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The Catholic Record.

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

VOLUME XXXIII.

LONDON, ONTARIO, SATURDAY, JULY 1, 1911

1706

The Catholic Record

LONDON, SATURDAY, JULY 1, 1911

A VIEW

Writing on the Middle Ages Saintsbury in "A History of Criticism," says: "Abused and extolled as 'Ages of Faith' they were really ages of a mixture of logical argument and playful half-optimism. Regarded with scorn as 'Ages of Ignorance' they knew what they did thoroughly, which is more than can be said of some others. Commiserated as 'Ages of Misery' they were probably the happiest times of the world, [putting Arcadia and Fairyland out of sight. Patronised as ages of mere preparation, they accomplished things that we have toiled after in vain for some five hundred years. They have in the rarest cases been really understood even historically."

FROM DISTANT LANDS

All the way from Venice comes, via the Scotsman to the Evening Telegram, an article on "The Roman Catholic Church in Italy: The Marriage Question, by A. R." The Telegram reproduces it in view of its intimate bearing on the operation of the No Temere decree in this country. Not dowered with the perspicacity of the Telegram editor we cannot see eye to eye with him. We can but discern in the article in question an attempt to fan the embers of irreligious folly and discord. It is unfair and illogical and advocates a theory that would not be countenanced by any denomination. For this writer would make the State supreme in all matters. He would have it absorb the whole man and render it absolute. If to-morrow the State would approve "trial marriages" this writer would have never a murmur of dissent. If again, a State would recommend free love to its subjects this individual would bow to the omnipotence of the State. In a word, he, so far as we can discover, is an upholder of the pagan principle that the State is supreme and absolute. This opinion will not find favor with those who recognize the dictates of conscience as the supreme rule of conduct. Accept this writer's views and the martyrs who obeyed God rather than man were simpletons, and the tales of heroism, for the sake of principle, the veriest rubbish. But it is rather late for this kind of talk; and a writer who seeks assistance from paganism to attack the Church should not be taken too seriously. He may continue to reverence the State as the regulator of his duties and pleasure; as a standard by which to measure his standing in his denomination; but the most of us contend that we have an inalienable right to means necessary for the attainment of our last end. And furthermore, we do not believe in attributing to the State powers which it does not claim to possess.

FOOLISH PLAINTS

This writer complains that he could not enjoy in Canada the liberty vouchsafed him in Italy. If Catholics were under a penal code in the Empire he would be satisfied. If the law regulated the internal concerns of the Church he would perhaps leave Venice and betake himself to the homeland. If his views were enforced by law he would see liberty as he understands it in richest effluence. But what troubles him is that under the British flag the Church is unmolested in the work of teaching and guiding her children. There's the rub. He should read some of the speeches of British statesmen and learn that the spectre which haunts his troubled dreams is not known to them. His reference to the Premier of Great Britain going hat in hand to Archbishop Bourne places him among those whose unreasoning hatred of Rome renders them incapable of fairly.

NOT TO THE POINT

This talk about the No Temere trenching upon the civil rights deceives only the credulous and the unwary. No proof of it is forthcoming—merely a torrent of words about tyranny and a foreign ruler, etc. The No Temere trenches not upon the domain of the civil law. A marriage contracted in accordance with the law is legally binding. The children are regarded as legitimate by the law. The No Temere does not condemn Protestant marriages, but accepts as valid those which Protestants hold to be such. It applies to Catholics only. If a Catholic should marry a Protestant in the presence of a Protestant clergyman, the Church does not release the Catholic from the obligations assumed by him under the civil law. Neither the Catholic doctrine of marriage nor the laws regulating its celebration come into any collision with the civil law, and

no Catholic who strictly obeys the laws of his Church will ever be found contravening the law of the State or injuring the rights of his neighbor.

