

The Catholic Record.

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

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LONDON, ONTARIO, SATURDAY, JULY 30, 1904

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THE PRIEST AND HIS FLOCK.

A week ago we were informed that the average priest does little for the temporal advancement of his flock. Now whatever the layman does in this connection—and he does little—a priest is not likely to ignore the Apostolic precept to work good towards all men, but most of all towards those of the household of the Faith.

OUR BROTHERS.

Living for the most part in an anti-Catholic atmosphere we are, if without proper safeguards, in danger of being influenced by it. One of these safeguards is a knowledge of Catholic doctrine. According to our creed we are members of one family. Hence no Catholic can be an alien to us. The glorification of the strong crushing the weak, the disregard of the needy and contemptuous indifference toward the dollarless are no part of our heritage. But it happens sometimes that a Catholic who makes his pile is apt to consider himself a very superior person, and far removed from those who are just scrambling for a living. He takes no interest in them. Why should he? What does it matter to him that Catholics live in the slums, with boys and girls exposed to sin—that hundreds of men and women who use up every pound of energy in the struggle are hanging for a kind word and deed. He has won and his progress to victory has hardened him. He takes the view-point of the world, and encases himself in selfishness. But these men are his brethren and his duty is to aid them. We believe that if we gave over our playing at charity and took an interest in the souls of our brethren: if, in one word, we put the charity of which we hear from the altar, into play there would be less talk about Socialism and more evidences of Catholic spirit.

TRUE CHARITY.

It is one thing to be charitable in theory. What counts, however, is to be charitable in practice. As we said before, all our talk of the charity of other days, of our guilds and measures for the maintenance of the widow and orphan, etc., is of little value unless it inspire us to emulate it.

THE TEST OF CATHOLICISM.

We must write our own records. No one, says Bishop Hedley, can be a thorough Catholic who is not animated with the zeal for souls, and ready to make sacrifices in the cause of the great Shepherd of souls. To wrap oneself up in ones money-making, in ones family, in ones comforts and to take no share in saving the souls of the children of poverty is to be a poor and contemptible Catholic.

THE FRIEND OF THE FLOCK.

Our experience warrants us in saying that the average priest does not neglect anything pertaining to the interests of his parish. We hold no brief for him, but the most of our readers will agree that he is usually one of the hardest workers in the community. He knows as well as the critics of the unemployed and the employed who delve and dig for a pitance. He would remedy all this doubtless were he not obliged to be busy about other things. Still, he does what he can for the temporal advancements, and were he not opposed by the apathy and folly of some of those for whom he labors his success on this matter might be more apparent.

ALLY OF UNTRUTH.

He is not, of course, on the planet to get "nice jobs" for all the young men who wish to stroll through life with creased trousers and spotless linen. Nor is he bound to champion the cause of the incompetent. He does not feel justified in holding up one of "the boys" as a specimen of those to whom the world owes a living. He is the friend of his flock, but he is no ally of untruth and injustice. Character and ability alone can receive his endorsement. Sometimes the individuals who wax querulous at the non-interference of the priest in their behalf are notoriously deficient in these respects. Unfortunately they have made a record which will not stand up at the word of a cleric.

THE CAUSE OF SOME FAILURES.

Then the young man who is more or less of a failure can perhaps date its beginning from the visits to the road-house or saloon. The sucker of whisky is in no condition to race. His brain and muscles are flabby. Energy and ambition—the grit which pulls a man out of a hole, or keeps him pounding away however the sky may lower—are not found in the cock-tail. The one, however, who can be depended upon in an emergency, who breathes a difficulty and conquers it—who feels glad that he is alive—is the man who leaves alcohol alone. The consorting also with those who frequent saloons gives the whisky drinker incorrect ideas of the sacredness and dignity of life. Live with wolves and you will learn to howl, says a proverb. The saloon habitue can be struck off the cards as a winner. He may be a success as a bar-room wall flower and as the confidant of drink-dispensers, but in the opinion of the normal minded man he is one of the "has beens." The priest tries to impress this upon him, but he is too intent on working a vein of picturesque and variegated foolishness to heed it.

THE PARENTS RESPONSIBLE.

