

# 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

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STORIES OF COLLINS

This week's article had better be devoted to a selection from the multitude of notes, anecdotes, and incidents, regarding Michael Collins, with which our papers these days are teeming.

#### PARENTAGE AND BOYHOOD

From a story of his own parentage and boyhood, which had been given to a journalist by himself, the following excerpt is interesting:—"My father was Michael Collins, a farmer. He was born in the year of his sixtieth year, when he married my mother, and she was forty years younger than he. When I was born my father was seventy-five years of age. My mother's maiden name was Mary O'Brien. Her native town Tullineasky, Clonakilty. She outlived my father by ten years. He died in 1847. On my father's side there are records of ancestors back 450 years, when they were chieftains of the tribes of Munster. Part of their slogan runs like this:—"Multitudinous is their gathering—a great host with whom it is not fortunate to contend—the battle-trooped host of the O'Coileain." When wonder is expressed, as it is often, that I could have lived eight years in London, and still have been so little known that 120,000 British troops and Black-and-Tans could not find me in four years of hunting me in Ireland, I can only attribute it to that policy of voluntary isolation, we all observed in London."

#### A PRICE FOR HIS CAPTURE

Detectives and secret service men sought him incessantly and rewards, which grew larger in proportion as his exploits and fame progressed, were offered, but all in vain, and the prospects of imprisonment, or worse, were not sufficient to deter hundreds of households from affording him refuge and hospitality. "I, myself," says Pierce Beasli in writing of Collins, "talked with a hotel keeper (not a Sinn Feiner) whose hotel Collins frequented and he told me that Capt. —, of the British Secret Service, put down £1,000 on the table in front of him and offered him more if he would ring up a certain number the next time Collins visited his premises. It indicates how loyal the people were behind us that of hundreds of people in the humblest circumstances, errand boys, hotel waiters, cab drivers, chambermaids, who knew Collins, and saw him daily in Dublin, not one of them was tempted by rewards, or frightened by threats, into betraying him."

It was his elusiveness, his constant movements from place to place, that secured immunity for him in spite of the dogged tenacity of the "spotters" and other agents of Dublin Castle. His energies covered every sphere of the National movement, the struggles inside the prison gates, and the sensational escapes from English and Irish jails, the drilling, arming, and equipping, of a National army, and above all, the marvellous intelligence service through which every move of the enemy was known in advance and countered, and the preparations to resist the conscription menace, all flourished under the keen guiding intelligence of Collins.

#### AS COOL AS HE WAS BRAVE

On more than one occasion he was held up and searched on the streets, which he daily traversed on bicycle or tram, but his coolness got him through those trying experiences without raising suspicion. His offices, often in unpretentious quarters of the city, had to be changed frequently, owing to the keenness of the pursuit, and on more than one occasion, Auxiliaries arrived on a lightning raid, just after he had left. From among the spectators which gathered to watch these visits he more than once watched these efforts to apprehend him. During the early hours of a winter's morning, a body of Auxiliaries took up positions in a house to which he was in the habit of calling. A watcher in the vicinity became aware of this, but he did not know Collins by appearance, and was at a loss as to what course to adopt. He eventually secured the co-operation of some girls who knew the "wanted" man, and they were just in time to intercept him as he cycled up the street leading to the house. The discomfited Auxiliaries returned to the Castle after a fruitless wait of some hours.

Once he was in his office in Harcourt Street when a raiding party rushed the building and made several arrests. Collins got out through the skylight, reached the street through an adjoining hotel, got on a hackney car, and drove away unsuspected. The keenness of the chase appeared to add a new zest to his existence, and his exuberance and good humor seemed to increase as this battle of nerve and wit progressed.

#### MIRACULOUS ESCAPES

His escapes were miraculous. On Christmas Eve in 1920 Michael and a number of friends were having lunch at the Gresham Hotel when it was raided by Auxiliaries. He was searched, as were the other members of his party, but nothing incriminating was found on them. A photograph which the Auxiliaries carried was compared with Michael's features, but they decided that the physiognomy of each was different.

He was tracked to a house in Gardiner Street one night, but a mistake of just one door was made by the informant, and Michael was sleeping soundly in a room in one house while Auxiliaries were searching all the rooms of an adjoining house.

