

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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TOO CHERFUL

One of our exchanges seems to be very pleased at the success of the International Bible Conference which was held in Pittsburgh a few weeks ago. Our friend, however, must have been in mood optimistic when he penned his pleasant words. For the ministers who attended that conference were very doubtful over the smallness of the audience. It caused them anguish of heart and made them grieve over the apathy and indifference of their followers. But they did not assign any adequate cause for the sparse attendance. It avails little to fulminate against materialism, which has laid a corroding hand on people who erstwhile staked their hope of salvation on the Bible. The temper of the times may have had something to do with the scantiness of the Pittsburgh audiences, but the real causes were the ministers themselves. The man in the street has seen the Bible divested of inspiration and relegated to the level of the ordinary book by divines who were either seeking notoriety or suffering from an overdose of Higher Criticism. Why, then, should he give time to listening to dissertations on the Bible, which has been questioned and discredited by his own spiritual guides. Divines have stripped him of belief and have made Christianity dim and confused to his blurred eyes. And they have given him nothing in exchange for what they have filched from him.

GOOD FOR THE TABLET

A subscriber sends us a clipping to show that the London Tablet is emerging from the darkness of the Toryism that looks at Irish Catholics through the glasses of prejudice. We are glad for the Tablet's sake. Its conversion is somewhat belated, and it may take many months of perseverance to convince those who are aware of the past that its conversion is sincere. As a token, however, of its change of heart, it presents, in its issue of March 28, the views of Cardinals Wiseman, Newman and Manning in regard to Ireland.

Cardinal Manning pronounced the Irish people "the most profoundly Christian and most energetically Catholic on the face of the earth. . . . I hope you will see the noontide when they will be re-admitted, as far as possible, to the making of their own laws." Newman recognized them as "not only a Catholic people but a people of great natural abilities, keen-witted, original and subtle."

We may add that to many people they are incomprehensible because, as a rule, they have never been money grubbers and have lived close to the supernatural.

TIMELY WORDS

Some people imagine that man can be made moral by legislation, and that vice can be eliminated by education and exterior agencies. With disregard of the falsity of this principle they go blithely on, running the gamut of denunciation of the police and the government and advocating always the enactment of new laws. Just now they are chanting the praises of sex-hygiene as a deterrent to the present evil and a safeguard against the future one. Ex-President Taft scores these faddists in words that cannot but elicit the approval of educators who are interested in the moral welfare of the children committed to their care. He says roundly that the pursuit of education in sex-hygiene is full of danger if carried on in general Public schools. Any benefit that may be derived from frightening students by dwelling upon the details of the dreadful punishment of vice is too often offset by awakening a curiosity and interest that might not be developed so easily, and is too likely to set the thoughts of those whose benefit is at stake in a direction that will neither elevate their conversation with their fellows, nor make more clean their mental habit. I deny that the so-called prudishness and the avoidance of nasty subjects in the last generation have ever blinded any substantial number of boys and

girls to the wickedness of vice or made them easier victims of temptation. It has generally been possible for them to recognize sin, and to know that they ought to avoid it, without leading them into an atmosphere which they can hardly breathe without polluted suggestion.

A GREAT WORK

The Catholic Immigration Association of Canada is but at the inception of a work that must have far-reaching and permanent results. It is a work of urgent necessity and must be a factor in the shepherding and guiding of those who come within our gates. When the stranger comes to us it will be both a comfort and strength to him to feel the touch of a kindly hand and to hear the accents of the faith that is dearer to him than life itself. It will convince him that he is not a stranger but a brother member of the family of Christ. And when he settles in the cities or pins his future to the prairies, the memory of the greeting that he received, of the assurance that round about him are thousands of his Catholic brethren, will tend to make him proud of his faith and zealous in resisting attacks to destroy it. Needless to say that the work of this Catholic Association will prevent much of the "leakage" which we deplore. It is quite true that the mixed marriage is one source of defection. So is the home whose horizon is bounded by this world. The children of households that are saturated with indifference develop into adults whose Catholicity is so very attenuated as to be blown away by any gush of passion, by efforts to make pelf and position the supreme objects of existence. But "leakage" has also for cause our non activity in looking after our brethren who come to us from other lands. It is our duty to stand by them until at least they can find themselves. To let them go on without a word of sympathy and direction is to cast them out to be preyed upon by influences which they cannot understand and whose potency they are unable to realize. And if we do not help them others will contrive to make the sections in which they settle the breeding ground of "leakage," of indifference and apostasy on the part of their children.

