

BANK

Dividend at the annual meeting of the Bank of Montreal...

ASST. MANAGER

ONCE on and expenses, each family of handling...

17. Alas. 7. G.

of the Catholic

of the House of

of the House of

of the House of

of the House of

of the House of

of the House of

of the House of

of the House of

of the House of

of the House of

of the House of

of the House of

of the House of

The Catholic Record.

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

VOLUME XXX.

LONDON, ONTARIO SATURDAY, FEBRUARY 22 1908

1531

"THE ENCYCICAL AND MODERN THOUGHT."

The Tablet.

In another column, a correspondent who signs himself "Periphrasis" makes an objection which, he thinks, may be urged against the interpretation of the Encyclical "Pascondi Gregia," set forth in The Tablet and by given Catholic writers in other leading reviews. We think that our correspondent is evidently too loyal a Catholic and too well informed not to be able to forecast fairly well the solution of his difficulty, and he will forgive us if we harbor an impression that he is courteously perplexed with the perplexity of others, and desires an answer, not so much for himself as for the benefit of some who are outside the Church, and are excusably misled by the vehement campaign of misrepresentation which has been waged against the Encyclical by a certain section of the non-Catholic Press. The objection of which he is the exponent may be stated as follows:

The interpretation of the Encyclical given in The Tablet, and by Father Sydney Smith, S. J., in The Month, and Father Gerard, S. J., in The Hibbert Journal, and by Mgr. Moyes in The Nineteenth Century, and after it that the Encyclical condemns certain errors which are glaringly heretical and obviously anti-Catholic, and which by the fact can hardly be presumed to have had any very large following amongst Catholics, here or abroad.

Now, if this be really the object of the first or doctrinal part of the Encyclical, how can we explain the second or disciplinary part, namely the Pope should take the trouble and have recourse to quite elaborate and extraordinary repressive measures for the detection and suppression of the errors in question in these and other countries? Why such a care to maintain the Faith which nobody denies?

But, on the other hand, if it should be that the interpretation given by The Tablet and by the writers named is not correct, and that the object of the Pope is really to extirpate modern thought, modern aspirations, and modern knowledge, then one would expect him not to have done, and to mass the forces of the Church for a supreme effort of repression.

It requires but a moment's reflection to see the non-sensitiveness of such a construction. First of all, we may be allowed to repeat here what we have already pointed out on a former occasion, that the interpretation of the Encyclical given in our columns was not in the least a personal or peculiar one. It was set forth, as our correspondent notes, by the three writers just named, and independently, as the plain statement of what any theologian would hold to be the obvious content of the Encyclical. That interpretation was further confirmed by the fact that it coincided in every way with the much fuller exposition of the Encyclical which was given independently in a series of fifteen public conferences to distinguished audiences in Paris by some of the learned professors of the Institut Catholique, an institution which ranks as one of the most eminent theological schools in Europe. It was still further confirmed by being received with special approval in Rome itself, where it was even republished in extenso in the columns of the official organ, the *Osservatore Romano* (it would be vain to imagine that this was due to any tactical desire on the part of Rome "to receive and minimize," seeing that this marked approval was given at the very moment when the Holy Father by a subsequent decree was enforcing the whole tenor of the Encyclical under the severest censures). Our correspondent will agree with us that an interpretation which is made not only in London but independently at Paris, and is accepted at Rome by the highest authorities as exact, has after all a strong presumption of being the right one, and of representing what the Pope intended. But that by the way.

Now to turn to our correspondent's induction. It seems at first sight to argue that if the Pope's intention were to condemn very fundamental and important heresies, it would be strange that he should take extraordinary measures for their repression. To that the obvious answer is that first of all it is not in the least a matter of doubt or open question whether the Pope intended to condemn heresies which are both fundamental and anti-Christian, and so much so as to be subversive of all religion. He himself says so in the plainest possible terms. After stating, in the most painstaking way, the whole system which he condemns, he declares it to be the "synthesis of all the heresies," and the "sap and substance" of errors against faith, and "the destruction of all religion." And secondly, this being so, we cannot see how it could be strange that the Pope should take extraordinary measures for their repression. To that the obvious answer is that first of all it is not in the least a matter of doubt or open question whether the Pope intended to condemn heresies which are both fundamental and anti-Christian, and so much so as to be subversive of all religion. He himself says so in the plainest possible terms. After stating, in the most painstaking way, the whole system which he condemns, he declares it to be the "synthesis of all the heresies," and the "sap and substance" of errors against faith, and "the destruction of all religion." And secondly, this being so, we cannot see how it could be strange that the Pope should take extraordinary measures for their repression.

by those which are described as widespread and deeply rooted in the Encyclical, nor could they be such as to induce the Supreme Pontiff to proclaim a state of martial law in order to cope with the offenders.

