

The Catholic Record.

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

VOLUME XXXVII.

LONDON, CANADA, SATURDAY, AUGUST 28, 1915

1923

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ON THE JOB

We who have given hostages not to fortune only, but also to our own kind in ways that grip our honor, and engage our powers, have to keep cool when the patriotic passion pleads. For such as live by hope and faith in a higher order than that which makes battle imperative, the service of charity establishes incontrovertible claims. Cool heads are required as well as warm hearts, if waste and disappointment are to be avoided. Emotional people are prone to fancy that they can serve in picturesque modes as nurses, or organizers of relief work; while all the time, their place is in the ranks of the humble toilers, who keep the ordinary mechanism of domestic and industrial life going with steady efficiency.

JUSTICE FIRST

After the same unreflecting fashion, but with more inexcusable levity we hear of some who shine brightly in subscription lists, while leaving trade accounts unpaid. More justice and less ostentatious charity are especially called for, in these trying times. Brain and conscience should reinforce impulses of benevolence. Each in his own order—the wealthy by liberal subsidies, the comfortable by renouncing superfluity of every kind, the poor by little acts of kindness and by brave words of cheer, must each and all sustain the national spirit in this unique crisis. But why go into details, when scribes are at work on every hand, when censors and preachers are rebuking and exhorting day by day. After all it is the will to help, the sacred spirit of devotion to a great cause—a cause well worth living and dying for, that move men and women to yield up all that they have and are when the call comes.

How little we know where the springs of honor lie, who pour forth scorching diatribes against young men who hesitate to rush off at once to the recruiting office. The grounds of their uncertainty may even touch the holiest reserves of human affection and aspiration. Nevertheless, such hesitant ones are the most likely to give instant heed to the summons when it lays hold of mind and heart with convincing power:

"So nigh is grandeur to our dust,
So near is God to man.
When duty whispers low, 'Thou must!'
The youth replies, 'I can.'"

THE OTHERS

No doubt the coolness of our brave allies, and the phlegm of our brave troops under fire or when wounded is admirable. But we must also keep in view the people, who are called upon to play another and more unwonted part—the parents and wives of the combatants, with that host of related sympathizing men and women, whose lot is to watch and wait for the news that filters through so slowly, and is so often disheartening, even when it falls short of the tragedy that quenches hope and leaves only despair. And yet, we must be brave, even when death and dismay overshadow the land and the highest glades of civilization are in danger, because of a national insanity on the rampage.

It is no common foe that we have to guard against: no ordinary trial that we have to go out to meet. The avoidance of mere fuss, and futile activity should be possible to the simplest among us. To discountenance both elation and despondency is at once a general duty and a source of personal strength.

It is not the time to hark back to ancient history, or to listen to those who learn nothing and forget nothing.

The calm acceptance of past ills, and a resigned temper when the heavier blows of fate fall upon us, are dictates of truth to which no prosaic reasoning can add any force. The wordless sympathy of Job's friends, who sat around and mingled their tears with his, were more potent to console than the long lectures which the three miserable "comforters" delivered.

NOT SENSATIONAL

Our temperance workers are averse to sensational methods. They are of the opinion, that organic disease cannot be cured by a poultice made of noise and sentimentality. They believe that the scalpel of total abstinence must be used to cut out the disease of intemperance. And to give more effectiveness to their labor, many of them have formed themselves into leagues, to put down intemperance by means of personal abstinence, joined to prayer and the frequentation of sacraments. These societies are growing apace. For some they are as a sanitarium; for others an inspiration to enthusiastic and life-saving work.

WHAT REMINISCENCES

Some time ago, we read the reminiscences of a bartender. For years he mixed drinks and dispensed them to the thirsty. He saw his customers drift in every day, and he noticed the hold that the alcohol had upon them.

Some of them used liquor because of climatic conditions, and to ward off disease. And they were all "moderate drinkers," that is, they could, as a rule, manage to avoid any collision with the law. He noticed, that in the course of time, the young fellows who erstwhile had vitality and ambition, became dulled and mechanical. They lost the sense of life's values. They became merely object lessons of what alcohol can do with a man, and the poor victims, still moderate drinkers, never seemed to be aware of it. Meanwhile the golden store poured into the cash register, to the delight of the "boss," one of the "jolly fellows," who owing to no strain on either their brawn or their brain exude good fellowship. Even moderate drinking, however, is in the decrease. Industrial competition will have none of it. Employers decry it, because, as they put it, the moderate drinker is unreliable. He is liable to crack under the strain of business, or at least is not up to concert-pitch.

