

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Paclan, 4th Century.

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Unfearing
I fear not Life, now that your arms are
found me,
Now that your heart hath told its tale
to mine,
For Love hath rent the web of doubt
that bound me,
Where once were mistle I see his pure
star shine.

I fear not Death, despite its bitter drink-
ing,
And the sad wretch of parting we must
bear,
Since, sometime, soul to soul shall leap
unshrinking,
Before God's footstool, in the glory
there.

—Ethno Carberry, in "The Four Winds
of Erin."

"Tis Only I"
I thought myself indeed secure,
So fast the door was to the lock;
But lo! he toddling comes to lure,
My parent ear with timorous knock.

My heart were stone, could it with-
stand
The sweetness of my baby's plea—
The timorous, baby knocking and
"Please let me in—it's only me."

I throw aside the unfinished book,
Regardless of its tempting charms,
And, opening wide the door, I took
My laughing darling in my arms.

Who knows but in Eternity
I, like a truant child shall wait
The glories of a life to be,
Beyond the Heavenly Father's gate.

And will that Heavenly Father heed
The truant's supplicating cry
As at the outer door I plead
"Tis I, O Father! only I!"

—EUGENE FIELD.

NON-CATHOLIC DEMURRER

The objections made by persons, who are otherwise admirers of Catholicity in its essentials, in many of the practices of the Catholic Church are dealt with by Father Hull, S. J., in his brochure "What the Church Is," and are to be commended to the doubter or hesitant on the threshold of the Church's steps. Thus, for example, the question of indulgences and the idea of temporal punishment. The root idea underlying the use of indulgences is that, Christ, in freely gaining for us the grace of forgiveness and reconciliation, did not abrogate the law of right order and healthy discipline which requires that wickedness should never be passed over with impunity, that sin should carry with it some penalty and that forgive-ness should not let us out of the obligation of making some amends for the past, even after the sin itself has been forgiven. According to this principle, the Church teaches that every sin com-mitted after baptism incurs a debt of temporal punishment. This debt or part of it, must remain, even after the offence against God has been condoned, and must be paid to the satisfaction of the most farthing; either in this life, by penance or other works of Christian virtue, or in that state of purgation which intervenes between our death and our entrance into heaven. This doctrine carries with it the double advantage of affording a check of sin and an incentive to earnestness of life. To non-Catholics it may seem novel, but ought not to seem unreasonable.

In ancient times the Church used to take the matter in hand by imposing severe penances for the more grievous sins. The ancient discipline is now obsolete, says Father Hull, except so far as its practice survives in the penance of the confessional. The Church retains, however, the custom of attaching "indulgences" to certain forms of prayer or other good works which she especially wishes to encourage; and still preserves a relic of ancient forms by assigning numbers of days to the indulgence, thus, forty days, one hundred days, or a full and plenary indulgence.

These numbers have definite assign-able value, except for the comparing of one indulgence with another, since we know neither the measure of the debt due, nor the absolute value of each penance in the sight of God. The power of the Church to assign ex-piatory value to prayers and good works springs from her jurisdiction over the sins of the faithful, and rests on the belief that the wishes of the Church, ex-pressed in granting an indulgence, will be ratified by the application of Christ's merits to the advantage of those who use them. A plenary indulgence is one in which the wish of the Church is un-limited except by the full needs of the individual soul.

Closely allied with this question is the subject of purgatory, where the residue of penitential satisfaction is undergone if full amends for sin have not been made in this life. We know nothing with certainty about purgatory, except the fact of its existence, and that it involves a delay in entering heaven till the last remnants of sinfulness are purged away. We are told nothing of the amount, kind, or duration of its purgative processes. We know, how-ever, that by our intercession and other good works, we can help those detained there. Hence the practice of prayers for the dead, and the application of indul-gences to the souls of the departed.

As to fasting and abstinence, this is a usage recognized and recommended by Christ and His Apostles, and practised by the early Christians. That the Catholic Church is more Scriptural in retaining it than the Protestants are in abandoning it, is certain and beyond dispute. The only question is whether it suits the present age or not to impose fasting as a routine duty, instead of leaving it to each one's devotion, says Father Hull. However, the Church still retains an immemorial custom which seems strange to Protestants only because they have abandoned its ob-

servance. Even for those who, through weakness or excessive occupation, cannot practice it, fasting still serves as a reminder that we do not live for pleasure only, and that self-mortification in moderation is good for the soul.

