

# The Catholic Record.

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

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## PICTURES OF ERIN

J. I. C. Clarke in "Songs of the Celt"

Do you ever hear the blackbird in the thorn,  
Or the skylark rising warbling in the morn,  
With the white mists o'er the meadows,  
Or the cattle in the shadows  
Of the willows by the borders of the stream?  
Do you ever see old Ireland in a dream?  
A many a time, a many a time.

Can you see the hillside touched with sunset gold,  
And slowly darkening down o'er field and fold,  
With the aspen trees a-quake,  
And the waters of the river  
Running lonesome-sounding down the dusky glen?  
Do you think of Irish twilights now and then?  
A many a time, a many a time.

Have you seen green Ireland lifting from the sea,  
Her pebbled strands that join the grassy lea?  
See her rocky headlands rise,  
With the mad waves breaking foam sent at their feet?  
Do her brimming tides on shores of Memory beat?  
A many a time, a many a time.

Do you ever think of night time round the fire,  
The rosy little children, their mother and their sire;  
The cross-roads and the fiddle,  
With the dancers in the middle,  
While the lovers waltz by moonlight in the lane?  
For Irish love has e'er your heart been fain?  
A many a time, a many a time.

Have you ever seen a weenshee leprechaun,  
Or the fairies dance by starlight on the lawn?  
Have you seen your fete go by?  
Have you heard the banshee cry  
In the darkness "lululul" and "ulal-gone!"  
Have you ever back on fairy pinions flown?  
A many a time, a many a time.

Did you ever lift a hurl in lusty joy?  
Did you ever toss the handball, man or boy?  
Light bonfires at John's eve,  
Or the holly branches weave,  
When Christmas brought the robins and the frost?  
Has Irish laughter cheered your hearts trouble-crosed?  
A many a time, a many a time.

Did your mother by your cradle ever croon  
For lullaby some sweet old Irish tune?  
Did an Irish love-song's art  
Ever steal into your heart,  
Or Irish war-chant make your pulses thrill?  
Do haunting harps yet sound from Tara's hill?  
A many a time, a many a time.

Do you ever hear the war-cry of the Gael  
As O'Donnell led his kernes against the Pale;  
The trumpet of Red Hugh,  
Or the shout of "Croom Abou!"  
As they rushed to die for Ireland long ago?  
Do their sword-blades from the ages flash and glow?  
A many and many a time.

"Tis not written that the Irish race forget,  
Though the tossing seas between them roll and fret;  
Yes, the children of the Gael  
Turn to far-off Innisfail  
And remember her, and hope for her, and pray  
That her long, long night may blossom into day,  
A many a time, a many a time.

## MARRIAGE AND GEORGE BERNARD SHAW

Thomas J. Gerrard, in the January Catholic World

Of course, everybody sees that Shaw wants divorce as a panacea for all the ills of marriage as it is in its present condition. But not everybody sees that his purpose is the mere working out of the logic of facts. Start with false promises and then the closer you stick to logic the further will you go from truth. Misunderstand the Catholic ideal; and then you will ignore the Church's practical help; and eventually you will arrive at the state of anarchy proposed by George Bernard Shaw, Shaw, the Puritan, gives you the premises, an entirely perverted notion of the sacramental nature of marriage. Shaw, the Irishman, gives you the spirit of righteous fight against oppressive evil, real or apparent. Shaw, the Progressive, gives you that disregard of all convention which was so needful if Shaw the Puritan were to work out his natural evolution. He proves that the tampering with the sacraments at the Reformation, has frustrated in the widespread unhappiness which is evident to-day. He proposes a short cut to get out of the difficulty, but it is like the man who would get out of his debts by cutting his throat.

