

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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1759

TO A MOTHER

It was while he was in Indianapolis, in December, 1874, that one of the heaviest sorrows of his life fell upon Joseph O'Connor. He was preparing to return to Rochester in anticipation of a joyous family reunion in the Christmas holidays; and his Indianapolis friends had arranged for a banquet in his honor, when intelligence came of the sudden death of his mother. The close sympathy, companionship and understanding that had existed between them made the loss doubly severe, and gave to him a singularly tender feeling for all that had been hers—her faith and her ideals, her friends and the customs of her household. Years afterward he wrote of her in these tender lines:

HER HANDS

Sometimes I sit and try to trace
In memory's records dim and faint,
The features of my mother's face,
With the calm look of gentle grace
That marked our household's quiet saint.

The innocence of her blue eyes,
The winning smile about her lips,
Child-simple and yet woman-wise,
Her shining hair, her modest guise,
All come in turn; each fades and slips.

I try to fix them, but in vain;
They waver, and yet will not fuse,
How'er imagination strain
To form the face that it would feign—
Till on a sudden, as I muse

There comes a thought of her dear hands,
All wrinkled, tanned and labor-worn—
And there the simple woman stands,
To meet her duty's hard demands,
Among the children she has borne!

No work nor written word remains,
Nor picture worthy to approve;
But read in knotted joints and veins,
And tenuous strong, and honest stains,
The tale of service and of love!

O hands of ministry that wrought
In constant care, through weal and woe,
Nor rest by crib or coffin caught,
This pang is mine—I never thought
To kiss your fingers long ago!

LLOYD GEORGE AGAIN

ANOTHER CHARACTERISTIC SPEECH ON THE "CHURCH ESTABLISHMENT"

"If you carried Disestablishment and Disendowment to morrow, there would not be a service less in this land, there would not be a prayer the less, there would not be a Song of Praise the less. The only thing that would happen would be that in the rural districts the landowners would have to do what tenant farmers of the neighborhood would have to do. They would have to maintain their own religious services."

The above was one of the most striking passages of a rousing speech by the Chancellor of the Exchequer at a great demonstration at Swansea in favour of Disestablishment. Over fifty special trains brought contingents from all parts of the country, numbering between twenty and thirty thousand people. Mr. Lloyd George was given a wildly enthusiastic reception by the Convention held in the Albert Hall, which he acknowledged by declaring, "I have come here with my colleagues in the Government to say that we also mean business. (Cheers.) We mean to fit it through. They were all there, he went on, to demand the right to manage their own spiritual affairs in their native land, without interference from either Canterbury or Westminster. (Cheers.) The State had no right to touch the Art of the Covenant. The connection of the State with religion he considered to be an injury to the spiritual life of the country. They won an election two years ago on the cry, "The will of the people must prevail." In what, he asked, should it prevail more than in what concerned the people most—their spiritual affairs?

When their opponents talked about the endowments, they asked to whom did they belong, for whose benefit were they given? They all agreed that they were trust funds, and the most extreme Tory did not maintain that the property belonged to a trustee. But for whose benefit was the trust imposed? Was it imposed for the benefit of the parson? "You might as well say," he added, "that the poor rate was imposed for the benefit of the relieving officer. (Laughter and cheers.) You might as well say that the insurance contributions are levied for the benefit of the doctors. (Loud laughter.) Not merely Conservatives, but even some Liberals said: 'You must be generous.' Generous, said the Chancellor, had nothing to do with it. There was no such commandment as 'Thou shalt steal provided thou art generous with the owner.' What difference was there in robbing a parson and robbing a people?"

TIMID POLITICIANS

The people, he contended, were getting too hairy in the application of their principles, and many politicians also were afraid of their principles. There were gigantic problems waiting settlement, and Parliament was afraid. Now he was at home he meant to talk freely. Let them look at the land question. Up to the present they had dealt with it as if they were handling a hedgehog.

