

# 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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### OUT-OF-DATE POLICY

Reactionary policy are words that, judged by their constant and unctuous use, are, in the opinion of some of our friends, mighty arguments against the Church. Since the Roosevelt episode "democratic ideas and countries" roar and reverberate in editorial sanctuaries. The pity is that our friends will not get out of the atmosphere of preconceived ideas, of platitudes and traditions inherited from the easy credulity of the past. If they would use the commonsense employed by them in everyday life and place us on the balance of fair play there would be little of the rhetorical bombast that makes the judicious grieve. The wonder is that they have never a suspicion that the thing they call the Church is but a caricature. One would think that a world-spread society, enshrined in the affections of myriads, should make them pause before designating it as a medley of superstition and vain observances. The fact that men of commanding intellect have, in order to follow the kindly light, parted company with friends and worldly prospects, should be a stern deterrent to the voice of calumny.

### SHOULD BE REMEDIED

Through the long winter night, and indeed at all seasons of the year, the streets of our cities are thronged by young girls who have, to all seeming, taken the responsibility in their own affairs. Thousands of them go to work, and tens of thousands grow up with an idea of freedom which may mean everything that a true woman abhors and keeps at arm's length. The normal individual has no hesitancy in saying that the boundless freedom and the irresponsible habit of young women going and coming unprotected in the city is a constant peril. The press is crowded with frightful details of mishaps befalling these girls and women. The trouble is that many of them have no respect for parental authority. As a remedy and means to give information on vital topics the religious who have charge of Boston's parochial schools hold regular afternoon meetings for mothers. This praiseworthy practice could be, with profit both to girls and parents, adopted in all our schools. In school the children are under the sway of order and law and can be influenced for all time by the teachers aware of their responsibilities and duty to the community. It would seem possible that, waiving disputed points on moral and religious instruction, every competent teacher would give instruction in good morals and gentle manners and in the common proprieties which are the safeguard of good society, and an important department of character training. At present the young girls who laugh lightly at the pleasantries of the loafer and worse, and wear out the pavements, are courting danger and defilement.

### A NECESSARY ASSET

It is often remarked that Catholics as a class lack self assertion and aggressiveness pertaining to their work and welfare. This trait is characteristic of many when it comes to gaining promotion or securing better positions. Most of them are too timid to push themselves forward for advancement with egotism, but a firm belief in one-self and ability to accomplish a certain work is very essential to success. True it is that we hear that if a person has ability his employer will discover it; that his merit shall blossom and bring forth fruit; but we see young men of splendid ability, good education and fine training, who, lacking self-assertion, drop into a rut and never make any aggressive move for their own promotion. On the other hand, we see persons of much less ability, but who, having legitimate ambition, push on past their modest and retiring friends. We must concentrate our energies on our line of work, and even if the sparks do not always fly, to keep on hammering, knowing that tenacity of purpose and unflinching toil are characteristics of the true man. It is quite necessary in this age of hurry and clamor that a young man should not sit under a bushel, expecting that people in every day life will, in order to reveal the light, lift off the bushel. It has been well said that people believe in the person who claims something; who assumes to stand for something; who asserts himself, for this assertion is evidence of that progressiveness which is so essential to success. If we make no claims people take it for granted that we do not believe in ourselves. But the man who gives proof that he can do work begun by him creates confidence.

### IS IT TRUE?

The charge has been made that the schools have not advanced with other departments of national progress. Instead of keeping pace with the great changes that have affected the social order; with the altered conditions of home life, and with the greatly extended demands on the children, they have lagged far behind. They seem content to exist apart from the world, as a sort of hermit kingdom absorbed in their own affairs, ignoring the rest of the universe. One proof that our school system is not so perfect as our friends would have it is the fact that it is impossible to induce the great majority of children to remain in school a day longer than the law obliges them. They flee from the school room at fourteen, and, untrained and uneducated, make a bid for failure. Life is before children, city children especially, very early in these days of tension. They begin to think about wage earning, or the parents do it for them, before they are twelve years of age, and at fourteen they step into life that tires and grinds up so many of them. If parents but realized their duty in this respect there would not be so many of the immature, who, from birth to death, are clothed in poverty's shabbiest livery. But, despite the pleadings of their pastors, and the many proofs that their policy towards their children is criminal and harmful, both to State and Church, they persist in being slave-drivers who sell their own flesh and blood in the mart of life, and are unashamed. They should imitate the Scots, who are prominent in every part of the empire, because their thrifty parents gave them an opportunity to equip themselves for life.

