

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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CAN BE TOO POLITE

By THE OBSERVER
Everyone is supposed to have manners nowadays; and there can be no doubt whatever that a little courtesy helps to smooth the rough places on the road of life; and life would be intolerable without it. Asperities must be softened, or else the daily friction would wear us all out.
We all have faults; and if everyone emphasized everyone else's faults, what a continual bear-garden every community would be! We have to be patient with the faults of others if we hope they will be patient with ours. Politeness is not a mere social convention; it is a very real and substantial thing. It is almost a philosophy; it is the result of a study of certain causes and certain effects, it results from the certainty that smiles are more powerful for happiness than frowns; and that, in a world where there is so much to annoy us, it is wise to avoid annoyance as far as may be.

The grumpy man is a nuisance. The fault-finder is a nuisance, ordinarily, unless he is, by his position, charged with the duty of finding fault. The self-assertive man is a nuisance; the man who thinks always of number one and has no thought for the comfort or convenience of others so long as his own turn is served. Such men have no real politeness, or courtesy, however much they may seem to have, when they happen to be smiling—and all goes well with them. The greatest test of a man's courtesy comes when others are unreasonable or unfair with him. If he can, under such provocation, remain courteous he may be regarded as really a gentleman; so far at least, as the consistent practice of courteous manners makes a man a gentleman.

The man who remains calm and dignified in the presence of unfair attack has that which is always sure to inspire respect for its possessor.
But there are limits to courtesy, as to everything else. There are limits to the right to demand it. There are limits to the proper use of it. Courtesy is often presumed upon. The man who has no manners himself presumes upon the forbearance of men who are better-mannered than himself. Knowing very well that what he is doing or saying merits, not courtesy but immediate retort and the plainest of plain speaking, he presumes on two things; first, that the man he attacks will not fight back; and, secondly, that if he does fight back, many people will protest, and cry: "Strong language."

By such a calculation, too often well founded, he thinks he has a chance to get by with what he wants to do or say; and oftener than not, he does get by with it. Yes, there are limits to courtesy. When a man is a liar; when he is a notorious, injurious, persistent and shameless liar, does courtesy require us to make believe he is an honest man? By no means. Yet what happens? The word "liar" is not a nice word. It implies shame; and just because it directly attributes shame, it is, sometimes, the only word by which to describe some people. But—use this word, and nine men of every ten who hear or read it will say, "Strong language; strong language; why not be dignified; why not be courteous?"

Because courtesy may be misused, just as everything may be misused; and its misuse, or its exaggeration, makes the way of falsehood and rascality smooth and easy for rogues. When a man is a rogue, when he is a liar, when he is a slanderer, the proper uses of courtesy do not include his case, and to make believe that he is an honest man is only to help him; it is not only weak to do so; it is positively harmful as well.

We do not suggest that we should denounce every man who seems to us to be a rogue. We refer only to those cases where a man is notoriously and shamelessly a rogue, and where he is obviously presuming on escaping just denunciation because of the ordinary dislike to using or hearing harsh language. And there are a great many more such cases than may be generally supposed.

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

THE FRENCH PRESS AND IRELAND
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The Irish fighters are now deriving some comfort, and the English Cabinet some discomfort from a quarter that hitherto took little interest in the Irish struggle—namely the French Press, wherein articles on Ireland's rights are becoming so frequent as to irritate the English politicians. Le Journal, Le Démocrate, Le Temps, and other leading organs have been turning a serious editorial eye upon Ireland during the past few months.
Le Temps, talking about an appeal of Lloyd George's in which he asked "fair play on both sides," says "That is the very thing the Sinn Feiners ask for"—and with the pointedness which suggests a stab, it continues: "Between the Irish people who demand independence, and the British army which implies to Ireland the regime of martial law, it is very difficult to conceive where fair play on both sides comes in." It boldly adds that the Irish Question is no longer a domestic one for England. This and other articles like it, have proved a most unwelcome surprise to Englishmen.