If in this country we were as timid in business as we are in politics, then instead of having the greatest international trade in the world, we should have been nothing to-day but a coalfield for the German Empire. The situation to-day needs courage.

Mr. Lloyd George went on to say that they had been called robbers. (Laughter.) He would reply to them by saying

that the honour of the Nonconformist parson was as precious as that of the proudest baron in the land. (Cheers.) As long as these charges were made against the Welsh people—their sacrilege, robbery, theft, and greed—they would press the charges home.

"Vessels consecrated in the sanctuary are still on their sideboards. The most dedicated to the altar stock their larders to-day—there are thousands of them. The richest land in England and Wales, which is consecrated to the service of God and His poor, they have got to-day." (Hear, hear.)

Go to a primrose League meeting, look at the platform—one-third of them are probably people who have got Church land. The very primroses which adorn their buttocks were plucked from land consecrated to the service of the altar, and they have the effrontery to charge us, when we ask that money which belongs to the poor ought to be returned—they have the effrontery to say we are robbing God. These people, the Chancellor proceeded, were raising wider issues than they knew when they challenged the right of the people of Wales to reconsider the application of the trust property of the people. But that was not the only trust in land which had been betrayed in South Wales. They had had three farms where he was paid in rents and taxes, and the men of South Wales jeopardized their lives to pay those exactions, and when they came up into the sunshine again to seek rest and recreation they were met with disease and degradation. The men for whom they worked grudged them every inch of sunlit space of breathing ground. That was a trust that would be looked into. (Cheers.)

LANDLORDS' TYRANNY

They claimed a right to it—who gave it them? It was not in the Law, nor in the Prophets. (Laughter.) In the lonely thinly populated districts of Wales they could deprive a man of his livelihood for his opinions. What king could do that? They could exile a man from the home of his fathers. They had done it. From his own home at Criccieth he would see three farms where he remembered their Nonconformist owners being turned adrift because they dared to go for religious equality. There was no monarchy in the world, not even in Russia, could do that.

"I am not afraid of their intimidation in Wales," the Chancellor exclaimed, with emphasis; "but still there is their power. Who gave it to them? They can consign a man, not for weeks, but for a lifetime, to live as they do, in rural districts, as well as in great towns, in miserable dens, the crevices of which are seething with disease and death."

"I will tell you what is the matter with this country. There is one limited monarchy here, and that is the one that is called Tears. They hold an absolute, autocratic sway. Who gave it to them—this trust and property? We mean to examine the conditions of it. (Cheers.) It is a fight full of hope for the Democracy." (Cheers.)

"We are asking nothing unreasonable; we are asking nothing we are not fit for. We are not a nation of pirates seeking pillage. (Laughter.)

"We seek but our own. The counties which originated this movement and the counties which have sustained it are the counties which have presented white gloves to Judges. The religious denominations that demand it and support it to-day are the denominations which contribute less to the statistics of crime in this country than any religious denomination in Christendom, not even excepting the Church of England. (Cheers.)

"We are not a nation of Athelsteds encompassing the downfall of Christianity. Nonconformity is covering the land with altars to the Most High." (Cheers.) "These are the people," the Chancellor concluded, "who for forty years have stood at the bar of the Parliament of the United Kingdom of Great Britain and Ireland with this humble petition that throughout their native land, from the banks of the Severn to the rugged shores of the Irish Sea, from the misty parts of Arfon to the rich valleys of Glamorgan, they should be freed from the bondage of the State, and that the inheritance of the poor shall be restored unto them." (Loud cheers.)

Victoria Park was the scene of a great public demonstration in the afternoon, and two huge processions marched down to assemble round six platforms, from one of which Mr. Lloyd George again addressed the multitude.

