

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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LIVE AND LET LIVE

The longer we live the more surely is the truth driven home to us that we cannot take people in detail. None of us can successfully bear analysis of each and every characteristic and action. It is not given to any human being to be perfect. Our greatest happiness in our relations with our fellow-beings is to accept them for their best—and there is best in all—and in their largest sense. If here and there a flaw shows, it is just as likely to prove, not that the whole is necessarily bad, but that the rest may be good. "I take folks by and for," said our old friend, the Philosopher; and he was right. To take any one of us too closely and resent the little spots that we discover, is simply in the long run—to be minus a friend. "Live and let live" is the most difficult of all life's lessons to learn; but there is no other lesson that means so much happiness to the learner.

THE CELTS

Among the racial characteristics which the war has displayed afresh the Celtic genius has filled a notable place. Hundreds of thousands have left the mines of Wales, relinquished their happy homesteads and comfortable situations in Irish counties or towns, crossed the seas, to justify their citizenship as members of this imperial brotherhood of self-governing peoples. They have fought like heroes. Their chivalry has been as conspicuous as their daring. They have proved once more that their fine and splendid spirit is more than a match for a moulded human mechanism. As for the gay "Tipperary" note which exhilarates cooler natures like a mountain breeze, who can afford to despise it in the hour of trial when most are prone to passing moods of gloomy apprehension? We must, in passing, take a glance at the varied strength and sweetness of their eminent writers and orators, like Goldsmith and Burke, Sheridan and Steele—to say nothing of their great soldiers and leaders, whose fame is world-wide. As for the Gael in Scottish song and story, who would deny his surpassing charm? Versatility and adaptableness are the badges of his tribe.

George Meredith—a radiant example of the Celtic genius in full flower—makes one of his characters observe "the slow movement, the tardy development" of the English, adding that "without the Welsh, Irish or Scot in their composition there would not be much yeast ferment; but now these are largely of their numbers." As a result of such admixture "the taste for spiritual utterance, for song, nay, for ideas, grows among them," though not always palpable to alien observers. Shakespeare broods with kindly gaze over these children of Nature, so open to skyey influences, yet so much the victims of their own redundant humour that their more stolid neighbors find it hard to take them seriously.

THE ANGLO-SAXON HABIT

Shakespeare's hospitable mind takes in tolerantly both types; he does not spare the foibles of either, but balances their claims justly. We will not quote at length the lines in which he, through Mortimer's lips, paints the defect of the Anglo-Saxon habit of too absolutely ignoring racial peculiarities among subordinate peoples. If we have been rapidly outgrowing tendencies to "harsh rage, defect of manners, pride, haughtiness, opinion, and disdain," faults which "lose men's hearts, leaving behind a stain upon the beauty of all parts beside," let us be thankful, seeing in the Teutonic mirror, now held up for all the world to take warning thereby, the full-blown ugliness of courage without grace and neutral vigour unbalanced by the gentler virtues.

Lady Gordon has written plaintively about "The Tragedy of Being Irish," and truly the troubles of her long-suffering, patient country-folk have given rise to more vain disputations than any other racial burden

—not excepting that of the wandering Jew or the visionary Slav. Loyalty is a delicate plant and requires tender nurture. We are learning bitter but salutary lessons in this terrible time. When all the horror and ruin which now confront thoughtful men and women have glided into the past, it may be that provocative watchwords and inappreciative estimates of whole peoples will cease to form rallying forces in European and Colonial life. In that day history will be newly written and justly interpreted. It will be seen that every nation has been making its own contribution to the world's progress: that in the totality of human thought and work alone are to be found the materials for a real science of government, a balanced philosophy of conduct, a generous outlook upon the future, with its immeasurable possibilities of happiness for the unborn generations who shall inherit our hard-won suffrages and gains.

