

# 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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### A BOOK TO BE READ

We recommend to our readers Father Lambert's "Notes on Ingersoll." In these Notes, a defence of the basic and fundamental positions of Christianity, we can find wit and logic and a merciless exposition of the methods of the revilers of religion. When Father Lambert essayed to arrest the march of Ingersoll's blasphemy there were many who either looked at him askance or viewed him with contempt or considered him too mean an opponent of the redoubtable Colonel. For Ingersoll was then at the zenith of his notoriety. He walked up and down the land to the admiration of those who were attracted by his gifts as a popular speaker. They applauded him when he spoke of honor and fair play and brotherhood, and saw Christianity, attacked with arguments taken from Paine and Bolingbroke, dissolve into mist and vanish. Non-Catholic clergymen took up the sword against him, without, however, concentrating public attention on Ingersoll's shallowness and disregard of truth and verbal trickery. His admirers still laughed at his buffoonery and regarded as irrefutable anything he might say in disfavor of Christianity. It was then that Father Lambert began to show what difference there is between a philosopher and a rhetorician.

In an introductory paragraph Father Lambert wrote: "In these Notes I shall follow him through his tortuous windings as closely as possible and that I may not misrepresent him or fall even unintentionally into unfairness, I intend that Mr. Ingersoll shall always speak for himself in his own very words. From this out then it will be a dialogue between him and his commentator."

Ingersoll's statements were subjected to the fire of logic with the result that his dishonesty and reckless disregard of the rules of debates were revealed to many who had been cajoled by his sophistry. And the "Notes" are still an excellent antidote to the charges and misrepresentations of Ingersoll.

### THE IMPARTIAL TRIBUNAL

Some publicists are sure that this war will destroy militarism. They say that democracy will not allow its members to be thrust into trenches to shoot and to be shot, and that all friends of civilization must align themselves against the ever increasing armaments that burden the people with an intolerable load of taxation. And to keep peace ever reignat they propose the establishment of a tribunal that shall be empowered to settle national disputes. After every war something of this nature is formulated; but in a generation or so the horizon is again glimmering with steel and the soldier is ready hand on hit and impatient for the fray. It seems to us that the only one who can retard the progress of insensate militarism and rescue the world from its baleful course is the Roman Pontiff. Give him back the one spot on earth which from time immemorial has belonged to the Papacy and which the centuries have demonstrated to be indispensable for the promotion of peace and good-will among the nations. He is above all suspicion of partiality. And, with the garnered wisdom of the centuries, his love for the best interests of humanity, and his unwearied solicitude for peace, he is best qualified to allay the anger and rancour that fling men upon the field of battle. The Papal Power saved Europe from anarchy and lawlessness. Politically it was the Saviour of Europe. "In the midst of the conflicts of jurisdiction the Pope alone proved to be the defender of the people, the only pacifier of great disturbances. The conduct of the Pontiffs inspired respect, as their beneficence merited gratitude."

"If the Pope resumed the authority," says Liebnitz, "which they had in the time of Nicholas I. or Gregory VII. it would be the means of obtaining perpetual peace and conducting us back to the golden age."

The Holy See was the only tribunal that could set any limits to imperial despotism as a second defender of humanity. This is the ver-

dict of history given by laws and monuments which still survive. Men who read this verdict, and their number is increasing, are of the opinion that the power which moulded, inspired and safeguarded civilization in the past, can shield it from the perils which menace it to day.

Statesmen may come together to settle questions in dispute, but however varied their gifts and sincere their motives there is always the suspicion that national interests may becloud their judgment. They may become but glorified special pleaders. But let the Empire be the Vicar of Christ who covets no territory—a citizen of no country but a lover of all—and the nations must meritably enjoy the blessing of lasting peace.

### WHAT HAS BEEN LEARNED

Whatever conflicting opinions thoughtful and observant minds may hold concerning the future of religious faith the fate of Protestantism is not doubtful. "The controversies of three centuries," says Spalding, "have not been wholly barren of results. Some truths at least have been made so plain that the blind alone can fail to see them: and among others this: that the Bible alone and unsupported cannot serve as the basis of a concordant system of belief; that unless it is defended and interpreted by some divinely appointed authority it fatally becomes not God's word but man's word. Supernatural revelation includes the idea of a supernatural organ through which it is conveyed, interpreted and preserved. . . . To reject historic Christianity and to patch up a theoretical Christianity out of Bible texts, and to claim for this scheme of the brain a sanctity and import which are denied to the fountain-head of the Bible itself, is a procedure against which common sense must revolt with scorn and indignation."

