

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

VOLUME XXX.

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Kit." in Toronto Mail and Empire In Memoriam.

MARGARET. Obit Aug. 12, 1908, Ireland

Dear and sweet. Creeping like a ghost along the street, Gentle always comforting and kind, though living the shadow. Friend of the poor. Lover of God's small beasts, Those that He gave unto us for our gentle keep. Beloved of beggars—you with the generous hand, You, with the large, patient eyes, The suppliant eyes of the deer. The suppliant eyes of the deer. You, with voice so musical and low It wrought men's hearts to higher, gentler things, You-gone! Lying low, my girl-God's world the emptier, because you are not here God's heaven the richer, because, sweet girl! Your home is there.

A Child's Face.

It may not have mattered much, And it really was nothing at all— A child with that infinite touch Of a child with her arm 'round a doll ; But somehow wherever levent And whatever took place all day, Her face was a sacrament sent To keep me from going astray!

Some would not have given a thought To so purely a commonplace thing As a child with her visage enfraught With the light and the bloom of the spring ; But it followed me, haunting and sweet, And her laughter rang on in my ears, And ismiled through the dust and the heat And forgot there were sorrow and teas!

It might have no meaning at all, Mere fancy, a flash and a gleam, But I feit all the day in the thrall Of a radiant and lovable dream ; Just that the face of a child, A glimpse of it, passing, and then The laughter of lips ringing wild. Kept me sweet in my battle with men ! --Baltimor

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THE BATTLE FOR THE FAITH AMONG THE ANGLICANS:

The Pan-Anglican Congress closed on Wednesday, June 24, and the next day was held the forty-ninth annual meeting of the English Church Union, in London. "Nothing of the reaction and lassitude," says the Church Times, "which might be expected to follow upon (the former) was observable in the Anniversary services and meetings of this society." Early Masses for the in-Early Masses for the inthis society tention of the society were celebrated in a large number of the churches in a London and elsewhere and at 11 o'clock a Solemn High Mass was beautifully rendered at St. Mathias's Earl's Court St. Mathias is a spacious church and well known for the stateliness and splendor of its Catholic ritual. This characteristic devotion of the E. C. U. to the Holy Sacrifice of the Mass has served in some measure to atome for the absence of the Holy Eucharist as the supreme act of worship, intercession and thanksgiving in the opening and clos-ing services of the Pan-Anglican Congress. The annual meeting was held in the

great hall of the Church House at 2.30. Lord Halifax, the president, was re-ceived with enthusiastic cheers, and his noble address was repeatedly and loudly cheered throughout. We wish we had space to give it in full, but that which follows may be described in French phraseology as the creme de la creme.

LORD HALIFAX'S ADDRESS-THE ATHAN-ASIAN CREED. "The third subject to which I wish to

allude this afternoon is the Athanasian creed. Since 1871 we have been fighting the battle of the creed. During that time various proposals have been made in different quarters with regard to its position and use. Amongst others the suggestion was at one time made that some general recognition of the vestments used at Mass, and preacribed by the Ornaments Rubric, might be balanced by some mod. cation of the clauses of the creed, or some alteration of its position in the Prayer Book.

" The members of this Society, as in duty bound, resisted all such proposals and they will resist them again if they emerge out of the present consideration