We are glad of it, because, to our mind the "moderate drinker," exercises a deadly influence. The set arouses disgust: the "drinker," who does not submerge himself in alcohol, seems to bid the young and unexperienced to imitate his example.

THE LAYMEN

Mr. Humphrey Desmond, the author of "The New Laity and the Red Standard," says, that the writer of these pages had dealt editorially a week in and week out for thirty years, with Catholic questions and Catholic interests. This conviction deepens, that the welfare of Catholicity, and more especially its wider influence in this age of democracy depend very largely upon the cultivation of an intelligent, an effective, and loyal Catholic laity. We are of the opinion, that laymen are realizing that they are not ancients in confirmation to the end that they merely save their own souls, and pay their pew rent. They are beginning to see, that mere complaint about injustice to the Church is as futile, as it is unmanly, and to feel that the modesty and prudence so often invoked to cloak cowardice, have been overworked. They do not wait for miracles, but praying and working are not afraid to turn aside from the conservatism which is dry rot. All of us are not out of the rut worn deep by our forbears: but some of us are on the highway, trying to hold the age to truth and justice, and working in aid of all its legitimate aspirations. Instead of dwelling always without the precincts of their club-rooms, they are showing the world, that their principles can solve modern problems. And instead of harking back to the glories of the past, they are writing their own history with the pen of honesty, courage, temperance, purity of motives in political and civic relations. They believe in helping their community by fighting the forces, whether in saloon or theatre, that make for low standards and disintegration. In a word, they are in the open, proud of their principles and anxious that Protestants should view them at close range.

Religion is the best armor a man can have, but it is the worst cloak.

LOURDES AND THE WAR

Needless to say, Lourdes belongs to no single nation, says the Queen's Work. But among the sad consequences of the war, has come the stopping of those world pilgrimages which brought the people of all nations to the feet of Our Lady of Lourdes. Yet for all that, the wonderful pity of the Health of the Sick is still shown toward her children. In place of the white trains of the pilgrimages, there come to Lourdes the red trains of the wounded to be nursed back to health in the shadow of Our Lady's shrine. And her pity is going forth to those stricken by the engines of war, no less than it went out before to those who had been wounded by disease. "We have already seen among our wounded," writes the Bishop of Lourdes, "admirable cures of cures where the science of physicians and surgeons was in despair, and if all the broken bones are not miraculously cured, the Most Holy Virgin at least comforts all the souls, soothes the bruised hearts and inspires motherly charity in behalf of the wounded and the sick."

Nor are the children of Our Blessed Lady kept from her influence by any bounds of nationality. The wounded of both armies are brought there to be nursed back to health. She is the Mother of all of the world and loves her children of every land. One can fancy how the Catholic soldier who has done his duty with all honor and been wounded in the wars of his country rejoices when he finds himself carried for cure to this most famous shrine of Our Blessed Lady. "We are the favored ones," say the poor fellows when they find themselves in Lourdes. Here everyone is at home whether he has fought on one side or the other. Here the bitterness of war falls away and gives place to a holy consolation.

And for all the troubles of the time the people of France still keep up their pilgrimages to the Shrine. On the 22nd of March in 1915, 200 pilgrims from the diocese of Tarbes and Lourdes, came to pay their devotions at the Shrine of Our Lady. Two regiments of Hussars came to Lourdes for blessings on their arms, and perhaps never before had more fervent and earnest prayers been offered up at the Shrine of Our Lady than are poured forth constantly there by men and women, in the crisis of this momentous struggle.

Pilgrimages of penance, performed on foot, have also come to Lourdes since the beginning of the war, and one can see in the annals of the Shrine the mighty influence of the present affliction in bringing back the ink-warm to the feet of Our Lady, and in stirring up her faithful sons and daughters to yet more earnest supplications.

A JEW CONVERT ON JUDAISM

Paul Lowengard, a notable figure in French literature of to day, was a Jew and is now a Catholic. He gives some account of how he came to give up the religion of his forefathers, "From the Bible and from History," says Mr. Joseph O'Brien, M. A., in The Catholic World, he learned the three fundamental dogmas of the Jewish religion: faith in a God distinct from His creatures; faith in the election of the people of Israel, the chosen race; and faith in a Messiah, foretold by Abraham, Jacob, David and the prophets; a Messiah who would spring from the race of Abraham, from the tribe of Juda, and from the House of David, in Whom all nations would be blessed, and the Jewish people above all.

