

# The Catholic Record.

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

VOLUME XXXVI.

LONDON, CANADA, SATURDAY, MAY 16, 1914

1856

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### THE NEW CARDINAL

The Catholics of the Dominion will rejoice at the news that the Most Rev. Archbishop of Quebec has been elevated to the exalted position of Cardinal.

The historic see of Quebec, renowned for its glorious traditions, for its zeal and self sacrifice, has again reason to exult at this mark of distinction conferred upon it by the Holy See. His Grace Archbishop Begin may with his characteristic humility shrink from the glory and responsibilities of this great dignity, but his spiritual children and friends and admirers know that by virtue of his gifts, his contributions to scholarship and executive ability he is worthy to be a member of the Sacred College. His career as professor at Laval University, as Director of the Normal School at Quebec, as Bishop, and as successor to Cardinal Taschereau has been unwearied service to the Church. He has given of his brilliant intellect to its defence, to explain its doctrines, and he has bestowed ungrudgingly his good will and co-operation upon any cause that could redound to the glory and good of Canada. Like all the truly great he is child-like in gentleness. His intellect has become a kindly light to many and the zeal of his compassionate priestly heart has fallen like a benediction upon the sorrowful and discouraged and has infused into them resolution and new life. The students who learned to love him in the days long ago, and whose love has persevered during the years, will, wherever they are, look back at old Laval and give thanks that their professor, guide and friend will be a member of the most august body in the world. We rejoice with Quebec. We have been always proud of her as the pioneer, the missionary, the martyr; as the guardian of the memories of her saints and sages, and we are proud to lend our humble voice to the joyful chorus that acclaim His Grace Archbishop as the next Canadian Cardinal. May he have many golden years.

### AN OLD STORY

Mr. E. H. Phelps, an Insurance authority in Boston, quoting birth rate statistics says: "The present generation of rich and middle-class Americans is dying off. The highest birth rate in the United States at present is among our fellow-Catholic citizens. Their Church teaches the desirability and the doctrine of large families."

Mr. Phelps echoes the opinions of many authorities who warn their compatriots against the desertion of the family and the abominations that are prompted by disregard of divine law and fostered by selfishness and luxury. Any age that is soft and sensual is always brutal in the attainment of its ends and ceaseless in its exertions to avoid pain and responsibility. So-called scientists pander to its cravings with the result that race suicide is condoned and regarded as fashionable. Thoughtful men without the fold cry out against it, but their words have no meaning for those who have lost faith in the supernatural and who are immersed in matter. The shadow of decay is over them though they see it not, and they go their way repeating cant that they have learned from the teachers of cant.

### A BORE AND A BIGOT

Our Catholic brethren of the United States are protesting in no equivocal manner against the appointment of ex-Mayor Nathan of Rome as Commissioner of the Italian Government to the Panama Pacific Exposition. Every reasonable citizen should, in our opinion, commend this action. For any representative of a government should be a factor in the cultivation of international amity, and moreover, should have given evidence of qualities which connote the gentleman, and gifts which are wont to be characteristic of the diplomat. So far as these things are concerned ex-Mayor Nathan's career has been a blank. He is a bore of the most offensive type. He has been a notorious anti-Catholic bigot and has publicly insulted Pope Pius X. He

is a very cheap pocket edition of the vilifiers of the Church, and is at his ease in company with rabid Socialists. Without tact or the most elementary idea of decency in regard to certain things, without any standards of dignity and worthiness, he is the last man in the world to be chosen as a bearer of fraternal sympathy to the United States. We do not object to him, say the Directors of the Knights of Columbus, on account of his race or religion, but because of his obvious unfitness for a post that is one of diplomacy, of social amenities, of governmental representation. In the name of a people and a nation who love freedom of religious worship and religious toleration we deplore and resent the insult implied by this appointment of Mr. Nathan, an enemy of social order and religious freedom.

### MIRACLES

Regarding miracles Chesterton has the following: "If the great Catholic Church says that miracles do happen I believe it because it is far more probable that miracles happened than that the Catholic Church should lie about the matter."

