

The Catholic Record

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

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The Vespers of the Flowers
When grain is reaped, and fruits are gathered in,
And lifeless leaves are whirled to rest
And snowflakes first their mazy flights begin,
I dozed beneath the fire, and went astray
In dreams; December turning into May,
I walked in wonderment through scented bowers
And seemed to hear The Vespers of the Flowers.
The forest old their great Cathedral was,
With columned aisles of many a giant tree,
With pilgrim sunbeams prone on floors of moss,
And all o'erarched with branching greenery
Rich vestured alcoves, forsooth, they free,
And, swinging odoriferous censers, see them throng
To pour their thankful hearts in happy song.
And, "Jubilate Deo," sweet and clear,
The roses sang, deep bosomed, all aglow,
"Be glad to live and bloom, nor fade in fear;
We see a world of beauty round us grow,
We feel the source of beauty through us flow;
The grass we give, the love we get repay,
Each sigh is breathed to bliss, each blush is praise."
"Oculi errantur," sang the Violets,
"The silver-footed stars God's glory tell
Through all the skies; our leaves the dewdrop wet
By singing brooks in many a shady dell;
And yet our hearts with kindred raptures swell;
And far as starlight shall our loving hymn
Rise to acceptance from the streamlet's brim!"
"Cantata Domino," the Lilies cried,
"As swayed in cadence to his happy tones,
"The order of the world shall still abide;
Let wind-swept wood and fruitful field rejoice;
Let vexed seas sink with contented noise;
Let earth serenely smile; and ye, O skies,
Look gladly down through all your radiant eyes!"
Then, "Benedicite anima mea," sang
The jovial Vine, its own peculiar psalm,
So loud that all the glades in echo rang,
"The spring may cheer the beast; and the stream,
My clusters yield the wine, whose potent balm,
Exhaling strength, makes glad the heart of man
With that strange fire that through my pulses ran."
Then tree and flower, and fruit, began to sing,
"Telluris alma Conditor," and praise
The power that blends the elements to bring
The rose's blush, the scent of peach, the blaze
Of sunset, and the cedar's fragrant sprays,
Till all the woods were filled with melody,
And the excess of joy awakened me!
I look around to find December here—
The moaning wind, dread earth, and barren tree
That fit the season of the dying year;
And yet I smile; for thoughts remain to me
Of faith, and germ-stored immortality,
And spring's renewing blooms, caught in the hours
Wherein I dreamed The Vespers of the Flowers!
—JOSEPH O'CONNOR.

MR. WATSON OF THE MAGAZINE

SEVERE ABRAIMENT BY AN ICONOCLAST

Thomas E. Watson, editor of Watson's Magazine, has attacked the Catholic Church as the enemy of Liberty and Civilization. In his indictment of the Church, Watson has appealed to prejudice, invented history, revealed in slander and went to any length to inflame hatred and arouse bigotry among his readers.
The editor of the Iconoclast in a series of articles, replied to Mr. Watson. Believing in religious liberty, he could not remain silent and see the rights of Catholics assailed. As a champion of truth he could not let Watson's brutal lies pass unchallenged.
Mr. Windle's reply, consisting of six chapters, has been printed in pamphlet form. His arguments are fatal to bigotry. This pamphlet will do more to remove unreasoning prejudice than anything ever published. Catholics should not only read it, but order a copy for their Protestant neighbors. Below we give a few excerpts from the second chapter which will give a fair idea of the entire work:
"In the first chapter of my reply to Mr. Watson's charge that the 'Roman Catholic Hierarchy is the deadliest menace to our liberties and our civilization.' I exposed the weakness of his position by establishing an indisputable fact that in centralized wealth, not Catholicism, our republic finds its greatest and most deadly menace.
What was true of Mr. Watson's initial charge was likewise true of his effort to prove that the Catholic Hierarchy is the deadliest menace to our civilization."
Every previous controversy of this nature has been conducted by partisans whose excess of zeal invariably drove