### GOOD NEWS

Rumor has it that some of our converts are of the opinion that commencement exercises are too long, too ornate, and burdened with an undue amount of elocution. This news should be welcome to both pupils and their teachers. It will mean a great saving of time: and the fond parents will be pleased by a short and simple display.

### THE CHURCH—NOT CRITICS

The critics who take themselves seriously shrug their shoulders at the people who try to keep themselves unspotted from the world. They see wondrous beauties in filth. The problem novels, with their bold delineation of human passion, move them to fulsome eulogy. They, however, who have no taste for cesspools and believe that the soul should be sentinelled by purity and be responsive to high ideals, wonder why topics and situations that make for disorder and sin should be hailed as proofs of wisdom. We, however, do not regulate our conscience in this matter by the critics who pass but by the everlasting Church that shepherds and safeguards her children. The pure heart penetrates heaven and tell and is the source of the sweetest happiness this side of the grave.

### TO BE IMITATED

The Archbishop of Boston and his priests are pointing out to Catholics their Social responsibilities, and are showing the workingman what Socialism is, its aims, its teachings. The question is of practical interest, and enlists the attention of the average man more than any other current issue. Many toilers are attracted by the vision of an earthly paradise—the land of the square deal, where charity and justice ennoble and free life of misery. Socialism, it has been said, in its most explicit form, has a great attraction for the masses by reason of that quality which it possesses in common with the Gospels. It is this factor which has lent to those who profess and propagate it the illusion of an apostolate, and has inspired in those who are its objects an enthusiasm extending to fanaticism. Archbishop O'Connell is, while safeguarding his people from the dangers of socialism, stimulating their sense of social duty. The humblest citizen can be a factor in this work. Catholics of influence can contribute their quota towards reviving the days of which it was said, "See how these Christians love one another." We can show that Christianity has not lost its vital power, by achievement.

### BEGINNING ANEW

"Trust me 'tis something to be cast Face to face with one's self at last." What does Lowell mean by that? Is it not that each returning spring is a mirror in which to see the true reflection of one's soul? Has the winter's petty worries robbed the spirit of freshness, the heart of joyousness, and planted frowns and furrows of care and unrest. One day of complete surrender to the humanizing, mellowing influences of

spring-time, of reverent listening for the infinite heart-beat through this newness of life that comes stealing in upon a weary-waiting world, has the magic power to reveal to every susceptible soul its spiritual lapse from its better self. But the awakened consciousness to one's shortcomings, and to the dust and deadness we have allowed to half cover us, does not bring discouragement when all nature is teaching the power and beauty of beginning over again.

### A CARDINAL FALLACY OF SOCIALISM

While it is only the errors of Socialism that meet with opposition from sound minds—the good points not being identified with the system except by accident—there are some of its errors that are fundamental and therefore deserve a larger exposure than the rest. Among these is its false conception of the relation of individuals to society. Socialism of its very nature absorbs the individual into the State in such a way as to sacrifice the individual rights to the State's authority. This is an essential feature of all forms of real Socialism, and it puts an end to morality because it destroys all personal freedom and responsibility.

In the early days the Christian Church vindicated the inherent rights of conscience against the unrighteous tyranny of pagan Rome, which claimed authority to dictate the belief and control the religious practices of its subjects. Socialism would sacrifice the rights which the Church has won and must continue to defend, and proposes to erect a State, with unlimited power in the civil and ecclesiastical spheres.

In the view of the Socialist the State does not exist to furnish opportunities for personal development or defend our rights. In that State the individual must exist only for the sake of society, and his principal function is to promote the temporal well-being of the governing section. To this conception of man's nature they attempt to give a scientific authority.

