

The Catholic Record.

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

VOLUME XLVII.

LONDON, CANADA, SATURDAY, JANUARY 31, 1925

2416

KING AND POPE

CONGRATULATE ENGLISH CARDINAL

Rome Correspondent, The Universe

THE KING'S GOOD WISHES

His Majesty the King greeted Cardinal Gasquet in a gracious message on His Eminence's jubilee day. At a reception given in the Cardinal's honor by Sir O. Russell, British Minister to the Vatican, the following telegram, signed by the Secretary of State for Foreign Affairs, was read by the Minister:

"On the occasion of the celebration of Cardinal Gasquet's jubilee of his priesthood, the King desires you to convey to His Eminence the expression of His Majesty's good wishes and the earnest hope that his valuable life may long be preserved in the discharge of the duties of his office and to carry on those works which have made him famous and revered by his brethren in the British Empire."

Sir O. Russell presented a large silver salver as a gift from past and present members of the British Legation at the Vatican.

In acknowledging the gift, Cardinal Gasquet made an interesting disclosure concerning the origin of the British Legation to the Holy See.

HOW THE BRITISH LEGATION TO THE HOLY SEE WAS ESTABLISHED

Cardinal Gasquet, returning thanks for the silver salver presented as a jubilee gift by the past and present British Ministers to the Holy See, revealed a little of what he called the "secret history" of the origin of the British Legation to the Holy See.

He spoke of the difficulties and persecutions of the early days of his Cardinalate at the outbreak of War, and the difficulty of representing the cause of the Allies in high quarters to which the Allies' adversaries had such easy and influential access through their accredited representatives.

But providentially a curious case arose which was to bear great fruit—the appointment of an Archbishop for Malta.

The British Government remembered ancient usages, whereby the Holy See consulted it before making a definite appointment, and it was anxious to ensure this. Through his friend, the British Ambassador to the Quirinal, the Cardinal was approached and asked to be the intermediary.

Eventually, though reluctantly, he consented, but not without pointing out how such circumstances showed the urgent need for a manner more normal and direct to deal with the Holy See. Sir Rennell Rodd required no persuasion in such a matter, nor, indeed, did anybody who knew the real situation.

The Cardinal was asked to sound Benedict XV, whom he found most ready and anxious to facilitate the appointment of an accredited representative from Great Britain to the Holy See. From that, through communications and negotiations, was born the present British Legation to the Holy See, the advantages of which probably are far greater to England than to the Vatican itself, and are admitted and recognized on all sides.

No greater proof of the position of Catholics in the British Empire could be given than the gracious and most welcome message which had been just read out from King George V., and which the Cardinal said really set a final crown on the festivities for his jubilee.

THE POPE'S EULOGY

Cardinal Gasquet's Jubilee has provoked numerous and very warm expressions of esteem and respect which more than prove the popularity of the English Cardinal. While his English friends were organizing an expression of their good-will towards him, Rome was not idle, and a local committee had organized a solemn and impressive celebration in honor of the date.

On the evening of the 18th the Cardinal received the following letter from the Holy Father, together with a beautiful signed likeness of Pius XI and, as a material gift, the Holy Father showed not only munificent generosity, but a shrewd intuition of what would most please the eminent Cardinal, by conveying to him the most generous sum of 35,000 lire to defray expenses in connection with the centenary feasts of his titular church, S. Maria in Portico, now raised to Presbyterial title, so that as the Pope expressed it, "its new life might begin free of all worry and anxiety."

In the course of his long eulogy of the Cardinal's life and work the Holy Father writes as follows:

"Particularly noteworthy was your tenure of office at the Monastery of Downside, where, while zealously promoting monastic discipline, you started the erection of the magnificent church of St. Gregory the Great and a new home for the monks. Not even when

health failed would you neglect that principle which is the Benedictine's own: 'Work and pray.'

"Realizing how much an impartial study of antiquity serves to combat prejudiced opinions, you undertook historical work at the bidding of Pope Leo XIII., and in the scholarly volumes which you produced not only did you restore to the monks of the pre-Reformation period their due honor and renown, but you also established conclusively that the efforts of the early reformers had been deliberately directed towards stripping religion of all Eucharistic doctrine, and of the Holy Sacrifice of the Mass itself.

