

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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WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

LAWRENCE GINNELL

The sudden death of Lawrence Ginnell, the Envoy of the Irish Republican party to America, in his hotel room in Washington came as a shock to the members of all Irish factions—and deeply grieved not merely his own political friends but tens of thousands of his political opponents—for even his enemies could not deny that poor Ginnell was the soul of sincerity and was always ready to sacrifice himself for his ideals. In fact, his death was the result of insistently and consistently sacrificing himself. Ginnell, because of his independence of thought, was hounded and hunted by the British, imprisoned again and again. For years before the outbreak of the Anglo-Irish war—that is to say for years during which he stood practically alone he defied the British Empire and all its powers. A member of the British Parliament, he deliberately broke away from the Irish Parliamentary Party as soon as he discovered how demoralized they had become and that they were simply the tame tail of the British Liberal party. Then the Irish Parliamentary Party joined the British Empire in hounding poor Ginnell. When the shibboleth of the time Irish Parliamentary party became "Don't embarrass the Government," Ginnell on principle stood out and moved Heaven and earth to embarrass the British Government in every way possible. His chief method was by inspiring, encouraging and leading the cattle driving campaign of the Irish Midlands, which covered a period of half a dozen years preceding the outbreak of the World War.

MEN OR BULLOCKS?

A great portion of the rich lowlands of the Irish Midlands is in the hands of a comparatively few large graziers, who raise many thousands of bullocks on these great sweeps of fat land that ought to be feeding and raising men. The poor small farmers around these great grazing ranches have a great struggle to live and to bring up a family on farms that usually consist of only a few acres of bog; and then the thousands of landless people who should be earning a support from the tilling of these great gross ranches, even if they were not permitted to own part of them, eke out a most precarious existence. Heaven only knows how. A half a dozen years or so before the World War a great movement sprang among the cottars and the landless ones of the Midlands, to force the big ranch owners to break up their vast tracts and rent or sell them in parcels to those who needed them, and who by tillage would make them nationally valuable. A violent agitation for the breaking of the ranches began. Crowds of the landless ones would assemble and descend upon one of these ranches, forcibly drive off the bullocks that fattened and fattened there, and disperse them over the country. The British Government of course stepped in to stop this, and Mr. Redmond and his party backed up the Government. Ginnell fiercely fought for and headed the agitators, and was again and again beaten by the authorities, and thrown into jail—until at length his health was undermined. Then again during the Anglo-Irish war, Ginnell took a stand with the people and again and again came in for a repetition of brutal treatment and of imprisonment. The only wonder is that instead of dying in Washington, he did not die in the hands of his torturers. When the Anglo-Irish war was ended, Ginnell was physically a broken man.

"THE BREHON LAWS"

Ginnell was by profession a lawyer, but he sacrificed his law practise in his devotion to the people. Coming out at the end a financially broken man as well as a physically broken man, the only thing that his British enemies could not break was Larry Ginnell's spirit. His book upon the "Brehon Laws," the very ancient laws of Ireland, is a capital work, highly interesting and informing, and may in some measure be said to be a literary monument to the man. It should be mentioned that Redmond's action in helping the British Government against Ginnell was one of the chief causes of his downfall, being the beginning of the marked disintegration of his parliamentary party. For after he had persisted in this stand for some years, the Midlands began to resent his nominees for parliament and to put in their own independents. When the rest of the country saw that the Midlands could safely snap their fingers at Redmond's dictatorship, people here and there who had hitherto been his slavish followers took heart to object publicly to the West Britonism, into which he was falling, to speak out against him, to rebel

against him and finally to reject his nominees also, and to put in their own men. Gradually then his power began to slip from him. And when after the outbreak of the World War he called upon the Irish people to go forth and lay down their lives to save their oppressors, and that he and his whole party turned themselves into recruiting sergeants for the British Empire, the great landslide came, swept him and his party into the discard forever, and left him to realize at last that if he had served the true Irish national ideal, as he spent himself serving the British Imperial ideal, he would not come to die of a broken heart. Poor Ginnell dying alone in Washington had his last moments beautifully consoled with the reflection that, alike through shower and shine, through days of gloom and days of gladness, he had single-mindedly given himself, heart, soul and body for Ireland. May God give his soul rest.

