

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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SUCCESS

The crown of achievement looks best at a distance. Without the loadstar of success our efforts would squander themselves in pleasures, and the memory of these is one of wasted days.

To youth, therefore, we must preach the sermon of success. We must hold up before the young eyes, glamourised by the world and the glory thereof, the lives of men who have succeeded, who are envied, respected, praised; and we must encourage the young to go and do likewise—if they can. And then you can do anything. The word "impossible" does not come into a man's dictionary until he is thirty.

Now, of course, this is most salutary. But if we look at success a little closer, perhaps we may see that this man's good fortune was the gift of the merest chance, that this other's success was attained by cheating from a cheating world, that a third has risen to eminence on the fallen bodies of others who were better than himself. Perhaps we may have to look for merit where failure is. Now, of course, this is not so encouraging, but perhaps it is true. But after all is said and done there is some merit in success, taken not perhaps in individual instances, but "in the lump." And success, although it is not a hall-mark of honour, is certainly an indication of some talent in man. So we may still inculcate on youth all the qualities which are to conduce to completed achievement, with something like a clear conscience.

But there is a sadder thought in connection with success, and that is that when it is attained it is not worth the pains we have paid for it. It is Dead Sea fruit, with a fair outside, but a heart of ashes. In certain dyspeptic moments this thought comes to all those who have got what they wanted; but that is not because the efforts which lead to success have been thrown away, not because the good is not worth winning, but because men grew tired, because success comes when life itself is failing, when hope no longer comes as blossomed and as miraculously as spring-time, but when the fires of life are burning low and when they cannot, with all the stirring we can give them, keep the approaching winter of death at bay. Were it not so, the very dissatisfaction with success would be its redeeming feature. Were a man to be satisfied with the first small triumph, the first trivial achievement, what would become of him?

It is not intended that success should lead to the folding of the hands in sleep; and it is because achievements done look petty that we are urged on to others which loom in the future larger than these. This noble discontent makes for progress. We have got from the past triumph all we could; we have got all the education, all the strength, all the skill that directed effort, which did not end in despair, could give us, and we are equipped for a struggle on a higher plane for a nobler object; and we have the strong hunger desires to urge us on to higher greeds and to new endeavours. It may well be, therefore, that worldly praise, great place, honour, renown, which are all the world can give us, are most to be prized when they come to be despised; that the fruit is best for us when we find its heart ashes; and by that invaluable experience shape our new ambitions in another direction, and aim at success which, in a worldly sense, might well be regarded as loss.

But here we are within easy reach of the pulpit stairs, and as the essayist's feet have no right there, he had best make an end before this essay becomes a sermon.

PRAYING FOR THE DEAD

The War has taught England and other Protestant countries, too, that it is a holy and a wholesome thought to pray for the dead.

"Never since the days of the Reformation," notes America, "have prayers for the departed been so widely offered up as now. Protest-

antism is fast returning, in countless instances, to this salutary practice of the Ancient Church. In England nothing has been able to keep all classes of the people from praying for the beloved dead who have given their lives in sacrifice for their country." It is the old story—"Truth, crushed to earth, will rise again"; and the existence of Purgatory is a truth of Divine Revelation which the bereaved heart visistfully embraces.—Catholic Transcript.

A SHOCKING LIBEL

Of all the articles that since our acquaintance with Current Opinion have appeared in that magazine the one on "The World's Most Unhappy Man," in the Ophelia issue, is far and away the unhappiest. We had not been accustomed to read such stuff in that otherwise respectable periodical. The circumstance that the article represents, an excerpt from a London publication, is small justification. For an editor ought to discriminate in his selections and bar from his pages what bears the evident stamp of bigotry and bad faith.

The world's most unhappy man, according to that article is the Pope. And the reason? Because despotism is disappearing from the face of the earth, and it was the Pope that was backing and being backed by despots. "It still claims the right," continues the London writer, "to depose kings and governments, to free peoples from their allegiance, to delimit the sphere of action of every secular government. It denies the right of civil States to legislate in certain questions political and social policy. The Syllabus of Pius IX., which is part of the dogmatic teaching of the Church, anathematizes those principles of liberty and freedom on which every Allied State rests, and for the extension of which the Allies are fighting. According to the political teaching of the Pope the American republic, the French republic and modern Italy were conceived in sin, and are merely tolerated because the Papacy has not the political power to destroy them." These claims, the writer states, "are the current teaching in every Catholic ecclesiastical seminary."

