

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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FEDERATION

We hear rumors of the Federation of our societies. It may be that the gentlemen who went into seclusion to elaborate plans for this object are emerging therefrom with the fruits of their labors, and it may be that others are awakened to consciousness of the utility of Federation. Whatever the cause, we hope to see it at no distant date. We need it, and for many reasons. It will tend to unification, to an interchange of thought and aspiration, to solidarity. It may help us to save the time that is squandered in the unimportant and trivial, and foster and increase the enthusiasm without which no cause can achieve success. It may impel the sluggards to divest themselves of indifference and apathy and to get out in the firing line. It will quicken the zeal of those who are already in the field and inspire them to redoubled exertions. It may be the magnet to attract those who, by reason of their education and influence, should be in the forefront of the army of workers. And no one can deny that unity with a business end to it can be a deterrent to injustice, a factor in the formation of public opinion, a safeguard against evils that menace the State, and an ally of the Church. Every citizen, irrespective of creed, would give it his benison. For it will neither interfere with established rights nor woo politics or parties, but will enlist the forces that can redound to the common good.

AN OBJECT LESSON

And we may be pardoned if we refer again to the victories won by united Catholic action in Germany. When the man of blood and iron was in the saddle, what a temptation it was for those who were proscribed and designated as pariahs to forego activity and to walk through life with bated breath and whispered humbleness. Their enemies were in the seats of the mighty, and they had no seats save those that were for the poor and abject. But they wasted no time either in talking about their grievance or begging a place, even the lowest, at the table of national prosperity. They did what men do: they got their rights. They were fused into a Federation tempered with a common principle and aim animated with enthusiasm that was daunted by no obstacle. They went into the halls of jurisprudence, into every department of human activity, and exhibited their faith in a setting of the splendor and beauty of Catholic living. And today they stand on ground conquered by action, persistent in effort, always sure of itself and determined to succeed. In the United States Federation is feared only by publishers of prurient novels, insensate bigots and revilers of race and creed.

WONDERFUL

It is wonderful with what ease the general run of incompetents can manage other people's affairs. Of a dozen employees, at least eleven see flaws in the employer's methods, and feel that they could put it all "over him" in the matter of bringing success. If the Bishop of the diocese sees fit to make a change or a transfer, the inevitable committee of know-it-alls put on their white gloves a week in advance of their regular changing time and call on him to point out the errors in his judgments. And so it is in every station. Generally speaking we have too much common-sense to mind these merry meddlers, and their advice brings no evil. It would be utter folly to appeal to such persons to keep their hands off. As Mr. Dooley said of this class, in reference to their criticism of a late-lamented leader: "It shows they're in good trim and does him no harm."

MORE DISCIPLINE

It is constantly pointed out that our young people take a year or two longer than those of European countries to be prepared for higher studies and that when they do take up these studies their preparation is found to be less thorough. Now, whatever

causes may contribute to this, we feel sure that there is almost complete unanimity among competent authorities that the predominant cause is the lack of rigid discipline. The severity of an exacting discipline at school, a discipline based on the idea that the claims of scholarship are paramount and that the business of the teacher is to assert them as an undeviating rule, is not congenial to the present-day type of parent. If teachers were to attempt to enforce it, they would not have the support but the opposition of the parent. Would it be treason to wonder whether, along with more important things, we have inherited the tendency to have parents who think too little, and who talk too much? The discouraging thing is that the method we are told to follow with reference to other ills is inapplicable to this one. What can't be cured, we are admonished, must be endured. But endurance is the very thing that this type of parent craves, and alas! usually gets.

CONGREGATIONAL SINGING

In some communities congregational singing in our Catholic churches has not been much cultivated, but in an occasional church one will find the inspiring and devotional custom well established. And in such a church one is struck with the joy with which the people unite in the singing. There are no longer listeners; they are worshippers whose devotion breaks forth in song. And where there is congregational singing one will always find a deeper interest in church services.