MODERN RELIGIOUS CONDITIONS

Hamilton Spectator

To the Editor: What is the state of the Church? No other question comes up with so much persistence at the annual conventions of the churches than this—What is the state of the Church? It is or ought to be a question of paramount importance, and yet its treatment is not marked by an undue degree of candor, or even strict honesty. Some one, or some committee, is authorized to draw up a report which is immediately afterward buried with due ecclesiastical solemnities, and it never again sees the light of day. The same process is gone through year after year—flamboyant speeches are made, full of religious fervor, which are apparently the usual obsequies of the annual report on the "State of the Church." The spiritual declension *pari passu* proceeds unchecked. The Hon. Mr. Blake as what every thoughtful Christian must see, brought the matter before his own synod, but there isn't the least reason to believe that the synod of the diocese of Toronto did more with any greater degree of alacrity than any of the other conventions that have had the subject before them. The gentleman who seconded the resolution proposed by Mr. Blake said that he had heard a derisive laugh during the course of Mr. Blake's speech, but this was manifestly

a mistake, for as the Rev. Mr. Thompson said, a body of Anglican churchmen "do not do things like that."

But suppose for a moment that the synod of the diocese of Toronto, or any other ruling body, took action—what could it do? Let us say, for example, that a resolution is passed ordering family worship in every church home in the diocese—who is going to obey it as of necessity? Nobody. There is no such thing in existence to-day among Protestant laymen of any denomination as "discipline." We acknowledge no higher authority than our own personal pleasure or whim—very often it is whim. This condition of things is painfully apparent in almost every direction, but its most conspicuous manifestation is seen in the views that obtain in the matter of public worship, and more particularly so among the male members of the churches.

"In the church's field of battle, in the bivouac of life, You will find the average Christian represented by his wife."

Few professing Protestants to-day feel any personal obligation in the matter of worship—if it is convenient they will probably go to church, but if not convenient they will stay at home—they generally stay at home. In a few exceptional cases where the personal equation has an undue prominence, men go to church; not necessarily to worship, but for the pleasure obtained by hearing a favorite preacher or listening to a popular singer, and the singer is, as a rule, a very much greater attraction than the average preacher. Now, what is the result of this state of religious or so-called religious life? The answer is ready to hand—wide-spread declension from anything and everything like spiritual life among the churches.

But again the prevailing atrophy is marked by some strong and misleading features and perhaps none more extraordinary than the fact that the churches are obsessed by a spirit of humanitarian activity. To cater to the stomach is a greater moment than to save the soul, and we are confronted to-day by large and expensive church organizations whose "year books" furnish the record of their humanitarian activity and their neglect of the eternal background of the incarnation by turning the teaching of the gospel into the mere humanitarian interest of improving the material condition of society.

Let it be further noted that the churches have in too many instances become caterers to amuse the people, and that, too, on the absurd plea that the more you amuse them the greater are the chances of winning them for the life everlasting. In other cases the churches have become competitors with the music halls, and it is quite within the domain of fact to say that Christ has been soled and sung out of many of the churches; in a word, that the whole trend of modern church life is to eliminate all sense of "bearing the cross" and to transform the plain teaching of the gospel into an absolutely new thing, unlike the teaching of Christ as a "high tea" to the fast of Ramadan. When we question the volume of the sacred law on existing conditions we find them mutatis mutandis, paralleled in Jewish history. For example, when we turn to the Book of Isaiah we find ourselves in an epoch of prosperity and religious activity—much so indeed, that not content with the prescribed ritual they made additions in every department and multiplied their prayers to an extraordinary extent, and yet there was an entire absence of all spiritual life among the people.

The necessary limitations of space will not permit me to refer in length to the conditions that justify, and if it were possible to more than justify all that the Hon. Mr. Blake has said, and a great deal more that he has never said.