He had only just left a small house in Mary Street, Dublin, the exterior of which indicated a shop vending farm produce, when Auxiliaries drove up the street, stopped at that very shop, searched it, and found there a document on which the signature of Michael Collins was scarcely dry. The document was a reprieve for District Inspector Potter, of Tipperary, who had been sentenced locally to death if a Tipperary man then under sentence of death were executed. The reprieve never reached the Tipperary I. R. A., and consequently District Inspector Potter was executed.

On another occasion Michael was in consultation with a few members of Headquarters Staff of the I. R. A. in a house in Parnell Square, and having arrived at decisions told a special friend of his, now high in authority, to come away. They departed and were going down a laneway when the nose of an Auxiliary tender was turning a corner in front of them. They turned back, and the door of a house, on the opposite side of the laneway to that which they had left being open, they entered it. Immediately another tender of Auxiliaries approached the front. Michael and his friend were witnesses of the raid on the house they had left and the arrest of two of their comrades. These two comrades were afterwards butchered in Dublin Castle.

Pierce Beasli tells of Collins, and his comrades, another very interesting story:—"All through the most intense part of the war, I was in daily contact with Collins. On the night preceding Bloody Sunday, November 21st, 1920, Dick McKee, Michael Collins, and other officers, including myself, attended a meeting in the Hotel. The meeting ended about 10 o'clock. I was standing in the hall talking with two men, one of whom was Conor Clune, who had come up from Co. Clare on private business. Clune was not connected in any way with the Volunteers. Suddenly there was a commotion in the hall, and some one cries out 'Here are the Black-and-Tans; we're done for Piaras.' A body of Auxiliaries rushed the entrance, and ran upstairs to the room where we had been meeting. There were commands of 'Hands up.' In the confusion I succeeded in slipping down the passage covered by a man who was holding up his hands, and escaped into the garden in the rear of the hotel. There was no way out. I climbed into the yard of the next house and ran through the stable into a back lane. I got under the shelter of a wall, and remained there, unable to move hand or foot for an hour and a half. Auxiliaries in search came within a few yards of where I was but did not discover me. It was nearly 3 a.m., long after the Curfew hour, when the raid was over, so I had to remain where I was until morning. Next day I heard that Collins, with his usual luck, escaped. Poor Clune, however, was arrested, tortured and shot along with McKee."

#### WINSTON'S HUMOR

Tim Healy, writing a eulogy of Collins in the Daily Express, and saying that this dashing soldier was at heart a student, and interested in every phase of history and art, that his achievements and popularity left him unspoil and as boyish as he was before fame came to him—tells the following:—"One of Collins's stories about English Ministers with which he sometimes beguiled or soothed critics thrusts itself forward to-day to make some relief in the gloom. He was one night hurriedly summoned to Mr. Winston Churchill's house during the negotiations for a conference over a specially thorny phase of the controversy. Mr. Churchill, when the business was despatched, courteously displayed some interesting curios, among them being a proclamation in Dutch whereby the Boers in 1900 offered £30 reward for the recapture of the present Colonial Secretary after his escape from Pretoria. Collins in telling this would quote Mr. Churchill's comment, 'Our Government would have given rather more to catch you lately, Mr. Collins,' and the storyteller would enhance the fun by recalling the Lord

Chancellor's drawing assent, 'Oh, yes, Mr. Collins, but, of course, the living has gone up since then.'"

SEUMAS MACMANUS,  
Mount Charles,  
County Donegal.

## ENGLISH CATHOLIC INFLUENCE

Washington, D. C., Sept. 11.—Catholics of England and Wales, who represent roughly 2,000,000 people in a population of 40,000,000, appear to be exercising a more potent influence on the intellectual and social life of their country than the 20,000,000 Catholics of the United States do here, according to Dr. John A. Ryan of the Department of Social Action of the National Catholic Welfare Council, who has just returned from England and Ireland.

Dr. Ryan declared that the stimulating influence of English Catholic thought was manifested through the large number of conversions and the position which the Church is assuming as a leader of the laboring classes. He pointed to the establishment of a Catholic labor college at Oxford University and to the activity of English Catholic speakers taking to the street and public highway to spread the faith from the lecture platform as instances of the manner in which this influence is being exerted.

"It is impossible to overestimate the earnestness and faith of the English Catholics in matters religious," said Dr. Ryan, "and their determination to increase their number is reflected in the increasingly large number of converts to the Church. In Leamington I met the Rev. Canon William Barry, who has a large parish there composed, he told me largely of converts and descendants of converts. The converts to Rome come chiefly from two classes, those of the Anglican Church, who become tired of its emptiness, and those of Non-Conformists who, seeking the Anglican Church in search of a real religion, are soon disillusioned and rapidly turn to Catholicity."

