

# 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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## FRANCIS COPPÉE'S CONFESSION OF FAITH.

In May, 1899, a charming poem from his pen appeared in the Revue des Deux Mondes. It is a vivid description of a lonely visit to an old church near the sea on the coast of Normandy. The poet feels that the old walls are saturated with centuries of prayer, they speak of the faith of the far-off Middle Ages, while the wooden benches worn by the heads and foreheads of the peasants remind him of a simple faith that is living in the world around him. Here, moved by the influence of the scene, he kneels before the crucifix and prays that the faith of his childhood may come back to him. We may venture to offer the following rendering of the closing lines of this fine poem:

Here, this simple faith that dwells, in the walls that round me so,  
With its spirit penetrated these six hundred years and more,  
Think how many thousand Christians in this ancient nave have prayed,  
And the fathers of their fathers here their orisons have made,  
From the far-off Middle Ages in the dark and misty night  
Of a past no more remembered here their spirit took its flight.  
Here, I feel the faith's communion; clouds of prayer that round me  
Gathered in this temple poured their balm upon my soul;  
Bring sweet comfort to my trouble, make my heart's desire to have prayer,  
Still its stormy agitation, filling it with hope and peace;  
Like some tempest troubled water, when its wild waves sink to rest,  
Yes, good souls in this poor parish, may you be for ever blissed,  
Honest, hardy, brown clad seamen, with your brows all tanned by brine;  
Ye that bear the white plumed dais over the Sacrament Divine;  
Worthy wardens of the parish in your Sunday robes arrayed,  
Well you know to stee the office, mind each answer to be made and sorrow come to Him who knows your needs;  
Aged grandmothers whose fingers tirelessly tell their tale of beads,  
Urchins of the Sunday school and girls the good music of their fingers tirelessly tell their tale of beads,  
All who here to Blessed Jesus many a time have prayed,  
At the Mass to be hereafter worthy of His promise made;  
May you be forever blessed, for your prayers have set me on my way,  
Made me cast away forever pride and incredulity,  
For the prayers of all your fathers seem in these old walls to rest,  
Soaring up, in every corner, birds of God, they build their nest,  
And I catch the lingering echoes of their song serene and sweet,  
Till my heart is stirred within me, and my lips the strain repeat;  
Weeping, to the Cross I turn me, Lord, I cry, my prayer receive;  
Yes, my God, I dare to say it, Lord, I love, and I believe,  
— W. H. K. in The Tablet.

## EXALTED ABOVE ALL WOMEN.

BAPTIST DIVINE PAYS TRIBUTE TO VIRTUES OF THE BLESSED VIRGIN.

Rev. William H. Main, D. D., pastor of Memorial Baptist Church, Broad and Master streets, delivered two sermons on Sunday. The first, in the morning, was on the subject "Investigation vs. Prejudice," and suggests the thought that if our separated brethren could exercise the first and set aside the second when dealing with matters Catholic they would learn with profit to themselves and hasten the day when there shall be but one fold of the one Shepherd. Dr. Main's evening sermon was the ninth in a series on "Heroes and Heroines of the Bible, and dealt with "Mary, the Mother of Jesus." Unlike some of the preachers of his denomination, he treated the subject sympathetically for a Protestant, though contending against the doctrine of the Blessed Virgin's immaculate conception, as also against her intercession. Though he admitted that she was honored above all women, and said that in heaven she was pre-eminent above all, his discourse was marked by the error of saying that St. Bernard made her equal with Christ, as also in interpreting as slighting our Lord's remark to her at the marriage feast at Cana. He did not imitate some of his ministerial brethren by endeavoring to prove that she had children other than our Lord, or that she was no better than other good women.

Dr. Main used as his text the message of the Angel Gabriel, "Blessed art thou among women," as a preface he alluded to the Bible as the source of his information regarding the Blessed Virgin, and asked how did we get the King James Bible. None of the original manuscripts are in existence, he said, but he referred to copies which come nearer to the time of Christ than do American manuscripts to the time of the Pilgrim Fathers. In speaking of the authenticity of the Scriptures, he alluded to writings of the early fathers, among them, Justin Martyr, Chrysostom and Irenaeus, who knew Polycarp, who knew John. He also spoke of writings of Clement, "pastor" of the Church at Rome. Of course, he meant Pope Clement.

