

# 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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## CATHOLIC TRUTH SOCIETY

### THIRD ANNUAL CONVENTION A GREAT SUCCESS

Official Report of the Third Annual Convention of the Catholic Truth Society of Canada held in Ottawa, September 25-28, 1923, under the Patronage and Presence of His Grace the Archbishop of Ottawa.

### THE PROPAGATION OF THE FAITH

MR. JAMES MOGLADE, B. A., LL. B.

Three Centuries of Missions—just a word before we proceed. The task I assume tonight is not an easy one. To deal with my subject in a comprehensive way would require more study than I have been able to give it, and more time than you and I can devote to it tonight. Permit me to say, then, that my address must necessarily be but an outline—a skimming along the edges of the work of the Sacred Congregation of Propaganda and the Foreign Missions during the past three centuries.

Before I speak of the last three centuries of missionary endeavor in the Catholic Church, may I be permitted to refer briefly to the missionary effort of the Catholic Church during the first three centuries of her existence. I deem it well to recall to your minds that the most glorious part of the history of the Catholic Church is that of her beginning. Christ, Himself, the God-man, had suffered the ignominious death of the Cross for man's redemption, and following that awful event, we find that all of the apostles except St. John died martyrs' deaths that the Church and the faith—the Catholic Faith that is yours and mine—should live. Twenty-nine of the first thirty Popes of the Church shed their life's blood that the faith might live, and as every one of them is estimated, one in every three of the first Christians of the first three centuries gave up their lives in holy martyrdom rather than give up the faith that is yours and mine as a free gift from on high without, in the first instance, any merit on our part.

With that thought in mind, how ought we to cling to the gift of faith that is ours—how ought we to tremble when we consider how little we have ever done, are doing, or can do to measure up to the standard of Faith that was required of the early Christian.

It is not my purpose to make further reference to the history of the Catholic Church from the third to the sixteenth century except to say that her history is an open book. Part human in her organization she has had her faults—unholy men high in her offices have brought shame to her brow as Judas betrayed his Master, but through it all she has gone on faithful to the Divine Mission entrusted to her, and to quote the words of the Great Gladstone—

"She has marched at the head of civilization for the past eighteen hundred years, and has had harnessed to her chariot as horses to a triumphal car, all the intelligent and material forces of the world. Her art, the art of the world, her genius, the genius of the world; her greatness, grandeur, glory, majesty, almost if not absolutely, all the world in these respects had to boast of. And this wondrous Church is today after eighteen hundred years of existence, as young and as fruitful, as active and as vigorous as she was on the day when the Pentecostal fires were first on the earth."

The end of the sixteenth century found the Church just recovering from the effect of the Reformation. Countries to which she had sent the light of faith had been torn from her communion, and in these countries the faith had been prescribed and her priests and religious so to speak, hunted as wild animals. When I speak of this terrible period in the history of the Catholic Church, it is not in anger or in bitterness, nor in a spirit of animosity—I simply refer to an historical fact. The religion of the Catholic Church is a religion of Christian love and charity, wherein her children are taught to love God above all things, and to love their neighbor as themselves for the love of God.

We meet the new conditions in which the Church found herself following the Reformation. Pope Gregory the XIII. formed the nucleus of what in the year 1622 was called into form by Pope Gregory the XV., and has since been known as the Sacred Congregation for the Propagation of the Faith. Our Blessed Lord, as is well known, said to his apostles, "Go into the whole world and preach the Gospel to every creature"—and again "Going therefore, teach all nations"—and still again, He said, "The harvest indeed is great, but the laborers are few, pray ye therefore the Lord of the harvest that He send laborers into His harvest." Following these Divine Commands, the Sacred Congregation for the

Propagation of the Faith has been charged with the care of the Church in non-Catholic countries, and the direction of missions to the people of the world to whom the message of the crucified Christ is yet to be unfolded.