RAPID COLLAPSE OF REBELLION

The Republican fight in Ireland has with unanticipated rapidity been riding to collapse in recent weeks. First the defection of Liam Deasy seemed to be the beginning of the end. Then the death of their biggest man, the brains of the fighting Liam Lynch, coming on top of that, hastened disaster. Rapidly followed the arrest of Austin Stack, De Valera's right hand man politically, and then the capture of Dan Breen. The fates seem to be loading the dice against the failing Republicans with a vengeance? Again, though the capture of Stack was in itself a severe disaster, coming in on a high tide of disasters, the document found in his possession calling for an end of the fight, had probably a greater moral effect upon the whole situation than the other four disasters together. No matter how many and how great the disasters that befall an army, that army is never beaten until it confesses to itself that it is beaten. The document found upon Stack was a frank confession that the last stage was reached, that they realized they were beaten. Its discovery and publication then had extraordinary effect, heartening, strengthening their opponents, and taking away from their own little fighting band whatever heart had remained with them. A little fighting will still of course continue here and there, but it will only be the fighting of desperation. The Irish civil war is to all purposes ended.

ARBITRATION NOT WANTED

There have been desperate moves made to get the Papal envoy in Ireland to arbitrate between the Republicans and the Government, but the efforts have been vain; the envoy recognizes the delicacy of his position and he also realizes that in the shadows of the collapse of the Republican fight, the victors will not cherish any arbitration spirit. It is understood that he is not only unwilling but anxious to assume the role of arbitrator. And it was understood that the Republican leaders were covertly anxious that he should do so—although they would not compromise themselves by coming out openly for it. But it is also an open secret that the Government party strenuously and firmly opposed the idea—because they realized that in the fight in the field, success was already in their grasp. The Freeman's Journal, which has been a supporter of the Government through thick and thin, came out with a very frank editorial on the subject meant to silence both the peace advocates of the country, and to warn the envoy that arbitration was not wanted and would not be tolerated. Three or four months ago, when the fight raged more fiercely, and the Republicans were in a stronger position, it is well known that the Government would have been glad to concede easy terms to the Republican fighters—but now that the fight is in their own hands, the only condition is absolute surrender.

BELFAST'S NEW DIVERSION

It will be remembered that the killing of Sir Henry Wilson in London put a sudden end to the orgy of killings in Belfast. It was one of the most extraordinary changes that ever came over a population who were in the throes of madness, raging with lust for blood. There is an almost hush and quiet settled down upon the stormy city, as far as the taking of human life is concerned. It is now said to be one of the safest spots in Ireland. A Belfast minister, recently preaching at a revival meeting told how that one of the leading gunmen during the days of blood in Belfast, was now teaching a class in his Sunday School. Ye gods! Yet for all that, Belfast must have its little diversion. One of its most recent, most playful, pranks was performed in a cemetery in the Falls Road—through which one night there swept a human whirlwind. The result of this little Belfast prank in the garden of the dead, was—fourteen tombstones broken, sixteen crosses broken, fourteen tombstones pushed

down, two urns knocked off, two angels' figures broken. Fifty-nine graves were damaged. It is assumed that a party of men crossed into the cemetery after dark, and worked their way across, pushing down the stones as they proceeded.

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"LITTLE THEATRE"

CARDINAL O'CONNELL GIVES READY APPROVAL TO MOVEMENT

Heartly approval of the Catholic "little theatre" movement was voiced by His Eminence, Cardinal William O'Connell of Boston in an interview in which he gave his approbation to plans for the formation of a national organization of Catholic dramatic clubs to foster the work outlined at conferences of representatives of these organizations held in Washington last September and November.

The plan for the national organization was outlined to Cardinal O'Connell by a committee composed of the Rev. John J. Callaghan of St. Matthew's Church, Washington; the Rev. C. Vincent Mooney, C.S.C., of Holy Cross College and Daniel E. Doran.

"This is God's work," said Cardinal O'Connell; "and I am glad to know that our Catholic young people are being aroused to the necessity of combating the evil tendencies of the stage today. Much can be accomplished by setting before our young people high ideals towards which they can aspire and aiding them in the selecting and preparing those productions which represent the best aspirations of American life. In the past, the Church has been too busily engaged in attending to fundamental works, such as the building of churches and schools, to pay particular attention to this type of activity, but the time seems to be ripe for a definite movement that will redound to our benefit as Catholics and as citizens."

