

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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CARDINAL NEWMAN

The great note which attracted him towards a religious teacher, writes Wilfred Ward of his father, was personal sanctity. In Newman Ward found this great note. And Ward was at one time a Rationalist and refused to hear Newman sermons. But one day, finding himself at St. Mary's Church, was persuaded by a friend to enter. The sermon changed his whole life. From that time until he became a Catholic Ward's motive of faith was: "John Newman says it is so." Such was the magical influence of Newman's holiness.

AS A PREACHER

"It was not until after he became a Roman Catholic," says "Hutton's Life of Newman" "that Dr. Newman's literary genius showed itself adequately in his prose writings, and not until twenty years after he became a Roman Catholic that his unique poem was written. His first utterances after his conversion, the "Sermons Addressed to Mixed Congregations" have a definite tone and genius of their own and contain the most elaborate and eloquent specimens of his eloquence as a preacher. They represent him more adequately as he was when he felt himself 'unmuzzled' (to use the phrase used by Mr. Gladstone after the University of Oxford had rejected him and after he was no longer bound by the special etiquette of a university representative) than any other of his writings."

Take as an instance of this a passage from the sermon on "Neglect of Divine Calls and Warnings," in which he delineates the agony of a soul which finds itself lost and what the world is now saying of the person now no more. "Impossible!" he supposes the lost one to exclaim, on hearing the judge's sentence: "I a lost soul! I separated from hope and from peace forever! It is not I of whom the judge so speaks. There is a mistake somewhere; Christ, Saviour, hold Thy hand one minute to explain it. What! Eternal pain for me! Impossible! It shall not be!"

And so he goes on describing in words of fire the awful fate of the sinner. That sermon is a terrible contribution to literature and he who reads it must needs do some spiritual accounting.

"Now take the suggestion of what the world may be saying about him who is thus helplessly wrestling against unendurable anguish and refusing to believe in its reality. The man's name perhaps is solemnly chanted forth and his memory decently cherished among his friends on earth. . . . Men talk of him from time to time; they appeal to his authority; they quote his words or write his history. Never was his equal in society, so just in his remarks; so versatile, so unobtrusive; or I was fortunate to see him once when I was a boy; or so great a benefactor to his country and to his kind; or his discoveries so great; or his philosophy so profound, and vanity, vanity of vanities all is vanity. What profiteth! What profiteth! His soul is in hell."

And so Newman's voice, singularly sweet and rich in all the cadences proper to the expression of pathos, of wonder, penetrated the consciousness of men.

That sermon grips the soul and gives it naked in the presence of the eternal realities. It makes it understand how contemptible is indifference, how blind is the worldling, and how foolish are they who for the things that pass renounce the things that endure.

THE GRAVE-DIGGER

The most charitable observer of human nature must admit that there are people who show perpetually an unkind disposition through a nasty temper. They drip ill humor. They do not like to see people too happy and they miss no opportunity of being exacting and uncomfortable. They love to break the bubbles of other people's pleasure and luxuriate in the indulgence of hurting

somebody. They are simply and solely spoil sports and find more pleasure in seeing men fall than in seeing them rise. They are like the fractious and contrary child grown up and uncured. Their instructive attitude is that of the biting horse, but, unfortunately, there is no possibility of advertizing their disease by means of a warning muzzle. A negative form of this un-social temper may be seen in the morose and melancholy individual. He does not bite but he goes through the world sullen and silent, recognizing no duty of pleasantness towards his fellow-men. The bed-rock of the character of this perpetual fault-finder is usually a confirmed self-conceit. The everlasting censor who is incessantly snapping about trifles has a cumulative effect which is far worse than the thunder-storm of explosive passion, for that at any rate clears the atmosphere. Besides, the boldly angry man repents, but the tantalizing precisian never does. Unlike all other forms of human nature this variety allows no ground for hopeful appeal to those who cherish it. What is the use of warning people who are always shooting darts into their fellow creatures that they are hurting others? They take such comments as compliments on their marksmanship. The only remedy in their case is the creation within them of a clean heart, the renewal within them of a right spirit. They should be builders and not grave-diggers.