"Moreover, your powerful writings contributed not a little to the solution of the very difficult problem, so long debated, of the validity of Anglican orders. Who does not know that the rule of the English Benedictine Congregation was recently restored, chiefly by your prudent counsel, and that you were chosen Abbot-President of the Congregation by the unanimous vote of your brethren—a charge which you conscientiously administered for a considerable time?"

"It was therefore, but fitting that, when the revision of the Vulgate was undertaken, Our predecessor, Pius X., of holy memory, should, on imposing the task on the Benedictines, select you as head of this Pontifical Commission."

MONKS CARVE EMBLEMS

Lisbon.—What has been termed "the most beautiful wood in Europe," the wood of Bussaco, is wrought into the most exquisite patterns by the monks of a little monastery, formerly the home of the barefooted Carmelites who had adopted the austere Trappist Rule.

For more than 1,400 years, says a correspondent to the Times, this domain had been under various ecclesiastical authorities, who dedicated it as a sanctuary and place of devotion. Cloisters, cells, shrines and chapels are largely lined with oak and decorated by pictures on wood, which, however, are in almost every case, decipherable.

The chapel is decorated with Biblical scenes, the characters being wonderfully painted with wood figures, the grouping and the whole composition being extraordinarily realistic and beautiful.

Here, in this monastery, Wellington passed the night of September 27, 1810, after his victory over Massena, a fact recorded by an appropriate inscription.

The little monastery and its chancel, where the authorities do not allow services to be held, is enshrined and encrusted and almost overwhelmed by one of the most magnificent buildings in the Peninsula, designed as a royal palace and now used as a hotel.

The main buildings are like something in a dream. The stately white stone walls, crowned by a tower, rise to heaven. The walls, galleries and balconies are enriched by the exuberant effluence of "Estilo Manuelino." But, apart from this fairylike hotel, the rich beauty of Bussaco is in its woods.

The barefooted Carmelites sent monks into all parts of the world and from all those foreign lands where the Portuguese flag once waved; from far East India, from Africa, from South America, these devoted priests sent to their beloved "Matto da Bussaco" rare and beautiful ferns, tropical trees and flowers, medicinal herbs, to be tended by the silent, white-robed gardeners in the one climate in all Europe where they could all flourish.

The woods are said to be the most remarkable in Europe, and for variety of species they certainly hold first place, for the Government, which has taken over the control since the suppression of the monasteries in 1835, have kept up and added to their floral treasures.

INVENTOR OF SAILLESS BOAT

Colonge.—Anton Flettner, the German inventor who has gained the attention of the whole world with his sailless, wind-driven boat, is a former Catholic elementary school teacher. His device, which drives a ship without an engine or sails by catching the air in a sort of funnel arrangement, has been proved effective and big ship companies are planning to build merchant vessels which will use this means of propulsion. The invention is regarded by scientists and engineers as startling and revolutionary.

Flettner was forced in his youth to give up his desire to become a sea officer. He attended the teachers' seminary at Fulda from 1903 to 1906, and became a teacher at Pfaffenwiesbach, in Hesse-Nassau. But even at that time he was working on technical mechanical problems. Then, after taking a second teacher's examination, he became an instructor at Frankfort-on-Main.

In the World War he was scientific instructor with an airplane command, and at the same time did technical work for an airplane plant, which adopted his invention of an airplane rudder. Since the War he has given up teaching and has been devoting himself wholly to technical work.

Despatches from Kiel, Germany, where Flettner is conducting his experiments, say that his sailless boat, the Buckau, has attained a speed of nine knots in a heavy sea and that he has satisfied himself of its sea-worthiness in rough weather.

ANTI-MASONRY BILL

So much appears in the newspapers that the Italian anti-Masonry Bill that it may serve a good purpose to publish the actual text of the measure:

Article 1—Associations, clubs and secret organizations active in the Kingdom must submit to the police their constitutions and by-laws, lists of officers and members and any information concerning their activities. This duty applies to all those having directive functions or representative functions in said organizations. Whoever violates these rules will be punished by imprisonment for not less than three months and a fine of from 2,000 to 6,000 lire. If the information given to the police proves to be false or incomplete, the penalty will be imprisonment for not less than one year and a fine of from 5,000 to 30,000 lire, besides interdiction from holding public office for five years.

