

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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The Father's Happy Hour
Here they are this blissed mornin' bin
on tanzalizin' me;
Five in all, very small, such a dainty
lass;
Tiny arms around me neck, sweetly
idolizin' me;
Och, me happiest hour on Sunday is
while mother's gone to Mass.
Margaret is tin year owd, and isn't she
the sootherer?
Kathleen climbs upon me knees, sure
she's a colleen fair.
Then there's Nora, full o' fun; Molly,
the deluderer.
An' gentle little Eileen, wid the silky
golden hair.
Climbin' all around me, sure they almost
take the breathe o' me.
What'll I do at all wid them, these
little girls o' mine?
Margaret, ye ought to have more sinse;
ye'll be the death o' me;
Och, yes, I'll take ye ridin' if the
afternoon is fine.
I want to read the mornin' news, but
what's the use of thyrin' it?
There's the Sunday papers scattered
all around the fire.
Nora, lave me hat alone, sure like a kite
ye flyin' it.
Molly, if ye'd bow'd I'll call the
nagur at the dure.
Och, look at this room, the roostin' is
complete o' it;
Chairs are turned upside down an'
everything askew.
What'll mother say when she comes an'
sees the state o' it?
I might as well put on me hat an'
coat an' march away.
Childer, childer, och, but there's a
crowd o' ye!
Worth yer weight in shinin' gold is
every little lass.
Sure wid all yer nimble ways 'tis meself
that's proud o' ye.
An' me happiest hour on Sunday is
while mother's gone to Mass.
—English Gentle in New York Sun.

VALIANT BLOW FOR CHRISTIANITY

A recent number of the Civiltà Cattolica calls attention to the course Modernism is running in Italy and other lands. When the Encyclical Pascendi was issued four years ago, the synthesis of all heresies was not known in its real character. The alarm sounded by the Vatican seemed to some to be pitched in too high a key. Protestant critics especially were of this way of thinking. The successor of St. Peter, however, spoke from the fulness of knowledge when he dealt with teachings which, if allowed to be disseminated unopposed, would undermine the very foundations of Christianity. That this would have been the result of their general acceptance is proved by the havoc they are making with the Protestant sects, which, not possessing a divinely commissioned guide, have not the resisting power of her who has the promise of Christ Himself that the gates of hell shall not prevail against her. They are, therefore, showing signs of wavering at the very first assault.

In Germany, the birthplace of Protestantism, the Modernism condemned by the Encyclical Pascendi is making its greatest ravages. The case of Pastor Jatho of Cologne emphasizes the statement we have just made. For years he had been preaching against the Divinity of Christ. At last the Ecclesiastical Tribunal of Berlin took him in its firm, various from the Anglican Confession. If we must apply the canon, "in necessary things, unity; in doubtful, liberty," the question naturally suggests itself, but what are necessary things?

That is a question on which, on the theory of individual interpretation of the Bible, Protestantism necessarily cannot be united. Its essential principles stand as insuperable barriers against such unity. The Ecclesiastical Tribunal of Berlin, in condemning Pastor Jatho, was far from being logical. Of its action the Civiltà Cattolica very truly says: "The case of Pastor Jatho is a forced tribute, on the part of Protestantism, to the consistent and dignified course pursued by the Catholic Church, especially in her open and loyal opposition to Modernism—an opposition which has been so misrepresented and so little understood by Protestants, and even we may add, by certain Catholics in Germany."

It is on account of this misunderstanding that the valiant blow struck by Pius X. in the Encyclical Pascendi in defence of Christianity is not more widely and better appreciated than it is. Referring to this lack of appreciation the Civiltà Cattolica says: "There are still very many, even among Catholics, who regard Modernism as an ephemeral phenomenon confined to the Catholic Church. This is a superficial judgment. Those who do not limit themselves to surface appearances recognize that Modernism, as it has been often said, is in reality a world-wide movement in the interest of rationalism and of a form of unbelief that is as complex as it is varied. It begins with a negation of the very fundamentals of the philosophy and history of religion, and has for its goal, the utter destruction of all religion. If the Modernism movement has attracted more attention among Catholics, and if

It has called forth the strongest opposition and most solemn condemnation of the ecclesiastical authority, it is because the Catholic Church, who is ever consistent, guards faithfully the deposit of truths confided to her by her Divine Founder."