THE TELEGRAM'S ATTITUDE

The Telegram is pleased to talk about "Papal tyranny" and then allows this writer to reveal in two columns of anti-Church rubbish. But is the Pope tyrannical in his endeavor in rule his own household? Must Rome be always in the wrong when she does not fall in with the views of amateur theologians and special pleaders like the writer of the article which it reproduces from the Scotsman? Is it tyrannical not to receive Catholics who rebel against her authority? Must the Catholic Church be denied the right conceded to all Protestant denominations of determining the conditions of good standing in her communion? The Telegram man's thinking faculties must have been on vacation when he talked of papal tyranny. We presume that the editor would look askance at the following words, written, however, by Liebnitz: "If," he said, "all would become Catholics and believe in the infallibility of the Pope there would not be required any other empire than that of the Vicar of Jesus Christ. If the Pope resumed the authority which they had in the time of Nicholas I. or Gregory VII. it would be the means of obtaining perpetual peace and conducting us back to the golden age."

THE ELOQUENT SERMON

Men will always listen to the sermon of good example. Words influence them but little; deeds, however, attract and compel their admiration. Professions are of little avail if not made real and vital by conduct. Our greatest need is the Catholic who is not infected with indifference, and who, humble and docile, shows by the truth and purity of his life the influence of his faith. Such a man can achieve much. We are apt to think that the forces which obtained results for God in the days that are gone would be valueless in our generation. They would be out of place in a world which has newer methods and view points. But we should remember that the generating forces of God's kingdom are always the same. Obedience, humility—the flowering and fruitage of Catholic living—are ever certain of results. They are the mightiest forces that exist. When the Catholic adopts worldly standards and forgets prayer and uses the language of the irreverent and the scoffer, his life is flat and unprofitable and pernicious.

WHY THEY SUCCEED

In every city in Canada there is a number of country-bred citizens who are prominent in mercantile and professional circles. One wonders why they succeed while the city-bred fail. It may be that the country lad comes with mind unhampered, with undigested bits and scraps of information, while the city lad, owing to a protracted diet of public-school instruction, is a victim of mental anæmia. This may account for it in some measure, but we are disposed to believe that hard work is the main reason of the country boy's prominence. He is willing to obey the laws of progress. He pays the price in toll unceasing, in determination to go on despite obstacles and difficulties. He does not believe that life is one "eternal guffaw." Hence he gets elbow-room and breathing space after a time, and sees away in the ruck the fellows who are always "out for a good time." That is, perhaps, the principal reason why the city men not only do not achieve success but do not retain the places gained for them by their forbears. The story of those others, who, unknown and handicapped by poverty, forge ahead, is very interesting and instructive reading.

STILL AT IT

Clerical marksmen are blazing away at what they imagine is the "No Temere" decree. They seem to be using the same ammunition and are, judging from the applause they receive, scoring heavily. The latest move is that they are about to petition the legislatures to enact something or other against the enforcement of the "No Temere" in Canada. To this end petitions by the car-load will be forwarded to test the legal acumen of the lawmakers. This may be taken as a token of their solicitude for the communal convenience that they either misstate our case or take themselves very seriously. But what can a Legislature do with the No Temere? Is it going to frame a law to determine who shall be Catholics? We do not think that Canadian law is for this purpose. Canadian law deals with the civil and legal aspects of marriage and with these only. As the No Temere does not trench upon these mat-

ters, we think that when the call for protest is heard, the legislator who knows his business will turn a deaf ear and busy himself with his legitimate occupation. Our friends should not wax so vociferous on the integrity of the law, which is in no wise imperilled by the No Temere.

VERY COURTEOUS

One of the protests is clad in very sympathetic phrase. While it regrets that our social harmony should be disturbed and would not for all the riches of the Indies sanction one harsh word against the Church, yet the desire to stand four-square against Rome's aggression impels the protesters to say a few things. We like rapier better than broadsword, but why use them when there is no need. And when and how is Rome the aggressor? And of what is she the aggressor? Is it because she concerns herself with her own household and will tolerate no interference from outsiders? Our ministerial friends may protest, but the Church will continue to legislate for Catholics, and she will be obeyed by all who wish to remain within the fold. "Protestant clergymen and journalists," said Rev. A. H. Drum, Presbyterian minister of St. John's Church, Peterboro, "would serve the cause of humanity better if they would stop their howling at the Church of Rome and combat a very live evil."

