The Catholic Record.

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

VOLUME XXXII. LONDON, ONTARIO, SATURDAY, DECEMBER 3, 1910 1676

The Catholic Record

London, Saturday, December 3, 1910

AN IMPERATIVE NECESSITY

One great and ever present danger to young and old is the influence of literature. We are not referring to books of an ephemeral character, but to the thought or brilliant paradox that is crowned in the world of intellect as immortal. It is always alive. Its error, perchance, has been dissected by critical scalpel, but it lives on to serve as weapons for a demagogue or a reviler of Christianity. We have seen even Rousseau placed on a pedestal for our imitation in certain respects. We have heard him bepraised by an educator of repute before grave and learned gentlemen to whom was entrusted the schooling of thousands of children. We have heard the principles of atheism and revolution advocated with a plausibility that disarmed the suspicion of the uneducated. We do not forget that Protestant writers have done something to cleanse the well of English undefiled. Poisoned by authors, who cringed the knee before royalty or who were swayed by bitter hatred of the Church, it has served as drink for the ages. But men who wanted the truth at any price have filtered its waters, through research and investigation, with the result that it is free to-day on many points from the slime of ridicule and slander. True, indeed, that some preachers live among the phantoms of the past, but men who value their reputations are thankful for the light of modern research. To withstand the influence of Protestant literature we must be able to give a rational account of the faith that is within us. And this will not be done if we allow every artificer in words to paw over our minds. To be careless about this matter is to court ruin. If we dabble unduly in newspapers and novels we expose ourselves to the danger of imbibing unconsciously, perhaps, some of the poison they contain. It will have an effect upon our thoughts and even upon our attitude towards the Church. We may not break with Peter, but the inflow of alien ideals and opinions, of worldly and indifferentist views will dull the edge of our faith and make us babble words at variance with our religion. It boots little to say that we have no writers of distinction. That was said a few decades ago, and with some show of reason; but now no fair-minded man, conversant with the writers of the present day, can ignore the work in prose and verse by Catholic men and women. The fact is that we do not know our own. We are familiar with strangers, but we are not on speaking terms with members of the household. Not that we wish to insist upon devoting our every attention to Catholic writers. That were absurd, for we know that much that is instructive and elevating comes from non-Catholic pens. Our point is that a companionship with Catholic writers will give us principles to test others, and will also create a taste that will not be satisfied with what is tainted or suspicious. It will also be a means to the development of that conscience that, as Cardinal Vaughan writes, "by some secret faculty and without any intelligible reasoning process seems to detect moral truth wherever it lies hid, and feels a conviction of its own accuracy which bystanders cannot account for: and this especially in the case of revealed religion, which is one comprehensive moral fact—according to the saying 'I know my sheep and am known by them.'"

ARE WE GUILTY?

Outsiders are disposed betimes to wax scornful at the negligent lives of some Catholics. Instead of looking at lives strong with the power and beauty of the faith, they fix their gaze on those that are colorless or dead, or surcharged with the fever of worldliness, and illogically judge all by the few. They hear our declarations of belief in the Real Presence and wonder why our attendance at and behaviour in the church do not give a vivid presentation of this belief. They hear us recounting the glories of our services to education, enumerating our great who are on the head-roll of fame, and marvel that we are not more alert in this matter and more eager to make our colleges centres of light and influence. They hear our words about the guilds of the past, of the principles that should regulate the use of wealth, of the care of the poor, and then they behold us companioned by indolence, indifference, niggardliness. And yet we are prone to explosive utterance when we have a suspicion that our poor lads are being snared by the non-Catholic philanthropist. We see a Y. M. C. A. building well equipped, masquerading as nonsectarian in order to make its bid for patronage more seductive, and we ignore the need of securing for our own halls every legitimate attraction. We may preach and exhort and warn, but talk as a steady diet is not relished by the average young man. We may spin words about the things that should be, but while waiting for the dawn of ideal conditions we must condition ourselves by facts that are. We can, by sympathy, tact, and good example, succeed where captiousness and scolding would fail.

