

# The Catholic Record.

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

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## THE DEAD SHEPHERD

RIGHT REV. BISHOP O'CONNOR, PETERBOROUGH, DIED, JAN. 23RD, 1913.

Above thy Bier, O dear dead holy one, We place the tribute of our human tears, Of Sorrow that thy earthly race is run.

O dear dead Shepherd, we who loved you so,  
(The kindly heart our fond allegiance won),  
Our grief is sore that we have seen you go.

God willed it thus; nor would we mar your sleep  
By aught of mournful complaint—ah, no,  
We murmur "Fiat" even as we weep.

O wonder not that we should thus unbend,  
And tearfully our sad-eyed vigil keep,  
Tis but the human heart-break for a Friend.

To-day the incense of our prayers arise,  
"Out of the Depths" our petitions ascend,  
The mournful chant is mingled with our sighs.

But—blessed comfort in our bitter weep,  
The glad "Laudate" echoes from the skies,  
With Light Eternal the dead face doth glow.

Farewell! We kiss the newly-turned sod,  
We hold it sacred, for Saint well we know  
It guards the ashes of a Saint of God.

—REV. D. A. CASKY (COLONIA)

## THE NEW CATECHISM

The following is an example of the kind of suggestion which the Toronto Committee welcomes. It may or may not be adopted. That is another question. What cannot be questioned is the helpfulness of suggestions of this kind:

Reverend and Dear Sir:  
I gather from the first Catechism lesson published last week that the main object is to teach the child that he is bound to know God. Now, instead of the "reading lesson," which follows in the proposed Catechism, I wish to submit the following for the consideration of your committee, not because I consider it well done, for I have no pretensions to such work, but only to draw attention to the importance of the concrete in teaching Christianity, and to invite the opinion of those better able to judge:

### THE INDIAN BOY AND THE PRIEST

Al Redfern was an Indian boy named Al who lived far in the northern part of Ontario, away from the cities and villages and cultivated farms. Like all other Indian boys, he early learned to be skilful in the usual pursuits of his people—hunting, fishing and trapping. Many a long summer afternoon he spent in the silent places with his good dog Tip. At this time of the year he did not carry his gun or set his traps, for the young of all kinds are just growing and it would be wrong to kill the old ones before the young are able to take care of themselves. So he contented himself by peaking here and there at the young birds in the nest, and the young animals hidden behind rocks and trees while the mothers were pasturing.

Al was often able to go quite close to them and sometimes even to touch them, for they had never yet been hurt by man and so had not learned to be afraid. He saw dozens of different animals, such as fox, beaver, muskrat, squirrels, and chipmunk; but of all the young animals, he liked the young speckled fawns best. They would lick his hands and bleat after him when he went away. Of the birds, he liked best to watch the young robins. When he went to the nest, while the old birds were away, the whole four would open their big yellow mouths, expecting food to be dropped into them. Al wondered how the old birds could supply all their wants.

One evening as he was strolling home, his head filled with all he had seen, he suddenly came face to face with a white man dressed in a long black robe. He at once knew him to be the priest, Father Robert, who sometimes travelled through that country and who had told Al about God and taught him some simple little prayers. Al at once began to prattle away about his summer pleasures, when the priest, with a twinkle in his eye, said, "Why don't you teach the little animals and birds to know about God as I taught you?" For a moment Al was troubled, for he was a good boy and wanted to do the right thing. Then the priest told him that he had only been joking, and that the birds and the animals could not learn about God, because God had not given them reason. He further explained to him that of the thousands of living creatures in the world, man was the only one with reason and so the only one who could

know God. He told Al that, of course God would not punish the birds and the animals for not knowing Him, but that He would punish men, because they could know Him if they wished. Afterwards Al learned much about God, for the priest had told him that Jesus Christ, the Son of God, had been sent from heaven to teach us all we need to know and to lead us to heaven.

