The Catholic Record.

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

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The Catholic Record

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A GHOST STORY

A non-Catholic clergyman, in the course of a lecture in Halifax, N. S., became somewhat melodramatic in expounding the theory that material prosperity is an unmistakable sign of divine approval. He quoted statistics to show that England was more prosperous than ever, because Protestantism had in some mysterious may enlarged her commerce, stimulated enterprise, and stored her strong boxes with bags of gold. It strikes us as amusing to hear a clergyman descanting on the dollar as an argument for the truth of religion. Still more conducive to laughter is the spectacle of a divine, who talks of his spiritual and true religion, bepraising material grandeur as the sign of divine approval. And it is also discouraging to hear this stuff from a man who ought to know that Christ, wedded to poverty and suffering, held out no temporal reward to His followers. He did not hymn the praises of the rich and the powerful. But He blessed the poor and the weak and admonished men not to lay up treasures on earth. On the hillside and in the synagogue He neither glorified wealth nor scorned a people because it was destitute of the trappings of the mart or the counting-house. Hence this strange gospel of the beauty and argument of wealth finds no support in any line of the New Testament.

TO BE MODIFIED

That England is more prosperous today than ever before is a statement that requires some modification. We are not averse to admitting that the material greatness of England is beyond cavil or doubt. Her machines sing the song of steam in innumerable factories; her flag is respected on all seas: her men of men rule as kings in the domain of commerce. But does all this spell prosperity in the truest sense? Does the glamour of the dollars of the few blind us to the bitter want of the many? Or will the flag shield us from the gaze of the observer, the countless homes in which religion is not even known, and still less in honor. And not all the honied words of preachers can prevent us from listening to Englishmen who deplore the degradation and poverty of thousands of their fellow-countrymen. These men state facts sordid but true: this preacher merely appeals to the ignorant and vulgar. To say that England is more prosperous to-day than ever before may please money-obsessed individuals, but it is mockery in the ears of those who hear the sullen murmurs of discontent and who are confronted with conditions that did not exist when England lived and was happy in the house of Peter. True, indeed, that there was poverty in these days: but the poverty that is even on the edge of starvation, that numbs both body and mind, and oftimes impels the victim to sell virtue to the highest bidder, was unknown. But then, also, was unknown the preacher who crowns the possessor of gold and bids the Lord bless money-bags and impress upon men that the road to heaven is paved with dollars. In the days of "Merrie England" every man was his brother's keeper. Poverty was not a disgrace. Neither was the poor man tagged and set apart as a horrible example. The general social happiness of the people was so apparent that it has never been denied by the reputable historian. In her Catholic days England acquired the government and liberty of which her children have the right to be proud. Catholic Englishmen had built up the fabric of her nationhood, and had rooted it in right principles long before Protestantism ever saw the dawn on English soil. If the preacher had at least consulted profane history he might not have allowed his prejudices to run him into irreligious hysteria. For surely it is hysteria that causes a man to forswear historical truth in the interests of a theory that is as false as it is ridiculous, and as unworthy of a place on the lips of a clergyman as any offscourings from the tongues of the haters of Christ.

STRANGE ARGUMENT

The Halifax preacher quoted statistics showing the increase of the export trade of England to prove her prosperity. But what has this to do with Protestantism? Rome, at the time of Augustus was, though in the full and flowing tide of material splendor, spinning the web that ensnared her to destruction. It would have been more to the point had the preacher quoted figures to show the increase of morality and of Christian homes. Instead of wordy declamation about trade he should, as a man who stood for things other than those of sense, have told his hearers that a nation may be rich in trophies of the mart, and conquests in science, and poor in the essentials of national vitality. And a country designated as decadent may be sound in heart and on a high plane of civilization. Oftimes the gold and purple but conceal corruption.

COMMON-SENSE

However, says Monsignor Vaughan, if England's purely material prosperity be insisted on it might easily be shown that this is not owing to religion at all, but to certain accidental circumstances in no way connected with any form of religious profession: among others, notably to the fact—which would have been the same had the country been Catholic, Protestant or pagan—that it contained valuable mines of iron, tin and coal. For, observe England's great commercial advance dates from the invention and introduction of machinery and the application of steam as a motive power. These two discoveries revolutionized the entire conditions of peoples and nations.

