The Catholic Record.

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

VOLUME XXXII. LONDON, ONTARIO, SATURDAY, NOVEMBER 19, 1910 1674

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WONDERFUL

What astonishes us is that many of our opponents who pose as being up-to-date belabor us with weapons that are centuries old. They cannot derive much consolation from saying that their edge is still keen, for these weapons have long since been regarded as obsolete by fair-minded Protestants. Hence it is amusing and pathetic withal to hear individuals shouting the watchwords of the dead centuries and the calumnies that have been destroyed by the light of research. That preachers should use them passes our comprehension. Whether they cling to them to provoke the plaudits of the bigoted or are themselves ignorant of our doctrines, we do not presume to know. But some of them, in commenting on things Catholic, are on a par with the reporter who wrote that the apostolic delegate wore a canopy on his back when he pontificated, and that Mass was said after supper.

OUT OF DATE

Time was when the material prosperity of a country was the great unanswerable argument for the truth of Protestantism. It is not so much in vogue at present, but occasionally a sprightly gentleman, who, while boasting of his spiritual worship, agitates the atmosphere also with praise of the gold shining in the coffers of the godly. The grandeur of England, with its myriad clangorous factories and railroads; with its stores of energy driving the wheels of commerce in every mart under the sun; with its explorers blazing their way through distants, and exhibiting hard-won trophies as proof of their prowess—all this makes some divines guilty of unseemly utterance. We have much money and land—therefore we are the holiest of people. Absurd, is it not? If a Japanese boasted that his country sat at the council-board of nations and could furnish ample proof of its prosperity because of its religion, our friends the preachers would endeavor to dispel his hallucination on that point. If a Greek would wax eloquent on his matchless past, whose deeds sparkle gem-like on his country's records, and ascribe it to the influence of its religion, there would be a storm of protest. Why, then, should not our friends adopt similar tactics with regard to the orators who acclaim the dollar as the badge of true religion. Why not read the "open Bible" or the Bible brought up-to-date by the higher critics and see how utterly un-Christian is their argument? Did our divine Lord, either in His teachings or life, show forth the glory of material prosperity. The apostles were not sent to be captains of industry. We have no evidence that the looms of commerce were for them the vesture of wealth. We do not remember that pomp and splendour characterized their lives. We know, however, that they were parishs. A mark for scorn and insult, they yet gloried in the folly of the cross. They were tramped and spat upon. Their requiems were sung by soldiers to the accompaniment of the sword and the gibbet. Doubtless, indeed, many a pleasure-loving and purse-proud Roman cat them to pieces with his rapier of ridicule and invective. He laughed to scorn these men of roughened hands and uncouth attire who had come to pull down his house of pride and make him bow to the Christ done to death as a slave and criminal in far Jerusalem. And he, with centuries of achievement behind him, would have laughed with far more reason than the divines who point to the "dying nations" as awful proofs of the falseness of the Catholic religion. The fallacy of the argument is pointed out by Bishop Spalding in the following words:

"If England's wealth to-day comes from the Reformation how shall we account for that of Spain in the sixteenth and seventeenth centuries? And if the decline of Spain has been brought about by the Catholic faith, to what cause shall we assign that of Holland, which in the seventeenth century ruled the seas and did the carrying trade of Europe."

TO BE REMEMBERED

It is well to remember that much of the goodly inheritance of Englishmen comes from their Catholic forbears. In the days when England was Merry England, and every man was his brother's keeper, the law and liberty so justly prized to-day saw their beginnings. These Englishmen contributed not a little to the upbuilding of the Empire by the establishment of universities, by the trial by jury, by the charter of liberties, by their prowess on battle-fields for centuries. And they did not believe in the gospel that says: Blessed are the rich and powerful, but in the gospel that bestows blessing on the poor and humble and meek. The strange theory that material prosperity is the sign of God's approval was not broached in these days. It was reserved for our time, when preachers talk as if they had never seen a New Testament, and were quite willing to part company with common-sense and the plain teachings of history provided they might score, in the minds of the ignorant, a point against the Church.

AN IGNOBLE ARGUMENT

This worldly and ignoble argument, however it may appeal to the prejudiced, cannot but be viewed with astonishment by those who believe that the Crucified Master did not found a Church to make nations prosperous. Our friends should be consistent. If they deem it their peculiar privilege to "hold fast to the truth as it is in Christ Jesus" they should give evidence that they are acquainted with his teachings.

