

The Catholic Record.

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

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LONDON, CANADA, SATURDAY, OCTOBER 13, 1917

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OUR HARVESTS

Not being agriculturists on a great scale, perhaps it is an impertinent pretension to speak about our harvests. No doubt the words suggest the clicking machine in the corn or wheat field with a man perched on a saddle kind of seat, and with a rake, as it were punting himself through the golden sea, while the machine passes on, leaving the sheaves behind it, bound and beautiful. Or perhaps it suggests the pleasure of the last load home, all golden in day, the sun still shining on the brown and red harvesters, who, with their rakes and forks, follow the creaking cart with its bulging yellow load. Or perhaps it suggests the battalion of round-paunched stacks which stand in the farmyard, shoulder to shoulder, under their snug thatch of golden straw. But though our harvestings are poor and small in comparison with the gathering in of the great golden ocean of grain, they are pleasant enough harvestings all the same. But even when these good times are over, there is still something to be gathered by the real harvester. The woods in the autumn are full of fallen branches, of the wreckage which marks the rough heel of the wind which has trampled on the trees, and for a modest man these dry sticks, too, offer a harvest; and the labor of gathering these and bringing them home is well repaid by the beauty of the fire they make when they are dry enough to burn, or the puffing and wheezing which they make if they are too sodden to take flame at once. Why, such a fire, although it does not last long, is worth a dozen of your mineral fires, which have been dug out of dark and dirty coals by men with black faces and davy lanterns.

BEING USEFUL

Here they burn in the grate with a clear, cheery, blade-like flame and crackle, and then, after a warm, friendly glow the golden caverns subside in white ashes, as an old head grows hoary, instead of the smutty ash of your boasted coal-fire. Besides, it is not merely the reward of the cheery fire that blesses the harvest; the gathering of itself is a pleasant labor, and if you have eyes to see you will perceive that some of the old wet sticks you collect are themselves really beautiful. Upon a black background one has a grey beard of moss, or another has some emerald lichens on it. But whether they are beautiful or only sticks, you have had the satisfaction of doing something useful, which is one of the great pleasures of life. It is the doing and being made to do something that is of no use that irks and annoys the soul. And that is why people who are always seeking for pleasure generally only find dullness; those who expatiate in leisure are always on the yawn. On the other hand, doing anything useful, knitting socks and comforters for instance, for soldiers in the war, that is twice blessed; and so it may be that the triviality of our harvest of sticks may not be so trivial after all. At any rate, we are proud of our harvests.

TAKE HEED

We pity the individuals who seem to think that if clerics would take their advice the Church would be better loved and extreme views would, in order not to offend tender susceptibilities, be placed under the ban. These Catholics hide their faith in order to depreciate the world's hostility. They do not deny it, but they are afraid of changing opinions, of social customs, of the many things that characterize the votaries of the world. They remain unmoved at the crudest outpourings of ignorant writers, but they are alarmed and shocked when a prelate presumes to condemn any evil which menaces the spiritual well-being of his flock. They regard him as undiplomatic—his pronouncement inopportune—and they would like to have him journey to the eternal gates in whispered humbleness. They would have him, like themselves, a thing of sweet words without salt or grit, with no

consciousness of his responsibility. And sometimes they take their hostility to the spirit of the Gospel—their ignorance and pride, and set it up on high that all men may see their dishonor. So did Herod, if we remember aright. The Baptist told him bluntly that it was not lawful for him to do this thing. That was very imprudent, but the Baptist preferred to obey God rather than men. He was not awed by Herod's soldiers or by the words of his sycophants and courtiers. Herod was jubilant, but it did not last long, for one day the anger of the Lord struck him, and being eaten up by worms he gave up the ghost.

The angel has stood by many doors since then. Our duty, then, is not even silent acquiescence, but generous and filial devotion to the prelates appointed by God to rule over us.

WHY NOT

It seems to us that the Protestants who think and have a bowing acquaintance with history should restrain some of their compatriots from running roughshod not only over truth but also over elementary decencies.