Sincerely yours,  
PARISH PRIEST,  
Rev. Hugh J. Canning,  
Earl Street, Toronto.

### VI SIN

What is the sin called which we commit ourselves? Actual sin.

What is actual sin? Any wilful thought, word, deed or omission contrary to the law of God.

What is omission? Not doing what we ought to do.

What are the greater sins called? Mortal sins, because they kill the life of grace in the soul.

What are the lesser sins called? Venial sins, because they are more easily pardoned.

Can sinners be saved? Yes, if they are willing to do what God tells them.

Would God forgive the greatest sinner that ever lived? Yes, if he was sorry for his sins and turned away from them.

What does God say? "If your sins be as scarlet, they shall be made white as snow." (Ps. 1:18)

Will all sinners be saved then? No, many die in their sins.

Why is that? Because they will not repent, and as a rule men die as they live.

### Lesson Sixth

The sin of our first parents is called original sin because it goes back to the origin of our race and is the origin or first source of all evil. Of all evils in the world sin is far the worst. Because of sin there is death; because of sin there is sickness; because of sin there is sorrow, which is the sickness of the soul. Mortal sin takes away the grace of God, which is the life of the soul. The one who commits it rebels against God, sets Him at defiance, tramples under foot His Holy Law. But God is not mocked. "What things a man shall sow these shall he reap." Shun sin as the most deadly enemy of your soul. Venial sin does not take away the life of the soul, but after mortal sin it is the greatest evil in the world. The way to be freed from sin is to make a good confession. The way to keep free from sin is to go to confession often.

## LONGSTREET'S CATHOLICITY

In the Atlantic Monthly for December there is a very interesting and sympathetic paper on James Longstreet. Sympathetic to a certain extent; the writer, Gamaliel Bradford, Jr., shows himself a great admirer of the Southern general and recognizes in him an abundance of noble qualities. But Mr. Bradford should have ended his paper before he made some unfortunate remarks about the conversion of the General to the Catholic Church. We quote the greater part of the three closing paragraphs of the article in order to show how incapable the writer who admires the general's qualities as a fighter and a citizen was to enter into his soul.

"Toward the end of his life," says the writer, "Longstreet joined the Catholic Church. This forms such a remarkable close to his career that it cannot be passed over. Mrs. Longstreet, with another of those shrewd blows that comes most stingingly from those we love, says that he did it because his former Episcopal associates would not sit in the same pew with him after his political conversion, and he wanted a church that had more charity. I cannot suppose that he was a man of natural religious bent. Such references as he makes to the subject have an excess of uncivil which I would not for a moment call insincere; but which suggests an excursion into paths not habitually travelled; and they have a rhetorical turn which appears in almost all his attempts to express unusual emotion."

Yet this man became a Roman Catholic! This man had all his life trusted nobody, who had placed his own judgment above that of every other, took the Church which sets itself above all judgment, treats kings and commanders and babes and sucklings alike! It may have been for this very reason. If he was to make the surrender, he may have preferred to make it absolute and where the Lees and Jacksons would have had to make it too. Nevertheless, I find a singular piquancy in the image of him who is said to have jeopardized the great battles by his stout self-will, prostrating himself before the

Madonna and confessing sennile peccadilloes to a black-frocked priest." Perhaps Mr. Bradford intended these words as a compliment to the Church that could impress such a self-willed fighter as General Longstreet. Perhaps he does not intend the slur which seems to be conveyed by his words. He has, however, some inaccuracies which are misleading. One would infer from his statements that the General was "sennile" when he entered the Catholic Church. Nothing is farther from the truth. Longstreet became a Catholic in 1877 when he was fifty-six years of age, in the prime of life; he died in 1904 after he had been a member of the Church for twenty-seven years. Bishop Kelley, of Savannah, who preached the eulogy over the General—he had been a friend of Longstreet's over forty years—declared: "After the war between the States he became a member of the Catholic Church, and to his dying day remained faithful to her teachings and loyal to her creed."