LONDON, ONTARIO, SATURDAY, SEPTEMBER 12, 1908 done during the last forty years. On the other hand, how completely have all the prophecies, all the predictions, all the anticipations even of the most in-the line the prophecies is bound to profess, has I think, the greatest opportunity that was ever offered to any part of the the principles she is bound to profess, has I think, the greatest opportunity that was ever offered to any part of the Church to heal the divisions of Christen-dem and to win head near for the the anticipations even of the most in-telligent and best informed of our op-ponents been falsified. We have had few abler Archbishops than Archbishop Tait. The history of the Church in South Africa, to take one example outdom, and to win back peace for the Church at large. "To believe that God the Son has clothed Himself with our nature in order to make a full, perfect, and sufficient sacrifice for the sins of the whole world upon the Gross and that this creat side matters connected with worship and ritual, and in regard to worship and and ritual, and in regard to worship and ritual, the history of churches ike St. Alban's, Holborn, together with the present attitude of the Episcopate in re-gard to the Ornaments Rubric, show in a way none can mistake, how complete-in His name to His Father, and to add a way none can mistake, how complete-ly he misread the situation. Nor is his the only example. Look at the way the Oxford Movement is spoken of by Prime Minister after Prime Minister in the to that belief the conviction fortified by a personal experience so imperative and cogent in its character as to make doubt cogent in the character as to make doubt impossible, that in the Holy Communion Christ does here and now, in every deed and troth, give Himself to us; I say that really to believe this—and what Christian, if he trusts the Bible and the witnesses of the Church are been been recently published volumes of Queen Victoria's letters; we are told that it was nothing but a passing folly which would shortly disappear and leave 'sens-ible people' at peace. Well, Prime Ministers and 'the sensible people' have all passed away, but the Oxford ble people' at peace. Well, Prime Ministers and 'the sensible people' have all passed away, but the Oxford ever. Its whole history is the complete falsification of the prophecies which is ty vera go were made in regrard to it. Movement remains, and is scronger than ever. Its whole history is the complete falsification of the prophecies which sixty years ago were made in regard to it. "The change in opinion is complete. To what is it due? No doubt to the extent or the limits of authority, but they will be incapable of keeping those apart who realize their union with one To what is it due? No doubt to the discovery that much that was appre-hended was only a bugbear; to the dim-inution of prejudice, to the appreci-ation of good work done among the "Why is this so? Because the real unity of the Church—the unity which binds [the members of the Church to Christ and to one another—does not deation of good work done among the poor, and in the slums of our large towns; to the devoted lives of clergy and laity, to the growth of sisterhood and religious communities, with their examples of complete self-denial : but also to the more intelligent compre-hension of the questions at issue, largely due to the growth of historical school

both at home and abroad, and lastly, though not least, to an ever-deepening perception of what a professed belief in Father : "I in them, and Thou in Me, the Catholic Church involves and neces sitates.

"How is it possible, for example, to claim for local Episcopates an authority which you deny to the whole Episco-pate collectively. If a local Episcopate is to claim an authority which cannot be gainsaid, it can only be by its own submission to and recognition of that larger and wider Episcopate of which it is a part. There may be of which it is a part. There may be difficulty in ascertaining precisely at a given moment what the exact mind of that Episcopate is upon any new point of dispute which may arise; his-tory does not countenance the opinion that an immediate and final decision on all disputed points has been the set to us that closest and most intimate union with Christ of which He spoke on the morning of His Resurrection when He said : 'Touch Me not, for I am not all disputed points has been the ex-perience of the Church, but in any case yet ascended to My Father,' in compari-son with which any mere external union, the difficulty does not apply to the points which have, for the most part, such as that which was possible before His ascension, leaves the soul unsatisbeen the subject of more recent controversy. No real question can be raised as to the mind of the collectives fied and alone.

"Let us only believe the treasure which God has given us in the Sacra-Episcopate in regard to such subjects as the Eucharacteristic Sacrifice, the Sacramental presence of the Body and Blood of Christ under the species of bread and wine, and the adoration due to Christ our Lord in the sacrament of the Alter ment of the Altar : let us realize that in the midst of the Israel of God there is indeed the presence and the cry of a King, and we shall find that differences which separate us from one another will fade away; that the walls of separation will be broken down; that of two there shall be made one; that, though we had

