For The CATHOLIC RECORD

LONDON, ONTARIO, SATURDAY, AUGUST 24, 1912

O Heart Of Mine

O, Heart of Mine, why brood upon the bitter When there's so much of sweet in human

To see the sweet were surely always silver bars behind the clouds to

O Heart of Mine, so many hearts are breaking,
many souls are cast in Sorrow's
mould,

O, Heart of Mine, why add to Sorrow's

Why multiply the human weight of woe?
If Law is Love, then Love's the Soul's The symbol whence His fellowship we

O, Heart of Mine, if, travel-stained and weary, Thy brothers fall along the way of

Life,
A kindly smile upon their pathway dreary, One little word, may nerve them for the

O, Hearts of Men, be makers all of Gladness; Be like the Heart of Jesus, meek and Do good to all, and then the world's

sadness
Will fade before the Smile of Mary's Child. -Rev. D. A. Casev.

For the CATHOLIC RECORD Scotland at Lourdes

"On the recent pilgrimage of Scottish Catholics to Lourdes, many of the men wore the picturesque national dress of their country and at the shrine the pipers headed the procession behind the crucifix." —Press despatch,

Pibroch! thy sound is heard afar In lovely France on holy ground And Lourdes' Grotto, Mary's shrine Re-echoes with thy suppliant sound

She treasures as her very own Hath sent thee forth to lead her sons In prayer and praise to Mary's throne.

For centuries thy warlike strains Led her brave sons in alien lands But they have forced thy free proud

voice Of late to lead unfitting bands. But now thou singest again the strain As was thy wont in by-gone time-Not note of irreligious strife

Long may thy lips be opened wide The Faith unchanging to proclaim, Sealed may they be for evermore In sordid strife or ignoble fame.

MORAL AND PHYSICAL EVIL

The difficulty of reconciling the exist-ence of evil with the providence of God has been felt from the beginning. Christianity does not pretend to answer the problem fully, but declares it the height of folly for men to deny the many and overwhelming proofs that reason gives up of God's infinite goodness and love, simply because in our ignorance we cannot explain the complete work-

erican Catholic Quarterly, is not disconof drunkenness and improvidence of an unworthy father of a family. Is it rea-sonable to blame God for the diseased children who are the fruit of immore parents? God, indeed, could, in His omnipotence, prevent nature's laws from acting in these cases; but no one can prove that He is bound to perform a

The Christian, again, knows that physical evil is often in reality a positive favor and blessing of God to the individual, and always, though we in our ig-norance may not perceive it, has some good purpose in God's universal plan good purpose in God's universal plan—
that frequently a bed of pain has
brought a great sinner back after many
years to his God. If Adam had been
truthful, the race would have been free
from evil. The Christian realizes also that much of the poverty, sickness and misery in the world is directly traceable to the actual sins of men. Is it reasonable to blame God for the poverty of the tenement house dweller, when often we know that it is due to the actions of the people themselves? How often the loss of worldly goods has stripped a man of his pride, avarice and lust, because he began for the first time to realize the uncertainty of material prosperity and the fact of his utter dependence on God. God can bring good out of evil, as we see in the case of Joseph in the Old Law, or in the great Mystery of the Redemption the death of Jesus Christ at the hands of those He came to save. Even if we at times cannot see the good, our reason

ells us it must be there.
But the innocent suffer so much! Granted, but again Christianity teache cal evils give us a chance to acquire the virtues of humility and patience, to satisfy in union with Christ for our sins, and to merit through Christ God's kingdom. They are a constant reminder that "we have not here a lasting city, but seek one that is to come " (Heb. xiii., 14;) "for that which is at present momentary and light of our tribulation, worketh for us above measure exceed-

With regard to moral evil, the Cathowills sin. On the contrary, every page of Scripture witnesses how greatly He detests it, and how severely he punishes

it. Any sect which made God the author of evil was by the very fact stamped as an irrational and immoral parody of

Christianity.

Does God cease to be infinitely good because the creatures He made with free because the creatures He made with free will to obey His law, and endowed with the grace necessary to fulfill their destiny, refuse knowingly and deliberately to observe that law, and reject God's preferred help? God is perfect justice and will take into account every possible factor that might palliate the sins of men, such as the example of wicked parents, birth in the slums, inherited tendencies of evil. lack of religious educamould,
That why should you, the common cross forsaking,
Seek summer days as beggar seeks for gold?