NOT MUCH CONSOLATION

They who assert that the wealth of a nation is an unmistakable sign of the prosperity of the people would get much information from men who have to do not with theories but with fact. Unblinded by the glamour of gold, they see but too well the thousands of Englishmen who dwell amidst ignorance and poverty. Instead of weaving chaplets of rhetoric for the millionaire, they cry out for sympathy and aid for the men and women who are broken on the wheel of labour, and who, work as they will, are ever on the edge of starvation. Mr. Chas. Lester, in his second volume "Glory and Shame of England," 1876, quotes from Sidney Smith as follows:

"There is, no doubt, more misery, more acute suffering among the mass of the poor of England than there is in any kingdom of the world. There are thousands houseless, breadless, friendless, without shelter, raiment or hope in the world, millions uneducated, only half-fed, driven to crime and every species of vice which ignorance and destitution bring in their train, to an extent utterly unknown to the less enlightened, the less free, the less favoured and the less powerful kingdoms of Europe."

FACTS

"As a matter of historical fact," says the Spectator, quoted by Monsignor Vaughan, "Christianity was one of the three great influences which destroyed the terrible prosperity of the Roman Empire, and many nations—e. g., the Spaniards under Charles V. and the French under Napoleon—have achieved Empire while their Christianity was either of a low type or temporarily in suspense. The French, who are the least Christian of Christian peoples, are splendidly prosperous: while the Armenians, who at least believe to the extent of martyrdom, are the most oppressed of all nations within the Turkish Empire." We can, in fact, see little or no connection between national success and Christianity. Why, even Pagans, steeped to the lips in evil doctrines, grow as rich under British protection as Englishmen themselves. Is it the truth of their faith that makes the Parsees one of the most prosperous of communities, or is it their own energy and industry and love of acquiring cash. It seems to us that religion is degraded, not elevated, when we try it by a test, the logical conclusion of which is that the apostles ought to have developed into Ministers of State and the disciples into the Barings of the ancient world. There is fatness and the pride of fatness in such a view of truth and its results.

FATHER VAUGHAN INTERVIEWED

A DISTINGUISHED CHURCHMAN GIVES HIS VIEW OF CATHOLICITY IN AMERICA

At Liverpool the other day Father Bernard Vaughan S. J., the distinguished pulpit orator, traveler, and writer, gave a special interview to a representative of the Catholic Times of that city, and freely discussed his recent Canadian-American tour.

"Had you a pleasant return voyage, Father Vaughan?" asked the Catholic Times man.

"Yes," replied Father Vaughan. "I thoroughly enjoyed every moment of it, but most especially the whole of Sunday, October 9th."

"Did you conduct any services abroad?"

"Yes. I held three services by special request. At nine o'clock I said Mass in the steerage before a congregation that packed every nook and cranny. What delighted them beyond measure was the fine playing of the orchestra, whose services I had enlisted for my Missa Cantata. I preached to them on the subject 'The Soul's Voyage Across the Sea of Life.' At eleven o'clock I preached in the first saloon, taking for my theme 'Trust in Our Lord in Life's Sea of Trouble.' In the evening I gave another service in the second saloon, where I dealt with the subject of the priceless freight that was borne over the sea of life in the soul's frail craft—the human body. It was a crowded but a consoling day," concluded Father Vaughan.

EDISON AND THE SOUL

"Did you not deliver a lecture upon Edison's denial of the immortality of the soul?" pursued the interviewer.

"Yes, that is true. I found that some of my friends on board had been disquieted in their souls by the fact that Edison, the improver of the telegraph and the inventor of the phonograph, had stated the day before we left America that man was only 'an aggregate of cells' and his brain only 'a storehouse for keeping and giving records,' and that Edison himself saw no use in a hereafter. I agreed with the mechanician in what he said about the body and the brain, but I wished to know who was the 'operator' in the storehouse and who it was that prepared and sent out the records referred to. Mr. Edison had very wisely told them that he knew nothing at all about electricity itself. Perhaps the human soul, being of finer and more subtle substance than the electricity about which the genius knew nothing, might have eluded Mr. Edison's search for it under his microscope. As a matter of fact, any man who tested the faculties and energies that were the characteristics of man was forced to the conclusion that at the root of his being, at the back of all these barriers, there was the presiding spirit called the 'human soul.' If Mr. Edison saw no use in the life hereafter, I, on the contrary," said Father Vaughan, with a characteristic gesture, "see no use at all in the life here if there is no hereafter."