" As little question can be raised in regard to such other matters as Prayer for the Dead, the Invocation of saints, long forgotten it, we were really one in the duty of reserving the Blessed Sacra-ment for the use of the sick, or in re-spect to the general sanction given by the practice of the whole church, east and west alike, to the employment of Christ, and that it was only because we had forgotten Him that we had become estranged from one another. "We thought," as Christian Rossetti says, "to thought," as Christian Rossetti says, "to see only stones on the distant hills; they were really sheep, and God all along had known them as such. We thought the word was "Samaria "; it was really Sancta Maria that the letters spelt." A Jesuit, Father Urbah, at a Congress recently held in Hungary, has been emphasizing what are the real and es-sential notes of the Church. I do not such external observances in the matter of ritual as those which have been the subject of recent controversy. Diffi-culties in regard to these and kindred subjects would cease to be possible if those who raised them recognized more completely than they do their obliga-tions as members of the one, holy Cath ential notes of the Church. I do not think anyone can read his addresses, or the proceedings of the Congress, to which the Pope has just sent his blessolic and Apostolic Church, belief in which we profess, and the authority of which we acknowledge each time that ing, without realizing their importance, we recite the Creed.

THE GREAT SOCIAL DISEASE. DR. SHAHAN ON THE SOCIAL VICE OF LYING.

Doctor Thomas J. Shahan contributes to the pages of the Catholic University Bulletin a thoughtful study on the present well-nigh universal social vice of lying.

It is, he well suggests, under modern social conditions, frequently its own ex-cuse, and may be termed a social phen-omen which has become, in some respects, ilmost an inevitable concomitant of the builds an inevitable concompany of the conditions brought about by complex human gregariousness. This, of course, without trying to palliate the offence against morality necessarily entailed by the practice or habit of telling lies.

Moderate lying, says the essayist, is so easy, so available, so harmless, appar-ently, that men are inclined to adopt it as an institution. But generally con-sidered, it results from the natural physical recoil ; one shirks, with both m and bodily weakness, the duty of telling another a truth which in the interests of righteousness should be withheld. It is unfortunate that the nobler the

temperament of the person upon whom temperament of the person upon whom the duty is incumbent, the harder is the task. The tender-hearted, the well-dis-posed, the charitable and the cultured feel the physical recoil in the direct ratio of their good qualities. And so it il that the majority of us follow the vic-ious advice of society, namely, that if we cannot be truthful and polite we must at least he molite always a section.

Christ and to one another—does not de-pend so much upon the recognition of any external bond, or upon submission to an external authority, as it is the Christ of so intimate and penetrating a character, that our Lord tells us it is only to be understood by and compared to that unity which binds Him to the Father: "I in them and Thon in Ma Father: "I in them, and Thou in to the father: "I in them, and Thou in to the that they may be made perfect in one." "As the living Father hath sent Me, and I live by the Father ; so he that eateth Me even he shall live by Me." "The Mass, Holy Communion, the Holy Eucharist, the Lord's Supper-names all mean the same thing—is then the real instrument by which this unity is realized. It is the Mass which signi-fies, for the Mass is the placing before the eyes of the Eternal Father that one and sufficient sacrifice which has atone for all the sins, past, present, and to come, of the whole world, and in the Mass and in Communion is vouchsated to us that closest and most intimate hear pleasant untruths, weak persons

upon ourselves on telling our brethren the truth, in that he says our conduct is to be determined by estimating the **probable** effects on the hearer of the unpleasant truth to be communicated. Here one is tempted to recall the pre-

dicament the late Charles Dickens found himself in, when he received a manuscript from a contributor who solicited his advice as to the applicant's pursuing, or not, a literary career. In a very frank letter he asked for a candid opinion, telling the novelist that he had been advised to "write for a living," and that his circumstances necessitated his earning a livelihood. In the majority of cases an editor would be disposed to give the applicant some hope or en-couragement on the "physical recoil" argument of Mr. Shahan. Not so the great writer, who was really a kindly enough hearted man, and who was suffi-

ciently established to be able to encour age effort. Here, however, he thought that duty to the writer and those depending upon him, called for the whole truth. He wrote back advising his correspondent to give up all thoughts of literature, as being, on the evidence of the submitted work, wholly outside his powers.