To the contrary, we say that each and every statement of the cited paragraph is an untruth, and that no such things are taught in Catholic seminaries. To refuse the right of civil States to legislate in certain questions political and social policy is about to accomplish after the bloodiest war in history, that the Pope did in those days with much less cost to the nations concerned. Every unbiased historian will bear us out in saying that on the whole the Papacy exerted its power for the oppressed against their oppressors, for the peoples against despots. In every Catholic seminary it is taught that the Church is entirely independent as to what form of government a people may choose. The Church has neither brief nor preference for monarchies. It was Leo XIII, for example, who urged the French royalists to forget the past and to stand by the republic. That the Papacy would destroy any republic if it had the political power to do so is the shriek of a maniac. The case of modern Italy is somewhat different, for in the making of it the Pope was deprived of his age long patrimony. We should think the United States would not come into being by absorbing its possessions. As it understood, however, that the Pope has no way pat forward the so-called Roman question in the present War. In regard to the Syllabus of Pius IX, there are few laymen qualified to discuss it with intelligence. "Liberalism," "Modern Progress," "Science" have in those propositions certain technical meanings. It is pseudo liberalism, pseudo progress, pseudo science, with which the Church will not come to terms. In other words, the Church will not surrender her championship of the ancient gospel truths. This is the whole meaning of the Syllabus.

Against the insinuation that the Pope's side is losing the present War, we quote the following from Colonel Harvey's War Weekly of September 21: "Pope Benedict XV. neither by word or deed since the War began has shown the slightest sympathy with the Hun or the Hun's piratical purposes. He was the only one and only neutral of great or established world influence in official utterances to denounce the infamy of Belgium's invasion. . . . Likewise he denounced the unnameable Hun brutalities in Belgium, while our own and other neutral governments stood officially mute. The Pope denounced the bombing of open cities and towns. He denounced the murderous piratical use of the Hun made of the submarine. He denounced to

the verge of bitterness the deportation and enslavement under Hun masters of the Belgian population. The plain fact of the matter is that a pretty sorry figure before the world when he chirps his parrot echo of the Hun propaganda lie that the Pope is pro-Hun."

Nor does an Englishman cut a less sorry figure when he makes statements like the ones we have protested against. Any decent man would blush to give his name to such absurd falsifications. And this, we presume, was the reason why the English writer in question hid his identity under the pseudonym of Torgnemada.—S. In The Guardian.

THE DAWN OF PEACE

Peace has dawned after four years of horrible slaughter. Millions of men have been sacrificed that we might live to see this day and rejoice. We shall break faith with the hallowed dead who sleep amidst the ruins of Flanders and France if we fail to conclude a real and a lasting peace. Do we grasp the full significance of the price which brave men have paid, that we who remain might be free to refashion the fabric of society on nobler and truer lines, and to raise a more glorious temple to the cause of Humanity? In the diary of a surgeon who has gone through the War appear the following pregnant words:

"But, oh Lord, what other sights I have seen to-day! It's horrible—horrible—horrible! I am often afraid that the tragedies I see will haunt me all my life; that my dreams will be blood-red and that armies of wrecked men will parade before me as I sleep. I thought I was hardened. I'm as sensitive as a little convent-girl of seventeen. . . . Humanity now stands at the crossroads of the world's destiny. Every individual has his or her part to play in making this world safe for Democracy. Every department of human activity—our trade and commerce, our labor market, our public life—must be purged of the spirit of militarism and autocracy before we can truly say that victory, complete and satisfying, is ours. Human sacrifice has been offered up that we who have lived to witness the downfall of Military Autocracy in Europe shall carry on until autocracy everywhere is cast down and utterly destroyed. Democracy must be free and triumphant before the future peace and progress of the civilized world are assured."

