We do not refer to those who have acquired great wealth through attention to details, hard-work, undimmed sobriety and who, if banished to a desert island, would take with them as solace Shakespeare and the Bible, but to those who delight in all frankness in bond literature and are insistent upon getting 300% on every investment.

If they become loquacious, leaving out that they never smoked, and were the original little Lord Fauntleroy, we should have first-hand information instead of the Captain of Industry fairy tale as narrated by the reporter.

We fancy, however, that the uplifter will continue to go to the rich to solicit a donation to his Social Bureau.

CARDINAL GIBBONS

FOR ARMY TRAINING

BELIEVES IT UPHELDS YOUTH AND WILL MAKE FOR PEACE RATHER THAN FOR WAR

Cardinal Gibbons placed himself on record as emphatically in favor of military training for the young men of this country in a letter received by H. H. Sheets, Secretary of the Association for National Service, recently.

"I am intimately persuaded that such a training is of vital importance for the welfare and security of the nation," the Cardinal wrote. "The discipline which the young men will acquire will develop their character and improve their physical condition."

"The habit of early rising and retiring to rest, the taking of simple and nourishing food, and the daily outdoor exercises cannot fail to invigorate their manhood. Moreover, the association of the sons of wealth with the sons of poverty, the sons of America with the sons of a foreign land, cannot fail to create a spirit of fraternity among the young men, to weld them together as future citizens of a common country."

"Another advantage is that the discipline will instill into them the spirit of obedience to lawful authority, a virtue too often disregarded in our land of freedom. It will teach them the dignity of obedience, which they will regard not as an act of servility to man, but as a homage rendered to God, since they will consider their superiors as His representatives."

"Moreover, I am persuaded that this military preparation will make for peace rather than for war. For if any foreign nation is disposed to invade our country it will be deterred by the recognition of the fact that our country is prepared for every emergency. Another consideration is that the few years our youth will spend in military discipline will not indefinitely withdraw them from the active and peaceful pursuits of life."—New York Times.

ARCHBISHOP SZEPTYCKI

METROPOLITAN OF LEMBERG, TAKEN PRISONER BY RUSSIANS, DIES AT KIEV

One of the tragedies of the war is the death of Monsignor Szeptycki, Greco-Ruthenian Archbishop and Metropolitan of Lemberg, which is announced by the newspapers of that city. The son of Count John Szeptycki, a prominent public man in Galicia, Monsignor Szeptycki acquired a good deal of influence early in his clerical life. In 1899 he was raised to the episcopal rank and a year later he was appointed Metropolitan of Lemberg. In this office he won the esteem and affection of all under his jurisdiction. In the movement for the reunion of the Christians of the East and the West he took a very active part.

When the Russians entered Galicia he remained at his episcopal residence despite the advice and entreaties of his friends. The result was that he was taken prisoner, sent to Russia and interned at Kiev. Various efforts were made to secure his release, but in vain. The late Bishop of the Ruthenians in the

United States appealed to the Czar to set him free and permit him to go to the States. The petition was not answered. Lately the Archbishop was allowed to engage in literary work. He devoted himself to it, but the confinement told on his health, and he gradually lost strength until the end came.—Philadelphia Standard and Times.

NIGHT BEFORE BATTLE

ROSARY RECITED AROUND CAMP FIRES

Describing how the Irish troops prepared for battle on the night before their brilliant capture of Guillemont an officer writes: "The men encamped, or rather bivouacked, on the bare side of a hill. They had no cover, no tents, and simply lay upon the ground with such small shelter as their waterproof sheets afforded them. Bleak and desolate as the prospect was the spirits of the men were high and buoyant. Some of them sang and others were busy in cleaning their rifles and equipment. Bursts of laughter rang out in the darkness. It was really wonderful passing through the groups of soldiers to notice the entire absence of anything like depression. Yet each man knew deep in his heart that by the next night many of them would have gone for ever. At one side of the hill where the men lay a fire and drum band was playing well-known Irish airs, and they were listened to with keen appreciation and followed by cheers. There was no uncertainty in the minds of the men as to the result of the attack which they were about to make. 'It's all right, we shall have Guillemont to-morrow.' That is what they said, and they said it with a conviction which was impressive and still without boasting or arrogance. At the same time, these men so gay and light-hearted are filled with the deepest and purest feelings of religion. The majority of these Irish soldiers are Roman Catholics, and even those who cannot agree with the doctrines of that creed never fail to admire the devotion and steadfastness with which the Irishmen adhere to their faith under all circumstances."

