

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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CARDINAL FAULHABER LIBEL JUDGMENT

GENERALLY REGARDED AS INDICATING REVIVAL OF "KULTURKAMPF"

By Rev. Dr. Wilhelm Baron von Capfaine (German Correspondent, N. C. W. C.)

The wave of protest arising in Germany by the recent decision of the Hamburg Court in acquitting the author of a slanderous article against Cardinal von Faulhaber of Munich and sentencing this latter to pay the costs of the trial has spread to every corner of the land and is everywhere considered as an indication that "Kulturkampf" is not merely about to be revived but that it is actually resuscitated. It will be remembered that a certain Reiner Huppertz, editor of the weekly Vaterland, published in Hamburg, wrote an article some months ago in which he accused Cardinal von Faulhaber, Archbishop of Munich, of treasonable diplomacy, declaring him to be a traitor to the national cause and an intriguer of the worst type. In fact, he openly asserted that the Cardinal was plotting to separate Bavaria from the Reich and to join with Austria in forming a great Catholic State.

There was nothing for Cardinal von Faulhaber to do but to bring suit against the author of the slander.

The case has been in the courts for some time, and the extraordinary decision recently handed down cannot fail to interest Catholics everywhere. The text of this decision, which appeared in full in the Augsburg Zeitung, is as follows:

TEXT OF DECISION

"The defendant, together with the majority of non-Catholic Germans, sees in the Ultramontane Party an organization whose activities are determined not by the needs of our own people, but by those of an alien power such as is represented by the Papacy. Therefore, as a publicist, he, like the rest of the national socialist press, made it his task to combat all the influences of the German Party on the destinies of Germany. According to a statement by Count von Helldorf, published in the Muenchener Zeitung for January 29, 1924, the assertion repeatedly has been made in the press that the complainant had turned from Kahr to Hitler and that he was planning the separation of Bavaria from the Reich and the formation of a South German State under Papal suzerainty. The defendant also published this assertion in the Vaterland for October 17, 1924. The Court sees in the campaign of the national press against alien un-German influences, consequently against the influences of the Ultramontane Party, the manifestation of a justified interest on the part of all non-Catholic Germans, so that the article of the defendant, as far as the contents are concerned, comes under the protection of para. 193 which also is applied to cases coming under para. 186. The defendant is quite obviously convinced of the truth of his accusations, especially as a result of his participation in the Hitler Trial in which the Counsel for the leader Dr. Weber, namely Dr. Holl, asserted that one of the causes of the fall of Kahr was the attitude of the Minister of Education Matt, which could be traced to Cardinal von Faulhaber. As regards the form of the article, the Court finds that it is improper, rank and slanderous, but in the view of the Court it is doubtful whether the defendant was conscious of this. He wrote the article at the youthful age of twenty-four, and he is a man of impulsive and high-strung temperament who does not know how to keep within bounds. Therefore, on the basis of para. 193, the Court pronounces an acquittal."

DECISION CONDEMNED BY PRESS

In publishing this text, the Augsburg Zeitung adds that: "In the Catholic circles of Munich the decision will be considered as a striking proof of the revival and strengthening of the spirit of the Kulturkampf of pre-war days and as an incentive for greater unity in Catholic ranks."

The Bayrische Kurier declares that "Never has there been such an abuse of German jurisprudence as is evidenced in this decision of the Hamburg Court and the grounds on which it is based. This is an obvious Kulturkampf judgment."

The Badische Beobachter states: "If the decision stands then it may be said that when German Catholics come before anti-Ultramontane judges, they have but the freedom of caged birds."

Even such liberal papers as the Kolnische Zeitung, the Muenchener Augsburg Zeitung and others deny the decision. According to the Kolner Volkszeitung, the judgment is considered a regrettable error even in the non-Catholic circles of Hamburg.

A most energetic protest against the decision by Bishop Dr. Keppler, of Rottenburg, was delivered at

Stuttgart where the Bishop was attending the forty-fifth assembly of the Catholic Merchants Association. A formal resolution of protest also was adopted by this body which represents 45,000 Catholic merchants and business men of Germany.

Cardinal von Faulhaber has demanded a review of the case. The Papal Nuncio, Mgr. Pacelli, when leaving Munich to take up his residence in Berlin also protested in his speech against the article in the Vaterland and the action of the Hamburg Court upholding the author.