In outlining plans for the new organization, Father Callaghan pointed out that the delegates to the conferences held in Washington agreed that:

1. There is need for greater cooperation between the university or college as a dramatic workshop and the parish dramatic club.
2. Much of the best Catholic amateur talent in large cities is drifting into the secular and oftentimes pagan "little theatre" movement because it cannot find in the parish clubs a sufficient medium for artistic expression.
3. Hundreds of parish clubs are unfamiliar with modern stage devices that would annually save them large sums or which would permit them to present attractions they now feel they cannot undertake.
4. There is a real need of a central bureau for the dissemination of information concerning plays suitable for Catholic audiences, as well as royalties, stagecraft and other subjects of moment to the parish director.

Father Callaghan said that his interest in the movement was due primarily to the fact that the vast majority of the marriages at which he had officiated since his ordination had been between Catholics and non-Catholics and told of the discussion of this fact at the conferences held in Washington and of the expressions of opinions of priests who were delegates as to the value of the parish dramatic club in bringing Catholic young people into social contact with one another.

As a result of the stimulus furnished by the approbation of Cardinal O'Connell, plans will immediately be set afoot for the formation of an executive committee composed of leaders of Catholic dramatic clubs throughout the United States for the purpose of outlining the scope of the proposed national organization. It is planned to hold sectional conferences of Catholic dramatic clubs in many of the large cities of the United States during the next few months and to make arrangements for a national conference to be held later in the year. Catholic schools and colleges will be invited to take a leading part in plans for the proposed organization, according to Father Callaghan. Miss Miriam E. Loughran, Ph. D., of Washington, the representative of Trinity College at the recent conference, has been appointed as temporary secretary of the executive committee to be organized forthwith.

NOT ABSENTEE LANDLORD

The Earl of Fingall who has just celebrated his sixty-fourth birthday is one of the leading Catholic peers in Ireland. He is one of the few Irish Peers who have maintained a permanent residence in the country. He and the Countess of Fingall have taken a keen and active interest in social and philanthropic work.

The present Earl is the eleventh holder of the Irish peerage. The founder of the family was Sir Christopher Plunkett who became Lord Killeen in 1463. The tenth Lord Killeen was created Earl of Fingall in 1628. Blessed Oliver Plunkett was a cousin of the Earl of Fingall of his day.

MOSCOW ATROCITIES PUT IN TRUE LIGHT

BOLSHEVISTS HAVE RENEWED FOR CHRISTIANITY THE DAYS OF NERO

By the Right Rev. Thomas J. Shanahan

When the Bolshevist Commissar, Justice Kursky, undertakes through the Associated Press to assure the world that the Soviet Government "has not for a moment infringed the freedom of faith guaranteed by the 1918 decree of Separation of Church and State," he is guilty of a gross falsehood. That decree abolished all property rights of the Christian Church in Russia, confiscated arbitrarily all its possessions, movable and immovable, and left it only the precarious use of its temples. Thereby Bolshevism struck a savage blow at the visible and material life of the Christian religion, and undertook to relegate it to silence, helplessness, and speedy decay. Thank God, the glorious martyrdom of Father Butkiewicz and his companions and the no less admirable confession of Archbishop Cepiak, "worthy of the period of Nero," have crystallized Christian sentiment the world over, and opened the eyes of all Western peoples to the anti-Christian character of the atrocities of Moscow. These Christian heroes stand henceforth beside St. Thomas a Becket, the great-hearted defender of the liberties of the English Church.

MCCULLAGH REPORTS RECALLED

EUSEBIUS

In his splendid reports Francis McCullagh has reproduced, perhaps unwittingly, the stirring pages of Eusebius of Caesarea, in which that Tintoretto of Church history described in immortal Greek the last decade of the Roman persecutions, when every energy of the great pagan Empire was bent on rooting out and destroying the religion of Jesus Christ. Fire and sword, malicious forgeries, hostile writings, and the cruel mob cooperated for ten years, but the end was Constantine the Great and the definite triumph of the Christian ideas of life and thought. Since then Russia for the first time sets afoot a similar persecution on European soil.

These Russian Christian martyrs died for defending the right of the Catholic Church to own and use the property and funds freely given by its faithful people. This is an inalienable right of the Church, granted to it by Jesus Christ when He made it a perfect society, subordinate within its own nature and titles to no other society, and endowed by the same divine authority with its own means for attaining that noblest of all ends, the salvation of souls.