They borrow from biology the idea of an organism and then, passing over the essential differences, they apply it in an unqualified sense to the State. Thus we are not surprised to read that "the relations of individuals to the social organism are on a par with the relation of cells to an animal organism." This monstrous doctrine implies that man is not a person, a free moral agent, with God-given rights and duties independent of the State.

It is Gronlund who says of rights: "There are none save what the State gives," and he adds "this conception of the State, as an organism, consigns the rights of man to obscurity." It certainly reduces man to a condition of physical and moral slavery.

Could it be established Socialism would thus prove a more frightful despotism than any pagan government of the past. Not a remnant of freedom would be left. The nature of our work, its place, time and reward would be fixed for us. The State could dispose at pleasure of our persons, our families and our property. It would lay its hands upon the family to destroy its unity and stability.

The masses of mankind would be placed completely at the disposal of a small and closely centralized body of politicians whose judgments would have the force of infallibility and who would be armed with irresistible power to enforce their ideals and to compel the observance of their laws.

The Socialists continually assert that religion in their system will be a private affair and no concern of the State. But they also take it for granted that once Socialism is realized religious belief must vanish. Indeed, it is impossible that Church and State, which both claim to be supreme and conflicting directors of mind and conscience, should co-exist.

An omnipotent collectivism would not long bear with a spiritual authority which speaks in God's name, which necessarily disputes its jurisdiction and the truth and justice of its fundamental principles, and which is therefore a constant menace to its stability. In order to save itself such a State would naturally try to suppress and destroy the Church.

In the face of such a proposed revival of pagan society, it becomes more and more necessary to insist upon the doctrine of man's spiritual dignity and moral freedom, and the unassailable basis upon which they rest. A personal God, whose essence is absolutely moral, is the fundamental truth, which alone can safeguard our rights from unjust attack.

The obligation to obey the laws which God has imposed upon our conscience carries with it the power and the right to obey. Our rights thus are not given and cannot be taken away by such a State. They have their origin and authority in the supreme Author of our being. Their validity is bound up with the sovereign rights of God, and are therefore absolute and inalienable. It is in this Divine right that we find the broad and strong foundation of our freedom and of all the rights of man.

Thus Socialism is antagonistic to human liberty. Inseparably bound up with it is a materialistic philosophy. In the name of science—a word more abused than liberty—its adherents claim the right to revise and revolute all standards of morality. Experience shows that it thrives and propagates best in the soil of materialism. Its natural allies are the Secularists. Its irreconcilable foe, and the most formidable obstacle to its progress, is the Catholic Church.

It is, in fact, not merely a party for social reform, but a wing of the irreligious army, operating among the working classes, doing its utmost to sow mistrust and hatred of religion and to

excite the hope and belief that the amelioration of the condition of labor depends upon the success of materialism.

While thus a warning is in order to those who are led by its utterances, its greatest danger lies in the fact that it may do much mischief in spreading an irreligious spirit and weakening the foundations of belief among men whom it may not capture to its economic heresies, but who permit themselves to be influenced by what it might term its philosophic doctrines.—Boston Pilot.

### THE RELIGION OF EASE

"The Religion of Ease" is the apt phrase used by the Rev. J. T. O'Connell, D. D., pastor of St. Francis de Sales' Church, Toledo, Ohio, in a recent sermon dealing with some of the religious fads and fancies of the day.

"The religion of the world to-day," said Dr. O'Connell, "is a religion of ease, a religion of elegance, a religion of property when it does not interfere too much with the pleasures of the day. It puts away all doctrines. There is no acceptance of truth because it is truth. There is nothing of absolute truth, nothing of duty. There is all about the goodness and beauty of God, but nothing of His power, His justice, His wrath, His judgments. Of conscience that brings remorse, that terrifies, that reforms, this new religion takes no note.

"It has come to be a habit to think that the things of the past must be put away, must be rejected. So men ignorant of the history of the world will speak of the past as if it was a time when all was ignorance. It is true that there was darkness and error at times in the past, but if we have escaped some of the errors of the past we have not escaped errors of our own day. We have lost the great body of faith, and we have not the great revelation of soul that made men great in the past.