THESE TALKATIVE BROTHERS

Some of us are very miracles of generosity in contributing criticism. They are for instance denunciatory of the Catholics in the ranks of the Y. M. C. A. Now, if instead of wasting energy they would use it in beneficent activity we might have occasion to commend them. We notice, however, that some of these critics are very chary of support to Catholic organizations. They talk and lament, but they will give neither time nor money to enable our youth to withstand the blandishments of the Y. M. C. A. "Something they are bound to do, else how are they spreading the religion which they hold in trust. But from everyone who has leisure or can make it, personal service is demanded. There neither is nor can be such a thing as mere private, self-regarding Catholicism. The clergy indeed must answer for their flocks; but we are all bound to one another, and not one of us stands alone."

AN IMPORTANT STATEMENT

THE CATHOLIC TRUTH SOCIETY DEFINES THE POSITION OF THE CATHOLIC CHURCH ON THE MARRIAGE QUESTION

As there has been much misunderstanding and not a little misrepresentation of the position of the Catholic Church on the Marriage Question, the Catholic Truth Society of the Archdiocese of Halifax authorizes the following statement:

- The Catholic Church does not, as has been falsely stated, regard as invalid the marriage of two Protestants by a Protestant minister. On the contrary, she has always upheld the validity of such marriages as being contracted in good faith. The best proof of this is the fact that, when married Protestants decide to enter the Catholic Church, they do not have to be remarried.
- The Catholic Church does regard as invalid the marriage of two Catholics or of a Catholic and a Protestant, by a Protestant minister or by any civil authority, which has been contracted since the promulgation of the No Temere decree. The main object of that decree is to prevent hasty and ill-considered marriages and the many evils admittedly resulting therefrom. Matrimony being a Sacrament of the Catholic Church, she has the right to lay down the conditions for its valid reception by her own children.
- The Catholic Church does not and cannot interfere with the civil law. Consequently, a mixed marriage contracted before a Protestant minister, though invalid in the eyes of the Catholic Church, is not illegal, except in the Province of Quebec for the reasons stated below. Outside of that province, if one of the parties were to desert the other or attempt to marry again, he or she would be liable to the penalties prescribed by the civil law.
- It is not true that, when the Catholic party to a mixed marriage desires reconciliation with the Church, he or she is required or advised to abandon the partner to the union and the children that may have been born of it. In such cases, the parties are urged to have the union validated in accordance with the laws of the Church.
- As regards the Herbert case about which so much has been said, the Catholic Church did not, as has been falsely stated, appeal to the civil law to annul the marriage. That appeal was made by one of the parties to the union who desired to desert the other. When French Canada, now the Province of Quebec, was ceded to Great Britain, the Catholic Church was guaranteed the free exercise of her laws, and subsequent Acts of Parliament enacted that the marriage regulations of any religious body in the province should be the

civil law as affecting members of that body. Consequently, the marriage of those two persons, who, he remembers, were both Catholics, by a Protestant minister, being null and void in the eyes of the Church, was decided by the courts to be also null and void under the civil law. The case is unfortunate but the Catholic Church is in no way to blame, the parties themselves and the clergyman who aided and abetted them in performing an illegal act being altogether responsible for the sad results.