The constant repetition of antiquated charges, of misrepresentations, indicate either an unbalanced mind or an ignorance that is truly preternatural. For all we ask is an open field and freedom to act. Our formularies of faith are accessible to all men. We have our newspapers and books from which they may learn our doctrines. The Church is a twenty-century old fact, and her history is the history of civilization. And yet they accept with a blind faith any idea, however preposterous, against her. Is this, we ask, complimentary to the intelligence and fairness and love of justice of the average Protestant? It may be due to inadvertence, but it is surely regrettable that in this day of enlightenment, editors should dip their pens in vitriol, and preachers fill their mouths with unpleasant words, lampoon and calumniate a monstrosity, born of overheated imaginations which they call the Church, without hearing a protest from the respectable Protestant.

We are concerned only for them because standing sponsor for childish abuse is scarcely indicative of either refinement or education or of the fairness which they profess. And we believe that many of these non-Catholics, generous and noble and fair, find it painful to differ with us. Environment, education, social position fix many minds in opposition not so much to us as to the Catholicity which exists only in their imagination. Show them what we believe and most of their objections will disappear simply because they are objections to things that form no part of Catholic doctrine.

To these we recommend the task of quieting some editors and preachers—the purveyors of calumny, of insinuation, of the many things that fire the imagination of the ignorant and set in motion to the distress, if not the disgust, of thoughtful Canadians, the machinery that plays havoc with common sense and amity. They could be settled in short order by their co-religionists. If they could be made to understand that the perpetuation of prejudice, and the repetition of oft refuted charges is unspeakably sordid and absolutely unnecessary, they might clear away the dank growths of bigotry and let the sunshine clean and tone up their distempered brains.

A suggestion only which, while it may not, if acted upon, conduce to cheap notoriety, must, however, be a potent factor in the development of manhood.

ARRAS BISHOP VISITS AMERICAN SOLDIERS

The Right Reverend Eugene Julien, D. D., Bishop of Arras, visited recently the Hon. William G. Sharp, American Ambassador to France, for permission to present a banner to a regiment of the American expeditionary force as an expression of the kindly feeling of the people of his diocese to America.

Bishop Julien's diocese is in the Artois region, and, as the Bishop indicated, the people of this section fitted out a ship for Lafayette in the days of his service to the cause of American freedom. A miniature of the ship can still be seen in the palace of St. Vaast at Arras, and it

bears the inscription: "Given by the state of the Artois for the Lafayette expedition to America."

The proposed banner will be adorned with a picture of this historic ship. It should be remembered in connection with the sympathetic and practical interest of France in the cause of American independence that money contributions came not only from statesmen and merchants, but from Catholics.

Ambassador Sharp had great pleasure in accepting Bishop Julien's offer. Major General Pershing will arrange the details of the presentation.—New World.

DEMAND APOLOGY

CATHOLICS OF BRANDON CALL UPON BAPTIST MINISTER TO MAKE GOOD OR RETRACT

N. W. Review
Brandon, Sept. 25th.—Statements made at Hartney by Rev. Herman Biggs, a Baptist minister, impeaching the loyalty of the Catholics of this city have moved the latter to action. In a public letter they call upon the Baptist minister to substantiate his charges or to apologize for his slanderous statements. The letter follows:

"We, the undersigned priests and laymen of the Catholic parish of Brandon, have read with amazement and disgust the foul and cowardly accusations which you made against us last Sunday at Hartney, and which are reported in The Winnipeg Telegram of the 18th inst. as follows: "Speaking at a largely attended Sunday school festival in Hartney, Sunday night, Rev. Herman Biggs, Baptist minister declared that since the War began three carloads of ammunition had been smuggled into Brandon, and distributed among members of the Catholic Church. The day was not far off, he said, when they, the people of God, would be put to the sword for the sake of their religion. Seen after the service by a Telegram representative, Rev. Biggs who is a graduate of McMaster University, and studied in Brandon, said he was told by a nurse the name of the cartage firm which had unloaded the cars after dark."

"Men of similar mental and moral calibre have for two years or more been retailing like poisonous charges against the Catholic citizens of Brandon, but it has remained for you, sir, to attain the dignity of press notice.

"We one and all absolutely deny that we or any other Catholics have imported into Brandon any ammunition.

"We demand from you all particulars as to the railroad on which the same travelled; when and by whom it was shipped; by what carter conveyed from the railway station; to whom delivered; and by whom, when where and to whom distributed.

"We also demand from you a full and ample apology for your slanderous statements.