"We are not to regard lightly the advances and material progress of the day. There are times when the things of the world did not completely engross the minds of men as they do to-day. Were not those men of a former and simpler day just as happy in themselves? Time was when we had less conveniences and luxuries than we have to-day. Was not family and social life less disturbed then than it is to-day?

"What does the new religion of ease and elegance do for the soul? There is yet a longing for something that can give comfort to the heart, but the new religion has nothing to offer. We must be watchful of this new religion. It is an easy thing for men who do not understand dogma to say, away with dogma. It is easy for men who live in opposition to Christianity to say, away with the Commandments of God.

"In this new religion of ease there is no obligation, no conscience, no dogma, no commandments, no charity. There is nothing that satisfies the mind or the heart. The only things that satisfy the cravings of the soul are things that are eternal. The past ages have done their share in the development of the human mind. From the past we have things that have withstood the assaults of the greatest minds, and why should we not cling to the old things, and walk in the old pathways?

"And when you go away from the Catholic Church, what do you find? No belief, merely the opinion of some one of more authority than yourself. Keep this new religion of ease out of your lives, and cling to that religion that is sealed with the blood of the martyrs and the supreme sacrifice of Jesus Christ.—B. C. Orphan Friend.

### A COMMONPLACE WONDER

YOUNG MEN ON RETREAT AND THOUGHTS PRODUCED THEREBY

One night I was present at the ending of the three days' retreat of a young men's sodality. A very commonplace occasion. But it was the circular of a great non-Catholic proselytizing society read just before, that cast a mystical and tender glory about the ending of that retreat.

The circular had been sadly eloquent of what "they" are doing, and we, it seems, find it so hard to do. There were tales of great gymnasia, and reading rooms in crowded cities, and halls in lonely villages, of railroad libraries and sailors' rests, in home and foreign ports. There were lists of lecture courses, and Bible classes, and figures which dealt with brick and stone and money and games and books. And to be sure the question rose in our mind, as it has in many minds before; why cannot we, with our faith, with our clear vision of the need, with our sorrow for perverse proselytizing, and zeal for conversions to the one true faith—why cannot we make such boasts as these?

Some hours later I stood in the rear of a sodality hall, and listened to the closing words of the retreat. There, crowded together on the not luxurious benches, listened a throng of men various in nearly every respect, but they all were Catholics and earnest souls. No social pleasure nor fine equipment nor sports nor books held at all to gather them together for these three days of thought and prayer; but they had been coming in just such throngs from office and store, and workshop and factory, to listen to the soberest truths of faith, death, judgment, hell and heaven. And they listened humbly, piously, with honest and reverent eyes.

After this last instruction there was to be an admission of candidates, and a crowd of young men, bright-eyed, vigorous fellows, knelt at the railing and recited a simple act of consecration, and were given the medal of the sodality. What did that mean? That these young men, with the flush of their hot youth in them, and the spell of the world all about them, were joining a society which aims first and almost exclusively at unearthly things. They were pledged

themselves to monthly Communion, with all that means of a steady will and strong pursuit of heavenly-mindedness. They were promising to try and keep their hearts as clean and their lives as innocent as becomes the sworn sons of a stainless mother, who is crowned in the heavens.

Then my reverie grew, and I saw in that self-same city other sodalities, each with the same bright, unearthly aim, the same more than natural promises, and the same various membership of energetic, hot-blooded men. Except every day and hour to the full blast and flame of this world's wickedness. Then I saw sodalities in other cities, other countries, other continents. The strangeness, the superhuman strangeness and beauty of it all dawned slowly upon me, from the commonplace forms and workaday surroundings. These men move in a world which answers at unworldliness, smiles at simple faith and yearns for the sensible and the delightful, for what it can touch and grasp and see. Yet they are not moved to their hard and pure allegiance to the Queen of Heaven by much present gain or genial fellowship, or bright assembly rooms, or social gatherings. They like all these things and have them, in some measure, and it is very desirable no doubt that they should have them more and more. But the beauty and glory of their fellowship lies just in this: that it is independent of all temporal gain, an unpriced fealty, a supernatural service—surely a high and holy and a strange phenomenon in this sordid world.

