

# 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, MAY 18, 1918

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### TITLES AND BADGES

There is no lack of critical discernment among great writers as to the use and abuse of titles and badges of supposed merit. Montaigne represents the intellectuals who prize the great realities for which "crowns of laurel, oak and myrtle, coats-of-arms, and the like" stand in the common estimation. Such things appeal to the senses and the crude imagination as emblems of excellence. True, the sign and the thing signified may be far apart. Prelatic robes, stars and garters, and similar decorative effects do not always carry with them the high qualities they denote; but may not the same be said of the dissenter's white tie and the staid costume worn by the hospital nurse? We may agree with old Polonius that "the apparel oft proclaims the man," while allowing that it may disguise his ulterior aims. That is why satire has been busy all along making game of the hunters after ribbons and orders, all the petty distinctions which unduly enhance the reputation of the wearers in the vulgar mind. The wise know that the visible tokens of outstanding virtue and patriotism can only fall to the lot of the few. There are not enough knights and peers, V. C.'s and D. S. O.'s to go round. A people's gratitude for noble service finds other and less mundane forms of expression. We have only to recall the satirical comments of Erasmus, the works of Dean Swift, and their numerous followers in the comic branch of letters to be reminded that the popular judgment has been largely discounted, kings and clowns alike being compelled to admit that "mottos are the only wear." After all, the best antidote to the consuming passion for honours and rewards is to be found in the pages of the great humorists. Chaucer's eyes twinkled with fun as he watched and depicted the worthy franklins and dames going on pilgrimage to Canterbury. Their small ambitions and tawdry whims showed as complimentary tints in the human rainbow, variants in the scheme of Time's display. Bunyan was gifted in the same way, and behind the serious intent of his Pilgrim's Progress his comprehension of life's incongruous elements peeps out at times—as when he gives Mr. Byend's opinion of Christian and Hopeful: "They are headstrong men who think it their duty to rush on in all weathers while I am waiting for wind or tide. I am for religion when he walks in his silver slippers in the sunshine." Have we not all applauded the song in which the Vicar of Bray expounds his view of politics as an instrument by which a sensible man like himself holds fast to the skirts of Dame Fortune? The mock tenderness with which some of our later comic writers handle the shallow fools of the ultra-fashionable throng is after the pattern set by Izaak Walton in his Compleat Angler—they hang the poor worms on their hooks with care "as though they loved them."

### IN THE FUTURE

That titular honours should be bought and sold like marketable goods is certainly an intolerable scandal, but we make a mistake when we view the scramble for symbols of eminence too seriously. Emulation is a natural impulse, and is nourished by social aspirations of a very complex kind. What is needed is the trained instinct which will despise all trappings that do not represent real landmarks of moral progress. To strive for leadership in the public service is legitimate enough when the motive is reasonably pure; nor should it excite envy when there is a just suspicion of self-seeking. Least of all need we gird at sudden elevations in a day like this, when "sceptre and crown come tumbling down" in all men's sight; when also the tenure of offices is short and rewards uncertain. Democracy has come to stay, and the younger generation may live into a period when titles become an encumbrance and civic decorations a drug in the market. It may even come to pass that to be a plain citizen of

decent reputation will come to be regarded as the limit of an honest man's ambition. Such a modest claim may prove a more effective safeguard of vital interests than privilege can ensure.

Vanity is a widely diffused sentiment, and it is often mingled with lovable traits. In growth it is a sign of inexperience, in later life it may grow with achieved success. How much men of mark have owed to a belief in themselves! Lord Beaconsfield was a striking example of the power of self-esteem in bearing down all obstacles.

### QUICK SUCCESS

There are not wanting present-day instances of quick success in realizing a life's ambition; only time can arbitrate in the debate which admirers and detractors keep alive in such conspicuous cases.

The crowd of ordinary competitors for humbler satisfactions deserve to be tolerantly regarded. A certain amount of self-regard is necessary if a man or a woman is to contend successfully with the daily and hourly difficulties of trades and industry. "Swelled head" is a fault which "swells and rebuffs" will usually correct, but short of that many confident climbers have reached fair uplands and gained wider prospects which introduced them to fuller measures of life. Yet it cannot be denied that the stimulus of social ambition often works injuriously. When people disregard the sound maxims which hedge round a true advance, when they grasp at the shadow of credit and miss the substance, when they strive to bury their simple past and forget their obligations to those who have guided their first steps in years of toil and trouble, then the laws which regulate the world's affairs cease to be on their side, may indeed corrode their good fortune and pull them down at length.