If there are people who, through temperament, taste and disposition judge themselves unfitted for the married life, the Catholic system provides an alternative. It is the ideal of St. Paul. Marriage is good and meritorious, and is, moreover, the state of life best suited to the majority of mankind. Single life in the world is better, but suited only for the few. Single life in the cloister is best of all, but requires such exceptional dispositions as to be accessible only to a

still smaller number. Accept the full Catholic ideal, and the sexual problem is solved. We can easily understand how the Protestant revolt against the celibate life of the cloister has sold against the celibate life in the world. The argument used was that nature could not stand it. And if nature could not stand it in the protection of the cloister, much less could it stand it in the openness of the world. The propagation of such a disintegrating idea was sure to fructify in conduct. Again we have to insist on the tremendous fact of grace working in the world. Grace can where nature cannot. The present movement for the emancipation of women and their economic independence only shows the need felt for the Church's ideal. George Bernard Shaw is vaguely voicing that need; he is like a child shrieking for a present which Mother Church is only trying to give him.

When Shaw begins to work out in detail plans for legitimizing children born out of wedlock he begins to see that society is one organic whole; and that individuals tend to act in sympathy with the laws of the total organism. If freedom is granted to one it must also be granted to another. Ibsen's simile of the chain stitch applies to marriage. If a single stitch is cut, the first pull unravels the whole seam. But, he asks, do we not see the fabric already coming to pieces under stress of circumstances? We must agree with him that we do. Marriage as a fact is certainly far removed from marriage as an ideal. Shaw laughs at the marriage ceremony because it does not act as a magic spell and immediately reduce the ideal husband and wife. But that is precisely where he hits the Protestant doctrine and misses the Catholic. According to the Protestant doctrine the ceremony merely binds the couple by a natural contract, whereas, according to the Catholic doctrine, such a contract is a sacrament. The sacrament received on the wedding day gives a permanent right, all through life, to such graces necessary for the well-being of the marriage state. The wedding ceremony, therefore, is no vague religious rite or superstitious magic spell which is supposed to revolutionize human nature on the wedding day. But it is the instrumental cause of graces which, if corresponded with, will enable the couple to cope with their daily trials and cares, and in this way approximate ever nearer and nearer to the ideal. The ideal may never be reached. It is not, therefore, useless, for the very striving for it is the well and wool of the strong character so needful for parenthood and thus so needful for racial well-being.

## ATTITUDE OF CATHOLIC CHURCH TOWARD BIBLE

Thomas J. Gerrard, in the January Catholic World

The attitude of the Catholic Church to the Bible was the subject of a lecture given by Rev. Father Conway to a congregation of non-Catholics. He said in part:

"How do you know what are the inspired books of Scripture? By the infallible testimony of the true Church of God, which is the only completely adequate and rational ground for a divine faith in all the sacred Scriptures. As the inspiration of the sacred books is a divine operation not necessarily known even to the mind that is acted upon by the Holy Spirit, it follows that the testimony of God Himself is required to make men perfectly sure of its existence; but this divine testimony comes to their knowledge, and is the absolute ground of their faith, only by the voice of that infallible and living Church which He has commanded us to hear.

"No wonder, then, that Protestantism, with its vague and varying views regarding inspiration, its narrowing of inspiration to certain parts of the Bible, its admission of error in the Sacred writings, its inadequate proofs for the fact of inspiration," and the right of a book to be on the canon, is powerless to resist the attacks of the rationalistic higher criticism, which endeavors to strip the Word of God of its divine character. Many lovers of the Bible have come to recognize the Catholic Church as its only adequate and rational defender. No matter what difficulties may be raised by the unbeliever against the inspiration of the Scriptures, Catholics can always ground their certain faith in them on the infallible authority of God's Church. It is the old argument of St. Augustine; 'I would not believe the Gospel unless the authority of the Church moved me thereto.'

"It is true, as many declare, that the Catholic Church has always prevented the people from reading the Holy Scriptures. It is a calumny arising from ignorance or malice to declare the Catholic Church was ever an enemy to the devout reading of the Word of God?

