

## Among the Magazines.

The March number of *The Rosary Magazine* contains, under the heading "The Fall of Goliath," a timely and concise review of the Balkan War. Even after we had resurrected dusty geographies and well-thumbed atlases, we at times found it difficult to follow the newspaper accounts of operations in the Balkans. As presented in *The Rosary* we have little difficulty in following the general movements of the troops of the different countries engaged. The writer lays particular and, I might add, deserved stress upon the duplicity of the Turk and upon the unchristian, but diplomatic, intrigues of European powers in the Eastern question. These powers, which, for the most part, are called Christian, have time and again betrayed Christian interests, shut their eyes to the massacres of thousands of Christians, that they might maintain their prestige at Constantinople. In the Balkan allies, however,

Turkey has an enemy who has tired of European diplomacy and in whom hatred of the Turk has been instilled by centuries of oppression and outrage at the hands of Mahomet's fanatic followers, an enemy whom recent events have shown to be capable of great and heroic deeds in the cause of freedom.

It is with interest and pleasure that we read in America of the conversion to Catholicity of the Anglican "Benedictines" of the Isle of Caldey, South Wales. The community was founded in 1895 by a Mr. Carlyle, an ardent young ritualist, who sought to revive within the Anglican Church the old monastic life of England. With the consent of the Archbishop of Canterbury, he became "Dom Aelred Carlyle," Superior of a community of Anglican "Benedictines." Having ample means at his disposal he purchased the Isle of Caldey and built there a church and chapter house. A flourishing community soon grew up and materially Mr. Carlyle's plan was a success. As to the spiritual side, the monks lived a holy life following the regulations of the Catholic Benedictine order. But deep study of Benedictine works showed the monks the incongruity of their position. Their abbot was independent of Anglican authority. A Catholic abbot depends on the Pope. This incongruity they pointed out to the Archbishop of Canterbury. To remedy this Dr. Gore, Bishop of Oxford, was appointed as "visitor" to the monastery. But the Bishop laid down a number of conditions which demanded radical changes in the doctrines professed by the monks and to which they could not conscientiously consent. It soon became evident to them that peace