THE HONEST MAN

Alas for the honest man,—how rare a type is he! He does not wish to hurt feelings or himself. He knows of old that undiluted truth-telling creates havoc. One of the most prominent characteristics of human character as we meet it in the concrete is conscious or unconscious misrepresentation: a trait to be guarded against in ourselves and others. Personally and collectively, we do not so much need kindness or geniality or even forbearance as justice, the spirit of fairness that accords to each his due. All consideration and tolerance can be, and is duly shown to the man of wealth, the man of good standing in society, the man with powerful or respectable friends, to once that it is shown to the poor and friendless violators of the law. The feeling that has grown up, not without basis, that there is one law for the rich, and another for the poor, is no mere accident. Too often we have the spectacle of the humble and nonetheless cruelly condemned to suffer the full penalty of the law, while those who in one way or another stand up above the crowd have a chance for some form of mitigation in their punishment. Justice should be really and rightfully no respecter of persons.

ENFORCING MONOGAMY

The United States Government considers bigamy a crime. The laws have it so, and when it is proved against a man he is put in jail. When it is proved against a territory or state, deprivation of civic rights or other drastic punishment is administered. Utah is an object lesson in the fixed determination of our government that monogamy shall be the law of the land. The grant and continuance of statehood was made conditional on its acceptance and enforcement of that law, and a United States Senator of leading influence had to prove that his marital relations conformed with it in order to escape disqualification for his senatorial seat.

And yet it would appear that our government and laws do not consider bigamy, or even polygamy, a crime. They afford innumerable opportunities to men and women to have duplicate, triplicate, quadruplicate wives and husbands, providing only that the plural partnerships be not simultaneous. As far as most of our state laws are concerned, a man may have any conceivable number of living wives, and remain a perfectly qualified citizen; and so frequent is such "mating" that it has become stale as a newspaper joke. It is true that the breaking of one contract must precede the making of another; but for the state's purpose, the difference between this and Mormonism is little more than a verbal distinction. In fact, the disruption and discord such marriages involve, the lack or rarity of positive prevention of children, and when children come, the absence of parental care and

affection and the filial reverence essential to their proper upbringing and the substitution thereof of hate and rancor and mutual contempt—not to speak of the resultant instability or chaos in business and legal relations—give weight to the Utah contention that the Mormon system would be less dangerous to the State than the legislation of this graded polygamy throughout the nation. It was the realization of this danger that prompted Senator Ransdell to introduce an amendment to the Constitution that would avert it. His proposal reads:

1. Absolute divorce with a right to remarry shall not be permitted in the United States or in any place within their jurisdiction. Uniform laws in regard to marriage and to separation from bed and board without permission to remarry shall be enacted for the United States and all places subject to them. 2. Congress shall have power to enforce this article by appropriate legislation.

The portentous array of figures he had at hand made it impossible for Senators to deem his action quixotic or erratic. The number of divorces have more than tripled in a few decades, and at the present rate of increase there will soon be one divorce for every five marriages. More than twice as many divorces are granted yearly in the United States than in all the rest of Christendom combined, and among all the nations we are second to Japan alone in this bad eminence. Easy divorce and race suicide were coincident in the decadence of pagan Rome. They are coincident in France to-day, and are so here, and unless they are stopped national decadence is inevitable. Senator Ransdell's proposal, if adopted and executed, would postpone or prevent this. In making marriage a binding contract and not a performance of the moral duties in consonance with its legal obligations, to fill our empty and emptying homes, and to increase respect for authority in so far as the intent of our government would not be contradicted by its practice. But however desirable, the amendment is not likely to be enacted, nor would its enactment be enforced, until the moral force of the individual conscience is behind it. We know that there is no such force outside of the Catholic Church.

Catholicity abolished paganism and divorce together; Luther in permitting bigamy to the Prince of Hesse, and Henry VIII. in starting a church to secure a bigamy and polygamy of his own, made divorce an appendage of Protestantism and a path backward to paganism. Some inheritors of Luther's and Henry's creations pass resolutions against divorce, and then make them nugatory by qualifying the prohibition of Christ, and permitting ministers and members to violate them with impunity. In accepting the indissolubility of marriage, like all the other teachings of Christ, unconditionally, Catholics are arresting the decadence which divorce is threatening to precipitate and creating the atmosphere that will bring home the necessity of the Ransdell amendment to the conscience of the nation. The example of their fidelity to the natural and supernatural obligations of marriage will be the chief contributory force to its acceptance.—America.