"In the middle ages of the Monks and Nuns copied out the Bible word for word from Genesis to the Apocalypse, the clergy preached from it continually,

lectured on it in schools and universities and often prepared from its pages special prayer books for the people. 'There is a good deal of popular misapprehension about the day in which the Bible was regarded in the middle ages,' writes Dr. Cunitz, a Protestant, in his 'Turning Points of English History.' Some people think that it was very little read by the clergy, whereas the fact is that the sermons of the medieval preachers are more full of Scriptural quotations and allusions than any sermons in these days; and the writers on other subjects are full of Scriptural allusion that it is evident their minds were saturated with Scriptural diction. We were the authority of Sir Thomas More ('Dial.' iii 14) for saying that 'that whole Bible was, long before Wycliff's days, by virtuous and well-learned men, translated into the English tongue, and by good and godly people with devotion and soberness well and reverently read.'

## TESTIMONY OF OTHERS

"Dean Maitland, Protestant, shows clearly the reverence of the middle ages for God's Holy Book (The Dark Ages, pp. 208-224), and answering the calumnies of certain anti-Catholic controversialists, says: 'I do not recollect any instance in which it is recorded that the Scriptures, or any part of them, were treated with indignity or with less than profound respect.'

"The notion that the people of the middle ages, writes another fair-minded Protestant, did not read their Bibles. . . . is not simply a mistake; it is one of the most ludicrous and grotesque blunders.—Church Quarterly Review, October, 1897.

"Another strange bit of old-time controversy is the pretended discovery by Luther of the hitherto unknown Bible, at Erfurt, in 1503, and his first giving it to the people in the vernacular in 1534. This calumny, resting on the authority of D'Aubigne, by his unscholarly historical method, has been given the lie direct by honest Protestants like Dean Maitland (The Dark Ages, pp. 475-6, 506, 514).

"What are the facts? Before the first Protestant version was sent forth into the world there appeared 84 printed editions of Holy Writ in the ancient languages: 62 in Hebrew, 19 in Greek, and 3 in Latin. There were also 50 of selected portions; and 22 in Greek, of which three were of the Old Testament and 7 of separate portions of the Scriptures, and 12 of the New Testament. In the Latin which occupied a special position as being the universal language of the Church, there were published 343 editions, of which 148 were of the entire Bible, 62 of the New Testament, and 133 of separate books of the inspired writings.

"In the modern languages . . . there were issued 198 editions, of which 104 were of the entire Bible, comprising 29 in Italian, 20 in French, 19 in English, 2 in Spanish, 6 in Bohemian, 1 in Slavonic, and 30 in German, and 94 of single portions of Holy Writ, consisting chiefly of copies of the New Testament, in all, including Polygot, printed at the cost of Cardinal Ximenes, 626 editions of the Bible, and 194 portions of the Bible, which 194 were languages of the laity, had been issued from the press with sanction and at the instance of the Church, in countries where she reigned supreme, before Luther's German version of the Bible appeared in 1534."

## THE RESULTS OF THE REFORMATION

Hilaire Belloc, in the January Catholic World

Every evil, if it is of a fundamental and moral sort, may be observed (when it has produced its fruit) to attempt to remedy itself by yet another evil. So it is with the Collectivist scheme of production which has its roots in the reformation. It takes its moral vices for granted, thinks of them as normal to human nature and necessary to any condition of society, and then proposes to remedy their intolerable effects by the inhuman scheme of Collectivism.

Well, in this matter as in every other important social affair, the Catholic Church is on one side and its enemies upon the other; and the spirit of the Catholic Church where it prevails in future will not permit industrialism as we now know it, and will have nothing to say to Collectivism, but will restore the normal and fundamental institution of property, widely distributed among free men, which distribution with its accompanying freedom was, purely of temporal effects, the chief effect the faith had upon European civilization.

Now where the faith does not conquer in the battle, what we shall have will be a Collectivist State. That is impossible; you might as well expect men to walk on their hands. What you will get in the loss of the faith will be the Servile State: that condition of society which the Catholic Church discovered in Europe when first she came, and into which Europeans will sink again wherever they permanently abandon her.