them to utmost extremes in defense of their views. They frequently obscured, or ignored certain palpable facts for fear of conceding too much to the other side.
It is almost impossible for a Protestant to examine the claims of Catholicism without prejudice, and vice versa. The infidel fighting both systems is subject to the same weakness.
I am neither Protestant nor Catholic, and I am not an infidel. I have my own personal belief. My right to differ with all other men is based upon their right to disagree with me. I fight for my own faith by defending the rights of others. For this reason I could not stand idly by and permit Watson's assaults upon Catholicism to pass unchallenged.
It is only when we grant liberty to others that we insure freedom to the free.
Would Mr. Watson have people believe that "our civilization" is not the common heritage of all citizens of the republic without regard to religious belief?
What does he mean by "our civilization?"
The word "civilization," like "charity," covers a multitude of sins.
The ancient Egyptians, Greeks, Romans and Assyrians each had a civilization of their own, but these types of civilization, though marked by great mental development, could not survive the ignorance which gave them birth. Civilizations not based upon scientific truths are doomed to perish. Institutions based upon the supposed will of fictitious gods were seldom wise and nearly always brutal.
Every lie and every structure built upon falsehood must perish. This is the law of Progress—the degree of civilization is measured by the degree of "our civilization" as we founded upon the eternal rock of scientific truth can survive. The rest must and should perish.
As Mr. Watson failed to define what he meant by "our civilization," I shall take it for granted that he refers to what is comprehended in the term, "Christian Civilization," and not to a private brand of his own.
I shall also proceed upon the theory that to civilize means the humanization of men in society, and that "our civilization" embraces not only every means of culture and progress, but all systems of moral, material and intellectual development by which the human race made stronger, wiser, better and happier in this world.
With this definition of "our civilization" clearly fixed in one's mind, how lame, weak and absurd Mr. Watson's charge appears!
He wasted a lot of white paper, splashed printer's ink and much superfluous energy in trying to galvanize the dead past, resurrect ghosts and gobline and fix responsibilities of the sixteenth century upon the shoulders of the living generation. In a subsequent chapter I shall also prove that Mr. Watson distorts the facts of history in order to place the Church in the worst possible light. He misrepresents Catholicism, past, present and future. No man ever wrote on this subject with less fairness or more prejudice.
If the Catholic Hierarchy is engaged in a conspiracy to dehumanize man in society, the fact ought to be susceptible of positive proof. Instead of proof Mr. Watson has given us a lot of bigoted rant born of prejudice and ignorance.
While I would not rob any man, race or creed of their share of glory in carrying forward the work of civilization, Truth compels me to say that the Catholic Church was the first Christian organization to consecrate itself to the mission of reclaiming mankind from savagery. She planted the first banner of civilization upon the ramparts of Paganism, and single handed and alone sustained the battle for nearly fifteen hundred years prior to the birth of Protestantism. During the first centuries her martyrs perished by hundreds of thousands. For a long while there was a serious question whether the Church could survive. Her standard of civilization was not so high as to-day, but it was so much higher and grander than the Pagan standard then prevailing that it won over the greatest and best of mankind. The work was rough at times and many things were done that would not be approved to-day, but which, owing to the times and lack of light, seemed good and proper. Fresh from the ranks of Paganism, some of the early converts to Christianity retained many of their cruel and savage traits of character.
Before one can understand the true value of Catholicism's contribution to civilization, it is necessary to know the conditions which prevailed throughout the world in the early stages of her struggle. The question must be examined as a whole.
Prisoners of war had no rights, slaves had no hope, the debtor no liberty, the sick and poor no sympathy, and as for the old and weak, they are friendless. The masses were held in contempt—utterly despised. The privileged few revelled in wealth, vice and infamy.
Such was the state of Pagan civilization when the Catholic Church entered upon its work of humanization. It was a tremendous task. All the principalities and powers were arrayed against the new civilization. It stood for the brotherhood of man. Its attitude was an indictment of the whole Pagan world. Prisons were filled, fagots flamed and the earth ran red with the blood of martyrs. The cross finally triumphed, but the decisive battle between the new and old civilizations was not won until the seventeenth century, when John Sobieski, the Catholic King of Poland, defeated the invading hordes of heathenism at the siege of Vienna.
The philosophy of the ancients, even among the greatest, was inhuman. Marcus Aurelius held that it was weakness to pity the unfortunate.