Mr. Bradford would be the last to grant that there was anything "sennile" about his hero. Why does he seek to explain the greatest personal movement in the life of the General by seeming to declare that it happened at the end of his life when he was an old man who could not be supposed to know any better? Such an explanation is unjust to a man who embraced the Catholic Church in the fullness of his powers. Mr. Bradford's article would have gained much if he had made no reference to an event of which he apparently does not understand or approve.—Pilot.

## WHERE THE TRUTH LIES

In enquiring into the principles which govern the teachings of the Catholic Church, says Bishop (John) Vaughan of Sebastopolis in a brother of Father Bernard Vaughan, writing for the Catholic Truth Society, one becomes conscious that a chief obstacle to a fair and impartial examination arises from prejudice and bias. Men set out with minds full of suspicion, mistrust and dislike, having breathed an atmosphere of hostility to the Church since their earliest days. Another difficulty arises from the fact that many non-Catholics not only fail to realize the beauty of the Catholic Church, but have never had it set before them, or have only seen it in caricatures and through the eyes of opponents, and unscrupulous opponents at that; men who teach, for example, that Catholics "pay for absolution," that they honor Mary before Christ, that the Pope is God.

Another obstacle to enquiry into our faith is, says Bishop Vaughan, a sense of fear. Many minded men are restrained and held back from full enquiry lest they should be convicted of the truths of Catholicity, and be obliged to recognize that it is really the Church of God. And why? Simply because Protestantism is so much easier, asks far less from them, and is more liberty giving to its followers. And there is little doubt says the Bishop, that to enter into the narrow way. There are real and unavoidable obligations to act and to think in the Catholic Church, and nothing like so much comfort as is to be found in the "broad way" of Protestantism. Again, there are fears founded on "human respect," which prevent men and women "going over the line" in their quest for Truth and Peace. "What will my friends say or think, and shall I not lose the best of them?"—familiar questions founded in human respect, as we all know.

Yet, says the Bishop, that the Catholic Church is the True Church established by Christ, is a statement which rests upon the most certain and positive grounds. Is it likely that the Catholic Church, which its lineage of nearly two thousand years is wrong, and that the Protestant Church, hardly more than three centuries old, should, after all, be the right one? Are Churches which started into life a thousand and more years after the time of Christ, more likely to be the Churches of Christ than the Church which has come down in unbroken succession from Him? Is the Protestant Church, now divided into a hundred sects, more likely to be true than that Church which teaches now as it did in the time of the Apostles? Who ever heard of High or Low, or Broad or Narrow Christianity before the sixteenth century?

It would seem to the intelligent inquirer, says the Bishop, that the faith which was professed by the whole of Christian Europe for over a thousand years must have been the true faith, as it was the only form of Christianity. And we may put it further to the impartial inquirer: Does the life and moral worth of the Reformers, of those who first introduced Protestantism, render it probable that they were come to purify the Church? Consider Henry VIII of England, whose taste for "Reformation" was grounded on the fact that he had tired of his lawful consorts and wished to marry a younger woman. Yet Henry was the founder of Protestantism, if any one was, and far more so than the ex-monk named

Luther. Had the Reformers, again, nothing to gain in material possessions? The altars, shrines, tombs, churches, monasteries and cathedrals all contained a treasure that awakened the avidity of those who wanted to "purify" the ancient Faith. And we do not require to be told where this treasure went to.

