



## Note and Comment

The Very Rev. Ambrose Bruder, O.C., provincial of the Carmelite Fathers in the United States, will sail for Europe this month to attend the meeting of the central chapter of the order, which will be held in October.

Baroness Marie Louise of Cronburg, of Belgium, a daughter of Senator Cronburg of Bruges, has entered the Congregation of the Franciscan Missionary Sisters of Mary, Rome.

The Anglican curate of Folkestone is among the most recent of English converts. The good work still goes on.

The fourth Catholic Congress of the Republic of Mexico will be held next January in Oaxaca. It will be presided over by Archbishop Guiflow, and the chief subject for discussion will be the work among the Indians, looking towards the amelioration of the moral, religious and civil conditions of the natives. Particular interest has been taken in this missionary work by the Mexican Church.

According to La Croix of Paris, nearly one hundred Catholic priests have been sent into exile by the Russian Government for the offense of receiving back thousands of Uniates who lapsed under the last persecution. The Czar, it holds, is liberal, but the Orthodox Russian church "is filled with hatred which resembles that of Hell." The devil will never be satisfied until he captures that schismatic church, body and breeches.

The latest explanation of why people commit suicide comes from Cornell, says the New World. A professor in that institution asserts that accordingly as people become educated they are consumed with a longing to take their own lives. It must be admitted that some of the things people learn at some of the great secular universities are calculated to make some people wish they had never been born.

The restoration of a cross—a beautiful relic of pre-Reformation days—in the parish churchyard at Folkestone, England, is significant of the changed attitude of the English people regarding veneration of the Blessed Virgin. The relic now bears this inscription with dates: "At this cross, in ages past, according to an old charter preserved among the muniments of the town, the mayor was elected annually on the Feast of the Nativity of Our Lady."

The official text of the Convention between the Holy See and Spain modifying the concordat of 1851, has been published, and provides for the establishment of a mixed commission, nominated by the Pope and King Alfonso XIII., under the presidency of the Archbishop of Toledo, for the reorganization of the Spanish dioceses, the amalgamation of one or more of them, and the diminution of the payments made by the Spanish treasury to the Church.

The Holy Father has granted an indulgence of seven years and seven quarantines to all who spend five minutes in the presence of the Blessed Sacrament praying that the success of the Eucharistic Congress and the convention be brought about by daily and frequent communion. His Holiness has likewise granted a plenary indulgence to all who pray for the same objects after communion.

A lady of Paris, Mme. de Provigny, gave ten million francs to the poor of the city on condition that the Sisters of Charity administer it. In consequence the authorities must either recall the expelled Sisters or forfeit this large amount.

The dean of the Sacred College of Cardinals, His Eminence Cardinal Oreglia de Santo Stefano, was 80 years old this month. He is the only survivor of the Cardinals appointed by Pius IX.

A great open-air procession of the Blessed Sacrament will be a feature of the Eucharistic Congress to be held in London this month.

The resolution passed in Rome Municipal Council against religious instruction in the communal schools in Rome is producing results on which the "Bloc" did not count. It so happens that congresses have been held by Catholics in various parts of Italy and instruction of youth in the Christian Doctrine is one of the matters occupying most attention. In Rome the different Catholic societies have been considering, in conjunction with the parochial clergy, what practical steps can be taken in this important matter. The extraordinary meeting of the Society of Italian Catholic youth to be held on the 17th, 18th and 19th of September will make for the same good purpose.

Miss Ida Hitchcock, the accomplished 19-year-old daughter of Dr. Hitchcock, for ten years principal of the Hitchcock Military Academy of San Rafael, Cal., and an ordained Episcopal minister, was received into the Catholic Church on Monday of last week, at St. Ignatius Church, San Francisco, the Rev. Father Kenner, S.J., officiating. Miss Hitchcock had the full consent of her parents, who, though staunch Episcopalians, wished their daughter to follow the dictates of her conscience. Miss Hitchcock has been a student at Sacred Heart College, Oakland, for four years.

Pilgrims to the number of 7500 attended the celebrations attending the fiftieth anniversary of the apparition of the Blessed Virgin to Bernadette. Thirteen bishops of different nationalities presided at the ceremonies.

The music of the bells will be heard no more in France. In Lyons the clergy in charge of 11 parishes have recently been fined five francs each for ringing the church bells, thereby disturbing the slumber of citizens. Under the new law against religion in that country it is forbidden to ring the bells before six o'clock in the morning or late at night.