It is well not to lose sight of the role the Church is enacting in making religion war upon Modernism. In so doing she is defending Christianity against an insidious and dangerous plot which, if carried to a successful issue, would eradicate every trace of the Christian religion. The inherent weakness of Protestantism renders it a very poor ally in this stand in defence of Christianity. The Protestant sects have enough to do to hold their own against the Modernists within their ranks, who are daily becoming more and more aggressive in their attack upon the essential principles of Christianity. — N. Y. Freeman's Journal.

SEVERE BUT DESERVED

For pure journalistic viciousness, The Maritime Baptist's latest utterance on the marriage question, takes a high place. It was said, some time ago, that the Herbert case would not be proceeded with. The reason given was, that Herbert had no funds to proceed. The Baptist said: "Nobody believes that the reason given for withdrawal is the real one. It is believed that the Roman Catholic authorities do not want to risk judgment, having come to the conclusion that the highest courts would not confirm the ecclesiastical decree. . . . The Roman Church evidently intends by every means, to prevent an authoritative judgment on the question. We always try to make allowance for mistakes that are stupid and stupid in black and bitter prejudice; but this is too much for our charity. We have compassion for the prejudiced man, for the stupid man, for the man who picks up other people's lies; but we fail to understand how any of these excuses can be plausible in the case of a man who commits to paper the above statement as to what 'Nobody believes.' This is either falsehood or mania, and men who are insane are dangerous while at large. We have no hesitation in saying that the man who writes the above is more dangerous in any community than a 'firebug'; for sanctimonious incendiarism, whether it have its root in sheer rascality or in madness, is more dangerous to the welfare of the State than fire that are made with hands, and with needs can be extinguished.—Antigonish Caskeet.

AN UNDENIABLE FACT

SOCIALISM'S AVOWED ENMITY TO THE CHURCH

Lecturing recently on socialism, Rev. Dr. McCaffrey, of Maynooth College, said:

"With socialism pure and simple no Catholic can have any sympathy. As it is advanced by its ablest exponents, it is based largely on a materialistic system of philosophy which denies the existence of God and a Divine Providence governing the destinies of the world. It assumes that human society is being gradually evolved, not under the guidance of God, but under the stress of economic laws, and that this natural evolution has now reached the stage when individual ownership should be abolished in favor of collective ownership. The large body of continental socialists openly scoff at the existence of God and the doctrine of a future life of rewards and punishments. Man, they say, should seek his happiness in the goods of this earth. In the possession of these goods consists his heaven. If men begin with such propositions as these, they believe that there is no Divine Providence guiding the destinies of the world, no future life where the apparent inequalities of this life shall be set right, no example of suffering given by our divine Saviour for men to imitate, no teaching of this same Saviour about the rewards in store for the poor and the oppressed, and the punishments for the extortioner and the unjust—if they believe all this, it is easy to understand how they should advocate equality for all in the possessions of the goods of this earth, and the abolition of private ownership as the means of attaining such equality."

"Again, it cannot be denied, for it is a fact notorious to all, that wherever the socialists have become powerful they have waged war against revealed religion, and more especially against the Church. On their platforms and in their official programmes they sometimes proclaim that religion is the affair of the individual, and they do not interfere with the religious beliefs of any man; but such professions are not in accordance with their policy. They are made in order to deceive supporters and to win recruits, who would not join in an avowed anti-religious campaign. It is not by such professions we are to judge them, but by the whole trend of the movement; and, judging them by that standard, we see that in Germany, in France, in Belgium, in Italy, in Spain and Portugal—in a word, wherever they have secured a foothold and can show their true colors in safety, they make no secret of their wish to overthrow the Catholic Church. In this matter there may be slight shades of difference. One man may express himself more violently than another; one man may be prepared to advance further and more rapidly than another; but, taking them all in all, I can safely say, without fear of contradiction, that the socialists, as a whole, wherever we find them in full swing, is the declared enemy of the Church."