Again, apathy on the part of some members of his flock harasses the clergyman. He exhorts them to be alive,—they prefer to be dead. He implores parents not to pitch their boys unformed and uneducated into the world, and they swerve not from a policy that consigns thousands of us to the lowest places. We may "resolute" as often as we please in our halls, but with the boy who begins life at too early an age as our entry for life's game we are certain not to figure in the prizelist. The right kind of boy, we say, will make his way. Possibly when he possesses uncommon ability. But the ordinary boy who essays to play a man's part without a man's physical and mental equipment is doomed to sink. There are too many evidences of this in every section of this country. And these evidences testify to the selfishness of parents who send their flesh and blood into slavery. They do the sowing, and Society and the Church reap the harvest. They main young lives and expect to see them in after years in the full tide of vitality. They sell a boy's future for a dollar per week. They tell us they need the dollar. A bill of items would be illuminating. Our spiritual chiefs, however, assure us that these parents spend more than this miserable dollar—blood money—in the saloon. They compel the boy to contribute to the trappings of the bar-tender and of his wife and children. Who doubts this? Who supports these rum-shops that flourish in the cause of the great Shepherd of souls. Their owners are well-groomed and their families make a brave show. Who pays for it? We seem to see as we pass by these bar-rooms, the blood of the children trickling down their walls—their ornaments blasted hopes and blighted lives, and their foundations embedded in ignorance and selfishness. The blood grows hot at the recital of tortures undergone by the slave, but no overseer was as worthy of contempt as is the parent who kicks the unfledged boy into the street to fend for himself. And mindless fathers do this every year.

CATHOLIC "CAMP MEETING."

A press correspondent from Galveston describes an "extraordinarily enthusiastic and successful camp-meeting" held under Catholic auspices, which resulted in the conversion of nearly half the women of a certain Texas town, to that faith. Bishop Forrest of San Antonio is said to have been from 9 o'clock in the morning till a late hour in the afternoon, on June 1st, administering the sacrament of Confirmation to this army of converts. "Special trains," we are told, "were run from several points to witness the unusual spectacle of such a large number being admitted to the Church." We can well believe it. It would be interesting, however, to learn how long the "camp-meeting" adjunct has been a feature of the spiritual and missionary work of the Church in Texas. We fear the intelligent press agent is a little mixed on the subject. The "camp-meeting" in question was probably one of those public hall missions to non-Catholics which have become frequent in Eastern and Southern communities under the Apostolate organized by the Paulists.—San Francisco Monitor.

Very Rev. M. Fogarty, vice-president of St. Patrick's College, Maynooth, Ireland, has been appointed Bishop of Killaloe.

For the first time since the Reformation, at the village of Northenden, on the Mersey in Cheshire, England, Mass is being celebrated.

BIBLE STUDY.

READ BY REV. H. J. BEUSER, OF THE SEMINARY OF ST. CHARLES BORMEO, PHILADELPHIA.

The purpose which the representatives of Catholic societies have in urging a grand federation of their several bodies is to strengthen Catholic organization by unifying aims and methods and by calling forth that consoling mutual sympathy which prompts co-operation in a great and vital cause at the sacrifice, if need be, of personal considerations and material interests. This means that they are representatives not merely of a number of associations seeking to enlarge their influence by federation, but that they represent also a common fundamental principle—the principle which whilst it enunciates the maxim that in union there is strength, proves at the same time that the most perfect union is based upon religion, and that the most absolute strength relies upon the arm of God.

Now the knowledge of religion which effects union and strength comes to us much in the same way in which we need the book; and that is, by a teacher who gives us a text book.

The teacher in the matter of religion is the Church, appointed—mark it well—by His High Majesty, our God. The text book is the Bible, written by authority direct of that same great Master, the All-wise Lord. As in the case of human sciences or arts, we need the teacher more than ever we could need the book; and yet we may not safely go without the book, since there are times when we must consult and memorize within our solitary hearts life's one great aim apart. Nor have we any other book inspired of God which like this holds wisdom's lessons, the soothing remedy for faults that smart; the light that has been to troubled vision clear; the strength which buoy us our hope where earthly promise fails.