"What struck you most in Canada, Father Vaughan?" went on the reporter.

"The most wonderful organization in Canada, the one spiritual organization that is full of vitalizing force—the Catholic Church. I was struck by the splendid manifestations of her unity universality, and perpetuity I found everywhere in evidence. The extraordinary 'at home' feeling that took possession of one in all Catholic centers was a fine testimony to the matchless unity of the Catholic Church. Everywhere in the Dominion and in the United States of America one discovered not merely the same Sacrifice and the same Sacraments, but the same energizing, spiritualizing devotion and pieties; the same stirring guilds, the same uplifting confraternities, so that within the walls of the Catholic church it was difficult to realize that one was thousands of miles from home, and not in a neighboring parish working under more favorable circumstances than one's own.

CANADIANS IMPRESSIONS

Asked what he thought of Canada itself, Father Vaughan replied:

"The natural resources of the Dominion of Canada seem to be inexhaustable. The surface only of this vast continent has been scratched, and yet its yield of grain and fruit, of coal and other minerals, baffles the description of figures. I passed through what I might call the Granary of the British Empire. It was a series of surprises; the picture presented was like a continual cinematograph, changing the day through. Towns and cities seem to spring up like enchanted castles under the magic wand of the pioneer, who is soon followed by enterprising parties who crowd such towns as Fort William and Fort Arthur, with splendid futures before them."

"Do you believe that Canada has a great future before her?" interpolated the representative.

"The future of Canada depends on the habits of sobriety and thrift, of honesty and industry of its city fathers and its citizens. Of course there are rocks ahead," continued Father Vaughan, "and there is a need of the arresting note of the alarum bell. There is a danger of the people becoming so absorbed in the pursuit of material things as to have no eyes at all for things spiritual. Money-making with its quick turn-over—in a word, avarice—like every other passion, like lust, and drink, and pride, is a very exacting tyrant, who leaves no time or energy over for the pursuit of things lying beyond this shifting scene."

"Do you recommend people to go to Canada?" was the next query. Father Vaughan disposed of it as follows:

"I would strongly recommend that man to go to Canada who is prepared to take the first "job" that presents itself; to take his coat off, to put his back into the work, and if there is a wheel in front to put his shoulder to it. If he does this he is bound to get ahead and to come out 'on top;' but if he is going to Canada with the idea of teaching them how to do it and not doing it himself, he had better stay at home, because he will never recover the money paid for his steerage. The successful men I met started below the bottom rung of the social ladder. They are now on the wall-top and can survey their own fine achievements. 'It is dogged as does it,'" added the famous preacher. "In many places they don't want English, because very often instead of coming to work the Englishman comes to patronize and loiter. In the West—in British Columbia—there are vistas opening in every direction for the man who intends to 'play the game' and to 'play up.' Canada will be our Empire's daughter of destiny, suppling us with grain, minerals and fruit."

THE CHURCH IN AMERICA

"Passing from Canada to the United States, what is the position of the Catholic Church there?"

"The Catholic Church in the United States of America is teeming with splendid life and untiring energy," continued Father Vaughan. "She is not only the light of the New World, but the salt of the new earth. In most of the great cities she is not only holding her own, but she is more than half the population. Let those who talk about Catholicity as 'a discredited system' and 'a played-out superstition' go to the States and they will find that she is the one spiritual uplifting force in that vast continent. Without her the Ship of State would be without ballast and the State-coach without its brake. Like her Divine Master before her, she and she alone stands up and with authoritative voice drives divorce from her door-step, buys cradles for her nurseries, and builds schools in which Christ is Head Master. She is the one and only authority that dares to utter the whole of Christ's Gospel message, and yet subtracts no jot or title from His moral code. She is simply splendid; defying the very gates of hell in their foolish attempt to prevail against her."

"What about Modernism?" continued the reporter. "Is it making any way in the United States?"

