The Catholic Record

LONDON, SATURDAY, FEBRUARY 10, 1912

STILL AT IT

Some of the gentlemen who are still ranting about the Ne Temere decree have either got their ideas of it from stir up rancour and bigotry. When a divine tells us that no foreign power should be allowed to impose laws upon Canada, and refers to the Ne Temere as an illustration of what he means, we are disposed in all charity to believe that he is talking for the benefit of the very These big sounding words about safeguarding British freedom are but tawdry rhetoric. The assertion that the Ne Temere interferes with the civil status of the parties concerned is not founded in fact. As Mr. Ewart observed: "The Roman Catholic Church does not pretend that the decree affect the civil status of the parties concerned. And nobody questions the right of the Church to discipline its embers for breach of its own vules I am afraid that many clergymen are somewhat too ready with their condemnation of those whom (as I think) they ought to regard not as enemies but A calm reading of the Ne Temere might be a deterrent to mischievous garrulity and induce the fairminded to correct the false statements that are all too current in sundry prints.

A GRAVE DUTY

We presume that many parents are conscious of their duties and responsibilities even though certain conditions might warrant a suspicion to the contrary. It is inconceivable that any intelligent parent should be lax in safeguarding the boy and girl. Yet many young people act as if they were independent of all authority. They walk the streets night after night : they are seen unaccompanied at places of entertainment and are permitted a liberty which must eventually be a source of moral danger. At a time when they are most impressionable they are left to the mercies of the world. They are robbed of youth's heritage—the right to have ideals, to form strong enthusiasms, to discipline and toughen themselves against the enemies that will come. An ducation in the streets, by loose-tongued adults, by all the forces that tarnish modesty and dull the spirit of chivalry. is not the best passport to success And yet what else can we expect from a boy who has no sense of values? Thrust into the horde which has no reverence, whose God is a shadowy being, which reveres the world and all the things thereof, and he will become a part of it. He will be faith, and he will be stirred by no noble me one of these who drift along without saying that the parent must cultivate the faith of the child by speaking to him about God Who will reward the good and punish the wicked He will teach him the mysteries of religion and impress upon him by word and example that the salvation of the soul is his chief business in life. Let it be remembered that no teacher can speak with authority as the teacher can to the child.

If the household were permeated always by a religious spirit : if parents were to regard the children as sacred beings entrusted to them of whom they will one day have to give an account we should have everywhere Catholics erlightened, proud of their faith and anxious ever for its development and safeguarding.

SOME KIND OF RULE

Some people say that a home is not religious community. We admit, of course, that a household cannot be governed by rules of monks and nuns, but it is a badly regulated home that does not have some kind of rule. There should he a rule for daily prayer and the reception of the sacraments. What more beautiful spectacle is there this side of heaven than a mother gathering around her her little ones and teaching them to uplift minds and hearts to God. Surely upon such a home descends the love that brooded o'er the Holy Home. In after years these children will remember and see through their tears the wise mother who never forgot their sublime mortal souls, redeemed and sanctified in guard them, to teach them insistently duty of the parent.

THESE WINDY SPEECHES

We like not these windy speech from millionaires on the "art of getting on." They do take themselves seriously. They emit the dreariest platitudes with solemnity befitting gems of wisdom. Seated on their money bags they exhort their hearers to beware of smoking and drinking, to be honest and punctual and so to make a bid for fortune. Above all they deliver preachments on brotherly love. It is all very funny when one knows that in their days of money making they were untroubled with regard for their brethren. They used and broke them in the wheel of labor : they crushed them when they could, and went on their way as remorselessly as a buccaneer. We suggest that instead of courting notoriety with libraries and easeless gush they should pension the widows of the men who helped them on their road to wealth.

THE RELIGION OF THE FUTURE We read but a short time ago that the Church is powerless to stem the tide that is bearing humanity to the religion of the future. Just what this religion is going to be the writer does not state. ence, however, is not an enemy of religion and if this scribe would go over the annals of the past and read them with opened eyes he would see that in every department of human activity. Catholics, upheld and supported by the Church, were ever in the forefront. No. true science leads to God. The shallowminded and the makers of facts, to substantiate materialistic theories, rail at religion, but the men of profound reearch and acknowledged prowess in the field of true science proclaims always that the God Who wrote the Bible is the God Who wrote the illuminated manscript of the skies.