### GOING BACK

Prominent educators are harkening back to the methods of the schoolmasters of other days. They are becoming weary of fads and look askance at the theory that knowledge is the one great remedy for evil and the one important factor in the advance of civilization. Says one of them, President Andrews: "Speaking succinctly the constituents of a sound education are first, character; second, culture; third, critical power, including accuracy and also sympathy, with all the various ages, nationalities and moods of men. Mere knowledge is quite incidental and relatively insignificant. The definition makes character part of education and even gives it the first place. All reflecting persons are coming to feel that unless schooling makes pupils morally better, purer within and sweeter, kinder, stronger in outward conduct, it is unworthy the name."

### WE WONDER

A secular daily paper, in the course of a sermon on amity, wonders why prejudices are fostered and perpetuated and why divines of a certain type go up and down the country declaiming outworn tales. We wonder also. It may be that these clerics have been graduated from colleges which are saturated with bigotry and that they are content to live in regions haunted by the ghost of partisan ages. But, nevertheless, "any one but a born idiot has brains enough not to be a fool." Why don't they read reputable Protestant authorities, or at least why don't they rely on the inherent strength and vitality of their cause. It may be also that they have implicit confidence in the gullibility of their public and hence resort to methods which even the most unscrupulous political partizan would scorn to handle. But their activities would be lessened if the conscientious and truth loving Protestants would refuse them their support. We have heartfelt sympathy for the victims of these clerical frebrands. That men who are supposed to minister to truth should calumniate us, and for notoriety barter their manhood in the mart of prejudice is passing strange, but we cannot say that we are disturbed about it. Miss Zephine Humphrey, a non-Catholic writer, says in an article entitled "Protestant Paradox," in the April Atlantic Monthly: "Catholic patience is one of the foremost and most magnificent developments of the human race. Nothing new dismays or shocks it—no raging of the heathen, no dissension or catastrophe, no injury or insult. It is not tolerant, for it holds that truth must be absolute, one truth for all humanity; but it is full of forbearance and pity, ready to make allowances, to wait, to turn back, to begin all over again. There is no coldness about it; instead there is a passion. The passion of patience—somewhere or other that phrase has lately crept into religious discussions and it admirably describes the marvellous temper of the Catholic Church. Caring so mightily that he would die for his faith and would

suffer anything to promote its cause, a good Catholic yet remains undisturbed in the face of calumny."

### A PARENTAL DUTY

The yellow journal with its comic supplement falls like a pestilence upon every town in Canada. With the reports of scandals and crimes, with their cheap and vulgar illustrations they are not only enemies of good taste but they are also a menace to the morality of the family. The adult who likes this kind of garbage will feed on it despite our advice, but the young should be protected from its polluting touch by the guardians of the family. Fathers and mothers should close the door against that turbid stream that cannot but blacken and defile. They cannot shirk their responsibility in this matter. They may say that they do no harm, but that pretext of the weak and inefficient and careless will not save them when they are summoned to render an account of their stewardship.

### IMPRESSIONS OF CATHOLICISM IN AMERICA

There are two ways of regarding life, or rather two parts of it that can be regarded, the past and the future, since the present is a perpetually moving point "without parts or magnitude." The perfectly balanced mind, whether of the individual or of the community, will of course give due attention to each; the perfectly balanced thinker will be perpetually estimating and weighing up the lessons of the past in order that he may deal adequately with the future; he will not be presumptuous when he looks forward, nor merely reminiscent when he looks back. Now there is probably no perfectly balanced mind anywhere. There is literally "nothing so uncommon as common sense;" normality is an ideal rather than a concrete fact. Every individual, therefore, and far more so, every community, has predispositions and tendencies that err continually towards one or the other side of the golden mean.

For example the European tendency is to dwell far too much upon the past. Living, as the European does, among scenes crammed with history, having on all sides the monuments of the past, it is only too easy for him, since he is supplied with thoughts and memories ready made, to drift into reminiscence and contemplation; and instead of securing that the history of the future shall be as full of life as the past, to congratulate himself on what his fathers did, and leave posterity to take care of itself. This is true even in the realm of religion: the Catholic in Europe, and particularly in those lands where the Faith has undergone fierce persecution, is far too ready to rest upon the achievements and the fortitude of his ancestors, instead of setting out to imitate them.

Now in America all is different. America is indeed, crammed with history, but it is a gold mine that soon runs out; and on the other side its future is simply limitless. The shrewdest historian in the land cannot predict what that future may hold. Every day new races pour into the country, every month new towns are founded. As in Europe it is the past that is full of fascination so, in America it is the future.