His thanks consisted in an epistolary rejoiner of the most truculent kind, in which Dickens was accused-if you please—of jealousy of a possible rival Doctor Shahan tells us that General Gordon destroyed his "usefulness" to he British Government by his unwill

have come into our hand describe for the most part the sufferings of those who died victims to the Popish Plot.

Never were so many judicial murders committed in England within a few 'space." description of the character of His

Titus Oates, the fomenter and protagon-ist during the whole trouble, is very frank. "He it was who held England spell-bound. He cheerfully swore away the lives of honest men, and in doing this he won the perfect sympathy of the people. He appears to have loved per jury for its own sake and the excite loved per-

ment which it brought him. "It is wholly impossible to believe that he had any zeal for any cause save that of his own advancement. If as i most probable he contrived the death of most probable ne contriver the was truly Sir Edmund Godfrey, then he was truly such an artist in crime as has seldom been seen. His success was due to courage and effrontery. There was no sound reason why his words should be taken by any just man. "His career before he set up as an in-

former was as infamous as it has been cunning. The son of an Anabaptist he

The conduct of the trials is thus set forth: "As you read the trials you recognize how excellent an understanding held the chief an understanding held the enter actors in the court together. They all knew their parts. There was Scroggs, the words of the second opularity or profit to justice. Titus Oates was, indeed, the pet of the court. If he were cross-examined by a pre-sumptuous prisoner on trial for his life, Seroggs would not have him harried. 'We desire,' said the Court, 'that Mr. Oates may not be interpreted.' If the Oates may not be interrupted.' If the witness shuffled or contradicted a former statement the judge was ever ready with an apology for him."

Finally the writer sums up the char acter of Oates : "The successful villain

commonly depends for his success upon some charm of manner, some trick of making himself agreeable to others. Titus Oates' body was as ill-favored as his mind. It is thus that Roger North describes him : 'A low man, of a

North describes him : 'A low man, of an ill cut, very short neck, and his visage and features were most peculiar. His mouth was the center of his face, and a compass there would sweep his nose, fearbaced and chie within the restricted orehead and chin within the perimeter. And having thus described the rascal Roger North utters this prudent warng: 'Cave quos ipse Deus notavit.' "God had marked Titus Oates in ver

truth, and nobody was wise enough t eware. Had one single man among hi ictims been permitted to cross-examine him as to character, his power for evil would have been destroyed. He had al-ready been prosecuted for perjury, the first necessity of his being, before he came forth as the champion of Protestant truth.

"His demeanor in the witness box Proves the skill of a practiced hand. Though his task of falsehood was made easier by the unbroken sympathy of the judges he was now and again at a loss and then he had two methods of extri-Either he would whine and say that fatigue had blunted his memory; that he had gone two nights without sleep and so could not be sure of the truth, or he would bluster and revile. As his skill increased with practice, he

preferred insult to apology, and he became as quick at repartee as Scroggs, his patro

" In truth, it is impossible to read his evidence in these many trials without admiring his pertinacity. When he had once made a charge, nothing said or characterized the Irish r

1560.

DR. CABOT'S BLUNDER.

In the August McClure's, Dr. Rich-In the August McClure's, Dr. Rich-ard C. Cabot, of Boston, writes an article on "One Hundred Christian Science Cures," in which he disposes very effect-ually of the claims of Christian Science to the monopoly of healing nervous

diseases. Had he been content to rest his case here, we should have no ground for complaint against his article. But, whether from inherent bigotry or from gnorance, which is quite as bad, he takes occasion during the course of his paper to bracket the cures recorded at Lourdes with the magic handkerchiefs of quacks and the bread pills and highly diluted homeopathic drugs of disreput-