UP TO DATE

Our esteemed contemporary The Christian Guardian should tell its readers what it thinks about the occurrence that lifted the Troy conference of the Methodist Episcopal church far above the commonplace. According to press reports, at a recent ordination of ministers the Bishop requested the wives of the candidates to kneel beside their husbands who were then commissioned to preach. The Bishop said in explanation that in the work of clergymen husband and wife should be recognized as equally important.

Mrs. Pankhurst will doubtless send a telegram congratulating our friends on their fairness and up-to-dateness. Here is something that may keep the editor from undue brooding over Rome. It may divert his attention and so help to restore his equanimity. He will, with his accustomed eloquence, denounce the innovation because he is one of the custodians of the "open Bible." Should he need any picturesque language he can easily get it from the Guardian's editorials in which the cause of religion in France against the Church was defended and championed.

IT IS TO LAUGH

Some time ago a chapel was dedicated to St. Ambrose, Bishop of Milan, and Doctor of the Church in the Episcopal Cathedral of New York. The fact must have induced retrained laughter on the part of the Anglicans who have not parted with common sense. It is true that they copy our vestments and strut around in plumage concocted by ecclesiastical millinery establishments, but we did not think that they would steal a Catholic saint and place him in a church which is the home of doctrinal mobility.

The editor of America refers to the incident with a charming daintiness of expression:

"Those who knew him (St. Ambrose) intimately will recall, for instance, how fond he was of saying: 'Where Peter is there is the Church,' and 'they have not Peter's inheritance who have not Peter's chair,' how proud too, he was of his brother because the latter would not receive the Holy Eucharist till assured that the Bishop who brought it was in communion with the See of Rome; how careful he was to say Mass daily for his people and to pray while at the altar for his brother's soul. But never more alas! will his voice be heard exalting the Catholic creed; no longer will his life be a mirror of evangelical counsels. For the other day he apostatized from the Church and joined a sect which denies the primacy of Peter, and refuses to obey the Pope which makes belief in Christ's divinity merely a matter of opinion, and which rejects the sacrifice of the Mass, prayers for the dead, the invocation of saints and celibacy of the clergy."

We would think that the episcopal authority of New York would give a place of honor to some product of the "bright and blisful Reformation." To appropriate our saints is to confess that the ground ploughed and harrowed by Henry VIII. and other exponents of the pure gospel is sterile. But why not give lodgment to Cranmer, Ridley and Latimer? We confess that Cranmer's portly frame in a chapel all to himself might provoke readers of history to undignified language. But as all Anglicans are not given to books, we suggest that Cranmer, so often extolled, should be taken in and given a little space in the Cathedral of New York.

THE TIDE IS TURNING TOWARD HOME RULE

By Lindsay Crawford
(Staff Correspondent of The Toronto Globe.)

"You can't shoot an act of Parliament! The say they have no quarrel with the Catholics. Who, then, are they going to shoot? As I told one of the volunteers recently, all they could possibly do would be to shoot the administrators of the act and then they would be no better than the Phoenix Park assassins."

It was the Rev. J. B. Armour who spoke these words—the leader of the home rulers in the General Assembly of the Presbyterian Church in Ireland. Grey-bearded, approaching the allotted span, there was something of the old Covenanters in the flashing eyes, bestling brows, and inflexible mouth. When Gladstone decided to cut the upas tree of Ascendancy to the ground, Mr. Armour followed the Grand Old Man into the home rule camp. When many Liberals in Ulster were swept off their feet by the cry, "Protestantism in danger!" this sturdy Presbyterian divine from the famous Route Presbytery, Ballymoney, county Antrim, stood firm and weathered the gale. For years he was like a voice crying in the wilderness. But he has lived to see his courage and consistency rewarded. Protestant home rulers in and around Ballymoney comprise at least 60 per cent. of the Protestant population, and there are in addition many silent votes that will be recorded against exclusion should a plebiscite be taken.