CHURCH EXISTS BY DIVINE AUTHORITY

The Church is by divine authority a public, visible, active association of the faithful, world-wide and permanent, not an invisible empire of spirits. Hence its right to acquire, hold, and use material goods for the purposes made known from the beginning by its divine Founder, and by His apostles. No power on earth can destroy or confiscate that original right, and if Father Butkiewicz died for defending a single chalice, he died a blessed martyr. The Christian religion has always exercised this right. Its first apostles acquired fields and funds, collected all around the Mediterranean, supported their missionary agents everywhere, cared for divine worship, provided for widows and orphans, for the sick and poor, for travellers and captives, and generally for the social wreckage of the hard selfish world of their day. Leo XIII. tells us that they did this "by the divine charter of the Church, that implies its right, based on the will of Christ, to all that is needful for its maintenance and action."

The Roman cemeteries, known as the catacombs, were probably its first possessions, and around them grew up the charitable service of the Christian poor and sick and unfortunate in the great capital of the world. In time vast possessions came to the Roman Church in Italy, Gaul and Spain, but they were administered for the general welfare, and soon combined with the lavish donations of their barbarian converts, to create the mediaeval wealth of the Church, out of which arose the charitable, social, educational and religious institutions of those ages, the hospitals and refuges, the monasteries and abbeys, the cathedrals and universities, and in general the best part of all that public and private life which during a thousand years called itself and was

civilization. By her own law her clergy had only the right to their support out of this great wealth. Envy, rapacity, and violence attacked this immense patrimony of worship, charity, education, and the arts, and from Henry VIII. to the French Revolution dissipated it, in favor of private and selfish uses. Cobbett's Letters and the history of the French Assignats show what happened to much of this Christian wealth.

RUSSIA IMITATING PAGAN ROME

The Bolshevists have renewed for Christianity the days of Nero and Domitian. "Non licet esse vos," you may not profess the Christian religion, resounded in every tribunal of the Empire, and in the Colosseum arose daily the cry of "Lions for the Christians." But the blood of countless martyrs throughout the great Mediterranean state was the richest seed that could be planted. The faith grew rapidly according as the holy name of Christ was confessed before the judges and the executioners. Denounced as an impossible "third race of men," neither Jew nor Gentile, the spiritual progeny of the Gospel flourished incredibly, and defied the cruelty and ingenuity of the anti-Christian laws that became so numerous and complex that it took the genius of an Ulpian to codify them. "Do you think these anti-Christian laws fell from heaven?" was the scornful criticism of Tertullian.

From the holy martyr St. Lawrence in the middle of the third century to Archbishop Cepiak, Father Butkiewicz and his companions is a long cry. But the Russian martyrs are close spiritual kin to St. Lawrence, who refused to turn over to the Roman authority the treasures of the Church, and presented instead the long files of poor and crippled whom it supported. Similarly these martyrs of the Christian faith stand before the throne of God crowned with a glory no less splendid than that which awaited the bishops and priests of long ago who were put to death for teaching the Apostles' Creed to their neophytes. It is significant, indeed, that this example of fearless resistance to secular tyranny should be given by the Roman Catholic clergy of Russia.

"ROME OR RED RUSSIA"

"Which will you choose, Rome or Red Russia?" In the deep silence that followed, the voice of the young priest rang out like the voice of an early Christian in the Flavian amphitheater. "Rome," he said with a smile. There spoke the immortal unity and cohesion of the Catholic Church. The glorious young martyr knew that behind him towered the Rock of Peter, and that within its shadow his spirit was secure, whatever violence his earthly torment might endure.

For centuries the Russian Church has had every earthly advantage, but it lacked always a living contact with the center of Catholic unity, and was therefore the easy victim of secular injustice, intrigue, and oppression. Timid and obsequious hand-maiden of the civil power, it never dared to withstand its brutal incursions into the sanctuary of ecclesiastical liberty. No Gregory VII. or Innocent III. appeared at the great crises of its religious life, and the faith and piety of its religious multitudes found never a courageous leader to withstand the alterate savagery and Byzantinism of its secular oppressors. In the dull apathy and spiritual inertia of its people, stirred by no monuments or memories of heroic assertion of the true nature and the inalienable rights of Holy Church, lies the chief hope of its government of international bandits. They have simply inherited that spirit and practice of civil domination of the Christian religion in Russia which has disgraced its annals from Peter the Great to Pobodnostseff.