In the forefront of all must be placed the rapid and alarming disintegration of the family life which we see on every side. No more striking or suggestive example can be quoted than that of Imperial Rome. "The Roman empire," said one, "seemed to have in itself the promise of eternal endurance. Its colossal strength bade defiance to all adverse external forces. But there was an inner weakness revealed, for example in the mordant pages of Juvenal, which grew space. In the atrophy of home life lay the final secret of the decline and fall of the great empire, which had its root in the once strong simplicity in the homes of its citizens." Surely this is a lesson for us. Luxury and pleasure brought Rome's illustrious history to an end, and we may take warning, for these are not the factors that contribute to national or individual greatness. In the early days, when the Canadian "fathers of the hamlet" lived and toiled, the Bible, with the Book of Common Prayer, was read and valued above all things, and stimulated by its teachings, they maintained a strenuous fight against an unfavorable environment; but they were strong in the faith that brings salvation, and they conquered the wilderness, that blossoms to-day like the rose. But what of their descendants, only a few generations removed? By many of them the Bible and Book of Common Prayer are neither valued nor read, but instead of this wholesome and energizing food, their literary pabulum are the "hunks that the swine did eat"—infidel and salacious food from the garbage troughs of Europe and the yellow journals of this continent. Need we feel surprised then, that we are growing on this continent, a race of men and women who fear not God and regard not man; or, that we find boys and girls barely out of tuck and pinafore posing as full fledged disciples of Paine and Voltaire, and that there prevails an all round relaxed sense of honor and morals? Parents have abdicated their God-appointed function of training their children, and as a sort of sop to such remnants of conscience as

they possess, they have turned the responsibility over to the Sunday school, which helps to perpetuate the delusion that the children are getting trained in the nurture and admonition of the Lord. The ignorance of God's word in the modern Sunday school is simply appalling. Surely Mr. Blake was performing a sacred and highly praiseworthy duty in sounding a note of alarm; to be sure, it may be a voice in the wilderness, but it is one that is much needed. The Bishop of Ely said recently that the great need of the church was not the removal of intellectual difficulties, but the advent of a spiritual revival. A spiritual parallel appears to have seized upon the modern pulpit, and without a living message it peters away at matters pertaining to the academy, or in controversies over the dry bones of forgotten theological disputes.

ROBERT KER,
Canon of Christ's Church Cathedral,
Hamilton,
St. Catharines, June 17, 1912.

ACTS OF THE HOLY SEE

S. CONGREGATION OF RITES

CIRCULAR LETTER TO THE MOST REV. ORDINARIES OF PLACES CONCERNING THE DIOCESAN PROPER OF THE OFFICES

Most Illustrious and Reverend Lord and Brother—As our Most Holy Lord Pope Pius X. is greatly edified by the reform of the Roman Breviary he carried out perfectly, it will be worth while to examine also the historical lessons proper to each diocese. Hence your Lordship will be doing something very grateful to the Supreme Pontiff by providing diligently that in the diocese with a view to consulting together and carefully examining the historical lessons to which I have referred, comparing them with the old codices, where these exist, or with approved tradition. Should they find that these stories have degenerated from the evidence of the codices and of solid tradition to a form other than their original one, let them use every means to restore the true narrative. All efforts are to be carried out deliberately so that there may be no lack of that diligence which should be employed in searching for codices, in comparing their various readings, and in observing the true tradition. In truth there is no need for hurry, for we think that a period of at least thirty years will be necessary to complete happily the reform of the Breviary.

Meanwhile when the work in your diocese has been accomplished your Lordship will kindly take care to have sent to this Congregation of Rites, noting that if any addition or omission or change has been made in the historical lessons a brief and lucid account be given of the reasons which have contributed to this.

In making this known to your Lordship by special command of the Supreme Pontiff I heartily wish long life to your Lordship.

Rome, May 15 1912.
Your Lordship's most devoted Brother,
FR. S. CARD. MARTINELLI, Prefect,
PETERUS LA FONTAINE, Episc. Chryso-
stomus, Secretary.

THE MADONNA IN THE KIRK

By the Rev. Henry G. Graham, M. A.