Article 2—Officials, clerks and agents of any kind in the employment of the State, Provinces or Communes, or institutions responsible by law to the State, Provinces or Communes, cannot belong even as simple members to associations, clubs or organizations working in a secret way. Whoever disregards this ruling will be discharged from the service; those who belong to such organizations and are now serving under the State, Provinces or Communes must resign their membership.

Article 3—Present law will take effect from the moment of its publication in the official gazette.

BECOMES A CATHOLIC

Saginaw, Mich., Jan. 16.—Joseph Warren Fordney, for almost a quarter of a century a member of the national House of Representatives from Michigan and for many years a leader of that body, has become a Catholic. His formal reception into the Church was kept a secret until Christmas Day as a surprise to his family. On that occasion, it has now become known, he approached the Communion rail with his wife and children, much to their astonishment. For many years, however, Mr. Fordney had accompanied his wife to Mass regularly.

Mr. Fordney was elected to Congress in 1901 and returned regularly until his retirement two years ago. He was a co-author of the Fordney-McCumber tariff act in the early part of the Harding administration, and in the last Congress was chairman of the Ways and Means Committee, one of the most powerful committees of the House.

A resident of Michigan since 1869, he entered the lumber field when young, has extensive interests in that industry and is a widely-known authority on it. He has taken an active part in civic life in Saginaw, having held the office of vice-president of the Saginaw Board of Trade and served two terms as alderman. He was married to Miss Catharine Haren in 1873.

MISSION SCHOOLS BRINGING LARGE NUMBERS TO FAITH

Paris, France.—In a lecture delivered at the Catholic Institute of Paris on the missionary work of the Brothers of the Christian Schools, Brother Gordien, secretary-general of this Society, pointed out how the missionaries realize the surprising work of educating thousands and thousands of students of all races and all religions in distinctly religious schools, in peace and harmony unbroken by any incident.

He also gave some interesting figures showing the number of souls led to the Faith by their influence, by their example and by the devotion of their apostles. In the college of Saigon, last year, fifteen pupils in the first classes were presented for baptism. Fourteen were presented in Haiphong, sixteen in Hanoi, five in Hue and seven in the school at Pnom-Penh.

As for the schools in Egypt, he gave the following statistics covering a period of fifteen years: Two hundred and forty abjurations of Orthodox Copts; thirty-seven of Orthodox Syrians; twenty-four of Greeks, fifteen of Protestants, thirty-eight baptisms of Israelites and eight of Mohammedans.

FIRST PRINCIPLES

LEARNED PRIEST DISCUSSES ETHICS OF MARRIAGE

By Father Vincent McNabb, O. P., in Catholic Times

"Statistics show that there were 37,000 marriages and nearly 6,000 divorces in Chicago in 1919. Study of the fundamental trouble shows that of the parties concerned in 3,577 divorce suits filed in 1914 only 70 owned homes; while in 22 cases they were childless."

These statistics from the contemporary press throw light on the Ethics—and shall we say Civics—of Divorce.

It is difficult to prove ethical principles. Indeed, it is usually difficult to prove any principles, and especially ethical principles. Strictly speaking, principles are not so much objects of proof as means of proof. We do not usually prove principles by anything else; we prove other things by principles.

Strangely enough, the thinkers tell us that the only means of proving First Principles, to one who denies them, is by a Reductio ad Absurdum. In other words, anyone who denies First Principles will soon find himself in a horrible mess. If he denies intellectual First Principles he will soon be floundering in a horrible intellectual mess. If he denies ethical First Principles he will sooner or later be wallowing in a reeking moral mess.

It is remarkable that the Decalogue, which contains the ethical First Principles of Christianity, does not announce these ethical ultimates in the form of principles or statements, but in the form of commands. It does not say 'Stealing is morally wrong,' but 'Thou shalt not steal.' This is an emphatic way of stating that ethical principles, being practical principles, are only truly accepted when they are put into practice. To hold them is to live them. 'This do, and thou shalt live. This do not, and thou shalt die. The wages of sin is—death.'

In other words, ethical principles, though patient of intellectual statement, and therefore of intellectual proof, are neither fully stated nor fully proved in a merely intellectual and abstract way; by their fruits they are known. But as fruits are effects which need time for their development, ethical principles can be denied without at once protesting against their denial by their inevitable harvest of harm.