"And it is precisely this undeniable fact, socialism's avowed enmity to the

Church, which should be insistently brought to the notice of the American Catholic laborer," says the Ave Maria, commenting upon the foregoing. "He is perfectly within his rights when, as a member of a union, or as an individual, he advocates, pleads for and votes for a large measure of social and economic reform; but he is emphatically going astray when he identifies himself with genuine philosophical socialists, whose aim is not merely to effect salutary reforms within the framework of existing society, but to destroy that framework altogether, and to abolish among other institutions the Church, to which labor and capital must look for the solution of their apparently insoluble problems."

MORE ABOUT "MENTAL BONDAGE"

From the Caskeet
Cardinal Newman called prejudice "the last quotations from his lecture on that subject, he described the prejudiced man as being one who has an object to, or to try to disturb, his projected view. He says: "To bring proof against us is, he thinks, but a matter of time; and we know in affairs of everyday how annoyed and impatient we are likely to become, when obstacles are put in our way in any such case. We are angry to let delay when they are put in our way, and the issue is certain; we are not angered, but we are sobered, we become careful and attentive to impediments, when there is a doubt about the issue. . . . Such is the feeling of the prejudiced man when we urge our objections—not softened by them at all, but exasperated the more; for what is the use of even incontrovertible arguments against a conclusion which he already considers to be infallible? This, you see, is the reason why the most overwhelming refutations of the calumnies brought against us do us no good at all with the Protestant community. We were tempted, perhaps, to say to ourselves, 'What will they have to say in answer to this? Now at least the falsehood is put down forever, it will never show its face again?' Vain hope! Just the reverse, like Milton's day-star, after sinking into the ocean, it soon 'repairs its drooping head.'"

"And tricks its beams, and with new spangled ore
Flames in the forehead of the morning sky."

Certainly; for it is rooted in the mind itself; it has no uncertain holding upon things external; it does not depend on the accident of time, or place, or testimony or sense, or possibility, or fact; it depends on the will alone. Therefore, "unhurt amid the war of elements," it "smiles" at injury and "defies" defeat for it is safe and secure, while it has the man's own will on its side.

The great Cardinal has described here, the mental processes of most of the bigots of this time, of all previous time, of all time since. Were the disputed matter merely business or politics the operations of prejudice would be lamentable enough; but when the matter involves the condemnation of the Catholic Church, or aversion to so vast a body of people because they are supposed to be "in mental bondage," or to be hopelessly under the spell of magic, or to be steeped in deceit, or to be pledged to treacherous principles of action; then these operations of prejudice are a vast and a terrible thing.

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versions, in later years, however, in England, and in other countries, mark a steady victory for the truth. And, there is, we believe, in all Protestant communities less credulousness in accepting any and every old story or new story about the Catholic Church, and the Catholic religion. And we think the number of Protestants who have considerable general respect for the Catholic religion and who are willing, to give one ear at least to Catholic explanations, has increased very much.

We have, however, under our eyes every day, the unmistakable proof that sixty years of education, study, travel and freer intercourse socially, have done prejudice almost wholly unaltered in a lamentably large number of Protestant minds. We are sorry to say that there is still a strong hold of prejudice in the Protestant pulpit, and another in the Protestant religious press. And Cardinal Newman, if he were now alive, would not have to go outside the little province of Nova Scotia to find illustrations for his lectures; and we fear that he would still be obliged to declare that prejudice is "the life of the Protestant view."

Such is the prejudiced man at best advantage; but commonly under the aspect of the bigot, he is a man of a different and suspicious. 'I confess,' he will say, 'I do not like these very complete explanations, they are too like a made-up case. I can easily believe there was exaggeration in the charge; perhaps money was only sometimes taken for permission to sin, or only before the Reformation, but our friend professes to prove it was not taken, and this is proving too much. I always suspect something behind when everything is so easy and clear.' Or, again, 'We see before you a tremendous growth of Popery; how does it grow? You tell me you are poor; your priests feed you; your friends without influence; then you tell me that you are not poor, and without means! It is bad enough if you can assign a cause; it is worse if you cannot. Cause there must be somewhere, for effects imply causes. How did it get into Oxford? tell me that. How has it got among the Protestant clergy? I like all things above board; I have no objection; I detest plots. There is evidently something to be accounted for, and the more cogently you prove that it is not referable to anything which we see, the graver suspicions do you awaken that it is traceable to something which is hidden.' Thus our prejudiced man simply ignores the possible existence of that special cause which Catholics of course refer to the growth of Catholicism, and which surely, if admitted, is sufficient to account for it—viz., that it is true. He will not admit the power of truth among the masses of the people.