"We further demand that you place all the information you possess, or think you possess, in the hands of Mr. R. M. Matheson, the crown prosecutor for the western judicial district in order that the matter may be investigated and the minds of our Protestant fellow citizens set at rest, if any of them have been disturbed by the "poisonous gas" launched at the Sunday school festival at Hartney. We regret that it is not in our power to remove from the minds of those innocent children the horrible impression and fears which must have been left by your blood-curdling stories. In conclusion we would draw your attention to the fact that our congregation has not failed in its duty in the matter of enlistment. The roll of honor in our church porch contains seventy-six names.

"Rev. Edward Walsh, parish priest St. Augustine's Church, Brandon; Rev. George Engler, assistant priest; Rev. Denis M. Coll, assistant priest; Wm. de Manby, M. Ryder, P. A. Kennedy, F. E. Carey, C. C. Simpson."

Editorially the N. W. Review says: On another page will be found a letter of protest written by the Catholic people of Brandon calling upon a Baptist minister to either substantiate derogatory statements or to apologize for making them. For the sake of his own manhood it is to be hoped that he will accede to the request.

The laws of the country dealing with libel are all that may be desired so far as the protection of individuals are concerned. But in the case of organizations it is altogether different. It would seem that any venomous tongue or vitriolic pen is at liberty to slander a whole community and sow broadcast the seeds of dissension and disunion without there being any possibility of bringing a realization of "the diabolic work home to the culprit. There is room here for improvement. A community should be as immune from slanderous attack as any individual no matter what station in life he may occupy. A people's faith is their dearest possession and no propagandist, even if masquerading in theivery of Christ, should be permitted to attack it unless prepared to substantiate his charges or suffer for his indiscretion.

It is gratifying to learn that Mayor Cater deeply resents the allegations made by the Baptist clergyman and is taking an active interest in protecting the good name of the citizens of Brandon. As in duty bound he insists upon knowing the facts and, we understand, has called upon the clergyman who made the charge to furnish them. But it is regrettable that the local paper, the Brandon Sun, should refuse space to the Catholics of the city to defend their good name. It smacks of pusillanimity, if not of prejudice.

TERRIBLE EXAMPLE

There could hardly be a better character witness for General Korniloff than General Alexieff, who explained that he resigned as Chief of Staff in order to express his dissatisfaction with the arraignment of General Korniloff as a rebel. Alexieff insists that Korniloff was not an adventurer, not a man who was selfishly seeking supreme power, but a true patriot, who didn't desire to establish discipline by terrorism, but by rational means." And he points out that there can be no guarantee of fairness in a trial of Korniloff by uneducated soldiers.

Yet apparently a trial by uneducated soldiers is something even better than Korniloff can hope for. Advice from Stockholm indicate that the court martial before which he must appear will be composed of his enemies, of the very men who were trying to establish political control over the army, in the German interest, the men against whose designs of sedition and disorganization his "rebellion" was directed. Consequently, it is believed that Korniloff's trial will result disastrously for him, that the end will be a tragedy shocking to all loyal Russians and to the world.

Meanwhile Russia continues her rapid advance toward the very edge of the precipice of socialism, and no forces are yet revealed which give much promise of saving her from going over. The wild, irresponsible extremists are in the ascendant in Petrograd, they seem to be gaining ground even in Moscow. The Bolsheviks demand a Government responsible to them, a Government of the proletariat from which all property owners, all men of sense and moderation, are in terms to be excluded. Kerensky, whose fatal mistake it was to continue all too long to treat with the extremists as equals, as a faction to be seriously admitted to Government councils, was interrupted and shouted at by their representatives when he addressed the Democratic Congress at its first session in Petrograd. It was a very solemn occasion, it was a critical moment for Russia. Kerensky was doing his best to present to the Congress the argument for a stable government possessed of authority and capable of exercising it. But it was apparent that he himself no longer had any authority over or influence with the reckless and conscienceless radicals who want to stop fighting Germany in order that they may more effectively fight the Russian middle class and "capital."

In England we are told that there is an alarming spread of socialistic doctrine and belief. Young persons of both sexes, uneducated, though they are described as "intelligent," are turning to the socialistic faith. The Socialists here insist that they are rapidly gaining in numbers, notwithstanding the withdrawal of so many of their hitherto influential leaders whose patriotism revolted at the pro-German activities of the rank and file. We are warned that after the war an immense wave of socialism will sweep over Europe and the United States.

