

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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THE OLD SOLDIER

Grant's "Romance of War," with many popular military memoirs and biographies, treats the common soldier as a negligible item in combined strategic operations. Only in the mass did his simple qualities count in the result. Even Kipling's "Soldiers Three" only reveals a temperamental difference, chiefly due to national bias. As for the spokesmen of the barracks and the cantonments, they are mostly concerned about the small inconveniences and pleasurable excitements of foreign service. In the canteens in loose array; doing penance in the cells "for a thundering drink and blacking the corporal's eye;" routing-marching under a sweltering eastern sun; or toasting the "Widow at Windsor" who "paid the poor beggars in red" at the rate of a shilling a day—always Tommy Atkins is a cheaply-hired fellow, no plaster saint, but just one of the poor, dull average whose necessities have driven him into the Army. Extremes marked the regimental tradition—tracts in peace-time, qualifying guard room discipline, and profuse laudation when "the drums begin to roll." As for the young recruit who went out to the East—

"E acts like a babe an 'e drinks like a beast."

Allowing for exaggeration, this general estimate of the British warrior showed him to be in the main a creature made by the drill sergeant, a cog in the military machine, as the Germans still are, but lacking their scientific training. That, being what they were, they should have achieved so much, has established their reputation for pluck and resource, making them the wonder of the world for staying power and unconquerable courage on a hundred well-fought fields.

How differently manned and officered these armies of ours are now! Today the brightest minds and the freshest young blood of the three kingdoms, with the best Colonial brain and brawn, are face to face with the conscripts of the Central Empires and their half-civilized allies. Now and again indeed a Teuton may exhibit much the same essential traits as his British foe; but though chivalry is not the monopoly of any nation, it has been so starved under the repressive discipline of the Prussian system that it only appears in isolated cases.

A Russian author has published a collection of soldiers' letters, from which we quote the following:

"Never have I felt so vividly the British soul as in the soldiers' scrawls. Even in the books of Ruskin, Tennyson and Browning it was not presented so clearly. It is only necessary to read these letters en masse without selection, without criticism, humbly permeating yourself with their spirit, and then, just as upon a screen before you, will arise the collective image of Tommy Atkins. You will understand that before you is not an army, but a nation; not a caste, but an entire people; the quintessence of the popular element. In these letters is incarnated not the military, but the popular ideal. 'We do not require Homers or Tasso's; we will be our own Homers!' have said these millions of people, and with a million pens upon a million scraps of paper they are writing their *Iliad*."

In what better words could a eulogy of the British fighting man be set forth? Goethe's line comes to mind—"We murder to dissect." Life is complex. Our life has grown by selection from various stocks under liberal conditions. Our nature lays firm hold of concrete realities. It is not subjective like the Russian, or quickly responsive to ideas like the French, or passionate and flexible like the Latin races of the South. Though lacking in freely imaginative flights, Tommy Atkins is planted firmly on the solid ground of observed fact. No war correspondent is needed; in his letters the man in the trenches supplies a veracious chronicle of events. An atmosphere of genuineness surrounds his brief jottings about advances and retreats; while the Comic Muse tinges his outlook upon the doings and sayings of the foe. Wounds and death do not

quench his ardour or turn the edge of his caustic humor. The spirit of Hood and Dickens survives in these men who have responded to their country's call and whose hearts and souls are possessed—not by a mechanical tradition tyrannically fostered from the cradle onward—but by a self-conscious surrender to an ideal of universal freedom, the harbingers of which have bound together and gladdened the members of the living body which flourishes under every sky. The censors through whose hands these human documents pass must have a very definite view of Tommy Atkins in his whole being and outlook. So have the chaplains, the ambulance bearers, and the nurses who attend upon him in his hours of pain and weakness. His "grousing" is half grim humor. His ironic sense never deserts him.