Nor were the Reformers satisfied with teaching, exhorting, expounding and arguing in order to spread the light of their new doctrines. On the contrary, they agreed with the Church exactly as the Jews argued with St. Stephen. Physical force, the scaffold, the dungeon, the headman's axe were all called into requisition in order to "awaken" the avidity of those who doubted to the novel ideas of the new true faith. And as for the Scriptures—the Protestants would never have had them had they not been preserved by the Church of Christ. And what Church consisted of Ireland, Scotland, France, Italy, Germany, Belgium, Norway, Sweden, Spain and Portugal? If a Protestant nation exists to-day it is one that was converted originally from Paganism to Catholicity—one which having been at first converted by Catholic missionaries, accepted eventually to the more comfortable tenets of the Protestant Church. And where, then, can it show that it has carried out the command of Christ "to teach all nations," since it has converted none that had not previously learned its lessons from the Catholic Church?

"To me," says Bishop Vaughan, "the fact that Protestants ask their dying-bed to be received into the Catholic Church is a most striking sign and symptom of the truth of the Catholic religion. Whoever heard of a Catholic asking to be received into the Protestant Church? And at this supreme moment of his life, man is surely at his most earnest and most deliberate. I will end by quoting Oliver Wendell Holmes on the peace and confidence of Catholic deaths. He says: 'I have seen a good many Roman Catholics on their death-beds, and it has always appeared to me that they accepted the Catholic Church with a composure which showed that their belief, whether or not the best to have by, was a better one to die by than most of the creeds which have replaced it.'—Freeman's Journal."

## ENGLAND'S REVIVAL OF THE OLD FAITH

### CONVERSIONS IN WESTMINSTER ARCHDIOCESE ALONE AVERAGE 1,200 ANNUALLY

The London correspondent of the Cincinnati Telegraph says: Protestants have learned a good many things within the past few days, during which they have thronged in large numbers to Westminster Cathedral. They have learned not only the real aspect of many misunderstood doctrines of the Church, from the lips of Catholic theologians, but a wider public still now knows that during the past four years the number of conversions in the archdiocese of Westminster alone has been on an average of 1,200 per annum. This is in one corner, we might say, one city of England only. It would seem as if this work was specially blessed, for while we usually lack the sinews of war, many necessary fortresses of the faith are assured by events. At Evesham in the Birmingham diocese the resident priest, Father Patten, who has struggled for fifteen years, has now seen the crown put upon his work by the opening of a new church; an event due to his own generosity in giving up a legacy of 4,000 pounds for this object. At Wilmslow, in Cheshire, Sir Humphry de Trafford, a member of an old Catholic family, celebrated his coming of age by giving a site for a Catholic church; and the Bishop, Dr. Singleton, laid the foundation stone, while some 2,000 pounds has been gathered for the building. At West Derby, near Liverpool, building operations will be undertaken, for, by the will of a Liverpool Catholic, not extraordinarily rich, some 10,000 pounds are left for the erection and complete equipment of a church in this parish, and 2,000 pounds more goes to the archbishop of the diocese for his own use.

Amongst the recent pastorals of the bishops, Bishop Keatinge of Northampton makes an urgent appeal for the support of the Catholic press, and gives words of encouragement to the Catholic journalist. He urges parents to bring their children up on Catholic literature; every family must take a Catholic paper; Catholic books must be demanded at the public libraries; priests should be in touch with the Catholic Reading Guild. In speaking of the absolute need of the Catholic newspaper his Lordship calls journalism the modern quick-firing weapon, the only one adequate to deal with the calamities of the secular press. "The Catholic journalist proud of his profession and intent on one sole object—the glory of the Catholic name—will keep his pen clean from political or party rancour and will never write that which would cause disunion among Catholics." Finally, against the Catholic Church of the

present day by persons of the same unmistakable rustic stamp as their pagan forbears. What is more common than to hear such a remark as this from the lips of crude rustics among ourselves: "Oh! as for Mr. Blank, he is a pretty good sort of fellow; we have no fault to find with him, only that he is a Catholic?"

## AN EVOLUTIONIST'S "TI RADE"

Dr. Alfred Russel Wallace, one of our numerous "grand old men of science," recently celebrated the approach of his ninetieth birthday by gloomily announcing that from "a general survey of all history," he is forced to conclude, "that there has been no advance either in intellect or morals from the days of the earliest Egyptians and Syrians down to the keel-laying of the latest dreadnought. Through all those thousands of years morals and intellect have been stationary."