Can he rightly blame if he freely chooses

> and hereafter?
> Why, then, did God make us free, is the further objection of the unbeliever. We grant God could have created a world free from all evil; that He could by constant miracle have preserved man from all sin without interfering with His free will. But a poster of feet he free will. But, as a matter of fact, he has not done so, and no one can say that He was bound to do so.
>
> He made us free because He wished

to be freely served by his creatures; because He knew He could restore the disturbed moral order by the sanction of His eternal punishment of the sinner, ecause He knew how to draw good out

of evil.

We must in the last analysis, therefore, say that in the existence of moral evil is a great mystery, but that its existence is in no way referable to God, but to the sins of our first parents and the actual sinsof men. The great remedy of evil is Jesus Christ's atonement on the cross and in the grace of God which comes therefrom, especially in the Mass and the sacraments established by the

There is no God. Does that do away with evil? Or the alternative: God is infinitely bad. Does the addition of such badness to the sum of moral evil help the case?-Intermountain Catholic

SOUTHERN PRESBYTERIAN

A WELL-DESERVED REBUKE

By F. L. Woolridge, Montgomery, Ala. At a recent convention of the South ern Presbyterian body, held in Bristol Tenn., its "Committee on Romanism," offered a resolution denouncing the Church of Rome as being a menace to Christian liberty, and suggesting that said body should endeavor to start s movement among the Evangelical churches of Jesus Christ in the United States and Canada, to evangelize the American Romanists (meaning those persons who are members of the Catholic faith.) Also the exposure of

Rome's errors.

In other words, this honorable and intelligent "Committee on Romanism" composed of Southern gentlemen, de-mand that their sectarian body, with the co-operation of the other Protestant denominations, lay aside for the present the fight against their late enemies, indifferentism, infidelism and atheism, gird on their armor and with flying banners, concentrate their forces against the common enemy of Christianity, the the common enemy of Christianity, the Catholic faith, and rescue from the clutches of Rome, the poor helpless benighted persons, who, in this enlightened age, dare to give honor to Almighty

we cannot explain the complete working out of the divine plan.

The Christian, says a writer in the American Catholic Quarterly, is not disconcerted by the existence of physical evils, the hourse than a restrict and the part of this committee proclaims it to the world as the crowning masterpiece of ungratefulness of the people of the South toward their own flesh, blood and kindred, who bravely acknowledge without fear or favor that they are Catholics.

Men of the South, have you forgotten the debt you owe to your fellow Cath-

olic citizens? I refer you to the old files of the

southern newspapers such as the Montgomery, Mobile and New Orleans and daily publications to be found on file in the libraries of your southern cities. Turn back the pages of these inmutses to the year of 1847, when

able witnesses to the year of 1847, when the yellow fever pestilence spread its wings of death over the South. Who went into your southern homes and nursed your sick, closed the eyes of your dead and gave them a decent (if not Christian) burial? The now socalled benighted Catholic m and still more benighted priest. 1856 and 1858 history, as recorded these publications, gives testimony of e character

In 1861, when President Davis and Gen. Lee called for defenders of the cause of the Confederacy, why did you not bar from the ranks af your brave

soldiers the benighted Romanist?
Statistics prove that one-tenth of the soldiers enlisted in the cause of

the Confederacy were Catalolics.

Have you forgotten the brave deeds
of your Admiral Semmes?

He was also a Catholic who paralyzed the commerce of the Atlantic Ocean. Even to this day his fame is as well known in Europe and Asia as here in the Southland.

Have you forgotten the patriotism of

your poet priest. Father Ryan, whose monument you are now erecting in Mobile, Als. ?—the man who gave to the future generation an immortal flow of poetry dedicated to the Lost Cause of the Confederacy. He also was a Catholic, and General Butler of the federal forces, at the surrender of New Orleans, paid him the tribute of being the bravest man in the city, be-cause he dared protest against the treatment accorded the Confederate prisoners and residents of the surrendered city.

If you have forgotten the many heroic and unrecorded sacrifices made on the battlefields, and in your hospital

camps by those now so-called benighted Catholic nuns. I will refer you to any veteran of the Confederate cause. They, God bless them, have not for-

gotten. Have you forgotten that awful year of 1878, when the entire South was swept by the dreaded yellow fever epi-

swept by the dreaded yellow fever epidemic, and the people fied panic stricken from their homes, leaving behind their own fiesh and blood contaminated with this dreaded malsdy?