What will stand out as the most notable event, after the Church Union debates, in the meetings of the General Assembly of the Scottish Established Church in Edinburgh is its decision to allow the Madonna and Child to remain surrounding the font in St. Cuthbert's Church. This decision marks an immense, even a revolutionary, change in the attitude of Presbyterians towards statues and images in churches. Here are life-sized, bronze figures of our Lady and the Divine Infant, making, along with the font, a towering group of 10 feet in height, set up in his kirk by a minister and his kirk-session (i. e., a body of laymen assisting him in working the parish), and now sanctioned by the supreme Church Court in face of an agitation against it—and all this in Calvinistic Scotland. The case, which has caused widespread interest, evidently deserves a little attention from Catholics.

The whole structure is a gift from a loyal member of St. Cuthbert's congregation in memory of his deceased wife. Together they had visited Bruges, where they had seen this group. The lady had indicated her special admiration of it as the emblem of maternity, and when she died her husband thought that there could be no more fitting memorial of her than this particular font. The group was unanimously accepted by the minister and session. This in itself seems to us, as it also did to the Committee of Inquiry, a remarkable thing: that a huge figure of our Lady, an exact copy of that which forms the centerpiece of a veredas in the Church of Notre Dame at Bruges, the work of Michael Angelo, should have been accepted by Presbyterians authorities as a suitable ornament for their church, heedless of the serious controversy it was bound to provoke. Perhaps they did not know what it was at the time. It was represented merely as a symbol of motherhood. It is dedicated to be devout of the usual connotations associated with the figure of the Blessed Virgin, and the Child is large. Some said that between £1,000 and £2,000 had been already spent on it before the kirk session were consulted, and it would be difficult to decline it after that.

Pastor Jacob Primmer, the Scottish Keskut, however, got his eye upon it,

and stirred up an agitation; and after the inferior Courts had refused his petition ordering its removal, he appealed to the General Assembly. This body last year appointed a Committee to inquire a report, and three weeks ago they presented their report, at the same time proposing a deliverance on the case, which eventually became the findings of the House after a full-dress debate. They found (1) that the font was introduced into the church without any idolatrous intent (surely the possibility of adoring font is a quaint idea); (2) the bronze group by which it is surmounted is not, and is unlikely to become, an object of idolatrous adoration; and therefore (3) in the whole circumstances it is unnecessary for the Assembly to take any action with reference to this particular matter. But with regard to the general question they added a rider, enjoining that "caution be exercised in the introduction to churches, even for decorative purposes, of sculptural representations of sacred persons or other symbols which may be deemed to be specially associated with the creature worship or other errors of the Church of Rome." Strange to say, these last words evoked a vigorous protest from several ministers; and in particular from the Rev. Mr. Ireland, of Coatbridge, who spoke so strongly that he was asked if he was pleading in defence of Catholicism. He replied that "while he was not representing the Catholic Church in the house, he was not there to be asked to endorse misrepresentations of that Church. The bulwarks and protections against creature worship and idolatry were far more conspicuous in the Catholic Catechism than in the (Presbyterian) Shorter Catechism; and personally he did not think much of those forefathers of theirs who had given them the current opinions of Catholics." The Rev. Dr. Gordon Murray and Professor Cowan, both of Aberdeen (their names deserve to be recorded) also protested against the rider, saying that "neither the Pope nor the General Council had definitely asserted that they ought to worship the Virgin, and they should refrain from associating the true doctrine of the Catholic Church with creature worship." The objectionable words were therefore deleted, and the phrase altered to read "specially associated with doctrines not accepted by the Church of Scotland." The desire here shown to avoid misrepresentation of Catholic faith and practice is one of the most pleasing features of the whole affair, and is a sure sign of growing enlightenment and fairness.