Le Charivari says: "The persecution which Ireland is passing through constitutes a matter for immediate consideration." And it adds: "while with deep devotion we shed tears for the small oppressed nationalities, while we create an imaginary Czecho-Slovakia and Jugo-Slavia, which never existed, and a Hedjaz of fantasy, we receive almost with a smile of derision the cry of a nation which constitutes five million people on their own soil, and almost twenty million in America."
The distinguished French publicist, M. Paul Hamelle, writing in the Review (Politique Et Parlementaire) rebukes England for fostering and fomenting the convenient Ulster trouble. He says that if the objections of a small minority should prevent any country getting its freedom, the allies have ignored such in Bohemia, Moravia, Poland and Rumania, and of whom leave their Uster. "Shall half a million Orangemen without influence beyond their own heartland be allowed to dominate Ireland?" he pertinently queries.

THE CONDESCENSION OF ARNOLD BENNETT

It is some time since Arnold Bennett, getting bored by hearing nothing but the eternal Irish Question buzzing around him, went over to Dublin to settle it. He engaged luxurious quarters in a leading hotel there, and then summoned the Sinn Fein chiefs to come to his presence and tell him what they were rowing about anyhow, and what it was that they wanted. As he very explicitly communicated to them the exact place and exact hour of the interview he was graciously granting them he was naturally surprised to find that they did not present themselves to him hat in hand, on the minute named. After he had waited a while and they still did not show up, Mr. Bennett's surprise grew to displeasure—and eventually disgust. When he learned that the Sinn Fein chiefs had smiled amusedly at his lordly condescension and proceeded to forget it, while they went about their business, he gave up the quarters he had engaged and went back to a civilized land by the Fast Mail. Then he wrote a series of articles for the Daily Mail, or some of the other great organs of public opinion, assuring the British public that Sinn Fein was not worth regarding and its leaders likewise not worth troubling about.

A PARALLEL CASE

A somewhat parallel case has just now occurred. When, a year or so ago, the celebrated Irish Convention sat to settle the Irish Question, on the invitation of Lloyd George, there was a confidential servant of Lloyd George's named Hopwood, given as Secretary to the Convention. It came out afterwards that Hopwood's instructions from his master were to "keep them talking." As reward for the faithful discharge of his duty Lloyd George made him Lord Southborough, and then he was relegated to oblivion. The other day, however, Southborough emerged from his congenial oblivion, and appeared in the columns of the London Times with the proposal that Sinn Fein should hold an "unofficial" conference with him. The Times and the English press in general gave most gracious approval to the proposal, magnanimously granting that "Sinn Fein should have its chance." They saw visions of Sinn Feiners tumbling over one another to meet the noble lord and not lose "their chances." Picture if you can the high and haughty indignation of the outraged English press when they found the Sinn Fein leaders not only fawning over each other, in an answer to the magnanimous offer but actually treating the whole thing with amused contempt. These wicked Sinn Feiners, cursed with a quadruple

dose of original sin, will persist in their perversity till eventually, it is feared, they will shatter the last shred of patience of the noble-hearted Britons, who are generously willing to bestow on them any toy that will please them, and keep them from embarrassing England with untimely agitation.

THE CURFEW

The first suppression of Sinn Fein—by a Lord French proclamation—a couple of months ago, evidently did not take. So it is suppressed again—by proclamation, also. And now that they are told it a second time, and assured by no less authority than their own Lord Lieutenant that their association is "a dangerous association, inimical to the welfare of the Empire, and inciting to discontent His Majesty's well beloved subjects" it is hoped that these perverse people will have the common courtesy to be and to remain suppressed. But they are so unreliable, these wicked Sinn Feiners, that there is no telling whether even at a second bidding they will hearken to the voice of Authority. As an instance of their perversity—the good English Curfew Law was lately bestowed upon certain disturbed districts in Ireland—by proclamation—all citizens being commanded to remain within doors after dark. The police, only, were to be abroad, for purpose of arresting or shooting such prowlers as disobeyed—and authoritative report says that the only ones who obey the law, and remain indoors after dark are the police.