The Sacred Congregation simultaneously, therefore, immediately arranged for the sending of missionary priests both to countries that had been lost to the church through the Reformation and to the people of Japan, China, India, Africa, the Southern seas, and likewise to the then new country of America. Prior to the completion of the organization of the Sacred Congregation in its present form, the Cardinals who were chosen by Gregory XIII. had succeeded in reuniting to the communion of the Church some of the churches of the Eastern Rites, notably the Ruthenians.

In order that the missionaries whom the congregation sent out might be fully equipped for the work they were to perform, Pope Urban VIII. established the College which bears his name, where the students for the priesthood who were to undertake the work of missions not only in non-Catholic countries but in countries to be entirely evangelized were taught the language of whatever people among whom they were to labor.

To the sacred Congregation of Propaganda therefore, is the Catholic Church and the Christian world indebted for the missionary effort of the past three centuries. In the countries of the East, China, Japan, India, Africa, and the southern seas, missions, under the care of religious orders, notably the Franciscans, Dominicans, Carthusians, and Jesuits and many others, have been carried on continuously during the past three centuries and will continue so long as there is need, and that, it would seem, will be for centuries yet to come. With all the courage, all the zeal, all the fervor and all the piety that characterized the first apostles, these holy men have gone forward—amid persecutions and disappointments—facing privations of every kind and death in its most dreadful forms—these men and women, too, of God, sacrificing all that this world holds dear and consecrating themselves to the service of the Master, have gone forth bearing the message of the Child of Bethlehem and the Crucified Christ in their effort to win souls to God.

Three centuries ago this beautiful city in which we are gathered tonight was but a part of the great Canadian Forest, and even then, under the direction of the Congregation of Propaganda, holy missionaries were carrying the glad tidings of the Gospel to the wild and barbarous tribes of Indians that then inhabited this country. It has been said, and truly said, that the soil of Canada, as the soil of the American continent, has been consecrated to God by the blood of the early missionary martyrs. We had the Recollets, the Jesuits, the Sulpicians, and later, that noble band of Oblates of Mary Immaculate, whose names lend honor to the pages of Canadian and American history for their efforts to win the first inhabitants of the American continent to the Christian faith. Which of us does not point with pride to the records of the Catholic priests in their efforts to save the souls of the Indian natives? How well they succeeded, I need not relate. The missionaries suffered the tortures they endured, the martyrdoms they won, bear tribute not only to the divinity of the Catholic Church but likewise to the fidelity of the Catholic Church to the mission that Christ gave her to "go into the whole world and preach the Gospel to every creature."

I cannot pass from the consideration of the Sacred Congregation without referring for a moment to the fact that for three centuries, or down to 1908, it was charged by the Holy See with the carrying on of the work of the Church in mission countries, of which during that period, Canada was one. There is not a diocese in Canada today that even yet is not indebted to the Sacred Congregation for many of the splendid body of priests who have labored to keep the Catholic faith in the hearts of her people. Notably is this so in the Archdiocese of Kingston where, had it not been for the good and holy priests of Irish birth who have been sent to us during the past century, God alone knows what had become of the faith of the Catholic people. To those holy men, some of whom are present here tonight, I want to pay a well deserved tribute of a grateful people.

During the three centuries that the Sacred Congregation has functioned it has carried the responsibility which the Holy See has placed upon it for the progress of the Church in non-Catholic countries and the success of missions to those not yet of the faith. During this long period wonderful assistance has been rendered the Propagation by the multitude of religious orders of men and women