According to Seneca, "mercy is a vice of the heart," and that "the true sage is devoid of pity."
Cicero held that "no one is compassionate unless he is foolish or thoughtless."
At Rome single individuals frequently owned from 1,000 to 20,000 slaves. Many of her wealthy citizens made it a business to raise wild beasts for the slaughtering of men in the arena.
Even Trajan, one of the wisest and best of the Roman emperors, in celebrating his victory over the Dacians, gave to the flames 10,000 gladiators and 11,000 wild beasts. The bloody festivities lasted 123 days.
Millions of men were drowned or killed in mock sea battles held to satisfy the patrician thirst for human blood.
The rights of childhood were never thought of, and as for women they were practically all slaves.
The fraternity of nations had no place in Greek or Roman civilization. Each nation at the beginning of the Christian era considered the other as enemies and dreamed only of subjugation and tribute.
The divorce evil threatened the very existence of the family, while virtue and honor in "high life" were practically unknown.
Society was a moral cesspool. Mercy, Love, Justice, Honor and Truth had been crucified and entombed. The multitude cried for bread and blood. Right and Reason were fugitives. Liberty bled at every pore.
People who deny the historicity of Jesus Christ—who look upon the story of His birth as a myth—cannot deny the history of Catholicism from Justin Martyr to Pope Pius X. If perfectly honest they must admit that Catholicism has been a powerful factor in the humanization of man in society.
The doctrine of the Fatherhood of God and the universal brotherhood of man as proclaimed by the early Church was a terrible indictment of the age of the Caesars. If all men were brothers, then slavery is wrong. If Christ died to save all men—the poor and the rich—the great and the small—then class distinctions and discriminations in the matter of human rights must be abolished. The Church of the religion of Jesus, so far as the equality of human rights are concerned, placed all men upon equal footing under one flag.
The new ideas, backed by convictions for which men were ready to die, made progress inevitable. At first the advance was slow and painful. Mistakes were made. Frequent departures from the Christ ideals led to the abuse of power and other wrongs, but the fundamental doctrines which the Church accepted held the rank and file true and repeatedly brought back those among the leaders who strayed away.
As the means of culture and education multiplied the world became more civilized. No man, it matters not to what race he belongs, can accept the Golden Rule as his standard of life and remain a savage. He who accepts in good faith the universal brotherhood of man must recognize in practice the equality of human rights. This is real civilization.
But in the best of men there may be found, if probed deeply, a few drops of savage blood. This fact is shown by the actions of mobs when aroused by some horrible crime. It will require countless centuries to entirely eliminate this virus from human blood.
The birth of Protestantism developed a lot of innate savages in both Catholics and Protestants, which could not be eliminated until revealed. Blood flowed. The base passions were aroused. Hatred ran riot. Thousands died before the original doctrine of the Church on the question of universal brotherhood prevailed over these passions. In a subsequent chapter I shall deal with these persecutions and place before our readers the naked facts.
While it is not my intention to discuss technical theology, truth compels me to say that Protestantism accepts practically all of the essentials of Catholicism. Protestantism grew out of the clash of ideas on non-essentials. The things that all Christians accept as fundamental truths of the faith constitute the essence of Catholicism. The doctrines about which they disagree constitute Protestant theology.
From whom do Protestants get their story concerning the miraculous conception of Christ, His Divinity, virgin birth, cruel death on the cross and...
True Socialists propose a new civilization, under whose shining banner there is to be no poverty, strife, rents, profits, wage slavery or any kind of exploitation of man, where each shall receive the full product of his labor.
At present this is only a dream. In my opinion the effort to make it real will prove to be a horrible nightmare, ending in a revolutionary hell whose very flames will scorch the stars. I hope that I am mistaken, but I know a little about human nature and having studied the philosophy of monopoly and the logic of Socialism, I am entitled to my opinion. I have no word of abuse for Socialism. They are victims of monopoly. It is far better for them to hope and dream than surrender to despair.
In the inevitable battle against private monopoly—in the great struggle to preserve the republic of Jefferson and Lincoln—in the mighty contest to defend personal liberty and uphold the rights of private property—our liberties and civilization will find in Catholicism not a deadly menace, but a refuge; not an enemy, but a true friend and loyal defender."
Nearly all our temptations arise from our own self-love and carelessness. Many other temptations are God's provings and perfectings of our spiritual mettle.—Ernest Oldmixon.
For joy and our healing, Jesus Christ visits us in a poor man's apparel, pursues us ever, and looks on us in their likeness, and that with lovely cheer.—William Langland.