SOURCE OF JOY

No one will deny that money means most of the conveniences and modest comforts of life. It stands for likable surroundings, for books and pictures, travel and hospitality, the power to avoid meanness in our dealings with our fellows. No doubt its possession is to many a severe trial, but so is the want of it. The lack of coin vexes many a liberal nature. The man or woman who has never filled up a cheque or changed a twenty dollar note must needs be unacquainted with one of the happy experiences of the passing day. For there is a kind of magic that has only one "Open Sesame" to the sources of power and enjoyment; it is the fairy-force that cash liberates to effect wondrous changes in the outward circumstances of human life. A certain writer has exhibited his hero in a squalid environment; the pawnshop is his resource whenever he has to meet the lady of his choice, even when he is rash enough to hire a taxi for a day's outing, or engage seats at the theatre to complete his conquest. It is to be feared that there is a good deal of this unjustifiable extravagance in the pretentious world affected by such showy followers of the false goddess of Fashion and Frivolity. Meanwhile, the real poor are always about us, a vast army whose fight with the grim spectres of want, induced sickness and prostrating pain, transmitted weakness and economic failure, make up the most knotty problem of statesmanship and philanthropy. Much is being done to cure, much more to prevent, these sad evils—evils which sap the vitals of the nation and threaten destruction to our long-descended power and greatness. The tramp, tramp, of that gathering host of the miserable and discontented is plainly heard today; heard above the cheers of loyal subjects, the blowing of trumpets and the boom of cannon, the clash of contending factions. It should solemnize our thoughts and make us intent to catch the still small voice of humanity in its most gracious and sympathetic mood. Everything has its price in this world of causes and consequences. Butler's quaint couplet has a core of truth in it. When we see on all sides how quackery of all sorts flourishes, we may allow that

"Sure the pleasure is as great
In being cheated as to cheat!"

Giving and taking roughly balance the account until the day dawns when justice shall really rule, and love enrich hearts that cannot but starve without it, whether in palaces or cottages.

Would that parents oftener grasped this unerring condition of happiness. Then homes and families would be centres of radiating benevolence. No game of beggar-my-neighbor can issue in stable content. The current coin in the moral world is the mutual recognition of worth. All else is but fraud and folly, doomed to be nailed to the counter at last.

One wonders, sometimes, if we shall ever be able to spiritualize Christmas, making it a season for the interchange of gifts of mind and heart, reserving the material presents for coarser and less sacred seasons.—C. E. Jefferson, D. D.

FITZGERALD AND THE STATE

New York Times

The New York delegation in Congress is bigger and weighs less than that of any other State. New York is the Empire State, and is outweighed in the councils of the nation by sparsely populated sagebrush States in the West and tiny States in the East. The reason is that these States pay some attention to their Congressional representation and this State doesn't. Being a Congressman is a business, and it takes time to learn it. Other States first try to get men of the kind they want for the job, and then keep them at it until they have learned the trade and become useful. There was a time when Maine, with four Representatives, had more influence in Congress than any other State. New York, however, reserves all her scrutiny for Presidential, gubernatorial, and Mayoralty candidates and pays more attention to the nomination of a Sheriff or County Clerk than to that of a Congressman. If by accident she does get a good Congressman she does not display the pride in the fact that Delaware or Wyoming takes, and often she does not keep him at the job.

John J. Fitzgerald of Brooklyn is not only the most important figure in the New York delegation, which is saying little, but one of the leaders of Congress. He is Chairman of the Appropriations Committee, one of the greatest in the House. He won his place there by merit. He is the only Northern man holding an important Chairmanship, and he holds it because the Southern men who control the House recognize his abilities. His responsibility is great, and he has discharged the duties of his office with credit to his State and benefit to the nation. He is not merely the only New York Congressman who is a national figure, but he is a man whose loss would be felt by the nation.

In the East, South, and West, when they get such a man in Congress, they keep him there as a matter of State pride, if nothing else. Here it is actually an argument against him that he has been there so long; it is "somebody else's turn." Besides, Fitzgerald, in his faithful discharge of his duty as Chairman of the Appropriations Committee, has saved money to the country, even where that money would have been spent in his district. So there is a fight against him, and the politicians in the Seventh District are undertaking to deprive the State and nation of his services so that some one of his number may have the title of Congressman and \$7,500 a year for two years. No other issue is involved. The matter is one that does not affect alone the Seventh District or the Brooklyn politicians therein, but the nation and the State, and this ignoble attempt is directly against their interests. It should be defeated and if there is neither local pride or sense of responsibility in that district it will be.