The absence of faith will produce a society in which the mass shall be guaranteed in sufficiency and security but shall not be put into possession of the means of production, while to a minority who will still be the possessors of the means of production there will be guaranteed security in their privileged position. Institutions which thus permanently divide the state into possessors and non-possessors are—whatever you call them—essentially institutions of slavery.

Compulsory labor has already been suggested in modern England, and widely has the suggestion been supported. Every so-called "Social Reformer" is moving in that non-Catholic industrial society not towards Collectivism at all but towards the Servile State. The same is true of Protestant North Germany; and perhaps in the near future will arrive to see a division in Western civilization between societies which, like the Irish,

had not lost the tradition of civilization, and will therefore establish a divided property; and, side by side with them, industrial societies based upon the ancient institution of slavery.

## THE FAMOUS "J. K. L."

One of the most distinguished among the Catholic Hierarchy of Ireland during the first quarter of the nineteenth century was Dr. James Doyle, Bishop of Kildare and Leighlin. Ireland stands deeply indebted to his pen. His words of truth fell upon the hearts of men like the rays of prophetic illumination. They quickened the slave and humbled the tyrant. He appeared at that era in Irish history when the people were yet in the most torpid state of despondency, when nothing appeared in the surrounding gloom but objects horrible to the sight. He entered, with spirit, honesty and unbounded acquirement, the great political and religious controversies when they shook the British Empire.

Everything that came from his pen or tongue had weight. His mind was unapproachable. His thoughts were things, maxims, axioms, shaped in the mold of justice, learning, philosophy, and religion. He cherished a more tolerant spirit. He felt kindly towards all those who differed from him. At one period, he threw out a suggestion for a junction of Catholics and Protestants, which was not received, and the Christian and Commons committee of England will remain conspicuous among the records of English history and the dogmas of Catholic theology.

His public letters to various statesmen of England signed "J. K. L." the initials of his official title, and which he published under the name, he dedicated to Daniel O'Connell, may be referred to again and again without tiring. Every new reading reveals new beauties. The style, the knowledge, the force, the simplicity, the argument, which characterize every paragraph, must forever establish them as standard models in composition and style. They are fit companions for the "Letters of Junius," for the "Speeches of Curran and Grattan," for the "Essays" of Bacon.

Nearly a century ago all Europe rang with the praises of "J. K. L." the initials appended to a remarkable pamphlet, entitled "The Rights of the People," and "A Vindication of the Religious and Civil Principles of the Irish Catholics." The writer proved to be a Bishop, James Doyle, who was born in Wexford, Ireland, in 1786. As a boy of twelve he witnessed many of the most terrible incidents in connection with the Rebellion of '98.

In 1805 he entered the Order of St. Augustine, two houses of which have existed for long centuries in Co. Wexford—one at New Ross, the other at Grantstown. The latter house was in those days the novitiate of the Irish Province, and there it was that the future Bishop prepared himself for his profession, which event took place in Jan. 1806. Shortly after he was sent to the University of Coimbra, Portugal. Here young Doyle gave himself heart and soul to his studies.

He thus describes the surrounding conditions of his college life in the following paragraphs:

"At that time the ardor of youth, the genius of the place, the spirit of the time, as well as the example of my companions, prompted me to inquire into all things and to deliberate whether I should take my station amongst the Infidels, or remain attached to Christianity. I recollect, and always fear and trembling, the danger to which I exposed the gifts of faith and Christian morality which I had received from a bounteous God; and since I became a man, and was enabled to think like a man, I have not ceased to give thanks to the Father of Mercies, Who did not deliver me over to the pride and presumption of my own heart. But even then, when all things which could have influence on the youthful mind combined to induce me to shake off the yoke of Religion. Her heart dignify, her grandeur solemn, as well as her sweet influence upon the heart, filled me with awe and veneration. I found her prevailing in every place, glorified by her votaries and respected or feared by her enemies.