that are to be found within the Catholic Church. In addition to the orders of the religious, assistance has come from other kinds of societies that have been founded from time to time among the laity of the Church in all parts of the world. Of this last type of society, the one which admittedly has met with the most success has been the Society for the Propagation of the Faith, with headquarters at Lyons and Paris. This society sprung into existence in the year 1822, and its origin, according to its annals, to a request made by Bishop Dubourg of New Orleans, who passed through Lyons on his return from Rome in the year 1815. This good prelate was filled with such a degree of anxiety for the welfare of his diocese, in which everything was then to be organized, that he appealed to a pious woman, who had formerly been in New Orleans and was then resident in Lyons, that she should take up collections among her friends and forward them to him for his diocese. About the same time a young Sulpician, a student at the Seminary in St. Sulpice, wrote to his father, a Miss Garicot, who was also living in the City of Lyons, giving a sad account to her of the extreme poverty of the House of Foreign Missions. It is obvious, therefore, that at that time, in one city, two pious women were working for the same course which was operating in entirely different parts of the world. In the year 1822, these pious women received a visit from the Vicar General of the diocese of Lyons, Orleans, and history relates that as a result of his visit the society was formed which is now known as The Society for the Propagation of the Faith.

The aim and object of the society is simply to solicit for the faithful, prayers and alms for the support of missionaries who are chosen, trained and sent forth on their mission by the usual authorities of the Church. During its one hundred years of existence, it is said, in addition to the prayers of its members, the Society for the Propagation of the Faith has collected and distributed to dioceses that may be termed "missionary dioceses" and to the various missions a sum aggregating one hundred millions of dollars, and the whole expense of the society during that hundred years has been less than five million dollars. The Society for the Propagation of the Faith while collecting funds for this work from all parts of the world has made no distinction between the countries or missions to which or among which its moneys are divided. The division has been made in an absolutely equitable manner, and according to the respective needs of the various missions, the money is forwarded. As the society is world-wide, so also has it interested itself, likewise, in all the missionary work of the Church.

During the hundred years of its existence, it has received commendation after commendation, not only from the poor missionaries whom it has assisted, not only from vicars apostolic, bishops and archbishops, but likewise on various occasions the Supreme Pontiffs themselves have seen fit to commend the work which has been done by this society in the aid it has been able to render to foreign missionaries. So great, indeed, has been its success, that His Holiness, Pius XI. on the three hundredth anniversary of the society issued his wonderful Motu Proprio, in which he spoke so eloquently of past achievements and forecast its glorious future. His Holiness transferred the headquarters of the society from Lyons to Rome, and placed it under the immediate and direct control of the Sacred Congregation of the Propagation and provided for the selection of its council by himself. Henceforth, in accordance with the decree of His Holiness, this society will work in conjunction with the Sacred Congregation, its special work in the future being, as it has been in the past, to solicit the prayers and alms of the faithful on behalf of the foreign missions. In the very letter of His Holiness Pius XI. to which I have just referred, may be recalled that "ever mindful of the duty of the Church to fulfill the command of Our Saviour, the Holy See has thus united the Sacred Congregation with the Society for the Propagation of the Faith in order that the work of the foreign missions may henceforth be carried on, if possible, with greater zeal, greater fervor, greater piety and greater efficiency than has heretofore been displayed."

The Holy Father has required the Bishops of the world to see that in every parish of every diocese there is established a society that will have for its aim and object, the same aim and object which has been so successfully fostered by the Society for the Propagation of the Faith during the past hundred years, namely, the faithful throughout the world, at the request of the Holy Father are now urged to take

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## BISHOP RHEAUME CONSECRATED.

### GREAT GATHERING WITNESS IMPRESSIVE CEREMONY

Ottawa Evening Journal, Oct. 18

The consecration of His Lordship Bishop Louis Rheaume, M. I., Th. D., of Halleybury, by His Grace Archbishop Joseph Medard Emard, of the Metropolitan Province of Ottawa, at the Basilica this forenoon, was one of the most beautiful ceremonies ever witnessed within the precincts of the historic edifice. The elevation of His Lordship to the dignity of the episcopacy was surrounded by all the liturgical pomp, colorful ceremonial and impressive splendor with which the Roman Catholic Church invests its great occasions.