[John J. Fitzgerald is a Catholic and has the reputation of being the ablest parliamentarian in the House of Representatives.—Ed. C. R.]

SHE IS FINED

ARMY NURSE CHARGED WITH WEARING RELIGIOUS SYMBOL

IS BROUGHT BEFORE FRENCH COURTS

Paris, July 7, 1916.—Here is another proof of the devotion of France. This time it is a woman who suffered much from the invasion and finds herself again persecuted by her fellow-countrymen because of her religion. A process verbal against Mme. P., nurse in a municipal hospital at Toulon, has been mentioned before.

She was charged with wearing on her breast a little tricolored ribbon embroidered with the Image of the Sacred Heart.

In 1915 she was acquitted by the Jude de la Paix in Toulon, but the Minister of Public Prosecution appealed to the Court of Cassation, which abolished the decision of Toulon and sent the case for retrial to the Court of Dragignan last December. The case only came up a week or two ago when the lady appeared before the Judge of Dragignan, supported by Maitre Vincent of Toulon.

So magnificently did this advocate of Catholicism bear herself before the court that her replies are worth repeating.

She was asked if she wore the ribbon as a protest against the government of the republic, and on replying in the negative, she was asked why she wore it. She responded thus: "I wear the colours of my France because I love her more I suffer for her, and I have suffered as you here have not, who have kept your homes intact. I wear her colours because my beloved Ardennes has been invaded, because an alien flag floats over my devastated house."

"Why," she continued, "have I added the Heart of Christ, who loves our France? Because if the soldiers

fight it is God Who gives the victory, as our national Saint, Jeanne d'Arc, says, and it is God Who rules these little things that a Catholic does not call chance, and I supplicate the Christ to make this flag soon completely victorious."

Mme. P. then protested energetically against the attack on her religious liberty, in the name of the rights of man and in that of equality. She pointed out that on the days of orphans, on the day of the 75, and on other occasions, little tricolored flags bearing various emblems and inscriptions were sold and seen everywhere on all the buttonholes and the cosages. What then becomes of the judgment of the prefect? Maitre Vincent followed, and in an eloquent speech denounced the illegality of the judgment which would, if followed in principle, cause a protest against the flags of all the regiments, every one of which bears some emblem or inscription on the three colors. He pointed out that it was not in conformity with article 7 of the Law of 1884, describing and defining the composition of the flag. And brought out strongly the fact that the prosecution was really directed against a religious emblem. He added that he hoped if the case was sent to a third court it would be tried before the tribunal of Rheims, where the majority of the citizens had the heroism to remain in the city, wearing freely and publicly the incriminated badge of the Sacred Heart, like many others on the front. The judge condemned Mme. P. to a fine of two francs and costs. She appealed, as she is out to demonstrate a principle of liberty. She appeals first to the Court of Cassation for an error in form, and secondly to the Council of State against the illegality of the prefectorial judgment, and she continues all the time to wear the tricolored badge of the Sacred Heart.—New World.

CATHOLIC PRINCE ALBERT OF MONACO IS RECEIVED BY PONTIFF

Rome, July 24, 1916.—On Thursday last Pope Benedict received, with all the solemnity due to a Catholic sovereign, Prince Albert of Monaco, who has been in Italy for the past few weeks, and who recently visited the Court of Rome. Afterwards he paid a visit to Cardinal Gasparri, the Papal Secretary of State, who noted the visit to Cardinal Capello as the customary return visit. What added interest to this event was the fact that when the Prince was in Rome three years ago he paid a visit to King Victor Emanuel, but as he was then travelling unofficially, he did not ask the Pope to accord him an audience. The incident, however, occasioned considerable comment at the time, as it was incompatible with the traditions observed since 1870 in regard to Catholic sovereigns visiting the Eternal city. Diplomatic relations between the Holy See and Monaco were immediately severed. But they were re-established last year by the appointment of Count Capello as the Holy See's representative at Monaco. Thursday's official audience with the Pope restored Prince Albert's position as a Catholic sovereign.

ENGLAND IS ALARMED

The English people are becoming genuinely alarmed over the revelation that the birth rate is the lowest in the history of the country. Father Bernard Vaughan speaks in strong language of the great need of his country in this hour of awful trial, need of mothers.