I lifted my head. The bricks and stones and books and games—good and worthy helps though they are—did not shine quite so brightly now, beside the glory of those many forms bowed at the shrine of Mary. A touch of true unworldliness—this after all is rare and wonderful on earth!—E. F. G., in America.

### HOLY PLACES IN ROME

THE HOME OF ST. IGNATIUS LOYOLA IN THE ETERNAL CITY—MANY INTERESTING RELICS OF THE JESUIT FOUNDER

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There are many holy sanctuaries in Rome which seem to lie out of the beaten path taken by tourists; and hence they are overlooked by many. They are, however, like so many fountain heads of piety in the Eternal City, and of great interest to Catholics; but it is only those who make a somewhat lengthy stay in the city, or who have experienced friends for their guides, that become acquainted with them. They are commonly known as the Rooms of the Saints. In St. Peter's and the Sistine Chapel we behold Catholicity surrounded with all the pomp and splendor of royalty; but it is in the humble sanctuaries of St. Ignatius, St. Aloysius, and St. Stanislaus Kostka, that we see the tender piety of the Romans, which appeals so touchingly to the heart of a stranger; and which shows itself here in all its characteristic simplicity.

Our party having obtained permission to visit the rooms of St. Ignatius, in the monastery of the Jesuits, adjoining the beautiful church of the Gesù, a kind old priest was appointed to show us the way. As we followed him through the great sacristy of the church, and along a corridor lined with rows of doors on either side, our thoughts naturally reverted to the remarkable career of the great saint whose rooms we were about to enter. It is unnecessary to remind the reader who St. Ignatius was.

Born of a rich and noble family in Spain, he abandoned the world and its honors to embrace the higher calling of the priesthood. From an officer in the army of Spain, he became the spiritual general of the most redoubtable phalanx in the army of the Church Militant. At the University of Paris he took into his friendship one who was to be among the first to join his order, and afterwards to become the great St. Francis Xavier. Finally, at Rome, he matured the plans he was laying out for the benefit of future generations.

It was, therefore, with sentiments of profound veneration that we entered the apartments occupied by St. Ignatius in the sixteenth century. They consist of four small rooms, each rich in precious souvenirs of its sainted occupant. In the first is preserved the table upon which the saint drew up the admirable constitutions which were to govern the Jesuits to the present day. In the second is to be seen the altar upon which he daily offered the Holy Sacrifice of the Mass; and on which St. Charles Borromeo, his contemporary, offered his second Mass. There is preserved in this room a fine portrait of St. Ignatius; and also a written document, bearing, besides his own, the signatures of St. Francis Xavier and Pere Laynez, in which they state the vow they take to live under the same rules of chastity, poverty and obedience. The walls of this room are adorned with portraits of St. Philip Neri and St. Charles Borromeo, and a painting representing the death of our saint.

The father who escorted us, pointed out the door which St. Ignatius opened and shut in passing to and from his cell; and another, opening out into a small stone balcony overlooking a courtyard. Here he spent many nights kneeling on the hard flags, while his soul soared up through the stary canopy above him to converse with its Creator. Here, too, he made that remarkable petition that his order might always be persecuted. How his prayer was granted, the whole world can tell to-day. The second room is also the one in which the saint died.

The third was occupied by a brother who lived in the time of St. Ignatius. The fourth is now used as a sacristy; and in a bureau used by the saint, are preserved the chasuble and other sacred vestments daily used by him in the Mass.

After visiting these rooms, the good Father who escorted us took us to another, which was filled with relics and souvenirs of many other saints who belonged to the Order; among them the parasol which protected St. Francis Xavier from the scorching rays of the sun, while preaching to the pagans in the open air. It was evidently a pleasure to the kind Father to show us the relics connected with the celebrated members of the Order; and his countenance was lit up with a smile, in seeing our surprise at beholding them. On reaching the door, he presented us all with the medal on his rosary to kiss. We left the monastery with a feeling of increased admiration for the Jesuits and their illustrious founder; with whom we felt we had become better acquainted.—True Voice.