AN OPPORTUNITY

Our men of means and influence should avail themselves of these opportunities for service. This statement, commonplace as it is, embodies a truth which deserves some recognition. To begin; what assistance do they give to Catholic organizations? Why do some of their children frequent, for example, Y.M.C.A. halls, and are not affiliated with our organizations? Is it because they are of the opinion that culture and politeness, indicated oftimes by creased trousers only, has no abiding place under our banners? Or perhaps the fond parent fancies that membership in the Y. M. C. A. is a passport to social and commercial success.

THE RIGHT WAY

We have no patience with whining. We have no sympathy for those who weep over their grievances, real or imaginary. We are not in this country on sufferance. We are as free as our neighbors. We can compete for the prizes which Canada has to offer and obtain our due share of them if we are in physical and mental condition. To busy ourselves with complaining is as futile as it is childish. We should be honest enough to admit that if in some quarters we chafe under injustice we have ourselves to blame in large measure. For we are apathetic when we should be energetic. Jealousy, lack of unity, diverse and warring interests rob us of influence. And when things of value are either in peril or to be gained we have a "whereas" and a "be resolved" instead of the authoritative voice of strength and union.

PLAYED OUT

The scribes who weave the yarns about the Jesuits in Portugal are strangely deficient in originality. These crypts and secret vaults and winding passages are reminiscent of old-time fiction. The Jesuits have moved out of the velvety, cat-like step stage. So crafty and ingenious and adaptable are they that it should be plain to even a hide bound correspondent that they must have pressed into service the modern inventions. But the quality of copy doled out seems to indicate that scribes are sure that any anti-Catholic yarn taken haphazardly out of the archives of misrepresentation will be swallowed by some people.

"GRAND LADIES"

"It would be disastrous," (we quote from our note-book a passage from an article read some years ago) "to educate Catholic girls to be or to consider themselves 'grand ladies.' Grand ladies do no good. They live for themselves and their vanities. They spend on vulgar adornment what would feed the hungry and clothe the naked. What we want are the educated women who feel that their first duty is to their own: the women who will strive to attract the less educated young men from the saloons and street corners: the women who will invite their rougher and poorer acquaintances to their entertainments and thus encourage them to a higher social life: the women who will contribute not merely money but their time and labor to charitable and social works: who will not be ashamed to meet for Catholic objects any Catholic woman of generous impulse and unblemished character."

NOT FOR US

As we refrain from discussion of questions political we cannot publish an article sent us by a respected subscriber. We may in passing say that personalities are not arguments, and that abuse of public men does not conduce to respect for authority. An opponent need not be without honor or principle because he does not uphold our principles. Our political friends are not necessarily saints and sages, and their policy, however acclaimed by the party newspaper, may not be the creator of national prosperity. The men who are planting the feet of Canada in the highway of honor, and preach insistently that its proudest glories are love and amity, freedom from the irreligious follies and discords that so often embitter social relations in other countries—who are the exponents of the Canadianism that does not discriminate in civil and political matters on the lines of race, color or creed—are making history and gaining the respect and gratitude of all lovers of country.

ALWAYS ON CALUMNY

Calumny and denunciation have followed the Church adown the centuries. She is hated by the infidels and the sects. It seems, as Father Oakley says, that one of the most striking marks of her truth, in the presence of a noisy and frivolous generation, is the fact that she is the inheritor of the reproaches heaped on her Divine Founder. Just as our Divine Lord was assailed by His enemies with the most contradictory charges so is His Church. His words are literally fulfilled: "You shall be hated by all men for My Name's sake." The disciple is not above his Master. But it is somewhat discouraging to see some preachers in the camp of the calumniator. Despite all the much vaunted enlightenment, their eulogy of progress and their claim that they themselves are in its vanguard, they have no better weapons than charges that no scholar would touch. The guns that are trained against the Catholic position were fashioned years ago when controversy was young and violent. Accusations refuted oftimes, but that seemed at one time to some to be the embodiment of truth, are plucked from ignoble graces to make an Orange holiday. These good ministers should replenish their bookshelves, if not with publications under our auspices, at least with books that would save them from being charged with appealing to the ignorant.