THE CORONATION

Before the Reformation the crowning of an English king and the consecration of the Pope were much alike in appearance and in fact. In both appeared the "Veil Creator Spiritus," and in both the Litany was recited with special suffrage for the one to be consecrated or crowned. The Church demands the ground. In both was the anointing with chrism, and the tradition of instruments and insignia in words expressive of their meaning. The coronation robes were not unlike those of the episcopal ornaments, as the alb, the tunicle, the stole; the cope; though, of course, the resemblance was no more than material. But the term "coronation," to-day applied to the whole ceremony, was confined to the imperial coronation of the crown, the entire function being named from the anointing, held to be its most important part, the "benediction," "consecration," or more commonly the "sacrament" of the king. This similarity was not found in England only, though for obvious reasons we speak at this moment chiefly of that country.

Still there was an essential difference between the two acts. The consecration of a bishop is a sacrament conferring a special sanctifying grace and the indelible character of the episcopate, the sacring of a king conveyed neither grace nor character to the soul. In the Church prayed for helping grace to enable the sovereign to rule well, but it gave no title to that grace. Still there was evidently an analogy between the two functions, for the anointing of a bishop about to be consecrated, the testimony of their election and an oath to perform their office duly; and so he demanded testimony of the king's right in the acceptance of him by the nobles and people present, and bound him by oath to deal with his subjects in justice and mercy, to protect Holy Church, and to respect its rights. The Church recognizes in Bishops a special prerogative, the sacredness of their office, character, not to be violated with impunity, and so, too, it received the king and his prerogatives under its protection as sacred; for all authority is holy and its exercise is sacred. And as the bishop goes forth from his consecration with the episcopal character to be accepted by all and to be impugned by none, so the Church guaranteed solemnly to the anointed king's legitimacy by the whole of Christendom.

Hence, the coronation was so important that until it was accomplished the sovereign, despite his hereditary right was hardly more than a king-elect. Thus it came, following the death of Charles VI. of France, that the uncrowned Charles VII. was, even to his faithful followers, still the Dauphin, and God had to lead him by the hand of Jeanne, the Maid, to be crowned like his ancestors at Rheims, before he became in name and deed the king. The English and their partisans tried to secure their position by crowning the infant Henry VI. the only English claimant of the French throne, ever crowned king of France; though no true Frenchman could recognize the validity of an act done in Paris, not in Rheims, by another than the successor of St. Remigius. Consequently the sacring of the king followed immediately the obsequies of his predecessor. It was not essential. It did not make him king, but it conducted very efficaciously to the happy exercise of his functions. He became by it sacred, and his title was made secure under all but most extraordinary circumstances, and this is the true sense of the words Shakespeare puts into the mouth of Richard III.

"Not all the waters in the rude, rough sea,
Can wash the balm from an anointed king."

And all this was eminently right. Supreme authority in the civil order is from God, and he who exercises it does so in the name of God, the author and infinite ruler of human society, in which by divine ordinance man must live to work out his appointed task for time and for eternity. But in instituting civil society God bound it to no special form. Every legitimate form is acceptable to Him, the republic no less than the monarchy; the limited monarchy no less than the absolute, and their rulers are by right equally His representatives, the president no less than the king. But the spiritual society is His direct creation. He has determined its form, its constitution, and has made its dominion continuous with the world. He dwells in it as he dwells in no civil society; its rulers are his vicegerents and his representatives on earth. To it, these, no less than their people, are subject in all that concerns faith and morals, for it is the inflexible guide of all in the way of truth and justice.

Hence, by clothing civil society with its own Order properly so-called, and for the sake of its authority, the Church confers upon both that solidity which is the greatest social good. If, to-day, conditions are such that these advantages cannot be enjoyed to the full, this is a misfortune to be bewailed, rather than an emancipation to be gloried in, unless the words of St. Paul have ceased to be true: "There is no power but from God; and those that are, are ordained of God."

