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The Catholic Record.

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

VOLUME XXXI.

LONDON, ONTARIO, SATURDAY AUGUST 7, 1900

1607

The Catholic Record

LONDON, SATURDAY, AUGUST 7, 1900.

A HOT WEATHER SPASM.

No, dear "Subscriber," we are not of the opinion that public libraries shun advisedly the purchase of Catholic books for their patrons. If, however, you have facts to warrant you in thinking otherwise the remedy is simple. Talk it over with the librarian or invite the representative Catholic to call the matter to his attention. But do not begin to see things. Refrain from whining about rights. Men do not whine about rights: they get them.

THE UNSKILLED.

If there were jobs for all the young men who do not on creased trousers and starched linen there would be no occasion for complaint. But it seems to us that if they depended more on themselves and less on the ward-healer they might achieve something. It is true that as there are a hundred applicants for one position, influence is necessary to obtain a passport to it. But these positions are, as a rule, of minor importance. If they were equipped for the big prizes this country has to offer they could compete with weapons not furnished by the politician but by the educator. Unhappily many of them are as helpless in a world, where there is a place for the man who can do something well, as a baby in a den of wolves.

WHY NOT TELL IT ALL.

How charmingly some of the Captains of Industry talk about the devices that helped them to get a safety clutch on the money bag. They were economical, hardworking, indifferent to sport—in a word, the best ever, and at all times in line for the honors in general deportment and good behavior. And, pointing to the dollars as proof, and to spare, of their prowess in goodness, they exude much platitudinous twaddle. But they refrain from giving information as to how they did amass riches. An illuminating talk on this point would be as music in the ears of those who hunger for money. As it is, however, their speeches are but self-glorification or attempts to prove that a man can be a decent citizen although a millionaire.

DOES NOT WEAR WELL.

The creed of fraternity professed by those who take no account of God is of too frail a texture to withstand the storm and stress of life. It is mere sentimentalism, whose handmaid is insincerity. Within a well-appointed room with every desire gratified, it is possible for a thoroughly selfish man to take an interest in the down-trodden, the poor, the miserable, and to pour out a stream of super-heated and highly-colored words in denunciation of wrong and injustice. But this is but self-indulgence on masquerade—a barlequin hiding his bolts and spangles for the moment. For why should a fraternity that denies Christ busy itself about men? Where is the incentive? The successful man has nothing in common with the failure. He may toss him an alms, but acknowledging him as a brother is another question. The devotee of fashion, manicured and scented, is not on the same plane as the squalid and unkempt. Men, blundering and ignorant, unmerciful and ungrateful, bartering their lives for baubles, cannot induce this fraternity to care for them. What motive can it have for enthusiasm in this respect? There is no identity of interests—no tie to bind them together. Why should they pity the weak? Why be tender-hearted when the law is to be strong—to despise and to crush the weakling. Is not this the teaching in some quarters? Here and there a man emerges from the mass with a message for the miserable, but we either tolerate him as eccentric or dub him a poor fool chasing will of the wisps. The world's plaudits are for the man, who, treading on—stepping betimes on the upturned faces of his fellows—grips fortune by the throat and makes it yield him her bounteous store. He may talk about human brotherhood, but when he strips for action he is bent on showing that this planet is for the strong. Many of the infidel thinkers, though they stand in awe before the problems of origin and destiny, have but contempt for the human race. Some of them frame this in academic diction: others, like Schopenhauer, bubble over in vitriolic epithets when depicting their disdain for men. Without Christ there are no charities that soothe and heal and bless.

A MOVE IN THE RIGHT DIRECTION.

We are glad to notice that some of our organizations are beginning to realize that they should be Catholic clubs and not merely clubs for Catholics.