A WITNESS FROM INSIDE

A minister of twenty years standing opens his heart to the public, in an article in the World's Work. He tells of discouragements, humiliations, false ambitions, and sordid aims, and in the telling shows the fallacy of a popular idea that anything under Protestant auspices succeeds. The social awakening frequently lauded by press and pulpit is viewed from an entirely different point by this man of twenty years experience. He asserts:
"We ministers may talk and write about the church just 'waking up to its mission,' that 'the opportunity of the church was never greater,' that the spiritual power of the church was never so strong, and the 'call to the church to be the moral leader never so loud and insistent!' We may assure ourselves and one another that we are the most needed workers in the divine vineyard." Yet we cannot get away from the wretched, discouraging feeling that the world—and not the worst part of it—is against us, and that we are trying to hold together. We may fool ourselves a part of the time but we can not fool ourselves all the time. And I cannot see how any minister can escape being extremely pessimistic as to the worth of his work when he feels it necessary, as he often does, to advertise his own services. The minister's heart will be entirely unattracted, with perhaps something smaller than a sermonette thrown in; or when he must give up preaching on a Sunday evening, and have, instead, an "at home" function in the church, serving refreshments and adding zest to the occasion by something approaching theatricals. There will be a deep sense of hopelessness when he feels driven to "moving pictures" to get the people to church, or to have a Sunday evening smoker to get the men together under the sacred roof. A preacher positively can not feel inspired, or even happy in his work, when for "social welfare" which some of the denominations have recently organized and the setting up of a "labor temple" in the metropolis reflect not so much upon the church's passion for social service as the desperate situation in which the church finds itself. The so-called "social awakening" of the church is not a sign of hopefulness but at bottom a desperate attempt to revivify an institution that seems to be decaying at both ends of the age line. It may seem strange that it should be so, yet so it is. The church's entrance into "social work" adds to the hopelessness of the ministerial profession. For the minister soon discovers that all these desperate attempts to revivify an institution, do not produce the results which every man worth his salt wishes to achieve. Through it all a man may carry a bright face and be bright of speech, but deep down is the wish that he could escape from it all.
When a spectacular features and social functions do not fill the pews, the minister is forced to take part in what this writer calls "the deceptful, the ungodly, the despical and the unlauded forms of competition among the churches." Continuing his recital he says:
"If the Church ever was a soul-saving institution it certainly is not that now. It is busy body-shattering. All the churches care for is numbers, numbers and more numbers. Ministers will do anything to get a congregation, and they will do it with a will. They will urgently, persistently press into the membership of their churches persons who publicly deny the doctrines and openly flout every provision of the Church's discipline, provided, of course, such persons are socially and financially desirable. Let them belong to the church, and let them into a community and there is at once a grand scramble among the clergy to 'get' the newcomer. Each is afraid the other will 'win' the prize. And each tries to win by methods which, morally and spiritually considered— which even from a straight business standpoint—appear abject and disgraceful."
METHODS OF CHURCH DRUMMERS
"You will come to our church if you wish to be taken up by the best society, says one. The most intellectual people in the city go to our church," is another's ground of approach. If the newcomer happens to have a preference it is often brushed aside by these clerical drummers with "O, you don't want to go there, I'm sure. Nobody worth considering ever thinks of going to that place. You belong with us." Our church is the oldest in the place. All the leading families belong to it. It is interesting, it gives a certain dignity to belong to such an institution," is the talking-point of another. "O yes, I know we have a creed. But no one has to believe it unless he wants to. To tell the truth, I don't believe it myself any more than you do. When I repeat the creed on Sunday I just put my own interpretation on it. You can do the same. You know I am something of a liberal myself and avoid all controversial matters. I believe in letting everybody believe just as little or just as much as he likes. That is the scheme of another to blow minister who on the same day, called on another possible "prize" and who, having scented the theological aroma, deemed it prudent to emphasize the necessity of believing the creed in all its literalness. It is "good-God" or "good-devil" as seems most likely to catch. This competition obtains not only between the clergy of different denominations but