JEALOUSY OF CATHOLIC GROWTH

The magnificent demonstrations at the Eucharistic Congress and the Consecration of St. Patrick's Cathedral, of the virility and loyalty of American Catholicity have excited admiration in the general public, but in certain quarters not a little envy. The New York Independent, which pretends to intimate knowledge of Catholic matters and is greatly exercised over our shortcomings, is constrained to add its commendation, but, as usual, turns the eulogy into a comfortable coign of vantage whence to discharge its pretty missiles of slur and innuendo. We have now attained a a strength which such weapons cannot hurt, but as ignorance may inspire its method we shall proceed to enlighten it.

Its leader on the Cathedral ceremony opens with, "It is a good rule in the Catholic Church that no church shall be dedicated until it is free from debt." Taking "dedication" as in our common use for "blessing," there is no such rule, and the writer seems to know it, but this gives him an opportunity of insinuating that the "good rules" of Catholics are made to be broken: "We do not observe that this rule prevents' Catholic churches from contracting debts," and hints at scandals that follow. Having thus given proof of its knowledge and animus it forms another coign of vanatge; "The Catholic Church has been a steadying influence for good character and for sound citizenship," but—we are good in the United States because the public schools and the free spirit of the day have chiseled us into shape, overturning the superstitions which our immigrants brought from Europe and "all that faith which rests on superstition."

How the public schools, even if their influence was not detrimental to faith and morals, could improve our character when, as stated in the same paragraph, an active parochial school is attached to nearly every church, may be set aside as a peculiarly independent problem, but a word on superstition is in order. To overturn the superstitions of paganism was the initial task of the Catholic Church, and to root out residual superstitions and combat new ones has been a large part of its work ever since. Our patronizing and pretentious critic could find in every catechism of any European language which it can command that superstition in every form is specifically condemned by the Catholic Church. If some immigrants and natives who are nominally Catholic are superstitious it is because they are ill-instructed or indifferent, having grown up in the atmosphere of irreligious schools or otherwise out of reach of their Church's influence.

The Independent, like most persons and organs that have no definite faith, has no definite knowledge of religious terms and confounds superstition with the faith to which it entertains and inherited prejudice but to which superstition is radically opposed. Sneering at "the marchings and sprinklings, cleansings and blessings" of the Consecration ceremonies it affects "not to understand that belief in demoniac influences" is retained by us any more than by itself.

The Catholic immigrants who have built up our churches and schools, and their children and descendants who support and multiply them, are precisely those of our citizens who, because mentally and morally disciplined by the teaching and practise of true religion, are less amenable to the influences of superstition. They have learned in their Catechisms that it is sinful "to attribute to any action or any thing a supernatural virtue which belongs to God alone." Hence it is not among Catholics that fortune-tellers make fortunes or that spiritist mediums, "Christian Science" healers and similar pedlars of superstition do a thriving business. Our superior critic stills holds to the superstition that the Public Schools teach and generate morality, but, thanks to the growth of Catholic education, this also is moribund.

We, of course, believe in the Bible, believe in "demoniac influences," and also that Christ Who expelled the demons has given to His Church power to counteract them. We do not know whether "Luther saw the devil" but opine that satan, if not in his vision, was well within its range. Lucifer, like Luther, was the leading independent of his day, and pride and scepticism accomplished his downfall. He is a mocker even yet, but a miserable failure even in his mockery.

Another of our critic's grievances is Columbus Day, which, it rightly concludes, has been made a success by Catholics of all nationalities. "It was created," it affects to believe, "for Catholics, chiefly immigrant Catholics and their children, the special Catholic holiday of the year." The discoverer of America merits equal honor from all Americans who take pride in their country's greatness. To deny him that honor because he was a Catholic would be on a par with refusing to honor Washington because he was not. Catholics honor Columbus, primarily, because they are loyal citizens of the Republic which his achievement made possible, and secondarily, because his character as a Catholic and a man was such that all good citizens should delight to do him honor. If Catholics have been pioneers in such a worthy enterprise it is not the first time they have taken the lead in national movements which finally swept over or brushed aside narrow and unpatriotic bigotry. It is painfully distasteful to our critic that Catholics predominate in New York and Boston, seeing therein a sign that such predominance may become universal and that the ambition of Columbus to spread the Catholic Faith on this continent may be realized.