### CARDINAL MERCIER TO HIS PEOPLE

#### THE SUPPRESSED PASTORAL

From the London (Eng.) Tablet  
My very dear Brethren,—I cannot tell you how instant and how present the thought of you has been to me throughout the months of suffering and mourning which we have passed through. I had to leave you abruptly on the 20th of August in order to fulfil my last duty towards the beloved and venerated Pope whom we have lost, and in order to discharge an obligation of the conscience from which I could not dispense myself in the election of his successor of Pius X, the Pontiff who now directs the Church under the title, full of promise and of hope, of Benedict XV.

In Rome itself that I received the tidings—stroke after stroke—of the partial destruction of the Cathedral church of Louvain, next of the burning of the Library and of the scientific installations of our great University and of the devastation of the city, and next of the wholesale shooting of citizens, and the tortures inflicted upon women and children, and upon unarmed and undefended men. And while I was still under the shock of these calamities the telegraph brought us news of the bombardment of our beautiful metropolitan church, of the church of Notre Dame au dela la Dyle, of the episcopal palace, and of a great part of our dear city of Malines.

Afar from my diocese, without means of communication with you, I was compelled to lock my grief within my own afflicted heart, and to carry it, with the thought of you, which never left me, to the foot of the crucifix.

#### A FUNDAMENTAL TRUTH

I craved courage and light, and sought them in such thoughts as these: A disaster has visited the world, and our beloved little Belgium, a nation so fast to God, so upright in her patriotism, so noble in her King and Government, is the first sufferer. She bleeds; her sons are stricken down, within her fortresses and upon her fields, in defence of her rights and of her territory. Soon there will not be one Belgian family not in mourning. Why all this sorrow, my God? Lord, Lord, hast Thou forgotten? I looked upon Jesus, most crucifix. I looked upon Jesus, most gentle and humble Lamb of God, crushed, clothed in His blood as in a garment, and I thought I heard from His own mouth the words which the Psalmist uttered in His name: "O God, my God, look upon me; why hast Thou forsaken me? O my God, I shall cry, and Thou wilt not hear." (Psalm cxi, 1)

And forthwith the murmur died upon my lips; and I remembered what our Divine Saviour said in His gospel: "The disciple is not above the mas-

ter, nor the servant above his lord." (Matthew x, 24) The Christian is the servant of a God Who became man in order to suffer and to die. To rebel against pain, to revolt against Providence, because it permits grief and bereavement, is to forget whence we came, the school in which we have been taught, the example that each of us carries graven in the name of the cross, the contemplation of the altar of his prayers, and of which he desires that his tomb, the place of his last sleep, shall bear the sign.

My dearest brethren, we shall return by and by to the providential law of suffering, but you will agree that since it has pleased a God-made-man Who was holy, innocent, without stain, to suffer and to die for us who are sinners, who are guilty, who are perhaps criminals, it will become us to complain whatever we may be called upon to endure. That duty which no disaster on earth, striking creatures only, is comparable with that which our sins provoked, and whereof God Himself chose to be the blameless victim.

Having called to mind this fundamental truth, I find it easier to summon you to face what has befallen us, and to speak to you simply and directly of what is your duty, and of what may be your hope. That duty I shall express in two words: Patriotism and Endurance.

My dearest brethren, I desire to utter, in your name and my own, the gratitude of those whose age, vocation, and social conditions cause them to benefit by the heroism of others, without bearing in it any active part.

When, immediately on my return from Rome, I went to Havre, to greet our Belgian, French, and English, I was wounded; when, later, at Malines, at Louvain, at Antwerp, it was given to me to take the hands of those brave men who carried a bullet in their flesh, a wound on their forehead, because they had marched to the attack of the enemy, or borne the shock of his onslaught, it was a word of gratitude to them that rose to my lips. "O valiant friends," I said, "it was for us, it was for each one of us, it was for me, that you risked your lives and are now in pain. I moved to tell you of my respect of my thankfulness, to assure you that the whole nation knows how much she is in debt to you."

For in truth our soldiers are our saviours.

A first time, at Liege, they saved France; a second time, in Flanders, they arrested the advance of the enemy upon Calais. France and England know it; and Belgium stands before them both, and before the entire world, as a nation of heroes. Never before in my whole life did I feel so proud to be a Belgian as when, on the platforms of French stations, and halting a while in Paris, and visiting London, I was witness of the enthusiastic admiration our Allies feel for the heroism of our Army. Our King is, in the esteem of all, at the very summit of the moral scale; he is doubtless the only man who does not recognize that fact, as simple as the simplest of his soldiers, he stands in the trenches and puts new courage in the hearts of those whom he requires that they shall not doubt of their Belgian citizen at this hour is gratitude to the Army.