The Fountain of Honor is no fiction of idealists who have lost touch with reality. Its waters gush forth in purest poetry. They reflect Nature's face in works of art and imagination. The cisterns in which imperial patrons have enclosed them may grow dry or become foul, but the living spring still flows and will flow while human hearts beat soundly. Vanity may urge some to clutch at the seals of office or chase the bubble reputation when their chief care should be to act their part rightly; even so it is in the province of the humourist which is the mask of charity to judge them leniently. We are our own judges in the long run. Certain faults lean to Virtue's side. Dammable errors entail punishment; in public life Nemesis is never far away. Oblivion, too, falls upon pretentious ineptitude. King Arthur and his Round Table only survive as a theme for the moralist, and the statesmen who rule us to-day will figure differently in history. Wisdom still cries in vain in our streets, and baubles attract the simple; yet irony holds the key of many tough problems, and it is for ever true that in the world of spirits, if not in the world of sense, the wages are proportioned to the work that is well done.

### LINCOLN'S TRIBUTE TO THE CIVIL WAR NUNS

THEIR VERY PRESENCE EXORCISED THE PAIN OF THE WOUNDED SOLDIER IN THE HOSPITAL

The Hon. Ambrose Kennedy, in a recent address in Congress on the Nuns of the Battlefield, quoted the following tribute by Lincoln to these holy heroes of Civil War.

"Of all the forms of charity and benevolence seen in the crowded wards of the hospitals, those of some Catholic sisters were among the most efficient. I never knew whence they came or what was the name of their order. More lovely than anything I have ever seen in art, so long devoted to illustrations of love, mercy, and charity, are the pictures that remain of these modest sisters going on their errands of mercy among the suffering and dying. Gentle and womanly, yet with the courage of soldiers leading a forlorn hope, to sustain them in contact with such horrors. As they went from cot to cot, distributing the medicines prescribed, or administering the cooling and strengthening draughts as directed, they were veritable angels of mercy. Their words were suited to every sufferer. One they incited and encouraged, another they calmed and soothed. With

every soldier they conversed about his home, his wife, his children, all the loved ones he was soon to see again if he was obedient and patient. How many times have I seen them exorcise pain by their presence or their words! How often has the hot forehead of the soldier grown cool as one of these sisters bathed it! How often has he been refreshed, encouraged, and assisted along the road to convalescence, when he would otherwise have fallen by the way, by the home memories with which these unpaid nurses filled his heart!"—Buffalo Echo.

### CHRISTIAN SCIENCE MONITOR AGAIN

The following questions and answers are from Hansard, May 2, 1918:

MR. BROUKE.—Was one E. Beaufort employed on the staff and in the office of the Chief Press Censor for Canada?

2. If so, by whom was he recommended for such employment, and what were his duties on the said staff and in the said office?

3. Did he act as German translator and Assistant in the said office, and if so, for what length of time?

4. While the said Beaufort was employed by the Chief Press Censor for Canada were his services placed at the disposal of the Post Office Department, and did he go to Halifax to perform work there?

5. If so, what was the nature of his work at Halifax and how long did he remain there?

6. By reason of Beaufort's conduct did events transpire that caused him to be placed under surveillance?

7. Were certain letters or other documents written by the said Beaufort intercepted and handed over to the Chief Press Censor, and did such letters or documents disclose an attempted liaison with the person to whom they were addressed?

8. In consequence of the said surveillance and of the disclosures contained in the said letters or other documents was the said Beaufort dismissed from the Government service?

9. If so, was he subjected to any other penalty or punishment by the Government?

10. Since his dismissal from the Government service has the said Beaufort represented the Christian Science Monitor in the Press Gallery of the House of Commons of Canada?

11. If so, on what credentials or authority did the said Beaufort secure admission in the first instance to the Parliamentary Press Gallery, and does he still represent the Christian Science Monitor therein?

12. Have any of the articles written by the said Beaufort and sent by him to the Christian Science Monitor at Boston, been censored? If not, why not?

13. Was the Chief Press Censor for Canada any reason for believing that the said Beaufort has desisted from the practices that led to his dismissal from the Government Service? If so, on what is such reason based?