As to the liturgical services of the Church, they are solemn and dignified, but cannot be called simple. They are more or less dramatic and, as far as possible, magnificent in their appointments; music lights and incense, vessels of gold and silver, embroidered vestments all contributing to this effect. Protestants have been accustomed to a bald, bare service and fail to understand the Catholic usage.

Our Catholic exhibitions of splendor have ceased to be "sensational" to the Catholic; on the other hand, they have become full of interest, religious significance and devotion. The Catholic taste in this matter happens to have tended towards making the public functions of the Church as splendid as possible. It is not at all a matter of seeking to "draw" the public.—N. Y. Freeman's Journal.

PRESENT POSITION OF ANGLICANS

PRESENT POSITION IS SAME AS FIFTEEN YEARS AGO. NO NOTABLE CHANGE HAVING TAKEN PLACE SINCE THEN

To be quite accurate the title should be: Position of Anglicans Fifteen Years Ago, but no notable change has taken place since then, so it must stand. The subject has been made a living one by certain publications, notably Lord Leo XIII's and Anglican Orders, a valuable series of articles by Mr. Moyes in The Tablet, a study in the Month for April, 1912, Abbot President Gasquet's vivid article in Rome, and a host of recensions in various English papers. And now the Civiltà Cattolica, which took such an active part in the controversy over Anglican Orders sixteen or seventeen years ago, in its issue for July 6th publishes a pre-emptive document, hitherto unissued, which was composed for Leo XIII, in 1897 to illustrate the real situation of religion in England and especially of the Anglican Church at that time, and to describe the reception accorded by Protestants to various pontifical documents issued by Leo XIII. It may be useful to observe, for those who do not know or have forgotten, that for a time the late Pontiff himself believed that the Church of England was ready to make its submission to the Holy See, provided some minor concessions on points of discipline, or liturgy were granted. This pen-sion and hope passed away long before he died, and one may fairly suppose that the study which now sees the light after fifteen years, had no real part in en-abling him to form a judgment on the real state of the case.

The writer of the article, who is de-nounced by the Civiltà Cattolica as a "Prelato peritissimo in questa materia" begins with a brief account of the state of the various religious bodies in Eng-land. "The innumerable and ever in-creasing divisions of English Protestant-ism," he says, and the altogether special conditions of national character, render it very difficult to form an accurately com-pared judgment on the religious situation of this country, "and such a judgment becomes entirely im-possible unless these local divisions and conditions be kept in view." Then he makes the necessary distinction be-tween the Church of England by law established, of which the Sovereign is aided by the Privy Council and Parlia-ment forming the Anglican Church, and more than 280 non-conformist bodies; and he points out that the Anglican Church has a bare majority among the people of England itself, and is in a minority in the British Empire. Again, he observes, it must be borne in mind that the National Church of England consists roughly speaking of three parties known as the "High Church," "Broad Church," and "Low Church," each of them with different and at times absolutely contradictory beliefs, and yet all in communion with one another enjoying equal rights, and even when combating one another most vig-orously forming the Anglican Church.

"Thus, for example," he says, speaking of fifteen years ago, "Lord Halifax and the Archbishop of York, who are of the High party and declare that they be-lieve in the Catholic doctrine of the Eucharist communicate perfectly in sacris with the Bishops of Liverpool and Exeter, who of the Evangelicalist Low party and who vigorously deny this doctrine; they also communicate with the Dean of the Chapter of Ripon, who recently threw doubt on the exist-ence of a personal God, with the Arch-deacon of Canterbury who denies, among other things, eternal punishment, and with the Bishop of Worcester who has declared that the expression Mother of God is blasphemous."

The "Broad Church" has in reality the largest number of followers because of its tolerance of all creeds it is able to reconcile to some extent all these heterogeneous elements; to it belongs the majority of the Bishops and clergy, "and if we interrogate the individual members of the other parties not ex-ceeding the Ritualists we shall find time and again that in fact, though not in name, they belong to this school which steers clear of dogma, leaving to the individual the liberty of believing what he likes and of giving different inter-pretations even to the formulae con-secrated by usage and accepted by all."

The party known as the "Low Church" or Christian Evangelical party, is more limited and represents old-fashioned Protestantism. Its followers are imbued with traditional prejudices but they have a more homogeneous creed than they are in rule in good faith. They are straightforward, loyal, and very zealous. As converts they

make excellent Catholics. They too have their representatives in the Angli-can episcopate.