Here, of course, the solution lies in a simple consideration of the facts. Proclamation of martial law means a suspension of the Constitution, or at least of the ordinary law. There is nothing of the kind to be found in the Encyclical. The disciplinary provisions prescribed leave the Constitution of the Church, and the ordinary working of Canon Law, absolutely untouched. In view of an existing evil, severe measures of a stringent character are adopted, and the ordinaries are required to inform the Holy See in their triennial report as to their fulfilment, much needed reform is introduced by which the episcopal duties of vigilance and censorship are discharged through a diocesan commission. But there is nothing in all this which would bring to the mind of a theologian or a canonist the least resemblance to a proclamation of martial law, or even a massing or mobilisation of forces. They are simple and practical administrative precautions dictated by the nature of the evil against which they are directed.

In the Encyclical, the Modernist system was widely presented as a whole, and largely in the terminology, and often in the very words, of the Modernist authors. Very naturally, the errors are described in that elusive and subtle setting which was notoriously a part of the stock in trade of the movement. Such errors, although plain and pernicious enough in all conscience, are, like all fundamental errors, embedded in an element of mysticism and subtlety. Ariarism, which was in many ways much less subversive than Modernism (for it undermined certain dogmas, not all dogmas and all extrinsic revelation), was undoubtedly a palpable heresy; but that, as we know, did not hinder it in the least from being disguised in a texture of infinite subtleties and slippery erasions. The exposition of Modernism in the Encyclical was addressed to ecclesiastics who, by their training, could hardly fail to apprehend its admirable but technical statement, and to them the errors would be no less glaring because they came forth in the nebulous dress of the subtle philosophical system in which their authors had dexterously clothed them. But our readers, and amongst them we hope our correspondent, will agree with us that if a fair account of the Encyclical had to be given to the reading public at large, it was surely important that the errors should be unmasked and stated sincerely in their plain significance and stripped of their native subtleties of thought and speech which naturally attached to their official exposure. The purpose of such an interpretation, whether in our own columns or in the pages of the Reviews we have mentioned, was that the man in the street as well as the man in the study, should know exactly what the Pope was condemning, and why he condemned it. If then errors which were rightly described in the Encyclical as subtle were found in such interpretations to be glaring, we can only say that that is just the task which the writers had in view, and we are glad to think that the authorities in Rome, who have the best right to know the meaning of their own words, expressed their approval of the manner in which the task was accomplished.

Again, we must remember that the system of error with which the Holy Father had to deal was not confined to this or that local diocese. It had insinuated itself into several centres in Italy, Germany and France, and it was certainly not unknown in the United States and in England. It had made itself felt not only in certain publications, but had revealed its trend in the perversion of a given number of the clergy and of ecclesiastical students who had fallen under its influence. That, in such circumstances, the Holy Father should speak of the errors as widespread, or deep rooted, as compared to a mere local or speculative heresy, is obviously natural, although it would be absurd to interpret his words as denoting any notable corruption or deviation of the Catholic people. But the error had assumed quite sufficient proportions for the Holy Father to take cognizance of it, and in the wise fulfilment of his sacred trust, to deal with it sternly and effectively. It is hardly true that here in England we may congratulate ourselves on the fact that the clergy and faithful, as a whole, were practically untouched by it. At the same time, it would, of course, be simple fatuity to pretend that the evil had no existence whatever in our midst. The leading band of Modernist protagonists, who have joined hands abroad in courting the censures of the Church, are in London—and not without some justification—that this country has contributed its quota to the movement. Books, Modernist in both meaning and spirit, have been published, and have circulated amongst us. The most audacious plea in favor of that very system of the mere sense origin of religion and revelation, and the human origin of dogma, which is condemned in the Encyclical may be found in the pages of a non-Catholic review published in this country more than two years ago. Something very like a propaganda, insidious in its character, and repulatively underhand in its methods, was carried on in carefully chosen centres in favor of such ideas, cloaked in false mysticism, appealing largely to religious minds of shallow or untrained mentality, while the more aggressive and advanced utterances of Modernist error on the Continent were made fairly well known in this country. These are facts which our correspond-

