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The Catholic Record

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

VOLUME XXXIII. LONDON, ONTARIO, SATURDAY, JUNE 24 1911 1705

The Catholic Record

LONDON, SATURDAY, JUNE 24, 1911

AN OLD STORY

We happened upon, the other day, a paragraph which blazed with scorn of the gossipers and scandal mongers The author, a non-believer, blames them for much of the misery and sorrow. We agree with him, but all Christians are not in this category. Many around us are giving of the foliage and fruit of kindly hearts. Making the way smooth for others, dispensing the balm of sympathy, helping and lifting, they are near to us if we care to see them. They even, as does the author, wonder why some people spend the short time they have in making life sordid and unlovely and death-dealing. And yet were we to tell these scandal-mongers that they were object-lessons of what Christianity is not they would be offended. For they are pious, that is, they carry big prayer-books and exude pietistic platitudes. They are secret service agents who devote much time to the business of others. Clad, it would seem, in unimpeachable integrity, they prowl around for victims to sate their pious appetite. They collect all manner of gossip, the more offensive the better, and turn it over and over with ever increasing pleasure. Betimes they garnish it with imaginative devices to make it more palatable for those who like a spicy diet. And they distribute it here and there, dilating the while on the defects and sins of their neighbors. Gradually they emerge, oftimes from the stage of gossip into that of calumny and, bravo-like, crawl along in the dark, with a knife for the unsuspecting. They spit the venom of malignant hearts upon everything, thinking, doubtless, that it is but the outpouring of wisdom, and become fearsome nuisances to whom nothing is honorable or decent or sacred. Everything is dark because their minds are warped and their hearts perverted. They hate sunshine and laughter. And they march on to the borderland, criticizing and censoring and taunting, and they know neither the sweetness nor the responsibility of Christian living. A miserable business, indeed, for an immortal soul. When the heart is throbbing out into the great silence no memories of kindly words and deeds shall companion him and ease its passage. And during life he fancied that he was the follower of the gentle Christ Whose heart went out in sympathy to every creature and Whose love fell in healing, strengthening benediction upon the waste places of the world, upon the sorrowful and the sinner. What do the gossipers and scandal-mongers think of Jesus of Nazareth?

TO A CORRESPONDENT

In reply to a correspondent we beg to say that we do not plead guilty to the charge of intemperate talking about either the saloon or its owner. We are aware that liquor-selling is a legitimate business, and a very perilous business, we may add, for a man who has a soul to save. For the present let us ask our correspondent to read the following words from the Decrees of the Third Plenary Council of Baltimore:

"We admonish those Catholics who are engaged in the sale of intoxicating liquors, that they seriously consider how many and how great are the dangers and occasions of sin which surround their avocation, however licit in itself this avocation may be. Let them adopt, if they can, a more decent method of gaining a livelihood. Let them at least labor with all their ability to remove occasions of sin from themselves and from others. They should sell no drink to minors, or to persons who are likely to take it to excess. They should close their saloons on Sundays: at no time should they allow within their saloons, blasphemy, cursing or obscene language. If by their fault or co-operation religion is dishonoured, or men are led to ruin, they must know that there is in Heaven an Avenger Who will surely exact from them most severe penalties.

GUARD THE CHILDREN

The old gentleman who is old-fashioned has been here again.

"No," he said, "I don't wish to talk of the children. I long to forget that boys and girls who should be safeguarded are learning the jargon of the streets from striplings of crude and unclean minds. I see them often and always through tears."