The "Diario de Noticias" publishes a telegram from Ponta Delgada, (Azores) stating that as the result of a great fire the ancient and beautiful church of St. Vincent has been completely destroyed. The Church was one of the wealthiest in Portuguese territory, and was famed throughout the world for the treasures it contained. These included chandeliers of solid gold and many priceless sculptures and tapestries, all of which have been lost. For four pieces of its old Moorish tapestry an American recently offered \$12,500, which, however, was declined.

Every civilized man must feel shocked by conduct such as that of the mayor of a French town—Thoirette, in the department of the Jura—who advertised that a ball would be held in the parish church on the eve of the national fete. On the preceding evening, at nightfall, accom-

## Christian Reunion.

Diverse Views of Protestant Episcopalians on the Subject of Uniting Divided Christendom.

"The Episcopal Recorder," organ of the Reformed Episcopal Church, has two articles in the last number which indicate how little headway can be made for Christian reunion with the Anglican or Protestant Episcopal bodies as a basis. Editorially that paper pays its compliments to Rev. H. Page Dyer, assistant at the Church of the Assumption, who talks along somewhat similar lines as his pastor, Dr. Hodges, and as does Dr. Mortimer, of St. Mark's. The Recorder says:

"So much prominence has been given to an utterance of Rev. H. Page Dyer, better known as Father Dyer, of the Protestant Episcopal Church of the Ascension, that a passing reference will not be out of order. Father Dyer has been instructing a large congregation at his church of the 'Difference between Catholic and Protestant.' Of course he is a member of the 'old Catholic, apostolic and historical Church of God.' He very generously admits that the Roman Catholic and the Greek Churches are parts of this same Church, and doubtless would say a similar thing of his church, but according to his will not. With the usual effrontery that characterizes such gentlemen, he boldly declares, without advancing a scintilla of proof, that 'these three were once the one Church of the living, founded by Christ and continued by His twelve apostles and by their consecrated and ordained successors since Christ died until to-day.' It does not seem to occur to the preacher that his bold statement demands any proof. We are to accept it on the bare assumption of the holy father, although sober history brands the claim as nonsense. All other Churches are 'man-made, man-governed, and their forms and orders were the invention of man alone. No other Churches, save his own and those whom he considers 'the tide is turning' against success to recognize, have, according to the preacher, 'any God-given or apostolic authority for their existence.' How ridiculously absurd! And this nonsense is talked at the beginning of the twentieth century, which prides itself upon its historic research."

"Audax," a correspondent of the same journal, gives a view of the English "open pulpit," saying: "Whenever the question of Christian reunion is discussed, Dean Fremantle is entitled to be heard—not only for his pioneer work in the cause but also for his persistent efforts to give the subject a practical turn. In connection with 'The Times' correspondence on this subject he writes with some boldness that 'the tide is turning' against success to recognize, and he alludes to a report that the Bishops' Conference 'will not break up without some earnest and practical endeavors for unity.' Meanwhile, however, Dean Fremantle, with characteristic downrightness, calls on his fellows among the broader clergy to leave theories alone and to take the 'plain step' of working for 'an interchange of religious offices.' Let it be made legally clear that ministers of other denominations may on suitable occasions and with proper safeguards, preach in Anglican churches, and that similar invitations may be accepted by the clergy in return. The Dean further suggests that if an act of Parliament is required to prepare the way for this interchange, Nonconformists should join in demanding it. This, at any rate, is practical, and very much broader than the action recently taken by the Protestant

panied by a number of his friends, the mayor unlocked the doors of the church, and having himself rung the bells to summon the population, he started the ball. Under the separation law the parish church became the property of the commune, and the mayor asserts that he is empowered to use the building for any purpose that may be deemed useful. Could profanity go further?

The liquidations in France in about over, the congregations are dispersed, and their charitable and educational institutions destroyed. The workmen's pensions have not yet come, and there is no sign of their coming. Of the \$200,000,000 promised only \$1,800,000 have entered the treasury. The rest has slipped through the fingers of pretended friends of the people, who have taken good care to think of themselves before thinking of pensions for the aged. Less than one per cent has escaped the "big pockets" of the liquidators—the poor are deprived of the thousands of beneficent organizations with which the orders had studied France, hospitals, orphanages, refugees, blind, deaf, dumb asylums, mad-houses, infirmaries, schools.