THE HOPEFUL SPIRIT

Amid the thousand and one complexities of our business and domestic life we stand perpetually in need of helpful counsel and kindly sympathy from those about us. If any of us, owing to exceptional good fortune, escape most of the ills to which flesh is heir that does but deepen and widen the area of obligation to be a source of strength to our weaker or less privileged neighbors. It is but bare justice to allow that in no class is there such a deficiency of eager and outreaching kindness to those in need as in the pharisaical mood. Heartlessness does not lie at the door of the well-to-do as a rule: want of thought and a short-sighted view of social facts and tendencies account for much of the insensibility that hinders reform in so many ways. As for the poor it is not well known to those who interest themselves in their welfare that their constant willingness to share the little they have with others who are needier is a striking refutation of the shallow theory that poverty makes people callous to suffering? No matter whether our lot be cast here or there we shall not evade for long that the first and simplest duties of our common heritage as beings bound together in the same bundle of life.

We are all tempted to look askance at the affairs of those whose lack of power or means makes them troublesome. A gleam of faith in the hidden resources of the nature we bear will suffice to banish the gloomy predictions of those who have persuaded themselves that the wisest charity is but waste and that ingratitude is the congenial vice of the lowly. That a hopeful spirit is a helpful social force should be self-evident to all who would avoid the discredit of loose thinking.

READING

Why not read just a little more than you have been in the habit of doing? Why not forego the card game, the bowling alley and athletics generally for a little while and learn to love good books? You will not find such happy companions anywhere. The mind requires cultivation just as much as does the body. Physical exercise, we grant, is necessary. But why overdo it to the exclusion of other good things? In selecting reading matter care should be exercised. Much trash is being issued by book publishers today. Writers of present day novels are not given much to thought. Theirs it is to excite rather than to instruct. So have a care, and don't read everything that comes your way. "Reading maketh a full man," but the quality must be considered rather than the quantity. There is plenty of good. Make your selections carefully; then read for the cultivation of the mind, not merely for entertainment or to kill time.—Catholic Sun.

ROOSEVELT ON MEXICO

The True Voice says: "We have read Colonel Roosevelt's strong presentation of the Mexican question in its relation to the Government of the United States. Colonel Roosevelt is no friend of the present administration at Washington. But apart from this, his article sets forth unquestioned facts to which the secular papers of the country have hitherto given as little publicity as possible. Colonel Roosevelt could never be accused of lacking the courage of his convictions, and he arraigns the present policy of our Government unsparringly. There is nothing in Colonel Roosevelt's article with which the readers of Catholic papers are not already acquainted. It is a recital of atrocities so horrible that one can only marvel at the indifference displayed by Government officials whose attention has been called to them time and again. Colonel Roosevelt rightly says that men of any creed—or of no creed—must feel their blood tingle with shame and indignation at the thought that such crimes are possible through the guilty connivance of our Government. Colonel Roosevelt has verified the facts upon which he bases his article. He has alleged nothing for which he does not give the proof. His article will prove enlightening to thousands of non-Catholics who have till now been kept in the dark as to conditions across the Rio Grande."

A GERMAN PRIEST

ON RETURN FROM NATIVE LAND TO HIS ADOPTED COUNTRY GIVES INTERESTING INTERVIEW

The following interview with Rev. Father Hilland, O.M.I., appeared in the Winnipeg Telegram on Dec. 12th: "What do the German people think about the war?" The question has suggested itself many times to thinking Canadians. Thanks to the strenuous efforts of the Bernstorffs and the Ridders the opinion of official Germany is already too well known to the public, but little has been said about the feelings of the mass of the German population, who have really to bear the brunt of the struggle. The view-point of the man in the street was set forth yesterday to a Telegram reporter by Father Paul Hilland, pastor of St. Joseph's Catholic church, who returned to Winnipeg from Germany only Thursday summer. Father Hilland left Winnipeg to visit his native town, Pommern, in the Rhine province, and reached Germany less than a week before the outbreak of hostilities. The situation is best told in his own words: "The German people did not wish for war and did not expect it. They knew that the situation between Austria and Russia was critical, but they had no concern, feeling that diplomacy would avert the conflict. As for us with Great Britain, the idea was too fantastic to be entertained seriously for a minute. They looked back toward the common ancestry of the two nations, and felt that the small matters of friction that had occurred during past years would be settled in a friendly manner."

"Great Britain's declaration of war, then, was a stunning blow. I was out walking with a friend when the news was received in the town of my family. My companion could not speak, and as for myself, I wept like a child. I was not ashamed of it, for in the crowds that thronged the streets there were many with affected stances, who were affected to a like degree. If there had been time for an understanding the German people felt that a peaceful solution of the difficulty might be arrived at. Even yet, when the armies of the nations are grappling with each other in the field of battle, the wish is common throughout the country that peace might be brought about without fighting it out to the bitter end."