We yield to no person in admiration for some of our societies. We note their growing membership and are pleased that unity flourishes apace, undisturbed by the clique or the "spouter." What, however, is more significant, is that their sphere of activity is not confined within the precincts of the club-room. Not content with spending money for social and amusement purposes, they are willing to devote a portion of their funds to education. In one or two dioceses, where the burden of a new college presses heavily on the shoulders of the Ordinary, they are coming forward to help him. Our French-Canadian brethren, banded together in an association but a few years old, provide for the college expenses of more than twenty of their youth. Is not this fact alone a magnificent justification of the existence of their organization? They may not be rich in trophies, nor by their members on field and water, but they have what is infinitely more valuable, the consciousness of contributing their quota to our upliftment and progress. They are sowing that the State and Church may garner. Students maintained by them in college prove that they are mindful of the needs of the hour. Twenty students, trained under Catholic auspices, equipped by their money to widen the boundaries of Catholic influence, may well be a source of legitimate pride. This shall endure when social delights and athletic feats are forgotten.

ANOTHER EXAMPLE.

The diocese of Antigonish is, so far as the support of education is concerned, an impressive object-lesson. To-day the Catholics there have a seat of learning whose reputation is of the best and whose graduates are in the ranks of both clergy and laymen, giving to the country the benefit of their training. But not so many years ago a prediction that Antigonish would have a university of far-reaching influence, would be regarded as the optimism of the thoughtless. The people were not rich; the clergy poor, save in the things of the spirit. But the authorities, deeming that a college was of imperative necessity, and sparing neither time nor toil to make its subjects the reflectors of their personality in regard to this matter, had the consolation of seeing a people united and determined to second all their efforts. The foundations were laid, and the edifice with each recurring year assumed more goodly proportions. Each year, however, took its toll of self-sacrifice. The clergy gave co-operation and generosity—the professor, learning and devotedness—the people their financial aid, not niggardly, but without stint and joyously, that young men might be grounded in Catholic principles and nurtured and trained to break the Bread of life to the people. The university is a monument to the zeal of the Catholics of Antigonish. Each stone of the building speaks of their love for the Church's work of education. They have a workshop, modern in every respect, whose character shall be fashioned and directed for generations.

A NOTABLE ADDRESS.

Speaking at Boston, before the Catholic Educators' Association, Archbishop O'Connell pointed out in forceful manner the aims of education. He said that educators, weary of experimentalism, are returning to the solid principles of centuries ago; namely, that true learning and real education consists in the building up of the whole man, and in that upbuilding the structure of the moral edifice must have an indefinite preparation and care, contrasting futile general education with that based on sound principles. He earnestly exhorted educators to remember that the young are entrusted to them for one special and distinctive purpose, that their souls and hearts and minds be instructed, trained and formed upon the word of Catholic faith and Catholic principles. The children of to-day will be the Catholic men of to-morrow. They will have to face a world cold in indifference and frigid even in infidelity. The devotions of their childhood will do much to keep them untainted, but in the fierce battle which the natural and merely human and humanitarian is now waging against everything supernatural and divine, nothing but profound and intimate knowledge of the foundations upon which

their faith rests, the divine authority of the Church and the main and salient points in the Church's history, can save them from the ubiquitous perils, which more than anyone else, the professional man and the man in public life, must inevitably face.

He also reminded us that Pope Pius X's constant cry to all those offering their services and aid in every work, moral, intellectual or social, is, "Stand with your Bishops: seek their counsel and direction and follow their guidance scrupulously."

JUST A WORD.

A communication penned at high pressure is sizzling on our desk. It is a document of adjectival splendour and of inventive to warm the heart of the most rampant ward-heer. But the writer is using good paper to no purpose, and this for several reasons. While he may consider that our denunciation of the saloon and criticism of its owner are unwarranted, he may grant us the privilege of being able not to see eye to eye with him on this question. We admit that the saloon, one of the greatest curses in the world, will not be destroyed by verbal onslaughts. However, he must see that the saloon is not in honor, and that the average citizen shrinks from it, as a mode of livelihood, as he would from a pestilence. As for the saloon-keeper, he is merely a grave-digger, paid indeed with money, but with tears and maledictions.