Hence in the matter of Divorce we must be armed against those classes of men whose profession does not deal mainly with ethical proofs. Thus the scientist is conversant with the proofs of the laboratory, the doctor, with the proofs of the operating room; the lawyer, with the proofs of the witness-box. These methods of proof are all valid for their own subject-matter. Yet it would seem to be indisputable that for another subject-matter, viz., ethics, other methods of proof are alone valid. And in an ethical matter of such fundamental importance as Marriage and Divorce it would seem equally indisputable that only the official ethical expert, the Church's priesthood, could be expected to apply these delicate methods of proof with the carefulness of science.

Thus, although the Catholic priesthood does not claim fully to understand the least of the Sacraments, yet no other profession can understand the Sacrament of Marriage better than does the priesthood, and especially the celibate priesthood. The celibate, having offered up to his Master in holocaust the precious quality of wedded love, is not likely to belittle his own sacrifice. Indeed, with that poetry which is the heart of his liturgical achievements, he alone is found not only to countenance wedlock, but to bless it. The State sanctions wedlock; the Church sanctifies it. The State sometimes makes monogamous marriage a social institution; the Church exalts it as a divine Sacrament.

Moreover, the priesthood, being accustomed to the steadfastness of divine love, takes human love at its own valuation. As the phraseology of love is always a profession of eternal fidelity, the Church takes love to mean what it says by accepting the pledged truth as being "till death."

Yet the Church of Jesus Christ, which may be said to have instituted monogamous marriage, has never looked upon it merely as an indissoluble relationship between two parties—a mere bilateral contract regulated and measured by commutative justice. In the eyes of the Bride of Christ marriage is a great Sacrament and a social obligation for the continuance of the human race; and therefore to be regulated and measured also by distributive justice towards the child, which has had no say in the contract.

If the question of divorce is to be discussed not in terms of the child but in terms of a man and a woman, the parents of the child, then it will be hard to deny some of the romantic unselfishness of love to certain

forms of harlotry, or concubinage or adultery. It is this that largely helps the vogue of certain forms of literature. *Laus Veneris* is not always the mere worship of self to the degradation of others, but can sometimes be a romantic worship of another to the loss of one's own soul.

After all, the main relation of wedded love, as distinct from other forms of human love, is the Child. If wedlock were merely the relation between a man and a woman it would be hard to show its superiority to other altruistic forms of human love, such as friendship even between the two sexes. But it is the child that matters. The intuitions, the intimacies, the exclusiveness of wedded love have the child as undeniably their object as the magnet has the pole. The fact that certain exceptions are looked upon as exceptions is proof that the rule is known to be the rule.

In this way it is the child which, by its mere existence, is the divinely appointed "Defender of the Bond" of wedlock. The little being still unborn, and so frail in its hold on life as to need all its parents' care, is yet the *de jure* *divino* guardian of the parents' wedded love. Temptations to cut or loose the marriage bond are not now looked upon as episodes in the life or love of a man and a woman, but as attempts upon the life of the child. For this reason few things are more painful in the history of modern divorce than the custom of stating the motives for breaking the wedded life in terms of the husband and wife, and not in terms of the child. The status of husband and wife, with its mutual rights, has been freely entered into by the man and woman. But the status of child, with its innumerable wants, has been thrust upon the child without any exercise of its free-will. Hence if the two wills that had created the status of husband and wife were allowed to dissolve the status, no harm as such would be done to either of the contracting parties. But the will and act of husband and wife which has changed their status into that of father and mother and has created the status of child cannot now be dissolved without hurt to the child. And it is because the child's status is, on the child's side, non-volitional and perpetual that its rights are supreme and irrevocable. While it is a child it cannot, as such, be a validly contracting party to the alienation of its own rights. Amongst these rights one of the first is assuredly that of being cared for in a "home" under the divinely appointed institution of parenthood.

If it be urged that in order to safeguard this right of the child hurt must sometimes be done to the father or mother or both, two replies are to be made.

(a) If hurt has to come as the result of someone's voluntary act, the hurt should come upon the agent of that voluntary act rather than on one who has not been an agent. Thus, if X—, in flinging aside a used match, sets a hayrick on fire, the loss is not borne by the one who owns the hayrick, but by the one who flung aside the match. Now, the status of child has been created not by the child, but by the parents. If, then, any hurt must fall either on the parent or the child, it must fall not on the involuntary but on the voluntary participant in the status. If hurt must come, it should come to the parent rather than to the child. This is the verdict of sound ethics. But it is also the verdict of that great tradition of parenthood which even a generation of interference has not been able to corrupt.