On the particular night, just as the camp fires were dying down and the men were asking the men to wrap themselves in their coats for the rest which they might be able to snatch, an officer came over the side of the hill and down to the centre of the camp. It was the Catholic chaplain—a devoted priest, who had been with the Irish troops in Ireland, in England, and in France, and whose never-ceasing work is keenly appreciated by all ranks. In a moment he was surrounded by the men. They came to him without orders—gladly and with willing, and they hailed his visit with plain delight. He spoke to them in the simple, homely language which they liked. It was a simple yet most moving address, and deeply affected the soldiers. When the chaplain had finished his address, he signed to the men to kneel and administered to them the general absolution given in times of emergency. The vast majority of the men present knelt, and those of other faith stood by in attitudes of reverent respect, and the chaplain then asked the men to recite with him the Rosary. It was most wonderful the effect produced as hundreds and hundreds of voices repeated the prayers and recited the words, "Pray for us now and at the hour of our death. Amen." Alas! Many who so prayed were indeed near the hour of their death, and thus it was, with hearts filled with faith in God and love of country, the Irish prepared the night before.—Glasgow Herald.

The courageous attitude of Monsignor Lobbedey, Bishop of Arras, has more than once been commented upon in these columns, writes the Paris correspondent of the London Catholic Times. A military chaplain at the front describes a scene witnessed by him in a church on the line of fire, where the Bishop was presiding at the celebration of the feast of the local patron saint. With the full consent of the military authorities, the "fete" was organized by the "cure," aided by this military chaplain. That particular portion of the front was comparatively quiet, and the Bishop's visit was not announced beforehand, in case it should be reported to the enemy. The church was crammed. The "cure" gave the best places to the soldiers and packed his parishioners at the back and in odd corners. "Your Lordship will not be able to enter; the church is filled to overflowing," said the military chaplain. "All the better," replied the Bishop, laughing, "but you will see that a Bishop can always make room for himself among his people."

After Vespers had been chanted, the Bishop got up into the pulpit and began his sermon, taking for his text: "Sanctificet bellum"—"sanctify war." His audience listened with rapt attention, till suddenly some heads turned nervously towards the door, and soon afterward the whizzing of a shell was clearly perceptible. A certain agitation might then be observed among the civilians; quietly a few of them made their exit. The Bishop, standing straight up, broke off his sermon and in a calm voice said: "Do not be alarmed; it is only a petit bombardement." Knowing that he had a wide experience in such matters, the people instinctively quieted down immediately, and the officers present proceeded to make the women leave the church in order. Another whizzing sound, followed by a tremendous crash, caused a few screams among the women and children, but the Bishop, from the pulpit, spoke again: "Keep calm," he said, "I am going to bless you in the name of the 'bon Dieu,'" and the solemn Latin words:

OUTRAGES CONTINUE

WOMEN FORBIDDEN TO TEACH CATECHISM TO CHILDREN

While the American-Mexican joint commission is in session at New London, Conn., for the purpose of peacefully arranging the boundary dispute and also to find means of getting financial aid to Carranza, the Carranza Government in Mexico is going right along persecuting and plundering the Church. A United Press news dispatch of September 19th says:

"In spite of the fact that Carranza and his friends keep insisting that Mexico already has religious liberty, the persecution continues. Only recently, in Orilla, some young women of the very best families gathered the little children together, in a house near a church formerly in charge of the Jesuit Fathers. There were two secular priests left in the church. Governor Elizondo, hearing that the women were instructing the children in catechism, sent a colonel with a number of soldiers to break up this 'illicit gathering.' In order to frighten the women, their names were taken. The priests were arrested. Father Vallejo, sixty years old, a man who had suffered, already, a stroke of paralysis, and was at the time of his arrest suffering also from diabetes, was lodged in jail, forced to sweep the courtyard, where the sol-

diers were kept, and do worse work. His 'crime' is the same as that of the women—that of teaching catechism, or rather, permitting it to be taught in a building adjacent to the church."

"The Governor of the State of Hidalgo—General Flores—issued regulations which were printed in El Pueblo, a paper of Mexico City, under date of July 21st, this year. These regulations forbid priests to live near the churches; forbid any attempt to collect money for the support of religion; and to teach. The Mexico City paper urges that such laws be put into force all over Mexico, for the purpose of doing away with the Catholic religion. The new regulations in no way affect any other church than the Catholic."

"Carranza promised President Wilson that he would grant religious liberty in Mexico. His government informed the governments of the United States and many South American republics, as well as Great Britain and Spain, that religious liberty already existed in Mexico, but none of the governments, except our own, has been deceived. It is true that priests have not of late been killed, nor have Sisters of late been outraged. At least no news of such occurrences has come. But Father Vallejo, the priest above referred to, was taken away from Morello and has not been heard of since—just as seven priests of Zacatecas were taken away, and conveniently lost."—Buffalo Echo.