MANY CONVERTS TO HOME RULE
Men known to the writer four years ago in this district as ardent Unionists are now as ardent Nationalists. Others who were timid and retiring have come out boldly into the open. But Mr. Armour has never wavered. He saw in Gladstone's conversion to home rule a natural sequence of policy, following disestablishment and land reform. Ascendancy must go if Ireland is to breathe freely. The roots that have struck so deeply into the soil of Ireland, choking growth, must be destroyed. But it is not the uprooting of Ascendancy in Ireland that has aroused the ire of the privileged classes. They know the day of their rule has already passed. What stirs them to such wrath and frantic efforts to block home rule is the fact that what Gladstone began in Ireland nearly half a century ago Lloyd George is undertaking to-day in Great Britain. Already the axe is laid at the root of the tree of landocracy in England, and, like experienced tacticians, the privileged classes have occupied the advanced lines of defence in Ulster, in the hope of delaying the struggle on British soil. It is not the first time Ireland has been the battleground of contending British parties, and the merits of her own peculiar controversies have been obscured by the smoke and dust of British party conflict.

Anxious to know how Presbyterianism stood in relation to the Irish question, Mr. Armour assured me that were clergymen free to express their mind freely fully one-third of the Presbyterian ministers would openly declare for Home Rule. "Over one hundred of the younger clergy walked out of the General Assembly when the vote on the Home Rule bill was taken. I need hardly say," said Mr. Armour, "I have not spoken to one of them

since. I shall go on with the fight were there only three to support me."

"You see," he continued, "Belfast is the Mecca of the Presbyterian clergyman. Every young man who enters the ministry hopes some day to occupy the pulpit of a Presbyterian church in Belfast. As the Orange influence extends to every congregation in that city there is a constant temptation to play to the gallery in matters political. This is one of the reasons why the Presbyterian clergy, and once the leaders of Nationalism in Ulster, are now largely behind the volunteer movement."

FEELING IS STRONG

"I had a funny experience recently in a train," resumed Mr. Armour. "A volunteer was talking excitedly to what the Ulster army would do if the bill passed. 'But my friend,' I ventured to say, 'who are you going to shoot?' He glared at me angrily and snapped out the reply, 'Not the Papists.' 'Who then?' I interjected. 'You will be one of the first to be shot,' he retorted, amid the general laugh of all in the railway carriage."

"Is the feeling so strong against Protestant Home Rulers?" I inquired. "It may surprise you to know," replied Mr. Armour, "that for the past twenty years or more I have never been invited to occupy a pulpit outside my own Presbytery. The boycott against men like myself has never been withdrawn, and I do not now anticipate any change for some time to come. Some Presbyterian clergymen have been forced out of the country altogether. One case I know where the clergyman refused to hold a Covenant Day service, and one of his elders held the service over his head. That minister subsequently went to the American continent, to enjoy the liberty of conscience which the so-called champions of civil and religious freedom denied him in his native land."

THE TIDE IS TURNING

"But the tide is turning, Mr. Armour," I ventured to hope. "Certainly it is," and his eyes flashed with the fire of a man who had gone through dark and lonely days and was now coming into his own. "I could name you one stronghold of Unionism in Ulster where changes have taken place in the several churches recently. The Episcopal, Presbyterian and Methodist ministers of this particular town are home rulers. The tide is turning. If the bill goes through as it is, many now on the fence will come down on the Nationalist side."

As I shook hands with this old veteran I could recall the days when he stood almost alone. It was men such as the Rev. J. B. Armour of Ballymoney who have held Ulster for many days when only men of great moral courage dared to face the boycotting and social ostracism which attachment to the Home Rule cause brought down upon them.

A MONSTROSITY OF JOURNALISM

The Menace according to its editors has a circulation of 1,820,000 copies weekly.

If this claim is on a par with most of their claims, it is a hell-born lie. But let us take it for granted that the Menace has this enormous circulation. The publication has been a success from the start. This much is quite certain. The fact that a lying, slanderous, serpentine monstrosity of journalism, perpetrated in the name of liberty, polluted in every page, and putrid in every line, can succeed in the United States, staggers belief and puts credulity to shame.

The further fact that its supporters are the patrons and graduates of the Public schools, is a more damning indictment against that system of education that has ever been voiced by its bitterest enemies.