The downfall came sooner than the world expected, although the plight of the German army, apparently, was no secret to the Allies. Like Czarism, the power that held Germany together has been dissolved. No one can say whether German discipline will avert what Russian democracy was hopeless to prevent—the utter collapse of national cohesion and the reign of anarchy. There can be little doubt now that the fear of this collapse of orderly government was in the mind of Lord Milner, and that he voiced the fears of the British Government. Now that peace has entered on the first stage it is surprising how ready the world is to make terms with the German people, terms which do not involve the march of an avenging army to Berlin. Only a few days ago Canadian newspapers were clamoring for "an eye for an eye and a tooth for a tooth." All that has ceased. One wonders, in view of this significant fact, what needless sacrifices of Canadian soldiers these huge newspapers have forced upon the world by their unthinking clamors for a war of revenge! When the secrets of this War are disclosed, which will hardly be in our day, it may be found that the men who incurred unpopularity by insisting upon negotiations, concurred with war were not far from the kingdom of truth. For it will scarcely be contended that the character of the German people has changed in a night!—The Statesman.

2,300 ATTEND MASS FOR DEAD AMERICANS AND FRENCH

HUNDRED CLERGYMEN, INCLUDING THE BISHOP OF ARRAS, MARCH IN PROCESSION AT FORDHAM UNIVERSITY

More than 2,300 persons took part in a Solemn Mass of Requiem for dead French and American soldiers All Souls' Day, on the campus of Fordham University. More than one hundred clergymen, including two Bishops and many Monsignori, marched at the close of the Mass to the university hall where a solemn convocation was held.

During the convocation the degree of doctor of letters, the highest honor Fordham bestows, was conferred on the Right Rev. Eugene Louis Julien, Bishop of Arras, France, and Mgr. Alfred Baudrillet, rector of the Catholic Institute, Paris, and a member of the French Academy.

At the Mass the Bishop of Arras preached an eulogy of the French dead and Bishop Patrick J. Hayes, chaplain general of Catholics in the American Army and Navy, preached

a eulogy of the American dead. The celebrant of the Mass was Mgr. Joseph F. Mooney, administrator of the diocese.—Catholic Transcript.

THANKSGIVING MASS

AND REQUIEM FOR FALLEN SOLDIERS

Many of our readers outside of London will be glad to read this letter which is of more than local interest:

To the clergy and Catholics of the city of London: Dearly Beloved in the Lord:—The event for which during four long years we have hoped and prayed has at length come to pass. The appalling War that was devastating the world and annihilating the very foundations of Society has come to an end. It is fitting, in the circumstances, that we should raise our hearts in grateful thanksgiving to Almighty God Who, in the very midst of our sorrow and gloom, has deigned to show us His infinite Mercy by the assurance of our victory and the triumph of the principles upon which our just Cause rested.

But, dearly beloved, the cessation of warfare finds mankind facing problems and difficulties of the gravest and most menacing character. The reconstruction of Society in the allied and victorious nations will require a wisdom and a prudence that will be even more severely tested in the protection of the very existence of life among the enemy peoples. It is to our good God that we must mainly look for light, guidance and support in the fulfilment of obligations that bear even more heavily on victors than on vanquished. To thank God for His mercies and to humbly supplicate His Divine protection and strength in the days that are now upon us, a Solemn Pontifical Mass will be celebrated in St. Peter's Cathedral on Tuesday morning, November 19th, at 10 a. m. You are invited and urged to assist at this act of religion, and to associate yourselves with the intentions for which the Holy Sacrifice is offered up.

Another sacred duty is likewise incumbent upon us at the present time. During the years of War a multitude of Canada's sons went forth to fight in Canada's Cause. Many of them, alas! will never return to us. Their bodies lie at rest in foreign fields, their souls have returned to meet the judgment of their Creator. Was there ever a moment which called for a more reverent and loving application of the words of Holy Writ, "It is therefore a holy and wholesome thought to pray for the dead that they may be loosed from sin?"

To comply with this demand of Catholic Faith and piety a Solemn Pontifical Mass of Requiem will be celebrated in St. Peter's Cathedral on Wednesday morning, November 20th, at 10 a. m. We invite you to be present thereat and to offer up to God your pious prayers for the eternal repose of the souls of our dead who fell gloriously in the Great War. With our cordial blessing.

We remain, yours faithfully in Christ.

M. F. FALLON,
Bishop of London.

HOPES ENGLAND IS AWAKE TO DUTY

FROM ADDRESS OF CARDINAL O'CONNELL TO BRITISH AND FRENCH ECCLESIASTICAL MISSION TO AMERICA

"Boston is no longer Puritan. It is largely Celtic, but the children of the Gael and the children of the Puritan live together in perfect peace and harmony. England unfortunately once misunderstood both. But there are signs which promise better feeling and better understanding. I single out two, both from English Bishops, which have brought great comfort to the longing hearts of all Americans.