Dr. Ryan was among the lecturers at the social week held at Oxford under the auspices of the Catholic Social Guild, which has 168 study clubs and classes formed throughout England for the study of the social problem. These clubs, in his opinion, will be the most effective safeguard against a possible bloody revolution in England. Their labor policies he describes as progressive, but sound in principle and eminently practical for operation.

The Catholic Labor College at Oxford, which last year enrolled three students, has nine students enrolled for the coming term. Dr. Ryan said, "These students, for the most part, are sent by different local societies and intend to return, on the completion of their studies, to the industries whence they came."

#### IRELAND

Ireland, Dr. Ryan said, has the possibility of lending the world to a new economic dispensation, as the leaders of social thought apparently have set their faces against capitalist domination in the country and in favor of a slow and general cooperative movement in which the whole people will participate, rather than the investment of large sums on the part of individuals or corporations. There is, however, a necessity of strengthening and broadening of Catholic organization in the country and a need for a more vigorous Catholic press.

#### POPE TALKS TO JEWS IN HEBREW

New York, Sept. 5.—The democratic manner and linguistic ability of Pope Pius XI. were the subject of comment by Joshua Goldberg of this city, who arrived from Cherbourg yesterday on the Mauretania. Mr. Goldberg told how he made arrangements in Rome to have ten young Jewish theological students received in audience by the Pope. The party was ushered into the presence of the Pontiff without ostentatious ceremony. Mr. Goldberg said, and the Pope received the members with a smile. After bestowing his blessing the Pope, according to Mr. Goldberg, stayed with the students for twenty minutes, speaking in Hebrew.

Pope Pius has been a student of the Hebrew language and history for many years. As a young priest he studied the language under the direction of Rabbi Alexander di Fano of Milan, one of the greatest living authorities on Jewish literature, theology, and history. Later, when the present Pontiff had been made librarian of the Ambrosian Library at Milan, he again studied under Rabbi di Fano in order to perfect himself in some details of the language. Rabbi di Fano is the authority for the statement that the Pope is one of the foremost Hebrew scholars in Europe.

## WHERE THE IRISH BISHOPS STAND

The following letter from the Most Rev. Dr. O'Sullivan was read at all the Masses in Killarney on Sunday, August 27.

My Dear People—On my return last Monday to Killarney from a distant part of the diocese I was shocked beyond measure to hear of the revolting crime that had been committed in your midst in the course of the preceding week. I refer to the murder of two young men, who were members of the Red Cross, and were wearing its uniform.

They had come to Kerry, not as combatants, but solely on a mission of mercy and charity. Their mission was to act the part of the Good Samaritan, of whom there is mention in the Gospel of this day's Mass—not to inflict pain, but to give all possible aid and comfort to the wounded and suffering.

This merciful mission they would have discharged on behalf of even the miscreants who so foully murdered them, as well as on behalf of their own comrades. No language can be strong enough to denounce this atrocious crime. Even the infidel Turk respects the Red Cross. To add to the infamy of this revolting crime, the assassins, we are informed, sacrilegiously made use of the sacred ruin in Innisfallen known as the Oratory to effect their murderous decisions.

As similar deeds of blood and shameful acts of loot and pillage and destruction continue to be perpetrated in our midst, all of which are in utter conflict with the moral law and inflict material ruin on this ancient Irish nation, we think it well to put before you again the weighty words of the Bishops of the Irish Church, your divinely appointed teachers in the matters of morality, whose moral teaching you cannot disregard without imperiling your immortal souls.

We, therefore call your particular attention to the following extracts from the Bishops' pronouncement:

#### THE CONSIDERED STATEMENT OF THE UNITED IRISH EPISCOPATE

"It is painful and sorrowful to us to have to use the language of condemnation, but principles are now being openly advocated and acted upon which are in fundamental conflict with the law of God, and which, as Bishops and pastors appointed to safeguard Christian morals, we cannot allow to pass without solemn censure and reprobation.

Foremost amongst these principles is the claim that the army, or a part of it, can, without any authority from the nation as a whole, declare itself independent of all civil authority in the country. The army as a whole, and still more a part of the army, has no such moral right. Such a claim is a claim to military despotism, and is subversive of all civil liberty. It is an immoral usurpation and confiscation of the people's rights.

"More than any other order in society, the army, from the very nature of its institution, is the servant, and not the master, of the nation's Government, and revolt against the supreme authority set up by the people is nothing less than a sacrilege against national freedom.