Leo XIII's writer makes a distinction between High Church and the Ritualists who, he declares, form only a part of it and the High Church as the High Church. But the Ritualists form a very active and intelligent body who are making their influence more and more felt. The fear that if they are thwarted they may pass to the Catholic Church obliges the Bishops to treat them with marked consideration and to let them have their way as far as possible. The members of the High Church party in one direction serve the Catholic cause, but in another can and do much to injure it greatly. The Ritualists accept, though often in an equivocal and non-Catholic sense, all the formulas and practices of the Catholic Church; they refuse to be called Protestants—they are English Catholics or Anglican Catholics, or just plain Catholics in contradistinction to the Catholics or Romanists or members of the Italian mission sent by the Bishop of Rome to England.

"And here," says the writer of the document published in the Civiltà Cat-tolica, "travelling a short distance must be made. The Ritualists are not others of the pseudo-Catholic party, like all the Anglicans, as a fundamental principle and point of departure, refuse absolutely to submit their judgment to a living magistratum, and their wills to a centre of government divinely consti-tuted. They declare that they are ready to accept the authority of the Church of the past, or of the Church of the future; they submit to five, six, seven Ecumenical Councils of the first centuries, and to possible future Coun-cils. But in truth, if by Protestants are meant those who in the last analysis appeal to their own judgment instead of accepting the magistratum of the Church, the Ritualists are Protestants like the rest—perhaps even more so, be-cause they protest not only against Rome, but against the Church to which they belong, and because more than the others they make and unmake, extend, diminish and interpret every point of faith, and constantly deny in substance the very doctrine they profess in words. True, the Ritualist will often profess a greater number of Catholic doctrines than the Protestant of other parties, but he always professes them for the same formal motive, viz., because they har-monize with his own ideas and tastes, but never because they are defined by the living authority divinely authorized to teach. In a word, the Ritualist is every good Protestant, is a critic, a censor, a student, but never a disciple."

Outside the Anglican Church non-conformity is a generic title embracing all the sects of Methodists, Baptists, Wesleyans, Congregationalists, etc., and represents nearly half the population of England. These religious bodies are a great power in the country and their followers belong mainly to the industrial classes. They foster individualism in religion and they pave the way to rationalism; their religious system is sentimental and not sacramental; they are divided and sub-divided indefinitely according to the personal prestige of their ministers. But all Anglicans of every branch and non-conformists of every hue, are agreed upon one point; hostility to the Holy See as the center of magistratum and government. Much of the old prejudice has subsided, thanks to the patient and intelligent work of the Catholics of England, bishops, priests and laymen. A moment of excitement might (the writer thinks) once more call forth the cry of "No Popery" and stir up the popular pas-sion against the Catholic Church. Here, however, it is well to note that even fifteen years ago there has been a great change, and it is a "No Popery" outcry which is always passing it is becoming every day more remote.

"In fine," says our author, "it is well to note that while the heretical spirit of pride, deceit and bad faith is revealed in all these parties, especially among the responsible heads and among those in the front ranks, behind them we find an immense number of persons deceived from their childhood who are living a good faith—a good faith almost impos-sible for one born a Catholic, or who has not lived for a long time in England and seen how educated and keenly in-telligent persons can for long years ac-cept the most incoherent creeds without discussion and without becoming aware of their error. Most readers will perhaps be content to accept the second part of this sentence, allowing "good faith" to the multitude, without committing themselves to passing sen-tence on the honesty of the leaders. Nobody can say, with certainty, of any individual among them that he has re-ceived the divine gift of faith or that he has deliberately closed his eyes to the light, and the question of good and bad faith may probably be left to a tribunal where no mistakes are made. But the writer is on safe ground when he affirms that "the ultimate result of all these divisions and the ever increasing evil in all classes and all social conditions in England is religious indifference with the terrible consequences that follow from it. The conventional forms of good manners and a certain natural rectitude are maintained and take the place of religious principles.—Rome.