Well, we shall continue to hold and propagate the Faith, to consecrate our Cathedrals and churches, and to revere on Columbus Day the memory of the great Catholic discoverer. Meanwhile we may yet behold the Independent following Catholic leadership in the growth of a national spirit. Such an apparent improbability has often come to pass.—M. Kenny, S. J., in America.

GREED INSPIRES WAR ON CHURCH

CARDINAL LOGUE MAKES NOTABLE ADDRESS ON HIS RETURN TO IRELAND

His Eminence Cardinal Logue had an enthusiastic reception upon his return to Armagh on Thursday, October 27, and in returning thanks for addresses and gifts, including a handsome motor car, delivered an important speech in St. Patrick's Synod Hall. His Eminence said:

"Since I came into this diocese I have never experienced anything but kindness at the hands of the priests and people. That kindness has gone on increasing as I grew in years, until now, towards the end of my life, I find I have to thank God for one of the greatest blessings that ever was received by a Bishop, the blessing of a faithful, a devoted and a zealous clergy, and a faithful, pious and devoted people. There has never been any falling away on the part of our people in Ireland, and this is a blessing we have all to thank God for. So far as I can gather from ecclesiastical history, we never have had the misfortune of having a heresy started in Ireland.

"Heresy might have been imported to her shores, but we never had a heresiarch in Ireland; we never had a heresy started in this country, and that is simply an index to the faith of her people, an index to their fidelity to the teachings of our great apostle, St. Patrick, who delivered to them that most choice and precious of all inheritances, the inheritance of the true faith in which they have clung and for which they have suffered loss and persecution from the very beginning up to the present day. And we have every reason to be thankful for the faith and devotion and the filial affection which we have always received at the hands of the Catholic people of Ireland.

COVETED NABOTH'S VINEYARD

"As you state in your address, it is not so everywhere. There are countries which were as Catholic as Ireland in which there is now a very serious state of affairs, threatening the spiritual welfare of great numbers of the people. The very latest instance of this is to be found in Portugal, where a revolution which has dethroned a king has been directed mainly, so far as we can see from reading the newspapers, against the Church and against religion. That is a state of things which we must all deplore. With regard to the internal political affairs of that country we have no concern, but in as far as this revolution is directed against religion and the interests of religion and the Universal Church it concerns the whole of us. We see in that revolution an instance of the spirit which animates many of the politicians and agitators of the present age. They, the extreme politicians at least, are opposed not merely to all settled government, but opposed especially to the oldest and most venerable of all governments, the government of the Church under the vicar of Jesus Christ. And there is a reason for this over and above what appears on the surface. In point of fact if you go to the bottom, you will find greed inspiring all this movement against religion. They coveted Naboth's vinevard.

STRICTLY PRIVATE PROPERTY

"You will find that to be the case in Portugal at present. They are seizing upon the property of the Church, property which is strictly private property, property as distinctly private as that of any other corporation. The property of these religious communities is as strictly private as that of any other association, for instance, a railway company or any other commercial company. To be sure, these religious spent long years and even centuries in accumulating that property, not for themselves, but for the benefit of the poor and for the work of the Church, for God's work. And they accumulated that property by self-denial by suffering, by suffering the inconveniences which the religious life imposes upon them. They accumulated it not for themselves, but for the general welfare; but still it belonged to them. It belonged to the communities, and I see no principle which could justify the seizure of this property any more than the seizure of any other property, the property of any lay corporation whatever. That has been at the bottom of this revolution apparently. They are showing that at the very beginning by expelling the religious and seizing their property, which was devoted to the support of the Church. That is one phase of the spirit which is abroad in the world at the present day.