Some very wise and sound things were said by several speakers who supported the committee's deliverance. Dr. McAdam Muir, for example, of Glasgow cathedral, who moved its adoption on the ground that the image was not idolatrous and therefore not illegal, could not see there was anything inherently more sacred in glass than in bronze. "Throughout the country they would find groups like this on stained glass windows, including figures of the Virgin and Child; and if it was not idolatrous to have such representation in glass, how could it be idolatrous and illegal to have the representation in bronze?" Dr. Muir is logical, and obviously he could never be a Holy Orthodox Eastern. "If," he said, "they were a group, what about statues and busts to honored clergymen or honored elders and benefactors of the church?" and he earnestly implored the Assembly not to be guilty of that "superstition of avoiding superstition" of which Lord Bacon had spoken. "It was true that their forefathers would probably have objected to this group being placed in St. Cuthbert's—(applause)—but they would have objected to its being placed anywhere else; and if they wanted to follow their forefathers closely and exactly, they must proclaim a crusade against every such group, not only in their own churches, but in every other churches of the land and in every dwelling-house throughout the land."

On the other side, of course, fierce objection was taken to the group, and no fewer than four motions were submitted demanding its withdrawal on one condition or another. The keener of the iconoclasts was the Rev. Professor Curtis, of Aberdeen. He urged many arguments against it. The image had been introduced in a precipitate manner. Fatherhood had as much title to be represented at a font as motherhood. Many of the congregation were opposed to it (one member had written to the papers saying that nine-tenths of the congregation would be glad to see it removed). The figures were ugly and structurally absurd. "The font appeared as a mere base of the stately. Even as one drew near it was more like a water-trough for horses than a font for baptizing children. It was disproportionate to its purpose. A few drops of water were to be sprinkled from it on the child's face, and it was 10 feet high, and the figure decorating it was life-size, and, with all of that, the figure at the top was for admiration." Another horrible thing about it—"which touched him by its very roots of his nature"—was that it had a personal portrait in the front. There was a grave danger of stereotyping in the minds of children and simple folk unworthy conceptions of sacred persons, and Michael Angelo was an artist whose conceptions it was very unsafe to copy in their churches. On all grounds, therefore, he pressed for the instant removal of "a Roman Catholic symbol so notorious, associated as it had been for centuries with the gravest doctrinal error and devotional abuse," and calculated to lead to serious division and disastrous controversy in regard to similar ventures elsewhere.

Some contended that to retain the figures would scandalize the weaker brethren, and in particular would spoil the chances of union with the Free Kirk of the Highlands. Others, again, said that this was a matter of national inter-

est, that by legislating for St. Cuthbert's they were legislating for the whole country, and that if they licensed this figure they would make it impossible effectively to discipline any similar figures. The Assembly was profoundly divided on the whole subject, but the upshot was, as we have stated, that the group and font are to be left alone, the final vote being 146, as against 67 and 53 votes cast respectively for two contrary motions.

The significance of this decision cannot well be overrated; it shows what a wonderful change has come over Presbyterian sentiment, and how far they have travelled away from the old, narrow, fastidious ideas of church worship and furnishings. Here are immense figures of Jesus and Mary dominating the whole interior of one of their kirks in Edinburgh, the city of Knox and the citadel of Presbyterianism to the satisfaction, it is said, of almost the entire congregation. A generation ago such a group either would never have been accepted, or, if accepted, would have been straightaway thrown out. The Presbyterians are now permitted by supreme ecclesiastical authority to set up the very image that Knox and the "rascal multitude" tore down and smashed in bits. To anyone acquainted with the history of the Scotch Kirk, its intense anti-Roman character, its tradition of bald and barren meeting-houses, and its jealousy of even the slightest approach to the introduction of sacred images, the action of the Assembly must appear truly marvellous. It points also to a growing appreciation of the value of aesthetic help in the worship of God, and the appropriateness of external representations of sacred persons and things. Moreover, the moral influence of the example of such a large and influential congregation as St. Cuthbert's will be very great throughout the Kirk; what they can do, others will claim to do. The same remark applies to the authorization of the "altar" in the King's parish church at Crathie. Altogether, a notable triumph has been won by our Lady. She has gained a footing once more in the church dedicated to St. Cuthbert, and an epoch-making advance in the right direction has been registered.—London Tablet.