POPE LAMENT'S FAILURE OF HIS OVERTURES

ASSERTS NATIONS' JUDGMENTS ARE OBSCURED, AND SAYS HE SEEKS PEACE FOR HUMANITY'S SAKE

Rome (via Paris), October 7.—Pope Benedict, in a letter to Cardinal von Hartmann, Archbishop of Cologne, and other German Archbishops, laments that his invitation in behalf of peace has given rise to suspicion on one side and open offence on the other, as though, instead of being dictated by an ardent desire to settle the quarrel justly and rightly, it had been dictated by the hope of securing advantage to himself.

The Pontiff adds that perturbation of spirit has prevented normal judgment and the recognition of the truth, so that what to many is self-evident becomes obscure; namely, that "the Pontiff, the Vicar of the King of Peace and the Father of all Christians, in consequence of his high ministry, may admonish, persuade and exhort in behalf of peace—peace, not in favor of one party, but for all humanity."

The letter closes with a prayer that peace may soon return.

A BRAVE BISHOP

PANIC AVERTED BY COOLNESS OF PRELATE IN PULPIT WHEN BOMBARDMENT INTERRUPTS SERVICES

The courageous attitude of Monsignor Lobbedey, Bishop of Arras, has more than once been commented upon in these columns, writes the Paris correspondent of the London Catholic Times. A military chaplain at the front describes a scene witnessed by him in a church on the line of fire, where the Bishop was presiding at the celebration of the feast of the local patron saint. With the full consent of the military authorities, the "fete" was organized by the "cure," aided by this military chaplain. That particular portion of the front was comparatively quiet, and the Bishop's visit was not announced beforehand, in case it should be reported to the enemy. The church was crammed. The "cure" gave the best places to the soldiers and packed his parishioners at the back and in odd corners. "Your Lordship will not be able to enter; the church is filled to overflowing," said the military chaplain. "All the better," replied the Bishop, laughing, "but you will see that a Bishop can always make room for himself among his people."

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"Adjutorium nostrum in nomine Domini" restored confidence to the agitated crowd. The choir answered "qui fecit caelum et terram," and the Bishop's voice rang out again: "Sit nomen Domini benedictum. Benedicat vos omnipotens Deus, Pater et Filius."

The last words were lost in a terrific noise; it seemed as if the church was falling on the worshippers! In reality, only a neighboring house was struck, not the church, where with splendid courage, the people began to sing the popular "Cantique": "Pitié mon Dieu." Its pathetic, imploring tones rose like a wave of intercession, and the shell that had just fallen close by really proved to be the last of the day. It killed and wounded seven people at some distance, but none within the church was touched.

The soldiers long remembered the day when, to use the words of one soldier who was present: "The blessing of the Bishop of Arras stopped the shell. He is a plucky chap, there is no mistake about it," added the admiring fighting man, on whom his chief pastor's attitude during the "petit bombardement" of that memorable afternoon made a deep impression.

CONSCRIPTION OF WEALTH

Bishop Chisholm of Aberdeen, Scotland, has astonished and terrified the less patriotic members of the community by advocating, in the local press, the conscription of wealth. He declares himself willing to live on half of his income while the war lasts, and to give the rest to the state; and he suggests that everyone should do the same. He says that his income including private means, is only \$2,000 per annum. Compare this with the \$50,000 of Protestant bishops. Bishop Chisholm thinks that wealth should be conscripted in the same way that men and munitions and inventions have been conscripted, and thinks that people need not grumble, for he believes that the war will be over within two years from the present time.—Intermountain Catholic.

MORE CHRISTIANITY, LESS SOCIALISM

(N. Y. Times)

At the General Convention of the Protestant Episcopal Church at St. Louis there is manifested "a strong radical spirit looking in the direction of Socialism," according to dispatches just published. Fifteen bishops "are of advanced economic views and several of them avowed Socialists." The most quoted spokesman of this sentiment was the Rev. Dr. Melish of Brooklyn, "a Christian Socialist." Christian or Socialist, Dr. Melish proclaims his lack of that charity which is one sign of a Christian. From his point of view wage earners have a monopoly of humanity, and "our competitive system is morally and socially bankrupt." Nothing is to be gained by the Church telling the worker to be honest, avoid violence and be temperate. "That is the old Christianity. What is needed is something which has not proved a failure, something new about which it is possible to make alluring predictions. Why, he asked, should not the Church recognize the wage earners as the instrumentality under God by which the new economic era is to come? They come with new truths, new spiritualities, new ideas, and yet these are the basic ideas of the religion of Jesus."