With such fighters war takes on new aspects and will breed new effects. When our soldiers come back from the foul and lurid scenes of their trials and triumphs they will not verify Kipling's or any other account of their essential qualities and aims. A developed consciousness of the nation's true need, with an enlarged power of visualizing the greater destiny of mankind, will lift them above the narrow fears and hopes of people still in thrall to militarist ambitions. They at least will weigh more justly the weal which only assured peace can bring to fruition in the long desired period when the ploughshare shall be honored more than the sword and Humanity speaks its final word of sublime good will. To that end our brave troops will have contributed; and, though they do not always conform to ecclesiastical expectations, they are not without an inborn reverence, often rising in crises to heights of moral heroism that tell of some supernal influence.

THE WATCHWORD—ECONOMY

Now, at all events, we are practically compelled to live by the day. In all the minutiae of household affairs we are getting to resemble a besieged race. "Taking thought for the morrow" in the old precautionary sense is checked by the terrible necessity of husbanding our resources for immediate requirements. "What shall we eat, and wherewithal shall we be clothed?" can no longer be deemed an idle or irrelevant query, save where thoughtless extravagance stands out boldly among the classes whose enrichment by the general misfortune is palpable and gross. Economy is easily preached but painfully practised, we know, yet, in such an emergency, how can people with feeling hearts refuse to do their part in helping all vital provision for the common want to go round?

ONE DAY AT A TIME

Turning from these matters that lie upon the surface to those deeper and less obvious things of the spirit which ultimately fix our real status, can we not see that "one day at a time" is an important rule for such beings as we are? As children we needs must walk among mists and rainbows, cherishing bright dreams and giving a ready go-by to realities. It is when we become wayfarers on our own account that we need to pause frequently, observing the turns of the road, noting the sign-posts and milestones which have been set up by pioneers or pilgrims who have gone before. Thus everything is reckonable—not in money or trouble expended merely, but in terms of real estate. Our personality is our supreme asset. The cost of this, that, or the other is the amount of life-force which has to be spent in its acquirement, either immediately or in the long run. Quality is the prime consideration, cheapness quite secondary. All honest work can be made to train out the faculties healthy; but if legitimate profit is to chime with the inward thirst for satisfying joy it must be balanced by well-planned leisure. It is the special aim of the artist; but in truth life on whatever plane may be raised to a higher power and beautified by the consecration of means to good ends. So man looks on hopefully to a fresh trial and new opportunity, praying that a firmer fidelity may equip him for better service.

"Fortuna, good or ill as I take it," wrote Thackeray, "does not change men and women. It but develops their characters."

PRIESTS OF WINDSOR

ISSUE STATEMENT BEARING ON FORD APPOINTMENT

The annual conference of the deanery of Windsor was held in the vestry of St. Alphonsus Church, Windsor, Ont., Thursday, Oct. 25, 1917. The conference opened at 10 a. m., the Very Rev. Dean Downey presiding.

A history of the parish of Sandwich was first read by Rev. Father Cote, C. S. B., pastor of Sandwich. This paper proved both interesting and at the same time instructive.

Upon the conclusion of the reading of this paper Very Rev. Dean Downey arose and asked permission to make a few remarks regarding certain matters of great importance to the priests of this deanery and the welfare of the Catholic Church in general, namely, the recent scandals at Ford City.

At this juncture the Right Rev. Bishop arose to retire, as he stated he had done at the London and Stratford Conferences, whilst this matter was being dealt with by the clergy.

Father Forster requested the Bishop not to leave the assembly, saying that upright priests have no secrets from their Bishop, and in a matter where fundamental Catholic principles are involved there can be no difference of opinion between priests and Bishop. Having put his suggestion in the form of a motion it was seconded by Father McCabe of Maidstone, who remarked that it was not fitting that the Bishop should be present, as his honor and character had been publicly attacked. He should know where priests, at least, stand on this matter. The motion was put to a vote and carried.

