ORONTO

Thomas,

rton.

asts and Fasts—A Household—Reading for the Family. of Catholic Progress. By Tide Came in. By Marios

rds of Wisdom. ar. By MARY T. WAGGAMAN. Four

Monasteries. By Marti 7. nce of An Indian Maiden. Lily. By JEROME HARTE. Three

By Grace Keon.
Mistake. By Magdalen Rock.
ble Events of the Year 1901

Catholic Record ONDON, CANADA

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The

Catholic Record.

LONDON, ONTARIO, SATURDAY MARCH 13, 1909.

VOLUME XXXI.

Dees ees Irish feasta day, Coon'gat som' green!" he say

Dees ees that Green!' he
"An' eef you no do eet, too,
I gon' poncha head on you!'
So I gat som' green to show
For da San Patricio.

Bimeby, nudder Irishman He ces com' where I am stan', An' he growl at me an' say : "W'at you wearin' dat for, eh?

Mebbe so you theenk you be Gooda Irishman like me. Green ees jus' for Irishman, No for dumba Dago man! Tak' eet off!' he say, an', my!

e ees ponch me een da eye

He ees gat excite so queeck, An' so queeck for fightin', too,

An', baysides, you nevva know How you gonna please heem.

THE CATHOLIC LAYMAN.

HIS OPPORTUNITY AND HIS DUTY.

The address delivered by Mr. P. Sars-

the forces of ignorance, intolerance and

irreligion, united in all the essential

things which make good morals and good

the faith that is not well rooted or too

penetrate—that is the opportunity, the daty, the privilege of the Catholic laymen, and it is to the development of that

thought briefly that I want to direct

The influence of the Catholic layman!

Who shall measure or bound it? In the schools, in the workshops, in the busi-

ness world, in the professions, in public

life—wherever men meet and fraternize, wherever a responsibility is theirs—there

the religion they profess or should pro-

fess, is on trial with them, whether they realize it or not, and upon their bearing

Church. It is surely a tremendous re-

WORR EXPROTED FROM CATHOLICS.

Irishman he mak' me seeck !

the simple homely virtue of fidelity adorn and elevate.

In the business world where men buy and barter for each other's goods, does not the Catholic layman occupy a conspicuous position? Does not his Christian training and influence steer him clear of many a transhorus lawreit of the control of the contr Da Fightin' Irishman. Irishman he mak' me seeck ! He ees gat excite' so queeck,
An' so queeck for fightin', too.
An', baysides, you nevva know
How you gona please heem. So
W'ata deuce you gona do? clear of many a treacherous bargain which one less sternly schooled might enjoy the profits of without reproach from his conscience? W'en I work een tranch wan day W'en I work een tranen wan day Irish boss he com' an' say: Evra wan een deesa traneh, I no care eef he ees Franch, Anglaice, Dago, Dootch or w'at Evra wan he musta got Leetla pieca green to show For da San Patricio.

But how serene the mind of the Catholic business man, who, without surrendering for a single moment any hon-orable advantage, yet steers the straight course, and if he has chosen that calling for which his talents most fit him, acquires a considerable success, even

asured as the world measures success. His less scrupulous neighbor may pos-sess more of the rewards of toil figured in dollars and cents, but has he equivalent also in peace of mind and conscience? What of the Catholic lawyer and the Catholic doctor? How boundless are their opportunities. While rendering

service of the very highest character with acumen and discretion and learn-ing that has no need to take inferior place to any in their own profession, do they not bring to the performance of their tasks a more exacting philosophy, an ideal of duty and a more intimate ap-preciation of the wants and needs, as well as the dangers and pitfalls, who have beset their people? What bright encomiums for them-

selves and what telling victories for the faith cannot such men achieve daily? But on the other hand, what scandal and disgrace and ruin—professional and fin-ancial—does the unprincipled lawyer or ancial—does the imprincipled awayer of the conscienceless physician—Catholic perhaps in name, but pagan in every-thing else, bring upon himself, upon the race from which he sprang and upon the Church of which he is so traitorous a Aeld Cunniff of Watertown before the recent Middlesex county convention of Catholic Federations, deserves a wide circulation. It emphasizes the fact that