The Menace is an organ of mendacity, a mouthpiece of malevolence, a champion of bigotry, a defender of fraud, a promoter of prejudice, a herald of hatred, an inspirer of ill will, an inventor of falsehood, and is edited by a brazen brood of blatant bluffers known as Teddy Walker and Marvin Brown.

It goes without saying that these slandersome pose as patriots and parade in public as paragons of purity. They ask you to believe that the average Catholic priest is a menace to decency, virtue, innocence, honor and patriotism, despite the fact that many of them serve their parish for decades and succeed in winning the confidence and respect, not only of their own people, but the entire community. If what the Menace says were true, this would be impossible. The Truth Seeker of New York, the national organ of atheism in America has published a book giving a list of preachers who have committed crimes during the last thirty seven years and the editors frankly admit on page six that "comparatively few Catholic priests figure in this record." Nobody but a knave or a fool would condemn all ministers because of the few who go wrong.

In view of what Catholics have done to develop the American repub-

lic, defend its flag on battlefields and uphold its sacred institutions in times of peace, the blanket charge that no Catholic can be a true patriot, sounds the very depths of infamy. Catholics have died for the glory of the flag on every battlefield of the republic. I would no more trust the patriotism of a man who could impugn the loyalty of Phil Sheridan, than I would trust the honor of a pimp. Like millions of others, General Sheridan was a true Catholic and a loyal American citizen.

Catholics would be more than human, if they could listen without protest to Menace lecturers lie about their priests, besmirch the fair name of the "Little Sisters of the Poor," and question their loyalty to the flag of stars. It is surprising in view of the provocation, that more riots have not occurred. The fact that Crowley, Clark, Seguin, Boles and Sims, can lecture in a community for a week or ten days and depart in peace, self-control and Christian forbearance of Catholics. No other class of American citizens have ever been so traduced and insulted in the press and from the platform. The injustice, the injury thus inflicted, must be resented and condemned by all fair-minded Protestants.—Brann's Iconoclast.

WHEELING PRIEST SUES THE MENACE

THE REV. F. P. ROSSMAN INSTITUTES LIBEL ACTION IN FEDERAL COURTS

From the Wheeling (W. Va.) Daily News, April 30.

Some months ago a sensational rumor was current in this city concerning the character and conduct of Rev. Father F. P. Rossman, a well-known member of the Catholic clergy of Wheeling. The rumor was persistently circulated and finally appeared in the columns of The Menace, a newspaper published in Missouri, apparently devoted to warfare upon the Catholic Church. Today a reporter of The News learned from an authoritative source that action for libel had been begun by Rev. Father Rossman, or rather by his attorneys against The Menace.

Father Rossman referred inquirers to his attorney, Hon. Frank A. Oxen of this city, and the latter in response to queries made the following statement:

"We have been retained by Rev. Father Rossman with the knowledge and consent of his superior, Right Rev. Bishop Donahue, to bring action for libel against the newspaper, The Menace, and action has been begun. The suit will be brought, or rather is being brought, in the Federal courts, and a firm of a distinguished Western attorneys has been retained to co-operate in the trial. The suit will be brought at Joplin, Mo. The action will be based upon an article appearing in The Menace, in which serious charges were made reflecting upon the moral character of Father Rossman."

"In view of the widespread publicity given these charges in this city and vicinity, both by secret rumor and gossip, and by publication in The Menace, Father Rossman and his friends believe that nothing less than a complete and thorough investigation should be had. The case will be pushed vigorously, and we have confidence in the fairness and integrity of American courts and juries to insure an honest and full adjudication."

BOWING GOD OUT OF HIS UNIVERSE

On more than one occasion we have referred to the havoc "the higher criticism" has wrought in the ranks of Protestantism. We find in the latest issue of The Word and Way, of Kansas City, Mo., a Baptist organ, confirmatory proof of all we have said about the destructive effects of views of the Bible which, unfortunately, have gained wide acceptance with the Protestant sects. Our Baptist contemporary pithily sums up "the higher criticism" when it says that those who are championing it "are politely bowing God out of His Universe." A volume could not describe more fully the work of the new theology. It has begot among Protestants, according to the testimony of our Baptist contemporary, "spiritual blight and moral decay."