ANOTHER GHOST STORY

Scotland is more prosperous than Ireland because it has the "open Bible." Uttered with due gravity and a preternatural air of wisdom, this statement always elicits the applause of the elect. To the man who has a bowing acquaintance with history it is an arraignment of the popular enlightenment of which we hear so much. It is even a breeder of a suspicion that the Carnegie library is not frequented by our fellow-citizens. And saddest thing of all, it would seem to indicate that some divines are too prone to the reading of the chronicles of bigotry. It were a waste of paper to linger over the causes of Scotland's prosperity and Ireland's poverty. The records of the former show that everything conducive to temporal betterment was at their disposal: the records of Ireland, woven of blood and tears, a test that every means that could degrade and impoverish her was employed in bountiful measure. Scotland has her educational system; but an Irish Catholic could not have his children educated in his own country. Scotsmen might practise their religion without hindrance: Irishmen by stealth only. Scotsmen dwelt in their own land in honor; Irishmen had their land filched from them, and they themselves were set aside as pariahs to be stoned and killed by their enemies. Scotsmen competed on equal terms with the English trader: Irishmen, however, were expelled from the realms of commerce by the most iniquitous laws. They were decimated by famines created by law, and beggared by a heartless landlordism. For years they were in the grip of the penal code, which Lord Brougham so ingeniously contrived, that an Irish Catholic could not lift up his hand without breaking it. The cause of Ireland's poverty must not be sought in the character of her religion but in the injustice with which she has been treated. The penal code lives to-day but as a reminder of how men driven by greed and prejudice can part company with the most rudimentary ideas of civilization.

TO BE REMEMBERED

What Cardinal Newman said of England is true of Catholics in this country. "I want," he said, "a laity not arrogant, not rash in speech, not disputatious, but men who know their religion, who enter into it, who know just where they stand: who know what they hold and what they do not, who know their creed so well that they can give an account of it, who know so much of history that they can defend it. I want an intelligent, well-instructed laity. I wish you to enlarge your knowledge, to cultivate your reason, to get an insight into the relation of truth to truth to learn to view things as they are, to understand how faith and reason stand to each other."

In all times the laity have been the measure of the Catholic spirit.

CHURCHILL'S CALL TO BATTLE

A VIVIDLY-WORDED ADDRESS. AN APPEAL AGAINST THE LORDS

What is in effect, an eloquent appeal to the whole country to end the veto of the House of Lords is contained in the following letter addressed by Mr. Churchill, writing from the home office, to Sir George Richie, chairman of the Liberal association of Dundee, which the Home secretary represents in Parliament:

"A grave crisis has supervened in political affairs. The failure of the conference leaves us confronted with absolute veto of the House of Lords. All that friendly discussion, prolonged in earnestness and candor for so many months could do, has been done, and has been done in vain. The conference has dispersed; but the grievances which it was to compose remain. They remain in all their original harshness and unfairness—undisputed, unmodified, and undressed.

"The conservative party seek to hold a definite and permanent superiority in the constitution over all other forms of political opinion. Whether in office or in opposition, to quote the words of their chief whip, they mean to govern the country. They claim that through the House of Lords they shall remain possessed, no matter how great the majority against them, of an all-powerful veto, which they can use at their own good pleasure to wreck all legislation they do not like, and to harass, damage, and finally dissolve every government and every House of Commons of which they are not masters. They assert themselves to be a superior political caste. They refuse equal rights to their fellow-citizens. They demand that their opinions and their interests shall enjoy a favoritism and a privilege within the law above every other class of his majesty's subjects.

"THIS MUST END"

"This must end. It must end finally, and it must end now. We are resolved to win by every lawful means for ourselves and for those who come after us in the world a fair and equal constitution for our country. We seek nothing more. We will take nothing less. The last parliament was violently broken up, after it had sat less than five years, through the Tory party using their House of Lords veto to destroy the budget, and to paralyze the executive by stopping supplies of money to the crown. In every year but one of that Parliament the Tory leaders employed this same oppressive veto to ruin the main work of the House of Commons in each succeeding session and the education bill, the plural voting bill, the Scottish land bill, and the licensing bill were in turn rejected.