These dogmas, says Mr. Lowengard, the Synagogue "affirms to-day in its prayers, its canticles, and its psalms but affirms them only with its lips, not with its heart. My conversion with the rabbi, M. Alfred Levy (later Grand Rabbi of France)—the books he gave me to read, the sermons which I heard him preach, all proved this to me—the traditional Jewish dogmas were not the dogmas of the Jews of to-day. They took from the Judaism of old its pride, its temporal ambitions, its hatred and its malice. For the rest, their liberalism easily accommodated itself to the interpretations of the Bible radically opposed to the Talmud, to the spirit of Moses, and to orthodox Judaism."

Mr. Lowengard continues his investigations; and his statement of the result is quite emphatic. He found the condition of Judaism so bad that he severed his connection with it. He goes on: "His followers lauded his liberalism. And what is this liberalism? The means to unite contraries, to reconcile opposites, rationalism and faith, affirmation and negation, order and disorder, Satan and God. Like liberal Protestantism, liberal Judaism is hardly a religion. From religion it has taken certain ceremonies, certain attitudes and certain words. But in its heart it is nothing but concealed free thought—masked rationalism—a mixture which a logical and sincere soul cannot swallow. One day I asked Rabbi Levy about the Messiah. For a moment he appeared embarrassed, and

then replied: "The Messiah is the triumph of justice, the reign of liberty and fraternity. This reign commenced with the French Revolution." I was shocked by the assertion. I had heard such statements in the sessions of the League of the Rights of Man," and in the conference of the notorious anarchist, Sebastian Faure. But later I learned that this idea of the Messiah was the accepted one among the leaders of Judaism in France. M. Auscher, rabbi of Besancon, told me that: "The Messiah is the unlimited perfectibility of humanity; M. S. Cahen, a well-known Jewish scholar, and the translator of the Bible, writes: 'The Messiah came to us on the 28th of February, 1790, with the declaration of the rights of man. The Messiah whom we await is the destroyer of these rights, the recognition of their rights, the emancipation of humanity.'"

CONGRESS IN SPAIN

URGES CLOSER PARTICIPATION BY THE LAITY IN RELIGIOUS SERVICES

The grand event in the Catholic life of Spain during the past month was the highly interesting and successful Liturgical Congress held in the celebrated Benedictine Abbey of Montserrat. It was the first of its kind held in that country, and was presided over in person by the Papal Nuncio, Monsignor Ragonessi. Between clergy and laity over 2,000 people were present at the sessions, and at the magnificent liturgical functions carried out in all their beauty and solemnity in the Benedictine basilica during the congress. The assembly sat in sections, one devoted to historic studies, one to works of sacerdotal ministry and the third to Gregorian chant. A variety of learned papers and memorials were read in these various sections, in which the liturgy was treated of from every point of view—historical, artistic, archaeological, musical, etc., and many vexed problems were lucidly exposed and discussed. The assembly was brought to a close after three days' sessions by a splendid speech of the Nuncio in which he dealt with the liturgy of the Church as an educative force for the intelligence, the heart, the will and imagination of the faithful.

The congress has left permanent fruits in the translation of the Roman Missal into Catalanian, published in the abbey and presented to the Nuncio during one of the sessions, and also in the conclusions which were formulated and carried by acclamation during the closing session. These are of great interest and importance as tending to reveal the general drift of thought and discussion during the deliberation which may be summed up in the idea that the faithful should again take as close and intimate a part in the solemn ceremonies of the Church, should incorporate themselves as fully in the divine offices as they did during the Middle Ages.—Catholic Bulletin.