(b) Yet it must be questioned whether, on the whole, parents suffer any hurt by safeguarding the rights of the child. For a time and in some lesser spheres of life the man and woman may feel the pangs of loss. But sacrifice is too undeniably the essence of all higher love, and love is too unquestionably the essence of all higher life, to allow us to enter this sacrifice on the debit side of life. Social statistics are so often but a summary of life's failures that we have yet to count the homes that have been saved from ruin by the common desire of father and mother to bear the burden of each other rather than burden their child.

But were marriage and divorce even dealt with on the principle of "Children First" the institution of monogamous marriage practically disappears. Where children are found divorce becomes difficult, if not in civil law at least in psychology. But the childless wedlock is not only legally but even psychologically broken with ease. No one seems hurt by a reversion to the habits of the animal. Again, easy divorce begets the childless union—we cannot call it wedlock—of man and woman. Thus the cause begets the effect, and the effect, in its turn, fosters and feeds its cause, until in the body social is set up the perfect, self-sufficing, circular movement which is an organized social disease. Out of that circle the doomed society

cannot come by any simple step or gesture, but by some wrench or shock akin to the prodigal's resolve to return from the swine-still to the white bread of his Father's House.

PUBLIC LEDGER DISAVOWS BLASPHEMY

Philadelphia, Pa., Jan. 13.—In yesterday's edition of The Public Ledger the following editorial entitled "A Disavowal" appeared:

"In one of Katherine Mayo's series of articles on conditions in the Philippines, published in the news columns of this newspaper on Christmas Day, there appeared baseless, irreverent and offensive remarks against the sacred belief of Christians, remarks that should not have been permitted to appear. The attitude of The Public Ledger has always been one of sincere sympathy and deep respect for religion, and its record in this regard should acquit it of any charge that it could deliberately be guilty of assailing religion. But in order that there may be no misunderstanding, it should be explicitly stated now that this newspaper disavows any such intent, regrets that the statement appeared and expresses sorrow that its publication should have given pain to any of its readers."

TOUCHING INCIDENT

Paris, Jan. 2.—The papers have recently carried a touching story about Canon Rousselot, the great scientist who had just died.

The famous inventor of experimental phonetics arrived at the age of seventy-two years without receiving any decoration. At the end of the War, M. Clemenceau wished to decorate him as a reward for the services he had rendered by his discovery concerning the methods of locating enemy guns and submarines. He sent word to the venerable priest that he was reserving the Legion of Honor for him.

Canon Rousselot declined the distinction. "Please give this cross to a soldier," he wrote. But the Minister replied: "It is to the soldier I am giving it." And he presented to the President of the Republic the decree naming the inventor a Knight of the Legion of Honor.

GREAT IRISH POWER PROJECT

Dublin, Ireland.—Early last year, Messrs. Siemens-Schuckert, of Berlin, submitted to the authorities in Ireland the outline of a big hydro-electric scheme in which the River Shannon was to be utilized. Experts of European standing were appointed to examine the scheme. Their report is favorable and enthusiastic, with only a few modifications.

The experts recommend a partial development at first. The cost of the partial development is estimated at \$36,000,000, while the complete scheme will involve an outlay of \$40,000,000.

The proposed control station would be capable of supplying electricity at a low price to every city, town and village in the country and employment would be given to 3,000 men during the three years on the construction work. Furthermore, through the operation, the Shannon area, now liable to serious flooding, would be drained to a certain extent. The experts recommend that a complete drainage scheme be undertaken at the same time.

This utilization of the water power resources of the State is of immense economic importance. For the operation of factories the country is at present dependent entirely upon imported coal. The price of this coal is so high that in the cost of production Irish manufacturers are seriously handicapped in comparison with their rivals and competitors in Great Britain.

LANDLORD REDUCES RENT \$5 FOR EACH ADDITIONAL BABY

Cleveland, Ohio.—Married couples with young children seeking a place to live have a friend in L. B. Rabb, Cleveland, owner of two apartment houses.

Rabb not only does not refuse to rent to couples with children but even encourages their coming by putting into effect a reduction of \$5 per month in rent for each baby. He stipulates, however, that the saving in the rent be deposited in a bank to the credit of the new baby instead of being spent by the parents.