The Bible teaches us, as we know, eternal truths, partly through history—the oldest and most authentic complete history in the world; partly through prophecy, partly through law, and doctrine, and the conveyance of art of wisest living and of happy dying for a new life. It is to its contents as a text-book of this practical philosophy, for the instruction and guidance of leaders of men, that I would briefly direct attention, since it is in harmony with the special purpose of federation. The leaders of the responsible task, if great cause must be intent upon learning wisdom, since a leader's convictions are the measure of his services to the cause which he espouses, we shall find no apter text-book than this book of the Bible; for therein is contained the secret of good ruling, both of oneself and of the following which we command. That this faculty of control, this power of unifying, of harmonizing, may be learnt from the Bible is attested by the experience of the wisest men of all ages who have had knowledge of this book—Jews and Christians—aye, I would say also pagan.

A striking example of this latter fact is Ptolemy, King of Egypt, whose generous spirit and broad sympathy for all his subjects gave to him the title Philadelphus, a name which the founders of our city have consecrated as a perpetual monument that we ever guard within the Commonwealth a like generous spirit of "brotherly love." The prince keen to preserve the advantages of learning himself, skilled in the arts, in science and in letters, high-minded to endorse every noble effort within his realm and seeking truth on any ground where it perchance might grow, established universities, museums, libraries. He gathered round his palace halls, from near and far, the wisest and ablest; skilled men of every craft, from Southern Egypt to the far Sidonian coast; philosophers from Greece and from Arabia, and wise magicians to whose priestly lore the lords of thought appealed when human knowledge seemed perplexed. This king more than two thousand years ago had made for men yet all divine, whereby the teaching of the Greeks like Socrates or Plato, was belittled, so that it became as it were mere children's wit compared unto the ripened judgment of most learned priests. Demetrius Phalorus, the librarian to the prince, corroborated this statement, so it is said, and added that a hundred thousand MSS. within their famous library of Alexandria combined had not the value of this single code of the Mosaic law. The king, alert and wisely jealous of so rare a book, sends messengers with presents to the High Priest Eleazar at Jerusalem to ask if the Egyptian scribes might copy this great law. So highly did he esteem its possession that for the right copy alone he offered full half a million dollars in pure gold (600 talents

gold—\$576,000), with promise to set free at once the high 200,000 Jewish captives in his realm. A number of learned Jewish priests, equally familiar with the Hebrew and the Greek, were commissioned to translate this law for the use of the king's counsel. To assure himself of the ability of these men, Ptolemy invited them to his table, together with the wisest teachers of his kingdom, and there proposed to them certain questions that would test not only their knowledge but their judgment and discretion. Among the questions proposed in this assembly were: "How many stars are there in the firmament?" "How many rivers are there in the world?" "How many cities are there in the world?" "How many languages are there in the world?" "How many nations are there in the world?" "How many islands are there in the world?" "How many mountains are there in the world?" "How many hills are there in the world?" "How many valleys are there in the world?" "How many rivers are there in the world?" "How many streams are there in the world?" "How many fountains are there in the world?" "How many wells are there in the world?" "How many springs are there in the world?" "How many lakes are there in the world?" "How many seas are there in the world?" "How many oceans are there in the world?" "How many gulfs are there in the world?" "How many bays are there in the world?" "How many harbors are there in the world?" "How many straits are there in the world?" "How many isthmuses are there in the world?" "How many peninsulas are there in the world?" "How many mountains are there in the world?" "How many hills are there in the world?" "How many valleys are there in the world?" "How many rivers are there in the world?" "How many streams are there in the world?" "How many fountains are there in the world?" "How many wells are there in the world?" "How many springs are there in the world?" "How many lakes are there in the world?" "How many seas are there in the world?" "How many oceans are there in the world?" "How many gulfs are there in the world?" "How many bays are there in the world?" "How many harbors are there in the world?" "How many straits are there in the world?" "How many isthmuses are there in the world?" "How many peninsulas are there in the world?"

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to him by ties of special relation or personal affection. Ecclesiasticus directs us how to choose not only friends, but also true confidants: "Open not thy heart to every man, lest he repay thee with an evil turn. Every counsellor giveth advice, but there is he that counselleth to his own advantage. Beware of an advisor, and know beforehand what need he hath, for he will counsel for his own profit. Treat not with a man without religion concerning holiness, nor with an unjust man concerning justice, nor with a woman touching her of whom she is jealous, nor with an envious man of giving thanks, nor with the ungodly of piety, nor with the dishonest of honesty, nor with the slothful of any work. Give no heed to any of these in any matter of counsel, but let thy company be with a Gaily man, whom thou knowest to observe the fear of God, and who, when thou shalt stumble in the dark, will lift thee up. Establish within thyself a heart of good counsel; for there is no other thing of more worth to thee than it. But above all these things pray to the Most High that He may direct thy way in truth."