UNIMPAIRED VITALITY

Thoughtful men who owe us no allegiance are of the opinion that the vitality of the Church is unimpaired. In great centers her influence ministers to and soothes the many who are tempted to be sullen and discontented. She fills the chool-room with the sweet odor of piety; she strengthens us with her ental help, and her prayers are as sweet music to those who go over the horderland into eternity. Undeterred by either the wiles and rage of her opponents, she blesses and preaches, confident the while that Christ is with her.

THE SAME ENEMIES

It means nothing to say that the forces arrayed against her are all powerful. These forces may be tricked out in novel dress, but they are essentially the same as that which waged war against her in the beginning. Materialism was then, as it is now, her opponent blind to the beauty and value of his It failed, however, to stop her, because man could not draw from it either mora impulses. In a word, he will the or spiritual sustenance. It could not solve the problems which tormented into the eternal haven without any him. It was unable to teach or to guide At the present day there is, we admit, a luxury and animalism. But the Church will triumph over all this with the means employed by her against her former enemies. She will conquer them by the faith that overcometh the world, by her doctrines of repentance, by her infallible teaching. She will conquer because she alone can satisfy the spiritual instincts of man. Hence we look forward with calm assurance to the future. The Church has withstood the storm and stress of centuries; she has witnessed many political and religious revolutions, and yet is to-day youthful, pulsating with vitality and dominating the minds and souls of millions. While the sects lose ground, and bewilder the thoughtful by their disputes and divisions, the Church remains the samestrong and united, indestructible and everlasting.

TO BE REMEMBERED

When we look back on the solemn and God fearing Catholic customs of the early years, may we not fear, says Bishop Hedley, that the good old traditions of Catholic unworldliness will have to fight with the spirit of the age. Are not our young people beginning to im-bibe those hard and selfish principles which are now so common? The innocent heart expands like a blossom to its God, to Jesus Christ, to all that belongs to the world of grace. There is no possibility of this to a heart which is shut up in self and which is only interested in the chances of this present. Yet we expose Catho lic boys to this danger more freely and divine destiny. To shepherd im- every day. They mix with non-Catho lie boys who are prematurely knowing the blood of Christ, to watch and to and cynical, who speak with easy toleration of evil and who cannot even con the true purpose of life is the solemn ceive what Catholic piety is. Their impressionable minds are thrown into a

world in which supernatural principles known. They run the risk of falling into sin earlier than they might and of uffering the destruction of that sim. plicity, that respect and that strictness of ideal which should characterize every Catholic.

We are told that the pure heart pen etrateth heaven and hell. The prayers and vigilance of parents can preserve this inestimable treasure to their children.

THE SOCIALIST'S COMPLAINT AGAINST THE CHURCH

A socialist paper complains of our priests for attacking socialism on the ground of what it calls "detached utterances they quote from individual socialists." Let us see how this matter stands. Socialists say to us—"You do not condemn a whole political party because some of its leaders hold wrong views on religious subjects, or lead bad lives personally. You do not condemn your Church because there are some bad men amongst your clergy. Why do

your Church because there are some bad men amongstyour clergy. Why do yoù condemn socialism because some of its advocates hold wrong opinions or put forth evil projects?"

This is begging the question, as any man can see clearly who cares to think about it even for a few moments. The question is, what are the programme, aim and tendency of socialism? There are people who talk what they call "socialism" who are merely rather radical reformers somewhat perhaps, in

radical reformers somewhat perhaps, in advance of time and possibility, but not necessarily wrong in principle. With those we are not just nor concerned.

But, there is a movement; backed by a party which is talked to by orators and fed with a literature: a party which is taught a certain well-known brand of doctrine, and called on to admire the thoughts and theories of certain well-known men. This is a system, organized in several countries, having a common press, a common supply of literature—books and papers; and throughout this system there circulates constantly a certain stream of teaching and opinion, of theory, of pisns, of dreams; and this system is controlled and influenced by a certain group of living leaders; and its adherents are spoon-fed with the ideas of leaders, living and dead,

This is socialism, as the Catholic Church confronts it. Has she reason to battle with it? she has; and she may as well resign the task and the duty set her by Jesus Christ, if she fails to do sturdy battle with it.