A bouquet of flowers to the young mother also is a contribution from Rabb for each new arrival.

The motive for this unusual condition of landlordism came from 1904, Rabb states, when he himself and his wife encountered difficulty in renting apartments or houses because of their young children. Thereupon he resolved that if he became a landlord himself no such condition would prevail in any apartment house owned by him.

CATHOLIC NOTES

The simultaneous conversion of fifty Japanese families to Catholicism is reported from Sapporo.

A film life of St. Joan is to be produced in France at a cost of 10,000,000 francs.

There are now eighteen Catholic churches and chapels in Oxford, and ten different religious orders have houses there.

Madame Sigrid Ungeid, one of the best novelists of contemporary Norwegian novelists, has been received into the Catholic Church.

A seminary for native African boys who wish to study for the priesthood, has been founded in South Nigeria by the Holy Ghost Fathers.

A parchment inscribed with the Our Father in the six languages of the colony is among the British Honduras exhibits for the Missionary Exhibition in Rome next year.

The Pope sent Mgr. Constantini, Apostolic Delegate in China, the sum of 100,000 lire as first aid for the victims of the floods in the province of Tien-Tsin.

A fine copy of an early Fourteenth Century Latin Bible was lately sold at auction in London for £3,800. The fortunate acquirer of it was a gentleman from Amsterdam.

Bombay, India, Jan. 1.—Catholic journalism suffers a great loss by the retirement of Father Hull, S. J., from the editorship of The Examiner, a position he has held for twenty-two years. He will be succeeded by Father H. Roche, S. J.

London, Jan. 5.—For the first time since the Reformation there was a civic procession to the Catholic Church at Durham on Sunday, when the Mayor, accompanied by the corporation, attended Mass. The Mayor, Councillor Holiday, is a Catholic.

The flowing tide of conversions from the Anglican ministry, says the Missionary, is demonstrated by the fact that in five years no fewer than 57 convert clergymen have passed through St. Charles' House of Studies at Hatfield. This is by no means the complete total, many have not gone to St. Charles' on their embracing the Church.

A distinguished doctor was recently ordained to the priesthood by the Bishop of Nottingham at Chesterfield. Father J. E. A. Ferguson, M. D., I. S. O., an authority on tropical medicine, retired five years ago from the government medical staff of British Guiana, with the rank of Acting Surgeon-General of the Colony. He then went to study at the Bida College, Rome.

Dublin, Dec. 29.—The passing of the famous Freeman's Journal, recorded recently, leaves a distinct gap in Irish journalism which that venerable paper had long filled. In addition, it has thrown 300 persons out of employment, a thing of serious import when unemployment in the country is large and there is only a narrow field here for the employment of newspaper people.

Washington, Jan. 16.—The nomination of Col. William J. Donovan, of New York, to be assistant Attorney General of the United States has been confirmed by the Senate. Col. Donovan was named for this office early in the present session but the confirmation of the nomination was held up in committee for reasons that have not been made public. There were intimations that Ku Klux Klan influences were responsible for some of the delay.

Rome, Jan. 12.—More than a thousand children were entertained at a Christmas party, held on the feast of the Epiphany in the Oratorio di San Pietro, the welfare center established here by the Knights of Columbus. Cardinal Gasparri and many other distinguished prelates of the Vatican were present. Gifts were distributed to 500 children of St. Peter parish, who receive daily rations of milk from the Oratorio through the charity of a New York firm.

Rome, Jan. 15.—The new Apostolic Delegate to Mexico, Monsignor Serafino Cimino, O. F. M., has been consecrated as titular Archbishop of Cyrrus. The ceremony took place in the Church of Ara Coeli in the Capitol with Cardinal De Lai as the consecrating prelate. Archbishop Herrera of Monterey and Bishop Fulcheri of Zamora assisted as co-consecrators. Members of the Mexican colony here and Mexican students from the South American College were present.

London, Jan. 5.—A church capable of accommodating a thousand persons has been built and opened in six weeks at Riddle, Lanarkshire. The feat probably established a record in speed for church building in the British Isles. The newly-appointed pastor of the parish, Father McEwan, at the same time built a parish hall and converted a house into a rectory, and when the pupils reassemble after the Christmas vacation, a new school will be ready for the Catholic children of the parish. The Archbishop of Glasgow opened the new church.