THE CONVERSION OF AMERICA

In England they are praying constantly for the conversion of England to the true Faith, says the Missionary. These prayers for this specific purpose have become a part of the devotional life of the people. On a special Sunday in the month, by order of the Hierarchy a Litany is recited after Benediction, so that the entire Catholic people are oc-cupied in the mission work by their prayers. Recently a solemn novena for the conversion of England was finished in the chapel of the Tyburn Convent. This novena stands on the very spot where so many English martyrs were done to death, and as one of the martyrs was yielding up his soul to God he saw in vision a home of the Blessed Virgin, and the spot where his blood was spilled. This novena has become a yearly occurrence, and it is always crowned by notable conversions. The English people pray for converts and the grace of God captures many noble souls by their prayers.

In America we probably work harder and spend more money, but it is doubt-ful if we are praying with greater devo-tion than the English people. During the past few years the chorus of prayers has increased with ever greater intensity but though a glorious start has been made in this way, still it has not by any means stirred the hearts of the Catholic people in the United States. One organization, the Knights of the Cross, through the means of the Sunday Companion, has enrolled probably a hundred thousand children, who are saying every day three Hail Marys for the conversion of America. At the Corpus Christi Monastery in New York another league of devout souls have been registered, who pray constantly for the same purpose. During the last few months nearly fifty thousand copies of the Litany for the Conversion of America, that is recited every day at the Apostolic Mission House, have been distributed throughout the country, and there are many other convents and societies where public prayers are offered for the children. All this indicates a growing volume of prayer and an ever-increasing number who are earnestly petitioning Our Blessed Lord, that He may pour forth the bountiful graces of conversion to the many pure and up-right souls who are seeking a haven of spiritual rest within the True Fold. There are millions of devoted souls in outer Christianity who would give all that they possess if they could believe in the Real Presence and receive the Blessed Sacrament into their souls as we do, but they need that divine impulse that will give them the grace "boldly to take the step that leads from darkness

into light." This grace comes as an answer to our prayers. The Apostolic Mission House will gladly furnish copies of this Litany for the Conversion of America to all who ask for it. Cut out the following prayer and put it in your prayerbook and recite it daily for the conversion of America:

A PRAYER FOR THE CONVERSION OF AMERICA—LET US PRAY

O, most loving Lord Jesus, who hang-ing on the Cross, didst commend us all, in the person of Thy disciple John, to Thy most sweet Mother, that we may find in her our refuge, our solace and our hope; and who hast appointed her under the title of Her Immaculate Con-ception to be America's special patron; look graciously upon our beloved country, and upon those who are ber-ceaved of its power; a patronage; that acknowledging the dignity of this Holy Virgin, they may honor and venerate her with all affection of devotion and own her Queen and Mother. May her sweet name be liped by little ones, and linger on the lips of the aged and the dying; may it be invoked by the afflicted, and hymned by the joyful; that this Star of the Sea, being their protector and their guide, all may come to the harbor of eternal salvation. Who live and reignest, world without end. Amen.

BRINGING CATHOLICS TO CHRIST

If there is one form of ignorance or cant that grates on Catholics more than another, it is that indulged in by Pro-Testant missionaries to Catholic coun-tries when they speak of bringing the Gospel of Christ to them, and even while the names of the towns, their streets, and their churches are being called out, they speak eloquently of the Saviour of man-kind. The Christ of the Andes, that sculptured emblem of peace dividing two South American countries, has been pictured in Protestant papers, which tell their readers in the same issue that with the recent advent of a Protestant missionary the inhabitants first heard of Christ. The editor of the Catholic Ab-stracter was present at a gathering where a lady missionary exhibited an idol wor-shipped by Mexican "Romanists." She invited closer inspection of it, and the writer advanced to see it, after which he opened his watch and showed the mis-terious familiar emblem of the Sac-cred Heart, upon which she admitted re-semblance and asked what it was. The writer told her, and suggested that the question should have been asked be-fore charging a whole people with idolatry, and that those who laboriously and cruelly pictured the Sacred Heart of our Saviour on tree bark with clay colors, should apparently be said never to have heard of Christ.

The most recent offender in this re-spect is a writer in the usually fair National Advocate, who cites as his principal difficulty in reforming a victim of drink that he and his family are Catholics, and that if he could only bring him to Christ he would be successful. We respectfully, however, submit that the Catholic was brought to Christ in baptism, and may be restored to Christ through the sacrament of penance. We have known a successful Protestant temperance worker who when he found a Catholic who through drink was neglecting his religious duties, enlisted the aid of the Sacred Heart, and what he wanted in the Catholic drinker, the Protestant who attempts to proselytize him will defeat his own efforts to reform his drink-ing habits. We trust that the editor of the National Advocate recognizes that Catholics are Christians, and will in the future blue pencil the stuff that suggests differently.—Catholic Abstainer.

praise them, and to the carrying out of them into effective realization I am now most willing to lend my earnest and continuous co-operation.