14. Will the intercepted letters or other documents written by Beaufort and handed over to the Chief Press Censor for Canada be laid on the Table of the House, or placed at the disposal of a Special Committee of the House should one be appointed to inquire into and report upon Beaufort's conduct as a member of the Chief Censor's Staff and of the Parliamentary Press Gallery?

15. How much was paid the said Beaufort while in the Government employ?

HON. MR. BURRELL.—Respecting questions 1, 2, 3 and 15, Mr. Beaufort was employed on the Chief Press Censor's staff from July, 1916, to June 30, 1917. He was recommended by the Chief Press Censor. He did work as German translator and was paid \$4 a day. In regard to other questions, Mr. Beaufort was not under surveillance and was not dismissed. His services were no longer necessary as the work he was engaged in had considerably decreased. The Government is not aware of the circumstances connected with Mr. Beaufort's subsequent employment. All articles from the Press Gallery are treated alike. As to further matters alluded to in the files and documents of the Chief Press Censor's office are necessarily secret and confidential, and it is not in the public interest to disclose them.

When the War is over and the secrecy of the Press Censor's office is removed we shall probably find the key to the Christian Science Monitor's extraordinary solicitude in watching over Canada's war activities.

### 90 PER CENT CATHOLIC

CLAIM MADE FOR SOME REGIMENTS AT CAMP DEVENS

Rev. T. P. McGinn, one of the post chaplains at Camp Devens, Ayer, Mass., was a visitor at the K. of C. headquarters in Washington the other day and gave some facts about the number of Catholic boys in that camp that are vitally interesting.

Father McGinn pointed out that the regiments stationed at Camp Devens, the 301st Infantry is 91 per cent Catholic, the 304th Regiment 90 per cent, while the lowest per cent would probably be found in the 301st Engineers, which runs about one-half Catholic.

He said that on the Sunday previous, by special arrangement with General Weigel, commanding the Depot Brigade, all Catholic soldiers received permission to leave their barracks under command of officers to attend Mass in a body, and of the 6,200 men, of the 15 per cent quota of the first draft, a conservative estimate would place the Catholics at 4,000. Eleven Masses were celebrated by the seven priests in the camp, and afterwards two were said for the soldiers in quarantine. At the five Masses celebrated in the main building of the Knights of Columbus there were approximately 10,000 men in attendance.

This is a great showing and a sufficient incentive for all to do their "bit" in war relief work for the Catholic boys in the concentration camps.—Catholic Sun.

### THE ITALIAN PROBLEM

F. Aurelio Palmieri, O. S. A., D. D., in May

In an editorial in Extension Magazine, September, 1917, we read: "The Italian problem is a problem, and it is our problem. We must either face it now, or take the consequences of our neglect later on. We must 'put up or shut up' but if we 'shut up' we shall be guilty before God of neglecting our opportunities."

These stern words cannot but impress everyone who is stirred with a legitimate pride in the marvellous growth of American Catholicism. In this country, the Church has the mission of assimilating to herself, under the flag of American ideals, the best religious and civil elements of the Old World. It is a labor requiring not only skill but patience, not only patience but disinterestedness, not only disinterestedness but heroism and sacrifice. This task of assimilation is pursued with perseverance by the political leaders of the United States; it needs to be followed up in the religious field with even greater constancy, since it is impossible to build a real and enduring civilization upon an irreligious foundation.

It is a recognized fact that almost all the Italians who come to this country, are either practically or nominally Catholics. It is also a recognized fact that as soon as they established themselves in the United States, they are looked upon by some Protestant denominations as virgin soil to be exploited for the profit of their own religious aims. Some Protestant denominations, with the help of a whole staff of Italian pastors, exert a wide propaganda among the Italian immigrants.

What are the results? Here we meet with conflicting statements. A Catholic priest, who writes under the name of Herbert Hadley, declares that "the Italian falls an easy victim to the Protestant proselytizer," while a writer of great authority, the Rev. John Talbot Smith, affirms that "the Italian is not aptly disposed in the presence of temptation, his faith is in his blood." To solve these contradictory statements, we have carefully examined and compared the statistics of Protestant workers among Italians, and we submit in these pages the results of our inquiry. It is hoped that the investigation will be of service in the difficult solution of the Italian religious problem in the United States.

The general statistics of Protestant work among Italians, gives a total of 326 churches and chapels, 18,774 members, 42 schools, 13,927 Italian pupils in the Sunday-schools, 201 Italian pastors, and a total expenditure of \$227,309, not including the contribution of \$81,571 by Italian Protestants. A statistical list of the Italian Protestant churches published in 1903 ("Chiese evangeliche italiane negli Stati Uniti e nel Canada") gives only one hundred and sixty-five churches and missions.