Does that seem probable? In the early days of the temperance movement in New England and elsewhere lecturers enlisted in that cause were accustomed to hire the village drunkard to sit on the platform in order that he might be exhibited as a "terrible example" of the ruin wrought by rum. Those who believe that there is Providential guidance in the affairs of men and of nations might well hold the opinion that Russia has just now in a time of possible peril, been held up as a terrible example of the effects of Socialism. There we see socialistic doctrines and practices being tried out on a large scale. There is no possible escape from the conclusion that the present frightful confusion and disorganization that prevail in Russia, the awful calamity that impends over that nation, are directly due to the radical Socialists. The revolution set up a Government in which, to be sure, Socialists had their share, but a Government of competent men of patriotic purposes and moderate views. Had they been left free to work out the national destiny of the people under their new-born freedom, we should have seen Russia still a great Power in the War, we should have seen her hopefully on the way to the establishment of a sound, representative Government capable of maintaining order at home and fulfilling her obligations abroad. But the Socialists, largely under German instigation, enlisted the proletariat against the Government, set up a

self-constituted Government of their own, and since then we have heard little from Russia save of progressive ruin. Russian credit is gone, the Socialists who are in control in Petrograd and Moscow are doing their best to break faith with Russia's allies. Only here and there is the army holding firm, soldiers are murdering their officers, and Kerensky is about the only man of sense and soundness who is still attempting to stay the destructive work of the radicals, and he has small success. Here we have set up before the whole world an example sufficiently terrible of the calamities that befall a nation which permits itself to come under the control of a Socialist and proletarian Government. We are of the opinion that with such an example full in its view the world is little likely to turn to Socialism.—N. Y. Times.

SCOTT ACT IN QUEBEC

INFLUENCE AND EXAMPLE OF CLERGY WENT LONG WAY TO SECURE VICTORY

(Special Despatch to The Globe)
Quebec, Oct. 4.—Quebec city has gone dry. By a majority of close to three thousand prohibition was carried today after the bitterest fight this city has seen in years. No political campaign, even in the bitterest contests, took on the gait of the present struggle for bar licenses against total prohibition, and on both sides every sort of argument was brought into play. The clergy, Protestant as well as Roman Catholic, took a prominent part in the fight, and a series of religious ceremonies in all of the fifteen Roman Catholic parishes were held every evening since Sunday, where preachers told the people that it was their duty to bring in prohibition in Quebec.

MONTREAL NEXT POINT OF ATTACK

The victory of the prohibition movement in Quebec city is no mean step towards a general prohibition movement throughout the entire Province, and it is a known fact that now that Quebec city has gone dry Montreal will be the next town to be hit by the prohibitionists, and it is estimated that there, as well as in Quebec city, the measure will pass.

But the victory of prohibition this evening goes a long way again to prove the extent of the influence of the clergy in Quebec city, for no one will refuse to admit that had it not been for the propaganda carried on by the clergy prohibition would not have passed here.

CATHOLIC CLERGY VERY ACTIVE

Up to the very last minute no one could tell for a certainty which side would win. The prohibition campaign has taken in Quebec city proportions even greater than the hottest Federal electoral election, and one thing which has never been seen in years is the vast number of Roman Catholic clergymen that went and cast their ballot to day. His Eminence Cardinal Begin was one of the very first to bring his ballot to the polls early this morning, followed by all his immediate clergy, the Chapter of Canons, officials and priests of Laval University, and of the Grand and Small Seminary, so that in that ward the prohibition vote was huge.

In all other parishes every priest who had a right to vote went into the polls at an early hour, as an incentive to his parishioners to do likewise.

A COMPARATIVELY LIGHT VOTE

According to vote checkers standing at every poll, the vote was not heavy. Out of some 22,000 voters who had a right to vote at all of the 110 polls it is calculated that slightly over 12,000 voters cast their ballot.

The clergy took such an active part in the campaign that the defeat of prohibition would indicate a defeat for the prestige of the clergy. This was understood by the clergy also, who, by the tenor of articles in their official paper, L'Action Catholique, made of this prohibition question more of a religious campaign than a civil fight for the passage of a civil law.