FOUNDERS OF MODERN SCIENCE

LEADERS IN SCIENTIFIC PROGRESS WERE CHRISTIAN, AND, IN MANY CASES, CATHOLIC

It is only men who are ignorant of religion and, in particular, who are ignorant of Christianity, and, in fact, who are not acquainted with even natural philosophy that make the rash and untrue statement that modern science, in its marvelous development, contradicts the dogmas and the data of religion, and especially of Christianity, writes Rev. D. Lynch, S. J., in the *Live Issue*. Such an assertion is no longer made by scientists worthy of the name; they know too much. It is only the retailers of science who keep harping on the old chord. Even their number is small, and daily diminishing. Eminent men of science unhesitatingly acknowledge that they have nothing to do with the realm of the spirit, except to admit its existence. Sometimes, indeed, men distinguished in some particular branch of science, overstepping their legitimate bounds and abusing their position as well as the confidence of the young intelligences who followed them, presumed to dogmatise in questions of which they were almost entirely ignorant. But the greater men have not failed to contradict them. Not only is there no opposition between true religion and real science, but it is admitted that there cannot be: their field and their method are absolutely distinct. In fact, the most obvious truth of all is occasionally forgotten or obscured—that the founders namely of modern science, the great intelligences to whom science owes its chief advances, not only saw no opposition between science and religion, but were themselves distinctly men of the past—Copernicus, Galileo, Kepler, Newton, Leibnitz, Euler, Boyle, Mariotte, Haller, Linnaeus, Lavoisier, etc.—these never dreamed of contradiction between religion and scientific truth, nor felt themselves restrained in their investigations by religious convictions or teaching. The truth was that they were greatly kept from absurdity and error by the religious teaching in which they believed. They knew, with the eminent scientist, Lord Rayleigh, that a naturalist had no more right than any other educated person to play the role of a prophet; that in the depths of their own theories lurked profoundest mysteries if not contradictions; and that to explain the higher nature and destiny of man they needed more than calculation and experiment.

Some of the most startling scientific discoveries, and still more the greatest and more far-reaching applications of science, were made in the nineteenth century. The scientists of an earlier day believed in God and in the immortality of the soul. The religious beliefs and the scientific modesty or reserve of those of our own day are sufficiently known. It is worth recalling that the eminent men of science of the nineteenth century were not less distinguished than these for their religious convictions. Volta and Ampere were pious Catholics, delighting in their deeds of re-

ligious zeal more than in their great discoveries in electricity. Faraday, whom Tyndall called one of the world's greatest experimenters, was a Protestant of deep religious feeling, who expresses frequently in his writings his reverence for God and his acknowledgment that religious truth cannot be opposed by scientific investigation. James Clerk Maxwell, perhaps as eminent in the mathematics of electricity as Faraday was in experiment, presided every evening over the prayer of his children, and was as remarkable for his charity as for his religious spirit. Charles Frederick Gauss was one of the greatest of mathematicians; Frederick William Bessel one of the most eminent astronomers; Augustine Cauchy was the prince of French mathematicians, with whom is associated in merit his disciple, Vic or Alexander Puiseux. Leverrier was the first of French astronomers in his age. But the list of scientific geniuses is unending—Poinset, Charles Hermite, Weierstrass, Cuvier, de Beaumont, Sainte-Claire Deville, Daubree, Dana, Berzilius, Liebig, G. B. A. Dumas, Wurtz, Chevreul, Bernard, Pasteur, Rumford, Davy, Mayer, Joule, Hirn, Rankine, Kelvin, Galvani, Coulomb, Ohm, De la Rivl, Oersted, Siemens, Fresnel, Fitzcan, Foucault, Biot, Becquerel, Secchi, Haüy, Agassiz, etc., etc. Their names is legion. These were the makers of science, all men of religious conviction, who never saw any contradiction between their faith and their discoveries, or found themselves trammelled by the former in their marvellous scientific research.—Catholic Bulletin.

THE MASS ROCK

REMINDER OF THE DAYS WHEN PRIESTS WERE HUNTED IN IRELAND

The eighteenth century was the age which gave to Irish topography the "Corrie-an-Affric" or "Mass Rock," to be found on every barony map of Ireland. What memories cling around each hallowed moss-clad stone or rocky ledge on the mountain side, or in the deep recess of some desolate glen, whereon for years and years the Holy Sacrifice was offered up in stealth and secrecy, the death penalty hanging over priest and worshipper.

Not infrequently Mass was interrupted by the approach of the bands of the law, for, quickened by the rewards to be earned, there sprang up in those days the infamous trade of priest hunting, £5 (£25) being the price paid by the government for the head of a priest or the head of a wolf.