I see everywhere on the arteries of our mammoth metropolis women defaced and bejeweled, in the daintiest of footwear—which you can see as far as ever it reaches—and the most perfect hats. In fact you would think that there was certainly money to throw away, and if you look a little longer you will find that there is a pet dog which could easily be replaced by two men in khaki as far as money goes. I do not complain about these things, but my country comes before the dainty wants of a frivolous class. The cradle is empty and the church bench is empty. The church bench is empty because the cradle is empty. We are a nation traveling to the cemetery. Never was the marriage rate so high; never was the birth rate so low, and that at a time when the cry is to replace the men we are losing. It is the mother we need to-day, and she need more, and more, and we want mothers in those wives whom God wants to become mothers.

The population of England has increased during the past decade, but it was due to immigration, particularly from Ireland. No nation can depend entirely on immigration for permanency. No people with a great history and a rich country can be satisfied by a gain attained by the influx of foreigners. The strength of a nation is to be found in its loyalty to those ideals which reach more. England boasts of its progress. Progress is a desirable thing, but it must be made with due respect to tradi-

tions. An iconoclast will never make for real greatness. It is easier to tear down than to build up. The men who have accomplished things have only reached the goal of their boyhood dreams. We feed the patriotism of our children upon the stories of Lexington and Valley Forge. We are a young country and our traditions are of but yesterday, yet they are the hope of the future.

A man must grow strong from within. A crutch will not develop a limb. Our success with the stranger who comes to our shores lies in the fact that this is a new country. It is still in the process of development and the newcomer feels that he is taking an actual part in building the republic. In England conditions are different. The Irishman will never become genuinely English. It means that England is being ruled and dominated by men who have no interest in her ideals or traditions. It means that England must depend upon strangers to uphold her honor in the hour of danger. It means that the Hand of God will be raised against the very heart of the British Empire if England does not do penance in sack cloth and ashes.—Intermountain Catholic.

A UNITARIAN TELLS OF HIS CONVERSION

ARGUES WITH A HIGH CHURCH BROTHER AND CONVERTS HIMSELF

From the Catholic Universe, London

"Ex-Unitarian" writes: "From Unitarianism to Rome was not the long journey in my case as most people would infer, and I was not 'tossed to and fro and carried about with every wind of doctrine,' as St. Paul said, before finally taking the step which separated me religiously from all but one of my relations—and practically all my intimate friends."

"When I was a Unitarian I denied emphatically that the Bible was the Word of God, though I acknowledged that the life and teachings of the Christ of the Scriptures were a pattern to live up to and acknowledged that Christ was to the religious world what Shakespeare is to the literary world. But not accepting the Bible as the Word of God, I had serious doubts as to whether Christ lived at all, and I naturally worshipped God the Father alone."

"Taking up that attitude, naturally one would expect that if I ever came to see the error of my reasoning and embrace orthodoxy I would join one of the reformed churches, but now I come to the point where I stated that the road from Unitarianism to Rome in my case was not a long one."

"From my boyhood I have always felt or believed that if the Scriptures were the Word of God and that if Christ was God, logically I must accept the literal rendering of the Scriptures and acknowledge that the Catholic Church is the Church of the Scriptures."

"I can only acknowledge two logical schools of religious thought—Catholicism and Unitarianism. If I disagreed with the one I must embrace the other."

"I stuck fast to my Unitarianism (and strictly speaking, I did not consider myself a Christian at all), and I was quite content with my religious position as being a thoroughly logical one, until I was aroused by my brother, who joined the Church of England and became a member of the High Church party, calling himself Catholic and generally speaking, living a most deeply into Catholic religious and historical literature to enable me to shake him. To a certain extent I believe I did, but in supporting the claims of Rome I found that my reading was having a most disastrous effect on my Unitarian views, and within a very few months I not only confirmed my view that the alternative to Dr. Martineau's religion was that of Rome, but I convinced myself that my Unitarian views were all wrong and that the Scriptures are indeed the Word of God, and that Christ is my Saviour and God. And now that I have seen the light I thank God for His goodness to me."