Protests by Catholic organizations in Munich, Cologne, Berlin and many other cities have been sent to the Court and to the Reichstag.

BIRTH CONTROL IN ENGLAND

The anxiety that birth control propaganda will diminish the Protestant element in future generations whilst leaving the Catholic Church free to flourish, has now alarmed the political world. Shrewd Protestant church leaders have already pointed out the danger of birth control on the question of expediency. The Catholic Church here is still the only considerable body which everywhere condemns the propagandists on the question of morals.

J. M. KEYNES FOR BIRTH CONTROL

J. M. Keynes, noted economist, appealed the other day to the Liberal Summer School to make birth control and the regulation of population a plank in its platform. This was within a couple of days of his marriage to Miss. Lopokova, Russian dancer.

His arguments were given a mixed reception by Liberals. He will find some supporters and some stern opponents. It is hardly likely that the Liberal Party, almost eclipsed at the last General Election, will prejudice its chances of "coming back" by outraging the feelings of a large section of the voters by adopting so contentious a program as part of its official policy.

W. M. R. Pringle, late Liberal M. P. for a Yorkshire division, has come out in strong opposition to Keynes. His position is dictated by expediency and by fear of the supremacy of the Catholic Church. He says:

"The control is repudiated by the Roman Catholic Church. The result is that while the Anglo-Saxon Protestant population tends to be stationary, the Roman Catholic population, mainly of Irish origin, is growing. Already 27% of the school children of Glasgow are Roman Catholic. It is not wise to give an official stimulus to this change of the character of the population."

"The regulation of population would restrict the liberty of people who, on conscientious grounds, abhor contraception."

"Our knowledge of the whole problem is imperfect. While methods of contraception are well known, the effects of their constant use, both on the individual and on society, are not ascertained. In this state of our knowledge the alleged social benefits merely represent a sophistical justification for immediate comfort and gratification."

PRACTICE SYMPTOM OF RACIAL DECADENCE

"In every case where restriction of population has been adopted it has been a symptom of racial decadence. The people who are unwilling to sacrifice present comfort and convenience to incur risks and face responsibilities for the future are bound to go down. They have lost faith in progress," includes Mr. Pringle. "I hope the Liberal Party will not inscribe the motto of a managed population and marriage a la demimonde on its banners."

EVIL PAPERS CRUSADE

Dublin, Ireland.—Against what he calls "the corrupting tide of evil literature" Dr. Gilmartin, Archbishop of Tuam, is making another strong stand.

"We cannot wait for legislation," he declares. "We must not remain inactive. I have in my possession a list of objectionable papers which are creeping into our local towns. The sole attraction lies in pictures and news about crime. To read them is to inhale filth. We mean to ask traders not to stock or sell or even name any of those productions. I have no doubt they will agree."

"Such papers may still find their way to certain quarters. But we are determined that they shall not circulate—they can die with those who feed on them. There is plenty of good current, wholesome, interesting printed matter. But somehow it is not as well distributed as what is bad. We must organize more and more to put the good reading within the reach of young readers."

BOYS FORM S. V. P. SOCIETY

ENCOURAGES SPIRIT OF CHARITY

London, Eng.—Boys form a conference of the St. Vincent de Paul Society at Nottingham. The treasurer is thirteen years old and the secretary sixteen, and all the members, ranging in age between eleven and eighteen, are engaged in charitable works especially suited to boys.

Father H. A. Hunt, of Nottingham Cathedral, who organized the conference and is its chaplain, reported to the annual meeting of the S. V. P. Society this week the success of the experiment, which was inaugurated a short time ago. "We specialize," he said, "in the visitation of sick children. I find out from the school registers what children are absent through sickness, and provided the sickness is not infectious I assign a couple of Brothers to visit each case."

MINISTER TO SICK AND AGED

"Experience shows that these visits of the junior Brothers to their sick friends are very popular, especially when they take, as they often do, gifts of eggs, fruit and comic papers."

The boys also do patronage work by bringing other boys to Mass and the Sacraments.

The aspirants do a great deal of work for the aged and infirm. "I try to find for each pair of Brothers," Father Hunt states, "an old man or woman whom they can visit. They run messages for them, collect newspapers and read to them and do all sorts of odd jobs which are welcomed by the old folks."

"One young Brother calls regularly and threads a needle for an old lady whose sight is failing. Some of the boys take cripples out in the wheel chairs which the conference possesses. "Of course the boys are told emphatically that they must not accept anything for their services. One of them told me once that he had been offered an apple."