It was an ideal spot, which appealed to one whose soul was imbued with Border history, and so, after negotiations, the farm of "Clarty Hole" was purchased by Scotland's great novelist, Sir Walter Scott. Once in possession, Sir Walter found no charm in the name of "Clarty Hole," but with what name was he to replace it? Various titles were thought of, only to be discarded, until at last, a little bridge path from the high road to the river solved the problem.

Yet it was a curious irony of fate for the author of the bigoted "Tales of Grandfather" to be compelled to hand over to Catholic sources to find an appropriate name for the house and estate which were destined to keep his name green to the millions to come after the great Border Wizard, and to seek, in pilgrimage, the spot made hallowed by his name.

In the old Catholic days, when Melrose Abbey resounded to the devotions of the monks, when the Holy Sacrifice was offered up within its sacred walls, the successors of St. Cuthbert did not neglect their duties to the wide domain over which they ruled. In the neighboring hamlets of Galashiels, Selkirk, and other places, they sent their monks to visit the holy men of God, who visited the prototypes of what would now be termed parishes, to celebrate Mass and minister to the people.

ARCHBISHOP HARTY EXPOSES MISSIONARY SUBTERFUGE

We have already noted the action taken by Archbishop Harty with regard to the Jansen-faced policy of the Y. M. C. A., posing as "non-sectarian" in the matter of membership and at the same time acting as "sectarian" in election to its executive board. Now we find the same vigilant and sturdy grandeur of his look taking the most practical measures to have this double-faced conduct exposed before the world by sending to the leading newspapers here and in the Philippines a full statement of the despotic policy of the organization, noting in the ordinances of its constitution as to membership to show that it is really sectarian while professing to be non-sectarian. The Archbishop says in part in the course of his pastoral.

"Did the Y. M. C. A. confine itself to philanthropy, social activities or athletic sports, would probably be no occasion for us to notice it. But it is, as constituted, a practical denial of the Catholic Church, a heretical cult and a danger to Catholic youths; and on this account it is my duty to warn my flock against joining or aiding it."

"Not only does it not recognize the Catholic Church as the pillar and ground of truth, and the successor of St. Peter as Christ's Viceregent on earth; but, on the contrary, on its own authority, it has organized itself into a religious body entirely independent of

the Catholic Church and its visible head. On its own authority also it prescribes what must be professed and what belief suffices for its membership; it holds religious services according to evangelical forms, and its preachers are either professional laymen or else ministers of evangelical denominations."

"By setting up its test of membership the Y. M. C. A. implicitly, at least, distinguishes between truths necessary to be believed, and doctrines not of faith. Singling out one dogma to be held, it implies that all other doctrines, even though revealed, are not binding upon the assent of the mind; or rather, since reason itself evinces that, if God revealed other doctrines, they must be true and must be held, this society, by excluding them from its test, casts a doubt upon their revelation."

HOME OF SIR WALTER SCOTT NOW BELONGS TO CATHOLICS

The present year marks a Scottish centenary which is of more passing interest to the Catholic settlers in British Columbia. One hundred years ago a Scottish sheriff, strolling along the banks of the River Tweed, in leisure secured from his duties at the neighboring town of Selkirk, sighted a picturesque little farm lying in the hollow on the southern bank of the world-famed river. Its setting appealed to the poetic instincts of the pedestrian. To the rear the famous Eldon Hills tower, the hills which Border lochs credit the great Michael Scott as having "split the Eldon Hill in three." Almost every yard of ground around the farm spoke of Border raids and forays, the winding past it, Tweed's silver stream glittered in the sunny beam.

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THE CATHOLICITY OF THE TEMPERANCE CAUSE

"Sometimes," says a Catholic priest, "we are accused of being fanatics because we criticize the liquor traffic as usually carried on; because we endeavor to have the laws enforced against saloons which are conducted in an offensive manner. As to the Catholicity of our conduct we are safe enough, for we follow the admonitions of Holy Church, which is pronounced by the Penary Council of Baltimore. The reason we do this is not because we claim to be better Catholics than others, nor because we have one set of principles and they another. It is because we know the saloon to be the place where the most drinking is commonly done. There it is that nearly all the drunkenness is committed. If, by exception, one learns to drink at home, he yet carries on his intemperance in the saloon. We know perfectly well where men get drunk. It is a plain case."

stone, who, it was thought, would have followed his trusted friend, Mr. Hope, within the folds of the True Church, but expectations were disappointed. The conversion of Mr. Hope was one of the sensations of the day. A man of sterling piety, his Rosary was his constant companion, and a friend of his assured the writer that on one occasion, when he sought out Mr. Hope on a legal matter, he found him pacing the lobby of the courts telling his beads.