ent must bear in mind when he represents the fundamental errors reproached in the Encyclical as being practically unknown in England. They must certainly in justice be taken into account in any criticism upon which we may venture concerning the action of the Holy See in urging the Episcopate to renewed vigilance, and to effective measures to obviate the extension of the evil. Undoubtedly, the Modernist following, if it may be said to exist in England, is insignificant both in numbers and influence. It is, however, at all necessary that any large or important section of the population should be suffering from an epidemic, that the salutary authorities be asked to be active and alert in preventing the spread of the infection. That the Holy Father, in view of the deadly nature of certain anti-Christian errors, should prescribe strict regulations for the spiritual safety of his flock, is no more unreasonable than that the Board of Health, notified of a few cases of bubonic plague in London or Liverpool, should require prompt measures of vigilance and prevention to be enforced throughout the Kingdom. Hence between the fundamental nature of the heresies condemned in the first part of the Encyclical and the stringency of the disciplinary provisions ordained for their repression in the second, there is very far from anything like incommensurability. On the contrary, there exists between the doctrinal condemnations and the disciplinary precautions, a perfect rational proportion, and the one is the natural outgrowth and practical supplement of the other.

Finally, if we here in England have been so happily free from any considerable impact of the Modernist movement, we must not forget that some parts of the Catholic countries abroad have been less fortunate, and that, though even there its following has been relatively small and is now diminishing, yet, in view of the insidious activity which it has propagated, the strictures and the repressive measures of the Supreme Pontiff have been more than justified. The errors which were pointed out in our exposition, and which our correspondent rightly denounces as glaring and anti-Christian, are to be seen described, and condoned in the Encyclical by all the Modernist authors, and in many of the books of the Modernist authors where these errors are to be found in situ. Anyone who wishes to assure himself of the fact has only to consult amongst other sources the careful and abundant references in the footnotes of the account of the public lectures given under the auspices of the Institut Catholique at Paris, which, we believe, are shortly to be published by Canon Gaudreau. Moreover, in ordering the regulations of vigilance and repression in the Encyclical by all the given countries or districts in which the Modernist influence was more active, it would have been invidious, and in view of the far-reaching diffusion of literary communication, it would have been certainly short sighted if the Pope had prescribed such regulations for the countries and not for others. It has been part of the wisdom of the paternal consideration and good taste of the Holy Father that, in the discharge of his high duty of admonition and correction, he has made no distinction between his world-wide children, and that the incalculable mention of a special person or a special place is not to be found in the Encyclical from one end to the other.

With fundamental errors against Catholic Faith, clearly and carefully noted and stated in their system in the pages of the Encyclical, and with the categorical declaration of the Holy Father that it is precisely this system of errors "subversive of all religion," it is hard to see how any one could have thought that all doubts as to the object of condemnation would have been impossible to any candid reader of the Encyclical. To close one's eyes to the whole tenor of its doctrinal statement, in which it set forth so minutely and unmistakably what it does condemn, and to make out that it is directed against the whole structure of modern thought and aspirations, which, as such, it nowhere condemns, would surely be a feat of perverse and imaginative criticism. That the Modernist at bay, detected and unmasked in the exposure of the true inwardness of his system, should seek at any cost to evade the point of the indictment, and to involve the whole system of modern thought in his own condemnation, with the usual appeal to the gallery, may be a matter of excuseable, if desperate principle. He could suffer without bitterness, and stand firm without recourse to exasperating words or deeds. So it was that his pastoral, whilst dutifully laying down the line of duty to be followed, ever counselled patience and hope. And yet, because he with the other French Cardinals wrote a letter of appeal to the President of the Republic against the separation of Church and State then threatening, he was declared guilty of an abuse of his position. His eighty-eight years made him not only the *doyen* of the French episcopate but also of the Sacred College. His last public act, his reception of the Sisters of the Hotel-Dieu, may be taken to stand as a summary of his life, his most probably hastened his death. His loss can scarcely yet be realized. He had lived so long and labored so actively in the public eye, that it seemed what had been would be; he had in fact, become an institution in Paris and in the Church of France. But at last the blow, often feared and so often

deferred, has fallen; and a great and venerable figure, full of years and honors, and followed by the love of his people, has been taken from amongst us. R. I. P.

CARDINAL IN PULPIT.

TEMPLES OF NATURE, OF SOLOMON AND OF THE SOUL HIS THEME.