ENGLAND IS AWAKE

"Bishop Gore, of Oxford, recently stated here in Boston that Englishmen now see that hitherto the government of Ireland by England was not government but misgovernment; that the Protestants of Ulster were not really Irish at all; that they had been put there to block things in Ireland; that they had been blocking them ever since; and that now the real English want the real Irish to get the government they wanted for themselves. That testimony from a learned Anglican Bishop who knows history, who knows the English and who knows facts and is big enough to face them and state them, constitutes a very strong testimony that England is awake to a great duty and intends to perform it in a manner worthy of herself, for in other things England is very great."

We thank Bishop Gore for the preamble and Bishop Keating for the text of a great international document, which soon will be venerated as well as word. England has a glorious chance. She must not fail us. She will not fail. The Gael and the Puritan will then say together: 'Let us forget the wrongs

and sorrows of the past in the joy and happiness, the peace and contentment of the present and the glorious hopes of the future. Forgive us our trespasses as we forgive those who have trespassed against us,' and may God's blessing unite in love two nations so long separated by misunderstanding.

GOD GRANT IT SOON

"England gave Longfellow, offspring of the Puritan, a niche in Westminster Abbey. May not an O'Connell one day go back a pilgrim to Lough Derg, the shrine of his ancestors, and kneel on the soil hallowed by the footsteps of St. Patrick kneeling in solitude and silence, his hands upraised to Heaven, his face toward Albion and, while tears of gratitude fill his eyes, thank God at last Erin, long suffering, unhappy, but ever faithful Erin is herself once more self-governed, self-relied, self-sustained. God grant it soon. Ireland's sufferings demand it. England's greatness will accomplish it."—Catholic Columbian.

A CATHOLIC DIPLOMATIC FUNCTION IN LONDON

September 25, says the Catholic War News Service of London, was observed in England as Italy's Day. The principal celebration reminds us of the great Catholic days of old when England was truly "Mary's dowry." It took the form of a Solemn High Mass of Requiem offered at Westminster Cathedral for the repose of the souls of the Italian soldiers and sailors fallen in the War. A distinctly diplomatic character was given to the ceremonies. King George and Queen Alexandra were officially represented, and the Prince of Wales, who is on service at the front, had sent his military aide, The Lord Mayor of London attended in state, accompanied by the sheriffs in their scarlet gowns. With him arrived the Syndic of Rome, Prince Colonna, wearing his robes of Roman purple. Present in his official capacity were likewise the Right Hon. Arthur Balfour, British Foreign Secretary; the Italian Ambassador and suite, and the French, Spanish, Japanese, and other heads of embassies and legations, most of them accompanied by their naval and military attachés. High officials of the Allied military and naval forces also attended at the Mass. Our own country was worthily represented by the presence of Admiral Sims of the United States Navy. In the western gallery of the cathedral, the account tells us, the band of the Italian Royal Carabinieri, in full dress uniform, rendered excerpts of Pergolesi's "Stabat Mater" before the opening of the Mass. About the base of the draped catafalque, before the entrance of the sanctuary, stood a guard of honor of the Carabinieri.

When the moment of the Elevation approached the officer in command of the guard of honor stood at attention, the men presented arms, and as the Sacred Host was lifted up in the silence the cry of a bugle rang out, startling and clear, as though the souls of Italy's noble dead were crying out in salutation to the God of Pity." It is particularly notable that this was the second occasion during the present year that the festive and Aged Powers was celebrated in London by a solemn Mass attended by the diplomatic functionaries as representatives of their respective Governments. What could be more fitting than that a festival in honor of a Catholic people should take this solemn and beautiful form of distinctively Catholic worship?—America.