Men of the South, I ask you who were the persons that entered your houses in the very face of death itself, and gave succor in that hour of need? They were the same now so-called benighted nuns and women of the Catholic laity. Who gave heed to the feverish cry of the dying, and confronted them in their last moments? The Catholic priest. Have you forgotten that brave col-

Have you forgotten that brave colony of Catholic nuns at Donaldsonville,
La., who, for many years have sheltered
and cared for your leprosy stricken
kindred, that dreadful malady that the
nations of the world shudder at the
very thought of, at the cry of the "un
clean"? These are but a few instances
which history has recorded of your
debt to the men and women of the Catholic faith.

Men of the South, you who are noted for your protection of the fair name of the Southern women, even to the ex-tent of giving your life blood, why have you allowed her name to be villified? You deny the charge!
What about that magazine edited by

What about that magazine edited by one of your Southern men in Georgia, the Hon. Thomas Watson? Can you deny that he has said in its pages that the Catholic nun and priest were not of the same high standing of morals as other men and women? No, gentlemen, you cannot deny it, for this magazine is still being published and sold at the news-stands of your southern cities. Have you forgotten than a number of these Catholic nuns are southernborn women whose fathers have shed their

You protectors of womanhood, why do you allow this dishonorable editor to print pay him for his contributions of slander, when if an individual were to make a slighting remark about a southern woman, there would be a hurry call for a coroner's inquest, and a quick verdict of not guilty by twelve of your fellow-

women whose fathers have shed their

citizens? Because these daughters of the South have seen fit to don the garb of a Catholic nun and dedicate their future gardless of the patient's creed, color or politics, should you not protect their fair name with as equal vigor as that of you other daughters, who are not called by God to renounce the world and its follies, and make a perpetual vow of humility, poverty and chastity and, if necessary, give their life in the dis-charge of their duties to the afflicted. Why have you stood with dumb lips and folded arms you protectors of women? Men of the South, awake and show your colors. You are fair-minded and wish evil to no man and justice to and wish evil to no man and justice to all. Declare to the world that the South is for right, first, last and always, regardless of one's religious or political beliefs.—New Orleans Morning Star.

PROTESTANT PRAYER FOR UNITY

If there is one fact patent to all the world it is the visible unity of the Catholic Church. The efficacy of Christ's prayer at the Last Supper has at all times been manifest. Heresy after heresy has arisen to rend the robe of repeated assaults the Church stands out as the most remarkable example of un proken unity the world has ever wit-

Branches cut off from a tree entail no loss of unity or vigor to the trunk.
Though separate from the parent stock
they may show signs of life and, in proportion to the native sap which they
have carried with them, their existence may be more or less prolonged. Some presently decay and fall into dust; other again simply wither or petrify while presenting to all outward seeming the form and character of what they origin-

ally were.

The United States during the past one hundred years has been preeming ently the battle grounds of the sects Some of them, vigorous a century ago like the New England Puritans, are now afflicted with a form of decay that pre given by their early development. Others, like the believers in Christian Science but recently sprung into life, astonish us by the splendor and wealth of their temples and the spell they seem to have east over their followers. Judging from analogy, it is easy to prophesy an extinction in the not distant future their rise and growth are phenor

that will be as swift and as complete as In no case have any of the older churches shown an increase in member ship bearing any reasonable proportion to the numerical advance of the country. The curse of Protestantism is bound up with what has always been its proudwith what has always over his private boast, namely the principle of private judgment. When this principle was first proclaimed in the sixteenth century it tore away from the centre of Catholic unity great masses of the erstwhile be lievers in a common faith. principle which called them into being have, in the course of time, so far disin-tegrated that in the United States by the census of 1906 their divisions a represented by one hundred and eighty-five denominational churches or by two hundred and thirty, if the so-called in-dependent bodies be included in the list. No wonder that the Protestant eaders view this condition with alarm increased by the fact that since 1890 twelve denominations have disappeared altogether from the reminations have

ligious map, seventeen have been added by internal divisions, and as many as forty-eight new denominations have been evolved through causes too long to explain. What the result will be is fore-shadowed by the astounding grawth of indifference to all religion throughout the land. It is not surprising then that so much thought should be given to the guestion of unity. How can the tide of the street of the s

on much thought should be given to the question of unity. How can the tide of infidelity be stemmed! How can the Protestant divisions of Christianity save themselves from further disintegration!