PREPENSIBLE WORK

The editor of the Congregationalist (Boston), a Protestant weekly, dealing with the moral influence exerted by the churches, pays this tribute to the work the Catholic Church is doing in moulding the lives of non-English speaking immigrants: "Not long ago a certain hater of Roman Catholicism in a factory town said that if he could have his way he would close the Catholic Church, whose hundreds of Poles and Slovaks worshipped in his factory. 'Then you would have hell in six months.' We have here a very striking testimony as to the nature of the beneficent work done by the Catholic Church among recently arrived non-English speaking Catholics who are rapidly becoming a very important element in our large cities and factory towns. Cardinal Farley has been quoted as saying that he has under his spiritual jurisdiction Catholics speaking twenty-three different languages. New York, so far as languages are concerned, has become a veritable Babel. Among the Catholics of the various nations within the archdiocese of New York there is a spiritual bond of union which they all recognize."

The same is true of every Catholic diocese within the United States in which newly arrived Catholic immigrants have made their homes. From the moment they set foot on American soil they find here something they had known in their native land. The arms of their spiritual mother are as lovingly stretched out to embrace them in the New World as ever they were in the old. Under the roof of a Catholic church they feel themselves perfectly at home. Everything else may have a strange aspect for them, but the altar and the priest offering the holy sacrifice of the Mass are familiar sights—touching reminders of the past.

The bigot of whom the editor of the Congregationalist speaks would deprive the newly arrived immigrants of the consolation they derive from these reminders and would not have their hard lives of labor softened by a single gleam of spiritual cheer. He would in other words, have those Poles and Slovaks reduced to mere beasts of burden whose chief end in life would be the seeking of the means of keeping body and soul together. That would be the most efficient way of recruiting the ranks of Socialism and Anarchy. "You would have hell in six months" was the graphic manner in which was described what would follow from depriving the non-English speaking Catholics of that New England factory town of the spiritual benefits they derive from Catholic services. This may be an exaggerated statement, but it has a nucleus of truth which it would be well not to lose sight of.

Sever the ties that bind our non-English speaking Catholic immigrants to the Catholic Church, and you send them adrift on the ocean of life rudderless and compassless. It would be well for those who would be proselytizers in the ranks of the Protestant sects, who are pouring out money like water to bestow some thought upon the consequences of undermining the loyalty of newly arrived immigrants to the Church that is their spiritual guide. These would-be proselytizers are engaged in a work which they hope will strengthen Protestantism. That is not what they are doing. They are making attempts to diminish the moral influence of the Catholic Church which, in the coming years, will be sorely needed to check the progress of destructive forces that, if not curbed, would involve our political and social institutions in one common ruin.—N. Y. Freeman's Journal.

CATHOLIC NOTES

Dr. Max Pam, a well-known Jewish-American Lawyer of Chicago, has founded five scholarships in the Catholic University at Washington, for the study of the Social Sciences.

At the request of Archbishop Christi, of Portland, Ore., the Paulists will shortly make a foundation in that city, where they will look after the needs of the Italians.

Father Prendergast, S. J., of Jamaica, last year received into the Church 522 converts and baptized 2,626 babies. The Catholics of Jamaica number 20,000, in a Protestant population of 837,000.—Catholic Missions.

The new Master of the Rolls in Ireland is the Right, Hon. Charles Andrew O'Connor, who is the thirty-fifth to hold that office since the Union. Mr. O'Connor is fifty-six, a native of Dublin, and an ex-Senior Moderator of Trinity.

In accordance with a time-honored custom among the Catholic journalists of Belgium, this month has seen the annual delegation of the Belgian knights of the pen visiting Rome to greet the head of the Church and tender him the proceeds of the collections made by the papers they represent.