FALSE PROMISES

"We had more instances in France. The movement against the Church in France seemed to be inspired by greed, just as the movement in Portugal was. They dangled before the eyes of a deceived people the great wealth that would accure to the State from the robbery of the religious communities and the robbery of the Church. Comparatively nothing accrued to the State; the whole proceeds of this spoliation have gone into the pockets of swindlers and thieves. That is a publicly acknowledged fact at the present day. And even those who have thus turned to their own private uses, to their own benefit, the property which was ostensibly seized on behalf of the State have escaped with impunity, probably on the principle by which the woman caught in adultery escaped in the Gospel. If a man were dicharged with dwindling in this respect he might challenge his accusers and say that he who was without sin amongst them should throw the first stone. No one was apparently in a position to throw the stone, and consequently these men escaped with impunity. But the whole thing has been a series of misappropiation and swindling from the very beginning. It is an instance of how these people receive the public when they declare that that policy would benefit the State. The proceeds which arise from the spoliation of private property are turned not into the benefiting of the State, but into their own personal interests.

SUBLIME SELF SACRIFICE

"That state of things in France has led to serious inconvenience to the Church, but it has called forth the most magnificent manifestation of faith, devotion and obedience to the head of the Church which has been witnessed in any age. There is no more sublime fact in all history than that which we have witnessed in our own time, when we beheld the venerable hierarchy and clergy of France turning out and leaving behind them everything, their palaces, their parochial houses, even their churches, forfeiting everything, even their little incomes, small as they were, in obedience to the voice of the Supreme Pontiff and vicar of Jesus Christ on earth for the welfare of the Church and of religion. Such a sacrifice will have its reward. It is beginning to have its reward already, because the spirit of religion which it has aroused in France is increasing and spreading, and, without being prophets, we might predict that in a few years hence France will be even more Catholic than it has been at any time for centuries.

THE RUIN AND DEGRADATION OF A PEOPLE

"Then you refer to a state of affairs in Italy. That is another most striking instance of how the spirit of the present age works for the ruin and the degradation of a people. There was a great movement of patriotism amongst the Italians, which led to their creating what they called a united Italy. The outcome of all this patriotism and of all this agitation and of the many inconveniences that were caused to individuals and of the inconvenience and persecution brought upon the Church—the outcome of all is that you have an English Jew sitting in the Capitol of what should be Christian Rome, that city which was not only the capital of a temporal State, but which is the capital of Christendom.

"It must be a terrible blow to the proud nobility of Rome and the nobility of Italy to find that all the agitation which has taken place for the last fifty years, that all the sacrifices which have been made and all the efforts which have been made to secure the elevation of their country have ended in this, that the place held by the nobility of Rome and of Italy in the senate of old Rome and in the Senate of Christian Rome for centuries, even since the foundation of Rome, is now held by a Jew from a foreign country, who has been put into that position more indeed through the neglect and apathy of the good people in Italy than through the efforts of those who are inspired with hatred of the Church and hatred of religion. That is an instance of the truth of what our Holy Father stated some two or three years ago—that the Church and the interests of religion suffer more from the apathy of the good than from the machination of the wicked.

SUFFERING FROM THEIR OWN APATHY

"All these things are taking place in France and Italy and Portugal, where there is a strong Catholic population. There is no doubt that large numbers of the French people are fervent and zealous Catholics, and the same is true of Italy. They are struggling, but struggling in a half-hearted way to protect themselves against the evils which are introduced both into their schools and into the government of their towns, and into every other public institution by these men, who are the enemies not merely of the Church, but the enemies of Almighty God Himself—men who are opposed to all religion. They are suffering that, but they are suffering it from their own apathy.

"If we have escaped—as, thank God, we have—in comparative safety here in Ireland, we had to fight for our freedom. If we are free now, as we are, in all our religious concerns, it is due to the struggling ages. If we had been apathetic, as in many other countries, we would be likely under the yoke still, and trampled down, as our forefathers were in the past—so that we have every reason to be thankful that our people did not sit down passively under persecution. They made an effort, and that effort has been crowned with comparative success so far, and I hope it will be crowned with greater success in the future.