## Episcopal Church in the United States.

That the Anglo-Roman corporate reunion movement has enemies is shown by the following resolution, forwarded by the Church Association to the Archbishop of Canterbury: "That this council has read with indignation the book entitled 'Pope Pacificus,' first published by the Society for the Promotion of Christian Knowledge, of which society His Grace the Archbishop of Canterbury is president. This book is an endorsement of the Anglican and Protestant propaganda in favor of the union of all the churches under the government of the Roman Pontiff. The council looks upon such a proposal under the aegis of the Church of England society and the Archbishop of Canterbury as being a subtle and mischievous betrayal of the Church of England, and they call upon the Archbishop of Canterbury, as president of the Society for the Promotion of Christian Knowledge, to at once have the book completely withdrawn from circulation."

## Ireland and the Pope.

By the publication of the offerings for Peter Pence in the archdiocese of Dublin, The Freeman's Journal gives a fresh illustration of Ireland's loyalty to the Pope. Commenting upon the offering of the Journal says: "Dublin has celebrated the Jubilee by appreciably enhancing its annual offering of Peter's Pence." Thus Ireland had many testimonies of that devotion through the trials of his Papacy; Leo XIII. experienced it during the triumphs of his reign; and Pius X. has elicited it in full measure. "Each year of his reign sees some great work accomplished for the defence and consolidation of the Church. Last year saw a decisive blow struck at a new and insidious heresy, that tended to sap and undermine not merely Catholic belief, but all Christian doctrine, as good men in all the Churches have come to recognize. "To Pius X. it belonged to face the censures and insults of an unscrupulous worldliness in making a stand for the integrity of doctrines common to the whole Christian world. Before that great and practical Pontiff had reorganized the whole method of religious teaching throughout the Catholic world, and set before its teachers the methods by which that great and noble aim, which he declared to be the mission of his Pontificate, might be accomplished—to restore all things in Christ."

"The great Bishop and missionary, the defender of the faith, has this year revealed himself as one of the greatest legislators that ever made laws for the Church. The recent reorganization of the Congregations and Courts of the Vatican is recognized through all the Catholic lands as a reform of the first magnitude, though only a preliminary to another vast work—the codification of the Canon Law. "An incident of the reform of the Church in Ireland has found itself restored to its full dignity among all national churches. Home recognizes the complete success of the restoration and reorganization effected by the Church in Ireland during the nineteenth century, by declaring Ireland no longer a missionary country at the dawn of the twentieth. Into the circle of the full court there come, with the Irish Church, her daughters of the exile. The event is historic, and makes double memorable to Ireland this Jubilee year. "There is upon all the labors of Pius X. the stamp of the experienced priest and Bishop, confident in the power of the Gospel and the practice of the Church, to secure that which the enemies of religion would take away. "Never was the Papacy less engaged with the powers of the world, though Pius X. would seem fated to achieve in the spiritual sphere what Calixtus did in the political, and to call into existence a new world to redress the balance of the old. "In South America old quarrels are being appeased, new bonds established, and the dignity and influence of the Church restored with the best results. "But in Europe there is little change to note. France, official France, still pursues its policy of attraction, though it sees the Papal policy triumphant in the new vigor of the faith, the rise of new parishes, the increase of zeal, the growth of public sympathy with the despoiled Church. "Italy remains estranged—official Italy. . . All these trials and triumphs are followed by the interested sympathy of the Irish people. His Holiness has already had some evidence of their affection during his Jubilee year. "The tribute of Dublin will add emphasis to the testimony; while before the festival day arrives other proofs will be forthcoming. "We are glad to see that the project of a National Pilgrimage to which the Catholic Truth Society has given its encouragement, already promises to be a success. "We understand, too, that Young Ireland is sending its representatives to those athletic contests which the Pope has done so much to encourage in Young Italy, and which are to be a feature of the celebrations. "Never were the relations of Rome and Ireland closer or more cordial. "Only the narrowest prejudice will regret the fact, for, recognizing what

## A Unique Archbishop.

(By John Leonard Forde, in The Irish Packet.)