"Did you take it?" I asked. "No, Father," said the boy. "How could I?"

"What did you say when you refused it?"

"Well, Father, I said I couldn't take the apple because I was on duty. But I said I wouldn't be on duty tomorrow."

SACRIFICE OWN MONEY TO POOR

The only fund which the Nottingham aspirant council has at its disposal is the amount contributed by the boys at their weekly meetings. It averages one dollar.

Father Hunt says the boys are asked particularly to make their own offerings, from their own money, and not to get the money from their parents. This is to inculcate the importance of self-sacrifice for the poor.

Other parishes in England have aspirant conferences at work. In each case the assignments are made by the senior Brothers. It is found that the existence of a boy conference insures a live local conference by keeping up a good supply of experienced, active members.

ST. JEAN VIANNEY

Paris, France.—Monsignor Guillot, of the Diocese of St. Paul, represented the United States among the numerous members of the clergy who went to Ars-en-Dombes to attend the celebrations in honor of the canonization of St. Jean-Baptiste Vianney, the holy Cure of Ars.

The little village was literally besieged by crowds from far and near. The roads were covered with pedestrians, cyclists, wagons, automobiles and heavy trucks loaded with pilgrims. Not even a chair could be found by many who wanted to spend the night, and the barns were crowded with people stretched out on the hay and straw.

The modest church of the Cure of Ars will be preserved intact in the great basilica dedicated to St. Jean-Baptiste Vianney.

NEW ROME CHURCH

By Mrs. Enrico Pucel (Rome Correspondent, N. C. W. C.)

Rome, Aug. 17.—The new church which the Spanish Religious of the Immaculate Heart of Mary are building in the Parioli quarter outside the Porta Flaminia will not be higher than St. Peter's, as erroneously reported in several Roman newspapers and copied abroad. The dome of St. Peter's is about 137 meters in height while the dome of the new structure, according to information obtained from those in charge of its construction, will be about 100 meters high.

When completed the new church will be dedicated to the Heart of Mary. While it will not be larger than St. Peter's it will be one of the largest and most beautiful of the churches in Rome.

VISION AT WELSH SHRINE

APPARITION OF OUR LADY WITNESSED BY SIX

By George Barnard (London Correspondent, N. C. W. C.)

A remarkable story of a reported apparition of Our Lady to six pilgrims in North Wales comes from Holywell.

I have obtained a signed statement from one of the party, and on submitting the story to the superior of the hospice in which the pilgrims were staying and in which the apparition is said to have taken place, I am assured that it agrees substantially with the version of the affair told to the nuns on the morning after the event.

"One could not doubt the evidence," Sister Mary Patrick, the superior of the hospice says, adding, "we should all like to know the story was published, to spread devotion to Our Lady."

PILGRIM'S ACCOUNT OF EVENT

I submit the story with all reserve. The lady who writes of the apparition, which she says she witnessed in the company of five others, is Miss Sarah Leonard. She is a Child of Mary and was staying at St. Winefride's hospice, Holywell, in the hope of being cured of a bad leg after basting in the well at this famous shrine.

Her statement reads: "I am not a person given to seeing visions. Never have I been fanciful, nor do I believe in signs of any kind. Moreover I am only one of six who saw the apparition."

"On the eve of the feast of Our Lady's Visitation, everyone in the hospice retired to rest at 10 p. m. as usual. A lady from Cardiff occupying a bed in the same dormitory as myself found she had forgotten to bring her usual supply of St. Winefride's water, which she was in the habit of drinking during the night. She determined to go downstairs for some. I knew she would be unable to get any, as the doors at the foot of the staircase were locked. I was on the point of telling her this, but something stopped me from speaking."

FIRST REPORT OF VISION

"It was now about 11 p. m., and nobody in our room had yet settled down to sleep. I was waiting for the lady's return, and prepared to listen to the story of disappointment, when to my amazement she came back in a great state of excitement, exclaiming, 'Jesus, Mary, Joseph! What is that? There is a beautiful statue or vision at the bottom of the stairs. I dare not go any further.'"

"The young visitors were up instantly to see what was happening. The first named lady came to my bed and said: 'I am sure it is the Blessed Virgin. Will you come and see?'"

"I replied, 'Your nerves are out of order. There is no room for a statue there, and it must be the light from the fanlight.'"