The utmost care was necessary in divulging to the faithful the place fixed on for the Holy Sacrifice. The poor, half-starved people flocked in ones and twos to the spot to avoid arousing suspicion, and before Mass began sentries were posted all around so as to obtain an early view of the arrival of troops or priest hunters.

Yet, despite all vigilance, not infrequently the blood of the priest dyed the altar stone.

It might be inferred that one hundred years of this persecution would have extinguished Catholicity, but, on the contrary, God as if by a miracle, preserved the faith, vitality and power of the Irish race. Ireland, after one hundred and fifty years of bloody persecution, rose from its sepulchre and walked forth full of life. No mere human faith could have accomplished this transformation.

ligious zeal more than in their great discoveries in electricity. Faraday, whom Tyndall called one of the world's greatest experimenters, was a Protestant of deep religious feeling, who expresses frequently in his writings his reverence for God and his acknowledgment that religious truth cannot be opposed by scientific investigation. James Clerk Maxwell, perhaps as eminent in the mathematics of electricity as Faraday was in experiment, presided every evening over the prayer of his children, and was as remarkable for his charity as for his religious spirit. Charles Frederick Gauss was one of the greatest of mathematicians; Frederick William Bessel one of the most eminent astronomers; Augustine Cauchy was the prince of French mathematicians, with whom is associated in merit his disciple, Vic or Alexander Puiseux. Leverrier was the first of French astronomers in his age. But the list of scientific geniuses is unending—Poinset, Charles Hermite, Weierstrass, Cuvier, de Beaumont, Sainte-Claire Deville, Daubree, Dana, Berzilius, Liebig, G. B. A. Dumas, Wurtz, Chevreul, Bernard, Pasteur, Rumford, Davy, Mayer, Joule, Hirn, Rankine, Kelvin, Galvani, Coulomb, Ohm, De la Rivl, Oersted, Siemens, Fresnel, Fitzcan, Foucault, Biot, Becquerel, Secchi, Haüy, Agassiz, etc., etc. Their names is legion. These were the makers of science, all men of religious conviction, who never saw any contradiction between their faith and their discoveries, or found themselves trammelled by the former in their marvellous scientific research.—Catholic Bulletin.

MONSIGNOR BENSON

ON "SOME MODERN DANGERS TO RELIGION"

Philadelphia Catholics, and not a few of their brethren of other faiths, paid a notable tribute to Monsignor Robert Hugh Benson, the eminent English writer and preacher, in the Bellevue-Stratford Hotel on the occasion of his first lecture under the auspices of the Ladies of Charity of the Society of St. Vincent de Paul, in aid of the Summer Home for Poor Children at Port Kennedy.

The Most Reverend Archbishop, the Right Rev. Bishop McCort and a number of the Monsignori were seated near the rostrum, and in the audience were many members of the diocesan clergy and of the religious orders and several non-Catholic clergymen.

Mgr. Benson set out to discuss some "Modern Dangers to Religion," but he did more, much more than that—he not only pointed out certain dangers and dissected and refuted the fallacies from which they arise, but he also developed simultaneously, though almost imperceptibly, until the feat was accomplished, a wonderful word-picture of the truth, beauty and healing power of Catholicity—and in the end left it stamped upon the mental vision of his hearers.

Though he spoke extemporaneously, as perhaps double the speed of an ordinary speaker, Mgr. Benson's discourse was remarkable for the strength of its logic, in which there was a marvelous blending of compulsion and persuasion. Anything of its kind more stimulating than Mgr. Benson's lecture was to his Catholic auditors, or more enlightening to his non-Catholic ones, could not be conceived.

At the outset Mgr. Benson dismissed with a few words what had been considered by many the chief dangers to belief in Christianity as divine revelation, namely, physical science and the study of comparative religion.

The former of these was in reality no danger at all; science and religion move in widely separated spheres, and lately the scientist and the theologian have adopted the course of pursuing their respective paths without controversy. As for the study of comparative religion, in its highest development it is one of Christianity's most powerful allies.

One-half the real modern dangers to religion arise from the treatment of man as an individual, as a unit, and not as part of an organic whole. The effect of this is seen in the decline of family prayer, of public worship; in the development of an individualism that flouts the claims of organized worship and is productive of the type of mind so broad that no one religion is big enough to contain it, and in which, in spite of its sophistication and justification, there is a practical denial of the fact of revelation. Men of this stamp say that they prefer to worship in the open, under the blue sky, breathing God's pure air and listening to the music of birds. "We know what that means," said the speaker. "It means—golf!"