There is no use in telling us that socialism is merely a political movement. Political movements may be made good, bad or indifferent; but when they enter the field of religion and morality, they will find, as they always have found, that the Catholic Church,—her clergy, and her laity too,—is on guard.

her clergy, and her laity too, -is on

Neither is there any use in telling us that we must not judge the merits of a movement, or the character of a party, movement, or the character of a party, by the personal views or actions of individuals; because we have no intention of doing any such thing; unless the "personal views" are made the teachings of the party, and the party is called on to receive those "personal views," and to frame it policy in accord-

ance with those views.

And it is on this ground that the Catholic Church meets socialism.

They talk about "detached utterances" individual socialists." It is pre of "individual socialists." It is pre-cisely because they are not "detached utterances," but utterance which have become the socialistic school books, that the Church considers them important. A political leader may be an ant. A political leader may be an atheist, or a bad man in his personal affairs, and not do any great harm as a politican; but, if his atheistic views, or his morally loose opinions are put down in black and white, printed in his party literature, circulated as teachings or suggestions to his party admirers, and boldly laid down as indicating the ends for which his party is expected to strive, and as pointing out the condi-tions which the future policy of that party is expected to bring about—How stands the case then? He is then a trespasser in the domain of religion and morality; and if his party choose to make him a hero, to read his immoral utterances with respect, to class him as one of their great leaders, to wait eagerly for his next word, and to move the path he points out,—then the Church is against that man and that party; and if she were to hesitate to denounce them, she would have no

reason for existence.

The "utterances" of which the Church complains are not "detached utter ances." "They are drawn from those

which are devoted to the advocacy of socialism, and are an integral part of such advocacy."

The attempt to dismiss such "utterances" by making them as private and personal opinions is not new. It has frequently tried; but it will not do. The "utterances" complained of are contained in books such as Socialism, Scientific and Utopian, Woman and Socialism; and Socialism and Positive Science: and are gobbled easerly as Socialism; and Socialism and Positive Science; and are gobbled eagerly as real food, by speakers, writers, arguers, and leaders of socialism, in every country where the movement has got a start. These utterances are not me chance remarks. They are put out in the name of socialism, not in the names of individuals; and in the name of socialism they are treasured up, re-printed, and passed from lip to lip wherever socialism exists. We do not doubt that, locally, the new adherent or the man whose mind is not yet quite made up, or who has yet some de-votion to religion; is not given the full dose all at once. This is true of Free-masonry, and of other pernicious asso-

ciations. This system of gradual revelation is not new. It is a most dangerous system; and one which has furnished the most dangerous movements the world has ever seen, with thousands of vigorous defenders amongst the new beginners, who have most of the evil of the thing yet to learn.

In the name of common-sense, let Catholics who are approached with propositions of this kind, first find out what it is all about; who are the engineers away in behind the machinery, who make the wheels go around. Let them take some advice from the Catholic ciations. This system of gradual revel-

take some advice from the Catholic Church which has seen the rise and fall of dozens of dangerous anti-religious movements in her time, and is destined, movements in her time, and is destined, no doubt, to see many more that have never yet been thought of. And let them not wait until repeated doses of insidions and poisonous teaching; dishonest suggestion; and pleasing but impracticable schemes, have been given them. impracticable schemes, have been given them; their power of clear thinking damaged, and prejudices implanted. Let them see to it in time. Next week we shall give our readers some of those "utterances" which show the errors and damaged. "utterances" which show the errors and dangers of socialism; "utterances" which are busily circulated wherever there are socialists, but which cannot be defended before any man whose faith is intact, and which, therefore, are repudiated when a man with a conscience asks about them, and conveniently labelled "detached utterances" of individual socialists.—Antigonish Casket.