Catholic Federations present a splendid field for the Catholic layman and afford him a rostrum from which to deliver his message. Mr. Cunnift took for his subject. The Catholic Layman—His Opportunity, if he but make the proper use of it. Like a man alone on the hill-top, every glass is levelled at him. If he but incline his head this way or that them. He said:

One of the primary objects of the Federation of Catholic Societies, as I molecular in the said in The Catholic in public life—what a emderstand it, is to build up in this country a loyal, vigorous, intelligent body of men and women—Catholics in fact as well as in name, helpful to each other, presenting a solid front against at his feet. What would be regarded as simple mistakes of judgment in others may be looked upon as high crimes and misdemeanors in him. Praise, if it be things which make good morals and good citizenship.

The Catholic Church in this country has never wanted for prelates and priests, both good and great. Their zeal, their piety, their wisdom and their sacrifices are a part—and a very large part—of the history of this continent from the begining.

From the days of those hardy pioneers, both of civilization and religion—the saintly Joliet and the no less pious Marquette—who carried the light of the gospet through the trackless forests and grown are not always theirs. conclusions are not always theirs.

nette—who carried the light of the cospet through the trackless forests and lown unnavigated rivers to the heathen conclusions are not always theirs.

THE TRUE MEASURE OF EFFICIENCY.

Nor should his efficiency be measured by the number of choice plums that he can pluck from the public service for his intimates, but rather by his ability to bring about legislation that will be fair, that will make it impossible for men to be discriminated against because of their religion, but will obtain for them every right to which they are entitled and every privilege savages, through all the vicissitudes of colonial days and the later dark days of intolerance and bigotry down to our own times, the Catholic priests and the Cath-olic sisterhoods and the Catholic Bishops have gone on building monuments to their zeal and God's glory in the shape ehurches and schools and hospitals and asylums, and they have preserved for us the faith which is our inheritance and our hope.

They were men of stout hearts and of stardy faith—those pioneers—priests and people, and the seed which they sowed is deeply and firmly rooted.

As in the early ages of the Church's history in other lands, so in this land, the seed thrived most where persecution the seed thrived most where persecution will obtain for them every right to which they are entitled and every privilege which others enjoyed from the Government—whether it be manicipal, state or national; that will see to it that the Catholic portion of the community shall have its proper voice in Public schools; that will see that Catholic books and and asylums, and they have preserved for us the faith which is our inheritance history in other lands, so in this land, the seed thrived most where persecution was greatest. The world has grown more tolerant to-day. Public opinion in any part of this land would not now sanction the burning of a convent or the murflerous assault upon a gentle priest, whose saintliness was his only crime.

THE DANGER OF TO-DAY.

But in this very tolerance, in the easy loves the institutions of his country. whose saintliness was his only crime.

THE DANGER OF TO-DAY.

But in this very tolerance, in the easy ladifference towards every form of religious belief which is more or less prevents.

loves the institutions of his country.

The man who has been elevated to a position of public trust, who has been vested with power by his confiding fellow - citizens; what of him if he betray that trust or abuse that power, or prostitute his talents to ignoble ends? Can any judgment be too stem for such a man can any purpositions. alent to-day, lurks the serpent whose fangs carry the poison which is death to carefully pursed and tended.