And this is, at once, both a weakness and a strength; and they are qualities exhibited plainly enough in every stratum of life. It is my business to record my impressions of these qualities in the stratum of Catholicism.

I cannot conceive any man being in doubt as to the future of Catholicism in this country. The congregations, the zeal, the activities, the businesslike methods—in all these matters America is incomparably ahead of Europe. The clean smartness of the churches; the departments of parish life; the variety of devotions; the numerous Masses; the very ornaments of the churches; the relations between priests and people; all these things inspire the visitor from Europe with an extraordinary sense of hope: the churches are not exquisite sanctuaries for dreaming; they are the business offices of the supernatural; the clergy are not picturesque advocates of a beautiful medievalism, they are keen men devoted to the service of God; the people are not pathetic survivals from the Ages of Faith; they are communities of immortal souls bent upon salvation. There is a ring of assurance about Catholic voices; an air of confidence about Catholic movements; a swift, punctual, conscientious and efficient atmosphere about Catholic activities; a swing and energy about Catholic life that promise well indeed for the future of the Church in this land. Catholicism has already won its place in American life, and holds it in such a fashion as to augur magnificently for the increase of its influence in the future. Such an or-

ganization alone, as that of the Knights of Columbus is security enough.

Yet exactly in proportion as the strength of Catholic life lies in its future, so its weakness lies in its relation to the past; and in this lies the one single point which I may venture to criticize.

There are two elements in all life; in that of Justification, Faith and Works; in that of Politics, Precedent and Legislation; in that of Art, Tradition and Enterprise; in that of Religion, Contemplation and Activity. Now I know that it may be charged against me that, as a visitor, and an active one at that, I cannot judge fairly of what lies below the surface of Catholic life in this country; yet, even after having made allowances for that, there still remains in my mind the impression that there is not enough of the reflective, contemplative, brooding spirit beneath these activities. And I think that statistics are on my side; for I believe it to be a fact, and a symptom therefore of what I mean, that the Contemplative Houses of Religion in this country do not even approximate, in their percentage, to the proportionate number in Europe. So too, to some slight extent, with regard to the atmosphere of the churches. I do not mean that people do not go there to pray; only that there is not the sense of brooding peace there to which we are accustomed in Europe; there is not enough darkness; it is all open, clear and light. I should imagine, for example, that a heavy roof-loft or screen, such as is common, let us say in the old French cathedrals, intelligent, airy plenty of the American Catholic. And I would venture to guess that the proportion of the devout who spend at least a week in retreat every year is very considerably smaller than in the older countries. I may add that more than one American priest cordially supports my timorous views.

It is then precisely the opposite criticism that I would level against my own people. In Europe, as I have said the fascination lies in the past; it is terribly easy to become a dreamer; terribly hard to become a worker; easy to be sentimental; hard to be strenuous. When I reflect upon the philanthropic agency of the Church in New York alone; when I watch the congregations streaming in and out of church; when I consider the generosity, the zeal, the lavishness of both priests and people alike; when I learn, as I have been learning, the enormous influence of Catholic thought and standards upon civic and political life. I have such an illustration as nowhere before of the "leaven hidden in the dough till the whole is leavened;" of the great "net let down" in the seething waters of humanity; of the Church herself "terrible as an army with banners." Yet I may still remember that it was He who "went about doing good," who also invited His disciples to "come apart and rest awhile."—Robert Hugh Benson, in America.

### INDIANS AND SPANISH PADRES

PRESBYTERIAN MINISTER DEPLORES LACK OF BIBLES WHICH PREVENTED THE FRANCISCANS FROM TEACHING INDIANS THE LIFE AND GOSPEL OF CHRIST!

Rev. Bartolo Bloom, Presbyterian Minister, writing on New Mexico in "Old Santa Fe," commits the mistake so frequently found in the writings of non-Catholics when they venture to treat of Catholic themes. Their ignorance of the Church and her children is so great, their antipathy so pronounced, that while they cannot but admire the fruits, they must condemn the tree that bears them: Francis of Assisi was indeed a fascinating character, but he was not really in harmony with his church. Dante was a great poet, but his spirit was that of a Protestant reformer, St. Agnes was exquisite in her purity and a marvel in her faith, but she was not a product of the papal system, the confessional does a great deal of good but of course it is only a human invention, divorce is practically unknown among Catholics, but the tyranny of the clergy rather than solid doctrine and sacramental aids is the responsible factor. Such is the plan of reasoning adopted by many non Catholics whose minds are blinded by bigotry but whose eyes cannot but see the results of Catholic teaching and training.