Coming to his subject, he took the Gospel of Luke, and said that the evangelist no doubt got his words from Mary's own lips. Though a lovely station, she was lofty in soul, as we know from the Infancy. The time and place of the birth of the Saviour had been foretold, and that He should be born of a virgin. Mary was honored above all women, and we should honor her, and we do, said the speaker. Everywhere we find her obeying her Divine Son. We know the false relations with Him in which many place her. In early pictures her face is veiled. Angelo painted her with the Child, and gradually there grew up a false conception of her. St. Bernard drew a picture of two ladders, one leading to Christ and one to Mary. Those climbing towards Christ fell away, and those toward Mary were saved. St. Bernard made Mary more important than Christ. Fifty years ago Mary was proclaimed as born without original sin. With some, prayers to Mary are more frequent than to God.

The speaker asserted that we cannot call Mary the Mother of God, as God is without beginning; that we cannot say she was without original sin, since

in the Magnificat, she says, "My spirit hath rejoiced in God, my Saviour," and one not in sin needs no Saviour. Reference was made to the marriage feast of Cana, and to what "seemed rude" in our Lord when He spoke to Mary in answer to her suggestion that they had no wine. "Woman, what is that to thee and to Me?" was given the character of a rebuke, while the language, "Woman behold Thy Son," and, "Son, behold Thy Mother," spoken from the cross to the Blessed Mother and St. John was not thus interpreted, and yet the use of the word "woman" is the excuse for considering the former salutation a rebuke.

In the concluding prayer Dr. Main said: "May we never say a slighting word of Mary, who in heaven, we know, is as no other woman in the place of honor. We thank Jesus, who loved His Mother, and pray that we may always give her the honor pleasing to Him."

## COMMENT.

Our separated brethren, who in many pulpits made Grover Cleveland the subject of eulogies on Sunday, are, as a rule, fearful that too much honor will be given to the saints, and especially to her who was blessed among women and who professed in the Magnificat that all generations should call her blessed.—"A prophecy that still further separates our separated brethren from the 'generations' of Christians who give Mary proper honor.

To say one believes in the communion of saints and yet to deny the prayers for their friends is peculiar, especially when one considers that it is the soul which prays and not the body, and that the soul is immortal. Bible Christians as they love to call themselves, lose sight of Moses in the mountain, away from the people, and informed by God of their idolatry, and praying successfully for their forgiveness (Ex. xxiii. 7.) They also fail to discriminate between the mediatorship of Redemption and that of intercession and again overlook a Bible text when Moses in Deuteronomy says, "I was the mediator, and stood between the Lord and you." The saints, even the greatest of them, are mediators only through Jesus Christ.

St. Elizabeth (Luke i. 43) called Mary the "Mother of my Lord," and the Council of Ephesus, as early as 431, condemned Nestorius for denying her the title Mother of God, which title, by the way, our Protestant friends misunderstand. Mary is called the Mother of God because the divine nature, which is eternally begotten of the Father, is united with the human nature in one divine personality, our Saviour. So far from detracting from the honor of God, it is an effective assertion of the divinity of Christ. Neither Luther nor Calvin ever questioned this title.

As to the marriage feast of Cana, Dr. Westcott, a Protestant scholar, says the term "woman" applied by our Saviour to His mother was one of courteous respect, even of tenderness, and to make it otherwise seems almost a reflection on the character of our Lord Himself, if one may be pardoned the thought. The miracle at Cana is, however, always an unfortunate incident for those who are afraid that Catholics honor Mary too much. There stand out these facts: It is Mary who speaks of the lack of wine, and though our Saviour says His time has not yet come, He performs the miracle. What power of intercession is revealed here, as at Lourdes a day, where Dr. Main, who says he finds no difficulty in miracles, could find the power of Mary's intercession exemplified.

Dr. Or. Main finds difficulty with the doctrine of the Immaculate Conception. "Mary was honored above all other women," yet Eve was created without original sin. The prophet Jeremiah was sanctified in his mother's womb (Jer. i. 5). Likewise John the Baptist (Luke i. 15), and yet she who was to be the mother of God, the Second Person of the Blessed Trinity is less by our separated brethren in love rather than in a better position. Dr. Main, speaking of the Magnificat quotes Mary as saying, "My spirit hath rejoiced in God, my Saviour," and argues from that that she whom the angel called "full of grace" was stained with original sin or else she would not have needed of a Saviour. He loses sight of the Catholic contention that in virtue of her exalted office she was preserved by the merits of her Divine Son from the stain of original sin; also that when she spoke these words the Redemption had not yet been consummated, and if God was already her Saviour, she had no further need of redemption.