To assist in beating off that sinuous monster, to be the strong arm of the Church Militant, upholding the hands

ishment be too severe?
THE CHURCH'S MANTLE NOT TO BE USEI of her clergy, supplementing and strengthening their work, principally by correctness of living and the force of god example, reaching where the voice or the presence of the priest could not provide the property of the property of the convertinity, the

FOR SELFISH ENDS. Beware of him wno to win success for himself—personal, professional, political or social—wraps the garment of his religion about him and loudly proclaims his undying allegiance to it and his un-faltering championship of it. Spread the mantle of charity over his professions and protestations, but let his acts speak for his sincerity. Many sins have been committed in the name of religion and many men have lifted themselves and many men have litted themselves into public places by a false claim to the Catholic Church, membership, and so by their acts have brought contumely on the Church grapes their acts are properly to the church grapes the church on the Church, when their careers actually reeked with those things against which she stands and has always stood. Such men deserve to be branded, besides and behavior the verdict is reached and the judgment rendered for or against the being dethroned from their high places. and the Church purged of their false claims. Happily these cases are not too frequent, but when they do crop out possibility, but what a magnificent

possibility! How do we bear the re
possibility? What use do we make of

me opportunity? frequent, but when they do crop out they should meet with the condemnation they deserve.

But whether in public office or in

But whether in public office or in private life, do not make the mistake, so often made by many of us, of assuming the suggestion is not entirely unwelcome to us.

But whether in public office or in private life, do not make the mistake, so often made by many of us, of assuming that we are inferior to the so-called in the suggestion is not entirely unwelcome to us.

But whether in public office or in public office or in the life, do not make the mistake, so often made by many of us, of assuming that we are inferior to the so-called in the suggestion is not entirely unwelcome here a little in advance of our own. There is no such thing, that God, in this country as an aristochark God, in this country as an aristochark graph of the suggestion is not entirely unwelcome here a little in advance of our own. There is no such thing, that we are inferior to the so-called in the suggestion is not entirely unwelcome here a little in advance of our own. There is no such thing, that we are inferior to the so-called in the suggestion is not entirely unwelcome to us.

tion of Catholic Societies, then, to take counsel together of our needs, to be watchful of our opportunities, to be watchful of our opportunities, to be zealous of our rights. Let us strive at all times to better our condition, what-

ever it may be; let us, as far as possible by the judicious reading of good Cath-olic books and Catholic newspapers, and in every other possible way seek for and obtain a better knowledge of the principles of our religion and the history of the Church, and so be able to re-fute the calumnies that are repeated against it, and we will have done much to realize the aim and purpose of this Federation.—Boston Pilot.

WRONG IDEALS AND TRAINING.

FATHER DOWLING FINDS THESE AT THE BOTTOM OF SOCIAL UNREST AND DESPERATE CRIMES—EDUCATION MUST

him in his home with a dynamite bomb.

Dowling to inquire: "Why are these things happening in the midst of American civilization?" In a letter to

good things of life are the only prizes worth seeking, then deprive him of what constitutes his whole happiness; let him imbibe the notion that he is as good as any other man; that he is as good as any other man; that he has as much right to the possession and enjoyment of wealth as the legitimate owner of vast properties, and that he is unjustly deprived of his fair share, because all property is theft; take away from him the sobering thought of future retribution, and even the hazy and retribution, and even the hazy and elementary ideas of right and wrong so outrageously perverted by evil-minded men; and what wholesome results can we expect? Yet who will deny that these are precisely the conditions con-fronting budding manhood at its first contact with actual life?

FALSE IDEAS.
The neophyte in business is tormented with the desire to get rich quick, at any with the desire to get rich quick, at any cost; the successful who have acquired wealth, even by questionable means, are continually put before him as ideals. He is not content to await the gradual accumulation resulting from intelligence, industry, nationee and self-denial; he accumulation resulting from intelligence, industry, patience and self-denial; he must have at once all the good things he sees others enjoy. He loses the perspective of mine and thine; he becomes in germ an anarchist, whose whole stock in trade is the persuasion that the rights of preparty and life should be ignored. of property and life should be ignored in the effort to reduce all to the dead in the effort to reduce all to the dead level of equal possession. Schooled at an early day in the ethics of unlawful acquisition, he looks upon manual labor as a degradation; he believes himself entitled to a life of pleasure without toil, utterly selfish and a conscious self-seeker, he cares nothing about the rights and happiness of others, little about their keenest sorrows and grief. Under the guardianship of unprincipled fellow-workers, he soon learns to disregard con-science as a wise and safe monitor, its admonitions as anything more than un

admonitions as anything more than uncleauly scruples.