SEES DRIFT OF PROTESTANTISM

EMPTY CRADLES MAY BE ACCOUNTED FOR IN ONE WAY ONLY

The more thoughtful among Protestant leaders are waking up to see the drift of Protestant tendencies which Catholics have seen from the beginning. Empty cradles among our separated brethren are now so notoriously common, alongside of full Catholic cradles, that they must be accounted for somehow or another. The well-known English Congregationalist, Principal Griffith-Jones, for one, has no doubt religion is at the bottom of it. On the occasion of the Conference of Congregational ministers at the Bradford United College, England, he made some remarkable admissions the other day which are thus reported:

"His subject was the question of population and the danger to which Western Europe and America are exposed by the modern tendency to race-suicide. He pointed out that the decreasing birth-rate in European countries follows on religious and not in national lines. It is in the Protestant countries that this tendency is most marked, and further evidence is revealed by a comparison of such towns as Leeds and Bradford in the matter of birth-rate. In Leeds it is 23.2 per 1,000, and in Bradford 19.8, and the reason appears to be that Leeds has a strong element of Jews and Irish Catholics, while Bradford is an almost purely English and Protestant community. Preston, again, which is preponderantly Catholic, has the highest birth rate in the country, for, whereas the total birth-rate of the country is 24.4 per 1,000, that of Preston is 28.6. Dr. Griffith-Jones added that one of the reasons of the disparity that alarms him is that the Roman Church, like the Jewish community, strongly and unceasingly insists on the duties of married life, whereas Protestantism has lost much of the religious sentiment on this matter, 'possibly under the influence of the rationalistic spirit.'"

As regards the Catholic Church, we can certainly vouch that his explanation is correct. Catholics believe in the divine teaching that marriage is primarily for the procreation of human beings to love and serve God. They believe matrimony is a sacrament, no less than a contract, and therefore something sacred. They believe, too, that it is indissoluble except by death; they therefore reject and abominate divorce. Moreover, any attempt at the abuse of marriage is promptly nipped in the bud in the tribunal of Penance; to save his soul, a Catholic must be faithful to this sacrament as to any of the others. He must prefer God's law to vice or self-indulgence. But how impotent is Protestantism!—N. W. Review.

BELGIAN REFUGEES FIND HAVEN IN DETROIT

ONE HUNDRED AND EIGHT CHILDREN AND ADULTS FROM STRICKEN COUNTRY PROVIDED FOR BY FATHER SVOEN, OF BELGIAN PARISH

Again the devastation of Belgium, the country whose citizens stand out as the most heroic figures of the present European conflict, was brought to mind when the steamship Ryndam, of the Holland American line, arrived at her pier in Hoboken a few days ago from Rotterdam. On board were 108 Belgian refugees, 80 of whom were children, whose husbands, fathers and relatives already are in America seeking a livelihood. Most of the children were between the ages of six months and thirteen years; babes in arms and little tots just able to walk. Few of the number spoke English, but when the big ship passed the Statue of Liberty there was a concerted cheer from the refugees, who believe they have found the promised land. Like the shepherd with his sheep, the Rev. Henry Svoen, pastor of the Belgian parish of Detroit, Mich., who went to Belgium on March 6, was in charge of the wanderers. He had experienced great difficulties in getting permission from the German Government to allow the refugees to come to the United States.—Catholic Columbian.

THE KORAN AND OUR LADY

MOHAMMEDAN DEVOTION TO THE BLESSED VIRGIN

Touning the dignity of the Blessed Virgin, the doctrine of the Koran is in some points singularly like our own, says the "Ave Maria." According to the Mohammedan Bible, Mary is immaculate. In the thirty-seventh verse of the third chapter we read these remarkable words: "The Angels said to Mary 'God has chosen thee; He has rendered thee free from all stain; he has selected thee out of all the women of the universe.'" As a natural result of this appreciation of Our Lady, those places in Palestine and Egypt which were hallowed by the passage of Jesus and His Mother are dear to the Mussulmans. They frequently make pilgrimages to Bethlehem, which is styled by the Mussulman traveller, Ibn-Batoutah, "the third place for its sanctity."

During the Crusades two Syrian sanctuaries of the Blessed Virgin were especially honored by the Mohammedans: Our Lady of Tortose, a church whose foundation was attributed to St. Peter; and Our Lady of Sardenay, near Damas. It is related that a sultan of Damas, afflicted with blindness, went as a pilgrim to this latter shrine, strong in the faith that he should there recover his sight. Confiding in the goodness of God, he prostrated himself and prayed. On arising, says M. Rey in his work on the French colonies in Syria he saw the lamp burning before the statue of Our Lady, and glorified God. Moreover, he promised an annual gift of fifty measures of oil with which to keep the light burning in this church—a promise faithfully fulfilled until the time of Nour-ed-Din. Other miracles, according to the same author, were wrought at Sardenay in favor of Mussulmans; they are preserved in local traditions. In our own day we have seen a sanctuary of Our Lady of Lourdes established in Constantinople, where it is the center of most fervent prayers of Mussulmans, as well as of wondrous cures in favor of these infidels, so devoted to the Immaculate Virgin—admirable prelude to graces still more admirable, that in God's good time will doubtless touch the hearts and illumine the intelligence of the simple unbelievers. Yes, Mary, whom Mohammed proclaimed immaculate and ever-virgin, may yet be the subjugator of these peoples, bowed under a religious law so tolerant of licentiousness.