"We beg the young men connected with this military revolt to consider religiously our solemn teaching on this fundamental maxim of social morality, otherwise they will involve themselves and their followers in conscientious difficulty of the gravest character, for, in prosecution of these principles, they proceed to make shameful war upon their own country. They are parasites, and not patriots. When they shoot their brothers on the opposite side they are murderers; when they commandeer public or private property they are robbers and brigands, and are bound to make restitution. These are sins and crimes of the most heinous kind.

"It pains us to the heart to think of our young boys, with their generous instincts, being mixed up in this network of scandalous and incalculable criminality.

"In God's name we implore them to return to their innocent homes rather than poison their lives and weigh their consciences for eternity with such a grievous responsibility. If their political passion for an Irish Republic is wisely conceived, their day will come in God's good providence.

## MATTERS OF CONSCIENCE

Those who act in defiance of the explicit moral teaching of the Bishops cannot save their consciences with unconsidered and unauthorized statements of individual priests. Individual priests cannot publicly teach at all in matters of faith and morals, except in so far as their Bishops permit, and they can teach only what the Bishops, in union with their head on earth, approve and sanction.

It is equally futile for individuals in the heat of political passion to seek to evade the binding force on their consciences of their Bishops' teaching. By suggesting that the matter it deals with are political or secular, who is to define what questions come within the ambit of the Bishops' teaching authority?

Theologians teach with one voice that the Bishops themselves are the sole competent judges. All the members of their flocks, then, must, for their practical guidance, accept their teaching in such matters as are agitated among us to-day and are dealt with in the Bishops' pronouncement.

It is true, indeed, that in cases of doubt an appeal lies to higher ecclesiastical authority; but until such appeal is taken and allowed the obligation imposed on the consciences of all their subjects by the Bishops' teaching remains in full force. It is clear, therefore, that not only those guilty of the hateful crime that desecrated Innisfallen's ruined shrine, but their misguided comrades also, who are engaged in destroying the property of the ratepayers, commandeering goods from traders or farmers, and turning their weapons on their own countrymen, are acting in defiance of the moral law, and are literally guilty, in the words of the Bishops, of brigandage and murder.

Equally guilty with them—indeed more guilty if they hold any positions that would seem to give weight to their words, are all who countenance their criminal courses by counsel, encouragement, approval, or by cooperation of any kind.

We would, then, appeal with the most earnest pastoral solicitude to these young men who have been misled into the unlawful courses which their Bishops reprobated by a false conception of their rights as soldiers of Ireland, and a false sense of loyalty to their leaders, to desist from action that is morally indefensible, and is ruinous to the best interests of the country they profess to love.

Murder is a crime that cries to heaven for vengeance, and to avert the Divine wrath and make some atonement for this and other crimes committed in our diocese, we direct that the Blessed Sacrament be exposed today for an hour after the last Mass in the Cathedral, and in the Franciscan Church, and that the act of reparation to the Sacred Heart be publicly recited in the presence of the Blessed Sacrament. Your devoted servant in Christ, CHARLES O'SULLIVAN, Bishop of Kerry.

It is ordered that this letter, which was read on Sunday, the 27th, at all public Masses in Killarney, be read on the Sunday after its receipt without alteration or omission of any kind whatsoever at all public Masses in each church in the diocese.

#### LEAVE FOR CHINA

#### THE ANNUAL DEPARTURE OF MARYKNOLL MISSIONERS

Ossining, New York, Sept. 11.—Three priests, one Auxiliary Brother (a professional nurse) and six Sisters—several of whom have nurses' certificates—left Maryknoll on Tuesday, September 12 for the new American field in China. This marks the fifth yearly departure of our Maryknoll missionaries, two of whom have already gone to their reward. This year there was a double ceremony—private as usual—the Sisters leaving in the afternoon, the priests and brother at night. Both groups will meet at the steamer in San Francisco from which port they will sail October 3 for Hongkong. The outgoing missionaries are: Rev. Frederick Emmet Fitzgerald, A. F. M. (Holyoke, Mass.); Rev. Anthony Paulus, A. F. M. (Fall River, Mass.); Rev. Joseph Tooney, A. F. M. (New Bedford, Mass.); Rev. Brother John Dorsey, A. F. M. (Hartford, Conn.); Sister M. Francis Davis, (Brooklyn, N. Y.); Sister M. Magdalen Doelger, (New York City); Sister M. Dolores Cruise, (E. Weymouth, Mass.); Sister M. Thomas Bresnahan, (Holyoke, Mass.); Sister M. Cecilia Cruickshank, (Toronto, Canada); Sister M. Gertrude Moore, R. N. (New York City).