"The present House of Commons although it was only elected in January, is, in spite of its large progressive majority, held in the same intolerable grip. There is scarcely a single considerable political question upon which we should be allowed to legislate. The Scottish electors ask for the land bill. Veto! The British electors have returned large majorities in two successive Parliaments to put an end to the abuse—treated as a criminal offence in other countries—of one man casting his vote over and over again at the same election. Veto! The Welsh electors seek the disestablishment of a church imposed upon them from without, and to which the great majority of Welshmen do not adhere, but for which they are all made to pay. Veto! Ireland still, in Mr. Gladstone's phrase, 'stands at the bar and waits.' Veto!

PATH TO PROGRESS BARRED

"There is not one of these issues on which we do not possess an affective majority in the last House of Commons. There is not one of them which would not at once be met by veto—utter, blank sullen veto. There is, in fact, no path to progress, however hopeful, that is not barred, no Liberal majority, however large, that is not over-ridden, no House of Commons, however newly elected, that exists except on sufferance. All roads head to veto. At the end of every legislative avenue loom the portals of Landsdown house. We cannot get forward. We have nowhere to turn, but to the nation, from whose recorded will all just powers of government are derived.

"And while on the one hand the veto of the House of Lords bars all progressive legislation, it offers no security against reaction. If a Conservative majority of only a score were returned to the House of Commons, they would hold themselves entitled to make the whole revolution of setting up a protective tarriff, including the taxation of bread and meat, and thus, as we believe, hamper and derange British industry, corrupt British politics, spoil our good relations with the colonies, and aggravate the burdens of the poor. They would do this without the slightest check or hindrance from the House of Lords. Was ever inequality more scandalous. Was ever injustice more glaring? All classes are to have votes; but only Tory votes are to count. All parties may form to exercise power. All men may express their opinions; but only Tory opinions shall prevail.

"We can submit no longer to this usage. This is our land as much as theirs. We have as good a right in Britian as they. We cherish the glories of this famous island as dearly; we have guarded its honor and its interests at home and abroad with greater success; our safety, our prosperity, notless than theirs, are founded upon the enduring welfare of the British realm. We have long claimed equal political rights in the constitution of our country. Now we are going to take them.

"Tell our friends in Dundee and throughout Scotland to be ready. As the nation settles it, so shall it be."

OUR OPEN CHURCHES

Our Catholic churches are always open, from the gray dawn of the morning until the sun sets in the west, says the Pittsburg Catholic. Go at whatever hour you may into any one of the churches and you will always find some one there before you; isolated individuals, here and there a group, some kneeling in the pew, others before the altar, and engaged in prayer. Thus a magnificent ideal and one which ought to be dear to every Catholic heart is constantly, if more or less unconsciously, being fulfilled, and chiefly by those who snatch a few minutes from their daily toil to come and make a visit to the Blessed Sacrament, or recite a decade of the Rosary for present needs or future hopes and fears. So much then for the open church as it serves the needs of its children. Many of our beloved converts owe their conversion to a visit to a Catholic church, a walk around the interior; and although, of course, in the majority of cases this implies nothing more than the satisfaction of the promptings of idle curiosity, there is always here and there that awakening of a higher consciousness which, under God's guidance, and if rightly pursued leads up to the gift of faith. The impressiveness of a Catholic church, the silent teaching of its symbols, the associations they recall nearly always combine to produce a very definite effect upon the stranger of alien creed, and the result is far reaching and intense.

It is not the inanimate brick or stone of the church that appeals, although splendid architecture may appear. It achieves its purpose since in the altar, with the ever burning lamp is revealed the Treasure which wins the rapt and adoring soul. Here is the ever living message to the world and to give that message the altar stands in the city's mart's, where all may see it, and where the busy streams of worldly efforts must pass, just as faith in the supernatural must not be ashamed to stand where indifference, doubt and disbelief of the world may jostle or affect to despise it.