For this reason it is lawfully to remember that at Matariyah, in Egypt, there has been established a sanctuary of Notre Dame de Lourdes. The place for the shrine was most happily chosen; it was for some time the scene of the Holy Family's exile. It was there that, in response to the prayer of Mary, a fountain gushed forth from a source long dried up. Near this fountain the new groto

was constructed by Father Julien, S. J., President of the Holy Family College at Cairo. Let us hope that a scene which witnessed a miracle wrought in favor of our Blessed Mother while she was on earth, may yet become renowned for favors granted from her throne in heaven.—St. Paul Bulletin.

CARDINAL VANNUTELLI DIES IN ROME

FAMOUS DEAN OF SACRED COLLEGE WAS POPULAR AND MUCH BELOVED MAN

Rome, August 19.—Cardinal Serafino Vannutelli, Dean of the Sacred College, is dead at the age of eighty-one. Cardinal Vannutelli was one of the most influential of those members of the Sacred College, eligible to the Papacy. He was one of the six Cardinal Bishops, who take their title from the Suburban Seas of Rome. He was Bishop of Porto, Santa Rufina and Ostia.

He was created and proclaimed Cardinal by Pope Leo XIII. on March 14, 1887.

The Cardinal was born on November 26, 1834, at Genazzano, in the diocese of Palestrina. His early education was obtained in the Seminary of Genazzano, and he received degrees in philosophy and theology in the Capranica College at Rome.

He next studied at the Pontifical Seminary, from which he emerged to enter the diplomatic service of the Vatican. His first post was that of auditor to Monsignor Meglia at Mexico, and later at Munich. He was sent as Apostolic Delegate to Ecuador and to Peru. Returning from these distant missions, he was next appointed Nuncio to Brussels, and later to Vienna, where he remained until 1887, when he was created Cardinal. He then established himself at Rome, where he filled various important offices, finally being appointed Secretary of Briefs.

His presence at the capital was soon felt, for not only was he active in church affairs, but took a leading part in the social life of the Black Circle, where he was a favorite. He was to be met with at the diplomatic receptions, and at the weddings and baptisms of his friends' children. He was much beloved as a kindly, agreeable man. Social by nature, his experience in foreign courts increased his native talent for society. His popularity brought its penalties, and strong efforts were made to get him out of Rome. He was offered the important seat of Archbishop of Bologna, gained time by temporizing, and, finally, by the death of the Archbishop of Frascati, was able to frustrate his enemies and to obtain the vacant bishopric of Frascati, in the near neighborhood of Rome.

He was much regarded by Leo XIII., who often consulted with him. He was a charming, popular man, and had many ardent friends, first among whom was his brother, Cardinal Vincenzo Vannutelli, whose greatest ambition in life was said to be that Serafino should succeed to the Papacy.

A SCOTCH PREACHER'S TRIBUTE

The Rev. Alexander Whyte, a Protestant preacher of Scotland, said one Sunday to his congregation: "To-day I am going to give you a sermon on St. Teresa. I want you all to know her, even if she is not a Protestant but is a famous Roman Catholic. Many a time I have meditated on that text of Christ: 'If you love Me and keep My commandments, the Father and I will take up our abode in your hearts.' I have wondered if Christ and His Father had really taken up their home in the hearts of truly Christian people. I have wondered if Christ and His Father were in my heart. No doubt you have asked the same question. Well, St. Teresa will show us that Christ has kept His word. When I read her life," continued the preacher, "I was thrilled with the deepest emotions of joy as she described her experience with Christ and the Father and the Holy Ghost in the interior of her soul. Christ took up his home in her soul, spoke to her, trained her, loved her and developed in her a character Christ-like in love and virtue. And Christ confirmed the story of this abode by her marvelous spiritual life. I rejoiced so much over the revelation of our Lord in her soul, because I felt that He would keep His word with me, that He would take up His abode with me if I kept His commandments. You will have the same great faith and hope when you know St. Teresa. That is the reason that you and all men, as well as I, should read St. Teresa's life, to see and realize that Christ has kept His word: 'If you love Me and keep My commandments, the Father and I will take up our abode in your hearts.'"—The Missionary.