PERSECUTION IN SYRIA

APOSTOLIC DELEGATE INSTRUCTED TO INDUCE TURKS TO STOP IT

By Catholic Press Association Cable

Rome, July 20.—The Holy See continues to receive reports of the persecution of Christians in the Turkish dominions, especially in Syria, and has instructed Mgr. Dolci, Apostolic Delegate at Constantinople, to do all he possibly can to induce the government there to put a stop to it. It should be remembered, however, that, even if it were animated by good will in this serious matter, the central government is not always able to exercise control over the governors of distant provinces.

HOMAGE TO SACRED HEART

MIGHTY STATUE TO BE BUILT ON TOP OF MOST SPUR OF THE MOUNTAINS

Spain is offering her homage to the Sacred Heart this month by a novel and magnificent idea. At the shrine of Santa Maria de los Angeles, which stands on a mountain ridge in the very center of Spain, the foundation has been laid for a mighty statue of the Sacred Heart which will be erected on the topmost spur of the mountains with arms outstretched in protection over the whole country. The idea emanated from a pious Spaniard who was prepared to pay the whole cost and offered the princely sum of 400,000 pesetas for that purpose. But when, after being approved by the Primate, the Papal Nuncio, and the Bishop of Madrid, the project was mentioned to certain leading laymen and women, they begged so hard that all Spain might be permitted to participate in this act of homage that it was decided to decline the generous offer and build the statue from small offerings gathered in from all parts of the country. Thus the poorest gives his mite, equivalent to a half-penny, and the richest may not give more than a peseta. It is anticipated that the statue will be completed and ready for consecration by the middle of September.—The Monitor.

POPE BENEDICT XV'S FIRST HOLY COMMUNION

Just half a century has rolled by since Pope Benedict XV. made his First Communion. By the Holy Father himself the event was recalled on the feast of St. Aloysius, June 21, when receiving a body of one hundred Roman boys who had that morning received Holy Communion for the first time and who were now being presented to the Vicar of Christ for a blessing. Speaking of the happiness which he experienced at being surrounded by children who had just received Holy Communion, the Holy Father said: "There is a very special reason this day for feeling moved and for joy at being before boys who have made their First Communion, because it is fifty years ago to-day since we had the happiness of making our First

Communion. You are more fortunate than we were, since by a providential and wise disposition by our venerated predecessor of holy memory you have been enabled to receive Holy Communion at an age which custom did not then concede. This morning we renewed the resolutions which we made fifty years ago, and which advise you not to forget the good resolutions which you made during these holy days." His Holiness, after recommending the boys to approach the altar for the Bread of Life frequently, blessed his young visitors and sent them away happily. Another interesting group received by His Holiness were the Pages of Honor of St. Aloysius, whom their director, Monsignor Vattuone, presented wearing their graceful costumes.

MEXICO

Father Gerardo Decorme, S. J., editor of the Revista Catolica, contributes a very interesting paper on "Catholic Education in Mexico" to the Catholic Historical Review for July. The writer covers the history of public instruction from the days of the Conquest to the Revolution of Madero. It is interesting to read.

"The education of women of all classes was perhaps the one to which most attention was given all over Mexico. The Presidents, Manuel Gonzales and Porfirio Diaz, brought over from France the Religious of the Sacred Heart, in whose Colleges of Guanajuato, Mexico City, San Luis Potosi, Guadalajara and Monterey, young girls were being educated in the sciences, social customs and domestic occupations, with as much perfection as in the most civilized nations. In this work the Carmelite Sisters, the Sisters of the Incarnate Word, and many others, were occupied in the higher branches of education as well as in the elementary schools, asylums, day nurseries, reformatories, etc."

Probably from 4,000 to 6,000 Catholic Colleges were in existence in Mexico, where the rising generation were being taught their civic, moral and religious duties; and their graduates were spreading over the country a social, intellectual and scientific culture with a success which the official institutions never succeeded in reaching."

It has taken only four years to destroy libraries, scientific laboratories, museums, works of art, and all educational equipment built up through the centuries under the care of the Church that has always blocked progress and tabooed science." The Catholic teachers have been imprisoned, robbed, killed or killed, and their teaching forbidden. It has not been reported what the armies of progress now running riot across the Rio Grande have done to further culture or learning or virtue. Perhaps the much-desired information will be forthcoming in the First Chief's next note to Washington.—America.