Many with whom he associates look upon dishonesty, trickery and deceit as subjects of regret only as far as they are discovered and punished. The well-conned lessons of everyday life satisfy him that ruined homes, blighted lives, broken hearts, distress of fa nilies and wreck of hopes are but stepping stones to ambition; that for wealth and pleasure any man would be justified in walking along the brink of hell. Convictions are nothing, affections are nothing; all are nothing, affections are nothing; all must suffer the fever of acquisition; the sacred thirst for gold is unquenchable.

SOUND CODE OF ETHICS NEEDED.

It is important for those who posses anything, be it little or much to recognize that a man devoid of moral principles or actuated by destructive ones, is an unsafe man; that a hungry man is a dangerous man; and to see to it that a sound code of ethics be within reach and that men do not go hungry. Now we know for a fact that there are plenty of unsafe men at large and plenty of hungry men; and families hungry through no fault of their own. We must recognize, too, that for many, employment means the difference between prosperity and want. Yet we know that thousands are unable to find em-ployment, though they have no idea where the rent and the next meal are to

Come from.

Those who value their safety and possessions have most incentive for re-

brawn is the chief requirement, does not that is tolerated is that which we build moving the menance of idleness. Men

Without in the least condoning the desperation which results in lawlessness, we can understand its genesis; and if we love our kind as well as ourselves we must study the problems of actual life

out employment are those who ask the troublesome question, why? and in whose mouth it acquires a terrible emphasis. It is easy to say in fine language that the poor are as much interested as the rich in maintaining public order, and this alone, without invoking any principles of justice and morality principles of principles of the control o imposing any stress on the essential virtues of Christianity, should suffice to make them respect existing guarantees of social well being.

DANGEROUS CONTRASTS.
But you do not catch the difficulty.
This man wants to exchange places with

you. He does not care to argue; he is only asking once more the troublesome question, why? Why should he not sit Recently a desperate character, named Garnett, attempted to extort a large sum of money from a wealthy resident of Kansas City by threatening cigar, while you sit with bare feet on back, absorbed in the luxury of a 25 cent eigar, while you sit with bare feet on the floor of a hovel, thinking where you After a desperate struggle the man was overpowered and handed over to the prospects for a meal? He wants to authorities.

The incident moved Rev. M. P.
Dowling to inquire: "Why are these things happening in the midst of the shalling out water for \$1.50 a day, and why he should not be on the curb stone things happening in the midst of the shalling with his follows and ordering the shall be shall not be on the curb stone things happening in the midst of the shall not be on the curb stone that the shall not be o

the Journal he says:

The recent holdup, which has caused respectability to gasp with astonishment, and good citizenship to feel less secure of its foundation, suggests the

secure of its foundation, suggests the propriety of seeking the cause of such desperate deeds. With deep sympathy for the outraged family, I venture to offer a few reflections which, in my opinion, touch the tap-root of lawlessness. Brutal and cold-blooded plots like that of the desperado Garnect are to be deplored not only because they bring undeserved anguish to many a heart and jeopardize the lives of the innocent, but more so because they uncover a vast social danger which has to some extent escaped the notice of many possessors of wealth.

Such lawless acts are the natural sequence of the education, ideals and environment of the ordinary man of to-day. Teach him that the material good things of life are the only prize. But do you not see that he gambies at a high stake, and there are hundreds of thousands like him? He realizes that many of his fellows will suffer; he may himself be unfortunate enough to be caught, but he can hardly be worse off

thim he is. WHEN THE TEMPTER COMES. Put him into prison; it is not much worse than his usual condition. Give worse than his usual condition. Give him prison fare; it is as good as his ordinary diet. Deprive him of his lib-erty; he was never anything else but a slave of toil. Fling upon his shoulders the convict's garb; it is as good as he has been accustomed to.

that Government should concern itself more with providing work for the unemployed and food for the hungry, without neglecting to recognize and minister to the moral side of man's nature. To pre-vent deeds, the intellect and heart of man must be reached; his soul must be

CONGREGATIONAL SINGING.