Poor little ones—stunted and wasted—the most pathetic sight in all the world. It boots little to talk to their parents who seem to have no sense of responsibility. But what a different world this would be were the home education attended to. How these children would be molded in faith and uplifted by thoughts and visions and comforted by an inner source of strength if they were but educated while young and impressionable. And the mother should be the teacher. She has her heaven-given diploma, her graces of motherhood. She has the power to mould and fashion the soul and to engrave upon it an influence that shall endure through all the passing years. Her words could be as sweetest music in the heart; her example a guide and inspiration; her personality, aureoled with purity, an ever constant and close companion. When the home is flooded with the light of eternity, eternity is a reality to the children. When the great truth that to be and not to have is implanted in the young mind, we may expect a rich harvest of peace and achievement in the after years. But all this is old fashioned. If we told the average boy and girl that the best things can be had for little they would be surprised and curious. And if we said that they could own the stars and the sun they might, these up-to-date children, regard us as candidates for the lunatic asylum. For at home eternity is a shadowy land, real, of course, but not to be taken too seriously by people who must get on. The Catechism is a very useful little book, but far inferior to a cheque book. And so with twaddle of the fireside, supplemented by reading of financial pirates and of the pomp and show of the world, the children are saturated with the indifferentism that blinds them to the visions and makes them deaf to the voices of the spirit. When the dollar, which they hunt so unceasingly, eludes them, they are preyed upon by discontent. And then, with heaven so far away and the world so unsatisfactory, they are a very sad people. Life becomes flat and prosaic instead of the door to opportunity. And because they have never been taught to dwell in the invigorating atmosphere of ideals, they crawl along on the dead level of the common-place.

SUBTLE AND DANGEROUS

In other days the mighty ones of earth had, we are told, divers ways of getting rid of undesirable citizens. When they were high placed they might drop suddenly into a bublette or fall a victim to acute indigestion induced by poison-saturated food or drink. When, however, the mighty ones wished to avoid all suspicion of foul play their victim was the recipient of a bouquet, beautiful and fragrant, with a perfume that was the messenger of death. The flowers, however, were given to the accompaniment of courtly bows and honied compliments. It seems to us that the author of "Marie Clare," a book which has been sent us for review, is past-master in the art of the poisoned bouquet. She is very clever about it. She prattles on so innocently; her diction is simple and of most beguiling artlessness. Her descriptions of convent life are meant to be the portrayal of convent life as Marie Clare saw it. But her convent, that is a stranger to the supernatural, exists only in the imagination of Marie Clare. She is never discourteous; she but uses her caricature to poison the minds of those who know nothing about the Catholic convent. It is a veiled, subtle attack on women consecrated to the Lord. And then to make the bouquet more alluring it is impregnated with the odour of immorality in the shape of an episode that has been done to death by fiction-writers. The simplicity of narrative, together with its unctuous pretensions, may deceive the unwary, and especially when "critics" are belauding it as the book of the century, Catholics, however, should give it scant courtesy. Marie has her own little love affairs which do not disturb her equanimity because they are artificial and concocted for padding purposes.

THE OLD DING-DONG

The Anglican Bishop of Nova Scotia referred, in his charge to the synod assembled in Halifax, to the sophistry which we indulge in to divert attention from our tottering walls. As he gave no explanation we may with propriety put his remarks into the category of the vacuous pulpit utterance. The charity, however, which prompted his concern for our tottering walls could have been utilized, and to some purpose, in his own communion. For surely he cannot view with equanimity the Anglican church's vagueness in doctrinal formularies, its bewildering discords which may have caused Harold Frederic to say that "the Church of England drives with an exceedingly loose rein: you can do anything you like in it provided you go about it decorously." The Bishop's communion, so far as we know, has no walls, tottering or otherwise. It is wide open to hopelessly irreconcilable opinions. Once an Anglican you can choose from a hundred brands of opinion and still be an Anglican. It is very comprehensive, very flexible, and of a doctrinal mobility that dismisses St. Paul's plea for unity of faith as an impossibility.

One of the clerical speakers waxed eloquent on Roman aggression and tyranny. We wondered at that because Anglican clergymen are, as a rule, not given to such exhibitions of bad form. And then it is such an ancient platitude. Doubtless the grave and learned divines smiled at the enthusiasm of the cleric and pardoned the outburst on the grounds that even good men are troubled with a rush of words to the head. He will regain his normal state and find the Roman tyranny spectre was, let us say, conjured by a bad liver. His state is described by Newman in "Present Position of Catholics." "Heresy and scepticism," he says, "and infidelity and fanaticism may challenge the establishment in vain: but fling upon the gale the faintest whisper of Catholicism and it recognizes by instinct the presence of its connatural foe. Forthwith, as during the last year, the atmosphere is tremulous with agitation and discharges its vibrations far and wide. Spontaneously the bells of the steeples begin to sound." One would think that the Cardinal was speaking of the "Ne Temere" agitation when he says that Bishop and dean, archdeacon and canon, rector and curate, one after another, each on his high tower, off they set, swinging and booming, tolling and chiming, with nervous intenseness and thickening emotion and deepening volume, the old ding-dong tolling and chiming away, jingling and clamoring, and ringing the changes in their poor half-dozen notes all about the Popish aggression, insolent and atrocious, etc.