The Joint Commission of the Protes tant Episcopal Church appointed to arrange a conference by representatives of all Christian communions for the con-sideration of questions touching faith and order, has issued an official statement calling upon Christians throughout the world to pray for the success of the movement, which it believes is the first step toward uniting all Christian churches into one. There is no need to question the sincerity of this appeal, which comes not only from Protestant Episcopalians, but from Congregationalists, Disciples of Christ, Presbyterians, Methodists, Baptists, Evangelical Lutherans and others. The preliminary plan of action as published a year ago contains among its "resolves" one ago contains among its "resolves" one that a "committee be appointed to com-municate with the authorities of the Catholic Church in regard to the aims and objects of the Commission, and with a view of securing their interest and cooperation in promoting the Conference on Faith and Order."

As to the attitude of the Church toward the question of union there is no shadow of doubt. Our dissenting brethren seems to overlook or to be un-aware of the numerous efforts of the Holy See to effect this unity, which from her point of view means the bring-ing back to the fold the sheep that have strayed. The splendid encyclical letter of Leo XIII. on the Unity of the Church, issued in 1896, in the nineteenth year of his pontificate, shows that the unity which should hold Christians together is the unity which Christ has given to His Church. It must not be a unity of sentiment but a unity grounded on faith and authority which will make it indestructible. Agreement in fundamental doctrines selected by private udgment is an illusion.

Unity, moreover, will not long prevail unless it be supplemented by indivisibility. The unity of Christians must be the unity such as the Founder of Christianity left in His Church—not the union that exists in great combinations of the world of trade which may be dissolved by an anti-trust law, but the union of a church under one head, where the head of the church being an individual, the church like the head

sannot be divided.

It is difficult enough to conceive how Christians can be united in a con belief when such doctrines as the Holy Trinity, the Incarnation, the Virgin Birth, the Redemption of the world, the Resurrection of Christ are in many Protestant writings and pulpits either flatly denied or explained away to mean something wholly different from what they have meant to Christians for well nigh two thousand years. But even were this general union in some fashion feasible, a permanent workable combina-tion would be a dream beyond realization, for it requires a central authority to guide and direct and hold together the members which compose it. And submission to authority is a thing which

Prayer such as the Protestant Commission recommends is indeed praise-worthy. But there is no royal road to the reunion of Christians in a common Church, which at the same time will be the Church of Christ, unless professing Christians be brought "unto the unity of the Faith" of Christ. There must be a teaching Church, and there must be a centre of authority. He who submits himself to the Church, submits to Christ, and he who submits to Christ submits to God .- E. SPILLANE, S. J. in

WHY THE CHURCH IGNORES BIGOTS

SHE HAS BEEN AT THE CRADLE AND COFFIN OF LEGIONS OF DEFAMERS

We have been asked so many tim We have been asked so many times, "If the menage of lying about the Catholic Church, why doesn't that Church deny the charges made?" that we take this opportunity of telling you somewhat about that paper, and the reason the Church hates to bother with it, says Rev. J. P. McKey, C. M., in The Marien.

The Church does not care to notice such obscenities, blasphemies and libels because it can hardly imagine that men in our day, right here in America can believe such lies ; because noticing hem increases their circulation ecouse they are short lived,-they lie too much, defeat their own purpose disgust their readers and bankrupt

The Catholic Church is used to such attacks as The Menace makes. In every generation the bigots had their little day, and died. She has be the cradle and coffin of legions of such defamers. In 1855 the anti-Catholic know-nothings had twenty-eight Congressmen ranged with them. The Church was not so well known as it is to-day. They died away, and the Church became better known.

AMERICAN PROTECTIVE ASSOCIATION

and died.

Now comes the Guardians of Liberty
uttering its warnings through such
throats as Watson's Magazine, and The
Menace. They will lie as their fathers
lied, and will die as their fathers died.

To you in your honesty it seems in credible that a minister of the Gospe credible that a minister of the Gospel could in public print lie constantly, systematically, diabolically. Yet this is what Rev. T. Walker is doing—lying constantly, systematically, diabolically. And the motive? It is either hatred or hunger,—maybe a little of both. He is a minister who for years had no call to any pulpit; yet he needed money and the churches were calling for ministers.