THE CATHOLIC CHURCH IS GREAT REPUBLIC

THE WELL-DESERVED HONOR TO CARDINAL FARLEY IS ONE OF THE RESULTS OF REPUBLICAN GOVERNMENT WITHIN THE CHURCH

Chicago American, Jan. 23

To understand the long life, the power that has lasted through centuries, the purpose that continues unchanged as men come and go within the great Catholic Church, it is necessary to realize that that church was the first great republic of our era, and that it is a great republic now. In the day of savage kings and despotic rulers, in the later days of refined monarchs and government slightly less brutal, the Catholic Church an organization of spiritual as well as temporal government, had an immense advantage over every government on earth. The kings and emperors came, died, and each successor was a matter of accident. The child that happened to be born first inherited the crown. Bebe born first inherited the crown. Be-cause of the weakness due to accident of birth, dynasties and kingdoms and empires changed, melted and disappear-ed. But the Catholic Church went for-ward through the centuries steadily, gaining in power, because from the first the government of the church was a re-publican form of government. No acci-dent of birth determines any important fact in the government of the church. The Cardinals, a body of learned and The Cardinais, a body of fearned and powerful men, themselves selected because of special ability and regardless of birth or rank, elect in their turn the Pope to rule the church—just as our Electoral College was established by the ounders of this government to elect s

When some feeble king was succeeding to the throne and the power of France, when some weakling through the accident of birth was made ruler of Spain, or of England, the ablest man within the church was chosen to rule. A boy that had been the humblest and poorest of children, tending animals in the field, sleeping on a hard bed or no bed, while the boy Emperor was in his throne of St. Peter and to see Emperor grown to manhood humbly sub-missive without the gate. That was the result of republican government within the Catholic Church. The ablest man responsibilities. And many a royal and imperial accident of birth throughout the centuries knew what it was to box his head to the chosen ruler of the church, chosen because of ability, know-ledge, devotion, and chosen on the basis

of true republican government.

Car linal Farley, who returns to
America with the highest honor save ne that the church can confer, illus trates in our day the republican methods of the Catholic Church—methods that of the Catholic Church—methods that date far back before the day when the proud German Emperor stood for hours in the suow, penitent and submissive, outside the Pope's door at Canossa. Cardinal Farley, greeted with enthusiasm and affection by the people, welcomed with respect and pleasure by the entire citizenship, represents in his correct that respectively are respected. rson the republican system of govern-nt that has done so much to make the Catholic Church the greatest useful power in the world. Cardinal Farley began life humbly. He was studious and earnest from his childhood, but he was a earnest from his childhood, but he was a poor boy; his father had no fortune to give him except intelligence and character. To-day Cardinal Farley stands with the princes of the church, one of a governing body intensely interesting, dramatic and marvelous in its long hisabout him in this country to know that the church which has made him a cardinal has been for many centuries as truly republican in government as the system that puts a President in the White

that puts a President in the White House at Washington.

It is encouraging to all of those that believe in republican government and who want to believe that this nation properly managed, can endure to realize that the greatest, oldest most noweful organization in nation properly managed, can endure to realize that the greatest, oldest, most powerful organization in the world is the great Catholic Church, based spiritually upon the rock, St. Peter, and materially upon a republican form of government, a true democracy, recognizing no birthright, no aristocracy other than that of intellect, character and devation.

THE HOME-COMING

At the present time, when Portugal is ignominously expelling its bishops from their country; when France is dragging them into court like malefactors; when the Mayor of Rome and other officials are continuing to insult the Sovereign Pontiff with impunity, the attitude of the United States towards the ministers the United States towards the ministers of religton may cause no little surprise in some of the countries of Europe. The Archbishop of New York returns to his see as a cardinal. A vast multitude meats him and greets him at the Battery in a manner that collipses even the famous home-coming of ex-President Roosevelt. Fifteen hundred policemen keep the immense and enthusiastic throngs from the roadway which they would have only too eagerly invaded to greet the new cardinal. Officers of the fire boats guard the pier where the steamboat, covered from stem to stern with American and Papal colors, lands its great delegation of distinguished laymen, who had taken his Eminence from the ocean liner; two or three hundred automobiles precede and follow the open carriage in which the cardinal, in his robes of office, is seated; Broadway and Fifth Avenue, perhaps the two busiest streets in the world, are for two or three hours without trolleys or vehicles of any kind, so as to make way for the imposing procession, and no one complains; buildings are decorated along the way, Hebrews as well as Christians participating in the general jubilation; multitudes throng the sidewalks; bands of music are stationed at different places along the route; thou-sands of school children wave their flags sands of school children wave their hags and shout their welcome; further on are associations of men representing every race and condition of society, one-uninterrupted mass of happy people from the end of Manhattan Island to the cathedral, a distance of five miles in cathedral, a distance of five miles in extent, forming, as it were, a living pass-ageway to the splendid sanctuary, with its banners fluttering from every pin-its banners fluttering from every pinnacle, and portal and spire, to be trans-formed at night to a picture of dazzling formed at hight to a picture of dazzing beauty, with its myriads of electric lights that glittered from the crosses on its twin towers, 350 feet in the air, down through every line of its graceful structure. It all seemed, as some one of the myriads that came at night to consequent the marylans specified descended. template the marvelous spectacle des-cribed it, like the New Jerusalem. oribed it, like the New Jerusaiem. Within its great expanse, awaiting the cardinal's coming, and weary with their long waiting, were six or seven thousand happy children, who had come to-look on him whom they have such reason to regard with admiration and