Are these ideas those exemplified at Bayonne last week? Is the new economic era the one proposed by the leaders at Patterson and Lawrence, in Calumet and Colorado? Are the basic ideas of Jesus to be found in the constitution of the Federation, or of the I. W. W.? Is the general welfare safe in the care of those who boast of their contempt of courts and who cause the enactment of laws granting themselves dispensation from law? No doubt the "capitalist regime" has faults, but it has its merits also, both in economics and morality. No doubt there are merits in the labor movement, as well as faults. There is room for improvement in both, and counsel to that end would be useful. Pulpit declarations that either is irretrievably bad and must give way to something devised by the other are little different from bearing false witness, and a counsel of despair.

The Church can gain nothing by dabbling in economics unless it has an economic revelation. The Church itself, alas, is not so successful in a churchly sense that it commands attention for its worldly counsel to substitute the rule of those who have failed for the rule of those who have succeeded, the rule of the light-minded for the rule of those sobered by responsibility. The Church abdicates when it abandons the teaching of upright living and substitutes counsel how to get on in the world. The Hebrew Standard gives counsel of a different sort. It applauds the refusal of the United Hebrew Trades to countenance a sympathetic strike in the needle trades, and upholds the sanctity of contracts in

labor disputes. The Jewish trade-unionist shall not be made the foothold of contending agitators for no other purpose than their own glorification.

Says the Standard, so far as the voice of Dr. Melish goes, the Episcopal Church is in just that danger. He counsels more Socialism and less Christianity. More Christianity and less Socialism would be a better clerical mixture. The Church is astray when it abandons counsel regarding religion and conduct for leadership toward a new economic era.

CHINA'S NEW PRESIDENT NOT A CATHOLIC

Some of our papers have been reporting that Li Yuan-Hung, the new President of China, is a Catholic. But in a paper recently contributed to the Outlook Jeremiah W. Jenks, of the Far Eastern Bureau, writes as follows about Li Yuan-Hung's religious beliefs:

"From the American point of view, Li makes little pretense to any formal religion. He takes the religious teachings of his people as they are taught in the classics. He is not a Christian, but at the same time he has always been friendly toward the missionaries, and especially toward the Young Men's Christian Association. I recall the admiring tone of a librarian of one of the mission colleges who spoke of Li's attitude at the time of the revolution in the region about Wuchang. Whether he was Christian in profession or not, she felt there could be no doubt that he was Christian in spirit, a brave, noble, unselfish, patriotic man."

The late Yuan Shi-kai, says Professor Jenks, "called attention more than once, with admiration, to Li's modesty, kindness and honesty, as well as to his great ability."—America.

A REMARKABLE PROTESTANT TRIBUTE TO PRIEST

Leicester, England, was the scene of a unique demonstration a few days ago in honor of the Very Rev. Father Hays, the twentieth century "Apostle of Temperance," when the Citizens' Army, all of whom are Protestants, held a parade through the principal streets of the town as a tribute of respect and welcome to the priest, who had just returned from his annual sojourn at Killeel, County Down, Ireland. The officers and men looked very smart in their new uniforms, and mustering the largest turnout since the formation of the corps a year ago, they marched to St. Alban's Catholic Church, which was crowded.

Father Hays, who for many years has been president for England of the Catholic Temperance Crusade, and who has recently done much for religion and philanthropy in Leicester, preached a stirring and eloquent sermon.—The Monitor.

IS THERE STILL A POPE?

Mgr. Fallize, Vicar Apostolic of Norway, relates the following incident: "Shortly after my settling in Tromsø, a well-meaning Protestant came to me and said, 'Father, tell me, is there still a Pope?' 'Surely, my friend,' I answered, 'there is always a Pope at Rome. Till now the Roman Catholic Church has never been without a Sovereign Pontiff.' 'Very well, then receive me into your Church at once.' But how come you to this quick decision? 'Notions of our religion, said: I will be the death of the Pope. If today, after a lapse of more than three centuries, the Papacy is still extant, then Luther was evidently a fraud. Now I am convinced that God would never have chosen a fraud to found or reform His Church. Consequently, Luther's institution is worthless and is unable to bring souls to salvation. I wish to return to the Church, which Luther should never have forsaken and denied, to the Church, that still has a Pope.' No one will fail to see the sound logic in the reasoning and acting of this honest man. He actually joined the Roman Catholic Church and today is a most exemplary member of my parish in Tromsø."—Terziaren Zeitung.