### A RARE SPECTACLE

Seated in front of the main altar, aglow with quivering candles, Archbishop Emard, the consecrator, who was attended by their Lordships Bishops D. J. Scollard, of Sault Ste. Marie, and J. E. Limoges, of Mont-Laurier, and numerous dignitaries of the Church and the candidate for the episcopacy, were the cynosure for all eyes. The ceremony, which began at nine o'clock when the head of the processional entered the sanctuary from the Archbishop's Palace, was not concluded until 11:30. The symbolism of the whole ritual, which has remained unchanged down the ages, the consecrating Archbishop and assistants robed in resplendent vestments of red and gold, the members of the hierarchy and diocesan chapters in their purple robes, and the surpliced priests, all lent a colorful note to the function. A bright October sun glinting through the narrow, stained windows of the Basilica shed a mellow light on the sanctuary. The whole scene was as picturesque as a rare tapestry of the middle ages suddenly become animated.

### BASILICA CROWDED

The Basilica was filled to capacity. The gathering was a notable one and included leading representatives of the hierarchy, prominent church men of lesser rank, hundreds of members of the secular and regular clergy of many dioceses, and many leading Catholic laymen. The interior of the Basilica was effectively decorated. The papal colors set in miniature shields and banners hung all around the Church.

The sermons were delivered in French by His Lordship, Bishop Raymond-Marie Rouleau, of Valleyfield, and in English by Canon Walter E. Cavanagh, parish priest at Almonte. Both preachers dealt with the symbolism of the ceremony, the power and authority of the episcopacy and the responsibilities which the episcopal dignity imposed on a bishop. None in the vast gathering followed the ceremony and the ritualistic gradation leading up to the investiture more intently than the members of the family and relatives of the new bishop.

### AGED FATHER PRESENT

They included Bishop Rheaume's aged, white-haired father, Mr. Jerome Rheaume, of Montreal, and his three brothers and sisters. It was undoubtedly the proudest moment in the life of Mr. Rheaume, as he saw his son raised to a position of eminence and dignity in the Church. Mr. Rheaume, who is eighty-one years of age, occupied a seat of honor in the front of the church during the Communion rite.

The ceremony of consecration divided into four parts, the prelude, consecration, investiture and conclusion, was performed at two altars, the main altar where the consecrator conducted most of the ritual and officiated at Pontifical High Mass, and a side altar within the sanctuary where the new bishop robed himself for the ceremony and read the whole office of the Mass up to the Offertory. The candidate for the episcopacy was led to the main altar by the assistants to the consecrator. After answering affirmatively the consecrator's question as to whether he held an apostolic mandate, the bishop left his seat, approached the altar and recited the oath of fidelity to the Holy See. This part of the ceremony was followed by the candidate's examination on the doctrine of the Church, particularly the mystery of the Incarnation, in all of which he professed an unwavering belief.

### SOLEMN MOMENT

The most solemn moment of the ceremony was the consecration when the consecrator gave the candidate solemn warning of the awful responsibilities of a bishop. Archbishop Emard then vested plenary episcopal powers in Bishop Rheaume by the imposition of the hands, calling down upon him the plenitude of the Holy Ghost. The new bishop afterwards lay face downwards at the foot of the altar, while the choir sang the Litanies of the Saints. There followed the placing of the Gospel over the shoulders of the

new bishop. The consecrator afterwards anointed the candidate with the sanctified oils, the oilment being deposited in the form of a cross on the candidate's tonsured head. After the singing of a psalm, the palms of the bishop's hands were anointed.

The consecration was followed by the investiture. The bishop's episcopal ring being blessed, was placed on the fourth finger of the right hand. The crozier was then blessed and placed in the bishop's hand. Deeply inspiring was the kiss of peace which the consecrating Archbishop, followed by the assisting Bishops, administered to the new bishop. After the recitation of further liturgical prayers, the new bishop, wearing the mitre, approached the consecrating Archbishop and made an offering of the two lighted tapers, two small loaves of bread and two miniature barrels of wine, the whole significant of the support of the clergy. The Mass is then proceeded with, and the consecrator after receiving Communion also administers Communion to the candidate.