"I looked into antiquity and found her worshipped by Moses; and not only by Moses, but that Nurus and Plao were amongst the most ardent of her votaries, though in darkness and error, themselves. I read attentively the history of the ancient philosophers as well as lawgivers, and discovered that all of them paid their homage to her as to the best emanation of the Supreme Being, and omnipotent God. I concluded that religion sprang from the Author of our being, and that it conducted man to his last end. I examined the systems of religions prevailing in the East; I read the Koran with attention; I perused the Jewish Scriptures, and with the aid of my friends, and of his Church, with an intense interest and I did not hesitate to continue attached to the religion of our Redeemer, as alone worthy of God; and being a Christian, I could not fail to be a Catholic. Since then, my habits of life and profession have continued me faithful to the Faith of my ancestors, and I have often exclaimed with St. Augustine, 'O beauty, ever ancient and ever new, too late have I known thee, too late have I loved thee.'"

In December 1808, young Doyle returned to Ireland from Portugal, and completed his studies at the college

conducted by the Fathers of the Order at New Ross. He was ordained by the Bishop of Ferns at Enniscorthy, on October 1, 1809. During the following years he occupied himself teaching logic to the novices at the college at New Ross. But in 1813 a chair becoming vacant in Carlow College, he applied for it and secured the appointment. This was probably the turning point in Dr. Doyle's career. Now it was that he began that term of herculean labor which was brought to an end only by his too untimely death.—N. Y. Freeman's Journal.

## A PROTESTANT JURIST ON THE CATHOLIC CHURCH

Of Hon. Peter B. Muir, who died on November 3, after having served as attorney for the Diocese of Louisville, Ky., for forty-two years, The Record of Louisville says:

"He was an ideal husband and father, an attached friend, a foremost citizen, a trusted adviser and the very soul of probity, integrity, righteousness and honor. He filled with grace and distinct ability the higher judgeships of the city of Louisville and the state of Kentucky. While a Presbyterian from early life, he was of the soul of the Catholic Church. For he had an unbounded veneration, and for her hierarchy, priests and religious a profound respect. Ever and at all times, and under all conditions, he was their friend and gratuitous counsellor of the Catholic poor. His memory will be held in benediction by the Diocese of Louisville. That he revered and believed in the Catholic Church the following magnificent lines, which we quote from his private letters to an attached friend, a convert to the Catholic Church, will bear testimony:

"For the Catholic Church as an organization I have the greatest respect and admiration. Its central has never existed on this earth. That it has blessed the world I have no doubt. That it is doing more good for mankind than all other churches combined cannot be questioned. And whilst I am not ready to admit that it is the only, yet I firmly believe it is the true Church of God. It is certainly the oldest, and no man can safely ignore its claim to be the only true Church of God. Every thoughtful man must investigate its claims. \* \* \* It is a most complete and magnificent structure. Age has not impaired its beauty or its vigor. In my humble opinion it is a divine institution, and will not only outlive all the works of man, but will survive the wrecks of time and live 'to light its torch at nature's funeral pile.'"

"To the same friend, who had embraced the Catholic faith, Judge Muir wrote in the year 1901:

"The beautiful 'Prayers for the Dead' I have read many times. I have rarely read anything more exquisite or more truly poetic. \* \* \* I know of nothing more beautiful or restful than that 'gift of faith' which is so eloquently described in your letter. You seem to have attained it by the exercise of the Catholic Church, and accept in perfect faith all that is taught you. \* \* \* Your reason convinced you that, upon the evidence, the authority of the (Catholic Church) was the divine and its teachings infallible. With you reason and authority were brought into perfect harmony. Rest and happiness came to you as the result. Happy, happy, glorious result! But, sadly enough, it cometh not to all."