The open church asserts as no other place can assert that Catholicism is not a mere parochial concern, addressing itself to the poor and to some few aristocrats and converts, but that its message is for the nation, and for all nations; and it is for to-day, as it was centuries ago, and as it will be for all centuries to come. It is a ceaseless message that faith must be unflinchingly manifested, that it must show its quality amidst the aims and the achievements of the world, must rise more loftily and most lastingly endure than they. It is a message, a testament and a treasure house of the Word that shall not pass away. — Irish World.

FATHER BERNARD VAUGHAN

IMPRESSIONS OF CANADA AND THE UNITED STATES

Yorkshire Post, Oct. 21.

"I feel like one who has just shot the rapids and finds himself in a quiet backwater," said Father Bernard Vaughan as he welcomed a representative of the Yorkshire Post at the house of his host, Colonel Coghian, at Headingley, yesterday. This was in allusion to the fact that during thirty days recently spent in Canada and the United States he delivered no fewer than sixty speeches and travelled great distances. The object of his visit was to attend the Eucharistic Congress at Montreal.

Two things particularly struck him in Canada—that "splendid pioneer of civilization," the Canadian Pacific Railway, and the position of the Roman Catholic Church, "set upon a hill, its light the searchlight that sweeps the land."

"But what is the position with regard to other forms of religion?"

"The highest credit," he replied, "is due to Anglicans, Presbyterians, Methodists, and others who are putting forth their best and most zealous efforts to capture the Western provinces of Canada. If we Catholics are to compete with them we must make no mistake about the language in which we present our message. If we are to hold our own we must address our auditors in the only language acceptable to them—English. I should be sorry to belittle the splendid work that has been done in the French-speaking provinces of Canada by French Canadians, but outside those provinces, in the west and northwest, we must go forward charged like batteries with the gospel message which must be discharged upon them in terse and vigorous English. The Catholic Church knows no racial distinction. Her mission is to the children of humanity. But in an English-speaking land we must address ourselves to its community in that tongue which is the recognized symbol of justice, truth, and liberty."

As to the openings in Canada for the youth of this country, Father Vaughan declared that there are innumerable opportunities for all sections of our community, provided the seeker after them is ready to fit himself into the openings. "The mistake Englishmen make is that they go across the Atlantic with preconceived notions and that with the idea that they are going to boss instead of to pal, to teach instead of to learn. That will not do out there. You must take your coat off, tuck up your sleeves, get your back into the work, and push and shove for all you are worth. Unless you are prepared to do this, you will find the prizes of life snapped up from you by Poles, Scandinavians, Italians, and workers of almost every race but our own."

In some places Father Vaughan saw notices, "Englishmen need not apply." "That surely is unpleasantly significant," was his comment. "In Canada, especially in British Columbia, there is more than enough work all round, and now is the time to get hold of the ropes, and to work ahead with the resolve to take jobs as they come till at length you are your own show and come out on top."

The conversation drifted into Canadian politics. Father Vaughan paused, and smiled. Then he spoke, but guardedly. "Having surveyed the situation, I candidly admit that I have very strong personal views about the future of Canada. But not being a statesman, and not even a politican, it is better, like Dr. Pangloss, to keep 'in alta mente repostum,' in a word, to keep them to myself. Of course,' he added, 'there are three possibilities for Canada. She might set up for herself as an independent nation; she might unite under one flag with the United States; or she might hold her own as the proud and stately daughter of the Motherland, rallying to her and identifying herself with her in all that promotes the highest interests of her strong-set supremacy.' As to which of those three possible positions will become an actuality, this, Father Vaughan declared, will depend upon the policy of those who direct affairs at home. "One thing is certain," he averred, 'that this stately daughter of Destiny is standing with her arms outstretched and her eyes set towards the Motherland; for her love and sympathy she yearns and pleads."

So observant a man as Father Vaughan could not fail to notice marked differences between Americans and Canadians. In the States everybody is in a hurricane haste — right "on time," and in order to be so he is on top speed. At a luncheon at which Father Vaughan was present, his American friends were cabling, telegraphing, and telephoning on matters of business, while their wives and daughters leisurely enjoyed the meal. Suddenly one of his millionaire friends turned to him and said, "You will go home, Father, and say we Americans don't lose time." "No," was Father Vaughan's characteristic reply. "I would not concern myself about such a detail—I shall go home and say I fear my American friends are 'losing eternity.' Truth to tell, in the States the things of this world are so all-absorbing that there is a frightful danger altogether of losing sight of the things that lie behind the shifting scene.