If any man had rescued you from shipwreck or from a fire, you would assuredly hold yourselves bound to him by a debt of everlasting thankfulness. But it is not one man, it is two hundred and fifty thousand men who fought, who suffered, who died for you so that you might be free, so that Belgium might be free, so that she might, by her patriotic unity, and the unity of her intellectual life, she might rise nobler, purer, more erect, and more glorious than before.

Pray daily, my brethren, for these two hundred and fifty thousand, and for their leaders to victory; pray for our brethren in arms; pray for those who have fallen; pray for those who are still engaged; pray for the recruits who are making ready for the fight to come.

In your name I send them the greeting of our fraternal sympathy and our assurance that not only do we pray for the success of their arms and for the eternal welfare of their souls, but that we also accept for their sake all the distress, whether physical or moral, that falls to our own share in the oppression that hourly besets us, and all that the future may have in store for us, in humiliation, in anxiety and in sorrow. In the day of final victory we shall all be in honor; it is just that to-day we should all be in grief. To judge by certain rumors that have reached me, I gather that from districts that have had least to suffer some bitter words have arisen towards our God, words which, if spoken with cold calculation, would be not far from blasphemous.

Oh, all too easily do I understand how natural instinct rebels against the evils that have fallen upon Catholic Belgium; the spontaneous thought of mankind is ever that virtue should have its instantaneous

retribution. But the ways of God are not our ways, the Scripture tells us. Providence gives free way, for a time measured by Divine wisdom, to human passions and the conflict of desires. God, being eternal, is patient; He waits upon those who believe in love. "Why art thou sad, O my soul? and why dost thou disquiet me? Quare tristis es anima, et quare conturbas me?" "Hope in God. Bless Him always; is He not thy Saviour and thy God? Spera in Deo quoniam ad hoc confitebor illi, salutare vitulæ meæ et Deus meus." (Psalm xlii, 5)

When holy Job, whom God presented as an example of constancy to the generations to come, had been stricken, and upon blow by Satan, and the loss of his children, of his goods, of his health, his enemies approached him with insinuations to rebellion; his wife urged upon him blasphemy and a curse. "Dost thou still continue in thy simplicity? Curse God, and die." (Job ii, 9.) But the man of God was unshaken in his confidence. "And he said to her: Thou hast spoken like one of the foolish women: if we have received good we will not receive evil? Dominus dedit, Dominus audivit; sicut Domino placuit ita factum est. Sit nomen Domini benedictum." (Job ii, 10; i, 21.) And experience proved that saintly one to be right. It pleased the Lord to recompense, even here below, his faithful servant. "The Lord gave Job twice as much as he had before. And for his sake God pardoned his friends." (Job xlii, 8, 10.)

#### WHAT BELGIUM HAS SUFFERED

Better than any other man, perhaps, do I know what our unhappy country has undergone. Nor will I suffer in my soul, as a citizen and a Bishop, in sympathy with all this sorrow. The four last months have seemed to me age-long. By thousands have our brave ones been mown down; wives, mothers, are weeping for those they shall never see again; hearts are desolate; dire poverty spreads, anguish increases. At Malines, at Antwerp, the people of two great cities have been given over, the one for six hours, the other for thirty-four hours, of a continuous bombardment, to the throes of death. In my diocese the greater part of the districts most heavily devastated (the districts of (7) and (8) and the ruins I beheld, and the ashes were more dreadful than I, prepared by the saddest of forebodings, could have imagined. Other parts of my diocese, which I have not yet had time to visit (8), have in like manner been laid waste. Churches, schools, asylums, hospitals, convents in great numbers, are in ruins. Entire villages have all but disappeared. At Werchter, Wackerzeel, for instance, out of 880 houses, 180 remain; at Tremeloos two thirds of the village are overthrown; at Bueken, out of 100 houses, 20 are standing; at Schaffen 189 houses out of 200 are destroyed—11 still stand. At Louvain the third part of the buildings are down; 1,074 dwellings have disappeared; on the town land and in the suburbs, 1,228 houses have been burnt.