THE CATHOLIC CHURCH.

WHAT IT STANDS FOR AND WHAT WE MAY LEARN FROM IT. The following is a synopsis of a sermon delivered in the Presbyterian Church, Blind River, Ont., Sunday evening, June 13th, 1900, the fourth of a series of Churches by Rev. B. A. Rayson, Ph. D. (Matt. 16:18-19) "And I say also unto thee, that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

The Church of Christ is in its essence eternal; in its outward form age to age it suffers change; its outward movements mark the growth of thought, and fashion into symmetry and strength the character of nations as well as men. Its retrogressions are the heralds of decay. They tell of coming darkness from whose blight all virtues die, and in which the shapes of virtue and error thrive. They who, with hearts malicious, lead their fellow-men astray, are doubly cursed and bear the lasting odium of mankind. To him whose surer sight and stronger purpose guide men back to right and truth, there is the kingship born of right divine, and the fadless crown of universal love.

My purpose in the study of this sister Church is not to give its historic origin and evolution—that might be a very different history—but simply from their own view point what the Catholic Church stands for and what we may learn from them. And in this we believe, *Fas est hoste doceri*. So we come to the study of these two disciples, these keys and trusts given to the disciples. The Master had come to the close of His Galilean ministry. The disciples had been with Him, listening, learning and applying the truth. The Saviour, using the Socratic method, asked them to what conclusions they had come, as the result of what they had seen and heard in their companionship with Him. "Who do men say that I am?" They replied: "Some say John the Baptist, some Elias; and others Jeremiah, or one of the prophets." Then He asked, "Who do ye say that I am?" Peter, who was never slow to speak, answered, "Thou art the Christ, the Son of the living God." To this Christ replied: "Blessed art thou, Simon, son of Jonas, for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. In this somewhat enigmatic passage, Christ indicates what is the foundation of the doctrine which Peter had just proclaimed.

Our Catholic friends, and some in the Episcopate at church, on the other hand, believe and teach that Peter personally was the foundation of the Christian Church.

Here we have the primacy of Peter and the supremacy of the Pope as the very foundation of the Catholic Church. They claim from this Scripture that Christ made Peter the first Primate in the Christian Church, that He gave him supreme authority, and conferred upon him the right to transmit that authority to others; that it has come down in a long succession of ordinations to the present time. Cardinal Gibbons, in his "Faith of Our Fathers," page 146, says "That Papal Infallibility is strangely misapprehended by our Protestant brethren. Infallibility does not signify that the Popes are inspired. The Apostles were endowed with the gift of inspiration, and we accept their writings as the revealed word of God. No Catholic, on the contrary, claims that the Pope is inspired, or endowed with divine revelation properly so called."

Again Cardinal Gibbons says, in the same chapter, "Infallibility does not

mean that the Pope is impeccable or exempt from the liability to sin. The infallibility of the Pope is restricted to questions of faith and morals. He is not the maker of the divine law, only the expounder; not the author of revelation, but only its interpreter."

Again The Catholic Church stands for the uplifted Cross of Christ. When the Master asked Peter, "Whom say ye that I am?" Peter replied, "Thou art Christ the son of the living God." This is the belief of the Catholic Church. It stands squarely on the divinity of Jesus Christ, and lifts His cross to the highest place, announcing that to it the world must ever look for clearer light and stronger faith. No church has made more of the cross of calvary, no one could think more of this sacred symbol, nor lift it more proudly before the world than this great communion. Catholic theology does not teach that there is a mediator of redemption other than Jesus Christ. Nor is it in any way true to say that Catholics put Mary the Virgin on an equal footing with Jesus of Nazareth. If at times we find the language of deep devotion highly colored, some allowance must be made for the warm glow of religious poetry and for the ardent outpourings of fervid souls. This Church holds that Christ is the centre of Christianity. If Catholics pay a tribute of respect to the saints every well instructed Catholic knows that such reverence grows out of acknowledging excellence, whether spiritual or temporal, and all Catholics know that this tribute is of a nature different from, and inferior to, that which they give to God. Medals, beads, scapulars, pilgrimages, shrines, blessed candles and such like form no essential part of Catholic teaching. As a Catholic I am not bound to believe in the wonders of Lourdes nor in the liquefaction of the blood of St. Janarius. "Take up your cross and follow Me," is nowhere more earnestly insisted upon than in the Catholic Church. This Church looks up to the Son of Mary as the Redeemer of humanity.