But on sober second thought he modifies his statement. The universal intellectual stagnation that has lasted seventy centuries, while most deplorable can, nevertheless be born. But the world's morals, it seems, far from remaining at a standstill, have grown steadily worse. In our present "social environment," avers Dr. Wallace, "everything is as bad as it possibly can be." Just think of that! "As bad as it possibly can be!" This, too, with Darwin but thirty years dead, and with his evolutionary hypothesis now the religion of millions! Stay a little, however. For Dr. Wallace is not so heartless as to send his "hearers weeping to their beds." Just before his interview ends he shares with us a third thought, not so bold one this time, but a bythe and merry, which "a chuckle" accompanies. "In spite of my tirade against everything," he assures us, "I don't think we need worry about the future. The outlook is hopeful."

The inconsistencies in Dr. Wallace's assertions are so obvious that it is hard to believe that he wishes the reading public to take him seriously. He was merely providing the hungry press with some good "copy" for a Monday morning.

Some of the journals, however, that undertake to prove that the world has advanced morally since the days of the Caesars, fail to place the credit where it belongs. It civilized people to-day "do not love to see human beings put to the torture or sacrificed in the amphitheatre," if "we cannot tolerate the thought of women and children slaughtered when a town is taken in war," if "in a thousand ways we regard the weak and defenceless as having rights all decent men are bound to respect," the chief cause of this wonderful moral revolution is the spread of Catholic Christianity. The Church civilized the peoples of Europe, refined their manners, taught the nations the morality of the gospel, and by preserving and handing down the wisdom of the ancients rendered possible whatever real intellectual progress the modern world has made.—America.

## ANCIENT HISTORY

The Laurel of St. Bonaventure, N. Y., referring to past history now repeated, says:

"Men cry out," says Tertullian, "that the state is beset, that the Christians in their fields, in their forts, in their islands. They mourn as for a loss that every sex, condition, and now even rank, is going over to this sect. And yet they do not by this very means advance their minds to the idea of some good therein hidden; they allow not themselves to conjecture more rightly, they choose not to examine more closely. The generality run upon a hatred of this name, with eyes so closed that in bearing favorable testimony to any one they mingle with it the reproach of the name. A good man, Caius Sennus, only he is a Christian." "So another, 'I marvel that that wise man Lucius Titius hath suddenly become a Christian.' No one reflecteth whether Caius be not therefore good and Lucius wise because a Christian or therefore a Christian because wise and good. They praise that which they know not. Virtue is not in such account as hatred of the Christians."

"Now, then, if the hatred be of the name, what guilt is there in names? What charge against words? Unless it be that any word which is a name is either a barbarous or ill-omened, or a scurrilous or an immodest sound. If the 'Tiber' cometh up to the walls, if the Nile cometh not up to the fields, if the heavens hath stood still, if the earth hath been removed, if there be any famine, if any pestilence, 'The Christians to the lions!' is forthwith the word."

The writer of these words was a Catholic apologist of the second century of the Christian era. The pagans of the time were so called from a Greek word signifying "villain," implying that the spread of Christianity was so widespread at the time that the adherents of paganism were chiefly confined to the inland rural districts. The charges brought against the Catholic Church of eighteen centuries ago are directed identical with those directed against the Catholic Church of the

present day by persons of the same unmistakable rustic stamp as their pagan forbears. What is more common than to hear such a remark as this from the lips of crude rustics among ourselves: "Oh! as for Mr. Blank, he is a pretty good sort of fellow; we have no fault to find with him, only that he is a Catholic?"

It is also curious to note that, a century later, when Christianity had won a foothold in the world, the pagans of the time were wont to accuse the Catholic Church of being the cause of all the public disasters that had befallen the empire. They said that the Catholic religion had undermined the character, relaxed the energies and unnerved the soldiers, leaving the empire at the mercy of the barbarians.