FOUR CATHOLICS, ONE A NUN, GIVEN NEW BRITISH HONOR

London, September 6.—Four Catholics figure among the first list of recipients of the Order of the British Empire, just instituted as an order of civility.

The first Catholic lady honored is Sister Pauline, a Sister of St. Vincent de Paul in charge of the nursing staff at the Italian hospital, London. She has been most devoted in her care of the wounded from the commencement of the War, and was most surprised when she heard of her appointment as Commander of the Order.

The three Catholic men chosen for the honor are all sound labor leaders. Mr. James Sexton, of Liverpool, is a

powerful organizer of labor. Mr. Milligan, a Derby man, is known as the "dockers' poet," and Councillor Fox is the leader of the Manchester labor party. The distinctions have given great pleasure to Catholic democracy in these islands.

A SOLDIER'S KIT

Within are none of those things which the soft fingers of some good woman have wrought, binding her love in every stitch. No little mementos of home, dear for their very triviality, are there; he who will bear the place of duty, but presses forward to our lasting city, built near still waters in the fields of peace. But a white stone is in this soldier's kit, marked five times with the sign of our redemption, and vestures of silk and linen, a cup, a disc of gold. Some morning as the sun is darkened with the rising smoke that pallid the bodies of stricken men, the Cup shall be ruddy with the Blood of Christ, and on the Disc shall rest the Body of the Prince of Peace, who torn and broken, threw back forever the hosts of hell, on the bitter hill of Calvary. From that rude altar too, shall be gathered the Bread of Life, to strengthen the souls of brave men against the last great journey into the other world, as the soldier of Christ and of his country goes out to give his fellow-in-arms the Viaticum of the Body of Christ.

They build better than they know, those generous souls who give of their worldly goods to send forth God's soldiers, the Champions of our forces on land and sea, full equipped with the arms of the King's service. Because of them, many a Catholic soldier will fight with the valor begetten of confidence, and if he fall, will go to God with a soul at peace.

There on my tongue my Sacrament lies safe.

So, God, Thy presence comes; and, though I die, I do not die alone. Rushing comes The sound of myriad voices in mine ear Like falling water; and my place awaits Me there.

Deprived as they may be of many things, the great heart of our Catholic people will not suffer our soldiers to lose the saving ministries of the Church. God be thanked, this Catholic instinct is seconded by a country that has never made war upon God or religion.—America.

DEVOTION TO THE SACRED HEART IN THE ITALIAN ARMY AND NAVY

(From Roman Letter C. P. A.)

An interesting report has been drawn up by Don Gimeili for presentation to the Pope regarding the promotion of devotion to the Sacred Heart in the Italian army and navy. Commenced in June, 1916, by the titular bishop of Tyrol, Msgr. Venturini, who is head of the military chaplains, the work has already enrolled two million soldiers and sailors. It began by the individual consecration of soldiers, who promised to frequent the Sacraments and have their homes and families consecrated on their return. The feast of the Sacred Heart, June, 1916, was so successful that it created an enthusiasm which led the chaplains to apply to the army chiefs for permission for a general consecration of regiments. This took place on the first Friday of the present year; the bersagliers, the grenadiers, the artillery and the services behind the lines, such as postal, telegraph, sanitary and engineering, all being included. Sixty thousand ladies charged themselves with the making of emblems of the Sacred Heart, which were painted or embroidered on little Italian flags, in the centre of the white section. Over three million pictures, acts of consecration and flags were distributed on that occasion, the cost 8,000 lire, being defrayed by the funds raised at the church doors throughout Italy and by collections taken up by the Friars Minor. The whole navy participated in the act of consecration. Now a bulletin is issued to the chaplains and priest soldiers at the front, and a group of chaplains are endeavoring to arrange a monthly bulletin for the men at the front. The chaplains of the Cross of Malta, of the Red Cross and of the naval and military hospitals, also enrolled all behind the lines—reservists and territorials. Amongst the particular fruits of this work are five hundred troops, two hundred baptisms, and two thousand illicit unions regularized. Bishop Venturini is delighted with the results of the devotion, which, he says, are as great as a successful Lenten mission. The devotion is practiced in order to proclaim the sovereignty of the love of the Sacred Heart, to bring about a victorious peace, and to promote the renaissance of Italy to a Christian life.