able physicians. able physicians. It is a pity, that in writing from a scientific standpoint on this question of actual interest, he did not take the trouble to inform himself of the miraculous healings at Lourdes before putting himself on record in regard to them. Possibly, if he cares for such information, he may receive some enlighten-ment from the Pilot's Book Reviews of

had professed many faiths and brought discredit upon them all. Disloyalty was in his blood, and he could not help turning upon those to whom he had paid reverence for some illicit purpose of his own." this present issue. If Dr. Cabot had. physicians who, at Lourdes, attend to the registration of all cases. He would

furthermore know that men quite as em-inent in the medical profession as Dr. Cabot of Boston, have no hesitation in believing in the supernatural character of the healing power of the waters of ourdes, sanctified just fifty years ago by the presence of her who gave Christ to the world. This is but one more instance of the

uperficial training of our great Ameri-an universities which send forth into can universities which send forth into the world men who, however proficient in some special branch of learning, have, in other directions, shallow minds which expose them to the danger of what we may term smart and rapid con-clusions having no foundation in fact.— Beston Pilot. Boston Pilot.

The spirit of man must have a super-The spirit of man must have a super-natural endowment before it can see God. This gift is called the Light of Glory. It is beautifully referred to in a passage of the Psalms : "Thou shalt make them drink of the torrent of Thy pleasure. For with Thee is the fountain of life, and in Thy light we shall as light." shall see light.

CATHOLIC NOTES.

The death occurred recently in Eng-land of Mr. George Matthews Arnold. He was a brother of the poet, Sir Edwin Arnold, author of "The Light of Asia," and was a convert to the Catholic Church.

A lady of Paris, Mme de Provigny, gave ten million france to the poor of the city on condition that the Sisters of Charity administer it. In consequence the authorities must either recall the expelled Sisters or forfeit this large

John D. Rockefeller has given \$60,000, it is reported, to St. Thomas' College, St. Paul, Minn., with which to build a dormitory. Lack of funds has hampered the work of the founder of the instituthe work of the founder of the institu-tion, Archibishop Ireland, D. D., but the donation will serve the needs of the college for years. St. Thomas' ranks among the leading ¢atholic colleges of the country.

A new college for Foreign Missions has beed opened in Feland near Castle-bar, in County Mayo. The Archbishop of Tuam is much interested in the found-ation and during a recent visit referred to the great missionary spirit that once

the rubrics by the Convocations o THE DIVISIONS OF CHRISTENDOM. Canterbury and York. We value the Athanasian Creed, as for other reasons, Does it admit of a doubt for anyone who will seriously consider the subject so especially for this, that in these days of unbelief and no belief it asserts that what lies at the root of our mos that what hes at the root of our most pressing difficulties is precisely this failure to recognize the obligations imposed upon us by our profession of belief in one, holy, Catholic and Apos-tolic Church 2 emphatically the necessity of believing the Catholic faith. There is nothing in the statements of the creed that requires any more explanation than som tolie Church 9

the Altar.

of the statements of Christ Himself. The Gospels and Epistles contain many " If the link which unites the members of the body of Christ with one another, and the consequences inseparable from that union, were better realized, could statements which, if they are rightly to be understood, have to be taken in con men talk as they do of the Invocation of nection with other statements as peremptory as themselves. We do not, or Saints, of devotions to Our Lady, and of that account, propose to alter or suphe cessation of all communice with those who, though departed this life, press them. The creed cannot be re moved from its position, or its use mod are still, as we are, members of that body of which Christ is the Head? ified in the ways suggested, without seeming to countenance the opinion that a right faith, when it cannot be had, Could they insist on the atonement made by Christ upon the Cross for all the is of less necessity for salvation than members of the human race, by virtue of

His identity with those whose nature He has assumed, and yet fail to recogright living. "I believe I am but expressing the unanimous mind of the members of this Union, when I say that they are as determined as ever to continue the battle nize, by virtue of the same principle, that nothing any one member of the body of Christ does or suffers, but must needs affect all the members of that body for good or for ill? in defence of the Creed which was so valiantly fought by Dr. Pusey and Dr. Liddon. I remember Dr. Liddon saying