What answer did the doctors of the Church make to these charges? They said: "It is not the Catholic religion that menaces your empire, or that is the cause of your calamities; but your own very selves; the corruption of your morals, the licentiousness of your soldiery and their disregard of the old military discipline; the greed and unscrupulousness of your public men, the widespread dishonesty, lawlessness, impurity—these are the causes that are sapping the foundations of your empire and are rotting away the pillars of your supremacy."

It is unfortunate that the eye sees not those things which touch it; otherwise our rustic Corydons might find food for thought in the corruption of our politics, in the cancerous plague of divorce, in the appalling fact that ten thousand murders are committed yearly, the vast majority of which go unwhipped of justice.

The "public menace" always makes its appearance about election time, when politicians set out on a barnstorming tour, exhorting for the edification of Meliboeus & Co. the amusing one-act play of "Jeremy Diddler" or the farce of "Raising the Wind."

Meanwhile bigotry is like malaria, which has its lurking place in low-lying, marshy places, interspersed with stagnant pools. The heights are free of it.

### KEEP YOUR MINDS PURE

ARCHBISHOP'S WORD OF ADVICE TO PUPILS OF SEPARATE SCHOOLS

Toronto Globe

Separate school pupils to the number of three thousand listened to a characteristic address by the Archbishop recently at St. Michael's Cathedral. The wonderful simplicity of the man was revealed to a high degree as he spoke to the boys and girls and asked them to shun improper books, conversation and pictures, and to keep their minds pure. Kindness one to the other he urged upon them all, and he gladdened the hearts of all by telling them that he would ask for a half-holiday to be allowed them.

At the end of the Mass, J. Haffey, one of the pupils of the De la Salle High school, entered the sanctuary and delivered the following address:

May it please Your Grace,—We, the five thousand seven hundred pupils of the Toronto Separate schools beg Your Grace to kindly accept this slight token of our filial devotion.

"The Masses, Holy Communion, visits to the Blessed Sacrament, Stations of the Cross, beads and other prayers we are here offering, are an assurance that, in the daily accomplishment of the duties of your high office as Archbishop of Toronto, the hands and hearts of the little ones of your flock will ever be with you in supplication before the throne of Divine mercy for guidance, fortitude and every other blessing of our Heavenly Father."

## CATHOLICS WHO WILL NOT HELP

Although the Catholic Church can not be ultimately defeated, having God's promise that the gates of hell shall not prevail against her, there is no use denying that not every individual Catholic is doing all that lies in his power to further the cause of morality. We have among us a great deal of "dead wood." The Catholic Temperance Advocate touches on this when it says: "Many of our non-Catholic fellow-citizens frequently wonder that we Catholics can be as different as some of us are to the havoc wrought by evil agencies especially in our big cities. Tens of thousands of men are each year being morally and physically destroyed by saloons. Big cities are requiring that five or six thousand girls be corrupted and dragged into a life of prostitution every year to meet the demands of commercialized lust. Besides all this, thousands of others are being ruined in wine rooms and public dance-halls. Appalling evils are upon every side of us; and in the face of these many of us have only a few safe and prudent remarks to make on divorce or Socialism. The enemies of the Church have been quite naturally our severest critics and the severest part of their criticism has been that some of it has been true. We have had more than our share of those who not only do nothing themselves but who sneer at all efforts at reform and who declare that because some reformers are hypocrites, all reforms and reformers ought to be suspected."

## CATHOLIC NOTES

A Western exchange chronicles the reception into the church of Captain John F. Wilkinson, a retired United States Army officer, a resident of Mesilla, N. M.

The Liverpool Catholic Times is now running a serial story from the pen of Mary Rutgers Dickens, convert to the Church, and granddaughter of Charles Dickens.