In speaking of the authenticity of the Bible, Irenaeus, Justin Martyr and Chrysostom were cited as witnesses. Pottis thanked Shylock for suggesting Daniel, and Dr. Main's witnesses may not be called for another purpose. Irenaeus, says Mary, "was drawn to obey God, that of the Virgin Eve the Virgin Mary might become the advocate," and Justin Martyr (in Trypho. 100) and Irenaeus (II, 22, 34, v. 19) compare Mary to Eve before the fall, the latter saying "Mary's obedience untied the knot of Eve's disobedience." Rossi's work on the catacombs will furnish our Baptist brethren with evidence that Michael Angelo's art was not the first to honor Mary, and the following from St. Chrysostom (Goar, Enochologium, p. 78) should serve to convince of the golden-tongued view of Mary: "It is truly meet that we should praise thee, O Mother of God, who art always to be blessed and who art exempt from every fault; thou art the Mother of our God, to be venerated in preference to the Cherubim; thou

art beyond comparison, more glorious than the Seraphim."

St. Bernard did not, nor did any other Catholic theologian, pay Mary divine honors, and the Collyridians, who did so in the fourth century, were expressly condemned by the fathers of that time. Catholics consider Mary the greatest of all God's creatures, the greatest of His saints. They can never honor her as much as He did. May the prayer of Dr. Main be heard, that he and his congregation shall honor her as would please her Divine Son; that they may become her children, even as our Saviour intended when our representative, St. John, at the foot of the cross, received her as his mother and became her son, even as we are all brothers in Christ.—Philadelphia Standard and Times.

## V. LUE OF MEMBERSHIP IN THE CATHOLIC CHURCH.

HAS INCOMPARABLE ADVANTAGES, EVEN FROM THE MERK TEMPORAL STANDPOINT.

There are but few Catholics who do not appreciate the value of membership in the grand old Church. Sentiment, reason, faith combine to sustain and increase this appreciation.

All Catholics recognize that the Church is the ark of safety amidst the waves. It is the institution established by the Son of God to conduct men to heaven. In and through the Church has our Divine Lord ordained that men should be saved.

It is the mission of the Church to preach the gospel of Christ and to teach the nations. We Catholics accept the teaching of the Church with absolute confidence. We never doubt; we never deny; we never seek elsewhere. If it our inestimable privilege to receive certain and contentment, it is sufficient for us that the Church teaches; the Church is the representative of Christ, the pillar and ground of truth. She cannot err, for she is hedged around by divinity, guided and directed by the Holy Spirit. It is with pity that we look upon those who are tossed hither and thither by every wind of doctrine.

It is to His Church that our Lord has confided His sacraments. Her priests are the "dispensers of the precious Blood of Calvary." From them we receive the sacraments and participate in the Precious Blood of the Church who cleanse the souls of the infants in the favor of baptism; it is the priests who offer up the great sacrifice and feed the faithful on the body and blood of Christ; it is the priests who forgive sins in the tribunal and pour the balm on the wounded soul; it is the priests who bless the marriage of the young twain as they kneel before the altar of God; and it is the priests who stand by the bedside of the sick unto death to comfort them with the last anointing and strengthen them against the hour of conflict. There is no one but has noted the love and devotion of the Catholic people for their priests. And this love, this devotion, is the best evidence of the value which Catholics place upon membership in their Church. Every Catholic appreciates the spiritual value of membership in the Church of God, and those outside of the Church, sincere souls, envy the Catholics their confidence and their affectionate loyalty to it. They cannot help but contrast it with their own indifference to the sect to which they belong. And how their hearts yearn for an institution strong, loving, appreciative, upon which they might lean, and which in return they might love. Alas for them! that seeing, they do not see. There is but one such institution, by necessity a divine institution, the Church of all ages!

What whilst Catholics are duly appreciative of the spiritual value of membership in the Church, have they ever realized the temporal advantages of belonging to the Catholic Church? The universal tendency, on the part of a toward association, combination. In every sphere this tendency is apparent. The forces of nature have almost conspired to compel men to combine. In business life, in social life, organization is feverishly progressing. There are combinations along every conceivable line. Who is there that has not noticed the extraordinary increase of societies in our country? And the individual societies are all banded together into one general organization. There is scarcely a village but has some such association. And most of them are for absolutely selfish purposes—for the mutual protection, advancement, prosperity of the members. There are often secrecy and an abundance of grips and signs and pass words.