KNIGHTS OF COLUMBUS IN FRANCE

The Revista Catolica, La Croix and the Semaine Religieuse de Tours give some interesting details on the work of the Knights of Columbus in France. After making a tour of inspection of all the villages in which soldiers are quartered, they have expended 10,000,000 francs for the purchase of sites suitable for the erection of "huts" both in the centers of debauchery and elsewhere. Already 150 centers have been opened in the different camps, some of them being very important, with a chapel in which the chaplains can say Mass every day and in which on Sundays the soldiers attend religious services. Three of these centers, in which the soldiers find every facility for intellectual and religious life, are operating in the general quarters of the expeditionary forces, to the great satisfaction of General Pershing. The French Government has shown the greatest favor to the Knights of Columbus, giving them every opportunity to purchase automobiles and whatever they find necessary for carrying on their beneficent and patriotic work. The 800 priests attached to the armies of the United States, having proved insufficient, the Government has also put at the disposal of the Knights of Columbus chaplains, fifty mobilized priests who speak English, and has promised to give 100 more, should there be need of them. French Catholics, clergy and laity, have extended to the Knights of Columbus every

assistance. His Eminence, the Cardinal Archbishop of Bordeaux, graciously deigned to bless the K. C. establishment in his archiepiscopal city, and both he and Cardinal Amette, Archbishop of Paris, have promised every aid at their disposal.—America.

SOME REMARKABLE FIGURES

There is evidence that the proposed anti-Catholic "Pogrom," initiated by the Northcliffe Press, has been dropped gently and by degrees. The reason is not far to seek. In the first place, religious persecution, though still surviving, is unpopular in the British Empire and in America. A mere glance at a few figures is enough to cause the most bigoted "Pogromist" to call a halt. At the present day there are about thirteen millions of Catholics in the British Empire and about twenty millions in the United States. The persecution of thirty-three millions of people is a task the heaviest might shrink from undertaking. It has probably now been realized that there are more Catholics in the universe than letters in the Times.

That Catholics will have to put up with numerous pin-pricks from a press which does not understand, or try to understand, that the members of a Church which is truly universal can and do, hold every shade of political opinion, goes without saying. One of the first papers to start the anti-Catholic ball rolling was the Referee. This is by no means an insignificant paper, but one which is widely read for its excellent dramatic and sporting articles, and also for the well known "Mustard and Cress," by Mr. George R. Sims—himself a broad-minded writer and always fair to Catholics. But there is another writer of whom the same cannot be said—Mr. Arnold White. As far back as December last, these words appear over his nom de plume, Vance: "Pro-Germans to a Cardinal with the exception of Cardinal Mercier, the Sacred College, etc." It was no doubt, news to English Catholics to know that Cardinal Bourne is a pro-German! And what of Cardinals Amette, Farley, Ferrari, Gibbons, Gasquet, and Lucon—to mention only a few? This has been followed by many equally ridiculous statements, and is an example of the pin-pricks referred to. They are lies, and their writers must know them to be lies, but they go on writing them with the evident idea that if you only throw enough mud some is sure to stick.

Here, in conclusion, are a few figures which budding Pogromites might do well to ponder over:

Catholic population of the Allies, 128,055,269.

Catholic population of the Central Powers, 61,556,794.

These figures are compiled from the 1918 edition of that indispensable reference book, Orbis Catholicus, and should be noted by every Catholic. He will then have an unanswerable argument when told that either the Vatican in particular or the Church in general is pro-German.—The Universe, England.

THE ORGAN OF ST. QUENTIN CATHEDRAL STRIPPED OF PIPES BY ENEMY

Paris, Oct. 10, 1918.—Now that the French armies are in occupation of St. Quentin the havoc wrought by the invaders to the glorious cathedral has been made known. The roof has been entirely gone, the pipes of the organ have been torn from their carved wood setting, and carried away as metal. The sight of the devastated cathedral is thus described by one who walked in its ruins shortly after the French troops entered the city:

"Of St. Quentin's once glorious cathedral and the havoc made of it by our modern vandals I must write in greater detail. The carcass of the cathedral is like an old ruin newly damaged. We reached it by the west entrance through a barrier of cobblestones and barbed wire, surmounted by a notice-board 'Durchgang verboten,' and then found a free way in by the south door. The great square tower, which, with the high roof burned in one of last year's fires, was a landmark throughout the countryside, and a first class German observatory shows a number of shell holes. The vaulting of the apse, has completely, and that of the splendid Gothic nave springing over 40 ft. high has partly fallen in, stone and dust, littering the floor. Of the beautiful stained glass windows and of stone and woodwork dating back as far as the twelfth century, only pitiful fragments remain. Parts of the chapels that had survived the shocks of six centuries, that the Spaniards of Queen Elizabeth's day and the Germans of Bismarck's had spared, are now shattered, and the frescoes of the choir are open to the cold autumn sky."