"Regarding the question of the violation of Belgium neutrality, the impression prevails that it was a matter of necessity. The general conviction is that with Russia mobilizing on one hand and France preparing on the other, had German mobilization been delayed eight hours, the country would have been lost."

"Asked what view was taken in Germany regarding the project of invading England, Father Hilland said: 'There is a difference of opinion. Some people say, 'Fine, but how are we going to do it.' 'In my native town, Pommern, it was known that I was a Canadian citizen, and as such I was compelled to register, and when I wished to leave a pass was issued to me without hesitation. I am more than glad to get back to Canada. Though Germany is the land of my ancestors and of my people to-day, I could not, once having lived in this country, content myself to remain there, and it was with a feeling of gladness that I landed on Canadian soil."

"Now regarding the thousands of Germans in Canada, the Government may feel assured. It is our sincere intention to remain loyal to our adopted country, and in my sermon next Sunday I will speak about our duty to keep the promises we made in settling here. I am convinced that no trouble will arise, and we priests will do our best to promote a harmonious feeling between our people and their English speaking fellow citizens. It is the duty of us Canadians of German extraction to develop this coun-

try as much as it is that of Canadians of British ancestry. We hope, however, that our fellow citizens will respect our feelings. We are torn by natural sentiment towards the land of our birth, and by our duty towards the land of our adoption. Let us make the situation no worse by indulging in anything that would tend to rupture existing conditions so that when the war is over, there may be no cause for friction between us."

"I have talked with German soldiers who have been at the front, and invariably they told me that the British soldier, both as to appearance, discipline and fighting ability was a completely different individual from what they had been led to believe. The British artillery, especially, was admitted to be good, while their clothing equipment and food allowance was first-class. The appearance of the soldiers made a good impression, and it seemed that the government that took such care of its men was well prepared for war, and would be able to stand a lot of fighting."

"I wanted to visit the detention camps where the British prisoners were lodged, as I felt that my knowledge of English might prove of assistance to them. However, they had been transported to another part of the country, and I was unable to locate them before leaving. I did, however, see a number of French prisoners. In the military hospitals the German French and Belgian wounded lie in cots alongside each other, and fraternize in a remarkable manner. They dress each other's wounds and pass around delicacies that might have been received from friends."

"The prisoners are being well treated, as the British will illustrate. The German soldiers' rations consist in part of black bread made from corn and rye. It is very wholesome, but rather unpalatable to the unaccustomed stomach. At first the prisoners were being fed on this bread, but the French protested that they were unable to eat it, without suffering subsequently. The matter was investigated, and before I left they were being supplied with white bread, which, to the German soldier, would be a great luxury."

"Just about the time that I left Germany had adopted the same scheme, regarding British, French and Russian subjects in that country. Canada's duty to fight. Father Hilland stated that Canada's action in sending troops to Europe aroused little comment in Germany. As a part of the British Empire it appeared to the German people to be a duty on the part of Canadians to take part in the war. When asked how the question of Italian neutrality was received in Germany, Father Hilland remarked, 'At first there was some disappointment that Italy failed to live up to her obligations, but later the feeling is that she should be kept out of the conflict. The people believe that the national feud between Austria and Italy cannot be settled by a treaty, and that if Italy participates at all she would hardly support her traditional enemy.'

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SIDELIGHTS ON THE GREAT WAR

The Rev. Father W. Forest, a chaplain with the forces at the front, in a letter to Mgr. Keller, P. P., V. G., of Youghal, writes: "I sometimes think that the people at home suffer more anxiety than those out here. We are so much engaged, and so many strange things are crowded into almost every hour that there is neither time nor room for imagination. I have had a big field since August 15th. The great retreat was great indeed, but the close shave of the army in Belgium and France has yet to be written up. Our men were often dead beat, and I honestly think that no army in the world could equal the performance at the time. Even men on horseback were absolutely 'diddled,' and while asleep in the saddle I saw visions which no one, I believe, ever has seen yet, nor shall see. I was not afraid, but I was four days and nights without a wink of sleep! Haystacks walked along with us—owners' cottages became a foggy castle in the moonlight; trees walked, and Uhlans closed in on every side. An unusually emphatic lurch, with the sudden stop of a twelve mile long column woke me up, frequently in time to save myself losing my mechanical hold on the saddle-flaps. And such were the little things. Now has begun the quasi-permanent phase—the flight of the trenches."