"After much persuasion, to please the lady I very reluctantly consented to go with her. I really did not wish to do so, as I cannot walk without the aid of a stick."

When I reached the top of the staircase I was staggered. There was a beautiful, dazzling light such as could only be heaven-sent. For a few moments speech left me, but gathering courage I went down a few stairs.

SIX GAZE ON APPARITION

"To speak the honest truth, I never thought of the Blessed Virgin. Naturally, owing to the cures wrought at the well I thought of St. Winefride, and was looking for the martyred saint of Wales. But there was no staff, and no martyr's palm, as we always see in the representations of St. Winefride."

"By now six of us were present, and, lo and behold, as I exclaimed, 'This is not St. Winefride,' the vision cleared. Slowly came the head and shoulders, then the whole form of Our Blessed Lady. Clinging to the rails, I gazed on the Mother of God."

"One or two of the others said to me, 'Will you be brave enough to go down alone, and we will stand at the top and pray?'"

"I went, whilst the 'Hail Mary' was being recited. Then, as before, the light was blinding, but the vision again cleared and Our Lady appeared once more. The first time I saw her with her head bowed and her hands joined, the whole figure being of purest white. There was no color of any kind."

"This is not Our Lady of Lourdes," I said. But now the hands dropped slowly down, and I recognized the Immaculate Conception. From my lips fell the words, 'Oh Mary conceived without sin, thou art all fair, my Mother, and there is no spot in Thee.'"

NUNS NOT DISTURBED

"I gazed in rapture at the beautiful image, so fair to look upon. It is a sight I shall never forget. Nor will the other five to whom the privilege was given of seeing the Queen of Heaven. The snow on the mountains is yellow compared with

the dazzling whiteness of that glorious vision.

"I did not remain to see it vanish, but returned slowly up the stairs and roused the other pilgrims. We recited the rosary and other prayers. Some wept bitterly; others were stunned with awe. The other five pilgrims whom I left behind remained on the stairs and saw the vision disappear from sight."

The sisters at the hospice were not disturbed during the supposed vision. The superior, however, declared that the story given above agrees substantially with the version recounted to the nuns on the morning after the alleged occurrence.

ST. CHRISTINA RELICS

The relics of St. Christina, gift of the Pope to Bishop Joseph Schrembs of the Cleveland Diocese, are enshrined temporarily in the chapel of the convent of the Franciscan Sisters of Perpetual Adoration, Cleveland, following their arrival with the Bishop's return from Rome.

The box in which the relics came from Rome was opened under the personal supervision of Bishop Schrembs, surrounded by ten Cleveland priests. The Bishop read a prayer and spoke briefly of the significance of the ceremony.

"We have here an absolutely authentic relic of a martyred saint of the Church which, if possessing little material value, is of inestimable spiritual value to the Catholics of this diocese, and indeed to this entire country," he said.

Bishop Schrembs was the first to venerate the relics, by incensing them and then kneeling in prayer. His first words were, "St. Christina, virgin, martyr, pray for us."

After Bishop Schrembs the other priests who witnessed the ceremony also knelt in veneration to the sacred relics.

A card accompanying the relics from Rome. It bore the inscription: "The sacred body and the vase of blood taken from the cemetery of Pontianus."

Bishop Schrembs said the relics would remain in their present place of repose until he had made a decision as to a permanent repository. The formal transfer to this place will be a solemn occasion, he added.

A card from the Augustinian Sisters, Rome, who formerly had the relics in their possession, stated that they parted with them with regret but rejoiced in the fact that they were going to the United States. The Sister Superior said the Sisters had obtained many favors through the intercession of St. Christina, and expressed the hope that similar divine favors would be bestowed upon the Diocese of Cleveland through her intercession.

Installation of the relics in their present quarters followed the ceremony of reception of three young women into the community of the Franciscan Sisters of Perpetual Adoration, which was concluded only a few minutes before.

The return of Bishop Schrembs from his Holy Year journey to Rome was noted by a special service of thanksgiving in the cathedral Sunday. The Right Rev. Mgr. Joseph F. Smith, vicar general and administrator of diocesan affairs during the absence of the bishop, made an address of welcome. The response of the bishop included a resume of the outstanding incidents of his journey.