Such was the man who married the granddaughter of Sir Walter, and whose wealth completed the dowry; externally and internally, in a manner not possible to the limited means of Sir Walter. But he did more. In the neighboring town of Galashiels, Mr. Hope Scott (he had to assume the name of Scott on his marriage) built a church which for beauty is unequalled by any Catholic cathedral or church in broad Scotland. The design is severe Gothic, and when the time came for its internal re-doing, Catholics were fortunate in having, as its pastor, Very Rev. Canon Rooney, in whom a first class artist was lost in the priest. Under the Canon's supervision the interior is now in keeping with the design of its founder, and even American Catholics, when they visit the church, are forced to admit that even the land of the Stars and Stripes can produce finer churches. But the erection of the church did not exhaust the generosity of the Hope family, for Mr. Hope's sister, Charlotte, on her death, bequeathed her jewels to provide for an altar of Our Lady, which, for richness of design, the writer has not seen equalled in Britain. In connection with this church there is a pathetic incident. Mr. Hope was nearing his eternal reward as the church was finished, and his last signature was over a check for the final installment of the money due to the builders.

Mr. Hope also sent large sums of money to assist poor missions throughout Scotland, while in Abbotsford he fitted up a costly private chapel, in which Mass is frequently said when the family are in residence.

On Mr. Hope-Scott's death, Abbotsford came into the possession of his daughter, who married one of the Dundee family, the Duke of Buccleuch, and she was known as the English-speaking world, but there is one object in the octagon glass protected case which has a mournful interest for our co-religionists. This is a beautiful ivory crucifix, valuable intrinsically and priceless as being the emblem of salvation carried by Mary Queen of Scots on the day of her judicial murder by her cousin Elizabeth.

Other objects of Catholic interest are copies of the ceiling of Roslin chapel and of the Abbots Bay at Malrose Abbey, the keys of Lockwood Castle, thrown into the lake on the escape of the young Mary. To a very favored few, Mr. Martin Flynn, who has grown gray as custodian of the Abbotsford treasures, will give, as he gave to his old friend, the writer, the precious privilege of a seat in Sir Walter's chair. Now that the heir of the estate has returned to the home of his fathers, let my fellow Catholics sometimes offer up a prayer that he may be long spared to follow in the footsteps of his pious mother and uphold the Faith as she has done.

Let me close this little article by a story not generally known, which shows how God never forsakes those who trust in Him. Unlike some tales, this is a true incident of the days of Mr. Hope-Scott.

One day Mr. Hope-Scott was driving through the little town of Selkirk, a few miles distant from Abbotsford, and with him was a grave-looking gentleman. As the little dogcart was being taken up the steep hill which leads into the town, the horse stopped, at a close, and no amount of persuasion or even more drastic measures, would induce it to proceed. The two gentlemen were in desperation, and, as they stood helplessly by the rebellious animal, a woman came hurriedly down the close. "Do either of you gentlemen know where I can get a Catholic priest?" she queried excitedly.

Mr. Scott-Hope looked at his companion. "You have one here," he said, with that sunny smile for which he was noted.

His companion at once proceeded with the woman to a house in the close, where he found a poor woman dying. "I knew I would have a priest," she said, "because I had prayed every day to God not to die without the sacraments."

Having heard her confession, the stranger priest set out for Galashiels, and returned in time to give the dying Catholic the Viaticum. The woman died shortly afterwards, without knowing that she had been prepared for heaven by no less a person than Cardinal Newman. The story was told to me by Father Forbes, S. J., who was a close friend of Mr. Hope-Scott, and is given here to point a moral.—J. P. K. in the Western Catholic.