THE FAITH OF THE OLD CRUSADERS

During all this there was plenty to do for the only one priest for the 25,000 men of the Fourth Division. But what a good work, and what an excellent soil! The faith of the old Crusaders was not in it, and where-ever you went and while you remained with these faithful Catholic men, nothing else was anything to them. God bless them all, for they have given me more joy in these three months than the whole rest of my semi-waiting life has given me. It was worth waiting for. It is true to say that the German Kaiser is fighting a community of saints 'converted' if you like, but with scarcely a mortal sin to be found among them. Now we have a fairly full staff, one English Jesuit and two Irish priests for the Irish regiments. . . . We have had great cold, with a corresponding coat of ice. In spite of frost preparations with my horse, I had a spill a few days ago; result, a synovitis knee but with no bones broken. I am billeted for the present with an Abbe, and in spite of his knowledge of wireless, of which he had two installations before the war. . . . This Abbe is hospitality itself, and while I am with him nothing is good enough for me. . . .

"To make up for no mass here. In a letter from Private P. Costigan, Royal Dublin Fusiliers, to his mother at Caledon, Co., Tyrone, which has appeared in the Manchester Guardian is the following touching incident: 'There was a terribly sad thing happened here the other day. Two men of ours had got worried because they never had a chance of a Mass, and on they went out to a little place in the wood to pray by themselves. The Germans started shelling the wood at that time, and a shell dropped right beside them. One was killed and the other is so seriously wounded that he will never be good for anything in this world.'

"A BAVARIAN'S GRIEVANCE AGAINST THE IRISH. From the same letter we take the following description of a surprise for the Bavarians: 'We caught a couple of Bavarians the day before last. They started talking with us, and were greatly surprised to find that most of us were good Catholics like themselves. They couldn't understand Catholics fighting one another, and said that they had been told that the British troops were all Protestants and the French Atheists. They knew that Irish troops were out, but had been told that they would not fight. Somehow they think they have a grievance against us Irish because we have fought so hard against them in this war instead of going over to their side, as they thought we would just to spite England. They don't know how

much the British Army relies on the Irishmen.

FRANCE AND HER MILITARY CHAPLAINS AND SOLDIER PRIESTS

A special correspondent in the Times of Wednesday, Dec. 9th, writing from Nancy, points to the change of feeling wrought by the work of the nuns, chaplains, and soldier priests; it incidentally bears out our information from other sources that the Catholic Joffre places the priest-soldiers on Ambulance Corps, Hospital Staffs, etc. when possible: "It seems to me that one of the odder unexpected results of the war is a growing tendency in the opposite direction (to that of religious incredulity). . . . It (France) has indeed begun to remember already (the religious work done by priests and religious). Before the divorce between Church and State garrison chaplains, bearing duly specified military grades, were part of the regular equipment of the army. When the State refused to recognize them any longer as functionaries, all priests became at once liable with the rest of their class (the laymen, that is to say, of their own year) to ordinary military service. Consequently in the present war priests of military age, either as men on the active list, reservists, or territorials are now serving with the Colors. Some are actually at the front, though as far as possible they are utilized in less advanced positions. But with the war, another class of soldier priest has again come into being. Once more ammunition, or military chaplains, have been appointed to the troops. They are recognized by the State and the Army as constitutional functionaries, as regular military chaplains, liable only for clerical work. They are therefore an outward and visible sign of the partial closing of the breach between Church and State, which is part of the great national movement towards real fraternity and liberty brought about by the war. To a certain extent it is possible that even from a military point of view the breach has in the past had unfortunate results. It is freely said, at all events, that the promotion of highly qualified officers has been unjustly delayed because they were known to have strong religious opinions. If such cases really exist, the present temper of the nation and the Army leads one to believe that they will promptly be put right. France wants the best soldiers that she has. She wants them all, she wants them in their proper places, and she knows it. The general relations of Church and State after the war are of course, a much larger question. But, at all events, for the period of the war, as far as the question of military chaplains is concerned, the two bodies are loyal and happily agreed."

"The Rev. Edmond J. Fitz-Maurice, D. D., professor of dogmatic theology, Greek and French in St. Charles' Seminary, Overbrook, Pa., has been appointed Chancellor of the archdiocese of Philadelphia to succeed the Right Rev. Monsignor Charles F. Kavanagh. The Rev. Dr. Fitz-Maurice was born in Fardort, County Kerry, Ireland, thirty-five years ago, of a family noted for the numbers of its members in the priesthood."