The love of little children and the confidence of the poor are better than gold or lands.

CATHOLIC NOTES

The estate of Edward G. Mahon of Brooklyn, N. Y., who died April 15, 1917, was appraised at \$19,510.27. All but \$6,845 of the estate is divided among a number of Catholic institutions in Brooklyn and New York.

A unique ceremony took place recently at Woodstock, Md., when the faculty and student body of Woodstock College, for the last fifty years a divinity school for the members of the Society of Jesus, raised a service flag of fifty stars as a testimonial to the fifty alumni of the college who have been commissioned as chaplains in the service since the entry of the United States into the War.

One note about the late Archbishop Ireland must not be forgotten, says a Roman writer. It is this: One of the first autographs penned by Pope Benedict XV. on his elevation to the Throne of Peter was to Monsignor Ireland. His Holiness had known him intimately at the residence of Cardinal Rampolla, to whom Monsignor Della Chiesa was subordinate for years in the Secretariate of State.

Workmen who were excavating in the grounds surrounding the ruins of the Grey Friars Priory at Richmond, Yorks, England, recently unearthed several skeletons, all well preserved, at a depth of about seven feet below the surface. Near one of them was found a silver coin of the date of Henry VIII. This portion of the enclosure is supposed to have formed part of the burial ground of the monastery, which was founded by Ralph Fitz Handolph, Lord of Middleham, in 1258. It was among the last of the monasteries pillaged and suppressed by Henry VIII.

Bishop Bennett, of Aberdeen, attended by the monks of St. Benedict's abbey, recently gave the solemn abbatial blessing to and enthroned Dame Scholastica Edith Weld, for the past twenty-four years prioress of the community of Benedictine nuns at Kilmuncie, near Fort Augustus, Scotland. Quite recently this house was raised to the dignity of an abbey, on which occasion Dame Scholastica was nominated first abbess by authority of the Holy See.

The ranks of Catholic women-doctors have been added to by Miss Elizabeth Smith Clark, M. B., Ch. B., Ed., of London, England, who but a few years ago was received into the Church. Dr. Smith Clark belongs to one of the most distinguished Scottish families, and studied at Edinburgh University, Birmingham and Newcastle before she went to London to do admirable work in connection with the War. She is now ophthalmic specialist to Chelsea's Pension Board.

A novel service was conducted by the Knights of Columbus during the battle in which General Pershing's men wiped out the St. Mihiel salient. While the American troops were fighting, American aviators in American made aeroplanes hovered over them and from the clouds showered them with twenty thousand packages of cigarettes, each monogrammed "Compliments of the Knights of Columbus." This was the first time in modern warfare that a fighting army has been supplied with smokes during the heat of battle by aerial service.

Rev. Caesar Phares, for some time past Knights of Columbus chaplain at Camp Gordon, Ga., has been commissioned First Lieutenant and assigned to the 18th Division, at Camp Travis, San Antonio, Tex. Previous to his appointment as K. of C. chaplain he was stationed for six years at the Church of Our Lady, Help of Christians, and three years at the Church of Transfiguration, New York City. Lieutenant Phares is the first Syrian priest to receive a commission in the United States Army.

Boston, Mass., Nov. 4.—Personal bequests aggregating \$260,500 are made in the will of A. Paul Keith, vaudeville manager, who died in New York October 30th. He also leaves \$25,000 to the Harvard 1909 class fund. The stock in the B. F. Keith Theatres Company he divided among his business associates and the residue goes to Cardinal O'Connell, of Boston, and the President and Fellows of Harvard College. Cardinal O'Connell is directed to use the funds for charitable purposes in memory of the testator's mother, Mrs. Mary Katherine Keith.

The decision given by the Circuit Court of St. Louis recently seems to be a definite settlement of the prolonged struggle made by the relatives of the late James Campbell to contest his will, by which the bulk of his fortune of \$16,000,000 goes ultimately to St. Louis University, conducted by the Jesuit Fathers. Mr. Campbell died in 1912 and since then the case has been before the court several times, heretofore no ultimatum being received. The present judicial ruling, however, is that the will remains intact, making as it does the widow and daughter of Mr. Campbell and St. Louis University its beneficiaries. The money, according to the intentions of Mr. Campbell, is to be used ultimately as an endowment for the medical department of St. Louis University.