In this dear city of Louvain, perpetually in my thoughts, the magnificent church of St. Peter will never recover its former splendor. The ancient college of St. Ives, the art schools, the consular and commercial schools of the University, the old markets, our rich library with its collections, its unique and unpublished manuscripts, its archives, its gallery of great portraits of illustrious rectors, chancellors, professors, dating from the time of its foundation, which preserved for masters and students alike a noble tradition and were an incitement in their studies—all this accumulation of intellectual, of historic, and of artistic riches—the fruit of the labors of five centuries—is in the dust.

Many a parish has lost its pastor. There is sounding in my ears the sorrowful voice of an old man of whom I asked whether he had had Mass on Sunday in his battered church. "It is two months," he said, "since we had a Church." The parish priest and the curate had been interned in a concentration camp.

Thousands of Belgian citizens have in like manner been deported to the prisons of Germany, to Munster-lagen, to Celle, to Magdeburg. At Munsterlagen alone three thousand

(7) Duffel, Lierra, Berlaer Saint Rombaert, Rensselaer, Mortel, Waelhem, Maysen, Wavre Sainte-Catherine, Wavre Notre-Dame, Sempt, Wavre, Eppeghen, Hofstade, Flewyt, Byneman, Boort Maerbeck, Westpeler, Haecht, Wechter, Wackerzeel, Rotselaar, Tremeloos; Louvain and its suburban environs, Blauwput, Kessel-Loe, Boven Loo, Linden, Herent, Thildonck, Bueken, Relst, Aersghot, Wesmael, Herseel, Diest, Schaffen, Molendens, Rillier, Gelrode.

(8) Hackendover, Roosbeck, Boutersem, Buidingen, Neerlinder, Otting, Nies, Monst, Wavre, Beyghem, Cappel-aux-Bois, Humbeck, Nieuwenrode, Lierzele, Lomzeel, Heyndonck, Mariskerke, Weert, Blesvelt.

one hundred civil prisoners were numbered. History will tell of the physical and moral torments of their long martyrdom. Hundreds of innocent men were shot. I possess no complete necrology; but I know that there were ninety-one shot at Aersghot, that there, under pain of death, their fellow citizens were compelled to dig their graves. In the Louvain group of communes 176 persons, men and women, old men and sucklings, rich and poor, in health and sickness, were shot or burnt.

In my diocese alone I know that 18 priests or religious were put to death (9). One of these, the parish priest of Gelrode, suffered, I believe, a veritable martyrdom. I made a pilgrimage to his grave, and, amid the little flock which so lately he had been feeding with the zeal of an apostle, there did I pray to him that from the height of Heaven he would guard his parish, his diocese, his country.

We can neither number our dead nor compute the measure of our ruins. And what would it be if we turned our sad steps towards Liège, Namur, Audenne, Dinant, Tamines, Charleroi, and elsewhere? (10)

#### THE SECRET OF GOD

There is nothing to reply. The reply remains the secret of God. Yes, dearest brethren, it is the secret of God. He is the master of events and the sovereign director of the human multitude. *Dominus est terra et plenitudo ejus: orbis terrarum et universi qui habitant in eo.* The first relation between the creature and his Creator is that of absolute dependence. The very being of the creature is dependent; dependent are his nature, his faculties, his acts, his works. At every passing moment that dependence is renewed, as without the will of the Almighty, existence of the first single instant would vanish before the next. Adoration, which is the recognition of the sovereignty of God, is not, therefore, a fugitive act; it is the permanent state of a being conscious of his own origin. On every page of the Scriptures Jehovah affirms His sovereign dominion. The whole history of the Chosen People, have the same end—to maintain Jehovah upon His throne and to cast idols down. "I am the first and the last. I am the Lord, and there is none else; there is no God beside me. I form the light and create darkness. I make peace and create evil. Woe to him that gainsayeth his Maker, a sard of the earthen pots. Shall the clay say to him that fashioneth it, What art thou making, and thy work is without hands? Tell ye, and

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(9) Their brothers in religion or in the priesthood will wish to know their names. Here they are:—Dubreux, of the Society of Jesus; Brothers Sebastian and Alard, of the Congregation of the Josephites; Brother Candide, of the Congregation of the Brothers of Mercy; Father Maximin, Capuchin, and Father Vincent, Conventual; Lombarts, parish priest at Boven-Loo; Goris, parish priest at Antwerpen; Carels, professor at the Episcopal College of Louvain; De Clerck, parish priest at Bueken; Dargent, parish priest at Gelrode; Wouters Jean, parish priest at Pont-Bruil. We have reason to believe that the parish priest of Herent, Van Bladel, an old man of seventy-one, was also killed; until now, however, his body has not been found.