also between the clergy of the same faith. Each minister is striving not to make truck and grace abound, but to catch somebody to add to his church, fill a pew, and add to the income.
ENTICING THE CHILDREN
Competition for the children seems to be even more keen than in the case of adults. All the lures that are spread to snare poor Catholic children are tried evidently on the children of the sects: "What child could not be said of the devices used to get children away from one Sunday school to another? What minister does not hate being forced to try to outdo other Sunday-schools in giving Christmas trees, Christmas gifts, picnics, parties, and other schemes which appeal to the cupidity, the pride, the thoughtlessness of children in order to keep the lures away from being enticed elsewhere? What minister has not in the secret of his heart become disgusted with the whole business when he finds himself obliged to give first place to social facts instead of moral instruction—and all for the purpose of keeping his young folk from being lured away by competing church societies? All this is unbearably offensive to the man who believes that the churches should stand for religious values. Such out-thrust competition makes the whole heart sick. A decent, self-respecting minister becomes ashamed to look himself in the face."
The children and young people who fall away on account of the superficial social functions of another church are not the only back-sliding members. That they are caught by "glittering get-gaws can be passably endured."
"But that adults should leave the church of their faith in the lurch on purely social grounds is, to say the least, disgusting. I have known parents with growing children to leave a small church and go to a larger one of quite different faith because they believed it to be the social and martial advantage of their daughters. I have known also persons of standing, of repute, I have thought, men and women of whom one would expect better things, to leave the church in which they had been brought up and go to another of the same faith, and only a few short blocks distant, for the simple and soul reason that the church they have moved into is the home of a more fashionable and exclusive set in which they wish to move."
It is a sad story that this man relates of what a ministry of twenty years has meant to him. There is no ray of light, nothing to denote that the service was of use either to this minister himself or to the people he was supposed to guide spiritually. One is conscious all the time of the sordid human aspect, the lack of divine inspiration and consolation. Compare all this to the commercial barter and worldly aspiration in the Protestant churches with the calm, the unity, the divine peace of the one true Church that through the ages has held the fealty and love of her children!
"BIG FEET" PROCESSION
THE PROTESTANT MINISTERS' SCHEME WAS A FAILURE
We extract the following from a letter of Rev. P. Grobel, a French missionary in China:
"When Protestant American missionaries chose as the side of their new mission a very steep hillside in Jerusalem, the natives thought them mad. This opinion was strengthened as they saw them excavating the mountain side, blasting rocks, leveling the ground and disturbing the tombs of their dead. But the climax came a short time ago, when it became noised abroad that the foreigners had twenty young Chinese girls at their mission, who were being put through a thorough process of 'Americanizing' and would soon demonstrate to their Chinese brethren that the time had come to throw aside all the cherished customs of the past, in favor of the modern-up-to-date manners in vogue in America and Europe."
"On a certain day the new missionaries went from inn to inn, (where, by the way, it was revealed to their expense) announcing that on the morrow all were invited to witness a procession of twenty of their country-women, who had been persuaded to modern ideas of progress."
CROWD WITNESS PROCESSION
"At last the great day of the demonstration arrives. Then men leave their ploughs and buffaloes; the women forsake their cooking stoves and farm yards. An enormous crowd comes pouring into the town. The streets are impassable; rich men in silken robes of loudest colors; beggars whose rags scarcely cover their famished bodies. Suddenly all becomes quiet; the tautness is heard; policemen armed with bamboo sticks shout, 'Make room, make room.' From the mountain side, an imposing procession is making its way to the town. The missionaries open the procession, and behind them come twenty young Chinese women dressed in American style—collars, ties, shirt waists and skirts.
"The rear is brought up by the deaconesses. All are singing a psalm translated into Chinese. The spectators are thus attracted. They cast their eyes upon their blushing country women, who have abandoned the pearl and silk hair ornaments for huge felt hats, one side raised in military fashion, with a large camellia flower taking the place of the cockade. But most wonderful of all are the high, tan-colored, buttoned boots. The on-lookers concluded that the same management consisted the tam-tam was struck regularly to help the girls keep in step, but unfortunately, the streets of a Chinese town are not very level, so the poor girls keep stumbling right and left. In spite of their drill of the previous days, they cannot hold their formation. The