NO CHURCH WANTED HIM

In Hampton's Magazine for September, 1911, you will see that in 1906 the Baptists had 6,302 more churches than papiets had 0.302 more churches than ministers; the Lutherans, 3.553; Pres-byterians, 2,855; the Methodists of all sorts 20,253, etc. Surely, if Mr. Walker were 2 man fit mentally and morally be could have fitted a pulpit in some one of these 32 763 vacant charges. But no

one wished him.

He does not show in his paper so much a lack of brains as he does lack of morals; and we doubt not that it was ecause he was morally unfit to preach the Gospel that no church called him. And the morals of his paper prove that the churches were right. When the organizers of The Menace wished to get someone to lie shamelessly and tirelessly, about the Catholic Church, they found this minister whom no church would have. And now he makes his living with his lies, and he will lie so long as he can get a dime from his

readers. He finds a market for his wares in parts of the country where the Catholics are few. The district of 5,300 aquare miles around Opelika he con-sidered a safe one, because the rela-tive number of Catholics here is only one-fourth of that which you will find in China. Naturally, the Catholics would be little known, and much mis-understood. To such regions he sends all the lies that a depraved imagination can invent; and to give plausibility to his lies, he gives names of persons that do not exist, or gives addresses that are vague or untrue, or places that are not on the map; gives names of no taries before whom sworn testament were made, notaries not listed by the state; or he takes the testimony of depraved women whom the courts had committed to reformatories, and makes their testimonies read as though the writers had been "confined in con-

SOME PROTESTANT OPINIONS Mr. C. A. Windle, editor of Brann's Iconoclast, who is neither Catholic nor Protestant, says that The Menace "is all its name implies, — a menace to peace and order, menace to tolerance, a nenace to true Americanism. columns reek with slander. is a seething cesspool in which writhe and wriggle hell-born lies. Some of these hissing serpents of hate are hoary with age, while a few appear to have just crawled out of the brain of Rev. Teddy Walker."

And Mr. Edgar who is a Protestant, editor of the Minneapolis Bellman:
"It is indeed a menace,—a menace to
Christianity, to Protestantism and to common decency. The decent Protestant who has proper respect for his own creed ought to blush with shame have his fellows consent to admit such a publication to their homes."

Rev. J. B. Hemmeon (Methodist) "Not one Protestant in ten thousand knows the truth about the Catholic Church. Not one Protestant in thou sands ever seeks information concerning the Catholic Church from Catholic sources, from reading Catholic books or anything that smells of 'Rome.' I never did, and yet I am not bigoted. They generally believe a distorte caricature, and call it 'Romanism'"

And Dr. S. Blagden: "I am sorry to say for the shame of us Protestants, I cannot remember a single exception in my investigations (concerning charges as The Menace makes) have not found them to be wholly and absolutely false."

POWDER FOR THE LODGES

Mr. W. H. Smith writes a letter from Belfast to the Presbyterian Witness in which he tells of a great sermon he heard there—a moving and touching discourse on "Romanism." The discourse on "Romanism." The "Roman" Church was held responsible, in this wonderful discourse least fifty million slaughtered saints of God," and we are told that "highest estimates place its number at seventy-five millions." Why be so moderate? It only needs to add together the millions stated by the liars of one country to the on, and we should have billions in place of millions. Nothing comes easier than figures, when the brake of truth and responsibility is off. How is the trick done? Bless you, it's easy. So man governments, Catholic or normally Cath olic; so many wars, with Protestant nation; so many people killed; so many mixed political and religious disputes; so many street riots with religion used so many screet riots with religion used as a closk for vengeance; so many con-spiracies by irreligious rogues, shrewd enough to see the value of a religious color in their plots; so many people killed. Take each lot separately; mul-About 1891 the American Protective
Association warned the country or the "menacing encroachment of the Church," and substantiated its statements with forged letters from eight to persecute Protestants, and with to persecute Protestants, and with torged decrees from the Pope calling upon the Catholics to massacre their

This is not nonsense; or, at least it is nonsense and something more. It is, in sober fact, the very way in which three centuries of continuous, unblushing. Protestant liars, have blackened and perverted history, to the very great disgust of some honest Protestant scholars, who are now trying to part scholars who are now trying to put it right.-Casket.