NATHAN'S INSULT

"There is one thing connected with this state of affairs in Italy which is most lamentable. An emissary of the Freemasons—he was their Grand Master till he was obliged to resign that position owing to the awkward position in which he found himself through his own fault some years ago, but still he is a leader amongst the Freemasons—a short time ago made in a public speech the most disrespectful and the most profane charges against the head of our holy faith and holy religion, against the vicar of Christ, undertaking to dictate not the policy that he was to observe with regard to temporal affairs, but the policy he was to observe with regard to the Catholic Church. It was not enough to find fault with him because he protested against the spoliation of the Supreme Pontiff and of the Church by the so-called United Italy, but this Jew, who was at the head of municipal affairs in Rome, and, indeed, at the head of more than the municipal affairs of Rome, because he exercises a certain authority over all Italy through that sect with which he is connected, has undertaken to give the Pope a lesson as how best to treat heresy itself. He found fault with the Pope because he was endeavoring to protect the Church against a modern heresy, which the Holy Father has justly described as the synthesis of all the heresies of the past. These are the things that we have to look to, and against which we should protest, and protest loudly.

During the time I was in Canada, at the Eucharistic Congress, and in New York, on the occasion of the magnificent ceremony at the consecration of St. Patrick's Cathedral, the Bishop and clergy there assembled took occasion to protest against this outrage and insult which was offered to the Sovereign Pontiff. And I think we here in Ireland would fall short of our traditions and be unworthy of the magnificent spirit of our ancestors in the faith if we didn't enter our protest if the strongest terms against this insult which has been offered by a usurping authority in the Pope's own city against the Pope's system of governing the Church."

LOVE FOR IRELAND IN AMERICA

The Cardinal dealt at length with his visit to Canada and the United States, and graphically pictured the immense throng of priests and people who were present at the great Eucharistic Congress in Montreal, which he said he did not expect to ever see surpassed in any other country. He then went on to refer to the position of the Irish exiles in Canada and the United States, spoke at length on their splendid generosity to Ireland, and proceeded:

"We have in these magnificent people in America, in those Catholics of Irish birth and Irish heritage, a strength to fall back upon which we may find very useful in trying to vindicate our rights here in this country.

"We have here only a mere remnant in the Irish people, but we have them in their millions beyond the seas. And there could not be a stronger feeling of love for Ireland amongst the people we have here at home than I found amongst those millions beyond the seas. We have often had proofs of it, the most striking and substantial proofs which can be given—the great material assistance which they give our statesmen in their struggle for the freedom of Ireland, for self-government. And that assistance has continued up to the present. There was a delegation over there when I was in the United States. I hadn't an opportunity of being at any of their meetings, but from what I saw from the papers their visit to America will be a complete success, not only in stirring up and giving fresh life to the spirit of love for Ireland which exists there, but in furnishing them with the resources which will equip them to continue the struggle for Ireland until they achieve that without which we will never be content in Ireland—the right to manage our own affairs and to regulate them here at home according to the needs and the ideas of the Irish people."—Philedelphia Catholic Standard and Times.

It is not a long time since a certain Nazarene, sitting beside a Judean road, rebuked His disciples for trying to keep little children from coming close to Him. I do not think those disciples were lacking in love for children. With them, as with a great many persons in this day, the child's place in life remained to be rightly appreciated. And then and there it was irrevocably set by the Child of Bethlehem, grown to manhood and given to good works, who told His mistaken companions that the kingdom of God is of such.—Leigh M. Hodges.

Self-Renouncement

Teach me, O God, gladly to lack the things
That men most seek and crave, as wealth and fame,
And wife and children, and the crowd's acclaim,
And all to which the heart most fondly clings:

That I may find the source whence pure joy springs,
And make Thy love of all my life sole aim,
With not a thought or wish to thwart Thy claim
To my poor heart, which to Thee nothing brings.