THE POOR ONE

The "literal" Catholic, whether a trimmer or dominated by the spirit of the age, or trusting to criticism or cowardice as a passport to position, is appraised at his true value by the non-Catholic. Every honest man admires fidelity to principle, but he despises him who conceals his creed or pares it down so as not to offend unduly the whims and conceits of the passing hour. The earnest Catholic, who is proud of his faith and knows that it is not his but God's, and is ready and qualified to defend it, earns the plaudits of his conscience and the respect of all who like a man.

FUNERAL OF REV. DR. TEEFY

NOTABLE TESTIMONY OF RESPECT TO THE MEMORY OF THE DISTINGUISHED PRIEST

On Monday of last week took place in St. Basil's Church, Toronto, the funeral obsequies of Rev. J. R. Teefy, D. D. In the sanctuary were nearly all the priests of the city and quite a number from outside districts. With them we noticed Rt. Rev. Mgr. McCann, V. G., Rev. Dr. Kidd, Administrator of the Archdiocese of Toronto, Vicar-General Mahoney representing the Hamilton diocese and Venerable Archdeacon Casey representing the Peterboro diocese. There were in all about seventy-five priests present. Amongst the laity in the church we noticed; Chief Justice Sir Charles Moss, Sir William Meredith, President Faulkner, Professors Wright and Baker, Sir William Mulock, Sir G. Falconbridge, representing the University Senate. Attorney General J. J. Foy and Hon. Frank Cochrane, Minister of Lands, Forest and Mines, represented the Ontario Government; Mr. Justice Anglin, of Ottawa, and Senator Coffey of London.

The Solemn Requiem Mass was sung by Rev. Father Marijon, Fathers Walsh and Murray acting as deacon and subdeacon and Rev. M. V. Kelly as master of ceremonies.

The sermon was preached by Rev. Dr. Treacy of Dixie. It was eloquent to a degree and delivered with an earnestness and impressiveness which touched every heart in the church. A fitting tribute it was to a great churchman, who after a strenuous life in the service of his Maker had laid down the burden. Dr. Treacy spoke as follows. He took for his text,

"They that are learned shall shine as the brightness of the firmament and they that instruct many unto justice as stars for all eternity."

Right Rev. Monsignor, Very Rev. and Rev. Fathers, my Dear Brethren,—Animated by the spirit of Catholic Faith we have gathered around the altar of God to offer the last solemn tribute of praise to the memory of the Very Rev. John Read Teefy; we have come to offer up the great suffrages of Holy Church for the repose of his soul and also to draw for ourselves some salutary lessons of spiritual thought from the mournful circumstances that have called us together. We lament the loss of no ordinary priest in the saintly dead before us. In him the Church of Ontario has lost one of her brightest children and the country one of her most distinguished sons.

Belonging to the religious community of St. Basil's, that have been so closely identified with the spiritual and educational interests of this Province, he entered at an early age upon a career of educational usefulness that has seldom been rivalled. He has been called to the highest offices in the gift of the community. Professor of languages and of mathematics he was finally elected superior of St. Michael's college in 1889. Thence the college grew, not only in the magnificent physical proportions that attract the eye, but also in moral and intellectual standards which it has never relinquished. Two years ago as Vice Provincial Superior of St. Basil's community he represented that order in the first national council of Quebec. In that position he elicited the unqualified approval and admiration of the hierarchy of Canada by his studious thought of intricate questions, by his unfailing courtesy and dignity and energetic industry in the work of the committees. The Rev. Dr. Teefy occupied a unique position in the educational life of the Province. He was successively Principal of High schools, then Rector of a Catholic college, a member of the Senate of Toronto University, President of the Literary society, and finally was nominated by the government of his native Province to serve as a member on the Board of Governors.

One of the first to perceive the magnificent possibilities of university affiliation, he insisted on it in season and out of season, convinced that the basic character in the education of every Catholic layman as well, indeed, as of every Catholic priest, ought to be supplied by the University course which represented not only the world of received culture but also the national life of the country.