The Bishop acquiesced in the desire of the clergy and remained throughout the discussion. The Very Rev. Dean Downey, continuing his remarks, stated that he would read what he had to say to prevent misrepresentation, whether intentional or otherwise. He gave his reason for so doing, that his remarks to the congregation of St. Alphonsus regarding the Ford scandal had been unscrupulously distorted and falsified.

He read as follows:

"Section 449 of Canon Law is as follows: 'At least once a year the vicar fororal or dean should render an account of his deanery to the Ordinary or Bishop, setting forth not only those things which have been well done during the year, but also the evils that may have crept in, the scandals that may have arisen, the remedies used to repair them, and what he thinks should be done to eradicate them entirely.'

"As you are well aware, gentlemen, within the limits of the Deanery of Windsor has arisen a scandal which would be regrettable, deplorable, even if confined to those immediately affected by it, but which has been immeasurably aggravated by the dissemination through the press of exaggerated reports of scandalous proceedings.

"I need not speak of the pain, the sorrow and the humiliation which this reckless press campaign has brought to every loyal and self-respecting Catholic in Canada, nor the joy with which it has been acclaimed by the enemies of Holy Church, by the enemies of all religion.

"In the discharge of these duties, which are indicated by the Canon law just quoted, I should like to feel that I am not merely giving my own personal opinion, but rather that I am reflecting the opinion of the priests in this part of the diocese. Hence not only my suggestions be welcome, but I urge you to give me your opinions.

"During the rather limited time we can give to the subject today I will ask you to consider the advisability of placing ourselves on record in regard to the scandalous conditions which still more or less obtain within that part of the diocese included in this deanery.

"Any action you may take must be the result of your own free deliberation and decision.

"I think, personally, the fact that the priests of the other two deaneries (Stratford and London) have already taken action, makes it doubly incumbent on the deanery of Windsor to deal with the matter.

"The question is now open for discussion."

Father McCabe arose and said that it was a well known fact that he had always had the greatest regard for the late Father Beaudoin. He regretted for the sake of the latter's memory that such a scandal should have occurred at Ford City whilst his funeral was taking place in Quebec. If this scandal and all the scandals which followed could be done away with in any way, Father McCabe would be the first to lend his cooperation.

Father James, of Chatham, said that he would preface what he had to say on the subject by reading a carefully prepared Statement which in his

opinion covered the whole ground.

THE STATEMENT

We the undersigned priests of the deanery of Windsor, comprising the counties of Essex and Kent, in the diocese of London, assembled for the annual conference, take advantage of the occasion of this meeting to place ourselves on record with regard to the notorious scandals which have brought to this district discredit and reproach.

For the sake of those less closely in touch with the situation that we are it may be useful to state plainly the facts of the case.

THE FACTS OF THE CASE

To the parish of Notre Dame du Lac, Ford, rendered vacant by the death of the late Rev. L. A. Beaudoin, the Right Rev. Bishop of the Diocese of London, Monsignor Fallon, appointed the Rev. Francois Xavier Laurendeau, Father Laurendeau is a native of the diocese of French-Canadian parents, educated in St. Therese a French college in Quebec, capable of exercising the ministry in both French and English, of blameless private life, with fourteen years of earnest and fruitful service as a priest in various charges in this diocese; in short, Father Laurendeau is a priest eminently qualified to fill the position to which he has been assigned by him on whom devolved the right, the duty and the responsibility of naming the parish priest of Notre Dame du Lac—the Right Reverend the Bishop of London.

It is particularly worthy of note that in the whole campaign of reckless assertion carried on by an unscrupulous faction not one of these qualifications was denied or called into question. No single disqualification for the position was alleged, no objection, canonical or otherwise, was urged or suggested, other than the fact that Father Laurendeau had held himself aloof from any factious opposition to Bishop Fallon in his administration of the affairs of the diocese.