HISTORIC SUPPRESSIONS

Immediately an Irish Society grows too strong for English control, the English Government falls back on its good old reliable method of suppression by proclamation. The Irish National League was in August, 1887, suppressed by a proclamation as "a dangerous association that fostered discontent amongst His Majesty's well beloved subjects." The Land League was similarly treated in October, '81. The Irish Clubs in July, '48; O'Connell's Anti-Union Association in October, '30. And the Catholic Board which fostered discontent amongst His Majesty's well beloved subjects with that brazen audacity which in every generation has distinguished these Irish criminals—by asking that the penal laws which debared five-eighths of the Irish people from their rights, should be revoked, was suppressed as "a criminal and most dangerous association" in June, 1814.

"TERRORISM IN IRELAND"

How the Irish news is dressed for the English table was amusingly illustrated the other day. Three cultured young Dublin women, who were maliciously selling Gaelic League fads on the streets, without having first obtained a permit from Lord French, were caught and handed, surrounded by a force of His Majesty's military, and marched off to Bride-well. As a protest against the foul conditions in which they were imprisoned, and also to get some fresh air, they smashed some panes in the place where they were confined. Next day, on November 4th, the London Times published a dispatch from its Dublin correspondents which began: "Three well dressed young men were charged before Mr. Lipton in the Southern Dublin police court to-day with having smashed the windows in Chancery Street police station last night, etc." And this account of the misdeeds of the rascally young "men" of Dublin, appeared in the Times under the heading of "Terrorism in Ireland!"

STRANGLE HOLD ON IRISH TRADE

While Irish statesmen and businessmen are striving to break a way through the wall of brass that England has forged around Ireland, and establish direct trade with the outside world, English commercial companies are feverishly busy buying up all established means of Irish transport, paying high prices far beyond their present time worth. The latest Irish company to succumb to the bribe is the Belfast Steamship Company, owner of six passenger and cargo steamers between Belfast and Liverpool. The amount paid was seven and one-half million dollars—just seven times the nominal capital of the Company. The purchasers were "The Coast Lines Limited" of England—a combination of the big English Steamship Companies. The Irish steamship lines, railways lines, and banks are all being grabbed up by English companies. The efforts of Irishmen to break the English commercial strangle-hold, by finding foreign markets for Irish products, and trading direct with these foreign countries, has plainly spurred the commercial powers of England to prevent Ireland selling or buying anywhere except in the English market, at such prices, and under such conditions, as English commerce pleases to dictate.

When they have hold of all Irish transport lines, and the leading Irish banks, they believe that they will have the final strangle-hold upon Irish trade, be able to restrain it and keep it where it belongs. This rapid passing of the Irish banks, railways and steamship companies into English clutches is surely one of the

most alarming omens in Ireland to-day. Furthermore the accomplishment of their scheme will be a splendid English political asset when the Irish Question comes to be settled. Then, of course, England can show the world that it would be most highly inadvisable for her to clear out of Ireland and leave unprotected the enormous English interest and possessions there. In this connection it is worth adding that Ireland is much aroused and indignant over the persistent refusal of the English Government to rescind its order, forbidding direct export of Irish cattle to France and to Holland commanding that, as of old, they must first be shipped to England, and then re-shipped from England to their destination.

SEUMAS MACMANUS
Of Donegal.

A PROTESTANT VIEW

OF THE CATHOLIC FORWARD MOVEMENT

Under the above heading the Literary Digest publishes the following article. To help us see ourselves as others see us, and let us say as a needed tonic to those anemic Catholics who seem to enjoy nothing so much as complaining of the inactivity of the Church, we publish it without further comment than to remind our readers that it is "a Protestant view."—E. C. R.