The Archbishop of Hobart, who is now visiting Ireland, is an uncommon man in several respects. In the first place, he is the Archbishop of a See that has no suffragan Sees. In the Commonwealth of Australia he occupies a unique position. He stands alone, subject to the jurisdiction of no other ordinary, and he himself having no jurisdiction over any other bishop. He is outside the scheme of Church government in the five States of the mainland of Australia. The Archbishops of Adelaide, Melbourne, Sydney and Brisbane have all suffragans, and are heads of ecclesiastical provinces. The Archbishop of Hobart, like the Island of Tasmania, stands apart from the rest of the Commonwealth. Tasmania is the Diocese of Hobart. There are only two other Sees and Archbishops that stand in the same position as the See of Hobart and the Archbishop of Hobart. These are Glasgow and Corfu, and their Archbishops.

Hobart became an Archbishop in an exceptional way. Father Daniel Murphy, who was transferred from an Indian See to Hobart in 1865, became remarkable for the length of time in which he held the episcopal office. He was consecrated in 1846, and had been a bishop practically in the pontificate of four Popes. He was preconized or gazetted by Gregory XVI., and died in the pontificate of Pius X. Home marked the long services of the venerable prelate in two hemispheres by creating him Archbishop and raising Hobart to the rank of an Archiepiscopal See. For fifteen years Dr. Delany was his coadjutor, and when, at the beginning of this year, he died, the Bishop of Laranda succeeded to the See. The old Archbishop's cross and pall were taken up by Dr. Delany.

An amusing incident, to which I myself was a party, may be related here. When Dr. Delany was created coadjutor to the Archbishop of Hobart, he was assigned the Titular See of Laranda. In former times this would be called a See "in partibus infidelium." For a decade and a half Father Delany was known in Tasmania as the "Bishop of Laranda." During a portion of this time I was on the Parliamentary staff of the Hobart Mercury. My leader was also editor of the weekly paper connected with the Mercury. Like all editors of weekly papers, he received numerous questions from correspondents upon all subjects in the heavens above and the earth beneath, and the waters surrounding the dry land. One day he called me into his room and said: "Can you tell me where Laranda is?" "I believe," said I, "it is in Asia Minor." "Well," he proceeded, "I have got a letter from somebody in the country asking me where it is, and wanting to know why the Bishop of Laranda is not at Laranda looking after the immortal souls of his people, instead of spending his time here at the other end of the earth and taking part in newspaper wars about primary education and Catholic schools."

"Oh," said I, "the Bishopric of Laranda is nearly as insubstantial as the marquisate of Hartington. The Bishop of Laranda is waiting to become Archbishop of Hobart, and the Marquis of Hartington is waiting to become the Duke of Devonshire. They are both courtesy titles. Tell your rural correspondent that he needn't worry about the poor souls at Laranda, that they are being well looked after by some Patriarch, and that most likely they would be considerably surprised if they heard that there was such a prelate in existence as the Lord Bishop of Laranda."

Dr. Delany is also an uncommon man as a preacher. His voice is not a strong one, and his sermons are not noted for eloquent effect, but they are remarkable in their originality and luminousness. The thoughts are new to the average man, and whatever theme the Archbishop takes in hand he throws so much light upon it that it is seen in an entirely new aspect. As literary and theological compositions, his sermons are charming, and I conceive that this adjective may be used without objection in describing a sermon. Why are there professors of sacred eloquence at ecclesiastical colleges if sermons may not be attractive and the reverse? And, to my mind, strength of thought and efficiency of expression exercise a more powerful and lasting influence upon the mind of the hearer than flowers of rhetoric or rounded periods. To hear the Archbishop of Hobart is to feel a sensible, intellectual enjoyment. You go away refreshed, and recognizing that you know more and see some things better than you

Pius X. stands for in the moral and religious order, even those who stand apart and share not his beliefs must acknowledge his influence to be a spiritual influence of the highest kind, exercised for the preservation of the best elements of civilization and humanity.