DATES OF IMPORTANT CATHOLIC ASSEMBLIES

- Washington, D. C., April 23.—Dates and places of important national conventions of Catholic societies and federations announced for this year are as follows:
 - June 25-30.—Catholic Educational Association at Cleveland.
 - June 26-27.—Catholic Conference on Industrial Problems at Milwaukee.
 - June 29-30.—Catholic Press Association of Indianapolis.
 - July 18-21.—Ancient Order of Hibernians and Ladies' Auxiliary at Montreal.
 - August 7-10.—Knights of Columbus at Montreal.
 - August 9-12.—Catholic Students' Mission Crusade at Notre Dame, Ind.
 - August 19-22.—National Catholic Central Society at Milwaukee.
 - September 9-14.—National Conference of Catholic Charities at Philadelphia.
- Among the important international gatherings of Catholics will be the International Eucharistic Congress at Paris, July 4 to 8.

CATHOLIC CUSTOMS PERSIST

London, Eng.—Religious observances of the Easter season brought to light many interesting remnants of Catholic customs persisting in Anglican rites, and also tended to illustrate a growing trend toward liturgical usage on the part of Catholics themselves.

The Reformation of England retained the hierarchical and liturgical forms and many of the remnants of Catholic England are still found in a modified form in the Anglican church. For instance on Easter, which is one of the three times in the year when Anglicans are bidden to fulfill their religious duties, all ecclesiastical dues are given to the parson or curate. Although under modern conditions the rubric has lost much of its meaning, it still continues in the custom both among the Catholics and Anglicans of all the Easter offertories being devoted to the parish clergy. Another interesting survival is the ceremony of distributing the Royal Alms carried out in Westminster Abbey on Holy Thursday. High officials of the Court whose titles hark back to Catholic times, participate in this ceremony. Purse are distributed to selected poor persons, the number corresponding to the years of the sovereign. The Lord High Almoner is the Bishop of Ely, once a Catholic Bishopric. Formerly the Catholic sovereigns of England in person washed the feet of the poor at this ceremony and a trace of this custom is found today in the practice of the Anglican prelates who take part of girding themselves with a towel.

One very noticeable feature about the solemn ritual ceremonies at Westminster Cathedral is the fact that almost all the faithful follow the liturgy with their missals. There is a very strong movement in England in favor of this following of the liturgy by the faithful in preference to engaging in private devotion particularly at High Mass. It is a matter to attract attention that in Westminster Cathedral ceremonies such as those of Easter Week are more frequently accompanied by the use of the missal than the rosary. Some predict that the day is not far distant when throughout the land the faithful will join in the singing of the Ordinary of the Mass as they do at the popular devotional services.

BISHOPS RESIGN FROM POLISH DIET

Warsaw, April 9.—At the last elections two Bishops were elected to the Senate. They are Mgr. Teodorowicz, the Armenian Uniat Archbishop of Leopold, a most active member of the first Polish Diet during the four years of its existence, and Mgr. Sapieha, Prince Bishop of Cracow, who enjoys deserved popularity as the organizer and first president of the Episcopal Committee of Cracow, the most active and extensive of the relief societies during the War.

According to the Nouvelles Religieuses, both Bishops have sent in their resignation to the President of the Senate, who accepted them with expressions of the deepest regret. However, the decision of the Bishops is based on very serious reasons, the principal one being that the position of a dignitary of the Church in a modern parliamentary atmosphere is one of considerable difficulty.

There are still several priests in the Senate as well as in the Diet. In the first Diet there were 80 priests out of a total of 400 members.

DECENCY ON STAGE

Paris, April 9.—One of the last Cabinet Meetings was devoted to the discussion of measures to be taken against the immoral plays being given in certain theaters. The Minister of the Interior and the Minister of Justice have been given special charge of the campaign for the repression of immoral spectacles. A circular has been sent to the prefects of all the departments asking them to adopt vigorous measures against theatrical license, and to see that local magistrates and mayors use all the legal and administrative methods in their power to insure the respect of decency in theaters, concerts and places of public amusement.