This is not surprising. A similar effect would be produced in the Catholic Church should Catholic bishops and priests, if such a thing were possible, preach Sunday after Sunday sermons which would generate doubts about the essentials of Catholic teachings. About a decade ago the Modernists undertook to carry on some such propaganda. We know how Pius X. dealt with this attempt to undermine Catholic Faith, Protestantism, possessing no similar means for combating Protestant Modernists, has been forced to stand idly by whilst the destructive work of the "higher critics" went steadily on.

In summarizing that work, The Word and Way declares that Protestants are taught that the Acts of the

Apostles are largely fiction and that the New Testament is a thing of shreds and patches. Dr. Abbott, Editor of The Outlook, is quoted as saying: "The new theology denies absolutely the old assumed distinction between the natural and supernatural," which is equivalent to a denial of the Incarnation, the miracles, the expiation, the resurrection and the ascension of Christ—in a word, everything that has been considered as an essential of Christianity goes by the board. The effect of all this is thus described by one commenting on the principles and methods of the Religious Education Association of Chicago: "Naturalism; Rationalism; Christ an example without being a Saviour; sin minimized if not ignored, and salvation left out; creedless conduct for the life, that now is, and let the life to come take care of itself; pedagogy paramount to piety."

Remember that the process of Christianizing is taking place under the auspices of "organization" that calls itself a "Religious Education Association." The critic we have been quoting says of this sort of education: "In many educational institutions the teaching of the Christian religion is tabooed, but there is no law against teaching religion."

"I can give you abundant facts to substantiate the charge that there are such schools that are hot beds of infidelity. To my certain knowledge some of them have become slaughter-houses of faith and morgues of piety." The case of a young man who was a student in a New England Divinity School is quoted. After listening to a lecture delivered by a Professor, he advanced to the Professor's desk and laying his Bible down on it, said: "If what you have been teaching us is true, I have no further use for that book."

That young man voiced the sentiment of all Protestants who have succumbed to the faith-destroying influence of the new theology. The Word and Way quotes the President of a New England Protestant Theological Seminary as declaring that the new theology has largely destroyed the spiritual side of religion, has caused the practical disuse of the Bible with its stores of spiritual nutriment, has brought about a loss of a present, living, daily Saviour, has done away with a sense of dependence, of the prayer life, of the life by faith. All of which shows that the Protestantism of to-day is losing its spiritual vitality, as a consequence of its diminishing belief in its former rule of faith—the Bible.—N. Y. Freeman Journal.

THE JESUITS

Dr Charles G. Herbermann calls attention in America (April 25) to an article in the Revue Historique, dealing with an historical document that was discovered recently by the superintendent of the National Historical Archives of Madrid. The document was dated between the years 1701-1768, and consisted of obituaries of 305 Jesuits of the old Kingdom of Aragon, addressed by the Superior of the various Jesuit houses to the Father Provincial. Dr. Herbermann thinks it likely that these papers were seized every Jesuit in Spain to be deported to Italy. "No documents could give us a more direct and reliable insight into the character and spirit of the Jesuits at the time of the suppression of the Order," he says. "Every class of Jesuits, high and low, from the simple lay brother to the Provincial, is represented." The analysis of these obituaries as given in the Revue shows that:

In the eighteenth century the Jesuits were men highly influential and greatly respected in the highest circles of Spain up to the very court, that they were looked upon as able educators, excellent instructors, eloquent preachers, and prudent directors of conscience. . . . Men of simplicity, of self denial and of spotless lives, zealous priests filled with the spirit of loyalty to their Order, the Church and their country, devoting their lives to good works and fearlessly facing death.—Sacred Heart Review.

AT ULSTER INCIDENT

Here is a little incident, writes a London correspondent, of truth showing the relations which really exist between Catholic and Protestant in Ireland:

For some days the Protestant rector of Donacul, County Downgal, has been missing. Search parties were organized to find the gentleman when he did not return from a fishing expedition or turn up at dinner at a neighboring house. Amongst the search parties was one composed of local Catholics, who gladly offered their aid. It was they who found the rod and line of the clergyman on the shore of Lough Aghnuch, a sinister discovery.

Immediately they proceeded to little Catholic chapel in the neighborhood and there offered up a rosary for the safety of the reverend gentleman if still alive, or for his soul's welfare if he had passed from this life. Could anything more adequately express the true charity of the Irish Catholic peasant to his neighbor?—Catholic Standard and Times.