Baltimore, Md., Feb. 4.—Cardinal Gibbons preached on Sunday on "The Three Temples." The Mass, which was in honor of the Feast of the Purification of the Virgin Mary, was celebrated by Rev. Dr. William A. Fletcher.

The Cardinal said:

"There are three temples which have been sanctified by the presence of God our Saviour—the temple of nature, the temple of Solomon and the living temple of the soul.

"Christ our Redeemer sanctified the temple of nature when He descended from the bosom of His Father and became manifest to the world which He had created. On entering into this planet the choir that greeted Him on the night of His birth were the angels, when they sang: 'Glory to God in the highest, and on earth peace to men of good will.'

"The first temple in which man ever worshipped his Maker was the dome of nature, under whose mighty arch all mankind are assembled. It was only in this God-created temple that the human family gave praise to their heavenly Father for three thousand years—from Adam to Solomon's time. It was under this majestic vault that Abraham, Isaac and Jacob offered prayers and sacrifices to the Lord. It was under this roof of heaven that the royal Prophet received his inspiration to compose the immortal psalms which have been the delight and consolation of all succeeding generations. It was while contemplating the works of creation that he uttered those sublime words: 'The heavens declare the glory of God and the firmament announces the work of His Hands.' O Lord, our God, how admirable is Thy name throughout the entire world! And if we would gaze upon the works of God, not with the cynical eye of the agnostic or of the undevout astronomer, but in the fervent spirit of the Psalmist, we would, like him, 'rise from adire to nature's God.' Then all of God's creation would be a mirror reflecting His omnipotence. We would find 'tongues in trees, books in the running brooks, sermons in stone, and good in everything.' Nay, we would find God Himself in everything, for with the Apostle of the Gentiles, we would be convinced that the invisible hand of God, His attributes, His power and divinity 'are clearly seen, being made manifest by the things that are created.'

LIKE THOUGHTLESS CHILDREN.

"But, alas! we walk the earth like thoughtless children, who move through parental halls without recognizing the ancestral portraits looking down on them from the walls. We fail to observe the portrait of our Father stamped upon the palace of nature which He created. Did we contemplate the works of the universe with a devout spirit we would behold the image of our Father suspended from the dome of heaven and marked on every star of the firmament and on every leaf of the forest. For they all cry out with one voice: 'Thou, O Lord, hast made us, and no we ourselves.'

"The second temple erected to the worship of God was the Temple of Jerusalem. The Gospel tells us that the Infant Saviour was brought into the temple by His parents, to be consecrated to the Lord in accordance with the Mosaic law. At the same moment an aged man, named Simeon, devout and God-fearing, was admonished by the Holy Spirit that the promised Messiah was in His temple. Prompted by the same Holy Ghost, he entered the sanctuary and instantly recognized the Infant Saviour. And taking the Child in his arms and filled with holy joy, he proclaimed in the presence of all who were daily recited by every priest in the divine office: 'Now, O Lord, dost Thou permit Thy servant to depart in peace, according to Thy Word, because mine eyes have seen Thy salvation which Thou hast prepared in the sight of all nations, a light to the revelation of the Gentiles, and the glory of Thy people Israel.'

LINKS IN CHAIN OF DESTINY.

"If Simeon had not responded to the inspiration of Heaven he would have departed without ever having contemplated the promised Redeemer. By obeying the sacred voice of the Holy Ghost he was rewarded by beholding in the flesh the Saviour of Mankind, and thus he enjoyed a privilege which was not vouchsafed to Moses or Abraham, or Isaac or Jacob, or to any of the prophets. Thus it is that every grace we receive is a link in the chain of our immortal destiny. Let us see that no link in the chain be broken or lost through our fault.

"The same Holy Ghost that inspired Simeon to enter the Temple of Solomon has moved you to come to this church to-day. The same Lord that greeted Simeon welcomes you also. If you receive the hidden Lord into your hearts with as much faith and devotion as Simeon had when he received Him into his arms, you will return home with God's peace and benediction upon you.

"The third temple in which the Holy Ghost dwells is the sanctuary of the devout soul. The noblest material edifice that ever was erected by the hand of man, from Solomon's Temple down to St. Peter's Basilica, in Rome, is but a perishable monument compared to the temple of the soul when it

is illumined with the light of faith and adorned with the jewels of virtue. Even the temple of nature itself is as inferior in grandeur to the temple of the soul as matter is inferior to spirit and as time is to eternity. For when the great vault of nature shall be demolished, when the stars shall fade away and the sun grow dim with years, even then the temple of the soul will live and move and have its being.