THE LACK OF PRAISE IN MODERN CATH-OLIC WORSHIP.

Mr. Dudley Baxter, B. A., makes an opeal for more congregational singing Catholic churches-the primary ob ject of the Holy Father's reform of Church music — on the suggestive ground that modern lay Catholics are glecting the duty of praise in their orship of God.

Speaking very broadly, he writes, our opular devotions seem to be almost enirely adoration or intercession; further, when we have obtained what we wanted, do we render proportionate thanks or for as long a period as the previous petitions?

Again, how many lay-folk assist in offering Mass as the sublime act of human praise—indeed its supreme sacrificial action is probably sometimes re-garded less than the Sacramental Pres-ence entailed. Moreover one has even heard of half-instructed persons who prefer the beautiful rite of Benediction to the Holy Sacrifice itself—primarily, no doubt, because they can sing at the former service and not at the latter as

until the miserable era of so-called Reformation and semi-pagan Renaisfathers themselves at High Mass sang the "Gloria in excelsis" and the 'Sanctus," etc., while portions of the Divine Office appear to have been the rule in all parish churches—"Matins, Mass, and Even-song."

press and the production of a copy entailed a vast and painstaking amount of labor. For this reason it was generally chained to the pulpit, and this fact gave rise to another Protestant fable concerning the "chained Bible."

Now the sung Mass usually is merely a choral "performance"—sometimes even that small minority who sing to God are not all Catholics—while the congregation mostly only listen, very often with tortured feelings, too! As for the Divine Office—again speaking broadly—we Catholic laity may be said to have almost lost it.

Latin has almost ceased to be a "con must study the problems of actual life sympathetically and effectively. We must get at the root of the evil, seek the real cause of social disorder.

The hungry man and the man without employment are those who ask the troublesome question, why? and in whose mouth it acquires a terrible emphasis. It is easy to say in fine language, that

However, unfortunately, the present tendency seems to be towards "popular devotions," which are mainly intercession and not praise, while the historic glories of the Breviary—that veritable glories of the Breviary—that veritable "opus Dei"—remain practically a sealed clerical book. We may note that, while Anglicans do not possess the Mass itself, they do far more utilize large portions of the Divine Office than we lay

Thank God, now the Pope himself has not only urged but also ordained a grad-ual restoration of congregational singing, though unfortunately the clergy not seem to have yet fully realized this truly Apostolic injunction or are deter-red by initial difficulties due to its long disuse. Those Catholics who have never heard an entire congregation never heard an entire congregation singing at Mass would be profoundly impressed and agreeably surprised at this real popular worship. Thus Father Benson recently described in the Ameri-can Ave Maria the thrilling effect of an out-door Pontileal High Mass at Lourdes during the national pilgrimage, chanted in plain song by the assembled thousands, and in Latin, too: we may thousands, and in Latin, too; we may note that Brittany, where this ancient custom, so stimulating to personal zeal, still chiefly survives is also the most Catholic part of France.

Again, the writer can never forget his emotion one Easter Day upon hear-ing the "People's Mass" at Cologne Cathedral, crowded to the doors mainly y men; this is a Low Mass with semi liturgical hymns in the vernacular very popular throughout the Catholic parts f Germany and in Austria, too, I be-

I understand that happily the new Cardinal Primate of Belgium is vigorously promoting congregational singing there and that in Catholic Canada the people themselves sing the Mass in people themselves sing the Mass in people themselves of the Mass in people themsel I understand that happily the new

From the New Testament we know how our Lord Himself and His disciples how our Lord Himself and Instance, sang hymns, how the Apostles did the same "in psalms and hymns and spiritual canticles, singing and making melody in your hearts to the Lord, giving thanks always for all things" (St. ing thanks always for all things" (St. Paul, Ep. to the Ephesians, v:15-20). Even when, after a severe scourging, chained in prison, "at midnight, Paul and Silas praying, praised God" (the Acts, xvi:25.)