Again, this Church stands for confession of sin and faith in Jesus Christ as the only foundation for justification. As Father Conway says: "Catholicity and Christianity are synonymous, and Christianity is inseparable from a Divine Christ. Belief in a divine Christianity without a Divine Christ is a contradiction in terms. Justification is a divine act which conveys sanctity and grace and by that grace communicates a supernatural life to the soul. It is a gift of Almighty God, filling the soul with light and life. The Catholic Church teaches that the grace of justification does not merely cover sin, but blots it out, and remits the everlasting punishment due to it." What difference about the turgidity that may be found in explanation, whether we call it "Confession" or "Penance" or "repentance" it means an utter abandonment to Jesus Christ for mercy and salvation. What matter, whether it be through the sacrament of penance or through a Methodist love feast, or growing up into Christ our living head through any and every means of grace. The Mass of the Catholic Church represents the sacrifice and atoning work of Christ. Father Conway, page 511, says: "Catholic theology does not teach that any one priest or Pope can forgive or give permission to forgive sin, nor that such permission can be bought under any circumstances whatever."

"Faith of our Fathers," page 356: "The Sacrament of the Mass is identical with that of the cross, both having the same victim and High Priest—Jesus Christ. Hence, all the efficacy of the Mass is derived from the sacrifice of Calvary." Jesus Christ said: "He that confesseth Me before men, him will I confess before My Father in heaven." So, through the confession, the Mass, through penance and prayers, these are only means to an end, Jesus Christ being the Great High Priest, the real head, the atoning sacrifice for the sin of the world. It matters but little how Christ's redemption is applied to men, whether through the sacraments or through the ordinary means of grace. The great thing is to see Him who said: "Look unto Me all ye ends of the earth and be saved." The devout Catholic sees Him best through the vista of the holy sacraments: while the devout Protestant may come nearer to his Master through his own accustomed means of grace. So let not one despise the other, as both are looking to the same Saviour; and let there be no quarrel about the means used, if all see Him who is their Lord. Better any form of worship, that leads to penance and prayer, than the Godless life and the homeless soul. The confessional in the Catholic Church undoubtedly has been a means of grace to a great host, and a restraining power from sin.

The whole burden of preaching in any and every church is to lift up the Son of Mary as the only hope of a lost world to press the need of confession on every soul. In every service we urge men to confess Him before the world. In every mission and revival service, as well as in every other religious service, let us lift men up to repentance and faith. The whole object of the Church, as St. Paul says, 1st Cor. 10, is, "That every tongue should confess that Jesus Christ is Lord." As Cardinal Gibbons says in "Faith of our Fathers," page 394: "Let us unite with Jesus Christ in imploring the mercy of His Father. Let us not present to ourselves the Mass as a mere duty, which is in reality, like Mary, let us in spirit stand beneath the cross, and let our souls be pierced with grief for our transgressions. Let us acknowledge that our sins were the cause of that agony, and of the shedding of that precious blood. Let us follow in the mind and heart to a crowd of weeping penitents who are captivated our Saviour to Calvary, striking their breasts, and let us say, 'Strike O Lord, spare thy

people.' Or let us repeat with the publican this heartfelt prayer, 'O God be merciful to me a sinner.'"