In Canada, though the danger of self centred materialism is always present, there does not seem to be the same keen competition for the glitter of gold as in America. "Mind you," he hastened to say, "as to which I find the better I suspend my judgment. In both instances I find great and grand characteristics from which we in this country might learn not a little to our own advantage."

Father Vaughan had not much opportunity of observing the relations between capital and labor in the States very closely, but he saw quite enough to make him hold his breath and to say that in the near future, if some better adjustment between those two interests is not found, there must be a menace to the peace of civilization. "I do not refer to Socialism, as it is in theory, but to the Socialism that is a 'live' thing, as it is bluntly and brutally put before people in the streets as an all-saving religion that is going to put them on a front seat in the only heaven worth having — the heaven of the capitalist in this sublunary world. It is all very well for so-called ministers of Christianity to proclaim that Socialism and revealed religion are compatible. As a matter of fact they are not, and in the United States this seems to be more fully realized than even here." He claimed that Catholicism is the only remedy for Socialism, and said that in the near future, when Socialism has expired, the choice will be between Catholicism and agnosticism. "I fear," remarked Father Vaughan in a tone of regret, "that Catholics will have the few and agnosticism the many. Would that it were otherwise!"

AN EXILED JESUIT'S TESTIMONY

A band of exiled Portuguese Jesuits, consisting of six priests, two scholastics and ten lay brothers, arrived in New York in the early part of the week. Their coming helps us to realize the nature of the cruel injustice to which they have been subjected by a government which has assumed the name of republican, without giving the slightest indication that it understands, or has any regard for, the principles constituting the very life of a true republic. The exiles who landed on our shores a few days ago are natives of Portugal, who had done nothing to forfeit the protection of the only government upon which they have a claim.

But they were Jesuits, that is to say persons who had devoted their lives to the service of their fellow countrymen by teaching and by doing all they could to raise the moral standard. They duplicated in Portugal the work American Jesuits are doing in this country. Imagine an ukase issued from Washington ordering every Jesuit in the United States to leave the country within twenty-four hours; imagine this taking place after Georgetown University, Fordham University, St. Louis University, and other Jesuit educational institutions had been attacked and looted by mobs that the local authorities had not lifted a finger to restrain; imagine this, and you will then realize what has occurred in Portugal.

Father Dias, under whose charge the exiled Jesuits crossed the Atlantic, in a published interview gives us an account of his own experience. He tells us that after the mob had done its worst, he was informed that he was at liberty to leave the country at his own risk, as the authorities would take no steps to protect his life against mob violence. When he insisted upon his rights as a Portuguese citizen, he was told by the Ministry that he might exercise those rights on one condition. What was that condition? Listen: "Renounce the Jesuits and you may stay at home." Father Dias, commenting on this reply to his just demand, says: "You might as well ask a man to deny his mother, as ask a Jesuit to turn traitor. And so I quit, or rather was driven like a dog from my own native land, by men who do not know the meaning of patriotism."

And now, as to the charges made against the Portuguese Jesuits in justification of their treatment by a government that is a travesty of a republic. To the reporter's inquiry whether the Jesuits, as a body or as individuals, were actively engaged in politics, Father Dias replied: "No more than you. Politics is not the business of the Jesuits. A Portuguese Jesuit it no different from any other Jesuit. He observes the same rule of life. Our vocation is to teach and preach. We are more concerned about correct ideas of life and living than the discussion of politics. Nevertheless we are men, we are human, as individuals we are entitled to think. In our own country if we choose, we should have to expose wrong doctrines, whether they affect the Church or the State."