The persecuted early Church sang during the celebration of the Divine Mysteries; in the ages of faith people shoulders the convicts gare; it is as good as he has been accustomed to. That is the way the desperate man reasons. While he is in a rebellious mood against man and God, a tempter comes and says to him?: "Imbeeile, coward, fool; why have vou allowed yourself to be stripped; what prevents you from recovering what you have lost; what are you afraid of; you can lose nothing but your chains?" With such advice ringing in his ears, what is to be expected of the disinherited of fortune, who has no hope or fear to check him, no moral law to guide him, no religion to comfort him, no God to fold him to His compassionate heart? Someone has said that the art of government is to keep down the arrogance of the full stomach and the rebellion of the empty stomach. While not prepared to accept this dictum, I do not believe that Government should concern itself.

The persectited early Charler said during the celebration of the Divine Marysteries; in the ages of faith people all joined in this same plain-song, now being restored by Rome to its pristine doubt or derision or decimation played their respective havoc, all Catholics of mutely listening or praying too often so selfishly. A liyely faith, an exultant hope, wants to "rejoice always," especially mid the world's sorrows and trials; a grateful "charity" longs to chant its love for the God "Who is Love" — sursum corda!—a foretaste of heaven itself. "Go ye into His gates with praise and into His courts with hymns, and give glory to Him. Praise ye His name, for the Lord is sweet" (Psalm weith prayiding work for the unem-

HISTORICAL VIEW.

Dr. L. B. Evans, Professor of History in Tuft's College, gave an address recently in a Boston church on recently in a Boston church on John Wycliff. Among other statements which he made was one which has long since been relegated to the limbo of exploded fables, namely, that John Wycliff made the first English transla-

tion of the Bible.

This has been, of course, a cherished Protestant writers, but its ath has long since been disproved by the eminent English historian, Gasquet, who devotes a volume of his oasquet, who devotes a volume of his works to this subject. He has gone very minutely into all the details of this subject, and has given a thorough investigation of the grounds upon which this claim has been sustained, and he has found that such a contention is without the warrant of facts.

Real scholars have long since laid iside this Wycliffian fable, but as nappens in so many other instances, it takes many years before scholarship on of the water becomes sufficienlightened to distinguish ben old prejudices and new historical

This persistence in clinging to hoary despite the advance of modern ssearch, emphasizes the injury which rejudice has worked to genuine historest study. The fact is that the old cal study. The fact is that the old larglish Bible was found in the parish hurches of England long before John Wycliff was born. It was read and com-mented upon on the Sundays and feast days to the assembled people. It is true sance, Catholic lay worship was principally composed of praise, itself the delight of Paradise; our faithful fore-fathers themselves at High Mass sang the latters themselves at High Mass sang the latter than the copies were scarce because it was before the invention of the printing press and the production of a copy engagement of the production of a copy engagement of the production of the printing press and the production of a copy engagement of the production of the printing press and the production of a copy engagement of the production of the printing pressure that the copies were scarce because it is a production of the printing pressure that the copies were scarce because it is a printing pressure that the copies were scarce bea that the copies were scarce because it was before the invention of the printing

1586

We have no desire to follow Dr. Evans in the long series of mis-state-ments with which his lecture abounded. We only wish to say that it is pitiful to put forth such jaundiced views about the facts of history, and to regard them as having an historical value. This is not true history. It is simply the parrot-like reiteration of puerile bigotries, the groundlessness of which have long since been exposed by accurate historical students. Such a presentation of history may convince the credittion of history may convince the credu-lous, but it will scarcely influence those who have read the genuine records and have long since passed beyond the region of fabulous speculation in which Dr. Evans is still content to live.— Boston Pilot.