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CATHOLIC NOTES

In the Gilbert Islands, the Sacred Heart missionaries have converted nearly 20,000 persons.

A recent convert to Catholicity is David Devant, the famous London illusionist.

Of the 270,000 Indians in the United States, about 100,000 are Catholics.

At the grand "Procession of Penance" held in St. Peter's Church, Rome, 100,000 persons participated.

The appointment of Msgr. Thomas Dunn, canon of Westminster Cathedral, England, as Bishop of Nottingham, is officially announced.

The American College, Rome, has grown up under four Pontiffs: Pius IX., Leo XIII., Pius X., and Benedict XV.

In the United States to-day the Society for the Propagation of the Faith numbers about 600,000 members.

The late Alexander Campbell, a Presbyterian, head of a large milk concern in Brooklyn, N. Y., left \$1,000 to the Little Sisters of the Poor.

St. Thomas' College, at St. Paul, Minn., has been admitted into the North Central Association of Colleges comprising 1,200 educational institutions.

Borneo, a great island in the South Sea, has about 5,000 Malay Catholics. It is on both sides of the equator. The Catholic missions there began about sixty-two years ago.

The Rev. Father Joyce, Chaplain of the Fourth Field Artillery, has been with General Pershing's expeditionary command since the soldiers entered Mexico.

Abbott Amelli, of the Benedictines of Monte Casino, has succeeded to the practical work of Cardinal Gasquet in the correction of the Vulgate of the Sacred Scriptures.

The art treasures of the Louvre, Paris, valued at \$200,000,000, were removed for safety from Paris to Toulouse in the south of France in the beginning of the war.

The great Benedictine order, the oldest in the church, has 600 of its members in the service of the European Armies. Fifty of them have fallen in the war.

The appeal to aid the stricken people of Poland has had prompt and magnificent response in the Diocese of Dublin, where \$5,750 was subscribed.

News has been received from Brittany of the death of Count Couessin, second successor of General Charette as commander of the Papal Zouaves.

According to the *Matin* of Paris, the belligerent governments have agreed to Pope Benedict's proposal that all shall pledge themselves not to compel prisoners of war to work on Sundays.

During the Easter vacation 500 Catholic University of Michigan students raised \$20,000 for the proposed \$100,000 Catholic chapel and clubhouse for university students at Ann Arbor.

Henryk Sienkiewicz, who is at the head of the relief fund for his suffering fellow-Poles, is generally known to English-speaking people as the author of the famous novel, "Quo Vadis." He is now in his seventieth year, and has been a prominent figure in social literary life since his youth.

Pope Benedict recently received the Rev. Charles Heath, former Secretary of the Papal delegation at Washington, and Harold Woodbury Parsons, of Boston, and granted them the use of the magnificent headquarters of the Benedictine Order on the Aventine Hill for a convalescent hospital for Italian soldiers. It will be managed entirely by Americans.

Hon. Richard E. Burke, chief justice of the criminal court of Chicago, died June 17. His death is believed to have been caused in a measure by the poisoned soup served at the dinner to Archbishop Mundelein on February 10. Although a reward was offered for the poisoner, Cronos, he has not yet been apprehended.

Mrs. Barbara Givernaud, widow of Etienne Givernaud, a wealthy silk manufacturer, who died in 1908, is to give her mansion in Homestead, New Durham, Hudson County, N. J., to St. Joseph's Orphanage, Jersey City, as a home for orphan children. The children of the orphan house have been praying for such a gift, it is said, for a long time, and now their prayers are about to be answered.

As an aftermath of the recent wreck on the New Haven road at Milford, Conn., comes the conversion to the Catholic faith of Miss Margaret Fenton, one of the young women who was injured in the wreck. Miss Fenton was received a few weeks ago into the Church. She has always been a Protestant, but was so impressed by the self-sacrifice and devotion of the Sisters of Mercy at the convent in Laurelton Hall, to which the injured persons in the wreck were taken, that she expressed a desire to become affiliated with the Church, which had produced women of such devotion.