But what society in all the world can, even from a mere human standpoint, compare with the Catholic Church? What society so ancient; what society so centrally strong and so closely bound together; what society so universal; what society so noble in its principles and so helpful in its laws and ordinances; what society so magnificent in its history; what society so wonderful in its machinery, so powerful in its Government, so resourceful in its management, so ready in its help, so ubiquitous in its agencies? Mere human eyes have long since recognized it as the greatest organization the world has ever known. Beside its kingdoms and empires are as though they were not. Alone of all institutions, it thrives on blows and wax stronger on persecution. The sign of this great organization is the sign of the cross. Its object is to lead men to the love of God and to love one another. Its bond is the unity of the Christian faith. Its head is the

Holy Father; its officials the Bishops and priests; its members are the faithful throughout the world, men of every race, of every language, of every country, but all "one" around the altar of God. Do not Catholics appreciate what a privilege it is, even in an ordinal sense, to belong to such an organization? It is the boast of the great secular organizations that their members are welcomed everywhere by fellow members. But there is no part of the world, no matter how remote, in the icy wastes of the extreme North or amidst the jungles of Africa, where a Catholic will not be welcomed by a fellow Catholic. And what a bond of sympathy is immediately forged by participation in the common faith! There is the instantaneous realization of a community in almost everything that makes life precious. There are the same training, the same thoughts, the same opinions, the same supernatural helps, the same hopes. The cultural of both lives flow into one channel. How much is bridged over when we know that a stranger coming into contact with us is like ourselves, a Catholic! How quickly we become acquainted with a fellow-traveler, for in stance, when we once learn that he is of the household of the faith! Men declare that they are friends because they sit side by side in the same lodge room. But how much more to kneel side by side at the same Catholic altar!

It is a sight, as strange as sad, to see Catholics abandoning their faith to enter some forbidden society. But even from a temporal and selfish point of view there is no society which they may enter which can yield a tithe of the advantages which membership in the Church brings. These unworthy Catholics are as short-sighted for this world as they are blind to their eternal interests.—Monitor, Newark.

## LAND OF GREAT OPPORTUNITIES.

CARDINAL LOGUE'S IMPRESSIONS OF AMERICA—WHAT MAKES A NATION GREAT?

Cardinal Logue sailed for home two weeks ago after a six weeks stay in this country. During his visit he has seen the eastern portion of the country pretty thoroughly, and as he is a shrewd observer of men and institutions, his impressions are of more than passing interest. In an interview last Saturday he said: "With the wonderment of a blessed child that I have viewed the possessions which have been showered upon this favored land,

"I came here just to attend the centenary of the diocese of New York, just to come here and go back, and now observe, I can't get away. I am asked to see this and that wonderful thing, and the trouble with me is I want to go and see them."  
"My only regret is, continued the Cardinal, "that I will be unable to see the great west, of which I have heard and read so much. I would like to see Chicago, St. Louis, San Francisco, the Rocky Mountains, the Yosemite, Yellowstone Park, all the wonders of this great country, but I have overstayed my time as it is, and my duties at home call for me. It has been arranged that I shall go from Philadelphia to Scranton and Wilkesbarre, I believe, where I shall see some very beautiful American mountain scenery, and with this, and your beautiful Hudson river and magnificent port of New York I must be content, and it is plenty to content any one who loves grand and impressive scenery."

"I have nothing to criticize in America but this, that you of America do not realize fully the advantages you enjoy. I am told that there is much protest here over this and that and the other. Not that protest against what is not right are not healthy and helpful; but while I would not gainsay the protest against what may be wrong and harmful still with the protest there should be no pessimism."  
"It is an imperfect world, and the wrongs of centuries cannot be righted in the reform of a day, and to my mind, with the resolve for civic and industrial betterment there should be an appreciation of the blessings that have been given this new, strong, wonderful country of yours."

"Think of a land that gives equal opportunity to all! Where no caste or class distinction, no religious intolerance, no favoritism, no prejudices against the man or woman who is industrious, thrifty, God-fearing and resolved to rise."  
"That is a wonderful heritage for those born here, a glorious opportunity for the poor immigrant who makes America his Land of Hope."

"If, as I say, I have been happy here on this visit why should I not be? I come from a land that is old and has known many privations and sorrows. I see a land that is progressive, where every man has an equal chance; a land that grows greater and goes forward. Some will say that there are not the opportunities for the young man and the new-comer; there none were. But this is a mistake. Some of the old opportunities may have passed, but as they passed there have come opportunities that are new. To one old opportunity that has passed there have in the growth of this great nation been substituted ten new opportunities that await upon the newer, greater developments."