Cardinal Gibbons's reported statement that "the Catholic Church is the only church in America that knows its own mind" points, for some of its Protestant observers, the fact that "there is nothing 'hit or miss' about the Roman Catholic propaganda." The Congregationalist (Boston) makes this observation and takes it as a sign that Protestantism had better be more alert to keep peace. Protestants, it says, "should keep their eyes open to the fact that the Roman Catholic Church intends to move forward more strongly than ever before." It points to the "stronghold of Catholicism" that Washington is becoming, evidenced the "conclave held there since the War ended, in which leading Catholics from all over the country participated, and which 'have helped to solidify sentiment and sharpen objectives.'" Not least noticeable, it is added, is "the forward movement of the Knights of Columbus," whose work has "welded its component parts together and inspired them with a new enthusiasm." The writer observes that "the visit of the King of the Belgians and his wife and son, all Roman Catholics, and that of the beloved Belgian Cardinal, have naturally accrued to the advantage of the Roman Church." And he also thinks that something is added to this advantage by the American soldiers' associations in France.

"In the villages just back of the line the quiet little Catholic sanctuaries were the only Christian houses of worship available," and our soldiers "must admit and love the faithful village curia." Of late this Church has "multiplied its avenues of approach to the public." "From official headquarters it sends out regularly to the secular press—as do many Protestant agencies—pamphlets and bulletins of a new and opinion-forming character that reveal extremely able editing." From this point the Congregationalist takes account of Protestantism and its relation to such a forward movement.

"Without specifying further, we have said enough to emphasize the point that Protestants should keep their eyes open to the fact that the Roman Catholic Church intends to move forward more strongly than ever before. If we should assert that it is the evident purpose of the leadership to make America Catholic they might come back at us with the rejoinder that Protestants would like to make the United States Protestant. We have no sympathy with virulent crusades against Romanism like that of which The Menace has been for a long time the conspicuous exponent. We have no desire to proscribe Catholics from their due share in shaping of legislation and administering public affairs. In the providence of God, Romanism in America, must live together in harmony, not so far as possible work together, for sectarian advantages but for the Christianization of the land and the world."

"But in so far as certain objectionable features in the historic policy of the Catholic Church influence its leaders today or are finding expression in ways inimical to freedom, tolerance, and genuine brotherhood, we believe that such attitudes and endeavors should be discovered, exposed, and resisted. The confessed desire of some Catholic leaders to secure a division of the Public school funds should be fully understood. In some States excellent laws designed to improve the Public schools have encountered the stout opposition of Roman Catholic authorities. Only just now at the polls some men who had stood strongly in the legislature

for a betterment of the Public school system were made the object of bitter and unsuccessful attack by the local Roman Catholic forces. We do not want to see either Protestants or Catholics lining up in hostile ranks on either local, State, or national issues. Certainly the Protestant Church will not be the first to drag into politics the religious issue."

The Congregationalist sees the absolute necessity of a closer solidarity on the part of the Protestant forces of America, "not primarily to combat Catholics, but to prevent Protestantism from splitting into too many parties, working at cross purposes, and from becoming a collection of isolated and ineffective units." Further: "We Protestants need to put out more literature of the first order, setting forth the fundamentals of our Protestant beliefs, but as respects Christian faith and practise and concerning the Christian order of society. Such literature as this would when necessarily expose fallacies and sophistries, but in the main it would be constructive in character, aiming to make the Protestant interpretation and application of the Christian religion intelligible, attractive, and potent."

"The new life and purpose in the Roman Catholic Church in America, should not cause any Protestant reaction toward bigotry, but should be a spur to all Christian bodies, and especially to those that trace their lineage back to Plymouth Rock to be up and doing, shoulder to shoulder, heart to heart."

LORD MAYOR'S LETTER

EXPLAINS INCIDENTS AT CORK—GLOBE REFUSED TO PUBLISH EDITOR CATHOLIC RECORD

Dear Sir,—I submitted a letter from the Lord Mayor of Cork, which explained in a simple manner the minor trouble in Cork City with a few American sailors, to the Toronto Globe, but it was returned with the attached letter:

The Globe, Toronto, Canada,
Nov. 15, 1919
Mr. Garrett O'Connor,
Bridgeport, Ont.