A PEN PICTURE OF NOTED ORANGEMEN

London, August 11. — Winston Churchill, first lord of the admiralty, has been so busy with the administration of naval affairs since he took his new office that he has abstained from party politics. He now takes advantage of a Parliamentary recess to trounce Bonar Law and Sir Edward Carson in a Home Rule speeches, condemning their "countenance and encouragement of doctrines of lawless violence." He says they have repeatedly "incited Orange men to wage civil war on their fellow countrymen, and if necessary, upon the forces of the Crown."

"Bonar Law," he says, "has even suggested this process, and that Ireland should be accompanied by England in lynching his Majesty's ministers. Doubtless these foolish and wicked words go far beyond the intentions of the speakers and they would be un-speakably shocked if all this melodramatic stuff were to suddenly explode into real bombs and cannons, if the country were strewn with English and country were strewn with English and Irish corpses, slain in fratricidal strife; if instead of eagerly expecting a kiss on the hands on obtaining office there was nothing before them but the bleak outtion. Men have been found, and will be found again, to dare suffer all things in resistance of tyranny, but these are not the circumstances, and with due respect, these are not the men. Their civil war talk has led to nothing more, at present, than maltreatment and in-timidation by gangs of hooligans of isolated Belfast workmen, because they were home rulers or Catholics. Their advocacy of lynching has only taken the form of insulting the premier in the House of Commons."

After forcefully pointing out the dan-

gers of "these counsels of violence and mutiny," Mr. Churchill says Bonar Law's doctrines "are the doctrines of Tiller at Tower Hill."

"Transferrence of power will not be effected by violent means nor until our

ACTS OF THE HOLY SEE

PONTIFICAL LETTER MGR. DUBOIS, ARCHBISHOP OF

BOURGES, ON THE PRONUNCIATION OF LATIN

Venerable Brother, Health and the Apostolic Benediction.

Your letter of the 24th of June last as well as those we have received from a great many pious and distinguished French Catholics, have informed Us to Our great satisfaction that since the Our great satisfaction that since the promulgation of Our Motu proprio of November 22nd 1904 on sacred music great zeal is being applied in various dioceses in France to bring the pronunciation of Latin more and more close to that employed in Rome, and that in this

way efforts are being made to render more perfect according to the best rules of art the execution of the Gre when you occupied the episcopal see of Verdun, took up this line and to succeed in it adopted some useful and important dispositions. We learn also with keen been spread in many places and that it has been introduced with success into colleges and even country churches.

And indeed the question of the pro-nunciation of Latin is intimately conected with that of the restoration of the Gregorian Chant, the constant object of Our thoughts and Our recommendations since the beginning of Our Pontificate. The accent and the pro-nunciation of Latin had a great influence on the melodies and rhythmical fornation of Gregorian phrasing, and it is, therefore, very important that these melodies be reproduced in the execution in the same way in which they were artistically conceived in their origin. Finally, the diffusion of the Roman Pronunciation will, as you have well re-marked, have this further advantage that it will consolidate more and more the principle of liturgical unity in France—a unity which has been affected by the happy return to the Roman liturgy and to the Gregorian Chant.

Hence it is Our wish that the movement of return to the Roman pronuncia-tion of Latin may be continued with the same zeal and the same consoling suc cess which have hitherto marked its onward march, and We hope, for the reason expressed above, that this re-form, under your direction and that of the other members of the Episcopate, may be happily propagated in all the dioceses of France. As a pledge of heavenly favours We heartly accord the Apostolic Benediction to you, Ven-able Brother, to your diocesans, and to all those who have sent to Us petitions all those who are similar to yours.

From the Vatican, July 10th, 1912
PIUS PP. X.

CATHOLIC NOTES

Over 1,100 Catholic stenographers have petitioned the Holy See to proclaim St. Gynesius of Arles their patron saint. One of the grandest cathedrals in the world, and least known to tourists, is that of Durham, in England. It was begun by the first Norman Bishop, Wal-

chter, in 1093. Reverend Arthur Basil Cote, Reverend Arthur Basil Cote, of Lindsay, was ordained to the holy priesthood by His Lordship Bishop O'Connor, of Peterboro, in St. Mary's Church, Lindsay, on Sunday 11th inst.

Dr. John P. Corrigan of Pawtucket, R. I., after thirty years in the practice of medicine, has given up his profession for the purpose, long since formed, of entering the Dominican novitiate at Somerset, Ohio.