A polished and dogmatic pulpit orator, scarcely without a peer, he gave to the word of God a style of thought and a polish that was always acceptable not only to the multitudes of believers but also to those who were outside the pale of all creeds.

But, my brethren, the Angel of Death has called and the priest with the massive intellect and the heart of a child lies before us. The hands so often raised to bless are now closed in the last clasp across the Sacred Vestments. The rostrum of the teacher is draped in sombre black. Words of wisdom and instruction will never fall again from his lips. The voice of the orator is mute, and, as in the old story, the instrument was shattered after its last because its sweetest symphony was evoked, so the symphony of his life which has given strength and comfort to so many is disrupted by the fell hand of Death. "Dust thou art and into dust thou shalt return." (Gen. III. 19.)

Living as we are, my brethren, at a time when the spirit of modern thought has conjured up again the errors of the past, we find ourselves confronted by old heresies in modern garb. Death with them, as with the Epicureans, is the end of all. The soul as with Cicero and Seneca is but a flame, a breath, a vapor that grows weak and cold with advancing years and finally recedes into the body or is extinguished by disease. Again we are told that life is but as the phosphorescence that appears on the water when the ship strikes the wave and which disappear again in the blackness of the night. Such is not the teaching of true science approved by the Catholic Church. The thought of man is universal and immaterial. It is no secretion of a material brain. Consequently it is indivisible and spiritual and must of necessity proceed, for like causes have like effects, from an immaterial and therefore an immortal substance. That substance is the soul which, as the Church teaches, is the form of the body as defined in the Council of Vienne 1312. After death the soul does not cease to have a distinct existence nor is it absorbed into the universe as false philosophy teachers, but, in accordance with the justice of God, it passes into an eternity of happiness or sorrow in proportion to the merits or demerits of this life. This immortality, my brethren, was also a special preternatural prerogative of the body before the fall of man, which should likewise be enjoyed by his posterity if Adam had remained faithful to God. In an evil hour our first parents rebelled against God. The "Non serviam" of the angels was repeated in the earthly paradise and by one fell blow the beautiful statue of human integrity and immortality, reared by Almighty hands, was rudely shattered by sin and trial; temptation, affliction, and death became henceforth the unwilling hand maids of the human race. "By one man sin came into the world and by sin, death, and so death has passed upon all men in whom all have sinned."

The race went forth from the plains of the Euphrates into all parts of the earth. They built themselves cities and kingdoms and empires that still exist on the pages of history.

Civilization and its accompaniments of culture and refinement, music, poetry, painting and architecture sprang up. Intoxicated with the orgies of their own power and glory the sons of men forgot God, but the hand writing was always on the wall. Into every movement of life Death came like a giant spectre to remind the children of Adam of the primeval curse. "All flesh is as grass and the glory thereof as the flowers of the field, the grass is withered and the flower has fallen, for the Spirit of God has blown upon it." (Is. 40, 6).

This inexorable decree of God's justice was as universal as the extent of the race. "We all die, and like waters that return no more we fall down into the earth." (2. k. 14. 14.) All were included; none were excepted. The ruthless law touches all manners and conditions of men. "Pallida mors aequo pulsat pede pauperum tabernas rejum turses." Pale Death knocks equally for admittance at the hovels of the poor and the palaces of the kings. There is no mercy, nor love, nor partiality in the law of Death for Death is the reckless angel of God's justice. But, my dear brethren, death is not the end of all. Although the poet would say that

"The boast of heraldry, the pomp of pride,
And all that beauty, all that wealth we gave,
Alike awaits the inevitable hour,
The paths of glory lead but to the grave."

Yet we know from faith that there is another Life, where the souls lives on in one endless eternity. "What is death? What seems so is transition. This life of mortal breath is but the suburb of a life Elysian, Whose portals we call Death." Beyond the grave there is another life for the soul, a life of endless misery or a life of eternal happiness. Beyond the grave there is the reality of Resurrection, for the same God who has pronounced the decree of death and putrefaction has also promised that as "by one man came death so by a man comes the Resurrection of the Dead." (1 c 15 21).