Dear Sir,—If you have read Admiral Sims' story in the November number of World's Work, and the confirmation of it by official American witnesses (see New York Times), you will agree that it is better to let sleeping dogs lie in this case. The Globe has not referred to the matter and does not want to stir up a controversy.

Yours very truly,
The Globe.

Here is the letter which I received from Lord Mayor O'Connor of Cork; and readers can judge for themselves whether that gentleman tells the truth or not—I have absolute confidence in him.

GARRETT O'CONNOR
THE LORD MAYOR'S LETTER
Lord Mayor's Hall,
City Hall, Cork,
Sept. 2, 1919

Mr. Garrett O'Connor,
Bridgeport, Ont.
Dear Sir,—I have had enquiries instituted in reference to your letter of July 6, on the subject of the hostility displayed by some of our young men towards American sailors while in Cork, and am satisfied that whatever little hostility existed was in a great measure attributable to the manner in which the sailors sought to attract our young girls by spending money freely on luxuries for them and enticing them to Queenstown and other places, which our young men resented, and from a rumor which was pretty general that a young girl had been drugged by them, which rumor, I feel bound to say, was not substantiated by any evidence. It is not, as far as I am aware, a fact, that hatred of Americans, as contended by the Buffalo Express—this paper persisted in saying in foot notes to a young Irish priest's letters—caused the feeling against the sailors. The attacks on my mind were exaggerated, and were nothing more than street brawls caused by irresponsible youths which would not be noticed under ordinary circumstances. I would point out that 50% of the American sailors were of Irish descent, and would add as a matter of fact, that the Corporation of Cork by resolution unanimously agreed to present the freedom of the City to President Wilson as a mark of appreciation of the high principles laid down by him for the settlement of the peace of the world, and as a further testimony decided to change the names of two of its principal thoroughfares, viz., Great George's street and Great George's street west, to "Washington Street," as a compliment to America and to commemorate the part played by Irishmen in the War for the Independence for the country. With apologies for the delay in replying to your letter, and hoping this explanation is satisfactory and will tend to clear up the matter,

I am, dear Sir, Yours faithfully,
W. T. O'CONNOR,
Lord Mayor of Cork.

"Controversy" may be a good thing to avoid; but it is honest or decent to give the widest publicity to one side of a question admittedly of international interest, and rigorously to suppress all that may be said for the other side?

The Globe's reference to "confirmation of Admiral Sims' story by official American witnesses" makes very much to the point the following paragraph from the Irish National Bureau's News Letter, Dec. 5th instant.—E. C. R.

Just prior to the publication of the Sims charges, the Newport News of Newport, R. I., published a letter signed "Timothy E. McMeekin, who represented that he had served during the War, on the U. S. S. 'Wadsworth.'" The letter recited charges similar to those expressed by Admiral Sims, Joseph T. Mahoney, 40 Edgar Street, Newport, R. I., at once began a very diligent investigation. The Editor of the paper declined to exhibit the original of the alleged letter as published. Mr. Mahoney pursued inquiries through Congressman Ambrose Kennedy. Under date of October 27, 1919, the Bureau of Navigation of the Navy Department, states that there is no record of any man by the name of McMeekin having served in the regular navy, the marine corps, or the reserve. Under date of November 6, Congressman Kennedy is advised by Lieutenant G. F. Forster, Commanding Officer of the U. S. S. 'Wadsworth,' that no man by the name of McMeekin served on that ship at any time since the declaration of War to date. We congratulate Mr. Mahoney for his perseverance in proving the McMeekin charges to be a part and parcel of propaganda. There are scores of other "McMeekin" writers. Mr. Mahoney's example should be copied in every community where these unfounded letters find publication.

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CATHOLIC NOTES

Thirty-two thousand guineas (\$190,000) was paid at an auction sale in London recently for a picture of St. Eustace by Vittore Carpaccio, the famous fifteenth century Venetian painter.

Washington, November 10.—Evidently it is the purpose of the Government of the new Austrian Republic to maintain the traditional relations of that country with the Vatican.