Action has been taken in Paris. Already two music-hall directors and several well-known dancers have been arrested and brought to court. It will be remembered that quite recently several large associations of Catholic women, notably the "Ligue Patriotique des Francaises" sent a petition to the Minister of the Interior demanding intervention of the public authorities to suppress indecency on the stage. This action by the Catholic women of France has not been in vain, since it has brought about the recent conference and decision of the government.

CATHOLIC NOTES

Dr. Dorothy Collier, a member of the Royal College of Surgeons, is the first Catholic woman in the history of England to receive a medical degree from Oxford University.

The Catholic population of Geneva showed an increase in the year 1922, with 79,898 faithful as compared with 77,721 in 1921. The number of Protestants, which was 87,048 in 1921, decreased in 1922 to 85,180.

Zagreb, Yugoslavia, April 3.—The First National Eucharistic Congress of Yugoslavia will take place in Zagreb, the picturesque capital of Croatia, and the modern intellectual center of the Kingdom of the Serbs, Croats and Slovenes. August 18 and 19 is the date set.

Dublin, April 18.—The Civic Guard, the police force organized by the Free State Government, has been consecrated to the Sacred Heart. The consecration ceremony took place in the Depot, Phoenix Park, Dublin. Fifteen hundred officers and men drawn up in hollow square were present on the occasion.

Right Rev. M. F. Fallon, D. D., Bishop of London, will sing the Pontifical High Mass on the grounds of Mt. St. Joseph, London, Ont., at the Eucharistic Congress, Tuesday, July 3, 1923. Last year's Diocesan Congress was under the auspices of the Baillian Fathers at Sandwich College, this year's will be under the auspices of the Sisters of St. Joseph.

Cleveland, April 23.—Word has been received here that the University of Fribourg has conferred the degree of Doctor of Divinity upon the Right Rev. Joseph Schrembs, Bishop of Cleveland. Bishop Schrembs is being congratulated by many friends on his new honor, which is for an American, a rare distinction, as the standards of Fribourg are very high.

Prague, April 3.—Mgr. Sramek, Minister of Public Hygiene, left Rome a few days ago to inform the Vatican of the effects of the papal decree on the subject of non-participation of the clergy in politics. If, as was the case in Poland, the deputies who belong to the Catholic clergy are obliged to resign their public functions, the Catholic party of Czech-Slovakia will lose its present leader, Mgr. Sramek.

His Eminence Cardinal O'Connell administered the Sacrament of Confirmation to a class of over 1,000 converts at the Cathedral of the Holy Cross, Boston. The scene was one of the most solemn and memorable in the annals of the Archdiocese and left a deep and strong impression on the minds of the great throng of spectators who crowded the Cathedral to its capacity.

After the downfall of the revolutionary Catholics in Hungary has taken new and consoling growth. It is in the press that progress has shown more clearly. For several years Hungary possessed but a single Catholic journal; at the present day it has five. It is strange to note that nearly all the religious statistics concerning Hungary have been erroneous as furnished by the daily press. In reality today there are in Hungary 3,740,000 Roman Catholics, 170,000 Greek Catholics, 640,000 reformed, 480,000 Lutherans and 470,000 Jews. As one sees it, nearly two-thirds of the population are Catholics.

Chicago, April 23.—A bill designed to curb the activities of the Ku Klux Klan has been passed by the lower house of the Illinois Legislature by an overwhelming vote, which was interpreted as an indication of the strength of popular feeling against the Klan. The final count was 107 to 8, in favor of the bill. Under the provisions of the proposed law it would be unlawful for anyone to appear in public while hooded, robed or masked so as to conceal his identity, or to disturb the peace, to kidnap, or to be guilty of assault and battery or assault with a deadly weapon. A fine of \$1,000 and imprisonment up to fourteen years is provided for violations of the law.

Lisieux, France, April 19.—Catholics of Lisieux in particular, and of France in general, are overjoyed at the coming beatification of Sister Teresa of the Infant Jesus, the young Lisieux Carmelite. At Lisieux many vivid recollections of the holy Sister remain clearly engraved on the Catholic memory. The grandeur of the honors which have been decided upon for her are brought home all the more vividly to people of Lisieux by reason of the fact that two of her sisters are still living in the Carmelite Monastery here. Preparations are on foot among the Catholics of the place to observe the day of her beatification with appropriate commemoration, and the event will recall her holy life with new significance for the inhabitants of the vicinity.