Hence it is that the Catholic Church has ever insisted on prayers for her dead children. Acting on the dogma of the Communion of saints she teaches that the prayers and good works of the living are advantageous to those who die in the Lord. Others may forget the absent ones, for it is unfortunately characteristic of human nature to remember only those who are present, but mother church, the Spouse of Jesus Christ, will never forget her children.

"The dearest friends will pass away
And leave the clay to keep the clay,
Ever and ever she will stay, Miserere Domine."

Yes, my brethren, we have come here to-day to offer up the great prayer of the Church, the august sacrifice of the Mass, for the repose of the soul of the good priest who is gone. We all need the mercy of God. The greater is the intellect, the higher and nobler are the faculties, the more eminent are the responsibilities of men in the Church as well as in the State the more severe will be the judgment of God. For "of him that hath much, much shall also be required."

Therefore while we lament the departure of this great man out of our life and revere the memory of the good and great things he did for God and for His Church, yet we must not forget that the grandest manifestation of love which we can give him now that he is cold in death is the sweet gift of our prayers and good works.

May the giant intellect of the noble man, and the big heart of the good priest find eternal rest in the bosom of the great High Priest our Lord Jesus Christ.

From Rome

ACTS OF THE HOLY SEE

LETTER FROM THE HOLY FATHER CONCERNING SPAIN

PIUS PP. X

To Our Venerable Brother Joseph, Bishop of Vich.

Venerable Brother, Health and the Apostolic Benediction,—Amidst the bitterness which saddens Us more and more every day for the evils which afflict and those which threaten the Catholic Church in the Spanish nation, the pastoral letter which you have recently addressed to the people has afforded Us much comfort. In it you showed yourself to be truly a Bishop as he is described by the Apostle, *devoted to the truths of the faith according as they have been taught to him, that he may be capable of expounding true doctrine, and and of rebuking those who contradict it.* And it is truly with sound doctrine, perfectly adapted to the conditions of society, that you have guided the people entrusted to you, showing them and illustrating splendidly the principles according to which both the powers, ecclesiastical and civil, should regulate their mutual affairs; and not only have you brilliantly confuted contradictors, but you have also brought to light the hidden plans conceived by them and destroyed and reduced to dust the sophism of false *liberalism.*

It is certain that the harm done to the Catholic faith, which you noted with pain, has for its main source the fact that those who hold the reins of public government think that they are invested with an authority which is unrestricted and unlimited, even in matters which regard religion.

How far that is from the truth you should conclusively, when taking for a basis the sentence of the Gospel, *Render unto Caesar that which is Caesar's and to God that which is God's*, you showed that by natural and divine right limits are laid down for rulers, and it is not lawful for them alone, and without the consent and authorization of the Supreme Head of the Church, to decide any of those questions which are called mixed by nature. It is never lawful to break away from the authority of the Roman Pontiff when it is a question of the affairs of an entire people who belong to the Church, and more especially when such affairs include questions which are accustomed to be called major questions and when there are solemn agreements which it is obligatory to maintain valid and firm.

And in truth, if the government of your nation, taking no heed of the Roman Pontiff, presumed to make laws concerning religious matters (which even non-Catholic princes do not dare to do,) by that act alone it would cut itself adrift from its profession of 'Catholic,' would indeed abdicate the greater titles to glory that have come to it from its ancestors, and would destroy the very organism of the State; inasmuch as without any doubt it is by means of the Catholic faith before all else that the peoples of Spain have become one nation.

And there is wisdom and opportuneness in what you say with regard to the benevolence and readiness with which the Church greets honest and just desires. Inasmuch as, immutable as she may be in all that concerns faith and morals, nevertheless in all else she never refuses to adapt herself to just aspirations and the contention of the enemies of the Church is false and in contradiction to the plainest truth, by which they seek to persuade others that the negotiations proceeding lately between the Holy See and the Spanish Government have been broken off by the intransigent will of the Pontiff, while, on the contrary, it is very evident that the wishes of the Pope are always full of benevolence and disposed towards agreement.

All that you, Venerable Brother, have thus clearly and fully shown we consider of so much importance in the present circumstances that we would wish it to be widely divulged throughout all Spain. For we have confidence that once the arguments of excellent doctrine shown in your letter have penetrated to the minds of Catholics, they will gain from them fresh encouragement for salutary vigilance and fruitful work. And, without ever failing in the respect due to just laws, this work should become ever more vigorous, since the evils, which for some time have been threatening, have assumed greater gravity and are imminent for Catholics.