## REMARKABLE CASES OF CURE AT LOURDES

The Dublin Freeman's Journal makes interesting note of some remarkable cures at Lourdes. The "Miracles" de Lourdes, pilgrims on their return from the holy waters, held a meeting recently in Paris. It was an imposing assembly by reason of the religious and scientific character of those who assisted and of the facts that were presented. Many medical men of eminence attended either to describe the particular conditions under which cures were effected of patients under their care or to attest the persistence of cures formerly announced. Amongst those who were present to illustrate and attest their cures was Mlle. Raymonde Buitouir, who walked joyously up to the platform, when Dr. Sabbe, chief of the clinical faculty of Lille, rose to state her cure. She had been paralyzed since four years old, and had thereafter used a pair of crutches. At seven years of age she underwent some operations, after which she was unable to walk any longer. One foot was bent in and was shorter by four inches. On August 19th, after bathing in the water at Lourdes, her back and foot were free from paralysis, and her foot assumed its normal length. Mlle. M. Verzier was attended by Dr. Van der Elst and Dr. Vincent for fracture of the thigh at Lyons. She prayed to explain the cure, medically speaking.

The Rev. Mr. Boothman, formerly an Anglican minister, addressed the meeting and said that he had become a Catholic after witnessing the miracle at Lourdes by which his son was healed.

The boy was suffering from caries of the bones of the ear, and the doctors had pronounced his case hopeless. The son heard of Lourdes, and though he opposed him, believing it folly to go there, the

son was so insistent that he at last yielded. On bathing in the waters his son was instantly cured. Rev. Mr. Boothman is a member of the Senate of Cambridge University. Several other cures were reported on of ulcers, tuberculosis, and bone diseases, and other medical and surgical cases. Dr. Boisart, of Paris, who presided, referred to the efforts that had been made to induce medical men, especially unbelievers to visit Lourdes. There were over two hundred doctors there this year, of whom one hundred and fifty were foreigners.

## A ZEALOUS TEMPERANCE ADVOCATE

Writing of the late Father Stebenfoercher of Kenton, O., a fellow-priest says:

"But there is another valuable jewel that will for many years be the memorial crown of Father Stebenfoercher. During the last twenty years he was known all over the State as the apostle of temperance and total abstinence in the Church of Ohio; and his fame and reputation in that direction had spread from the Maritime Provinces of Canada to the shores of the Pacific ocean. At one time, some eight or nine years ago, his whole being seemed to be absorbed in the work of trying to redeem unfortunate drunkards; to that end he sacrificed not only his poor pitance of a salary, but his time, his health and personal comfort, being at the same time himself of feeble constitution and a perpetual invalid. It was a matter of constant wonder to his friends, how a man so weak in bodily strength, to all appearances, could perform so much work, stand so much excitement and display so much incessant activity. At times he was thought by many to be ever zealous, even to the verge of imprudence, in his anxiety to spread the practise of total abstinence; be this as it may, it is perfectly true nevertheless, that in comparison with the temperance enthusiasts, too many of us alas! are guilty of too much indifference and too much torpidity in that very direction."

## A GOOD NEW YEAR'S GIFT

The resolution to avoid the occasion of the sin of drunkenness and lead a sober life during the coming year should be one of the first and most important resolutions taken by those who are addicted to drink. As it is for the sake of companionship that so many men drink and get drunk, becoming thereby a nuisance and a scandal, those who have the faculty of sociability too strongly developed will find it very difficult to keep a temperance resolution unless they resolve also to break away from those who are accustomed to take a drink on every occasion.

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## CATHOLIC NOTES

An ivory crucifix said to be the work of Leonardo da Vinci has been brought in Madrid from the wife of Deputy Mayor by an unnamed American for the sum of \$125,000. Senora Mayer inherited the crucifix from her mother.

Although Paris is universally considered to be one of the most wicked cities in the world, it is estimated that more than 200,000 worshippers attended the midnight Masses offered up at the various Catholic Churches here.

Rev. J. M. Baker, formerly a minister of the Protestant Episcopal Church, was ordained to the priesthood on Dec. 22, in St. Joseph's Cathedral, La Crosse, Wis., by Bishop Schwabach, and celebrated his first High Mass there on Christmas day.