"For Modernism," replied Father Vaughan, "which aims at reforming Christianity and Christ Himself, the Catholic Church had no use for anywhere, but least of all in the United States. It would seem to be a disease in the divine organism not unlike appendicitis is the human organism. It serves no purpose at all except to test your patience and the skillful handling of the surgeon's knife. Our Holy Father, by his masterly Encyclical on 'Modernism' has performed such a fine surgical operation upon it that there seems to be no spiritual appendix left. Certainly I could not find any traces of its symptoms in the United States. The Church out there is far too active, energetic, and healthy to fear any such malignant growth as Modernism in her system. Here danger would seem to be not Modernism which will never be found where priests have more than they can do, but rather leakage from dearth of clergy, or leakage from mixed marriages, or worldiness, which is the euphemistic name for 'dollar-worship.'"

Discussing the future of the Catholic Church in the United States, Father Vaughan said:

"If the Catholic Church is true to her mission she will have the United States in the hollow of her hand. It must inevitably be so. Unless non-Catholics change their ideals and tactics, in other words, I say deliberately, unless the non-Catholic peoples there check their divorce, racial suicide and cultivate a more Divine Christian education, they will become so heavily handicapped in the race for population that in the long run it will be a 'walk-over' for the Catholic Church over the non-Catholic communities in the United States. I say this not without regret, because it is not in a race such as this that the Catholic Church is anxious to enter and to win. She would much prefer to contend on evener terms with her separated brethren. She would make any sacrifice to convert the self-centered materialism she finds around her, for that self-sacrificing spirit is the only true test of membership and of brotherly love in the Christianity of Christ."

CONTROVERSY WITHOUT RANCOUR

"With reference to your Liverpool sermon of Sunday last, in which you pleaded for the suppression of differences between citizens, would you deprecate controversy?" queried our reporter.

'By no means do I mean that we must cease to test the value of Socialism, secularism, Agnosticism, or Protestantism, etc. It is the duty of educated men to look into these things thoroughly, and show whether they are of value or of no value as the case may be. But all this should be done without rancour, without animosity, and without personalities entering into the discussion. No man that ever I met is psychologically qualified to judge his brother man. Pass your judgment, I say, upon these various 'isms,' but about their advocates or supporters severely suspend your judgment. Leave them in the hands of Him Whose dying words echoes down the ages: 'Father forgive them for they know not what they do.'"

MORE PROTESTS AGAINST MAYOR NATHAN'S LANGUAGE

Expressions of indignation at the anti-Catholic offensiveness of Syndic Nathan still reach the Vatican, the most noteworthy amongst the latest messages to the Holy Father being that of the College of Parish priests of Rome, assembled in Council. So far, the German Catholics have been the most outspoken amongst foreign peoples in denouncing the outrageous language of the audacious Mason. A series of meetings is held in Germany to formulate protests and to call attention to the insecurity of the position in which the Sovereign Pontiff finds himself. Even some of the liberal press vie with Catholic organs in the Fatherland in condemning Nathan; and, curiously enough, a Hebrew paper, the Deutsche Israelitische Zeitung tung," follows suit in a thoroughly vigorous fashion, and goes the length of denying to the mayor of Rome the right to call himself a true Jew: "Of a Jew he has only the name, since a good Jew is never so lacking in tact as to mix himself up in questions of another religion and to wound the religious sentiments of millions of men." After a solemn meeting the people of Bologna dispatched a telegram to the Pope, a second to Victor Emanuel, and a third to the premier of Italy. In the telegram to the King the people reminded him that at the moment his grandfather took possession of the city of Rome he gave a promise that the person and dignity of the Sovereign Pontiff would remain ever immune from insult or injury. — Rome Correspondent Catholic Times.

HOW THE NUNS WERE TREATED IN LISBON

American newspapers have for the most part confined themselves to telling their readers how swiftly and easily the revolution was brought about in Portugal. They have, it is true, printed carefully the interesting item about Jesuits throwing bombs at the people, and in a general way they have informed us of the desecration of churches by the mob; but all this has been done so artfully as to give the impression that it was the natural result of "clerical" corruption and tyranny. Of the indignities offered to helpless women, the nuns, not by the mob, but by the armed forces of the revolutionists, led by officials of the new republic, our American newspapers have given us few if any details. The English press has not however been so silent; and the Westminster Gazette of London published a vivid description of the shameful unmanly ill-treatment of the nuns at the hands of the lovers of liberty who engineered the overthrow in Portugal. He writes:

The treatment of the nuns, was disgraceful and barbarous. Granting that they had no legal right to exist as communities the Government should have notified them of that fact, and given them ample time to make preparations for going to their homes or for embracing some other profession.