Americans, however, stick to it manfully, and finish their demonstration. Both missionaries and deaconesses must have had pleasant dreams after such a satisfactory day!
EFFECT ON NATIVES
"But what of the natives? Indignant at this procession of 'big feet,' the old women on their homeward journey burned a profusion of joss-stick under the noses of the old stone Buddas at every street corner, while in the town, great quantities of incense were burnt before the tablets of ancestors.
"And while the good missionaries were dreaming of the success of this 'New Gospel,' certain pagans, great wags, perpetrated a joke which fairly convulsed the town with laughter. When next morning the inmates of the new mission house arose, the deaconesses were horrified to discover that their proteges had been robbed of all their clothes—hats, boots, skirts, etc.; everything had disappeared, and notwithstanding the most diligent search, nothing has been seen of these articles since."
RELIGION IN EDUCATION
TESTIMONY OF A BAPTIST CLERGYMAN
Many serious minded men in Protestantism still imbued with the teachings of Christianity are very noticeably drifting towards the position occupied by the Catholic Church with regard to the perils to Christian faith abounding in schools from which God and the Saviour are banished. In this connection a recent article in the Baptist Chronicle of Alexandria, La., from the pen of a Baptist minister, Dr. A. H. Stone, is worthy of observation. Dr. Stone writes: "The true mental attitude is the product of Christianity, and therefore only a Christian education can guarantee an optimistic result. I regard it as sufficient justification of Christian colleges that they alone sufficiently develop the sense of individuality, the sense of community, and the sense of divinity in their students."
In support of this assertion Dr. Stone compares the doctrine of determinism, which teaches that man is not a free agent, but is controlled by forces over which he has no control, with the Christian view of free will. We are told that Christian colleges "teach that man has free will; that he is not the mere victim of heredity and environment; that he is capable of obeying the law of his being; that he is responsible and commendable when he transgresses that law and does wrong. They teach a proper ethics—the law of love and love as a law; the organic unity of humanity. They teach that our being and the being of all men are rooted in God; that nature and history are methods of His manifestation that the universe of time and space is a rational universe. The education of the Christian college is the only true education, because it alone utilizes all the means of knowledge, and makes a complete induction of the facts."
"A right education knows no limit to breadth—it takes in the infinite as well as the finite, in fact, it recognizes no finite thing can be understood, except as it is taken in connection with the infinite. And since Christ is God revealed, Deity brought down to our finite comprehension and engaged in the work of salvation, it holds that Christ holds in His grasp the key to all the secrets of the universe, and that no education can be thorough without the knowledge of Him."
We have here presented to us by a non-Catholic writer the Catholic view of education. It is one that approves itself to all Christians who yield more than a lip-service to the great truths taught by Christianity. The agnostic or the materialist will not accept it. He would not be an agnostic or materialist if he did. But, thank God, we are not yet a nation of agnostics and materialists. Christianity still is the professed faith of the overwhelming majority of the American people. The anti-Christian teaching and the ignoring of God and of all religion in our public schools, have not yet undermined faith in the eternal verities that constitute Christianity.—Catholic Bulletin.