To escape them it is necessary that all in Spain who are proud to call themselves Catholics should be united, forming one heart and one soul, and should observe with perfect loyalty the instructions of the Holy See, at whose side they should stand firm, unfailing adherents.

May the Apostolic Blessing, which with great affection we send in the Lord to you, Venerable Brother, to your clergy and your people, be a pledge of the divine grace and a witness of Our benevolence.

Given at S. Peters in Rome the first day of May 1911, in the eighth year of Our Pontificate.

PIUS P. P. X.

BAPTIST CLERGYMAN FORCED TO APOLOGIZE

MADE DEFAMATORY STATEMENTS ABOUT CATHOLIC PRIESTS IN SOUTH AMERICA

Bigots can no longer libel with impunity the Catholic Church, her institutions or her clergy. The Rev. Ernest A. Bell attempted to do so recently in Chicago, but when the following communication appeared in the Western papers, Mr. Bell promptly apologized, and stated that he had been misinformed.

The morning after the lecture a zealous and militant Knight of Columbus in Illinois telegraphed the International Catholic Truth Society, and the result was the following open letter from the Rev. Dr. McGinnis to the Rev. Ernest A. Bell:

FR. MCGINNIS TO MR. BELL

Sir,—On the occasion of your recent sermon delivered in the Lexington Avenue Church, you chose for your text, "Thou shalt love thy neighbor as thyself." I will presume that you were not playing the part of a hypocrite, that you do really love your neighbor, even though not quite as much as you would love him were he a Baptist.

Presuming then on this good disposition on your part, I am obliged to inform the public that you have unintentionally stated what is absolutely false regarding the Catholic Church in South America. In order to provide Protestant missionaries for South America, you paint in very dark colors the moral condition of the people and Catholic clergy of that land.

Aside from Protestant writers, who were doubtless as reliable as the average Protestant missionary telling about things Catholic, your whole case rests upon the supposed words of a Rev. Julio Maria, a Catholic priest, "itinerating in Brazil," whose existence and testimony we will look up, as the only "itinerating priests" that we know of, are suspended priests,"—and an encyclical letter of Pope Leo XIII. to the clergy of Chili.

DEFAMATORY LETTER

Now, my dear sir, this defamatory letter was never written by Pope Leo or any other Pope, as you might easily have known if you were familiar with the testimony that appeared in the Catholic press after this supposed encyclical was quoted in The Literary Digest of February 5, 1910.

As this is a very serious charge that you have made against the clergy of Chili, please retract the statement that such a letter was written, shift the blame on to some other equally irresponsible lecturer or writer, or—best of all—give to the public your proof that Pope Leo or any other Pope wrote this letter to the clergy of Chili or to the Catholic clergy of any country on earth and I hereby agree to give the sum of $100 to any Protestant enterprise in which you may be interested.

May I ask you to agree to deposit a certified check for same amount to be donated to some Catholic charity, designated by me in case your statement is found to be false?

SUGGESTS A JURY

I assure you, my dear sir, that the trial will not last long, there will be no legal technicalities, the jury will consist of five judges, Chicago gentlemen of the very highest standing, three of them will be Protestants,—and all you have to do to swell your missionary fund by $100 is to prove from authentic sources that Pope Leo sent the letter condemning the morals of the clergy of Chili.

And, surely, one who loves his neighbor and preaches about it would not blast the reputation of his neighbor unless publicity was imperative and the proofs were unimpeachable.

May I suggest that your certified check for $100 be deposited with The Inter-Ocean and upon notice that you have accepted this challenge, I will gladly forward my certified check for the same amount to The Inter-Ocean.

Very truly yours,
WILLIAM F. MCGINNIS,
President of International Catholic Truth Society, Bergen street, Brooklyn, N. Y.

CATHOLIC NOTES

In Belgium the Socialists have opened a campaign against the Catholic schools. This is regarded as preliminary to revolution.

His eminence Cardinal Gibbons recently administered the Sacrament of Confirmation to 215 children and 18 converts at St. Cyprian Colored Church, Washington, D. C.