WHAT "LIFE" THINKS OF CARDINAL O'CONNELL

Happy the day that brings the substantial figure of His Eminence of Boston to this metropolis. There is no other such master in high office in this country; a strong man fit to take the kingdom of heaven by violence and teach the inhabitants what's what. A combination of Chancellor Day and Hon. Ollie James might be a match for this masterful Prince of the Church, but it couldn't be made. He is a man all alone. Always when Cardinal Gibbons speaks on great Catholic occasions one feels that Christian unity must be at hand. Always when Cardinal O'Connell follows one realizes that our sinful world is not quite ready for it yet.—New York Life.

CATHOLIC NOTES

A large hotel for working girls and women is to be reconstructed in Chicago and conducted under Catholic auspices, the Most Reverend George W. Mundelein announced last week.

Many will be glad to hear that a letter from Major (the Rev.) John J. O'Gorman, who was rather seriously wounded some time ago, announces that his convalescence is proceeding normally.

Lord Clifford, a leading Catholic nobleman, died in London at the age of sixty-four years two weeks ago. He owned the historic Abbey of Mar-moutier, France, where Charlemagne's sons were educated.

Cardinal Bourne, of London, pontificated at Mass on board of one of the British battleships, heard the confessions of the men on board and received into the Church three Protestants.

The Holy Father having authorized priests on duty with the Italian troops to accept decorations conferred on them by the Italian Government, 30 priests are about to receive the military medal for heroism at the front.

Mr. Michael O'Brien, Secretary of the Catholic Educational Committee of Ontario, who has three sons at the front, has received a letter from Richard, now in a London hospital suffering from severe wounds in both legs. He is doing well and cheerfully looking forward to the time when "after about three months' rest," he will be back "on the job" again.

Philip Melancthon was Martin Luther's close friend and associate in the formation of Protestantism. In contrast with Luther he was of a kindly disposition. Not long ago his direct lineal descendant, Frederick Schuchard, a Lutheran minister of the Middle West was received into the Church. His wife and their 5 children were received with him.

While on his way to preach at the Golden Jubilee ceremonies in honor of Monsignor Edwards in St. Joseph's church New York, the Rev. Thomas F. Myhan, pastor of the Church of the Blessed Sacrament, was stricken with heart disease in a taxicab on Sunday, Oct. 8. He died a short time later in St. Vincent's Hospital.

An industrial school and farm for boys will shortly be established by the diocese of Toledo. The undertaking has been made possible by the gift of a Toledo woman consisting of \$10,000 for the purchase of the land and \$25,000 for erection of buildings. All the useful trades will be taught in the school, which will be under the management of one of the brotherhood orders.

English papers chronicle the death in action of the Rev. Denis Doyle, S. J., of the Army Chaplains' Department. It was while he was carrying on his priestly ministrations to the wounded that the brave priest met his death. At an advanced dressing station a German shell exploded in the building and every one there was either killed or wounded, Father Doyle among them. The deceased was a native of Kimberly, South Africa.

Arthur Verhaegen, member of the Belgian Parliament, and leader of the Catholic Workingmen's Party, who had been condemned for cause to two years' imprisonment by the German authorities, has been released through the intervention of the Pope in his behalf. The Belgian minister to the Holy See has conveyed to the Pope the thanks and homage of the King of Belgium, his family and his government.

The Very Rev. Canon David Curtin, English Confessor at the church of the Madeleine, Paris, for over twenty-two years, and well-known to most Irish priests visiting the continent, has passed away at Bois Cerf, Lausanne, Switzerland. Canon Curtin was born at Mallow, Co. Cork, and educated at All Hallows' College, Dublin, and subsequently at the Seminary of St. Sulpice, Paris, from which he was appointed to the Foreign Mission, and spent twenty-five years in Mauritius.

The Laetare medal, awarded this year to Dr. James J. Walsh, famous Catholic surgeon and scientist, will be presented to the recipient on Oct. 22, at the university. In past years the award has been made at the home of the winner, but because this is Notre Dame's diamond jubilee year it was decided to hold the ceremony at Notre Dame. The Laetare medal is an emblem conferred by the University of Notre Dame on some lay Catholic whose works and services have made him worthy of honor.

In addition to the liberation of the Italian prisoners in Constantinople, news has now reached Rome of the saving of the life of Msgr. Scabia, Maronite Archbishop of Beyrout, through the intervention of the Holy See. In Rome, as soon as Msgr. Dolci, the Apostolic Delegate, moved at Constantinople, a council of ministers was called, a telegram was sent to Beyrout to suspend the execution, and later Msgr. Dolci was informed that the sentence of death had been commuted to one of banishment to Alope, where, however, he would be treated with all respect.