THE RUSSIAN BAR AGAINST THE JESUITS

has proved a bar against the entry into that country of Father Pigot, an eminent Australian scientist, who is anxious to visit the Pulkova observatory to investigate some cosmological questions with Prince Galitzin. The British embassy, on behalf of the meteorological office in London, made special but futile representation at the ministry of the interior in order that the anti-Jesuit law might be relaxed in favor of the eminent scientist.

The arrangements for the establishment of a Catholic Institute in Glasgow, Scotland, are rapidly nearing completion. Most encouraging support has now been secured. According to the present intention of the promoters, a central site will be utilized for the construction of a club, library, reading rooms and lecture hall. The Institute, which will be registered as a limited liability company, will act as a centre of Catholic life throughout the West of Scotland. Professor J. S. Phillimore, Glasgow University, is chairman of the organizing committee.

CATHOLIC NOTES

At the time of his death Cardinal Moran's total wealth amounted to \$9,025, and his debts to \$10,545.

The Paulist Choristers of Chicago, with Rev. W. J. Finn, C. S. P., at their head, will go abroad in May to take part in an international contest to be held in Paris.

Rev. Joseph N. Dinand, S. J., president of Holy Cross College, Worcester, Mass., in an address to the students, officially announced to the student body the gift of \$100,000 to Holy Cross from the Bishop and priests.

When the Maid of Orleans was raised to the altars in Rome in 1900, 69 French Bishops and over 40,000 of the French clergy and laity thronged St. Peter's, and the Holy Father himself was present and venerated the newly beatified saint Joan of Arc.

The celebration on Thursday of the golden jubilee of Most Rev. Archbishop Ireland of St. Paul, was a notable event in the city and country where the distinguished prelate is so well-beloved, and so highly esteemed by Catholics and non-Catholics.

The Catholic women of Winnipeg have formed themselves into an association to be known as the "Lady Helpers of the Good Shepherd," to assist the Sisters of the Good Shepherd in their noble work for the redemption of fallen way girls.

Justin McCarthy, the Irish historian, writer and former party leader, was eighty one years old on November 22. He lives at Folkestone, a pleasant watering place in Kent, England, and with him resides his daughter, Miss Catherine McCarthy, who was just married to the distinguished literary man and politician through an illness from which he is still weak.

Most Rev. Ambrose Agius, O. S. B., Titular Archbishop of Palmyra and Apostolic Delegate to the Philippines, died suddenly in Manila on December 13th, of peritonitis. Monsignor Agius had been summoned to Rome, and had arranged to sail January 7. His demise according to a press cablegram from Rome, has deeply grieved the Holy Father.

Cardinal Bourne of Westminster is the junior of the Cardinals created at the recent Consistory. He is in his fifty-first year. Cardinal Merry Del Val still remains the youngest member of the Sacred College. He is forty-six and was only thirty-eight years old when he was created Cardinal.

Rev. Patrick J. Supple, D. D., administrator of the Church of St. John, Roxbury, Mass., has been named as Bishop of Boston. Dr. Supple, who is in Rome as one of the suite of Cardinal O'Connell, is one of the best known of the younger priests of the diocese with which he has been connected ever since his ordination to the priesthood.

In the course of a sermon at St. Cecilia's cathedral, Omaha, Bishop Scammon scored the idle rich who patronize unclean theatrical productions that are presented under the guise of "art." "In my judgment," said the Bishop, "the greatest injury to the moral order is done by the idle rich. Moral deterioration always takes its rise among the well-to-do class, and gradually finds its way down among the plain people."

Holland entered upon the nineteenth century under a regime of bigotry and oppression, but developed during its course into one of the fairest gardens of the Catholic Church. According to statistics drawn up by a Protestant pastor, Holland in 1805 contained 673 parishes and 925 priests; at present there are 1,015 parishes and 2,310 priests. Between 1830 and 1900 the Catholic spent over \$200,000,000 on their churches alone, and established schools in which more than 150,000 children receive a Catholic education.

For working people residing in the suburbs of our large cities the duty of bearing Mass on holy days of obligation often presents very serious difficulties. In many cases for those living at a distance it is well nigh impossible for them to attend at Mass and be at their place of occupation in time to begin the day's work. It was in consideration of this difficulty that a "mid-day Mass" was inaugurated at St. John's church in St. Louis on the feast of the Immaculate Conception.

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