ARCHBISHOP MANNIX PLEADS FOR BETTER SPIRIT IN IRELAND

Dublin, Ireland.—Amid the loud cheers and other mimicry of people, Archbishop Mannix wrote his signature on the Roll of Freeman of the City of Limerick. He was received by the members of the Municipal Corporation, headed by the Mayor, who wore his chain of office. The City Sword Bearer and the Sergeant at Mace were in attendance. Turning to the public the Archbishop said:

"I prize this compliment because it has not come from any section or group of partisans, but from the entire people, apart from religion and politics. It has been possible for all the people to welcome me because I am not a politician, being quite untried by nature and grace to play such a role. I simply speak my opinions as I have spoken them on Irish and other mimicry. Those who differ from me have given me credit for sincerity, and I willingly give the same credit to them. But I have nothing to surrender or withhold. This welcome from all sides emboldens me to plead for mutual restraint and forbearance. That spirit is visibly growing. The people know that, beset by outside influences, they cannot afford to be divided. I stand before you an unchanged man, not retracing a word of anything I have said. Yet whilst we may not all see eye to eye, we can all make the best progress by being good friends. That, as I perceive it, is the nation's desire. It is for us to make it fruitful."

BLESSING ALPS

QUAINT SWISS RITE REPEATED WITH ANCIENT FERVOR

A recent issue of La Liberté contains a picturesque description of one of the quaint Catholic ceremonies of the people of the Canton of Valais, in the Bernese Alps; the annual "Blessing of the Mountain."

In the month of July, when the cattle are ready to be driven to the high pastures, the parish priest announces the expected ceremony, and the word is carried over the mountains from house to house. This is a signal for vigorous housecleaning. The women don their holiday attire, flags are raised and the children bring in armfuls of rhododendrons for decoration. There is no hope for fine weather or a good harvest until the blessing has been imparted.

On the morning of the great day, when the first streak of dawn appears, the priest knapsack on his back and accompanied by a Capuchin and a boy, leaves the church, crosses the mountain torrent and starts his ascent of the mountain. For hours and hours he climbs, on his way to the upper pastures, up steep paths and rocky trails, bordered at this season with a profusion of wild flowers and fragrant mountain mint.

At each house the mother and children stand in line before the door to welcome him. The priest blesses the water and salt, then the house.

Then comes the most impressive ceremony of all, the blessing of the mountain. By contrast with the lightness of the snowclad peaks, the blessing is given with a branch of rhododendron, used as a hyssop, the pealy blossoms of which throw the holy water high into the air toward the lofty summits, while the priest pronounces the words which are intended to ward off storms and avalanches.

The people, kneeling murmur prayers all the while. Ten and twelve times a day the ceremony is repeated. At nightfall the priest, weary from his strenuous labors, pauses to hear confessions. The penitents who have finished their day's work and brought home their herds, go to the priest during the night, and wait, praying all the while for the Mass which is celebrated at dawn.

The Divine Sacrifice is celebrated in the open, on the mountain side under the blue canopy of the sky, with the mountain torrents thundering a majestic hymn of praise.

Nothing, says La Liberté is more impressive than the sight of these mountaineers kneeling to receive their God in this mighty Alpine basilica.

PRIESTS' HEROISM FUTILE

Paris, France.—Thirteen children between ten and twelve, members of a vacation colony, were drowned by a tidal wave in the Channel near Hardelet while in bathing, despite the heroic efforts of two priests to rescue them.

The children belonged to a vacation group organized by the Leclercq-Dupire factories, one of the largest textile enterprises of Northern France, which annually sends children of its workers on free outings. The colony at Hardelet, placed under the care of Father de la Porte of Lille, was composed of thirty-seven boys. They had been in wading and were playing on the sand at the edge of the water when the tide turned and an enormous wave submerged the whole shore.

Father de la Porte and his assistant, Abbe Chappard, made heroic efforts to save the children, diving again and again into the sea. But despite their work and the assistance of others in attempts at resuscitation, the death toll was thirteen.

The Leclercq-Dupire factories immediately placed fourteen automobiles at the disposal of their employees to take them to Hardelet, and have made all arrangements for the funeral, which by a decision of the Mayor, will be an official event, attended by all the children of both Public and Private schools.

PRINCIPAL DISMISSED AT KLAN'S INSTIGATION

Arcadia, Fla., Aug. 21.—The Rev. Grady Herndon, pastor of the Nocatee Baptist Church and assistant principal in the De Soto High School here, has been dismissed from the latter position because, he says, of his criticisms of the Ku Klux Klan. He was dismissed by C. H. Smith, County School Superintendent, after he had refused a request for his resignation.