And so, our friend, Mr. Bartolo, while seeing the devotion and labors of the Spanish priests must needs deplore the futility of their labors because they "had no Bibles. He says: "The Franciscan Padre was a man of good heart who loved the Indian, labored for him, gave his life to help and to save him, but alas! all he had to give him was Medieval Roman Catholicism. The Bible was entirely unknown in New Mexico. We can safely say that the Fathers did not have a single copy in Spanish for themselves, much less copies for the natives," and in consequence "Jesus Christ, the Saviour and Supreme Governor of the universe remained unknown in New Mexico during the Roman Catholic Administration." Such is the lamentable and ridiculous conclusion to which Mr. Bloom is led because he is a true Protestant, i.e., he believes that in the Bible and in the Bible only can be found a knowledge of Christ and of His teachings. We will not attempt to refute his charge, but we might ask a question or two. Did St. Paul fail to give to the natives of Corinth and of Galatia a knowledge of Christ because, forsooth, the Bible had not yet been written? Did Augustine fail likewise because he too was unable to present Bibles to the Anglo-Saxons? Did Christ and His Gospel remain unknown to the Irish because St. Patrick could not afford to present them with copies of the Holy Scriptures? Did Boniface fail to impart a knowledge of the Saviour to the Teutonic tribes because he too failed to secure a colporteur with a goodly supply of the Holy Book? Did the vast majority of the men and women of Europe who knew not how to read, from the first century to the days of the printing press, fail to get a knowledge of Christ, albeit thousands of them died for Him? Are the natives of Africa and China condemned to live and die with no knowledge of the Saviour unless they first learn how to read? And why did the same Saviour neglect to tell us that our salvation could be secured only through Bible reading? Perhaps because He told the apostles and their successors to "teach all nations."

### A SACRILEGE AVERTED

A PORTUGUESE MAGISTRATE WHO TRIED TO DESTROY A VENERATED IMAGE OF THE BLESSED VIRGIN STRUCK BLIND

With the intention of building a new exchange, great alterations had to be made in the Convent of St. Francis, in the city of Oporto, in Portugal, says St. Anthony's Monthly. These alterations were under the direction of an official who enjoyed a very high reputation in the city. It was deemed necessary to open a door of communication between the new edifice and the adjoining church which had been previously profaned by making it a store house for the reception of various kinds of merchandise. To do this it was necessary to destroy the altar which still remained and on which was a remarkable and valuable picture of the Blessed Virgin.

The workmen, who were influenced by family traditions, and had been, from childhood, accustomed to venerate this picture of the Virgin; who had many a time seen their mothers, wives and sisters kneel before it in their afflictions and sufferings and pour forth the sorrows of their souls and ask of God, through the intercession of His Virgin Mother, to relieve their distress; resisted any injury to the picture which they so much venerated. The magistrate reproached them with what he called their superstition, took an axe in his own hands from one of the workmen and with the first blow he struck the picture in the breast, but at the same instant he let the axe fall and fell back, uttering a piercing cry and covering his eyes with his hands. He was perfectly blind and remained so until the hour of his death. The altar was not destroyed; public worship is now held in the church, which was originally a magnificent structure, and the injury done the picture of the Virgin is still plainly visible.

This occurrence has wonderfully increased the devotion of the people of Oporto, and in the family circles the event is spoken of in the usual conversations that arise, so that

gradually, but imperceptibly, it has exerted a powerful influence in educating the minds of the children and in teaching them to reflect on the mysterious ways of Divine Providence.—St. Paul Bulletin.

### THE FIRST KILLED IN MEXICO—A CATHOLIC SOLDIER

When the first dispatches of the bombardment of Vera Cruz, on April 21st, reached the American press, it must have made the so-called Guardians of Liberty sick at heart, to read the news that a Catholic United States soldier had given his life for his country's flag.