Lastly, we note some things for which this Church stands. To place this in clearer light we will note some things she does not believe. Page 227 "Catholic Belief":

1. "Catholics do not believe that there is any other Mediator of redemption than our Saviour Jesus Christ."
2. "Catholics do not believe that the Blessed Virgin is any way equal or even comparable to God."
3. "Catholics do not believe that there is any authority upon earth or in heaven that can give leave to commit any sin."
4. "Catholics do not believe that a man can by his own good works, independently of the merits and passion of Jesus Christ and of His grace, obtain salvation."
5. "Catholics do not believe that Protestants, who are baptized, who lead a good life, love God and their neighbor, and are blamelessly ignorant of the just claims of the Catholic religion, are excluded from Heaven."

The above is an epitome of what this Church does not believe. Many of these things she is branded with believing and teaching, but we have gone to the fountain head of her teaching, and the only way to understand a Church's position or doctrine is to let her define it, so we have and are now ready to make our conclusions. And we must say, it cannot be doubted that the Catholic Church, as a whole, is sharing liberally in the growing light of this new century. It may be that her doctrine is technically unchangeable, but interpretation is a great matter; and words may take in one a very different meaning from that which was given to them in a preceding generation. That the Church is gradually changing—becoming more mild and rational, less arbitrary and despotic—can hardly be doubted.

The present condition of this great Church is very hopeful. It has had the good fortune, not altogether of its choice, to be practically severed from politics and temporal power in many countries, and this freedom has resulted in a wholesome development of its life. Her best gains have been made in those countries where she has been free to devote her energies to the spiritual concerns of her people. It is a remarkable fact that the Catholic Church has been making most rapid progress in the great Protestant countries, such as England, Germany and the United States. Her standards of education, intelligence and character are steadily rising among her people and she is exercising a conservative and salutary force upon the national life.

The Catholic Church stands for the sanctity of the home and for the protection of the family against all the modern influences that threatened its life. There are no adherents in all our communions that have a greater respect for the Church than Catholics. They look up to the Church, they respect her, her sacraments, they stand by the fundamentals of family religion. Marriage is a sacrament. The Church puts her blessing upon this highest and most sacred of all contracts. She stands by the God-given injunction: "What God hath joined together let no man put asunder." This is why greater social purity obtains where the Catholic communion prevails. The latest book on social and religious statistics is before me, and I find that Catholic countries and communities, with the same degree of civilization as Protestants, have far less social vice, a much smaller per cent of illegitimacy, and scarcely any divorce.

Of our own Protestantism I blush to choose, to be practically severed from the Catholic Church she is odious. As Dr. Dyke says, more divorces have been granted in the United States than in all the world beside. With this opening conviction comes the deepening conviction that Christianity must rule or abdicate. If it cannot give the law to society, the world has no need of it. The Christian Church is still the body of Christ, and we trust His resurrection life is in all its members, of what ever creed and name, that all may be able to say in the historic creed of the centuries, "I believe in the holy Catholic Church." It is because it magnifies the perfection of the life of character of Jesus Christ—Catholic, because its only rule of faith and practise is the Scripture, which is adjusted to the needs of every soul of man—everlasting, because it rests upon the eternal rock, and the gates of hell shall not prevail against it.

Got the Pope's Cap.

Mrs. Hugh McLaughlin, the aged widow of the late Democratic chief clerk of Brooklyn, returned last week with her party from Europe on the Lusitania. The chief object of her visit abroad was to have an audience with the Pope, who last summer conferred on her the title of Marchioness. "The Pope was very gracious to us," Mrs. McLaughlin said. "He received us in his private library in the Vatican and put out both hands to greet us. His manner is very unassuming, and when I knelt to kiss his hand he lifted me up with both hands just as if I had been a baby. There were two chairs in the room covered with books, and when he saw that two of our party were standing he jumped up and took of the books so that they could be seated. He asked about America, and particularly interested in the life of Mary, let us in spirit stand beneath the cross, and let our souls be pierced with grief for our transgressions. Let us acknowledge that our sins were the cause of that agony, and of the shedding of that precious blood. Let us follow in the mind and heart to a crowd of weeping penitents who are captivated our Saviour to Calvary, striking their breasts, and let us say, 'Strike O Lord, spare thy

Are the Children at Home?