There has been a reaction, and this finds its expression in Socialism, which while it has in its ideal much that which every Christian must sympathize with, nevertheless one of the most modern dangers to religion and to civilization. Socialism is founded on the truth of the sociality of man, as opposed to the spirit of individualism. Socialism's one aim is humanitarianity—love God and love thy neighbor—and reverses them, tells man to do first the work at hand, to fulfill his duty to his fellow-man, and then, if there be any time left, to give God

His due. Any such reversal leads to disaster. The supernatural law of the love of God must come first, and the natural law, love of the brother, must be secondary.

An enormous number of people had been affected by the theories of the evolutionists, which had the effect of pushing God a long way off in point of time; to another enormous number God became infinitely remote through discoveries in astronomy, which, demonstrating that the earth was in point of size a comparatively insignificant part of the physical universe, pushed the Creator a long way off in point of space. People developed a sense of the unreality of God, and with that they lost the feeling of personal responsibility. A further reaction had given us the "New Theology," which emphasizes the imminence of God, but forgets His transcendence.

In rushing passages of marvelous force and brevity Mgr. Benson dissected the errors underlying the dangerous tendencies discussed, and in his peroration demonstrated that nowhere save in the Catholic Church is to be found, in its fullness and un-mixed with error, the saving truth essential to man's well-being in this life and in the life to come.—Philadelphia Standard and Times.

REMARKABLE VIGOR AND GROWTH OF CATHOLIC CHURCH

The Roman Year Book, that is to say, the *Annuario Pontificio*, for 1914 gives figures of Catholic vigor and growth which are simply majestic.

Altogether there are now living 1,437 Patriarchs, Archbishops and Bishops. Only 30 of them date their consecration to the days of Pius IX, and these include, in the English-speaking world, Cardinal Gibbons, Archbishop of Baltimore, Spalding, Ireland, Redwood, Pace (Malta), and Mgr. Hedley, Bishop of Newport; 661 were appointed Bishops by Leo XIII, but 146 entered into possession of their present Sees under Pius X; and 746, (i. e. more than half the living hierarchy) were elected by Pius X. The oldest bishop in the world is Mgr. Monnier, titular Bishop of Lydda, who was born on January 5th, 1820, and who is therefore in his ninety-fifth year. But the dean of the Catholic episcopate is Mgr. Laspro who, though seven years younger, dates his election back to March 23rd, 1860. He still governs his diocese of Salerno without Coadjutor or Auxiliary, and only a few weeks ago paid his *ad limina* visit to Rome.

Among the other branches of the living Church must be counted the *Sees Nullius* Dioceses of which there are 22; the Apostolic Delegations of which there are 12; five depending on the Consistorial Congregation and 7 on Propaganda; the Vicariates Apostolic (ruled by bishops) of which there are 164 and the Prefectures Apostolic of which there are 65. As the formation of new Dioceses, Vicariates, and Prefectures constitute one of the surest signs of the ever-increasing spread of the Kingdom of Christ, what more eloquent testimony to the vitality of the Catholic Church in our times could be given than that contained in these few lines: "In the glorious Pontificate of His Holiness Pope Pius X, the Catholic Hierarchy has had the following increase: New Archbishopric Sees, 18; new Episcopal Sees, 53; new Abbacies and Prelacies Nullius, 4; new Vicariates Apostolic, 87; new Prefectures Apostolic, 34.

In ten short years, the old Tree that grew out of a mustard-seed, while preserving in full growth all its old branches, has put forth 146 new branches. This is a good thing to remember when one reads of the efforts (and how puny they seem after all!) made by impious governments to thwart the divine work of the Church.

Never for hundreds of years have so many converts been given annually as at present. This Church of the living God, energized by His light and love, is advancing with quick and steady tread to the conversion of the world.—The Missionary.

TABLET TO MARK BRIDGE OF JOAN OF ARC

The city of Rouen plans to pay a new tribute to the city's great heroine, Jeanne d'Arc. On one of the arches of the Bolieldieu Bridge, which occupies the place of the Three Arch Bridge, from which the ashes of the heroine were thrown into the Seine, it is proposed to place a tablet commemorating the death of the martyr. This fact is attested by Thomas Basin, Bishop of Lisieux, who wrote: "All the ashes that the fire had left, those of wood as well as of Jeanne d'Arc's body, were gathered together and thrown from the bridge into the Seine so that the crowd, prompted by superstitious sentiment, could not gather up or preserve any of the remains."