great representative of religion in the United States. The papers next day seemed to be given over to descriptions seemed to be given over to descriptions of the event both in print and elaborate pictures. Every one rejoiced that an American, and especially one so loved and honored, had been selected for this distinction. Even the synagogues were decorated, and the Legislature of the State of New York, both Senate and House concurring, passed a resolution of congratulation to His Eminence. And all this is only the beginning of the nine days' rejoicing. Evidently the statesmen and the people of this great Republic understand the immense importance of religious feeling and teaching in a nation, especially at a time when so many elements of destruc-tion are at work to undermine the foundations of society.-America.

THE WORLD'S TEMPLE

IT IS FULL OF DISORDER AND ABUSE

By Rev. James F. Irwin

To-day in the temple of the world, there still exists disorder and abuse; men are being tossed about by every wind of doctrine and passion; the temple of the world is full of thieves; the house of prayer is forsaken; the gambling houses are crowded; the world is in a state of unrest and either there is no voice of Christ to cry out against the abuses of the day or the voice of divine authority is hidden in the din of the clamoring sects, each crying, "Lo! here is Christ or there is Christ!"

This twentieth century was ushered in at a time of great change. Never pefore has the world known such unrest. It is a scientific age when the inventive genius of men is striving in all directions to discover the secrets of nature. In-dustry is being revolutionized and men's minds are daily being turned into new minds are daily being turned into new channels. It is an age of material comfort. Medicine is conquering disease; life is being prolonged; pleasure has more and more part in man's life. Yet in spite of all this, it is an age of unrest. The social problem is becoming more acute. Machinery instead of lightening the hardens of men in general is but making the breach wider between the rich and the poor. The resultant cry of the poor against its miseries comes to us in the form of socialism. Tho progress made by science and study in-stead of leading men to God is filling them with greater conceit. The con-quest of the air by the aeroplane and wireless telegraphy, the knowledge of the bacteria and the microbe only lead the bacteria and the microbe only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "See-ing is believing," is the motto-of the day hence, the supernatural is being re jected. In spite of it all, men are not satisfied. There is a yearning for the unknown. It is the instinct of the human heart. The cry of St. Augustine, is still eminently true, "Thou hast made us for Thyself, O Lord, and our hearts

us for Thyseit, O Lord, and our hearts are restless until they rest in Thee."

There is no limit to the efforts made in the form of religion to satisfy the heart and mind of man to-day especially in the United States. From the depths of thought and despair, from the widest

belief of the New Thoughtists, the Pantheists and the downright cults of paganism and Brahamism up to the extraordiants of Christian Science and faith curing, there is an effort made to satfaith curing, there is an effort made to satisfy the burning soul-hungerlof mankind.
"Lo! here is Christ and there is Christ," they say and men turn heart-sick from the religious fads of the day to downright atheism. There is no balm for their wounds; there is no certainty for their minds. In none of the modern shifting cults can they find rest for their souls. They are like-the shallow inhabitants of Jerusalem following the various schools of thought and unaware of the fact that Christ, the Son of God was teaching daily in the Temple and they knew it not. The world to-day is groping through a mountain of teachers, groping through a mountain of teachers, preachers, healers and exhorters with every variety of doctrine and practice for sale and they are as blind to the fact that Christ is still teaching in the Temple of the Catholic Church as were the thick-necked ones of old. Men are crying out as did St. Peter, "Lord, to whom else shall we go, Thou alone hast words of eternal life?" And the Lord responds to them in this Church and they lock surprisedly at her, the and they lock surprisedly at her, the divine spouse, and like the doubters at the lake shore they turn away and an-swer to her pleadings, "this is a hard saying and who can believe it?"