Mothers of the Catholic pupils at the young girls' school at Chassigny - Soussun, in Saone-et-Loire, France, recently had a public bonfire of the interdicted text-books used by their daughters. As other places in that commune Catholic girls withdrew from the schools.

Twelve thousand of the 22,000 church members of Wyoming are Catholics, according to statistics made public in Cheyenne recently by the Home Missionary Society. Next to the Catholics, Methodists are most numerous in the state, then Presbyterians, then Congregationalists, and Baptists last.

The village of Ironport, near Zanesville, Ohio, has a population of 700; the men being mostly miners, and no police. Not one arrest has been made within the last six months. The inhabitants are 637 Irish, 1 Welshman and 52 Germans. There is a record of good order hard to equal.

Rev. Father Robert, C. P., of St. Ann's Monastery, Scranton, has the distinction of receiving Papal commendation, the occasion being the completion of his five hundredth mission. An autograph letter conveying the blessing of His Holiness Pius X. was received by this zealous hard working Passionist missionary recently.

Within the past year the Jesuit Fathers in Jamaica have received into the Church 522 converts, and baptized 2,625 babies. The Protestant population is about 837,000 and the Catholics number 20,000. There are at present 71 mission stations on the island and 45 parish schools with an attendance of 4,190 children.

A bill is to be introduced in congress, by request of the Aloysius Truth Society, empowering the District Commissioners to appoint a board of theatrical censors for Washington. It will be necessary, if this bill becomes law, to submit to the board the manuscripts of all plays to be presented, all "turns" to be given in vaudeville and all films in moving picture shows in that city.

In the diocese of Brooklyn is a little band of French Sisters known as the Daughters of Wisdom who were expelled from France. They help the St. Vincent de Paul Society, taking care, among other charities, of poor crippled children. In their home now are 168 inmates, 31 of whom are afflicted with tuberculosis of the bone, 14 with infantile paralysis, and 23 with other deformities.

Joseph Medill Patterson's immoral play "Rebellion," was billed for Quincy, Ill., recently. The Catholic pastors of Quincy, led by Rev. M. J. Foley in the Western Catholic, protested against presentation of the vile show, and warned their people not to attend it. To their credit be it said, the Catholics of Quincy let the play severely alone, and it showed to an almost empty house.

The "Little Sisters of the Poor" of Paris have been advised that they will have to leave their convents within a few days, in accordance with the congregation's law. There are three convents in Paris itself and two just outside of it, at Levallois Perret and at Puteaux. The expulsion order has been sent to the convents, and the nuns have determined not to leave until they are forced to do so.

The next Kansas Legislature will probably be asked to enact a marriage law modeled after that in force in the Catholic Church requiring the publication of the bans of matrimony. The law as suggested, would require the filing of intentions with the local justice of the peace, and the publishing of the engagements in the official county paper before the license is obtained.

A unique incident occurred in Rosalia, Wash., on Dec. 28, when Protestant citizens of Rosalia called the Rev. Father Fitzgerald, pastor of the Holy Rosary Catholic Church of Rosalia, into the telephone office "on a little matter of business" and presented him with a purse of \$50 as a Christmas present, and a token of their good will and friendship. The money was raised among non-Catholic citizens of Rosalia, where the priest is so popular.

The Rev. John P. Frieden, S. J., president of St. Louis university, died suddenly in that city on Saturday, Dec. 2. Father Frieden had a genius for association with all sorts and conditions of men. His was the tact of simplicity and straightforwardness and the sympathy born of healthy interests in all interesting things. The end came to him in the midst of a busy day, as he went about his usual work with his characteristic good cheer.

The London Tablet notes that although it was generally believed that up to the time of Henry VIII, there had been but two metropolitan Sees in England, there was in the eighth century a third Archbishopric in the kingdom of Merca to Liehfeld. King Offa of Merca took it ill that his kingdom should be under the Bishop of Kent and he sent Ambassadors to Rome to petition for a Mercaian Metropolitan. The exaltation of the See of Liehfeld, however, lasted more than fifteen years; for the work of King Offa was undone by his successor,