Now, do these statistics represent the gains of Protestant propaganda among Italian Catholics in the United States? Is it true that in fifty years the above quoted denominations have been able to associate to their bodies 14,000 Italians who have left the Catholic Church? We are firmly convinced that this is exaggeration, and much exaggeration, in the figures just given.

First, the statistics include also the native Protestants of Italy. The Waldensians have several independent self-supporting churches in the United States: in New York City; Gainesville, Texas; Valdese, North Carolina; and Monett, Missouri. They are found also in the congregations of churches of the other denominations, and several pastors of these churches come from their ranks. It is an error to include the Waldensians among Italians converted to American Protestantism.

Secondly, the statistics of several Protestant churches are magnified or falsified for reasons easily understood by anyone. Let us be suspected of bias in making this assertion, we quote from a paper by G. M. Panun-

zio, published in the "Fiaccola, the official and militant organ of Italian Methodism in America: "In a certain church, under the enthusiastic leadership of a pastor, five hundred members were reported as belonging to the church. Now, it may be set down as an axiom that whenever an Italian church reports such a large number of members, either the printer has made an error by adding a cipher, or a preacher has given the number of his constituency, and not of his members. When a successor was appointed to that field, he labored for a year, and by taking into account every person who had been related in any vital way to the church and who could legitimately be counted as a member or even an adherent, he found one hundred and forty. Another pastor went to the same field, and accidentally discovered that fully one-third, if not more, of those members were enrolled upon the books of another denomination. By looking still closer, it was discovered that the children had caught the same spirit. Many children were attending at least three Sunday schools; at the proper season, they went to three Christmas trees, three picnics, three entertainments, three outings, three everything. It was exactly this state of things that led an able minister, who had opportunity to observe the whole Italian situation in a large city, to make this remark: "The Italian work in this city is a big failure."

We are not far from the truth then in saying that allowing for Waldensians, probationers, and the fanciful manipulation of statistics, the actual number of members of Italian Protestant churches may be computed as one-half of the official numbers. Thus, the gains of Protestant proselytism after fifty years of hard work, are reduced to hardly more than six thousand souls. No wonder an old Italian pastor, Enrico Chieri, frankly avowed in the Churchman (1916) that the fifty years of "evangelical work" of Protestantism among Italians had closed with a complete failure.

Our inquiry would naturally suggest some consideration of the religious conditions of Italian Catholics in the United States. We refrain, however, from enlarging on this theme at present. But if the Italian problem, according to Extension Magazine, is to be "put up" those who must solve that problem should investigate why Italy has so many Protestants in the United States. The freedom and the means of supporting 326 churches and missions, and more than 200 pastors, and why 4,000,000 of Italian Catholics have only 250 churches and an insignificant number of priests of their own race. An impartial and sincere inquiry into the causes of this strange anomaly will be the first and most necessary step to the right solution of the Italian religious problem in this country.

AWARDED TO A NUN

Under the auspices of the Missouri Section of the National Defence Council, the rewas recently conducted an essay contest on the reasons of America's entrance into the war. The judges at Columbia University who examined the papers have awarded the first prize to one of the Sisters of St. Joseph, of Carondelet. The decision must come as some what of a revelation to those who assert that the members of our religious communities, living, as they do, aloof from the world, are incapable of keeping in touch with current events, or imparting an up-to-date knowledge of affairs to the pupils for whom they live. The Western Watchman finds in the award an assurance, for those who may need it, "that America's cause is just, since its most able statement is the work of one whose spirit is that of peace, whose consecration is to instruct others unto justice, and whose separation from the world enables her to view and judge its struggles and problems in the pure light of unsullied truth." The Sister thus favored is obviously a thorough patriot, one of the many thousands of her kind who, day in and day out, are striving "to make the world a decent place to live in."—Catholic Transcript.

### CHAPLAINS KILLED IN 1917 WITH BRITISH FORCES

The Westminster Catholic Chronicle gives the following list of Catholic chaplains who gave their lives while serving with the British forces during the year 1917:

Rev. Peter Grobel (Salford Diocese), January 1.

Rev. Herbert J. Collins (Westminster Diocese), April 9.

Rev. Matthew Burdese (Hexham Diocese), April 18.