(10) I have said that thirteen ecclesiastics had been shot within the diocese of Malines. The reverse, my own actual personal knowledge, more than thirty in the diocese of Namur, Tournai, and Liège; Schögel, parish priest of Hastière; Gillet, parish priest of Couvin; Pieret, curate at Etalle; Alexandre, curate at Muesy-la-Ville; Marchais, administrator at Matesse; the Rev. Father Gillet, Benedictine of Maredoux; the Rev. Father Nicolas, Premonstratensian of the Abbey of Leffe; two Brothers of the Congregation of the Oblates; Poskin, parish priest of Surieux; Hollet, parish priest of Les Alloux; Georges, parish priest of Tintigny; Glouden, parish priest of Latour; Zenden, retired parish priest at Latour; Jacques, a priest; Druet, parish priest of Accoy; Pollart, parish priest of Roselies; Labeys, parish priest of Bligny Tremblay; Thielen, parish priest of Hacourt; Janssen, parish priest of Heure le Romain; Chabot, parish priest of Forêt; Desoignes, parish priest of Hookay; Reussone, curate of Olme; Billaens, chaplain of the Institute of deaf mutes at Bouge; Docq, a priest, and others.

## MARQUIS OF ABERDEEN AND TARA!!!

### WILLIAM WATSON VOICES ERIN'S INDIGNATION

(Special Cable to the New York Times)  
London, Jan. 18.—The Marquis of Aberdeen's announced intention of assuming the style of Marquis of Aberdeen and Tara, has excited strong criticism as being an unwarrantable association of his personal title with Ireland's historic shrine; and now William Watson has made a furious attack upon him in the following verses in The Evening News:

Tara, the place of Kings, the hill of fate!  
Tara, the throne of song, the hal-  
lowed shrine!  
Tagged as a tassel to your Marquis-  
ate,  
Made an appurtenance of your house  
and line!

Who cares though you were Marquis  
ten times o'er  
Bemarquis'd or bedecked—who cares  
a straw?  
But linked with Erin's immemorial  
lore,  
Her memories sacrosanct, her mount  
of awe!

Nay, why so modest? Why so  
humble? Why  
Pause in your too meek flight on  
Tara Hill?  
"Marquis of Aberdeen and Sinai"—  
Consider: were not this ev'n better  
still?

God made me English—English  
through and through—  
But bound to Ireland by one bond  
supreme,  
I know her soul—something un-  
known to you—  
Her vision and her passion and her  
dream.

I know, as all know who have  
breathed her air,  
How transient, how unrooted in her  
heart,  
A mere ephemeral thing of passage  
there,  
Were you that in her glories claim a  
part.

And this last insult before gazing  
men—  
This ignominy bitterest yet by far—  
She will remember and forgive not  
when  
You in Time's volume an erasure  
are.

You soon enough will be by her for-  
got.  
Lodged in some suburb of her  
thoughts were you;  
But this will as a proverb live of  
what

Dull, sightless, soulless statesman-  
ship can do.  
This profanation, blind and coarse  
and crude,  
Of things the holiest held from sea to  
sea—  
This is immortal as ineptitude;  
This is eternal as stupidity.

And even to this from all the ages  
past,  
Through all the long self-torturing  
Ireland came:  
Left to her disillusion at the last,  
And Tara fallen a pendant to your  
name!

### THE MENACE

On January 14, the Menace Publishing Co., with its officers, Marvin Brown, W. F. Phelps, and the "Rev." T. C. Walker, was indicted by the Federal Grand Jury, sitting at Joplin, Missouri. The indictment charges that the persons named have been guilty of sending improper matter through the mails. Indictment is not conviction, but this belated action of the Federal authorities will give the people of Missouri a chance to put an end to a campaign of lying and indecency, which is a disgrace not only to Missouri, but to the entire country. It is a matter of wonderment that the Federal authorities did not act sooner. Even when a clear statement of the law and precedents applying to the case was presented some months ago by Mr. Paul Bakewell, of St. Louis, the postal authorities seemed loath to move an indictment. However, something has been done at last. It now remains to suppress this spread of pornography, by publishing those who choose it as a means of livelihood.—America.