And before I go further, I take pride and pleasure in stating as a fact that, so far as my observations of men and things teach me, in Minnesota and in the coun-try at large, the ideals and purposes embodied in the constitution and rules of the Association are no mere words or theories, that wherever they work, the Knights of Columbus make the loyal effort to rise in practise to the high altitude of their profession, to be in all things what they profess to be, typical Christians, typical sons and soldiers of Christ's Church—loyal in word and in act to its teachers responsive to its aspirations, generous in defense and support of its interests and its enduring welfare.

GENERAL BOOTH

"Et Cetera" in London Tablet

Seldom in the history of the Cross- and we Catholics will be honorably ready to acknowledge it—has religion so visibly overcome contempt as in the case of "General" Booth's Salvation Army. The kind of contempt that met its beginnings was the hardest to defy and to withstand. It was not the gross contempt for poverty, a contempt which is ashamed of itself; it was the equally paltry, but better-looking, contempt for the "lower-middle" classes—a contempt which is not ashamed, but rather boast-ing; it was the contempt for ugly things also, for vulgar methods, for the tam-bourine, for the bonnet. The educated or well-to-do classes, who are not satis-fied with the milk and water diet of burlesque words of the quaterly scorn. They found "ulations" for the preaching and singing and "coy-bant" Christianity for the marching and the band. And yet, without donning and bonnet, without mitigating the barbar-ous borrowing of the language of drill and without any of the "trappings" without gaining any concessions from the "upper classes," without any kind of refinement or scholarship, in bad English, and with jolly Bank Holiday preachings, the Salvation Army has borne and over-come the contempt of the "rough" and the street-loafer, the journalist, the King, the courtier, and the Times. The conduct of The Times may be taken as typical—and The Times devoted to the General dead its first "leader." It would be superfluous here to dwell on the fundamental differences between the Catholic Church and any organiza-tion outside its Divinely prescribed boundaries; but the fact that Catholics in various parts of the country are still feeling precisely the same sort of obli-vion as that which greeted the informa-lities of the followers of General Booth is worth noting, if only as a new in-centive to the courage for conscience' sake that in the end conquers the easy contempt of all but the contemptible.

"Special prayers for General Booth's recovery were offered by every Salva-tion Army corps throughout the country on Sunday." So we read this week in our daily papers. In such announce-ments of prayers, as in their pictures of Our Lord on public hoardings, General Booth's followers have reproduced methods invented by those who have "preached to the poor" for nineteen hundred years. And in thus adopting and adapting in General's legions have perhaps reminded the originators of the "Holy War" of the accumulated wealth of their own arsenals. "Mother of street preaching, where are your street preachers?" A Catholic poet was moved to ask twenty years ago, and Mr. Benson has more recently urged his fellows to profit by the "honorable example of the Salvation Army, and make fools of themselves for Christ's sake." It could not be but that some minds among us should exercise them-selves afresh over the old, but never dormant, problem of our own possibili-ties as open-air evangelists.

Cardinal Manning's mind was thus ex-ercised in the 'eighties of the last cen-tury—exercised and perturbed. "It ought to be as possible here as in China," he drily observed. Twenty-two years ago this very month Man-ning wrote: "We have lost the people of England. From Wesley to General Booth the non-Catholics are working among them. Is the Catholic Church to do nothing? What can we do, a million and a-half among twenty-six million? I believe we could do much. But it must be by a simpler and more

self-sacrificing way of work. What is the good of preaching to people who do not believe in the Incarnation, or on the Church to people who do not believe in Christianity? Surely a procession throughout the streets would do better to sing or to say the Litany of the Holy Name than the Litany of Loretto! I give the English people what they can understand, and they will listen, and listen gravely."