#### MISSIONERS ORDAINED

The Right Rev. John J. Dunn, Auxiliary Bishop of New York, ordained to the priesthood at Maryknoll for foreign mission service on Sunday, September 10, Rev. Henry Emil Dirckx of Jefferson City, Mo.; Rev. Walter Joseph Coleman of Minneapolis, Minn.; to deaconship;

## REV. WILLIAM A. FLETCHER, OF FALL RIVER, MASS.; JOSEPH P. MCGINNIS AND THOMAS A. O'MELIA, OF PHILADELPHIA; JOHN J. CONSIDINE OF FALL RIVER, MASS.; FRANCIS J. WINSLOW OF SOMERSET, MASS.; JOHN J. THOMANN OF NEW YORK CITY, PATRICK H. CLEARY OF ITHACA, N. Y.; JOSEPH CONNORS OF PITTSFIELD, MASS.; TO SUBDEACONSHIP REV. JOHN C. MURRITT OF BUFFALO, N. Y., AND REV. JOHN E. RUPPERT OF SIOUX FALLS, S. DAK.; TO MINOR ORDERS, MESSRS. VICTOR PIASKOWSKI, GEORGE BAUER, HUGH C. CRAIG, HUBERT POSPICHAL, WILLIAM BOOTH, AND ROBERT E. SHERIDAN.

The ceremony was conducted for the first time in the new Seminary building, where the future conference hall serves as a chapel.

## A GLIMPSE OF RELIEF WORK IN RUSSIA

Ray Meyer, reporting to the American Relief Administration from Moscow, gives the following picture of the Rev. Dr. Walsh, S. J., at work among the sufferers of Russia.

Can you picture Prof. Edmund A. Walsh, Georgetown University, in his shirt sleeves, scrambling eggs over a fluttering gasoline flame in a dirty third class Russian railroad car? "Doc" Walsh, as the American Relief Administration workers in Russia call him, is taking the hard knocks along with the rest of the "boys," who are feeding ten million persons there with American food and combating disease with American medicines and hospital supplies.

"Doc" Walsh used to prepare the young men at Georgetown for foreign diplomatic service, and now he's observing Russian life at close range. He is the Russian representative on the staff of the American Relief Administration of the Catholic Welfare Council.

I met "Doc" Walsh in Russia on his way to Rostov-on-the-Don, where he was taking food packages to very hungry people. "How's Traynham?" he asked me. Traynham was a worker with the A. R. A. who had completed his service and had returned to the United States after many hardships during the winter when the temperature was lower than the morale of the famished people.

"Oh Traynham's all right—but the conditions of the children seem to prey on his mind."

"That's true," said Doc Walsh. "We used to watch Traynham on trips to see that he didn't give all his food away to kids. And he'd given all his money away a few days after he came into contact with the many starving in the Volga Valley. He certainly was one of the best-hearted boys I've ever seen."

Doc chuckled here, ducking his head to escape the sputtering of the eggs. "Did you ever hear of how Traynham came across a Russian mother with a sick baby? The youngster had some disease or other. Traynham, all sympathy, found out that the hospital was filled up. The mother told him that. She was crying."

"I'll fix that," said Traynham, confidently. "He picked up the child, rags and all, and strode off to the hospital. The door was guarded by a man carrying a gun of some sort. The guard talked Russian only."

Through an interpreter Traynham conveyed the message that the baby was very sick, needed medical attention and other care immediately. The guard was obdurate. Said the place was full. "Traynham argued. He became angrier every minute. Tucking the baby under one arm, he used the other to shove the guard away from the entrance. The thrust was a lusty one, for the guard tumbled off into a snowbank, and the baby got hospital attention."

"That was Traynham—everytime," said Doc Walsh. "A fine boy. Did he have any children of his own? Oh, yes. He had two at home."