The Revolution changed all this, and the ephemeral revolutionary kings of Europe think little of a coronation. For the solemnities of Rheims Louis Philippe substituted the oath to the Charter in a paltry ceremony that was the laughing stock of the dapper Napoleon I. called himself Charlemagne, and would establish himself by being crowned by the Pope; but he played a shabby trick on the Holy Father, taking with his own hands the crown he was to wear for barely ten years. Like him, though with some excuse, the Russian Czar and the German Kaiser crown themselves. Napoleon III. dreamed of a coronation by Pius IX. His un-Christian conduct made it impossible, and he decayed, to pass from Sedan to Wilhelmshöhe, a fallen, uncrowned emperor. The old rite survives in some way in England, deprived of its Catholic character, perverted by Protestant additions and by changes made in favor of the exaggerated Stuart notion of divine right. The sacring has become a shadow of a great name. What is the use of praying God to establish with His free and princely spirit, or of undergoing Religious Orders, as Solomon was asked, one who has no exercise of royal authority? What is the use of exhorting to stop with the sword of justice the growth of iniquity to protect the Church, to restore what is decayed, to preserve what is restored, etc., one whose action depends wholly on his ministers? If some such ceremony were used over Mr. Balfour and Mr. Austen Chamberlain, Mr. Asquith and Mr. Lloyd George, according as they alternate in office, more good might be hoped for than can come from one who, were he to attempt to be king in the sense of the coronation services, would see his reign come to an untimely end.

Another question. Why is it that the Stuarts—Elizabeth, was crowned in the old Catholic way—preserved the coronation rite, adding to it their exaggerations of the royal power, while the rite of consecrating bishops was maimed and mutilated, shorn of everything Catholic, and infected through and through with Protestantism? The answer to this should throw great light on the Anglican theory of continuity.

HENRY WOODS, S. J., in America.

ACTS OF THE HOLY SEE

S. CONGREGATION OF RELIGIOUS

DECREE

ON THE METHOD TO BE OBSERVED IN ISSUING SENTENCES OF EXPELLION OR DISMISSAL FROM RELIGIOUS ORDERS AND INSTITUTES

FROM ROME

As the various prescriptions and solemn formalities prescribed by law, especially by Urban VIII. for issuing a sentence of expulsion or dismissal from Religious Orders and Institutes, cannot be conveniently observed, it has seemed opportune to this S. Congregation to prescribe others more expeditious and better suited to modern circumstances. Wherefore the Most Eminent Fathers, Cardinals of the said S. Congregation, in a Plenary meeting held in the Vatican on March 30, 1911, decided to lay down the following rules:

1. The competent Curia or Tribunal for issuing a sentence consisting of the General Superior or Moderator and the Definitor or Councillors or Assistants, not less than four; and if this number be lacking the President of the Curia or Tribunal, with the consent of the other Councillors, is to elect a sufficient number of Religious to make up the deficiency.

2. In congregations of monks the Tribunal consists of the Abbot General or Prior, with the consent of the other Councillors, is to elect a sufficient number of Religious to make up the deficiency.

3. For the future only a summary process is to be instituted, and the expulsion or dismissal of Religious who have professed solemn vows in the Orders or perpetual vows in the Congregations or Institutes, or who although they have professed only temporary vows are in Sacred Orders; saving the special privileges enjoyed by any Order or Institute.

4. No Process can be instituted until after three warnings have been given and three corrections inflicted without result, saving the exceptions contained under nos. 17 and 18.

5. The warning is to be given by the legitimate Superior, including the local Superior who, however, must have the mandate of the Provincial or quasi-Provincial; and the Superior is to add suitably to the last warning the threat of expulsion or dismissal. For the effect of expulsion or dismissal a warning or correction does not count unless it be given for some grave offence.

6. Warnings cannot be repeated unless the offence for which they are given be repeated, but in continued or permanent offences a period of at least two complete days must intervene between one warning and another. After the last warning six complete days must be allowed before proceeding further.

7. The Process must prove the guilt of the accused, as well as the gravity and the number of his offences and the absence of repentance after the third warning.

8. That the guilt of the accused may be shown, such proofs must be brought forward as are calculated to convince a prudent man. These proofs may be derived from the confession of the accused, from the depositions of at least two trustworthy witnesses, given under oath strengthened by other circumstances and by authentic documents.