"Who loves his life shall suffer loss of it;
Who hates his life shall know the life divine."
This is the truth we read in Holy Writ,
This is the bread, the water, and the wine,
Of those who at Christ's blessed table sit—
They taste, and ask of Him no other sign.

—Archbishop Spalding.

CATHOLIC NOTES

The kingdom of Saxony has a population of 4,508,601. About 4,000,000 of this population is Lutheran, yet its king and his family are Catholics, and good Catholics at that. The king himself is a devout and practical Catholic.

Early in October 104 Salesian priests and 20 nuns of the order of St. Maria Auxiliatrice, founded by Dom Bosco, left Turin, Italy, for the foreign missions of Peru, Bolivia, Tierra del Fuego and Pategonia.

Lisbon which has been in the public eye so much of late contains the grave of Jeremiah J. Callanan, the Irish poet, author of the never-to-be-forgotten "Gougane Barra," who went from Ireland to Portugal in the capacity of a private tutor in 1827, and dying two years later was buried in Lisbon.

A gathering, unique in its way, is that planned by Rev. William J. Dalton, pastor of the Church of the Annunciation, Kansas City, Mo. It is to be a reunion of all the persons he has baptized since taking charge of the church of which he is pastor, in 1872.

Another gift from the Iselin family has been made to New Rochelle, N. Y., in the shape of a convent home for the Sisters of St. Francis, who teach in St. Joseph's Italian school. The convent will cost $9,000 and will be dedicated in November. It is a gift of Miss Georgine Iselin.

The London Daily News quotes Sir George Birdwood, an authority on all that concerns India, as saying: "Of course, if it is a question of evangelizing India, there is only one Church which can successfully do so, and that is the Roman Catholic Church, and I say that although I am not a Roman Catholic myself."

On a frail platform elevated 235 feet above the ground on towering tressel work, Right Rev. Bishop Matz of Denver laid and blessed the capstone of the big towers of the new Cathedral of the Immaculate Conception, which are the highest structures in the West. The event was unique in the history of the United States.

Very Rev. Herman J. Goller, Provincial of the California Province of the Jesuit Order, died on Saturday last of heart disease. Father Goller's headquarters were at St. Ignatius Church, East Portland, Oregon. He was one of the strong men of the order, and was well known in the East, where he had many friends.

Rev. Peter Sherlock, S. J., the oldest Jesuit Father in England, died at Stonyhurst College on October 7 last. He had reached the patriarchial age of ninety-one years. Father Sherlock belonged to the old Sherlock family of Carringmoorna, County Waterford, where he was born on November 25, 1819.

Professor James C. Monaghan was stricken with apoplexy at Portage, Wis., on Friday evening, Nov. 4, while delivering a lecture in the winter lecture course of the town. It was the opening lecture of the season and a large audience was present. Dr. Monaghan had just announced his subject and spoken only a few words when the attack seized him.

A few days ago when the new McKinley bridge in St. Louis was opened, Archbishop Glennon officiated. It is the first time that religious services have been included in the formal opening to traffic of a railroad bridge, and when it was decided to add dignity to the event by this innovation, the Archbishop was invited to conduct the services and give the blessing.

A perfect fire drill saved the 400 children in St. Joseph's Orphanage, San Francisco, when that institution was burned to the ground some days ago. Headed by Sister Helena, the eighteen Sisters in charge roused their pupils, formed them in companies and carried through the fire drill in the face of flames and smoke. The girls, some half clad and others with only night clothes, fell into line with military precision and marched down to the main entrance.

It is said that if one were asked to speculate as to the sovereign whose daily mailing was the greatest, one would hazard the kaiser. But no. Then most would say, it ought to be. On the authority of a Paris newspaper, we learn that the Pope is the recipient of the greatest number of missives. The mail of His Holiness consists, on the average, of 23,000 letters, newspapers, etc: To go through this mass 36 secretaries are kept employed. The President of the United States receives nearly 1,000 letters daily, and almost 4,000 journals and books.