"Under the guidance of the Catholic Premier, of New Zealand, Sir Joseph Ward, of the New Zealand Parliament, is about to undertake a great temperance reform."

Beyrout University conducted by the Jesuit Fathers, under great difficulties, has furnished over 400 skilled physicians to the Ottoman empire and has given about 250 priests to the Church in the Orient.

The Catholics of Glasgow, Scotland, are about to establish in that city a Catholic Institute which will provide for the Catholic laity a club, library, and reading room, in the middle of the town, which will be a center of Catholic life and social organization for the West of Scotland.

Among the 172 persons who received the Sacrament of Confirmation on May, 14, in the College Church of St. Louis University, 90 were converts. This splendid showing is largely due to a convert class recently opened in that church and carried on with great success by Rev. Father Thomas C. McKeogh, S. J.

Rupert J. Large, of Calgary, Alberta, Canada, and formerly of Johannesburg, South Africa, who was master Mason, mark master Mason, excellent master and royal arch companion in Freemasonry, has been received into the Catholic Church by Father Richard Ratcliffe, S. J., at the Holy Name, Manchester, England.

The French academy recently awarded ten prizes of 2,000 francs each to the Jesuits, Marists, Capuchins and Sisters, for their heroic actions during the Armenian massacre of last year. Fredrick Masson, the historian, in awarding the prizes said in part: "In the annals of French virtue, in the pages of the Golden Book, which records sublime deeds, we write with legitimate pride the names of the French missionaries, men and women in Silicia."

A new site for the hospital for incurable cancer patients, to be erected by Mother Alphonsa Lathrop, O. S. D., was purchased about a month ago by the Rev. James M. Byrnes, rector of St. Mary's church, Grand street, New York, for $37,000, and has been transferred to the hospital corporation. The property faces Corlears Hook park, and on the opposite corner is the new parochial school of St. Mary's, which will be occupied in September.

Rev. R. M. Edwards, formerly an Episcopal minister, was received into the Catholic Church recently by Bishop McDonnell of Brooklyn. The new convert will study for the priesthood. For nine years Mr. Edwards had been in charge of Christ Church, in Brentwood, L. I., and the Church of the Messiah, in Central Islip. His entrance into the Church was, under God, the result of his friendship with the Rev. John M. Kieley, rector of the Church of the Blessed Sacrament, of Brentwood, L. I.

There were upwards of 30,000 children who received the Sacrament of Confirmation in the diocese of Montreal Canada, during the present year. The large number was due to the promulgation of the Papal decree regulating the age for children to receive their First Communion. So arduous had the work become that it was found necessary to call upon no less than four Bishops of the Archdiocese to assist in administering the Sacrament in the diocese of Montreal alone.

Rev. Father Francis Vaughan, the third and youngest son of Colonel Vaughan, has been passing a few months in Rome recuperating his health. His Holiness the Pope received him and his father in special and private audience and conferred upon Col. Vaughan the commenda of the Order of Pius IX., saying that he conferred this honor in recognition of the great services the Vaughan family has rendered the Church in England. The Pope added: "Come back to me next year, Colonel, and I will give you something for yourself; this is for your family."

The census of religion in Ireland, recently completed, shows that Catholics constitute 73.9 per cent. of the whole population. There are 3,238,656 Catholics and 1,134,889 Protestants. Of these latter 889,035 are in Ulster, where there are 690,134 Catholics. In 6 of the 9 countries forming the Province of Ulster Catholics are in enormous majority, but Belfast and the surrounding district give the province as a whole its Protestant majority of nearly 200,000. Five thousand one hundred and one Jews are in Ireland now, and increase of 60.9 per cent. since 1901.

The Rev. Father Pacific, a notable member of the Capuchin Order, is coming to Kentville, Nova Scotia, to give a short Mission in their own language to the Indians of that district. He will be the guest of Rev. Father Moriarty. Father Pacific publishes a journal in their own language for the Micmacs, called The Micmac Messenger and devotes a great deal of time and labor to their spiritual and temporal welfare. The Micmacs are staunch Catholics. The late Bishop Cameron, of Antigonish who knew them thoroughly, expressed formally his regard for them in these words: "The faith of the Micmacs has been simply heroic."