Since the family and society depends for their stability and welfare in great part on the enactment of wise laws, and on their enforcement and observance, Ecclesiasticus suggests prudent measures to those in power, and to the leaders of the people. He insists on the basal truth that the people are as their rulers. Hence he emphasizes the need of putting into power only the best and most suitable candidates—men of wisdom, having the courage born of right principles, prudent and steady men, who will uphold the arm of the law and serve the best interests of the community. "A wise judge," he says, "will instruct his people; and the government of a prudent man is well ordered in every part. As a judge of a people is himself, so also are his officers; and what manner of man the ruler of a city is, such also are all they that dwell therein."

He cautions against the pride of self-sufficiency, which entails the separation from God and leads to the upheaval and utter destruction of a Commonwealth. He points out how fear of God being lost to men, it follows of necessity that social evils grow apace; men begin to seek power for their own aggrandizement and that of their partners in injustice; corruption glides into municipal and State affairs; the inalienable right of suffrage is practically nullified; vice is protected by bribery, openly practiced and flourishing within the shadow of the courts of justice. All these and other crimes appear when men forget that all power is from God and that responsibility is due to Him.

But I have already trespassed beyond the limits allowed me for this address. My purpose need not be to direct your attention more especially to the study of the Bible as a source of real strength. The lessons drawn out by the author of the book which I have selected for particular reference are conveyed in the half poetic fashion of the didactic and sapiential books of the Old Testament; they are full of lessons for every sphere of life, illustrated by references to the great heroes of the Old Law—the patriarchs and prophets—from Henoch down to the High Priest Simon, son of Onias, "who in his life" repaired the house of "God," and "took care of the temple that it should not totter in dishonor or defile the sanctuary." The book has been styled "the most complete text-book on morals preserved from Hebrew antiquity." But it is only a beautiful link in the chain of the revealed wisdom of which the Bible is made up in its various parts.

The venerable author himself urges us to read and study him, and concludes his book by pouring forth a melodious blessing upon the reader: "Jesus the son of Sirach of Jerusalem hath written in this book the instruction of understanding and knowledge, who out of his heart poured forth wisdom. Blessed is he that shall be exercised in these things; and he that layeth them up in his heart shall become wise. For if he do them he shall be strong in all things. For the light of the Lord leadeth him who giveth wisdom to the godly. Blessed be the Lord forever." Thus ends the book. Read it, you who are interested in the cause of our Holy Church and who would make that unity, which is one of her glorious characteristics, a feature of our common public activity through the Federation of Catholic societies in our land. It will strengthen individual purpose; it will bring a blessing upon the members united; and is not this the first and final guarantee of our success?

TARS CREER PIUS X.

Fully four hundred British sailors belonging to the Mediterranean Squadron, under command of Admiral Donville, were received by the Pope in private audience last week. Some of the sailors were Protestants, but they all joined in a deafening cheer on the appearance of the Pope.

Pius X. read an address in Italian, which was translated into English by Msgr. Prior and Archbishop Stonor. After the Papal audience the sailors were entertained at a splendid dinner in the rear of the Vatican Palace, where several aristocratic women of the English colony waited on them.

On receiving Msgr. Falconio, immediately after the sailors' reception, Pius X. expressed his gratitude to Donville for having permitted the sailors to come to Rome, and sent his thanks to the king and the British government for having appointed Catholic chaplains on board their men-of-war.

IN THE EVENING GLOW.

By Rev. P. A. Sheehan, D. D.

The best part of life is unquestionably its decline, just as the mellow autumn is the fruit-bearing and peace harbinger of the year. I cannot for a moment envy these young athletes who sweep past my window here, flash across my vision for a moment and are gone. I feel glad of their courage, their splendid animal spirits, the exhilaration of youth and exercise, their enjoyment of the living present. But I do not envy them. I never go into a school room without half wishing, like John Bright, to shed a tear over these young lives, with all the dread problems of life before them.