9. The gravity of the offence is to be calculated not only by the gravity of the law that has been violated but also by the gravity of the punishment sanc-

tioned by the law, by the gravity of the deceit, and by the gravity of the material damage done to the community.

10. For the effect in question, there must at least be three grave offences of the same species, or, if of different species, of such a nature, as taken together, to show perverseness of will persisting in evil, or one permanent offence which becomes virtually three offences by reason of the three warnings.

11. As a rule authentic evidence is to be brought forward that the three warnings have been given. Hence it is necessary:

(a) that they be given either before two witnesses or by letters written by public notaries, for which a receipt of reception or rejection has been obtained;

(b) that a document recording the giving of the warning be drawn up, signed by the said witnesses, and kept in the Records or Archives; or that copies of the above letters be made, signed before being sent by two witnesses as evidence of conformity, and likewise kept in the Records or Archives.

12. The absence of repentance is proved by a new offence committed after the three warnings have been given or by the obstinate and obdurate conduct of the culprit.

13. The Provincial or quasi-Provincial of the delinquent Religious, after the warnings and corrections have been given without result, shall diligently collect all the acts and proofs relating to the guilt of the accused, and transmit them to the Superior General who must hand them over to the Procurator of Justice that the latter may examine them and propose his accusations if he thinks any should be proposed.

14. The accusations proposed by the Procurator of Justice and the result of the Process are to be notified to the accused and a suitable period, to be determined by the option of the Judge, given to him in order to enable him to present his defence either personally or through another Religious of the same Order or Institute; and if the accused himself does not present his defence the Curia or Tribunal is to appoint *ex officio* as defender a member of the Order or Institute.

15. The Curia or Tribunal, after having diligently weighed the pleadings both of the Promoter and the accused, if it decides that these are against him, may pronounce sentence of expulsion or dismissal; but if the condemned Religious within ten days of the notification to him of the sentence duly appeals to the S. Congregation of Religious, the sentence cannot be put into execution until judgment is pronounced by the said S. Congregation.

16. Notwithstanding the appeal, the accused may be immediately sent back to the world by the Superior General or Abbot General, with the consent of his chapter or Council, if his presence threatens to bring upon the community and its members very grievous scandal or very serious damage. In the meantime he is to cease wearing the habit, and he remains suspended if he is in Sacred Orders.

17. A Religious accused even if only once for a grave offence is in imminent danger of grave public scandal or which threatens very grievous detriment to the whole Community, may, even by the Provincial Superior or by the Abbot, be compelled to lay aside his habit immediately and sent back to the world; provided it be clearly evident that the offence exists and that the accused Religious is the author of it; and in the meantime a Process is to be constituted to issue sentence of expulsion or dismissal. Those who are in Sacred Orders also remain suspended.

18. Also against certain offences the penalty of expulsion or dismissal is considered as inflicted by law. These offences are:

(a) public apostasy from the Catholic Faith;

(b) apostasy from the Order or Institute unless the Religious returns within three months;

(c) flight from the monastery in company with a woman;

(d) and still more the attempt or celebration of the civil contract of marriage, even of valid marriage when the vows are not solemn or have not the effect of solemn vows.

In these cases it suffices that the General or Provincial Superior with his respective Council issue a sentence declaratory of the fact.

grave causes are required for the dismissal of Sisters of simple vows in Religious Orders. Just and grave causes can be proved by the Ordinary of the place and even, if the Monastery is subject to Regulars, by the Regular Superior. Moreover the confirmation of the S. Congregation is necessary, so that the expulsion or dismissal on the part of an Order or Institute does not take juridical effect until it is confirmed by the Sacred Congregation. Only in case of grave exterior scandal, and with the approval of the Bishop of the place, can a Nun or Sister be immediately sent back to the world, on condition however that the confirmation of the Holy See be asked without delay.