## did before. You carry away something that you keep always.

The Archbishop is a Galway man, who was trained and educated at All Hallows Foreign Missionary College, Drumcondra, but after his ordination remained as a director and professor for eight years. Then it became necessary to extend the College buildings, and he and another professor, the Rev. Father Barry, started for Australia to collect funds among the people who for forty years had benefited largely by the institution. Fathers Delany and Barry executed their commission well but both were induced to remain in Australia. Father Barry became attached to the diocese of Sandhurst, Victoria, of which the Most Rev. Dr. Martin Crane, late Prior of the Augustinian House in John Street, Dublin, was Bishop. Father Delany became secretary to the Most Rev. Dr. Moore, Bishop of Ballarat, in the same colony. Father Barry is now Vicar-General of Sandhurst. The present Archbishop of Hobart, the secretary to the Bishop of Ballarat when the splendid Cathedral of that city was consecrated, and the occasional sermon was preached by Dr. Moran, the Cardinal-Archbishop of Sydney. I was present on the occasion, and well remember how well everything went under the immediate direction of the Bishop's private secretary. In the transept of the cathedral is a brass tablet above the grave of Dr. Michael O'Connor, the first Bishop of Ballarat, who was formerly parish priest of Rathfrilandham, and had been curate at Booterstown. When Bishop O'Connor was laid in his tomb two thousand school children had a flower upon his coffin.

Archbishop Delany is now fifty-four years of age, and has been fifteen years in Tasmania, during which time he has won the love and admiration of all the colonists. His breadth of mind, his sympathy with the worker, his profound interest in popular and higher education, his genial personality, his accessibility, have made for him troops of friends in every stratum of social life, and when the pallium was laid upon his broad shoulders there was universal applause. When the Bishopric of Ballarat fell vacant recently, the clergy of the Golden City made an effort to get the old secretary back to the Palace as their chief, but there were very special reasons why Dr. Delany should remain at Hobart for the present. I myself do not believe he will be allowed to remain in his "splendid isolation" very long, and if he is transferred elsewhere Hobart will weep.

## Sod Turned for St. Aloysius Church.

A brief but interesting ceremony was performed on Monday at Maitland when ground was broken for the new St. Aloysius Catholic Church on Nicolet Street above St. Catherine's.

Shortly before ten o'clock members of the congregation and interested spectators began to gather to the number of 200 or more, and after everything had been got in readiness, they formed into a large half circle, and the service began.

Canon O'Meara, of St. Gabriel's Church officiated, assisted by Fathers Shea of the parish, Father Casey, of St. Agnes', and Father O'Brady, of St. Mary's. Father Donnelly of St. Anthony's Church was also present, but arrived too late to take part.

After a prayer had been chanted the ground was solemnly blessed and sprinkled with holy water, then followed a few more prayers and Canon O'Meara struck the spade into the ground, a small hole being then dug by Mr. John H. Leahy. In this a large wooden cross was placed, it being the exact spot where the altar will be erected. This concluded the ceremony. The site is on a small hill which will be known as Mount St. Aloysius.

The church will be 160 by 54 feet in size, with walls thirty feet high, and will be finished in the Renaissance style, with elaborate carvings on the front in the form of shamrock designs. The estimate cost is \$40,000, and it is intended for the use of the English-speaking parishioners of Hochelaga, Maisonneuve and Viauville, of which there are upwards of 440 families, or in the neighborhood of 2,200 souls.

Among those present were Messrs. W. F. Sparrow and T. J. MacNeil, contractors for the building, P. Raltry, James Calancy, James Rock, Mr. and Mrs. Calancy and daughter; Timothy Murphy, J. McHenry, Mrs. C. McGinley, Mrs. J. H. Leahy, Mrs. F. Hoolihan, Mrs. Jas. Ruddle, Mrs. E. Clark, Mrs. P. Whitaker, Mrs. J. Altman, Miss Kate Healy, Mrs. J. Sinnes, Miss Talbot, Mrs. M. Rochford, Mrs. Marty Murphy, Mr. and Mrs. J. Lewis, Mr. and Mrs. J. O'Gorman and Miss Sweeney O'Gorman, Master Edward Rochford, Mr. Charles Johnstone and daughter, Mrs. P. Doyle, Miss B. Lyons, Mr. and Mrs. J. McCann, Mr. and Mrs. J. McCarey, Mr. and Mrs. T. Coulton, Mr. and Mrs. R. Lewis, Mr. J. O'Connor, Mrs. R. Garvey.

## Father Holland Birthday Fund.

Don't forget that we are receiving contributions for the Father Holland Birthday Fund. September 19th is the day on which presentation will be made. No matter how small the sum, it will be most gratefully received and acknowledged in issue following its receipt. Help along a most worthy work—The St. Joseph's Home for Boys.