REV. MR. JOHNSTON

An ignorant preacher named Johnston An ignorant preacher named Johnston read one of the bogus Jesuits' oaths to his congregation in Toronto on Sunday, January 7th, and it was published in some newspapers. The Jesuits have retained counsel to demand an apology from the newspapers and from Mr. Johnston, and if refused, to proceed against them for defamation. As the bigots will not be able to say that the Pope has a finger in the laws of Ontario, or gives orders to the judges, the result Pope has a finger in the laws of Ontario, or gives orders to the judges, the result will be particularly interesting. The writer of the despatch is in error, however, when he predicts "a legal battle the like of which has never been seen in Canada or elsewhere." He does not know about the celebrated case of Vaughan v. "The Rock," which Mgr. Vaughan won in London England. Vaughan won in London, England, against a bigoted sheet there some years ago. And that was only a sham battle so far as the defendant newspaper was concerned. It had no case, and could make no plausable defence. Neither can this crack-brained preacher make any defence. The extent of his mental capacity is shown by the following statement which the despatch says he

has given out :
"I have before me the oath which Mr. O'Sullivan says is the real Jesuit oath, but as it entirely fails to account for the conduct of the Order, there must be another. The oath I read to my people is the only one I have found which contains the spirit attributed to Jesuitisa by history. It is now too late to white-wash the Order with an innocent oath

such as Mr. O'Sullivan has given.
"The one he gives is doubtless one of
their oaths. I have several others. His is not the only one, and if Mr. O'Sullivan stands by the Jesuits, he must stand by their history as presented by his own Church."
In other words, he considers his ver

sion to be genuine because it fits in with a certain line of misinformation which he has picked up. Stupidity is quite common with such persons: quite common with such persons; but sometimes they do not display it quite so plainly as does this particular fire-brand. We are quite ready to believe that he has "several others." He will find that sober-minded people will regard the number of them in circulation as a very suspicious circumstance. We have seen, in this Province, one of these bogus oaths substituted for another, by a Protestant writer, when hard pressed, but if Mr. Johnston should try that method of argument in a Court of law, he would find that judges have a disconcerting way of holding an accuser to the point of his accusation. But he probably does not intend that. He is probably sufficiently thick-headed to believe that every one of the bogus oaths in circulation is used by the Jesuits. He had better not try to meet Jesuits. He had better not try to meet the Jesuits on "their history as sented by their own Church." I does, he will find that he has given away his case, and made himself even more ridiculous than his swallowing of fakes has already made him.—Casket.

SIR EDW. CARSON, REBEL

A CUTTING REBUKE

(Canadian Associated Press Cable) London, Jan. 31.-Sir John Simon London, Jan. 31.—Sir John Simon solicitor-general, dealing with Sir Edward Carson's recent speeches, sad Carson bitterly complain d that no minister came forward to explain Home, Rule, yet all the time he was doing his utmost to prevent Winston Churchill from explaining it. "Sir Edward referred to the tragic circumstances in which he stood, but if any tragedy were to occur, if there were any riot or blood to occur, it there were any riot or blood-shed, did anybody suppose Sir Edward Carson would get hurt? Not at all; he would be directing operations in secret conclave. (Laughter.) Lord London-derry and Carson wouldn't get hurt. "Why did Ulstermen make a ridicu-lous exhibition of themselves? It was because they couldn't bear to let the

lous exhibition of themselves? It was because they couldn't bear to let the world see Ulster was divided on Home Rule. Sixteen of the thirty-three members for the province were Home Rulers; yet the people of England were incited. yet the people of England were incited to believe Ulster was united in opposition to Home Rule. If the people wanted to see intolerance in Ireland it was to Belfast and Orangemen they must go. The government intended to carry Home Rule and they were not going to be thwarted, waylaid or sidetracked by carefully organized demonstrations of Orangemen in Ulster." (Cheers.)

The Old Spot The robins sing, the river flows,
The leaves are just as green;
But ah! but ah! my heart, God knows
Is not as it has been.