#### SIXTY THOUSAND PILGRIMS TO LOURDES

Paris, Sept. 1.—The fiftieth national pilgrimage to Notre Dame de Lourdes has been completed. More than 60,000 pilgrims from all parts of France visited the miraculous grotto. This wonderful manifestation of faith and piety toward the Blessed Virgin was favored with exceptional weather and incomparable religious ceremonies. Three cures were officially announced by the Bureau of Medical Constations and several other cases have been submitted for medical examination. The devotion to Notre Dame de Lourdes is more widespread than ever. It is interesting to recall, in this connection, that during the last few months three of the greatest military leaders of the World War, Marshal Foch, Marshal Petain and Marshal Fayolle, visited the sanctuary of Lourdes in order to render thanks for the victory of the Allies.

## CATHOLIC NOTES

The second annual National Convention of the Catholic Women's League of Canada meets in Winnipeg from the 26th to the 30th of September, both dates included.

Cologne, Sept. 1.—The Count of Droste-Vischering, in Munster, Westphalia, who was president of the Center committee of the Catholic assembly from 1898 to 1919, recently celebrated his ninetieth birthday. He comes from an old Catholic family, and his ancestors, in feudal times, were treasurers for the Bishop of Munster.

Milwaukee, Sept. 7.—The Rev. Albert C. Fox, S. J., has been appointed president of Marquette University to succeed the Rev. Herbert C. Noonan, S. J., according to the announcement made here today. Father Fox was vice president of St. Xavier's College in Cincinnati from 1913 to 1918, and since 1918 has been president of Campion College at Prairie du Chien, Wisconsin.

Statistics covering fifteen dioceses and religious congregations in France, published by the Livre d'Or, show that 1,344 citations and decorations were conferred on clergy and religious for distinguished service during the War. These include 77 priests and religious who received the Croix de guerre, 61 who were nominated to the Legion of Honor, and 118 who received the military medal. The Sisters of St. Joseph of Cluny received 69 of the citations.

Philadelphia, Sept. 8.—The total enrollment in the Catholic schools in Philadelphia which opened for the fall term this week, is approximately 120,000 according to the Rev. Joseph M. O'Hara, assistant superintendent of the parochial schools of the archdiocese. This is an increase of about 4,000 as compared with last year in the grade schools and there is also an increase in attendance at the Catholic high schools.

Catholicism is making considerable progress in Korea, according to an article by a missionary to that country which has just appeared in a Paris newspaper. The Faith was carried to Korea in the eighteenth century and was immediately persecuted and condemned. Four persecutions within sixty-six years retarded its progress. There were thousands of martyrs, among them three Bishops, nine missionaries, a Chinese priest and a Korean priest.

Rome, Aug. 28.—The members of the Mount Everest expedition have sent to Pope Pius a fragment of rock from the highest point reached. The fragment is mounted on an ebony stand, decorated with silver, with an engraved inscription. The Pope, himself an Alpinist, greatly appreciates the gift and has sent to Brig. Gen. Bruce, leader of the expedition, the gold of martyr's with his pontificate with an autograph letter of thanks, recalling that when he was elected, the expedition sent him congratulations addressed to "The Alpinist Pope."

Boise, Sept. 11.—The Rev. Joseph M. Cataldo, S. J., Indian missionary for over half a century, celebrated his 60th anniversary in the priesthood last Friday. In December, Father Cataldo will keep his 70th anniversary as a member of the Society of Jesus. Master of nearly ten Indian languages, this devoted priest is at present in charge of the Nez Perce tribe of St. Joseph's Mission Silekpo, Idaho, where convent and school were destroyed by fire in 1916.

Simla, India, August 25.—The Catholic community of India has sustained a great loss in the person of the native prince Silvester Norbert Shivamth Rikh, brother of the Rajah of Tajpur, who was a devout member of the Church, and a knight of the Grand Cross of the Order of Saint Gregory the Great. The prince first became interested in Catholicism while a student at Oxford, and entered the Church after his return to India. He was a daily communicant, and spent several hours each day in meditation in the local church, or in his private chapel. His saintly life was an inspiration to all who knew him. He had a very great devotion toward the Blessed Virgin, to whom he attributed the grace of his conversion.

Washington, D. C., Sept. 11.—The ordination of a candidate for the priesthood who has passed the age of sixty will be one of the first duties of the Right Rev. Michael J. Hayes, Bishop of Savannah, following his own consecration in the Cathedral at Savannah on October 18. The candidate is the Rev. Edward Dwyer, who began his studies for the priesthood in 1876 the year in which Bishop-elect Keyes was born, but who left the seminary and entered business life. He became a successful business man, married and had one son, who is expected to witness the ordination. Following the death of his wife, Mr. Dwyer again heard the call to the priesthood and resumed his studies at St. Vincent's Abbey at Beatty, Pa.