"There is freedom here of thought and freedom of expression and freedom of action. Last Tuesday I attended the commencement exercises at the beautiful College of St. Angela, in New Rochelle, when Archbishop Farley conferred degrees upon nine fair young women graduates."

"The thought occurred to me then that a country is truly great because it

encourages higher ideals when it makes the intellectual advancement of its women so important a part of its national life.

"The Catholic Church has always consistently advocated the higher education of women, and it is this advocacy that finds its highest realization in such institutions as the great woman's college at New Rochelle.

"A land is what its women makes its men. The virtue and piety of the Irish women have been proverbial. It is that virtue and piety impressed upon Irish sons by Irish mothers that has held this one small island in a foremost place among those lands that furnish men to do the world's work for the world's betterment. Is it working in a good cause? Is it fighting in a good fight? Is it labouring to uphold a great city or a great country? Then there, always, you will find the strong sons of Erin, and they have been strong sons because they have had good mothers. No longer a nation, without a part in its own government, Ireland has stood steadfast to its ideals, and in all the oppressions of years the spirit of Ireland has never been subdued, and that spirit is always for freedom and progress. Denied the freedom and progress on their native soil, the spirit and hope of it never died, and given a chance in lands like this you see what the Irishman can do and has done."

Cardinal Logue's face, which had been stern and earnest now lit up with a smile. "Didn't someone say," he half-whispered, "that the Irish ruled every country but their own?"

"There is much truth in it," he added. "Ireland could get along very well without England, but what would England do without Ireland? It may be that this is the reason that England holds so tightly to Ireland. When it was necessary to defeat the great Napoleon England had to find in Wellington, an Irishman, her leader to victory. When all other generals had been tried in vain against the Boers England called on Lord Roberts. If there is a strong man's work to do, send for an Irishman."

"I say all this because while America has done much for the Irish the Irish has done much for America. This is not belittling the good and worthy men of other nationalities who came in the strength of their manhood to give the work of their hands and minds in this great country."

"I am so pleased and so impressed with its greatness, with its wonders, that here you see me staying on when I should be home."  
"But, as I said, I am taken to see all the wonderful and interesting things, and I am keen to go. I am going to-day for Montreal. I am an old man now and must be tempted no more."  
"My weakness is known. I want to see everything that is strange and surprising in this strange and surprising country, and if I'm told I'll succumb to the temptation, I must go home, and so I have book passage to sail June 6."

"No, it is not that I need a rest. I have been resting; to be going and seeking and enjoying is rest for me. And during my stay I have rested that way."  
"Everything about America is grand; the climate is grand. Yes, it was misty for a few days, but why should an Irishman mind a little mist when in some parts of his own country it rains every day in the year?"

"Have I read many American writers? Not in America. I have been so busy seeing that I haven't had time to read. I have had a chance to glance at your wonderful and enterprising papers. In the bewilderment of seeing so much of an American I am sometimes compelled to use the New York papers as a mechanical memory. 'Where was I yesterday?' I will say. Then I will look in the papers and see."

"Not only will the papers tell me what I did the day before, everything that occurred, and sometimes a great deal more; but they will have a picture printed of what was done the day before, or even the same day, and that didn't happen at all. Now, that is a fair sample of our American enterprising."

"The English and Irish papers have no pictures of the things that happened yesterday, while as for the pictures of the things that never happened at all—dear me, I don't believe they will be ever equal to that! A little scold, a little heavy and somewhat quaint, the European newspapers have their place and importance, but the place is not abreast of thought and endeavor, and the importance is not so apparent as it is with the American newspapers."  
"I have read Washington Irving and Fenimore Cooper with great interest, and of your modern writers I am best acquainted with Mark Twain. The modern literature movement in Ireland, I notice, has attracted a great deal of attention in America. Its tendency is not so jovial and light hearted as the writings of Ireland's best minds during the Victorian era. I speak of the beautiful poetry of Moore, and the rollicking stories of Lever and Lower, but the Irish character is a curious compound of the blithe and melancholy, and if the Irish writers of the past generation gave undue attention to the lighter side of Irish life the younger Irish writers of to-day are at least showing keen insight and high literary appreciation of the more serious side of the Celt."