The ceremony was concluded with the blessing of the Bishop's episcopal gloves, the chanting of the Te Deum, and the occupation of the consecrator's chair by the newly consecrated Bishop, vested in full robes of office and the symbols of his rank.

### OFFICIATING HIERARCHY AND CLERGY

Consecrator, Right Rev. J. M. Emard, Archbishop of Ottawa; Co-consecrators, Right Rev. D. J. Scollard, Bishop of Sault Ste. Marie; Right Rev. J. Eugene Limoges, Bishop of Mont-Laurier; Assistant Priest, Mgr. L. N. Campeau, P. A. V. G.; Assistant Deacons, Rev. Canon R. T. Lapointe, Rev. F. X. Marcotte, O. M. I., Rector of the Mass, Rev. Leon Binet, O. M. I.; Sub-deacon of the Mass, Rev. Jos. Herbert; Notary, Mgr. J. Lebeau, C. S.; Assistants of the Bishop-elect, Rev. Rodrigue Villeneuve, O. M. I.; Rev. Philemon Bourassa, O. M. I.; Assistants of the Assistants, Rev. J. Gauvin and P. A. Mouttet; First Master of Ceremonies, Rev. Rene Martin; Second Master of Ceremonies, Rev. Clement Gagnon; Clerk of the Cross, Rev. Joseph Pelchat; Master of Ceremonies, Rev. L. Binet; Thurifer, Rev. Emile Latendresse; Clerk of the Cross, Rev. Hector Legros; Clerk of the Mitre, Rev. Joseph Gauvreau; Clerk of the Book, Rev. Leonidas Leroux; Clerk of the Bugia, Rev. Emile Verina; Clerk of the Crosier, Rev. Albert Grenier; Clerk of the Mitre of the Bishop-elect, Rev. Achille Gratton; Clerk of the Crozier of the Bishop-elect, Rev. Leonidas Clement; Acolytes, Rev. Real de Varennes and Emile Method; Clerks to carry the Pontifical Vestments, Eloi Lafontaine, Arthur Godbout, Edgar Breton, Charles Levesque, Albert Scantland, Charles Glaude.

### ENGLISH SERMON

The splendor of the ceremony of the consecration of a priest as head of a diocese ranks with the grandest that man could be called upon to witness, stated Rev. Canon Walter E. Cavanagh, parish priest of Almonte, who preached the sermon in English. The beautiful ceremonies which one reads about in the works on events in ancient times were but shadows compared with the scenes witnessed in the Basilica this morning. A bishop's calling was a most sacred one and the favor bestowed upon him was greater than that accorded to Moses or to Simon. The Holy Church on this occasion saw fit to accord higher rank to one of her priests with all her usual splendor and ceremony.

A priest of God must stand for the Divine Truth and he must preach and teach by word and example, this high standard of Christian life. A beautiful example of a great soul and a great pastor was seen in the predecessor of Bishop Rheaume, the late Bishop Latulipe. In the face of great difficulties, many of which were being overcome, the sad but beautiful career of the Bishop of Halleybury came to an end.

Canon Cavanagh expressed the hope that the new Bishop of Halleybury would possess the same Christian spirit to meet whatever trial God wished to send to him. "When he is called to his Creator may his works be in benediction," concluded the speaker.

### THE FRENCH SERMON

His Lordship Bishop R. M. Rouleau, of Valleyfield, who delivered the French sermon, spoke of the greatness of a bishop's mission. The bishop owed himself to all the souls in his flock. It was his duty to minister alike to the just and the criminal, and to disarm the hostility of his enemies. His duty it was to distribute at all times the bread of Christian charity. While martyrdom for the faith was rarely called for now, a bishop must be prepared to sacrifice even his life if necessary.