The assertion that the Portuguese Jesuits had dabbled in politics, rested on as flimsy a basis as the other charge that they had tried to influence improperly public opinion by means of periodicals published by them. The truth is they published three monthlies, one of a scientific and two of a devotional character. They were in no sense the organs of any political party. When they treated of general subjects, it was to warn Catholics against being inoculated with the teachings of socialists and anarchists. This surely was no justification for any civilized government to treat any body of men as outlaws. Father Dias brings home to us a realization of the injustice of this treatment when he says:

"I have no doubt that your citizens would command the instant trial of any persons who should, for instance, assault the fathers at Fordham, wreck their university, ruin precious books, works of art, scientific apparatus, etc.

"These fellows did that and more to men who loved Portugal and would have died for her, and having nothing more to do, called upon the new regime to bless them and their good work. And this regime, calling itself a republic, offers no excuse for the conduct of its hired mob, makes no reparation for the property destroyed."

In this plain, unvarnished statement of one of the victims of the present Portuguese government, we can detect easily the motives back of the persecution of the Portuguese Jesuits and other members of religious orders. They are identified with the Catholic Church; and the Catholic Church, whether it be in Portugal or in any other land, always insists upon respect for God's laws, without which a government, whether republican or monarchial, can never possess real strength.—N. Y. Freeman's Journal.

THE CHURCH OF THE FUTURE LIFE

A very common phrase with some writers and preachers is: "There is no room in the life of the future for the Church which aims to be merely a Church of the future life." The remark would be hardly worthy of notice did it not voice a certain rampant spirit which is growing up around us. The desire to do away with the supernatural in religion, especially the belief in a future life, is too preposterous to appeal to American people in whom the teachings of revelation have a strong hold. Hence the method of certain propagandists to introduce their atheism under a cloak of humanity and natural religion. The determination which underlies all their methods is to replace the worship of God with the worship of that abstract and indefinable deity whom they would call "humanity." Hence they speak of "ethics" more than of morality, imagining apparently that ethics can serve to introduce a morality in which religion shall have no part.

When, however, they speak of a Church of the future life, we ask: What kind of a Church is it that is not concerned with the future life? The sunshine societies that bring flowers to the sick who are in greater need of something to eat, the donations of millions for books to men who are asking for bread, the idiotic proposal of euthanasia to mothers nursing sick babes, and to men who have the courage to suffer sickness until God shall send His angel to call them—these and a thousand such are examples of "ethics" without religion. The Church of the present life alone is a contradiction in terms, and humanity — the true humanity — will never accept the teaching which would set it up in place of that great and enduring Church of Christ which speaks of the future life as the final end towards which all that is in the present life should tend. The Catholic Church is the Church of the present as well as of the future life, and needs not the observations of half-instructed disciplinarians to tell her the relations existing between the present and the future. The Church speaks plainly, in unmistakable contrast to the stupid contradictions of her critics.—Pilot.

THE CATHOLIC PRIEST

We recognize the priest as one chosen from among men to serve men in the affairs of God. He is the minister of reconciliation with God, the teacher of the truth, the one who offers the Sacrifice, who administers the Sacraments, who prays for the people. We distinguish in him that double character of man and priest; we recognize his tendency to human fraility but we also recognize the divine character of the priesthood which forces us to bend the knee to him for the forgiveness of sins and to receive from his hands the Holy Sacrament of the Eucharist. His ordination has conferred upon the man the character of the priesthood of Jesus Christ. In the parish he is the ambassador of God, the administerer of the Sacraments, the guardian of the sacred deposit of faith, the defender of the people's rights, and the unselfish friend of everyone. From the cradle to the grave he touches intimately the lives of his people and brings to them in all the circumstances of life the blessings of the Divine Saviour of whom he is the commissioned minister. The people feel that in the true priest there is no taint of selfishness and that he is willing to sacrifice his life in order that the spiritual interests of his people may not suffer.—Bishop Conaty.

If the friendship which we professed whilst they were on earth for so many of those suffering in purgatory were real and true, are we not bound to render them every assistance in our power?

LITTLE THINGS

A good-by kiss is a little thing,
With your hand on the door to go,
But it takes the venom out of the sting
Of a thoughtless word or a cruel fling
That you made an hour ago.

A kiss of greeting is sweet and rare
After the toil of the day;
And it smooths the furrows plowed by care,
The lines on the forehead you once called fair
In the years that have flown away.