This was Daniel Aloysius Haggerty, a private of the 8th Company of the United States Marines, who had just stepped on to the roof of the Terminal hotel at Vera Cruz, to assist in the signal operations, when a bullet pierced his brain. This death was the first fatality on the American side, and is the most effectual answer made to the charges of the Guardians of Liberty and all kindred organizations, that Catholics cannot be loyal citizens.

Young Haggerty had been in the service for eight years, and came from Cambridge, Mass. In this unfortunate affair, history simply repeats itself, that the Catholic soldier is ever loyal to his country—and to those who state otherwise—well has it been said of all such so-called patriots that they are invincible in times of peace, but invisible in times of war.—N. Y. Freeman's Journal.

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### DANISH KING HONORS CATHOLIC PRELATE

Monsignor von Euch, Vicar Apostolic of Denmark, who has done such wonders for the faith in that country during his long sojourn of fifty years, has been honored by the king, says a correspondent of the Catholic Press Association. His Majesty sent Prince Waldemar, his nephew, to the residence of Monsignor von Euch to ask his acceptance of the decoration and title of the Order of Danebrok. Prince Waldemar said it was the King's wish to recognize the services rendered to Denmark during half a century by the devoted Catholic priest. Monsignor von Euch accepted the decoration, not as he said for his own gratification, but as an honor to the Church, of which he is the representative and which has inspired his work.

The courteous action of their sovereign has given great pleasure to the Catholics of Denmark, who have had an uphill fight against prejudice and bigotry, but are now coming into their own thanks largely to their devoted and brilliant Vicar Apostolic.

### REVERENCE FOR THE BLESSED VIRGIN

"Protestantism sometimes omits the reverence due to the Mother of God, and fails to assign her to her holy place," says the Rev. James S. Montgomery, pastor of the Metropolitan Memorial Methodist Church, Washington, D. C. "Reverence is the prime energy of Christian character," said the pastor. "It is the sovereign power of godly life. For centuries among the Hebrew people it was the hope, the thought and the prayer of every maiden that she might become the mother of the Redeemer, and the vindicator of Israel. Yes, this was the cherished prayer of every home, that from its portals might go forth a saviour of the nation.

"Among the generations of the world one woman was selected, one woman was taxed. What a recognition, to be selected to be the mother of the only pure man who ever lived. We bow in her presence with a reverent stoop. Protestantism sometimes omits to assign her to her holy place. We would not worship her, but we would exalt her somewhat, and come into her presence with a reverent stoop and with a devout silence, as God himself placed upon her brow the crown jewels of undying glory."—The Missionary.

### NINE NUNS OF ONE FAMILY

From the Sacred Heart Review: "An English Catholic paper reporting a lecture on the foreign missions given recently in London by Father Farmer, rector of St. Peter's College, Freshfield, says that the lecturer told of a convent in Madras, India, in which the reverend mother has eight of her own sisters as nuns under her charge. We learn from a subscriber to the Review that those nine nuns, sisters in blood as in religion; are members of a family named Murphy, belonging to Newmarket, County Clare, Ireland. This is perhaps the most remarkable case on record. There is another Irish family named Rogan which has supplied five priests to the St. Joseph's Foreign Missionary Order, and has also given a daughter to a religious order in Dublin. The Irish are certainly a missionary race.

### WHY IT WAS STOPPED

A few weeks ago Mayor Kosek of Wilkes-Barre, Pa., stopped newboys from selling the Menace on the streets. A correspondent of the Elmira Telegram, commenting on this incident said, according to the Live Issue:

"Many were inclined to the opinion that the boys had as much right to sell it as any other paper. With all such I beg leave to differ. Any paper which is filled with virulent attacks upon the priesthood and the Sisters of Mercy should not be allowed to be sold on the streets. Aside from the bigoted phase of the matter such a paper tends to incite riot and bloodshed, and therefore was the Mayor justified in preventing its sale. While the priesthood can withstand its nasty attacks, it is cowardly and un-American to attack the Sisters, who do so much good in the world. All of them are pure and virtuous ladies. Their mission is charity in all that the term implies. They visit the home of the sick, soothing the fever-stricken, consoling the dying. Their sole and only mission on earth is doing God's work. Then wherefore should they be attacked—denounced as wantons, and held up to the scorn of the prejudiced? Little wonder that such conduct is resented by indignant Catholics."

A good precedent for other cities afflicted with menacitis.—St. Paul Bulletin.