### WANT OF BLESSED FAITH

Anti-Christian scientists are a bane to themselves even. Said Dom Gasquet when here recently: "I was acquainted with Herbert Spencer; he was a great friend of my brother, Mr. Spencer was well known in America as an author whose works were hostile to the teachings of religion. He was the great exponent of agnostic philosophy, a system of philosophy hostile to our faith. Spencer went to see my brother when the latter was dying. Afterward he said: 'Oh, what would I give to have that man's faith! I have lived long enough to see that which I rested upon as certain was proved uncertain, and I would give anything to have the faith of a Catholic man.'"—The Missionary.

## CATHOLIC NOTES

In Maripur, India, since the year 1900, the Catholic missionaries have baptized over 47,000 heathen children.

A Catholic grandson of Charles Dickens is serving in the British navy, and a Catholic great-grandson of Sir Walter Scott is an officer in the British Army.

Professor van Ganschten, of Louvain, who enjoyed a European reputation as a specialist in neuro-pathology, has died suddenly at Cambridge, England, where he was receiving hospitality as a refugee.

Pious Chinese Catholics are as eager as their Irish co-religionists to give to God's service some member of their family. The Rev. Leo Ting, of the Catholic mission of Che Kiang, says that of eight brothers and sisters in his family two became priests and two nuns.

The Times (London, Eng.) December 18, announces that the Rev. B. H. Berlyn, lately Anglican chaplain to the Forces at Colchester and curate of St. Alban the Martyr, Fulham, has, with his wife, been received into the Catholic Church by the Bishop of Manchester at St. Brigid's Abbey, Milford Haven.

The Right Reverend Dr. McNally Bishop of Calgary, brought from Rome the decoration of Knight Commander of St. Gregory, for Mr. Patrick Burns, in recognition of that wealthy gentleman's generosity towards religious and charitable institutions in the Canadian West.

The Abbe Daney, a priest of the diocese of Bordeaux, France, has invented a new kind of fire extinguisher which, it is expected, will revolutionize the means of defense against fire. The advantage of the new invention consists in the extreme rapidity with which fires are put out by it.

To carry out in a small way the educational work started by the supreme council of the Knights of Columbus, a committee from Denver council No. 539 went to the State university at Boulder and presented to the faculty of that institution sixteen volumes of the Catholic Encyclopedia, Knights of Columbus edition.

The Right Reverend Father Pacificus of Seggiano, ex-General of the Capuchins, has been appointed Bishop of Albenga, Italy. His office as preacher of the apostolic palace, which he held a number of years has been conferred upon the Reverend Father Lucas, O. M. Cap., of the Venetian Capuchin Province.

A prayer book saved the life of James O'Neill of Revere, Mass., the other day. While walking through an underground footpassage in the North End on his way to Mass at St. Mary's church, Mr. O'Neill was confronted by a man who drew a revolver and fired. The bullet lodged in a prayer book in Mr. O'Neill's vest pocket. It caused a slight bruise over the heart. The assailant escaped.

The statement having been circulated that Sir Matthew Nauman, the new Under Secretary for Ireland, is a relative of Signor Nauman, the ex-Mayor of Rome who has gained so much notoriety by the bitterness of his attacks upon the Catholic Church, the London correspondent of the Dublin Freeman's Journal says he is in a position to affirm that the statement is without a shadow of foundation.

King Albert of Belgium has telegraphed Pope Benedict expressing great admiration of the conduct of Cardinal Mercier, whose arrest, he says, must have given pain to the heart of his Holiness. "The Cardinal," the king's telegram goes on to say, "like the glorious prelates of the past, has not feared to proclaim the truth in the face of error and to maintain the inalienable rights of a just cause in the sight of the universal conscience."

The conversion to Catholicity of another Protestant minister is reported from Kansas City, Mo. The Rev. C. L. Harbord, pastor of the Christian Church, Rich Hill, Mo., but a resident of Kansas City, Mo., has severed his connection with that church. A letter to his congregation stated that dissatisfied with his non-Catholic belief he began the study of Catholic doctrine. "Within six months after I began studying Catholicism," Mr. Harbord wrote, "I knew I had found something that was substantial—something with peace, harmony, unity."

The unusual occurrence of a state visit being paid to a Catholic church by a newly elected Protestant Mayor was witnessed at St. Patrick's, Oldham, Lancashire, England, recently. The Town Council does not possess a single Catholic, nevertheless Councillor William Lees and Mrs. Lees (Mayor and Mayoress) were accompanied by several members. Great interest centered in the visit, and the route to the church was thronged with people, whilst the church was crowded. The counseled Belgian and British soldiers from the Royal Infantry, Canon O'Callaghan, the pastor, welcomed the visitors.