"The Cardinal's commendation of the new literary movement in Ireland appeared sincere, but it would be safe to wager that he preferred "Handy Andy" or "Charles O'Malley" to the gloomy labyrinths of Yeats and others of the modern, morbid school of Irish writers."  
"What has impressed me most in America?" repeated Cardinal Logue.

"Let me see. Yes, I can answer that, its youth and strength. Its youth and strength shown in the work of the hands, in its arts, its commerce, and, best of all, in the living Church. The virile, healthy state of the Catholic Church in America will be the happiest memory I will bear away with me."

## Converts to Catholicity.

"It is not the purpose of Catholics to exploit their converts," says the Catholic News, "but so many of those who come into the Church are men and women of eminence in their various localities and denominations that the secular press must chronicle their change of religion as important news. If Catholics of like position became Protestants the daily papers would also tell us about them. But the fact is that there is no wholesale desertion of Rome. Any persons who leave the Catholic Church for another denomination are usually individuals who were mighty poor Catholics and of whom the Catholic Church is well rid, woods from the Pope's garden, as the Protestant Dean Swift so neatly characterized them."

## CATHOLIC NOTES.

September 13 1858, Pope Pius X. was ordained a priest. This year he celebrated his golden sacerdotal jubilee.

Brother Casimir, a professor in St. Ann's Academy for boys in New York, conducted by the Marist Brothers was instantly killed last Sunday by falling from a street car. In some way he fell under the car and was instantly crushed to death.

Early next month Bishop Colton will confirm a class of forty converts at the Immaculate Conception Church, Buffalo, N. Y. This class is the result of a mission given last March by the Cleveland Apostolate. The class has been instructed by Father Joseph Mountain.

Bishop Grouard, O. M. I., Vicar Apostolic of Athabasca, in the far northwest of Canada, has brought out "The Life of Our Lord Jesus Christ" in the Cree language, being assisted by Father de Chamblay. The two missionaries did all the work of composition, proof reading and printer. Another missionary, Father Le Goff, O. M. I., who has labored for many years in the Northwest, has completed a dictionary of the Montagnais language.

Rev. Father Ethelbert, of Montreal, who has been confined to St. Joseph's Hospital, Peterboro, during the past three weeks, left on the noon train to-day for Montreal. He is a priest of the Franciscan Order and conducted a mission at St. Joseph's church, Douro, before taking ill. When it was completed he had to go to the hospital and was just able to leave to-day. His Franciscan garb was prominent at the station this morning.

St. Bonaventure's College at Allegany, N. Y., was visited by a disastrous fire early last Monday morning which completely destroyed the main building of the college and raised the beautiful parish church connected with the institution. The college is in charge of the Franciscan Fathers and was founded in the early fifties. The pecuniary loss will reach \$200,000, while the damage sustained is almost irreparable.

According to the Telegraph of Hong Kong, China, of May 7, Father Conrady had arrived in that city and expected shortly to proceed to Canton, where he will take up his missionary labors among the 25,000 lepers of the Canton province. Father Conrady was with Father Damien in the leper colony of Molokai and attended the leper colony in his last moments. For the past two years he has been in America collecting funds to start his leper home in China.

There are over 600 native priests in China. A number of those have joined the respective Orders of the missionaries who evangelized their country, and are Jesuits, Lazarists, Franciscans, etc. Are others are secular priests. About thirty years ago, a Chinese mission was started in San Francisco and placed in charge of a Chinese priest. It proved a failure and was discontinued. In Montreal and Boston, however, American priests have been successful in mission work among the Chinese.

A conservative estimate of the growth of the Catholic church in the United States last year as against the previous year, 1906, may be stated as follows: Increase in the number of clergy, 1,171; increase in the number of churches, 609; increase in the number of students in seminaries, 876; increase in the number of academies and colleges, 28; increase in the number of parochial schools, 163; increase in Catholic population, 1,257,382. For the current year 15 Catholic churches will be built and dedicated weekly in the United States.

The Dowager Duchess of Newcastle, has now entirely given up her West End London residence, and gone to live altogether at the settlements of St. Anthony's, which she founded twelve years ago in the Whitechapel slums. Her private rooms in St. Anthony's are like offices, with distempered walls and linoleum-covered floors. The only ornaments are religious pictures and statues of saints. The Catholic population to whom she is a fairy godmother have converted her title "Your Grace," which they do not understand, into "Gracie" and "Our Grace." Her Grace's unceasing labors among the East End poor are directed into all conceivable channels of philanthropy.