Kind faces smile through cheerful tears, Kind voices murmur round, And hands, far sundered all these years. The warm old clasp have found.

Again my yearning steps have strayed Back to the dear old spot; But where the mates that with me I seek them and find them not.

The boy, so thought!ess, free and bold, Plays in the world his part: The childish heart I knew of old

The breeze blows keen, the sun shine

The waves rush up the shore; But, ah ! but, ah ! old times are gone

To nestle here below, Until the harsh winds and the rain Arouse us. Better so!

Dear pious hearts, may my place be

Near yours in that dark dell Where on the Judge's lips we'll see But now-farewell !

CATHOLIC NOTES

In the Jesuit order there are 16.471 priests.

news of the appointment of Rev. Patrick Aloysius McGovern, pastor of St. Peter's church, Omaha, as Bishop of Cheynne, Wyo.

A stirling Irish Catholic, Captain F. J. Horrigan, who has had an enviable reputation as a member of the North West Mounted Police, has been appointed stirling Irish Catholic, Captain Administrator of the Yukon.

The late Lady Herbert, of Les, be-queathed \$25,000 to the Bishop of Clifton, Eugland, for the maintenance of the Society of the Sisters of Charity of St. Vincent de Paul in their industrial school at Salisbury.

The late Francis Fahy, a former resident of Cambridge, Mass., left by will the sum of \$12,000 to the Holy Ghost Hospital for incurables. From time to time the hospital is left sums of money for its maintenance by charitably inclined persons, but the donation of the late Mr. Fahy is one of the largest sums

Archbishop James J. Keane was formally inducted into his new office as head of the archdiocese of Dubuque on Sunday, January 21st, in the presence of a large congregation in the Cathedral. The pallium was conferred by Archbishop John J. Keane, retired, and the sermon was preached by Archbishop Ireland of

J. Stewart Clark, of Dundas Castle, Scotland, has given \$150,000 for the restoration of the ruined choir of Pais-ley Abbey. Paisley Abbey was founded in 1163;as a Cluniac monastery by Walter Fitzalan, first high steward of Scotland, specimens of old ecclesiastical archi-tecture in Scotland.

Pope Pius X. has recently given another proof of his affectionate care for the aborigines of South America by sending thither a special delegate. The envoy of His Holiness is Father Giovanni Genocchi, of the Congregation of the Sacred Heart, a religious educa-tor of wide renown because of his biblical and linguistic knowledge. He speaks 18 languages, chiefly Oriental

Catholics are devoted to their clergy and always have been. This is the simple explanation of the magnificent reception accorded to Cardinal Farley in New York, and of the similar manifestation of love and respect with which Boston Catholics will welcome their spiritual head, His Eminence Cardinal O'Connell. The effect of such expressions of devotion on those outside the Church can not be other than helpful.

Miss Ella Laraine Dorsey, the wellknown Catholic writer, is one of the officers of a national library for the blind, whose aim is to provide liter-ature for the blind, to distribute books and music by means of traveling libraries, to secure a uniform type of printing (there are now four styles in use—the Moon, the New York point, the line and the American Braille), to assist the blind to make a living for themselves by transcribing books and music in their own home.

The Catholic Transcript of Hartford, in that diocese came from a Protestant. On the other hand Catholics show that on the other hand canonics show that religious differences do not prevent them from performing kindly acts toward Protestants. A Protestant minister from the East Avon Congregational Church died recently in a Catholic hospital in Hartford, and he was as tenderly nursed in his last illness as if, says the Transcript, he had been the parish priest of East Avon.

parish priest of East Avon.

Messrs. George Gregory Whitleigh and Nathan Alexander Morgan, former students of Nashotah (P. E.) Seminary, have been received into the Catholic Church by Rev. Peter J. O'Callaghan, C. S. P., Chicago, Rev. Alvah W. Doran of Philadelphia, himself a convert from the Protestant Episcopal ministry was their sponsor. Mr. Whitleigh was a member of the Protestant Episcopal congregation of the House of Prayer, Newark, N. J., and Mr. Morgan of the Protestant Episcopal congregation of Procestant Episcopal congregation of St. Martin's, Brooklyn. It is probable that both will study for the priesthood.