Each day when the glow of sunset fades in the western sky. And the wee ones, tired of playing, go tripping lightly by, I steal away from my husband, as he sits in the easy chair, And watch from the open doorway their faces fresh and fair, Alone in the dear old homestead, that once was full of life, Ringing with girlish laughter, echoing boyish strife, We two are waiting together; and oft, as the shadows come, With tremulous voice he calls me: "It is night; are the children home?"

"Yes, love!" I answer him gently, "they're all home long ago, And I sing in my quivering treble a song so soft and low, Till the old man drops to slumber with his head upon his hand, And I tell to myself the number home in the Better Land, Home where never a sorrow shall dim their eyes with tears; Where the smile of God is on them through all the summer years; I know—yet my arms are empty that fondly folded seven, And the mother heart within me is almost starved for heaven. Sometimes in the dusk of evening I only shut my eyes, And the children are all about me, a vision from the skies; The babes whose dimpled fingers lost the way to my breast, And the beautiful ones the angels passed to the world of the blest, With never a cloud upon them, I see their radiant brows; My boys that I gave to freedom—the red sword sealed their vows, In a tangled Southern forest, twin brothers, bold and brave, They fell! and the flag they died for, thank God! floats over their grave.

A breath and vision is lifted away on wings of light, And again we two are together, all alone in the night, They tell me his mind is falling, but I smile at idle fears; He is only back with the children, in the dear and peaceful years, And still as the summer sunset fades away in the west, And the wee ones, tired of playing, go trooping home to rest, My husband calls from his corner: "Say, love! have the children come?" And I answer with eyes uplifted: "Yes, dear! they are all at home!"

—MARGARET E. SANDGREN.

CATHOLIC NOTES.

The province of St. Paul has suffered a great loss in the untimely death last Friday of Right Rev. John Shanley, D. D., Bishop of Fargo, North Dakota.

The Right Rev. E. M. Duane, D. D., Chancellor of the archdiocese of Chicago has been appointed by the Pope to the See of Peoria made vacant by the resignation of Bishop, now Archbishop, Spalding.

Rev. Father Story of Brookport, N. Y., has never missed celebrating two Masses on Sunday during the past forty-six years at his church. He was ordained fifty-four years ago by the late Bishop Timon of Buffalo.

There is a report that the Society of Jesus have sent a deputation to the Minister of the Interior, requesting permission to re-establish the Order in Russia. The Russian press is much disturbed on the subject and, of course, oppose it.

The new Boston College will have a Daniel O'Connell hall, which will be devoted to Irish antiquities and specimens of Irish art, ancient and modern; and in which will be erected statues of various Irishmen, with descriptive tablets. Nothing like this has yet been attempted anywhere.

Mgr. Chisholm, Bishop of Aberdeen, who is staying at the Scots College, Rome, recently celebrated the fifty-fifth anniversary of his ordination in his old college, and said the anniversary Mass over the tomb of St. Aloysius where he offered up the Holy Sacrifice for the first time half a century ago.

During his recent visit to Montreal, in the interests of that city for public use, and the aldermen of that city have voted to name it Ryan Park in honor of the distinguished priest poet whose memory will be tenderly revered in the South while time lasts. The long deferred monument to Father Ryan will be erected in Ryan Park.

A beautiful story is told in the Catholic Virginian, in describing the life of an aged couple, whose first purchase was a crucifix. The modest little crucifix in plaster was given in their home the place of honor over the mantelpiece, where it seemed to reign as the true ruler, the undisputed master over the whole lives of these humble and courageous workers who had asked God to protect and bless the union of their hearts.