C. C. Carson, grandson of Kit Carson, the famous pioneeer scout, was married a few days ago at Trinidad, Colo., to Miss Alice Gallagher, of Eddyville, Ia. The ceremony was performed by the Rev. S. Persone, S. J., pastor of Holy Trinity Church. Trinity Church.

Miss Clara Hill of St. Paul. Minn. aughter of James J. Hill, the railroad magnate, has taken out a permit to erect a concrete and brick convent, costing \$110,000. This will be a gift from Miss Hill to the Visitation Sisters, from whom she received her education.

Right Rev. Patrick A. Ludden, Bishop of Syracuse, died on Aug. 6, after a lingering illness. Bishop Ludden was born February 4, 1836, in the little village of Breaffy, outside the town of Castlebar, County Mayo, in the Province of Connaught, Ireland.

Because their religion forbids race suicide and their children are consequently much more numerous than in Protestant families, Catholics are grad-ually making a Catholic country of the United States, Dr. F. L. Hoffman of Newark, N. J., told the International Eugenics congress in London recently.

A monument to Father Byles, the priest who went down with the Titanic while giving the last absolution to the dying, is to be erected at St. Edmund College, Ware, England. The memorial will be raised by public subscription, and already the sum contributed by eager donors in all parts of the world is so large that it will be finished and erected before the end of the present

The City Council of Moose Jaw. Sask has voted a grant of one block of land to the Sisters of Providence for the purpose of erecting a hospital. The religious who have accepted the work are the Sisters of Providence who have their motherhouse in Kingston, Ont., being the English-speaking branch of the original House of Providence from Mon-

Among the 250 children and adults confirmed in St. Ignatius' Church, Baltimore, recently, was Rear-Admiral Franklin H. Drake, U. S. N. (retired). Admiral Drake became a convert several months ago, just before the death of his wife, who was a Catholic and a member of St. Ignatius' congregation. He was baptized the week before Easter, and made his first communion on the first Friday of May.

On July 29, in the Church of St. Ignatius Loyola, New York, Mrs. Walter F. McEntire, wife of Attorney McEntire, was received into the Catholic Church by Rev. M. J. Scott, S. J. Mrs. Mc-Eatire is a daughter of the late Gerard O. Kalb, of St. Louis, one of that distinguished association of Germans who came to this country just prior to the Civil War, among whom were Carl Schurz, Emil Pretorious and Carl Daenzer, who were the contemporaries and associates of Mr. Kalb.

Atheistic Socialists interrupted and caused much excitement recently at St. Charles' Catholic church, Woonsocket, Mass., with denunciation of God and religion during the exercises incidental to the formation of a new Italian Holy Name Society. They were ejected from the church by Rev. James Fitzsimon, the curate in charge of the Holy Name branch. The interruption created wide-spread excitement. Father Fitzsimon, while other men threatened the interrupters, escorted the disturbers and four companions to the church door and ejected them. They made no resistance.

The recent passing away of a saintly Irish nun, Mother Mary Immaculate, Superior for thirty-three years of Drumshambo convent, recalls memories of the great Irish Protestant champion of Catholic emancipation, Henry Grattan. For in the world her name was Marian Grattan. Nearly all her grandfather's near kinsmen in the present generations are Catholics, including the departed are Catalonics, including the departed nun's two nephews, Sir Thomas Grattan-Esmonde, M. P., and Sir Henry Grattan Bellew, who were the pallbearers the other day in the convent cemetery, where Mother Grattan now rests by the side of her sister, Miss Fanny Grattan, the temporal foundress of Drumshambo

The religious census of Berlin which has been published recently shows that on December 1, 1905, there were in the capital of the German Empire 1,700,000 evangelized Christians and over 200. 000 Catholics and nearly 100,000 Jews. Of the total population, says America, seventeen-twentieths were evangelical. one-ninth Catholics and nearly one-twentieth Jewish. In 1811 there were in Berlin only 4,161 Catholics, their place in the population having risen in ninety-four years from less than 3 per ninety-four years from less than 3 per cent. to almost 11 per cent. Evangelicals dropped from 95.6 per cent. to 83 54 per cent. Since 1900 the Catholics have shown the largest growth, 18 per cent., the Jews in the latter period 6 72 and the Evangelicals 7.25. When one recalls the bitter persecution of the Church in Germany in the nineteenth century, especially during the Kulturkamps, the growth of the Catholic none. amps, the growth of the Catholic population in the capitol of the Fatherland is indeed remarkable.