MIRROR OF DIVINE GLORY.

"Of all material temples, in contrast with the sanctuary of the soul, we can truly say in the language of the Psalmist: 'They shall perish, but thou shalt endure, and all of them shall grow old as a garment, and as a vesture. Thou shalt change them, and they shall be changed, but thou, immortal soul, art always the self same, and thy years shall not fail.' The self-same, indeed, in its essential nature, but how different in eternal destiny! The soul shall survive as a desecrated monument of God's wrath, or reflecting His glory for all eternity.

"It is this living temple of the soul that the prophet Jeremiah speaks when he says, 'Behold, the days shall come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant which I made with their fathers in the day I took them out of the land of Egypt. But this is the covenant which I will make with the house of Israel. I will write My law in their hearts, and I will be their God, and they shall be My people.'

"I will no longer write my law on pillars of stone or marble, as I did on Mount Sinai, but on the fleshy tablets of your hearts. I will no longer of you command Moses to come up to Me on the mountain, but I myself will descend into the hidden recesses of your souls, and 'All thy children shall be taught of the Lord, and great shall be the peace of thy children.' I will no longer fix my throne in Jerusalem alone, but I will establish My abode in every righteous soul. There will I lovingly dwell. 'My eyes shall be open and My ears attentive to the prayer of him that shall pray to Me from his living sanctuary.'

"And as the faithful Christian recognizes the presence of the Blessed Sacrament in the tabernacle by the lamp that is burning before the altar, so we made aware of the presence of God in the temple of our souls by the light of conscience that shines within us—that 'light which enlightens every man that cometh into the world,' that light which enables us to read God's law, and to discriminate between right and wrong. This law, written on our hearts is immutable, and no priest, or bishop, or pope can dispense from its imperative behests.

SERMONS THAT ALL HEAR.

"Not only do we read God's law written in our hearts, by means of that interior light, but we can hear the voice of the Lawgiver Himself, secretly preaching to us. Who can say that he has not heard that Preacher, whether he be Christian or infidel, Jew or Gentile, civilized or savage, learned or unlearned?

"Tell me, do you not hear this interior voice every day, every hour, whispering to you in the sanctuary of your soul? At one time he commands, exhorts, entreats and impels you to noble and generous deeds; at another he rebukes, holds you back, cautions you against the precipice to which your passions would impel you. Now his thunder in your ears words of condemnation and reproach. He fills you with bitter remorse, and denounces you as a wicked and unfaithful servant. Again you hear His sweet voice praising and commending, an edifying sermon of hope and consolation, and saying to you, 'Well done, thou good and faithful servant.'

"O brethren, listen with docility to the voice of the eternal Lawgiver speaking in the temple of your souls: 'To-day, if you hear the voice of God, harden not your hearts.' If you feel bound to listen with attention to me, who am a sinful man, with what reverence should you hearken to the still, small voice of the Holy Spirit whispering within your earthly tabernacle! Say then with the prophet Samuel: 'Speak, Lord, for Thy servant heareth.'

THE SOUL A DIVINE TEMPLE.

"It is the temple of the soul that the Apostle St. Paul speaks when he says: 'Know ye not that ye are the temples of God, and that the spirit of God dwelleth in you, for the temple of God is holy which you are? You observe that on the principal festival days of the year, the altar is ablaze with lights and is tastefully adorned with flowers. These decorations, as you know, are in honor of the Blessed Sacrament resting in the tabernacle. And is not the Holy Ghost also worthy of our homage? And does He not dwell in every chaste and devout soul? Try to be pure of heart, and the spirit of God will dwell in you. Adorn the tabernacle of your heart with spiritual flowers, with the rose of charity, with the lilies of purity, with the violets of meekness and humility, with the evergreen of perseverance. Lay them on the altar of your hearts. Their fragrance will ascend as a sweet odor to the throne of the Most High.

"It is of the temple of the soul that the same apostle speaks when he says: 'If any one profane this temple, him let God destroy. And what fellowship hath the temple of God with idols? On when our Saviour entered the temple He found the money-changers there, and those that bought and sold victims for the sacrifice. And seizing a scourge He drove the money-changers from the temple, exclaiming:

'My house is a house of prayer, but you have made it a den of thieves.' "When you enter the house of God, my brethren, banish from the temple of your hearts all thoughts of trade and commerce, of purchase and sale, of stocks and bonds, of commercial and professional occupations. Above all, let your soul never be desecrated by the demon of lust, revenge or intemperance.