The English College, Rome, is losing its rector, but, happily, in a different way from the American College. When Msgr. McIntyre, Bishop of Lansing, was appointed to succeed Msgr. Giles, it was mainly through the desire of the Holy See that the college should have a bishop as its head. While Msgr. McIntyre seemed marked out among the English bishops for the post, everyone knew that the Archbishop of Birmingham was loth to part with him, that the Catholics of Birmingham hated to lose him, and that he himself had doubts. Now the Archbishop has pleaded urgently with the Holy See that Msgr. McIntyre may return to him and the Holy Father while he left the choice to the rector, fully concurs in his preference of allegiance to Birmingham, himself saying that he feels that it is in that wider sphere of work that the Church needs him. And as a special mark of appreciation the Auxiliary to the Archbishop of Birmingham is to be himself an Archbishop, Msgr. McIntyre having been appointed to the titular See of Ossitino.

It is well to stamp on every day the impress of a great thought.—Brownson.

CATHOLIC NOTES

The Very Rev. Dean McCarty, V. G., of Melbourne, has been appointed Bishop of Sandhurst, Australia. He is a native of Clare, Ireland.

At Thurles Cathedral, Ireland, recently, the Archbishop of Cashel said he was pleased to inform the people that it had been decided to establish in Thurles the national college for the education of Irish priests for the missions to China.

Monsignor John McIntyre, Bishop of Lamas, rector of the English College in Rome since November, 1913, will leave the Eternal City and become Auxiliary Archbishop to the venerable Archbishop Hiley, of Birmingham, England, it has been announced in an interment camp. The monks of St. Bruno founded this abbey nine hundred years ago.

The famous French monastery, the Grande Chartreuse, from which the monks were expelled by the French Government in 1903, has been converted into an internment camp. The monks of St. Bruno founded this abbey nine hundred years ago.

At Indian Hill, near Syracuse, N. Y., a granite shaft marks the spot where the first Holy Mass was offered in the State of New York. It was solemnly dedicated September 23rd. The Knights of Columbus erected the shaft. An Onondago Indian village was located there, and in a bark chapel on Sunday, November 14th, 1655, Fr. Joseph Chaumonot, S. J., said Holy Mass.

The decree by virtue of which His Holiness Benedict XV. directed the name of Peter Talbot, Archbishop of Dublin, to be placed on the list of the Irish martyrs, whose Cause of Beatification was introduced in 1914 to the Sacred Congregation of Rites by decree of the Pope, will soon be issued. Archbishop Talbot died a prisoner in the dungeon of Dublin castle in 1690.

The late president of the Great Atlantic and Pacific Tea Company, George H. Hartford, was a devout convert to the faith. In 1866 he came to Orange, N. J., in the hope that Catholics would not settle there. In course of time he and his wife embraced the faith. He served as mayor of Orange thirteen terms in succession and thus helped to break down the prejudice and anti-Catholic spirit of the town.

The Mexican constitution was assailed at the recent meeting of the American Bar Association as a "worthless scrap of paper" in an address by William H. Burges of Chicago. "It closes Mexico to the world of Christian churches, to the civilizing influence of the Christian religion, and its uplifting agencies," said Mr. Burges, who declared that constitution had been framed by men "with no other thought than its financial value and the tribute they could levy through it."

Notre Dame, Ind., Sept. 25.—War conditions are effecting the attendance of students at the higher institutions of learning. Notre Dame University, the largest of American Catholic boarding schools, shows a ten per cent. decline in attendance from that of last year. Most of this loss is in the upper college classes where most students are of military age. At Notre Dame, preparatory and lower college classes show an increase over last year. Holy Cross Seminary and Carroll Hall, for small boys, at this university have the largest enrollments in their respective histories.

In a locality of the north of France where there are a large number of British troops a magnificent procession has recently been held in honor of Our Lady. The fête was announced by placards and handbills, French as English. The cortege was composed of young girls of the parish representing religious scenes and sacred personages. These were followed by British soldiers, British military music, the British flag, the French flag, the Papal flag, and the Crucifix, the clergy and the parishioners. The pageant was an imposing, picturesque and impressive one and has given great edification to the neighborhood, where the piety of the Irish troops is spoken of with admiration.

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