Rev. James Leeson (Liverpool Archdiocese), April 24.

Rev. Joseph Strickland (Jesuit), July 15.

Rev. Simon Stock Knapp (Carmelite), D. S. O., M. C., August 1.

Rev. W. J. Doyle (Jesuit), August 17.

Rev. Michael Gordon (Glasgow Diocese), August 27.

Rev. Stephen Clarke (Kilmore Diocese), October 4.

Rev. Michael Bergin (Jesuit), October 11.

Rev. Patrick Loobey (Liverpool Archdiocese), October 27.

Rev. Laurence O'Dea (Franciscan Capuchin), November 4.

Rev. Robert Monteith (Jesuit), November 28.

Rev. Bernard Kavanagh (Redemptorist), December 21.

Father McMennamin, New Zealand.

It is a remarkable record of sacrifice and devotion on the part of men who were non-combatants, and whose presence in the fire zone was due solely to their desire to bring spiritual help to the wounded and dying. Of the fifteen priests whose deaths are thus recorded during a single year of the War, all but two were killed by the fire of the enemy.

### CATHOLIC CHAPLAINS UNDER FIRE

The staff correspondent of the International News Service singles out our American Catholic chaplains for special mention. Their bravery and self-sacrifice, he says, formed "a big feature in the battle of Seicheprey." He then offers the following details:

"The Rev. William J. Farrell, thirty-nine years old, of West Newton, Mass., administered the last rites to dying soldiers during the height of the artillery duel and saved several wounded, dragging them out of the danger zone. Moreover, he carried ammunition for several batteries. Four men had been killed and several wounded at one American battery, so Chaplain Farrell personally kept the gun firing until he himself was wounded in the arm by shrapnel. Though exhausted from hours of excitement and strenuous work, Father Farrell carried Private Myron Reckman, nineteen, an artilleryman of Bridgeport, Conn., on his back to the dressing station.

"He was cited officially for bravery and offered a commission by the commanding officer, who said: 'You are too good a fighter to be in the clergy. Let some one else do the sky-pilot work.' Our men call Chaplain Farrell 'The Fighting Parson.'"

"The Rev. Osiash J. Boucher, of New Bedford, Mass., is the first American chaplain to receive the French War Cross. In the recent fighting he attended the wounded under fire in No Man's Land. Chaplain de Valles, also of New Bedford, assigned by the Knights of Columbus, has been mentioned by the commanding officers for conspicuous bravery under fire in the last few weeks' fighting."

The Rev. M. J. O'Connor, of Roxford, Mass., suffered a slight attack of chlorine gas Saturday, but this did not interfere with his duties.

The Knights of Columbus have rendered an invaluable service to our soldiers in promptly sending their first chaplains at the time when they were most urgently needed. Our priests at the front will add a new page to the glorious record of the Catholic Church in America, and at the same time they will teach some commanding officers that though Catholic chaplains can fight as well

as the best soldiers, yet their first work is to serve the dying and console the suffering.—America.

### NEW ABBESS RECEIVES CROZIER RING AND PASTORAL STAFF IN IRELAND

(C. P. A. Service)

An interesting ceremony took place at Macmine Castle, Ennisceorthy Ireland, recently when the abbess-elect of the Irish nuns of Ypres, Dame Maurea Oateyn was solemnly blessed by Bishop Codd, of Ferns. It will be remembered that her predecessor, who died in 1916 soon after the community settled again in Ireland, was a venerable lady of eighty-six, who went through much of the bombardment of Ypres before she would leave, and had never seen a railway train, or been outside of Belgium. The ceremony is very beautiful, the abbess receiving a crozier, ring and pastoral staff. As two assistant lady abbesses could not be found, Lady Esmonde and Lady Power Cliffe supported the abbess, who was attended by six bridesmaids, representing Belgium, Dublin, Waterford and Wexford. The pastoral staff is a relic of the abbey, dating back two hundred years, and was saved by chance, being found charred among the ruins of the burned abbey. It has been remounted and resilvered at the cost of Sir Henry Gratton Esmonde. Among the many beautiful gifts received by the new abbess, who is a Belgian, was the abbatial throne presented by Mr. O'Connor, a signed life size photo of the late John Redmond, and portions of the altar of Ypres beautifully mounted on ebony and silver, which were collected, restored and given by General Hickey and the officers of the Sixteenth Division, Irish Brigade. Owing to the ceremony being performed in a temporary chapel formed by a room in the castle, only a limited number of spectators and friends were present.