Do we want to be strong? We must work. To be happy? We must be kind. To be wise? We must look and think.—Ruskin.

CATHOLIC NOTES

The Brothers of Mary will open their new building for House of Studies at the Catholic University in October.

The Franciscan Missionaries of Mary have eight hundred lepers under their charge in different parts of the east.

In Bengal the Jesuits from Belgium have converted at least 100,000 natives in the last twenty-five years. In China and Africa there are fully 1,100,000 persons under instruction for Catholic baptism.

George D. Shearer, of San Rafael, Cal., is exhibiting samples of fruit picked from trees planted by the Franciscan Fathers in 1817, the year they established the Mission San Rafael Archangel.

The pioneer missionary among several Indian tribes in the Northwest and Alaska, the Rev. Jos. M. Cataldo, S. J., has translated the New Testament in the Nez Percé language.

About four miles from Bethlehem are the three pools of Solomon. One of them is 582 feet long, 20 feet wide and 49 feet deep. The next is 423x229 feet and 39 feet deep, and the third is 380x229 feet and 25 feet deep.

Mr. Lancelot J. S. Wood has been received into the Church at St. Clemente, Rome, by the Very Rev. L. Nolan. Mr. Wood is a well known author and has done good service for the Catholic Church for many years. He is connected with the very interesting weekly, Rome.

M. Michael Gavrilovich, formerly minister plenipotentiary of Serbia at Montenegro, has been appointed delegate to the Holy See by his government, and he was received on his arrival by the Cardinal Secretary of State.

Rev. Franz Schaeuwies was ordained to the priesthood in Baltimore by Cardinal Gibbons and said his first Mass in St. Patrick's church in Philadelphia. He had been in the ministry of the Episcopal church for seventeen years.

An important event to the English Catholic world is the approaching opening of the \$100,000 school erected in memory of the late Cardinal Vaughan. The school is located in Addison Road, Kensington. It contains a chapel, class-rooms, laboratories, and art rooms, with an exceptionally fine hall.

The Prior of the Benedictine Abbey of SS. Peter and Paul, near Brussels (some of the Fathers from which monastery are doing Belgian chaplaincy work in the diocese of Plymouth) has been wounded for the second time at the front. With commendable bravery, he refuses to leave his post of danger.

The list of religious bodies compiled by Dr. Henry K. Carroll embraces 150 different Protestant denominations with a membership of 24,000,000. There are 15,000,000 Catholics. This leaves 61,000,000 heathens in the United States. These sixty one millions have no religion and want none.

The High Altar of the Abbey Church, Caldey Island, is unique. It is built principally of stones from the ruined monasteries. They are 63 in number, coming from Lindisfarne, Waverly, Tintern, Glastonbury, Westminster, Chester, Bolton, Selby, Rievaulx, Walsingham, Basinwerk, Canterbury, etc., etc. Four are from Ireland, viz., from Mellifont, Monasterboice, and Drogheda (two).

On the occasion of his installation, Archbishop Hanna, of San Francisco, appointed the Rev. John J. Cantwell, who served as secretary to the late Archbishop Riordan, to the office of vicar-general of the archdiocese. Father Cantwell comes of an Irish family that has given many sons and daughters to the Church. Two of his brothers are among the best known priests of the archdiocese of San Francisco—the Rev. William J. of San Bruno, and the Rev. James P., secretary to the Archbishop.

One of the grandest works of art produced in this century is said to be the magnificent gold monstrance which His Holiness the Pope has donated to the Cathedral of Bologna as a token of affection for his old diocese. The monstrance is of massive gold, artistically chased, surrounded by a Cross made of Oriental pearls and amethysts. The base consists of Oriental stones on which scenes of the Five Glorious Mysteries of the Rosary are represented.

The famous Catholic Church of "Rockito" in the Government of Warsaw, Russian Poland, was destroyed in a counter-attack by the Russians against the Germans. The foundation of this church was laid in 1631, architects from Greece and artisans from Italy being brought to Poland to superintend the construction. It was not completed until 1890. It contains a thaumaturgic figure of the Blessed Virgin, which was not destroyed during the bombardment, and the peasants for miles about are now making pilgrimages to the ruins to gaze upon the "Miracle of the Sacred Shrine."