"But," said a marine officer to me, "we have got to protect these nuns from the mob. Therefore we brought them as soon as possible to the arsenal." Now there was not the faintest disposition on the part of the mob to attack the convents. Most of the attacking was done by the soldiers and bluejackets. The Irish Convent of Bom Successo at Belem, the Dominican Convent at Benfrica, the Irish Dominican Monastery of Corpo Santo, and others are still protected by a few soldiers. From Thursday to Sunday nuns were brought through the streets in open motor cars and carriages. These vehicles were filled with armed men, some of them displaying naked swords. The shouts of the crowd and the jeers of the soldiery frightened these unfortunate ladies nearly to death. To entrust them to the care of drunken—or, at least, very excited — bluejackets; to drive them through howling mobs, was a cruel and unmanly thing to do. I have since discussed the matter with foreigners, and they can not find words strong enough to express their contempt for the "Dagos" who have treated helpless women in this disgraceful manner.

If only women were concerned the matter would not be quite so bad. But the girls and children boarders in the convent school, the orphans and the poor whom the nuns had been taking care of were similarly escorted. I saw one child carrying in her hand a doll. Before her swaggered a truculent bully with an unsheathed sword, around her surged a villainous looking gang of sailors and civilians. Even if it had been necessary to remove the nuns to some central place of safety, why send them to the Arsenal? If the Republican Government wished to protect them from the mob, why did it expose them to the jeers of the mob by taking them through the very heart of the city?

BULLIED BY THE MINISTER OF JUSTICE

In the Arsenal, which is also a naval barracks, the nuns were herded together in one large room. When they had been herded together in this room to the number of several hundreds, Senhor Affonso Costa, the Minister of Justice, descended on them in all his glory. He rushed to the Arsenal in a powerful motor car—and I would here beg the reader to note that this rushing about of Cabinet Ministers in motor cars is quite a feature of the present situation. His Excellency Senhor Affonso rushed to the Arsenal, seated imposingly in his motor, and surrounded by a mob of journalists. Here in the hall, where Marshall Hermes Da Fonseca had lately been banqueted, where only two or three days before King Manuel had represented Portugal for the last time (perhaps), hundreds of Sisters were now crowded together. At last Affonso was in his element. He could swagger before these simple-minded women. He could roar at them, gesticulate furiously, and glare. He called the superiors of the different orders, before him and sternly interrogated them. He made them tell how novices were received, how they became professed Sisters, etc., all of which information he could have got in any book of reference. Three hours did the Minister of Justice spend in this frivolous questioning, while in the background stood a solid wall of journalists.

In O Mundo of Oct. 19, four solid columns and several tremendous headlines tell how the great Republican leader brow-beat the nuns, wrenched from them their names and other profound secrets, how splendidly citizen Affonso cowed them with his magnetic eye and made them tremble at his Napoleonic frown. Worse remains to be told, however. The Republican and Atheistical newspapers, whose editors now rule Portugal, printed details of alleged immorality on the part of the nuns, details so revolting, so exaggerated, and so contradictory, that they overshot the mark and deceived nobody.

A MOST PITIFUL SIGHT

On Saturday last I entered the pillaged convent of Quelhas, and certainly the sight was most pitiful. The place had been a school for poor girls. The little bedrooms have been turned topsy-turvy, their school books, their sewing and embroidery, their humble underclothing, hats and boots lay strewn on the floor. Few of the statues and religious emblems had been injured, and evidently the heroic and valorous looters of the place had been out after loot alone. The open drawers, the smashed cupboards, spoke only of a search for hard cash and for gold ornaments. The soldiers and blue jackets were armed, of course. Some of the civilians flourished long naked daggers in a manner that suggested drink or insanity on the occasion of my visit to the house.