Bishop Rheaume was going to a field of labor where zealous priests and missionaries who placed the greatest hope in him awaited his

coming with eagerness. A great task faced Bishop Rheaume. He would have to build up new edifices over the ruins of last year's disaster in the north country. He had proved himself a man of great ability and the task would not daunt him. In the great north country, His Lordship would continue in the newly settled districts the apostolic labors undertaken by his predecessors in the shadow of centuries-old forests.

## GOV. WALTON IS WILLING TO RESIGN IF KLAN IS CURBED IN STATE

Oklahoma City, Oct. 10.—After nine months as chief executive of the State, Governor J. C. Walton stands ready to abdicate in order to bring to a close his war on the Ku Klux Klan in Oklahoma, if the Legislature, at its forthcoming special session, will enact an anti-Klan law which he will submit to the law-makers.

Governor Walton has issued the following statement, addressed to the people of Oklahoma: "When this bill becomes law it will rid the State of the Klan and I will resign the office of Governor immediately thereupon. In this way the people will be protected from the Klan and peace and harmony can be restored to the State."

Briefly the Governor's bill prohibits the use of the mask by secret organizations in Oklahoma and provides that all such orders shall file complete membership lists with the regularly appointed civil authorities.

If his proposition is not accepted, Governor Walton declares he will decide further how "we must proceed to protect ourselves from this organization of masked marauders, who have practical control of the judicial and police powers in the principal cities of the State."

## BISHOP WHO REACHED JAPAN ON EVE OF QUAKE WRITES OF DISASTER

New York, Oct. 8.—Monsignor Freri, national director of the Society for the Propagation of the Faith has received a letter from Bishop Berlioz of Hakodate, who had just returned to Japan after spending a year in the United States soliciting the charity of the faithful.

Arriving in Yokohama on August 23, the Bishop went to Tokyo for the consecration of Mgr. Lopez de Rego, S. J., recently appointed Vicar Apostolic of the Caroline, Marianne and Marshall Islands. The ceremony, probably the last one to take place in the Cathedral of Tokyo before its semi-destruction, was performed on August 26 by the Papal Delegate to Japan, Mgr. Giardini, assisted by Archbishop Rev. P. F. M., of Tokyo and Archbishop Doering, S. J., of Hiroshima. Bishop Berlioz then left for Hakodate his episcopal see, where he arrived on August 31, the next day he heard of the destruction of Yokohama and the death of one of his priests, Father de Noailles. To quote the Bishop's letter:

"Father de Noailles was living in Yokohama for a number of years acting there as procurator of our mission. He occupied a three story brick building in the lower part of the city which has been entirely wiped out. In that building were the books of the Diocese of Hakodate and also its supplies which Father de Noailles used to forward regularly every month to each one of the missionaries. Everything has been destroyed and Father de Noailles buried under the ruins. May God and the charitable American Catholics have mercy on us."

## POLAND'S FAITH IN GOD REWARDED

Washington, D. C., Oct. 15.—Poland, throughout her years of persecution, never lost faith in God, according to General Joseph Haller, commander of the Polish forces against the Bolsheviks, in answering a toast at a reception given in his honor at the Polish legation here. General Haller stopped several days in Washington en route to San Francisco, where he will attend the American Legion convention this week.

"With God for the country" is the watchword of the Polish people, said General Haller. He predicted a brilliant future for the country which he said seemed now assured of peace and happiness and rewarded for its unflinching faith.

Besides the Minister, Dr. Wroblewski, and his wife, the entire Polish staff was present at the reception, including Prince Albert Radziwill, a scion of one of the most aristocratic families of Europe and a prominent representative of the Catholic ideas in this country. The Polish colony in Washington, numbering about sixty, was headed by Dr. Stanislaus de Torosiewicz, professor of St. Paul's College at the Catholic University and Dr. Leo Behrendt, also a member of the faculty at the Catholic University.