CATHOLIC NOTES
The Rev. George Waring, United States Army chaplain, received this year from Villanova College, Philadelphia, the degree of Ph. D.
Catholic activity in Italy is growing daily. A great convention of Italian Catholics was held in Milan on the 17th. The convention dealt with the school question and social subjects.
The Knights of Columbus of Austin, Tex., are assisting the zealous Paulist Fathers there to erect on land adjacent to the State University a chapel and hall for Catholic students to cost \$25,000.
The Right Rev. John Joseph McCort, Catholic Vicar-General of Philadelphia, was appointed titular Bishop of Azoto and auxiliary Bishop of Philadelphia. Azoto is in Western Asia. The Bishop will remain in Philadelphia.
An unknown frequent visitor to the great Sacred Heart Basilica on the Montmartre, Paris, gave \$100,000 to finish its central Massie chapel being the magnificent church to be consecrated. She was a woman simply dressed.
The nuns of Sacred Heart convent have commissioned Theophilus Papin to go to Rome to present the testimony to certain members of old families in St. Louis, Mo., before the commission of Mother Duchesne, founder of the Sacred Heart in America.
The late Sir Francis Cruise bequeathed his collection of books relative to the life and work of Thomas a Kempis to members of the Society of Jesus, to be kept in the library of their house at Upper Gardiner street, Dublin, or in some other library belonging to the Order in Ireland.
In Liverpool, England, recently a Protestant young man, while dying, requested that he be carried on a litter into St. Francis Xavier's Church, in order there to make his profession of Catholic faith. This was done; he made his profession and received in the Church the last sacraments.
The new Bishops of Pelotas and Santa Maria, Brazil, have already taken possession of their dioceses. Both are young men, and recognize that a good Catholic paper is necessary for the regeneration of their respective dioceses. Both of them have gained a reputation either as editors or collaborators of Catholic newspapers.
Denmark has now about 9,000 Danish Catholics and 11,000 Polish Catholics, 20,000 Catholics in all. There are 8 orders of men, with 124 members; 8 orders of women, with 450 members and 20 secular priests. There are 36 stations, with 32 resident priests; 12 hospitals, 1 gymnasium, 2 homes for the aged, etc. The conversions number 200 per annum.
In the Church of St. Francis de Sales, Chicago, on May 26, a Chinaman, Henry Francis Xavier Der Lung, was baptized. The neophyte had for some time, by his ardent and zealous attendance as divine services, been a source of edification to the congregation. His countryman, Francis Xavier Leo Yie, the first Chinese convert to the faith in Chicago, acted as sponsor.
The Church is gaining ground in Oregon. At Eugene, the Sisters of Mercy recently purchased the Eugene General Hospital, one of the best equipped institutions of its kind on the coast. At Canby, the Catholics have bought the Methodist Church, which will be remodelled while at Canby, Archbishop Christie lately dedicated a handsome new church, which is entirely free from debt.
It is not given to many converts to achieve the record of Miss Olga Maria Davin, who, born a Russian Lutheran, has since her conversion ten years ago been instrumental, according to the Ave Maria, "in bringing no fewer than seventy others into the fold and has been responsible for the instruction. Miss Davin has many titles to distinction as artist and litterateur, but her work for the Church will surely transcend any other claim she may have to fame.
The Knights of Columbus in some places are commencing a noble work, and one that must commend itself to every right-thinking person. Committees are appointed to look after the colored people in the cities. In Buffalo, for example, this special committee found over a hundred colored Catholics. They are organizing these into a parish and soon hope to have a church for them. We hope the good work will spread. Christ said: preach the gospel to every creature.
One hundred and ten children made their first Communion at St. Ignatius' church, Baltimore, Sunday morning of last week. In the afternoon the sacrament of confirmation was administered by Cardinal Gibbons. Among the hundred and fifty who received the sacrament was Rear Admiral Franklin H. Drake, U. S. A. (retired). Admiral Drake became a convert several months ago, just before the death of his wife, who was a Catholic and a member of St. Ignatius' church. He was baptized the week before Easter and made his first Communion on the first Friday of May.
A young Bavarian girl, Fraulein Katrinen Wilhelm of a Katerslautern, has just returned from a pilgrimage to Lourdes, where the Bureau des Constitutions her case has been adjudged a miraculous cure. She went to the famous shrine with the Strasbourg pilgrimage, having lost her voice three years ago. During her stay at the Grotto her voice returned and now she is perfectly restored to the use of speech. As she had been under several forms of special treatment, therapeutic and electric without success, her case has aroused much interest in the neighborhood of her home, and she is visited by many persons of all beliefs, to all of whom she recounts enthusiastically the wonders of Lourdes.