### THE MASONIC CONSPIRACY

M. Valentin Briauf, advocate of the Court of Appeal of Brussels, Belgium writes to America, directing attention to the recent efforts at a closer union between the Grand Orient of France and Masonic lodges all over the world. "This question," he says, "is becoming more and more a live one throughout Europe. Catholics are beginning to perceive that the centre of all anti-Christian activity is to be sought nowhere else than in Freemasonry."

"The object of which is to wipe Christianity out of the world and even to destroy all Christian civilization." To those who object that in North America at least this question is unimportant, he replies that this is a great mistake, which he had occasion to point out more than once during five months which he spent in 1904 travelling over the United States with a view to observing the tactics and influence of American Freemasons. He maintains that the essential principles of Freemasonry are the same in Protestant as in Catholic countries. The only difference is the period of evolution. The

will reveal the secret evolution of Protestant Freemasonry. Referring to Mr. Roosevelt's recent reception by the Mayor of Rome, he writes that this "proves how urgent it is to remove from all men of good faith in your country the illusion under which they have fallen and thanks to which in America and England Freemasonry, by its influence on the movement of ideas, will make possible the evolution toward paganism and anarchy of countries hitherto so deeply impregnated with Catholicism. For how can we explain that Mr. Roosevelt, himself so Christian, so convinced of the necessity of religion and of the forces it represents in the cause of social order, should have strayed into the company of a fanatic? Mr. Nathan, who is not only anti-clerical in the ordinary sense but a militant anti-Christian Jew, a natural son of Mazzini, who destroyed the temporal power of the Pope, that set on foot the scheme of Freemasonry and its first step toward the complete destruction of the Papacy and Catholicism. Nathan Mazzini and Mr. Roosevelt have ideals that are as the poles asunder. How explain their hobnobbing except through Mr. Roosevelt's ignorance of the true role of Freemasonry in Europe and in the whole world?"

A similar warning appeared in the London Tablet of March 26. Under the heading, "Freemasonry and the Church," Father Herman Gruber, S. J., of Feldkirch, Austria, writes to the editor, describing the various unitive efforts between the Grand Orient of France and the German lodges, efforts which have been momentarily stopped owing to the reaction produced by inclusive articles of Germania which alarmed the Prussian Government. Father Gruber adds: "The event is of the greatest importance also for English-speaking Catholics. For if the closer union of the Grand Orient with the German Grand lodges should be accomplished, the union also of the Grand Orient with the British and American would follow, or at least partially and practically be realized. And this would be very dangerous for the generalization of the French Kulturkampf throughout the whole world. Think of the Ferrer agitation. I wonder that the foreign press has so little seized this aspect of the matter."—America.

### A FRUIT OF THE CONFESSIONAL

In a city in this diocese where it is to be found one of the most complete railway systems the superintendent, who is not a Catholic, but who has Catholic employees, has been making observations and has been putting two and two together, to the advantage of the Catholic men employed as conductors.

Accosting a Catholic conductor recently, the superintendent put a supposititious question to him to the effect that had the conductor stolen a dollar from the company would he be obliged to make such fact known to his priest when he went to confession? "Sure," was the prompt answer.

The next question was intended to probe deeper into such affairs, the superintendent wanting to know if the priest would forgive such theft and allow the conductor to go to Communion. "No," was the answer to this question, the conductor qualifying his statement by adding: "Unless the one making such statement in the confessional would promise to steal no more, and would also promise to restore the amount stolen."

The superintendent was satisfied. The answer was in line with his own conclusions, for he informed the man he had been quizzing that he had been making comparisons of the return envelopes of Catholic and non-Catholic conductors, to the advantage of the former, and that there might be something in the confessions of Catholics that would explain the discrepancy that he noted.—Catholic Light, Scranton, Pa.