"It is of the temple of the soul that our Lord speaks when he says: 'If any one will love Me, My Father will love him, and we will come into him and make our abode with him.' Mark these words: 'We will come,'—the Father, Son and Holy Ghost. For where the Father and the Son are, there also is the Holy Ghost by concomitance. 'We will make our abode.' God, it is true, dwells in the souls of all men—of the sinner as well as of the righteous—by His knowledge which is omniscient, by His power which is omnipotent, and by His essence which all pervades. But He dwells in the soul of the just in a special manner, by His grace, His friendship and His love, and it is to this kind of presence that our Lord refers.

DIGNITY OF RIGHTEOUSNESS.

"How unspokeably transcendent is your dignity when you are in a state of righteousness. You are honored by the true, real and substantial presence of the Holy Ghost. You possess not only the grace of God, but the God of all grace. You receive not only the gift of the Giver, but the Giver of every gift. Not only is the kingdom of your soul permeated by the heavenly flower, but the root of the flower itself is planted in your breast. All this we know and believe, though it is beyond our comprehension. We can only exclaim in grateful admiration with Solomon when he had finished the temple: 'O Lord, God of Israel, if Heaven and the heavens of heaven can not contain Thee, how is it that Thou condescendest to dwell in this house of clay which Thy hands have framed and fashioned?'

"Behold," says our Lord, 'I stand at the door and knock. If any man hear My voice, and open the door to Me, I will come in to him, and sup with him, and he with Me.' Christ knocks at the door of every heart, but how difficultly He is answered. There are some who absolutely reject Him, even as the iskeepers of Bethshelem rejected Mary when she knocked for hospitality at their doors. There was no room for her. There are others who give Him a temporary admission, perhaps after a mission, or a stirring sermon, or some grievous visitation of God. But His sojourn in these hearts is very brief. Other guests enter with whom Christ can have no fellowship, and He quits a place where He finds no welcome.

"There are others in whose hearts Jesus finds a permanent home. He knocks and they open unto Him. He says with them, and they with Him. They enjoy His familiar friendship.

"God grant that you may be of the number of those who thus receive Him. May He sit upon the throne of your hearts. May He preside over your intellect, your affections, your memory and your imagination, and over all the congregation of your thoughts, so that you can say with the apostle: 'I live now, not I, but Christ liveth in me.' May you never be divorced from Him. Say, with the apostle: 'Who should separate us from the love of Christ? Shall tribulation, or distress, or famine, or nakedness, or danger, or persecution, or the sword? I am persuaded that neither death nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height, nor might, nor depth, nor any other creature, shall be able to separate us from the love of God, which is Christ Jesus our Lord.'

CATHOLIC NOTES.

Mr. L. A. Russell, for many years one of the ablest and most prominent attorneys in Cleveland, has been received into the Catholic Church.

Cardinal Gibbons has announced the appointment of Rev. William T. Russell of the Cathedral, Baltimore, to succeed the late Rev. Dr. D. J. Stafford as pastor of St. Patrick's church, Washington.

Dennis O'Sullivan, Irish actor and singer, died at the Grant Hospital, Columbus, Ohio, Feb. 1., after an operation for appendicitis performed Thursday. He was born in San Francisco in 1866. His greatest success was "Peggy MacGregor."

In the presence of Archbishops, Bishops, Monsignors and priests from all parts of the country, and amid a scene of wondrous beauty, Cardinal Gibbons, on Jan. 28, vested with the sacred pallium Most Rev. William H. O'Connell, D. D., Archbishop of Boston.

At a meeting at Archbishop Quigley's residence in Chicago the other day to name three men as candidates for the position of Bishop of Rockford, the new diocese which is being formed out of part of the Catholic Archdiocese of Chicago, Rt. Rev. Peter J. Muldoon was selected as one of the names to be sent to Rome, being first choice.

On Feb. 2, the feast of the Purification of Blessed Virgin Mary, William J. and Mary R. Doran, parents of Rev. Alvah W. Doran, of the Church of the Epiphany, Philadelphia, and formerly of St. Clement's Protestant Episcopal Church, were received into the true fold by their son. The ceremony took place in the Church of the Epiphany, where Father Doran will celebrate a Mass of thanksgiving at an early date.

Annual
Record
ks.
ure
ada