CATHOLIC NOTES

Dominichino's "St. Catherine of Alexandria," one of the Italian master's pieces of the sixteenth century, discovered last year in a historic Scotch castle, has been authenticated in Paris. It was lost for two centuries.

A Spanish correspondent chronicles the reception into the Church of Mr. William Dawnhill, English Vice Consul in Granada. He received the waters of baptism in the Archbishop's chapel and at the hand of the Archbishop on April 15.

Belgian Catholics are erecting a national basilica to the Sacred Heart like that of the "national vow" of the French. The basilica of Belgium is to be one of thanksgiving for the many benefits the country has received from God during the seventy-five years of its independence. The site of the basilica is a commanding one, on the Plateau of Kakeberg.

The first native American Indian girl of British Columbia to be professed as a nun was recently received into the convent of the Sisters of the Holy Infant Jesus at Vancouver. The new religious is a full-blooded Shuswap, and among those who witnessed the ceremonial of her entrance to the religious life were several Indian chiefs.

The Rev. J. K. McDowell, B. A., until recently Vicar of Barrington, England, has just been received into the Catholic Church at the Church of Our Lady and the English Martyrs, Cambridge, by the Very Rev. Monsignor Barnes. Mr. McDowell was educated at Trinity College, Cambridge, and at Ely Theological College. He was ordained in 1894 by the Protestant Bishop of Liverpool.

The Catholic University of Washington, under the will of Theodore B. Basseline, of Croghan, N. Y., will receive practically all of the \$1,000,000 estate of the lumberman and water-power. One hundred thousand dollars will go to the university for the erection of a hall of oratory, with the request that the donor's name be suitably recognized. The balance is for its maintenance. The sum of \$25,000 is given for a parochial school at Croghan.

The League of the Cross Cadets, consisting of 1,000 members, San Francisco's foremost Catholic military organization, were the first in that city to offer themselves for service in Mexico, says the Monitor. They are ready to strap on their knapsacks and shoulder their rifles in a few hours' time, and on the day that hostilities began announced their willingness to enlist in case President Wilson sends a call for volunteers.

Names of eight Catholic priests who have volunteered to serve in the American Army or Navy in case of war with Mexico have been sent to President Wilson. They are as follows: The Rev. John J. Brady, of New York; the Revs. Hugh Ryan and Theodore Peterson, C. S. P., of Washington; the Rev. W. Sherman, of Freeland, Penn.; the Rev. William Colbert, of Winnebago, Minn.; the Rev. James A. Harvey, of Crossville, Penn.; the Rev. L. Panicki, of Christopher, Ill., and the Rev. Francisco Vasquez Gomez, of New York.

One would have to search through the Pontifical directory, says the Home correspondent of the Catholic Standard and Times, to find out the name of the oldest Bishop in the world. To discover that of the youngest is easy, for the Bishop of Prussia, Brazil, counts only twenty-nine summers. Bishop De Aquino belongs to the Salesian Fathers and is, I believe, the first Salesian to be elevated to the episcopal dignity. His ecclesiastical studies were made in the Gregorian university of Rome, one of his professors being His Eminence Cardinal Billot. He was ordained priest in Rome by the late Cardinal Respighi in 1909.

In the picturesque grounds of the Convent of the Faithful Virgin, London, two weeks ago, the funeral took place of Mother St. George, the last of the band of heroic nuns who assisted Miss Florence Nightingale in her noble nursing work in the Crimea. It had been suggested that a gun carriage should be lent by the War Office to invest the funeral with a military significance. That would have been a not unworthy honor, but it was found that it could not be accommodated in the convent grounds. As it was, the funeral was simple in character. There was a requiem Mass in the convent church, and the interment was afterwards made in the convent burying ground.

Right Rev. Alfred Carlyle, O. S. B., Abbot of Caldey, and founder of the community of convert monks, was ordained to the diaconate on Easter Monday at the Abbey of St. Benedict, Maredsous, Belgium. By special dispensation he is to receive the priesthood in June next and make his religious profession as a Benedictine, after which he will return to Caldey. It is expected that the monastery of Caldey will be raised to the canonical status of an abbey. The Holy See has granted a concession whereby religious may become choir monks without proceeding to the priesthood, which is invariably the custom with choir monks in the Benedictine Order.