

tomb, and the room in which St. Jerome translated the Bible into 12 languages. Going up a lot of steps we enter the Armenian Church. Next comes the Universal Catholic Church—a very pretty church, containing fine Stations of the Cross, pictures, etc. The pulpit is a beautiful piece of hand work. This church belongs to the French Fathers. Another place of interest is the spot where the angel appeared to St. Joseph and warned him to make flight to Egypt with Mary and the Child. There are numerous other churches and convents around Bethlehem, the city being practically wholly Catholic."

THE CATHOLIC WORLD

GENERAL.

Chicago leads all other cities in the number of churches dedicated to the Blessed Virgin—43. New York has 38.

That the Irish are very much in evidence in Rome appears from this: The Irish in Rome have an Irish College, the Irish Dominicans in San Clemente, the Irish Franciscans at St. Isidore's, the Irish Augustinians at St. Patrick's, and now have come, quite lately, the Irish Carmelites, who have installed a nucleus of students at San Celso. Of course, the Irish Christian Brothers hold quite a unique place in Rome.

The latest reports from Norway tell of the steady progress of Catholic conversion in that country. Bishop Fallize, the first Catholic bishop since Luther's time, says that everywhere he goes he is greeted by new converts. Their number is increasing so fast that it has become quite a problem to provide the necessary churches and schools.

A very successful Convert League has been started in Los Angeles, Cal., U.S.A., by Mr. Harry Wilson, a recently converted Episcopal minister. The local clergy have not only approved the project, but have actively taken hold, and by personal and official co-operation have assured the future of the league. The city contains many converts, and this organisation will double their number in a few years. Mr. Frank H. Spearman, a well-known author and a fervent convert, holds a leading place and is very active in the league's work.

A High Mass was celebrated in the Cathedral of the Holy Ghost to signalise the Allies' entry into Constantinople. Admiral Amet and General Bunoust, Assistant Commander of the Forces of Occupation, were present with their staffs. A large congregation, composed of members of the French colony at Constantinople and Catholics residing in the city, filled the west nave of the Cathedral. The "Te Deum" was sung and a full peal was rung on the bells. The French military representatives were greeted with prolonged cheers as they passed out of the Cathedral.

In 1878 a number of Belgian Catholics conceived the idea of founding at Louvain, under religious auspices, a Higher School of Agriculture for the use of Catholic youth. This institution prospered beyond all hopes, and, after remaining autonomous for a few years, became incorporated with the university. The success of the foundation has suggested the idea of establishing a school to be run on similar lines in Italy, essentially an agricultural country, where the need of such an institution is very great. The Bishops of Belgium, up to the beginning of the war, got the young

priests of their dioceses to follow the agricultural course at the Louvain college with a view to their being able afterwards to deliver lectures on agriculture to their parishioners.

DIOCESAN WORK IN ENGLAND.

The Most Rev. Dr. Ilsley, Archbishop of Birmingham, in his Advent Pastoral, calls attention to two dangers that may affect the success of diocesan work in England. They are connected with one another. The first danger is that as the men return from the Front the missions may be unequal to the strain which will be put upon them. Their experience abroad under the stress of the war has increased the anxiety of many members of the Forces to investigate religious questions. "We must," says the Archbishop, "be prepared to help them. Unless we bestir ourselves there is danger that we may be found wanting." The other danger is that of the lack of adequate financial support. In the ordinary pre-war days a number of missions, especially in country districts, were kept up with great difficulty. Only by sacrifices on the part of the clergy were the demands on their meagre resources met. Since the outbreak of hostilities the cost of the necessaries of life has risen enormously; but in few, if any, cases has the income of the mission increased. In many cases it has decreased. This is a matter which should receive the serious consideration of congregations. Additional support for the missions in these days is an absolute necessity. If it is given something effective will be done to guard against a shortage of clergy when truth-seekers home from the war shall make their inquiries.

POLAND AND IRELAND.

The Holy Father, in intimating to the Archbishop of Warsaw that he intends to raise him to the rank of Cardinal at the approaching Consistory, has recalled the devotion of former Popes to Poland's interests, and (according to the *Corriere d'Italia*) has expressed the hope that the nationalities subject to Russia will decide their own future and prosper. In regard to this national question his Holiness is an advocate of the principle of self-determination, the adoption of which in the cases of two Catholic nations that have been so loyal to the Holy See as Poland and Ireland would greatly help to console him for the anxieties and grief he has experienced during the war. Of Poland's destiny there can be no doubt. Her long night of sorrow is at an end. A new Polish Cabinet has just proclaimed Poland a republic, and the decision in favor of that form of government will be ratified by the Peace Conference. Ireland is pleading to be granted the right of self-determination, like Poland, as a remedy for her grievances, which are very serious, for many of her sons who have voiced her national claim are inside prison bars, and the government to which she is subjected is upheld by force, not by the will of the majority. It is impossible to believe that when Poland is free Ireland will still be refused her freedom.

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