Thus is disproved the legend that the ashes of the martyr were thrown to the four winds.

CATHOLIC NOTES

A recent convert to the Catholic Church in England is the Rev. F. J. McL. Day, curate of the Church of St. Andrew, (Anglican) Tauton.

Mr. and Mrs. B. F. Meek and their four children, ranging in age from one to ten years, and one of the most prominent families of Beeville, Tex., were received into the Church recently.

Hon. William Dillon, formerly editor of the *New World*, the official organ of the diocese of Chicago, has been awarded the degree of Doctor of Laws by the National University of Ireland.

There are 109,182 Catholics in the Denver diocese, which includes all Colorado. Of this number 33,464 live in Denver. There is a gain of 4,000 Catholics in the State over last year. None but practical Catholics are counted.

A monument to cost \$3,000 is to be erected in May to mark the grave of Rev. Louis A. Lambert at Scottsville, N. Y. The design for the monument has been accepted by a committee which has been at work on the proposition for two years. Father Lambert during the last years of his life was pastor of the Church at Scottsville where his grave is still unmarked.

Mrs. Maria Robinson Wright, author and historian who travelled 2,000 miles on muleback in Mexico and Bolivia and three times across the South American continent, making the recent trip across the Andes, died on Feb. 1, in Liberty, Sullivan County, N. Y. On August 15, 1913, Mrs. Wright was received into the Catholic Church by the Rev. James T. Hughes, of the Blessed Sacrament church, New Rochelle, N. Y.

There is at present before the English High Court of Justice, a suit to upset a will bequeathing \$90,000 to the Franciscans of Clevedon, Somersetshire, on the ground that the order, the members of which are bound by monastic vows, is illegal under an old law that renders them liable to be expelled from the country. It is also contended that since the Franciscans are vowed to poverty, they are unable to receive the bequest.

Hon. Hannis Taylor, diplomat and prominent counsel, has become a convert to the Catholic faith. He was baptized by Monsignor Russell on New Year's Eve, in St. Patrick's church, Washington, D. C., and made his first Holy Communion on New Year's Day in the same church. Mr. Taylor has been special counsel for the United States Government before the Spanish Treaty Claims Commission, and also before the Alaska Boundary Commission in behalf of the United States.

The Vicar Apostolic of Norway and Spitzbergen says that the great majority of the people there are Lutherans, but they may be said to belong to the soul of the Church by their strong Christian faith, their search after truth. In Norway, he says, the Church has no enemies. Catholicism in its Bishop, its priests, its people, enjoys the highest degree of liberty and respect, so much so indeed that it might be called the object of envy on the part of other countries in Europe. Of Sweden the same may be said.

Two pictures by Raphael, hitherto attributed "to Perugino's pupil," have been found in the National Museum at Naples by the director, V. Spinazzola. They represent the Blessed Virgin and St. Joseph. They were taken by the French during the Napoleonic epoch, but were left in the French Church of St. Louis in Rome, whence the King of Naples rescued them after the restoration. Professor Spinazzola says the pictures are youthful productions of Raphael, who was a pupil of Pietro Vannucci, Perugino.

A few days ago Bishop Conaty dedicated the St. Francis Xavier club house for the Japanese Catholics of Los Angeles and their non-Catholic compatriots. Rev. Albert Breton, in many years a missionary in Japan, is in charge of the work. For some time Father Breton has been teaching a class of Japanese men, and with the assistance of a few friends, he hopes to open classes for the Japanese women and children, and thus prepare the way for religious instruction later on. There are some 25,000 Japanese in Southern California, mostly pagan, but many well disposed toward the Catholic Church.

The graveyard at the Durrow, Kings County, Ireland, which by order of the Local Government Board, is to be closed from March 1, is over fifteen hundred years in existence, and contains among other monuments a splendidly preserved Celtic Cross, which St. Columba is said to have brought, either from Clonmacnoise or Derry. When the movement for the closing of the overcrowded graveyard was started the people of Durrow became alarmed lest they might lose the ancient privilege of visiting the cross and holy well on the "pattern" day of Durrow on June 9, every year, and of also visiting the graves of their friends. It is satisfactory to know that no interference with this right is contemplated.