Hence, too, I think we should pour into these young lives all the wine and oil of gladness we may consistently with the discipline that will fit them for the future struggle. I cannot bear to see a child weeping. I almost feel, like Cardinal Manning, that every tear shed by a child is blood-stain on the earth. Yes I give them all the enjoyment they can hold. The struggle is before them. The ascending slope of life is a "Via Dolorosa," a mounting of Calvary heights, if not an actual crucifixion. Want, despair, sin, sickness, disappointment, are waiting in the hidden caverns to leap out and waylay them. And many, how many will fall by the wayside, and find in the arms of merciful death, the final relief from the struggle and burden of life.

Hence, undoubtedly, the evening of life is best. We have toilingly mounted the hillside; the setting sun is behind us, and soon we, too, shall go down into the great sea to awake again, we hope, in the dawn of a brighter morning. Many of our comrades have fallen by the way; we regret them, we think gently and compassionately of them, but we cannot help just a little self-complacency in the reflection that we have emerged victorious on the summit of life, whilst so many have fainted by the way. We have realized at least, too, that the worries of life are more incidents—the inevitable concomitants of an imperfect state of being; and we now make no more of them than of the wind-buffets and the rain-drenchings that brought the color to our cheeks and sent the warm blood leaping through every capillary and nerve of our system. Yes! youth is the fruition of youth.—Under the Cedars and the Stars.

CATHOLIC NOTES.

It is the desire of Archbishop Quigley to see some day in Chicago a large Catholic university, commensurate with the size and dignity of the Catholic population.

The crown worn by the Kings of England up to the time of the so-called Reformation bore the image of the Blessed Virgin, together with that of our Divine Saviour.

Very Rev. Stephen Kealy, Provincial of the Passion Order in the United States dropped dead on Sunday while celebrating Mass in the monastery at West Hoboken, N. J. He was stricken with apoplexy and fell on the altar steps, dying almost immediately.

Rev. Dr. Emery, Rector of Ottawa University; Rev. Dr. O'Boyle Secretary; Rev. Father Davie, Superior of the Scholasticate, and Rev. Father William Murphy, pastor of St. Joseph's Church, Ottawa, will sail from New York on Friday for Belgium. They go to attend the Grand Chapter of the Oblate Order at Belgium.

St. Beda's College, in Rome, is mainly for English converts who wish to study for the priesthood, and it is one of the late foundations of Pope Leo XIII., of blessed memory. Last year it had sixteen students all but one of whom were converts. Seven of them had formerly been Anglican clergymen. The Beda College is connected with the English Colleges.

The Rev. B. F. De Costa celebrated his seventy-fourth birthday July 10, at St. Vincent's Hospital. He received the good wishes of many clerical and lay friends on the occasion. Our readers will be pleased to learn the venerable priest is progressing somewhat in health, and has completed the book he began before leaving for Rome to be ordained.

Seven converted Protestant ministers received orders from the Cardinal Vicar at Lateran on Trinity Sunday. One of these was the Rev. Alvah Doran, a native of Chicago, formerly attached to an Episcopal Church in Philadelphia, who has been a student of the American College for the past eighteen months, after a previous course at Overbrook. Father Doran will leave Rome for Philadelphia in about a fortnight.

The Administrator of the Archdiocese of St. Boniface, Very Rev. F. A. Dugas, lately received a most interesting letter from His Grace the Archbishop. He wrote from Rome delighted with the half hour of private interview he had just had with His Holiness Pius X. The Holy Father, he writes, is not only kind, but is lovable. He warmly praised Mgr. Langevin for his strenuous labors and his valiant battles in the cause of truth. The conversation was carried on in Latin and in French.

The Rev. John Mangan, Archdeacon of Kenmare, Ireland, who arrived in New York on the Carpathia last week announced that after he had been at sea two days he received a wireless message informing him that he had been appointed Bishop of Kerry, to succeed the late Bishop Coffey. Accompanying Bishop Mangan were the Rev. James Backley, curator of the Intermediate and University School of Tralee, in the County of Kerry, and the Rev. John Allman, of Kenmare. The party will visit the St. Louis exposition.