On the occasion of the Requiem Mass in the parish Church of Notre Dame du Lac, while the funeral of the late pastor was taking place in Montreal, a score or more of priests, including the Rev. Father Laurendeau and the Right Rev. Vicar-General O'Connor, (who sang the Mass), were present to pay their last tribute of respect to their deceased brother priest, Rev. Father Beaudoin. With unparalleled effrontery, outrageous derelictions and amenities of civilized life, a crowd of men, women and children took possession of the presbytery and thrust the belongings of the visiting priests out of doors where they were obliged to divest themselves of their choir dress and don their street clothing.

NO WORD OR ACT PRECEDED THIS COARSE DEFIANCE

This gross discourtesy, the first overt act of coarse defiance of ecclesiastical authority, was preceded by no representation, spoken or written, of their desires on the part of the malcontents or their dupes. From that moment it became imperative for ecclesiastical authority to assert the basic principle of Catholic Church government. No alternative could be considered. The agitators could not be allowed to subvert Catholic principles and establish an anarchistic administration of ecclesiastical affairs in portions of Essex and Kent.

SHAMELESS AGITATION

Since that time an agitation has been carried on which, according to the uncontradicted reports in the newspapers, has been restrained by no considerations of truth or decency, much less by any Catholic consideration whatsoever.

CATHOLIC PRINCIPLES

Incorporated into the Catechism, which we learned as children, and which we regard as one of our most sacred obligations to teach, are these words of the inspired writer: "Let every soul be subject to higher powers; for there is no power but from God; and those that are, are ordained of God. Therefore he that resisteth the power resisteth the ordinance of God, and they that resist purchase for themselves damnation." (Rom. xiii. 1.) This doctrine of the divine origin of authority dignifies and ennobles Christian obedience, removing it far from the spirit of servility on the one hand and from that of anarchy on the other. Yet the Church fully recognizes that authority may be abused, or that with the best of intentions it may be mistakenly exercised. Guided by the Holy Spirit of God, rich in the wisdom garnered from nineteen centuries of experience, Holy Mother Church provides in the amplest measure for the assertion of every right, for the redress of every grievance. If our misguided friends instead of giving way to passion, disorder and rebellion, had asserted their supposed rights or claimed redress for their fancied grievances, decently and in order, their action, whatever the outcome, would not have caused a ripple of excitement or a breath of scandal amongst Catholics.

REPROBATION OF TURBULENCE AND SLANDER

In the actual circumstances, however, we feel called upon to deplore

and condemn the spirit of insubordination and lawlessness which found expression in the disorderly, disgraceful and scandalous conduct of a section of the parishioners on the occasion of the Requiem Mass for the late Rev. Father Beaudoin, and again at the installation of the Rev. Father Laurendeau, the duly appointed parish priest of Notre Dame du Lac.

We desire, further, to express emphatically our unreserved reprobation of the ensuing campaign of turbulence, slander and sedition.

EPISCOPAL AUTHORITY

No Catholic—unless dead to every Catholic instinct—fails to recognize his duty towards those whom the Holy Ghost has placed as bishops to rule the Church of God. (Acts xx. 28.) We priests, on the day of ordination, solemnly promised to the bishop and his successors obedience and reverence. That duty we owe to the episcopal office regardless of the personality of the incumbent. But we desire to express our admiration for the strong and forceful personality of our own beloved Bishop Fallon, to give expression, also, to our appreciation of the zeal and great ability as well as the conscientious care with which he fulfils the onerous duties of his high office to thank him for the great work already accomplished, and to pledge him our love, our sympathy, our cooperation and our unwavering loyalty. We pray that God may bless him and his undertakings that the Holy Spirit of God may guide and direct him.

"Stet at pascat fortitudino tua, Domine, in sublimitate nominis tui." After a lengthy and spirited discussion, a summary of which is given below, the foregoing statement was adopted, signed in duplicate, to be sent to His Lordship Bishop Fallon and to His Excellency The Apostolic Delegate to Canada. It was decided, also, that a copy be given to the press.