BISHOP KEANE ON NON-CATHOLICS.

COURSE OF SERMONS BY BISHOP KEANS IN DENVER AUDITORIUM.

Bishop Keane of Cheyenne, Wyoming, last week conducted a mission for non Catholics in the great auditorium of Denver under the auspices of the Knights of Columbus. He preached a series of sermons for the whole week, and the whole population of the city crowded to hear him. The lectures received very favorable comment from the press, which was unanimous in praise of the preacher. The mission was announced by the Knights of Columbus as a movement against agnosticism, and all the ministers and non-Catholic congrega-

ministers and non-Catholic congrega-tions were asked to co-operate. Bishop Keane's lectures dealt with the fundamental truths of Christianity. They were a clear exposition of Catholic principles, and were non-controver-sial in character. After the lecture the Bishop was beseiged with questions or Catholic doctrine, and his answers were a feature of the mission. The number of questions asked showed the interest aroused among his hearers. The mission was very successful, and produced a deep impression upon the whole com-

CATHOLIC NOTES.

Lady Muriel Watkins, the only daughter of the Earl of Lindsay, has been received into the Church over in

Mexico, is the magnificences of the old church architecture.

Archbishop Ryan of Philadelphia was seventy-eight years old last Saturday. One of the first congratulatory messages received by the venerable prelate was one from Pope Piux X., which read as follows: Blessings and felicitations."

The Holy Father has elevated Mrs. Penfield of Philadelphia, the daughter of the late wealthy chemist of Philadel-phia, to the rank of Papal Countess in recognition of her many benefactions. She is a convert. An altar to the memory of the match-

less orator, Father Tom Burke, was recently blessed in the Dominican church in Galway. The loyal Irish throughout the world contributed gen-The loval Irish erously to this memorial of their gifted At the great age of eighty-five the

passed away two weeks ago, at Mill-town Park, Dublin, a famous Jesuit preacher and missioner, Rev. William Kelly. He was one of three brothers who were distinguished members of the Society of Jesus. Daniel and James Rankin, the four-

teen-year-old twin sons of Mr. and Mrs. Roland Rankins, of New Orleans, left their home on January 14 for Washing BIGOTRY A HINDRANCE TO TRUE Marist seminary and study for the priesthood.

Seventy-four converts to the Church. the largest number ever converted at one time at St. Peter's Church, Jersey City, were publicly confirmed in the Church Sunday morning, Jan. 24, by Right Rev. John J. O'Connor, Bishop of the Newark Catholic diocese.

Upon his retirement as head of the Peoria diocese Right Rev. John Lancaster Spalding will be pre-sented with a handsome residence by the priests of the diocese. These, numbering one hundred and seventynine, have subscribed \$ 20,000 for the erection of the house, the contract for which has just been awarded.

Rev. Telesphorus de Masini, S. J., who died the other day at St. Ignatius', San Francisco, was one of the best known Jesuits on the Pacific Coast. Born in San Remo, Italy, in 1823, he was eighty-six years old at the time of his death and had been seventy years in the Society of Jesus. Before coming to California, in 1868, he taught philosophy to Cardinal Gotti in Genoa. A statue of Father Corby in the act

of giving a general absolution to the soldiers of General Hancock on July 2, 1863, is to be erected on the battlefield of Gettysburg. It will be a reminder of the fidelity, services and patriotism of all the Catholic chaplains who were with the armies in the Civil war. They were men of God, intent on the salvation of

Under the presidency of the Right Rev. Dr. Casartelli, Bishop of Salford, England, a Catholic School of Social science has been established at Manchester. The purpose of this school is to impart information on social and economic questions and to equip the Catholics of England to meet modern problems. The new school will work along lines similar to those which woa success for the German Center party.