THE CENSOR WANTED LIES SPREAD BROADCAST

How a Government worthy of the name could allow its regular troops to take part in such orgie is incredible. Why the place was attacked at all would be difficult to say. It is said that the Republican troops were fired on from these establishments, with the result that several of them were killed and wounded. Now, all these establishments were deserted at the time the firing is alleged to have taken place. I discussed the subject with a naval officer on duty in the Arsenal. I gathered a very clear idea of the officer's views on the Quelhas question. They were that three days after the fighting had ceased the Jesuits had begun to amuse themselves by throwing "small pieces of dynamite" at bluejackets passing in the street below. There I shall leave the matter. There is no use in going any further on such evidence as this. None of the correspondents wired it, I think, though the censor did his best to make them do so.

"I don't want those fantastic tales about the bluejackets firing on the convent," said that gentleman to a friend of mine, a German journalist. "I shall certainly not allow such wires to pass. What I want is the truth. Now, if you tell the truth and say that the Friars threw bombs at the troops, well, I shall let that pass with pleasure." On the strength of this story the nunnery and the establishment were both riddled with bullets. The great tower of the convent is pitted all over with rifle balls, and the firing at this empty house continued for hours.

MONTH OF THE DEPARTED

Had the Church not consecrated the month of November to the memory of faithful departed, the hearts of the living would still involuntarily go out to their loved and lost ones in these days of the dying year. The falling leaves, the fading flowers, the dull skies and mournful winds of November, all appeal strongly to our feeling and imagination. Instinctively there flashes on the memory the words of the poet Moore:

"When I remember all
The friends so linked together
I have seen around me fall
Like leaves in autumn weather."

They once occupied so large a part of our thoughts and affections that it seemed life without them would be impossible. Those dear forms are now mouldering in dust and we live on. Our mourning may have been bitter while it lasted, but time heals the wound and we laugh, chat and enjoy what life has to offer, in spite of the occasional "blue" spell when we "long for the touch of a vanished hand and the sound of a voice that is still. God did not intend us to grieve our lives away when He calls to Himself a loved one of our home circle. But in His loving kindness He has not completely separated our dead from us that our prayers may not reach them. The doctrine of the Communion of Saints teaches us that whether the souls of detention and purification we call purgatory, they are still ours. Wherever they are they can pray for us, but if they are in purgatory they cannot help themselves. So in these dull, mournful days the Churches urges us to remember the departed souls "that they may be loosed from their sins."

NATHAN BLINDED BY RACE HATRED

Associated Press Cable

Rome, Nov. 10.—The Osservalore Romano, in an article inspired by the Vatican comments on a letter written by Mayor Nathan in protest against the recent introduction in the Montreal common council of a resolution censuring his reports of September 20, in which he attacked the papacy as an enemy of Italian progress.

The Osservalore Romano remarks that while Mayor Nathan accused the council of Montreal of overstepping the limits of their civic prerogatives in censuring an official having no connection with them, did not he himself overstep all limits of his civic authority when he condemned the pope, with whom he has no connection?

"Nathan spoke as mayor," says the paper. "As such his insults against the pope were delectable and arbitrary, far beyond those of which he complains. He passed judgment on papal acts and documents, of which he was ignorant, for he is entirely without religious culture and is blinded with hatred of race—hatred which holds sway in the lodgest and synagogues from which he comes."

The paper ends by justifying the resolution of censure adopted by the Catholics of Montreal, on the ground that the pope is universal and belongs to all countries.

The Meeting of St. Francis and St. Dominic

The Saints were together in Rome, but unknown to each other. One night St. Dominic beheld Our Lady in a vision presenting two men to her divine son to appease His wrath against sinners. One of these was himself, the other he had never seen. The following day he entered a church, and there beheld a poor man, meanly clad. Running to him he embraced him again and again and exclaimed: "You are my brother; we will go together, and none can prevail against us; we will divide the world and conquer it for Christ." And so in truth they did, one flooding it with light and the other with love.

CATHOLIC NOTES

The Holy Father will receive a memento of the Eucharistic Congress, held in Montreal, in the shape of a cross made from the large cross on the altar at the foot of Mount Royal.

The Jesuit Fathers laboring in Alaska have converted about 1,300 adults Eskimos. One of the best known of these missionaries is Father Barnum, convert, who renounced a fortune on becoming a Jesuit.