On his late visit to Belgium, Bishop Meerschaeft of Oklahoma, visited one Belgian diocese which sustained in the War the destruction of one hundred and fifty six churches and five towns.

In London, the Anglican Bishop Gore, in a sermon, said of St. Francis of Assisi: "Let a man arise—though he be but a man—with the spirit of God within him, he can move the world. If one traced back the spirit of democracy, it would be found to go back to St. Francis."

The Rev. Robert E. Wood, who has spent twenty years as an Episcopal minister in the city of Wuchang, province of Hupsh, China, has announced his intention of becoming a Catholic, according to a report received from the Maryknoll priests in Yungkong.

Rome, Nov. 22.—Pope Benedict XV, celebrated his sixty-fifth birthday quietly at the Vatican yesterday. The Holy Father was born in Genoa in 1854, ordained priest December 21, 1878, consecrated Archbishop of Bologna December 22, 1907, proclaimed Cardinal May 25, 1914, elected Pope September 3, Coronation, September 6, 1914.

The First Eucharistic Congress of Cuba was held in Havana a fortnight ago on the occasion of the fourth centenary of the founding of the city. The general sessions were presided over by the Apostolic Delegate for Cuba and Puerto Rico, Magr. Titus Trocchi. Many distinguished prelates, government officials, and members of the diplomatic corps attended.

Recently the Boston Pilot announced the reception into the Church of Mrs. Romanes, widow of George John Romanes, M. A., LL. D., F. R. S. She is referred to as "a lady of light and leading among High Anglicans." Her husband will be remembered as an eminent scientist and prolific writer, whose death occurred in 1894.

One of the most remarkable features of this after war period in Europe is the number of new states hastening to establish relations with the Holy See, and the number of old states renewing and strengthening their relations with Rome. This is a striking refutation of the anti clerical prophecy that one of the results of the War would be the disappearance of the Papacy as an effective world influence.

Three hundred former service men, soldiers, sailors and marines, are being educated at leading institutions at the expense of the Knights of Columbus. The educational program will cost more than \$1,000,000, as every student is provided with board and lodging in addition to tuition and books. The majority of the applicants selected technical courses. Less than half of the students are Catholics.

London, Nov. 7.—Much pleasure is felt at the appointment of The Hon. Frank Russell to the bench as one of the Justices of the Chancery Court. He is a son of the late Lord Russell of Killowen, one of the most famous lawyers of his day, Lord Chief Justice of England; and his elder brother, Sir Charles Russell, took a great interest in the foundation of the Catholic Federation. The new judge was leading counsel in the recent case in which after two appeals, the Lords declared bequests for Masses for the dead to be legal.

New York, Nov. 30.—Announcement was made here today of the election to the American Academy of Dr. Maurice Francis Egan to succeed the late Colonel Theodore Roosevelt. Dr. Egan, former ambassador to Denmark and a prolific writer, has been collaborating with John B. Kennedy on the official War history of the Knights of Columbus which will be ready for publication by Christmas. The history, which has been given the title "The Knights of Columbus in Peace and War," will appear in two volumes.

London, Nov. 22.—Several of the great-grandchildren of Charles Dickens attended Miss Elaine Dickens (Catholic) granddaughter of the novelist, who was married to Major Alex. Whaley at Prompton Oratory this week. The eight bridesmaids all wore typical Dickensian dresses of white silk with wreaths of colored flowers on their hair and carried early Victorian posies. The bride was given away by her father, Henry Dickens, common Sergeant of the City of London. As the bride and bridegroom left the church three little great-grandsons of Charles Dickens—Richard Charles Dickens Schuckberg and Cedric and Peter Dickens—strewn white chrysanthe-mums petals in their path.

There is no security for perseverance except in always advancing. To stand still is impossible. A boat ascending a running stream falls back as soon as it ceases to advance. To hold its place is impossible, unless it gains upon the stream. So in the spiritual life.—Cardinal Manning.