Cardinal Van Rossum, who was the first Dutch member of the Sacred College, has been appointed prefect of the Congregation of the Propaganda by the Holy Father.

The oldest Catholic Church in the District of Columbia is Holy Trinity at Georgetown. Its register of Baptisms begins with 1795.

The greatest religious fact in the United States to-day is the Catholic school system, maintained without any aid except from the people who love it.

Dubuque, Iowa, May 1.—Magr. Daniel M. Gorman, president of Dubuque College for the last twelve years, was consecrated Bishop of Boise, Idaho, at St. Raphael's cathedral here at 9 o'clock this morning.

The fifteenth annual meeting of the Catholic Educational Association of the United States will be held in San Francisco, Cal., on Monday, Tuesday, Wednesday and Thursday, July 22, 23, 24 and 25.

Out of a total of 75,000 there are 50,000 Jews in the Jerusalem of today. The Moslems number 10,000 and the various Christian denominations 15,000, of whom 5,000 are Catholics.

The pupils of St. Anne's parochial school, Terre Haute, Indiana, have been awarded nine of the thirteen gold medals offered by the Terre Haute Trust Company for the best pen drawing and essay on the flag.

Pope Benedict XV, has placed the Portiuncula or Patriarchal basilica of Our Lady of the Angels, at Assisi, immediately under the jurisdiction of the Holy See. The Portiuncula is the little church of the famous indulgence which St. Francis repaired and where he died.

Lady Russell, wife of Lord Russell of Killowen, who defended Farnell in the famous Piggott forgery case, died recently at the advanced age of eighty-two. She was a sister of the well-known Irish writers, Rosa and Clara Mulholland.

At the funeral services of Rev. John A. Tracey, held at St. Teresa's Church, St. Louis, the rosary was recited by eighty priests. The recitation of the rosary took the place of the sermon. Father Tracey requested the substitute in a letter written to Magr. Connelly before he died.

The art collection of the late John D. Crimmins of New York, was sold at auction last week. It realized \$39,065. A Donat Bible, Dublin, 1792 brought \$6,250. The Inness painting, "Off Coast of Cornwall" fetched \$6,300; a "John the Baptist Preaching," \$675; Morgan's "Madonna," \$1,000.

To celebrate the deliverance of Jerusalem from Turkish rule a procession of 15,000 students and 20,000 members of scientific associations marched to the convent in Rome where is the tomb of the poet Torquato Tasso, who, in the sixteenth century, wrote "Jerusalem Delivered."

Dubuque College, Iowa, recently raised an American flag, representatives of thirty-five nations helping pull the flag into place. Each foreign-born young man had come to this country for an education. Many of them expect to be spiritual leaders of their fellow countrymen in America.

Rev. Ralph Hunt, S. T. L., Diocesan Superintendent for Schools, announces that a Summer School for Catholic teachers will be held in San Francisco under the supervision of Very Rev. Dr. E. A. Pace, Ph. D., of the Catholic University, beginning June 24. The sessions will cover four weeks and the program will embrace a variety of educational topics.

A very flattering compliment has been paid the Very Rev. Canon Viscount Verheljen, who is at present connected with the Duquesne University, in Pittsburgh. The Netherlands government has offered him the consulship of Pennsylvania, and has signified its willingness to transfer the office from Philadelphia to Pittsburgh for his accommodation.

The Shipping Board is now forging ahead with a definite program mapped out and one man in supreme charge. And, fortunately, absolute authority is vested in an executive who knows how to do things and do them quickly. Edward Nash Hurley, a Catholic of Chicago, who now directs the Emergency Fleet Corporation as well as the Shipping Board, was a locomotive engineer twenty-five years ago.

Cardinal Mercier decrees that on June 7 of the present year the fiftieth anniversary of the consecration to the Sacred Heart, made by the Belgian Episcopate in 1868 of the whole country, will be recalled. This act is to be renewed, not at Kockelburgh, as it is impossible to get there, but in St. Gudule, Brussels, in the morning and Antwerp Cathedral in the evening, the Cardinal presiding at both ceremonies.

### CATHOLIC NOTES

In the last fifty years the hierarchy of the Church has increased more than 700 members.

The Westminster Cathedral in London covers an area of about 54,000 square feet. Its dome rests on arches 90 feet from the floor. It is 111 feet high.

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