General Booth once contributed to the Press his impressions of an inter-view with Mr. Gladstone at Hawarden Castle in the last year of the states-man's life. Discussing "the Army on the Continent," the General told Mr. Gladstone that "it was a common thing for Catholics, while regularly coming to our services, to continue at the same time their attendance at their own church." We continue the conversa-tion as General Booth reported it: "Mr. Gladstone: 'They come to your penitential form and then go to Confession?' I replied, 'Yes.' 'But how do they regard you?' I remarked that it was un-usual for the more thoughtful and de-vout amongst them to tell us that we ought to be Catholics. They consid-ered us, I thought, to have much in common with Francis Assisi, or per-haps, Mme. Guyon and the Mystic class of Religiousists. 'Yes,' he said, 'I see.' Mr. Gladstone did well to use that polite phrase of doubt, 'Yes, see.' For a very elementary knowledge must have allowed him to perceive that the penitential-form and the Confessional were never yet confused in the mind of any instructed Catholic; and, while we do not forget Newman's allusion to Wesley as in some sort the shadow of a Catholic Saint, we are persuaded that the differ-ence between St. Francis Assisi and the General was clearly out.

And the Army itself has paid toll to the General of the Salvation Army, and now Sister Teresa Swift, of the Domini-can Convent, Cherry Street, New York. Miss Swift was head of the Auxiliaries League, and a pioneer in its work among the outcasts of London, estab-lishing the Newsboys' Home in Fleet Street. She also edited All the World, the Army's Organ. Since her reception into the Church, in the United States, in 1896, her pen has written for the Army formerly paid toll use—has contributed one of the narratives of conversions to the volume entitled, "The City of Peace, by Those Who Have Entered It,"—London Tablet.

MORE DOGMA NEEDED

Recently a Methodist minister in Chicago declared that what the world needed was another Ingersoll to arouse the people out of their lethargy towards religion. "They sit in the pew," he said, "with dull, dead indifference, they break our hearts. It would be better if they threw bricks at us as they did at Wesley and they don't even talk back. This is an age of doubt. We ministers need more than apostolic succession in this scoffing, indifferent and Godless age."

Few will disagree with this minister's contention that the followers of the different sects are indifferent to religion. But granting that his diagnosis is cor-rect, what is the remedy? Not another Ingersoll, but more definite dogmatic teaching from the pulpit. The people crave for something substantial in the way of doctrinal teaching and are not satisfied with the milk and water diet with which they are fed Sunday after Sunday. The list of sermon-subjects published in some of the daily papers evidences the fact that few ministers attempt to expound dogmatic or moral truths. They devote their attention to the topics of the day which have but a passing interest and avoid entirely the great questions inseparably bound up with considerations of God and the soul.

If the ministers really had apostolic succession and all that it implies they would have little difficulty in arousing their hearers, for they would then preach "as one having authority." It would, doubtless, be better for religion if bricks were thrown at some of them for then fewer platitudes to tickle the fancy of their hearers would emanate from the pulpit. If this minister attended the Methodist General Conference held in Minneapolis last May he must have been chagrined at the results. It was a good opportunity for the Meth-odist Episcopal Church to make an official pronouncement on doctrinal matters, but none was forthcoming and hence its ministers must, each in his own way, continue to be blind leaders of the blind.—Catholic Bulletin.

JUST LIKE THEM

Whenever an unreligious Senator or Deputy falls seriously ill or has to undergo a surgical operation he invariably goes to a private hospital in which Sisters of Charity are employed as nurses, says the Paris correspondent of the Irish Catholic. After M. Clemen-cean and very numerous other enemies of the Church, Viscount de Kerguelen, the anti-clerical Deputy for Guinamp, after having insulted the religious orders in the most disgraceful manner, was afflicted with a disease which placed his life in danger. An operation being indispensable, he entered one of the private hospitals in which members of the dispersed religious orders still lavish their devoted care on all the suffering inmates.

The operation was performed with success, and, thanks to the careful nurs-ing of the good Sisters, his life is saved. God was returned for evil, but it is not stated whether his hard heart was soft-ened by it. At any rate, his anti-relig-ious actions must be edited at seeing him cared for by the devoted and intelligent in a private establishment of women whom he, with other Godless Deputies, have driven out of the public hospitals, where the poor have to go in case of ill-ness.

CATHOLIC NOTES

The Very Rev. Canon Sheehan, D. D., the author of many notable books, but best known through his story "My New Curate" is seriously ill, says a Dublin report.

Stonyhurst College is the largest Catholic college in England. Its board-ing students number 345; its professorial staff 40. Its library contains 40,000 volumes.

But one hierarchy in the world is larger than that of the United States—Italy, which has 274 dioceses. In the United States there are 98 Sees. France comes next with 84.