Following are the signatures of the

- D. J. Downey, Dean of Windsor, Pastor of St. Alphonsus, Windsor, Ont.
- Father James, O. F. M., of Chatham, Ontario, Pastor of St. Joseph's.
- Rev. A. J. Cote, Pastor of Sandwich.
- V. J. Donnelly, C. S. B., of Amherstburg.
- M. J. Ryan, C. S. B., Pastor of Amherstburg.
- H. S. Bellisle, C. S. B., Assumption College, Sandwich, Ont.
- T. V. Moylan, C. S. B., Assumption College, Sandwich, Ont.
- Chas. E. Coughlin, C. S. B., Assumption College, Sandwich, Ont.
- J. P. Gleeson, Wallaceburg, Ontario.
- J. B. Walsh, C. S. B., Assumption College, Sandwich, Ont.
- E. T. Burns, C. S. B., Assumption College, Sandwich, Ont.
- W. C. Sharpe, C. S. B., Assumption College, Sandwich, Ont.
- J. P. Brennan, Pastor of La Salette.
- D. Forster, Pastor of Ridgeway.
- L. M. Forristal, St. Alphonsus Church, Windsor.
- J. R. Quigley, St. Francis, Tilbury.
- F. J. Cowski, Parish Priest, Port Lambton, Ont.
- Father Prosper, O. F. M., Chatham.
- John Capistrano, O. F. M., Chatham.
- J. J. Young, Windsor, Ont.
- M. J. Brady, Parish Priest, Wallaceburg, Ont.
- Jas. B. Neville, Pastor, Walkerville, Ont.
- J. D. Pinsonneault, McGregor, Ont.
- Charles Collins, Assumption College, Sandwich, Ont.
- John Andrewjeski, Windsor, Ont.
- R. H. Dignan, Assistant, Windsor.
- Joseph Kusner, Assistant, Ford, Ont.
- D. L. Brisson, Staples, Ont.
- C. A. Parent, Tilbury, Ont.
- Theo. Martin, St. Peter's, Ont.
- H. N. Robert, Immaculate Conception, Windsor, Ont.
- A. E. Goodwin, Pastor, Raleigh, Ont.
- J. J. Parcell, C. S. B., Assumption College, Sandwich, Ont.
- P. McCabe, Pastor, Maidstone, Ont.
- J. A. Rooney, Pastor Our Lady of Prompt Succour, Windsor, Ont.
- J. T. Finnigan, C. S. B., Assumption College, Sandwich, Ont.
- J. A. Loiselle, Loiselleville, Ont.
- C. H. Laliberte, St. Joachim, Ont.
- G. P. Pitre, Pastor, Stoney Point.
- Thos. J. Ford, Woodlee, Ont.
- Father Haydon, Sandwich College, Sandwich, Ont.
- S. A. Rocheleau, Hotel Dieu, Windsor, Ont.
- Father Placid, O. F. M., Chatham.

THE DISCUSSION

Having read the statement Father James asserted that the document contained a plain statement of facts, and if the people were put in possession of the truth as to the facts it would go far to repair the scandal caused by recklessly untruthful accounts. He deplored the fact that certain persons were tearing down by yards, in things spiritual, what the zealous priests and faithful laity had built up inch by inch. He therefore moved that the statement as read be adopted and signed by the priests in the interests of truth, justice and religion.

Father James' motion was seconded by Father McCabe.

Dean Downey commenting upon the written statement which Father James had read, characterized it as a plain statement of facts, a statement of Catholic principles and the application of these principles to the facts. He could see, therefore, no

room for controversy in the matter. We all know the facts, the principles are incontrovertible, and their application is self-evident.

Father Loiselle asked for a second reading of the Statement and also for time for reflection before signing. He stated, moreover, that he regarded himself as a friend of Father Laurendeau and had been his neighbor in the northern portion of this diocese. At the lamentable occurrence at Ford City he had tried his best to dissuade the people from their unjustifiable opposition to Father Laurendeau.