A bronze tablet was unveiled at the custom house, New York, on the afternoon of Decoration day to mark the spot where, so far as historic documents prove, Mass was first said in New York City. The tablet was affixed to the western wall of the main entrance of the custom house.

On June 4 the Paulist choir of St. Mary's Church, Chicago, singing in the Consistorial Hall in the Vatican. The Holy Father was on his throne and was so carried away by the quality of the American voices that he called the maestros of the Roman choirs and said to them: "Here is the standard of singing. These Americans sing like angels."

After many years of shameful neglect by Catholics, the late Dr. Brownson is soon to be commemorated by memorials at Stockbridge, Vermont, where he was born, and at Elizabeth, N. J., where he lived for some time. But if Catholics were to buy and read his works, they would be paying to his memory a still greater honor.

The Hon. Mary Petre, whose claim to the ancient Barony of Furnival, dating from 1295, which has been in abeyance since 1702, has been favorably reported by the English House of Lords, and King George will call out of abeyance the nearly seven hundred year old Barony, and she will rank in her own right as Baroness Furnival. She is a Catholic.

The Poles may have their faults, but they have magnificent faith. When in 1905, Russia finally granted certain reforms to Poland, one province wholly inhabited by Polish Catholics had not a priest or a Bishop for sixty years and when, at last, a Bishop did make his visitation, men of ninety years of age received the sacrament of confirmation.

The Vicariate Apostolic of Brownsville in the United States is raised to the status of a diocese with the title of Corpus Christi; by the other a new diocese, Kearney, has been formed from part of the territory of the diocese of Omaha. Shortly we may expect to read that the two new ecclesiastical provinces have been formed in the United States.

Rev. W. Scott Hill, late curate of St. Matthew's Anglican Church, Burnley, England, was received into the Catholic Church recently by the Very Rev. Dr. Poock, the rector of St. Bede's College, Manchester, and was confirmed by the Bishop of Salford, Right Rev. Dr. Casartelli. His bishop, passing college, Mr. Scott Hill will shortly proceed to Oscott College, Birmingham.

Since the Countess of Roslyn, who was, before her marriage to the actor, Miss Robinson of New York—embraced the Catholic faith, she has been spending much of her spare time in Ireland. She has rented a mansion at Clontarf, in the suburbs of Dublin, as her neighborhood with her Catholic neighbors, and she has been gratifying her passion for fishing. She is a neighbor of Lady Decies. Her mother-in-law, the Dowager Countess, is also a convert.

The German emperor, who is now at Corfu, the other day witnessed a Catholic procession there. The emperor and his daughter were standing on the balcony of their villa. Kaiser Wilhelm bare-headed, when the bishop, passing at the end of the display, passed to lift his hand in the sign of the cross blessing the emperor and his daughter, while his majesty bowed his head with appreciation.

The colored population has increased so rapidly in that section of Harlem, New York city, in which is located the Church of St. Mark the Evangelist, that its religious needs have been called to the attention of Mother Katharine Drexel of the Sisters of the Blessed Sacrament, who, after consultation with Rev. William Stewart, rector of St. Mark's, has decided with the consent of Cardinal Farley, to open a school in the vicinity in September.

At Dalziel, Scotland, a Miss Marshall, a school teacher, became a convert to the true faith. Almost immediately the Public School Board deprived her of her position and a means of support. Commenting on the board's action, the Scotsman says: "The whole circumstances of the case are discreditable to the School Board concerned, while they throw upon Protestantism a stigma of intolerance and narrow-mindedness which Roman Protestants will sincerely regret. If the incident had occurred in a Roman Catholic country, with the role of the religions reversed, one can fancy the outcry that the Protestant part of the population would make. We should be told once more of the bigotry and persecution of the Roman Catholic Church. The country would ring with denunciation."