On the occasion of the Constantinian centenary Pope Pius X. will issue an important encyclical in which he will deal with the liberty accorded to the Catholic Church then and contrast it with that allowed to her now.

The great Jesuit Byront University of the Ottoman Empire, has graduated over 400 skilled physicians and gave about 250 priests to the Church. The University has a library of over 100,000. The government greatly values this University.

The Sacred Consistorial Congregation has published a decree prohibiting cinematographic scenes to be exhibited in churches throughout the Catholic world, thus stopping an abuse that has been growing to large proportions of late.

At Birmingham, England, an ecclesiastical court is taking the depositions of witnesses in the Cause of the Beatification of the holy Passionist, Father Dominic, who figured so largely in the conversion of Cardinal Newman. The Cause has been introduced in Rome.

The coloured Catholics of Detroit, Mich., are making every effort to raise funds for the building of a church of their own. They have obtained permission to give entertainments in the various parishes, presenting negro talent entirely, and already have secured \$2,000 by this means.

Whenever possible the Government of Spain, though hostile to the Church, still shows its disapproval of what may be called the "Ferrer" school of thought. A rationalist school at Calanas, supported by workmen of more or less advanced views, has been closed after a visit from a Government inspector. Some of the pupils' compositions were seized.

Mrs. Etta Dalgren Rhett, of Jamestown, R. I., and Washington, has embraced the Catholic faith and has been made a member of St. Mark's church in Jamestown by the Rev. P. J. Sullivan, the pastor. Her husband, Dr. Henry J. Rhett, became a Catholic a short time prior to his death, which occurred last summer. Mrs. Rhett is a niece of Mother Catherine Drexel, who is prominent in the Catholic Church.

Through His Eminence Cardinal Farley, Rev. L. J. Evers, pastor of St. Andrew's church, New York city, has received permission to celebrate Holy Mass every day during Lent, beginning on Ash Wednesday Feb. 5, at 12:15, for the benefit of the business men and women in the downtown offices. Father Evers has computed that within a radius of five minutes walk of St. Andrew's at least 25,000 Catholic men and women are daily employed.

Many new ideas have their origin in Battle Creek, Michigan, but none surpasses that of the Rev. W. H. Phelps, pastor of the leading Methodist church of that place. His choir went on a strike, but, equal to the situation, he introduced a victrola, which sang such numbers as "Face to Face," "Crossing the Bar," etc. It proved quite an attraction, especially as the pastor had announced in the papers that he had engaged a number of New York singers.

The heroic conduct of Father Byles, who went down in the Titanic, will not be forgotten by the present generation. Future generations will learn of the inspiring zeal of Father Byles from the mural plate, which has been set up at St. Edmund's College, Old Hall Green, London, England. The brass, which has been erected in the college cloister, opposite the tombs of the Vicars Apostolic, tells, in graphic language the story of a brave man's heroism.

The historic Vale of Avoca, which the Irish poet, Thomas Moore, has rendered classic by his famous song, has been sold in the Land Commission Court to the numerous tenants who occupy the several farms along the banks of the Avonmore. The estate belonged to the late Col. Bayly, who was succeeded in the property by his son, Capt. Bayly, who has now parted with his interest to his tenants, though he will still continue to reside at his beautiful seat at Ballyathur.

By the will of the late Peter Reid, a non-Catholic of Passaic, N. J., the income from \$20,000 has been bequeathed to St. Mary Hospital, the entire principal to go to the institution in five years. Another generous Protestant, Mrs. Caroline N. Russell, has given \$500 to the Catholic congregation of Leicester, Mass., the money to be used for the St. Joseph Cemetery. The land for the cemetery and a beautiful Celtic Cross were donated by the Russells in 1900. Mrs. Russell's father, the late Rev. John Nelson, who was pastor of the Congregational church in Leicester, was one of those who urged the first Catholics of Leicester to build a church.