Those who aspire to exalted virtue must begin by practicing the lesser ones. The foundation is not the building, yet the building cannot be constructed without it.—Rev. W. F. Hayes.

### CATHOLIC NOTES

His Holiness, the Pope, has sent his Apostolic Blessing to the Knights of Columbus for the assistance they rendered the Abbot Gasquet during his visit to this country.

The Decennial Passion Play.—The Oberammergau Passion Play will not take place until 1920. Pressure was brought to bear to have it performed every five instead of ten years. The village authorities decided to retain its decennial performance.

The latest statistics from Korea register 75,000 native Catholics and 800 Japanese Christians. For this Catholic population there are only two Bishops and fifty-six priests, while for the Japanese converts only two priests are available.

About 500 men and 150 women have arrived at the leper island of Shkelung, near Canton, China. Father Conrady, who has labored there with heroic self sacrifice, will now be assisted in his work by a young French missionary, Father Desvazieres. Four Canadian Sisters will care for the women.

An Englishman has recently patented a clock which strikes the Angelus at the duly appointed hours of 6 a. m., midday, and 6 p. m. including the pauses for the necessary responses. The machinery for calling attention to these sweet devotions, instituted by Pope Urban II, can be easily adjusted to any ordinary clock.

The Very Rev. Dionysius F. Best, prior provincial of the Order of Calced Carmelites in the United States and Canada, died suddenly in Holy Trinity rectory, Pittsburgh, last Sunday morning thirty minutes before the hour he had intended to enter Holy Trinity Church to help celebrate the silver jubilee of the Rev. Berthold Luzzan, O. C. C., the pastor.

One of the four young men ordained this week to the priesthood at Denver, Colo., is Humphrey V. Darley, who is a convert to the Church. His mother, Mrs. Christian Darley, of Denver, was led into the church through reading. His father is dead. He has a brother, Father Christian Darley, in the Redemptorists, located at Detroit. Father Christian Darley said his first Mass at St. Joseph's Church, Denver, four years ago.

It is not every day a bishop finds himself in a position to tell his handful of Catholics in the midst of a hostile community that he has 45,000 applications for reception into the Catholic Church, as Archbishop Menini was able to do in Sophia recently. "You need not feel surprised," lately remarked M. Talefeu, minister of France at Sophia, to the great French missionary, Abbe Des Granges, "if within two months two or three million Bulgars become Catholics."

The Catholic University of America, at Washington, will receive the greater part of the estate of \$1,000,000 left by Theodore B. Basselin, of Croghan, N. Y. He makes the request that a hall to cost \$100,000 be erected in connection with the university, and that his name be suitably recognized by the institution. He gives \$25,000 for a parochial school at Croghan and \$100,000 is put in trust for many years for its maintenance.

A wonderfully impressive ceremony, unique in many characteristics, was performed in the church of St. Alphonsus, Grand Rapids, Mich., recently, when the Rev. Edward J. Jewell, pastor of St. Edward's Church, Omer, Mich., a former Protestant minister, celebrated the solemn high Mass, following which his own daughter, Miss Matilda Jewell, received the white habit of the Order of St. Dominic. Miss Jewell's name in the Dominican Order will be Sister Charles of the Infant Jesus.

Assisi, Italy, has a population of about 5,000 souls. It dates from before the time of our Lord. The Roman temple of Minerva, with its beautiful portico of six columns of travertine, is now known as the Church of St. Mary Minerva. Its Cathedral of St. Rufino was completed in 1140; its double church or two churches erected one above the other as the tomb of St. Francis and wherein are magnificent frescoes, is a Papal basilica, and was built shortly after the death of St. Francis, in 1228.

The national Joan of Arc committee has sent a circular to all the deans of the Catholic Church requesting them to organize a fitting celebration of her day. Efforts will be made in each district to induce not only the big shops and hotels to hoist the heroine's flag as they did last year, but to get as many as possible of the retail dealers and private persons to deck their establishments with Joan of Arc's banner. It is also proposed to organize processions to parade the main boulevards and streets during the day and to make them resound with tattoos in the evening. Though the complete program of the celebration to be held on May 24 has not yet been elaborated, it seems already certain that the fete in Paris will be an imposing manifestation and that it will be observed more or less generally throughout the whole of France.