## CATHOLIC NOTES

Paris, Sept. 28.—The anti-alcoholic society known as "The Golden Cross," which is a union of all Catholic abstainers, has held its national convention in Strasbourg. Mgr. Ruch, Bishop of Strasbourg, celebrated Mass at the opening of the Congress. Cardinal Mercier sent a message of encouragement from Belgium.

Cologne, Oct. 3.—Munich newspapers report that Lieut. General Baron Alois von Reichlin von Meldegg, who commanded the 13th Bavarian Landwehr Infantry in the World War has joined the Franciscan Order with a view to becoming a priest. He follows the example of the Prince of Lowenstein a decade ago. General von Reichlin is sixty-eight years old.

San Francisco, Oct. 15.—Twenty Chinese young men, representing the Holy Name Society of St. Mary's Paulist Church, were seated at the quarterly archdiocesan conference of the Holy Name Union which met here in Knights of Columbus Hall. St. Mary's is situated in the heart of San Francisco's Chinatown district, the largest Chinese quarter in the United States.

Paris, Oct. 6.—The See of Gap, which was established in 1823 after having been abolished ever since the French Revolution, has just celebrated the centennial of this re-establishment with splendid ceremonies. A statue of Saint Arnoux, patron of the diocese was erected. The crypt containing the tombs of the bishops has been restored and decorated. Mgr. Caillor, bishop of Grenoble and Mgr. Champavier, Bishop of Marseilles pontificated. The present bishop of Gap is Mgr. de Lobet.

New York, Oct. 13.—Fordham University in its extension courses has entered a new field—that of a course of instruction for Scoutmasters. A number of priests and laymen, for years interested in the boy-problem, feel that the solution can be found in the formation of Scout troops in the various localities. Approximately 40,000 Catholic boys are already in the movement in the United States, and many entirely Catholic troops exist. The greatest need, however, of the Catholic Troops of Scouts, are Catholic men, who would be willing to take up this magnificent work.

London, Oct. 11.—The Church of the Holy Virgin in Palestine has been invaded by robbers who have stolen some of the most precious diamonds and jewels, including the sanctuary lamps, according to advices received here, which declare that the government of Palestine has been aroused to drastic action against sacrilegious thieves. The looted edifice is situated on a site said to be that of the tomb of the Madonna. This robbery is one of a great number that has occurred recently in Palestine. Highwaymen have been particularly active about the hill of Hebron where they have stripped many travelers of their valuables.

Cincinnati, Oct. 13.—More than 300 teaching nuns representing many different orders together with a number of secular teachers have registered in the educational and professional courses at St. Xavier college. This is an increase of more than a hundred over last year's class. The staff includes several of the Jesuit professors of St. Xavier college together with a number of Sisters, the latter conducting the courses. The plan which is offered to local and out of town students is to afford teachers in elementary schools opportunity to secure college degrees and normal and teaching certificates. The extension course has State approval.

New York, Oct. 16.—Twelve of the famous actors of the Passion Play of Oberammergau, headed by Anton Lang, are to arrive in the United States this month according to Ludwig Nissen, well known German-American merchant who has arrived from abroad, and whose trip to Europe was chiefly in connection with the visit of the Oberammergau actors. Lang and his companions will tour the United States and sell their famous wood carvings for the benefit of the starving people of Germany. German societies in the Bronx are looking forward with great interest to the arrival of the group.

New York, Oct. 16.—The Rev. Robert F. Keegan, Secretary for Charities to the Archbishop of New York, has been elected President of the New York City Conference of Charities and Correction for the coming year. The election of Father Keegan marks the first time that a Catholic priest has been chosen for this important post. The Conference is composed of representative agencies of the public and private welfare agencies operating in the Metropolitan District and comprises some of the most distinguished citizens, men and women, of all creeds of the city. Choice of Father Keegan sets the seal of public approval upon the work of the Catholic charities of the Archdiocese, of which Father Keegan is Executive Director.