### AT LAST

My little son, who looked from thoughtful eyes  
And moved and spoke in quiet, grown-up wise,  
Having my law the seventh time disobeyed,  
I struck him and dismissed  
With hard words and unkindness—  
His mother, who was patient, being dead.  
Then, fearing lest his grief should hinder sleep,  
I visited his bed,  
But found him slumbering deep.  
With darkened eyelids, and their lashes yet  
From his late sobbing wet;  
And I, with moan,  
Kissing away his tears, left others of my own;  
For, on a table drawn beside his head,  
He had put beside his reach  
A box of counters and a red-veined stone.  
A piece of glass abraded by the beach,  
And six or seven shells,  
A bottle of bluebells,  
And two French copper coins, ranged  
There with careful art  
To comfort his sad heart.

So when that night I prayed  
To God, I wept and said,  
"Ah, when at last we lie with tranced breath,  
Not vexing Thee in death,  
And thou rememberest of what toys  
We made our joys,  
How weakly understood  
Thy great and simple good,  
Then fatherly, not less,  
Than I, whom Thou hast molded from the clay,  
Thou'lt leave Thy wrath and say,  
'I will be sorry for their childishness.'"  
—COVENTRY PATMORE.

### CATHOLIC NOTES

At Ninette, Man., on April the 10th, a prominent Methodist, Mr. Robert Mills was received into the Church by Rev. Father Jubinville, P. P.

California is to have a great Jesuit university, such as the order has established at Georgetown, Fordham and other places. The funds are now being raised. The new institution will take the place of the present Santa Clara College. A site of 600 acres has been secured at Loyola, near Mountain View.

At the order of Cardinal Logue, Charles O'Hare, of Armagh, Ireland, recently shipped a piece of marble weighing 7,000 lbs. to Philadelphia. It will be used as the cornerstone of St. Patrick's church of which Rev. Mgr. William Wilson, D. D., is the pastor.

Denis Broderick, who died lately in England, left all his property, nearly \$200,000, after the death of his wife, to be divided equally between the Diocese of Southwark and Achnonry, for the education and maintenance of students for Holy Orders.

The White Fathers of Quebec state that although European powers have abolished the more horrible forms of slavery in Africa, thousands of children and even adult men and women, kidnapped in wars between tribes, are held as slaves in the heart of the continent. The usual price of ransom is \$20.

Edward J. Le Breton, the Catholic philanthropist of San Francisco, who died recently had given munificently to Church and charity. He erected the home for the Little Sisters of the Poor in San Francisco in 1902 at a cost of \$500,000 and a similar home in Los Angeles in 1904 at a cost of \$400,000.

Rev. Father McIsaac, whose death occurred recently at Halifax, N. S., was the hero of the cholera epidemic ship England, which reached that point from Europe in 1866. He ministered to the victims of the plague, escaping it himself and living to the age of ninety years. Father McIsaac had been in the priesthood sixty-five years, and had been stationed in every diocese of the province.

Pope Pius X. has conferred the degree of doctor of divinity on the Rev. John P. Chidwick, president of St. Joseph's Seminary, at Dunwoody, who was chaplain of the battleship Maine when she was blown up in Havana harbor. After retiring from the navy Father Chidwick was assigned to the pastorate of St. Ambrose's church, in West Fifty-fourth street, where he remained until last September, when Archbishop Farley made him president of the seminary at Dunwoody.

Rev. Henry W. Cleary, D. D., editor of the New Zealand Tablet, one of the most influential journals of Australasia, is making a tour of the world for the special object of establishing agencies for the exposure and unearthing of the propagators of scandals and calumnies against the Catholic Church, its priests and institutions. For years Dr. Cleary, through the columns of the New Zealand Tablet, has worked towards this end by means of his trenchant pen.

The Kaiser's cousin, Prince Frederick Henry of Prussia, eldest son of the late Prince Albrecht (regent of Brunswick), who has embraced Roman Catholicism, has ceded his entire fortune to the Church, and has entered an Italian monastery as a monk. Prince Frederick Henry has had a remarkable career. A few years ago he was exiled by the Kaiser, who ordered him never to return home. After wandering about in the southern countries he became sick at heart and sought consolation in the Catholic Church. He gave up a life of pleasure for religion and finally decided to become a monk. He has abandoned his real name and rank and is known in the monastery simply as Brother Henry. The fortune which he has ceded to the Church in Italy is estimated at \$1,250,000, and will be devoted solely to charitable and humane purposes.