Archbishop Ireland observed on Tuesday, December 21, the fifty-second anniversary of his ordination to the priesthood and the thirteenth of his consecration as a Bishop. No formal ceremony was held, but the day was observed quietly. Archbishop Ireland is now the second oldest prelate in the United States in point of consecration. The other is Cardinal Gibbons, who was consecrated August 10, 1868.

The war has claimed as victim a venerable ecclesiastic in the person of Monsignor Bethet, Bishop of Gap, who died from a chill contracted while visiting wounded French soldiers in a hospital. Only three years ago the Bishop celebrated the golden jubilee of his priesthood, and had he lived a few weeks longer, he would have also reached the silver jubilee of his episcopate. He was in his sixty-sixth year and was deeply beloved by his people.

A generation ago Dabonay was the most savage section of Southern Africa. It has now 12,000 Catholics. Last year there were 92,600 Communions, an increase of 80,000 over those of 1911. Weekly Communion, writes Bishop Steinhilber, is responsible for a number of vocations to the religious life, and he expects to begin the new seminary, now in the course of construction, with about twelve candidates for the priesthood. In the village of Minor, Italy, a quaint and touching custom has existed from time immemorial. On Thursday evening everyone places a light in his window for a few minutes in honor of the Blessed Sacrament. A traveler says: 'It was pretty to see the little tremulous sparks of incense one after another in the windows of the humble dwellings, resting there for a short time and then disappearing again.'

Sister Mary Catherine, a Benedictine nun, conferred upon a highest honors ever conferred upon a woman, when recently she was made a doctor of philosophy at the Catholic University of America, Washington, D. C. Sister Mary Catherine has been a member of the Benedictine Order for fifteen years. She will spend her future years in teaching the higher studies. She has been honored by an offer from the University of Iowa to become a teacher of philosophy next year.

In the hope of alleviating the discomforts of prisoners of war and the anxiety of their relatives at home, Pope Benedict has instructed the bishops of all dioceses in which military prisoners are confined to appoint as chaplains one or more priests who are acquainted with the languages spoken by the imprisoned soldiers. These priests will be instructed not only to offer spiritual counsel but so far as possible to look after the material welfare of the prisoners, especially as regards communication with their families.

Father Guheen, an Anglican clergyman writes: "It is in times of peace you hear tirades against Catholic priests, the Sisters and the Monks. When war and times of suffering have come—these despised ones have changed into angels of mercy and of help."—St. Paul Bulletin.

CHRIST'S LOWLINESS

Christ was rich but He became poor. He was exalted but He humbled Himself. There was a marvelous purpose in this—that all mankind through Him might become rich and be exalted. The lowliness of Christ is one of the most beautiful and impressive traits in His lovely character. Words cannot be found to describe it accurately. It has been truthfully said by someone that "the moral miracle of Jesus is in the divine greatness assuming the form of absolute lowliness." The wonderful humility of Christ should inspire in us a like humble spirit.

IN PEACE AND IN WAR

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CATHOLIC NOTES

The sword of St. Ignatius of Loyola, worn immediately before his conversion, is in the Sacred Heart Church, Barcelona, Spain.

Rev. George Des Nazieres has been appointed to continue the work of the late Rev. L. L. Conrady among the lepers at the Loper Island, Shelknam China.

Father Argenterio's invention for the reception of wireless telegrams by a small pocketable apparatus is a success. The invention practically revolutionizes the reception of wireless telegrams.

Russia grows more and more Catholic. The last census shows 408 Catholic births per thousand to 519 Protestant. Thirty-five years ago it stood 389 Catholics to 603 Protestants.

W. D. Brady of Little Rock is the generous donor of a handsome statue of St. Benedict to the Benedictine Abbey at Subiaco, Ark. He is a non-Catholic, but his son is at Subiaco studying for the priesthood.

The Carmelite nuns of Philadelphia received a cablegram from Rome stating that the cause of Sister Therese, "The Little Flower of Jesus," has been formally introduced in Rome, thus beginning the second step in the process of her canonization.

Bishop Bretruex, of the Solomon Islands, and his missionaries are now attempting the conversion of the large island of Malaita, inhabited by 50,000 cannibals. Two priests are on the outpost exposed night and day to the attacks of the savages.

The Roman correspondent of the Liverpool Times is authority for the statement that "Rome," a weekly journal published in the Holy City, has resumed publication under the direction of its former editor, Mgr. O'Kelly. Its temporary suspension was due to conditions over which the editor and his assistants had no control.

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