The Rev. Walter Elliott, one of the most prominent members of the Paulist Order, will succeed the late Rev. A. P. Doyle, as rector of the Apostolic Mission House, at Brookland, Wash-ington, D. C. About 600 men have been trained at the Mission since its establish-ment.

The Baltimore Sun says: Cardinal Gibbons, on the occasion of his visits to his boyhood home in Ballinrobe, Ireland, has been more than generous in aiding the less prosperous residents of the com-munity. Likewise, his helping hand has been extended in repeated instances by the Cardinal's brother in New Orleans.

After rearing a family of ten children four of whom will be ordained priests in the Jesuit Order, Mrs. Sarah Scott, of Springfield, Mo., recently took her final vows as a nun in the Order of the Visitation. She will be known as Sister Mary Ignatia. Mrs. Scott's husband died several years ago.

Mrs. Cadett de Gascour, whose maiden name was Stewart-Murray, a daughter of the old and illustrious Scottish house, of which the Duke of Atholl is head, has become a Catholic in London. She is well known in the best circles, and her conversion has caused quite a sensation amongst her numerous acquaintances.

On the occasion of the dedication of the new Church of St. Peter and Paul for the Catholic Ruthenians of Cleve-land, Ohio, Sunday, July 14, Rt. Rev. Soter S. Ortynsky, D. D., Bishop of the Ruthenian Rite in this country de-clared that there are 500,000 Greek Catholics under his jurisdiction in the United States.

The new instruments designed by Father Algue, S. J., Director of the Weather Bureau, of the Philippines, have been ordered by the secretary of the Navy for all naval vessels and all Atlantic naval stations. It is planned to introduce them into general use among all classes of ships before the opening of the Panama canal.

If we compare all the missions of the world, we find that the greatest numer-ical advance in the last ten years has been made in Africa. In that portion of the Continent which is under the jurisdiction of the Propaganda and forms the African mission field, properly speaking, there were 402,532 Catholics in 1901, whilst there were 1,003,667 in 1911.

Rev. Malachy Hynes, Capuchin Father from the Irish province of Dublin, but of late located in Oregon, was recently the guest for a few days of Rev. J. J. Hynes at the rectory at Smartsville, California. Another guest at the same time was Rev. Michael Hynes, of Max-well. The three priests are brothers, and this was their first meeting under one roof in many years.

In compliance with the Pope's de-sire, the following members of the Franciscan Order in England have been designated to take up missionary work in Putnam, the scene of the re-cent horrors: Father Frederick Far-long, O. F. M., of the Franciscan Church, Fox street, Liverpool; Fathers George Sambrook, O. F. M., Felix Ryan, O. F. M., and Cyprian Byrne, O. F. M., of Lon-don.

Rev. William Jurney, thirty-five years old, for two years assistant pastor of St. Paul's Episcopal Church, South Brooklyn, has resigned and joined the Catholic Church. The clergyman's in-tention is to become a priest, and he will take a six years' course of study. He is a graduate of Johns Hopkins University. Another minister of the same denomination has also entered the Church. He is a married man.

The late Jesuit Father Zocchi of Rome was a powerful man in every particular. A great physician, a powerful voice, a great preacher and editor, he left his impress in Italy. His voice and pen towered over all. Through Leo XIII, he became editor of La Difesa, and afterwards of the Civiltà Cattolica. In his passing the church has lost one of her greatest orators, journalists, authors and organizers.

Daniel G. Reed, of Richmond, Va., and New York, the well-known tin-plate magnate, has given a check for \$25,000 as a donation to the building fund of St. Mary's Church, Richmond. Mr. Reed is not a Catholic, but has always been generous in his gifts to Catholic churches and schools and to all institutions in his home city of Richmond, in which he takes much pride. St. Mary's Church, now under construction is right in the heart of Richmond, and will be one of the most beautiful churches in the State.

A correspondent of L'Univers of Paris, writing from Beirut, under date of July 29, reports that in the Catholic diocese of Tripoli de Syria, five hundred Greek Schismatics with an exarch at their head, asked for admission into the Cath-olic Church, and after an examination by Bishop Doumani, were received. Other conversions, it is said, will follow. The diocese of Bishop Doumani, although of recent foundation, already contains more than two thousand of the faithful, all of whom have come back to the Catholic Church from the Schismatic Greek Church.