Mr. Herndon plans to appeal to the De Soto County School Board for redress and, if that is not forthcoming, he may take his case to court. Mr. Herndon offended the Klan when he distributed a booklet, "The Ku Klux Klan—Anti-American, Anti-Christian, Anti-Baptist," to members of his congregation after he found that the Klan was soliciting memberships among them.

CATHOLIC NOTES

London, Aug. 19.—The trustees of the Laura Spelman Rockefeller memorial have elected a Glasgow Catholic, D. W. Brogan, to a fellowship tenable for two years at Harvard. Mr. Brogan will leave for the United States early next month. He has just taken first class honors in history at Oxford, and before that carried off the Snell exhibition at Glasgow University.

Bucharest, Aug. 15.—Announcement has been made here of the postponement of negotiations for a Concordat with the Vatican. The composition of the delegation appointed by Roumania was not acceptable to the authorities at Rome, so it is reported, and the conference has been indefinitely delayed pending the appointment of new delegates by the Roumanian Ministry of Foreign Affairs.

Washington, Aug. 7.—A course in practical journalism is to be added to the curriculum of the School of Arts and Sciences at Georgetown University with the opening of the new scholastic year according to the announcement made by the Rev. Louis J. Gallagher, S. J., Dean. The course will be under the direction of E. McT. Donnelly, S. J., formerly of Fordham University.

Dublin, Ireland.—The American Sisters of Charity of the Incarnate Word have purchased "Carriogaran," the great mansion house in County Clare formerly the residence of Clara, Lady Fitzgerald. The mansion surrounded by seventy acres of land is one of the finest in the country. It is reported that the purchase price was about \$25,000. The Sisters plan to use the mansion as a reception house for postulants of their order.

Rome.—A portrait of the Venerable Joseph Cafasso has been presented by the Pope to the Regina Coeli prison here. It is in this prison that the major criminals are confined. The Venerable Cafasso was noted for his charity and religious work among the prisoners of Turin, and the Pope has always maintained a special interest in the unfortunates confined in penal institutions.

Cologne, Aug. 10.—Preliminary to the convening of the World Conference of Christian Churches in Stockholm next week, a meeting of prominent journalists and representatives of the various churches was held in Berlin recently under the auspices of the Evangelical Press Union. At the Stockholm Conference, it was announced, there will be representatives of the various Protestant sects and also of the Greek Orthodox Church.

Dublin, Aug. 17.—At the Inter-Parliamentary Congress in America in September the Irish Free State will be represented by P. McGuinness, of the Ministry for Industry and Commerce; T. Johnson, leader of the Labor party; General Richard Mulcahy, T. D., and Professor Hayes. Gordon Campbell will accompany the delegation. Mr. Campbell is the permanent head of one of the Free State public departments and is the son of Lord Glenavy, chairman of the Senate.

Baltimore, Aug. 15.—Gerard A. Horigan has just left Baltimore to join the Jesuit Order, the seventeenth member of his family in two generations to embrace the religious state. William A. Horigan, a brother of Gerard, entered the Jesuit Order two years ago. An uncle of the young man, Father William Thumel, is a Redemptorist priest, several uncles are missionary Sisters in China, South America and the West Indies, and several uncles are missionary priests. Mrs. Frank C. Horigan, mother of the youths, is president of the National Council of Catholic Women here.

Ferrara, Aug. 17.—When the crowd of women and girls of the fashionable world who are accustomed to assist at the noon Mass in the Cathedral on Sundays arrived at the church door around a quarter after twelve, they found the doors closed. This was a proof that there are many Catholics who do not read the Catholic press, for the announcement had been made that the noon Mass had been discontinued on account of the immodest dress of the women attending it. The action of the Chapter of the Cathedral has been approved by all serious minded citizens of Ferrara.

Theodore Botrel, the most popular of French song writers, has died at Pont Aven in Brittany. He was only fifty-seven years old. His death was due to congestion of the lungs. Son of a blacksmith of Dinan, he went to Paris while still a young boy with his widowed mother. He found a place as a clerk with a music publisher. He was thirty years old when he began to show to a circle of his friends, some Breton songs, the words and music of which he had composed himself. He sang some of them at a Catholic club which he attended regularly. As soon as they were heard by the public they won a success which has grown steadily ever since.