The Bishop then said that Father Loiselle's point was well taken and that a document of such importance should be dealt with clause by clause. Continuing His Lordship deplored the indignity, the unheard of indignity, put upon the priests on the day of Father Beaudoin's funeral Mass. If priests countenance this treatment of their priest they will find that sooner or later their own people will rise up against them. These scandals are making your people lose their faith.

Father Donnelly, of Amherstburg, said he wished to know whether Father Laurendeau spoke French and was capable of preaching in French.

Father Laurendeau answered that he both spoke and preached French. The Bishop asked whether Father Laurendeau refused to hear French confessions as had been stated.

Father Laurendeau answered that he had never refused to do so.

Father Loiselle stated that he had opposed the meeting held in his parish and that he was out of sympathy with these meetings.

Father Langlois, of Tecumseh, said he had worked for thirty years in this diocese. He thought that an attempt was being made to force him to sign this document. "You cannot force me to sign," he said. He stated he did not know the agitators were going to hold a meeting at Tecumseh.

The Bishop remarked that Father Langlois had not raised his voice to protest against the meeting.

"In view of this fact," asked His Lordship, "am I to be blamed if the suspicion entered my mind that this agitation met with your favor? In fact the London Free Press stated that the insurgents at Ford proposed to go to St. Anne's Church, Tecumseh, because the pastor there was in sympathy with them."

Father Langlois then replied that whether newspaper reports were in his favor or against him, he had paid no attention to them. He declared moreover that he had no objection to the appointment of Father Laurendeau to Ford, having been his friend from boyhood.

The statement having been thoroughly considered a second time, was signed by forty out of the forty-four priests of the Deanery.

Those who declined to sign were: Rev. P. Langlois, Tecumseh; Rev. A. D. Emery, Painscourt; Rev. L. Landreville, Big Point; Rev. P. L'Heureux, Belle River.

Of the twenty-three French Canadian priests in the diocese of London only the four above mentioned could not see their way clear to join their brother priests in their official denunciation of scandals so deeply deplored.

Father D. Forster rose and proposed, seconded by Father M. J. Brady, that the Conference express its supreme regret that any priest, having at heart the honour of the priesthood, should decline to subscribe to the Statement read by the Rev. Father James. He said that in the face of the present deplorable scandals every priest must be for the Church or against her.

His Lordship the Bishop joined Rev. Father Cote in requesting the mover and seconder of this motion not to press it. The Bishop advised that the matter be left to the conscience of the priests in question. So far as he was concerned himself he proposed to visit the various parishes in which these objectionable meetings were held. He would permit no one to exclude him even from the most remote corner of his diocese. He was far from believing that any portion of his French Canadian flock would refuse to listen to reason, after hearing an unprejudiced statement of facts. He had preached in French in every French Canadian parish in his diocese, he had catechized the children in French, he had ordained or had ready for ordination more French Canadian priests than any of his predecessors in the See of London, and he had replaced every French Canadian parish in the diocese of London in charge of a priest of that nationality. He had full confidence, therefore, that malicious slanders would fall to the ground and that truth would ultimately prevail.

The Conference then took a noon-day recess and in the afternoon reconvened to discuss the various theological questions proposed by the examiners.

Do not judge the conduct of others; be indulgent. Do not think it enough to be good; you must also be amiable in that kind and sympathetic manner which we learn from the others; he indignant. Do not think it enough to be good; you must also be amiable in that kind and sympathetic manner which we learn from the others; he indignant. Do not think it enough to be good; you must also be amiable in that kind and sympathetic manner which we learn from the others; he indignant.

CATHOLIC NOTES

Four States in the United States having a Catholic population of over one million are: New York 2,962,276; Pennsylvania, 1,865,000; Illinois, 1,406,918 and Massachusetts, 1,263,175.