In a pastoral letter, the Bishop of Southwark, England, warns his clergy that the paying off of their church debts is more important than the purchasing of devotional church ornaments and fixtures.

The Passion Play of this year was witnessed by approximately 280,000 spectators. Of these 80 per cent. were Americans, 15 per cent. British and Irish, while the other countries supplied the remaining five per cent.

The late Father Lambert came on his father's side of an old Catholic family that had settled several generations back in Pennsylvania. His mother, a convert to the Church, was of Pennsylvania Quaker stock.

The Winnipeg council of the Knights of Columbus has purchased a site on one of the principal streets of the city and will erect thereon a handsome club house. Twenty-three thousand dollars was paid for the property. Building will be commenced immediately.

There is in Philadelphia a band of faithful members of the Rosary League of Our Lady of the Atonement about fifteen in number, the majority of whom a short time ago made their submission to the jurisdiction of the Vicar of Christ and entered the Catholic Church, thus following the Graymoor precedent of less than a year ago.

The Westminster Catholic Federation, London, England, has drawn up a resolution for presentation to the Royal Commission on Divorce, protesting on behalf of the Catholic community against granting any further facilities for divorce amongst rich or poor. They point out that divorce is against the law of God and inimical to the social welfare of the country.

The Rev. Louis J. O'Hern, C. S. P., one of the Paulist missionaries, has left New York for Rome where he will pursue higher studies in dogma and Scripture. Father O'Hern comes of a family well known in religious life, and three of his brothers are priests. It is hoped that Father O'Hern will be the first of a group of Paulists to establish a missionary house in Rome for the congregation of St. Paul the Apostle.

Two weeks ago the English Catholic press chronicled the reception of five Anglican clergymen into the Catholic Church. Like announcement is now made concerning two others, Rev. Alfred George Shoppee, B. A., of Magdalen College, Oxford, and Cuddesdon Theological College, curate of St. Philip's, Clerkenwell, and Rev. Ernest Reginald Shebbeare, B. A. of Keble College, Oxford, and Ely Theological Seminary, curate of the Church of the Annunciation, Brighton.

A common evil among the Mikado's subjects is divorce. The pagan Japanese regards marriage as a contract that can be as easily broken as made. A second marriage usually quickly follows a divorce and, frequently, the marrying and divorcing continues up to the eighth or tenth time. New Christians, not well grounded in Catholic faith and morals, occasionally imitate their pagan neighbors in this laxity, and thus fall away from the Church. The missionary in Japan therefore must continually journey about the country, seeking his isolated or straying sheep.

Capt. L. C. Valle is a good example of a Catholic layman. He is devoting himself to the spiritual and temporal welfare of the colored race in Milwaukee, where he has established the mission in St. Benedict the Moor and a free employment bureau. The Capuchin Fathers say Mass at the mission, and there is a flourishing Sunday school under the direction of the Captain and the Sisters of Notre Dame. Aside from the religious services, the colored people from all over the state meet at the mission for social and intellectual betterment. Capt. Valle publishes The Catholic Truth, a weekly paper in the interests of his works.

The convention of the Central Verein held in Newark, N. J., was remarkable for the antagonism it excited among Socialists. During the convention, Dr. Giesberts, the great German Parliamentary leader, spoke strongly in favor of measures making for improved industrial conditions; but at the same time he warned laboringmen to beware of organizations which oppose the Church and morality. This address brought out a violent denunciation by the Socialist organ in New York, in which it was openly declared that Socialism and Catholicity are opposed, and that the disciples of Marx are prepared for a war to the death against the Church.

Michael Tighe, aged 8, of Belfast, started from Queenstown by the White Star liner Cedric for New York eleven days ago with his mother to join the father in St. Louis. When the Cedric was three days out Mrs. Tighe died of pneumonia and the whole steerage adopted Michael. He landed at Ellis Island last Monday hoping to meet his father, whose address he gave as 5729 Brilliant avenue, St. Louis. The Immigration Bureau sent a dispatch to that address and has received no answer. Little Michael fears that something may have happened to his father too and he is very gloomy, although everybody with a drop of Irish blood in his veins at the island is doing all sorts of things to cheer him up and feeding him high.