'Tis a little thing to say, "You are kind;
I love you my dear," each night;
But it sends a thrill through the heart, I find—
For Love is tender, and Love is blind—
As we climb life's rugged height.

We starve each other for love's caress;
We take, but we do not give;
It seems so easy some soul to bless,
But we dole the love grudgingly, less and less,
Till 'tis bitter and hard to live.

ANDREW LANG.

CATHOLIC NOTES

From Budapest comes intelligence that Prince Esterhazy has given the banished Jesuits of Portugal an asylum on his extensive domain in Hungary.

Thirteen hundred Esquimos in Alaska have been converted to Catholicity, it is reported, through the missionary labors of the Jesuit Fathers.

Father McCarthy, S. J., conducted a mission for deaf-mutes recently in St. Joseph's Cathedral, Hartford, Conn. Stereopticon views of the life of Christ were used, and sermons were given in the sign language.

The news has just reached this country of the reception into the Catholic Church of Mrs. T. St. John Gaffney, wife of the American Consul at Dresden. Mrs. Gaffney was previously an Episcopalian. Mr. Gaffney is a native of Limerick, his brother Joseph having been High Sheriff of the city.

In the little mining town of Barton, Ohio, where eight different tongues, Hungarian, Dalmatian, Slavic, Italian, Bohemian, Polish, Croatian and Lithuanian are spoken, the good pastor has learned the language of all of them in order to minister to their spiritual wants. Such is the Priesthood of Christ.

There came the other day to the Custom House in New York in an envelope post-marked Victoria, British Columbia, one five and one ten dollar bill, both Canadian, and a note from the man who did not sign his name, saying that "while entering the U. S. A. a while ago I believe that through mistake I did not pay duty on some things." The Custom House won't take Canada money as a rule, but it took this.

Headed by a number of prominent men, a movement has been started to collect voluntary contributions from citizens of New York City, the fund to be presented to the Sisters of St. Mary's Hospital, in Hoboken, as a Thanksgiving offering in gratitude and appreciation for the Sisters' kindness and solicitude for the welfare of Mayor Gaynor while a patient in the hospital after the attack made on his life.

Grover Henderson of Oneonta, N. Y., coachman for John L. G. Muller, retired manufacturer, is to-day $10,000 richer because he has been faithful to his job. Muller, who has been ill, called Henderson into his sick room and announced that he was going to give him $5.00 as he had always been a good boy. He gave him instead a check for $5,000. Henderson was so grateful that Muller immediately wrote out a second check, also for $5,000.

Father Daly, S. J. in the course of an interesting paper on "Parents and Religious Vocations," contributed to the Sydney Catholic Press, recalls that "when the news of John de Britto's martyrdom reached Portugal, his mother a lady-in-waiting at the royal court, was in attendance on the Queen. No sooner was the message received than the Queen, stepping down from her throne, led the mother of the martyr to her royal seat; and all that day, we are told, the King's consort and her court gave her, whose son had won a martyr's crown, the honors due only to royalty. And the mother wept not, and her heart was happy that God had so blessed her in her son."

In a modest report, Father Dempsey, of St. Louis, shows that during the last three years he has given lodging in his "Exiles Rest" to more than 23,000 homeless men. This is an average of nearly 8,000 a year. A report has also been issued by the Provident Association of St. Louis. It is conducted by non-Catholics. From this elaborate record we find that the Association sheltered last year less than 3,000 homeless persons. The comparison gives an idea of the amount of work which Father Dempsey is doing and which, we fear, is too little known and appreciated.

Standing calmly at her desk, under which a mad dog had run, Sister Josephine, teacher in St. Bride's Parochial School, Chicago, bade her forty pupils one afternoon last week to leave the room. Although the red-eyed, snapping, growling animal frothed and panted at her feet, she waited until the last of her pupils had gone from the area of danger, closed her desk, walked quietly to the door and locked it as she departed. She went to Father T. D. O'Sullivan, who notified the South Chicago police by telephone. Policeman George Williams was sent to the school. When he arrived the dog was still under the desk. The dog lunged immediately at the officer, and he had great difficulty in warding off its attacks with blows of his club. The dog was shot.