Washington, D. C., Oct. 18.—A register of all former students of Georgetown University now in the U. S. military service, is being prepared. Already about fifty of last year's pupils are now with General Pershing in France.

As a member of the Church in his diocese could not conveniently be reached by the Knights of Columbus collectors, the Right Rev. D. J. Scollard, Bishop of Sault Ste. Marie, ordered a diocesan collection for the Catholic Army Huts, the proceeds of which \$2,100, have been forwarded to one of the chaplains in charge.

Very notable progress has been made by the Marist Brothers in Japan. Their primary school and lyceum at Toyo count 850 pupils; Osaka has 760 pupils, of whom 625 are following the catechetical instructions. There are 7 Japanese lay teachers engaged at this institution, all of them converts and deeply interested in the work for souls.

"We must oversubscribe the second Liberty Loan," says Cardinal Gibbons. Writing to the governor of Maryland His Eminence declares: "The campaign now instituted for raising Maryland's share of the new Liberty Loan is of deepest concern to me and will have my hearty cooperation. We must oversubscribe the amount that is expected from us."

On the 17th inst., in the mother-house of the Sisters of Charity, of Nevers, the process for the Beatification of Sister Marie Bernard Soubirous, the peasant girl to whom the Blessed Virgin appeared at Lourdes, was opened by the Bishop of Nevers, who nominated a tribunal to examine into the case.

A movement for the erection of a memorial church to Father Ryan the poet-priest of the South, has been started by the pastor of St. Mary's Church, Mobile, the Rev. T. J. Eaton, among the Hibernalians of the country. It is hoped that \$100,000 will be raised to carry the undertaking to a successful issue.

The Catholics of the Danish West Indies, which lately came under the Stars and Stripes are part of the English diocese of Rosseau. This diocese is a suffragan of the archdiocese of the Port of Spain, Trinidad, which is also a British possession. The present head of the diocese is Right Rev. Philip Scheffhau, C.S.S.R. There are about 7,000 Catholics on the islands.

The Diocese of Panama dates from February 11, 1534. It has 6 vicariates and 59 parishes and about 420,000 Catholics. The Christian Brothers have colleges in Colon and Panama. The Salesian Fathers have a boys' orphanage, and the Sisters of Charity a boarding school.

After making special studies of Oriental languages in many of the countries of the Far East, Rev. Thomas A. McCourt, S. J., has made his way back safely to the United States from Beirut, Turkey, where he was last stationed. On the outbreak of the War, the College of Beirut, which is under the supervision of French Jesuits and protected by the French Government, was immediately involved in difficulties. After fruitless efforts by the American Consul to save the college it was at last handed over to the Turkish officials.

Bishop de Saune, of Madagascar, feels very proud of the fact that the Malagasy Catholics who have gone to the War have edited all by their strict attention to their religious duties. Many of them speak French, and for those who do not the bishop has prepared a little leaflet containing a list of sins and method of confession in the native tongue and in French. The penitent places his finger on the line needed and the priest, reading across, finds its counterpart in French. This method has been found very satisfactory.

In addition to the centenary of the great Jesuit theologian, Suarez, another centenary of a great Spanish celebrity is to be celebrated this autumn—the fourth centenary of the death of Cardinal Ximenez, regent of the Kingdom in its most flourishing days, founder of the University of Alcalá de Henares (in which was one time incorporated an Irish College) and author of the famous polyglot edition of the Bible. Active preparations are already being made in Alcalá for the worthy commemoration of such a glorious son and benefactor.

Twenty-four students of St. Joseph's Seminary, Dunwoody, forming the class that was to be ordained in June, 1918, returned to the seminary on July 16, in order to prepare for their ordination. The young men had a three weeks' vacation during the time that the priests' retreat was held at the seminary. The ordinations took place in September in order to supply the places of the scores of priests who will be called from this city to act as chaplains in the Army and Navy.