All this having been reported to our Most Holy Lord Pope Pius X. by the undersigned Secretary of the S. Congregation on March 8, 1911, His Holiness was pleased to approve and confirm this Decree; all things whatsoever to the contrary notwithstanding.

Given at Rome at the Secretariate of the S. Congregation of Religious, May 16, 1911.

FR. L. CARD. VIVES, Prefect.

[DONATUS ARCHIEP. EPISCOPUS, Sec.

CATHOLIC NOTES

This year, on October 11th, the centenary of Bishop Hay will be celebrated in Scotland.

Canon Augusto Coimbra has been condemned in Portugal to six years' imprisonment at hard labor for a sermon against divorce.

There are 312,996 Catholics under the care of the Vincentian Fathers in China. The increase last year was about 27,000.

The Knights of Columbus of the Province of Ontario, Canada, have begun a movement to raise forty thousand dollars for an entirely new series of text books for the Catholic schools of the province.

The 21st Annual Pilgrimage to the shrine of St. Anne de Beaupre is under the direction of Rev. J. J. O'Reilly, Enterprise, Ont. Full information appears in the advertising columns of this issue.

The Coronation gift to Queen Mary from the Ladies of Belfast, Ireland, is to be a Court train of the finest needlepoint lace. This magnificent piece of work is being executed in the Lace School at Presentation Convent, Youghal, Co. Cork.

One of the greatest triumphs of the Church in very recent years is Central Africa. There we see 133,762 neophytes, 428 Catholic missionaries and 205,975 catechumens under the care of 473 Catholics. A great Catholic Church is developing there.

Abbot Gasquet, O. S. B., who in continuing his research in the Vatican library for his great work of revision of the Vulgate, recently came across a MS. which he attributes to a date no later than the year 350. It is the Vulgate as defender a member of the Order or Institute.

The fourth degree of the Knights of Columbus was given for the first time in Canada at Winnipeg, Manitoba, on June 3. The work was in charge of Fr. W. Buckley and Hon. W. Dwyer of Minnesota, although the degree was the new one with the changes necessary for Canada.

The International Catholic Truth Society, with headquarters in Brooklyn, held its twelfth annual meeting recently. One feature of the Society's work is the reprinting of Catholic newspapers and magazines to isolated families in the west and south. Missionaries in many dioceses co-operate in this work, and it has reached goodly proportions and has had gratifying results.

Members of the Actors' Church Alliance in Chicago, are planning a hospice in that city for members of the theatrical profession who are Catholics and hope to establish a chain of similar institutions throughout the country. It is believed by Chicago priests that more than 300,000 of the approximately 800,000 actors and actresses in the United States are members of the Catholic Church.

Perhaps for the first time in the history of medical education in Chicago a college has made 100 per cent. in the Cook County Hospital examinations. This singular honor was merited recently by the Loyola University Medical Department Competition to gain a place in the Cook County Institution is keen; for internship in this hospital, where thirty-eight thousand cases are yearly treated, is considered as an invaluable asset for the future doctor.

St. Peter's Chair, the chair which the Roman Senator Prudens gave him after his conversion, is one of the venerated objects in St. Peter's, Rome. It is enclosed in a huge chair of bronze upheld by the outstretched statue-hands of the Four Doctors of the Church, and high above the floor at the extreme end of the Basilica. It is rarely exposed. It is of yellow oak in part worm-eaten. On the Jubilee of Pius IX., 1871, it was exposed for the last time. It is known as St. Peter's Chair at Antioch.

Time was, and that not so long ago, when the announcement that a Catholic bishop had ordered prayers for rain seldom failed to evoke the sneers or cheap witticisms at the credulity of Catholics. Now comes the mayor of Chabourn, North Carolina, with an official proclamation calling on all the people to gather at their homes of worship and invoke Divine help in the great need of the state, a prolonged drought threatening all the crops. In many sections no rain of any consequence has fallen since last September.