"How could they doubt, what it is our comfort and joy to know, that by 'The Creed means exactly what it says-that a right faith is neces virtue of the same principles the pray-ers of the Church still prevail with God for sinners and that the humblest are sary to salvation. Those who deny that proposition sign the formularies of the hurch dishonestly, and those who affirm enabled to plead the all-availing sacriit will not be content to see the Creed mutilated, or its position in |the Prayer ice of Christ for the sick and the dead and by such pleading to prevail with God on their behalf? Book altered-our business is to contend " It is prejudice and ignorance in re for the faith, not to compromise it

teach before we condemn them? Why will we not make every advance that is

and then he added, in reference to those gard to these matters that keep us apart. Were these, the great enemies of peace and concord, dispelled, little who were attacking the Creed, " W. shall yet live to see the Egyptians drowned on the sea-shore.' would remain which need separate us "That was fully thirty years ago and the position of the Creed is still infrom one another. And what is true of our own internal divisions, is true of the

tact; it is those who were attacking it who have passed away. Nothing, in-deed strikes me more, in reference to

this as to other controversies, than the

our duty to take has been justified by

which the line we have felt it

edged, a basis has been found upon which not merely the East and West might reunite, without any sacrifice of essential principle on either side, but which makes the possibility of reunion, in the West not merely an abstract possibility in a remote future, but something which, if we could but forget

State.

our differences, might become an accomplished fact at no distant date. " Meanwhile, this Union has only to

without seeing that in the prin-

go on fighting the same battle it has been fighting for the last forty years, the battle of the spiritual rights of the Church against the aggressions of the

"That many a battle may yet have to be fought, that many a hard struggle lies still before us, we may be well assured; but cast your eyes back fifty years, and then ask yourselves whethe

we should not be cravens indeed if we doubted the issue of the struggle, and did not buckle on our armor with the full assurance of complete victory. "Do you ask the secret of this confid-

ence ; why the Church movement is so strong, why it ever grows, why it conquers, and must ever conquer? It is because of its faith, because it believes in the Church as a spiritual reality, because it is true to the Apostolic teaching of the One Baptism for the remission of sins, and to the sacramental system of the Church, because it has the con-stant help and intercession of the whole court of Heaven, and, above all, because

as we are reminded to-day-the octave of Corpus Christi-it believes in and adores the greatest gift of God to man His gift of Himself to us in the Most Holy and Adorable Sacrament of the Altar."-From the Lamp, Anglican.

whole of Christendom. Why will we not try to come together? Why will we not ltry to ascertain what others What, indeed, is the love of God We can not tell it. Earth's loves dwindle before it. Will eternity itself unveil to us completely the interminpossible to win back into one communion and fellowship those from whom we are events. I see nothing to retract, noth-ing to regret in all we have said and separated? The Church of England at

done by others persuaded him to sur ciples advocated, and indeed, acknowingness to tell the traditional lies his ce required.

Mark Twain, the inimitable, again tells us that his mother know his "average of truth " from her experience of his stories, and so could discount their exaggerations.

Truthfulness, says the essavist, is n easy virtue, and truth is not its own apol-ogy, considering the evil situations which are liable to arise from the blunt telling of it. Strong teaching and touching appeal for truthfulness are not lack ing in society. What is lacking is practical understanding of the social pro cesses back of much lying, and practical sympathy for those who lie because forced to it by the world about them.

A HOARY FALSEHOOD.

THE ABSURD FICTION OF THE "POPISH-PLOT" ADMITTED BY NON-CATHOLIC WRITERS.

Of the lies that have passed current a history for centuries none is of a blacker hue than the fiction of the "Popish **Plot**" in England in the reign of the "Popush **Plot**" in England in the reign of Charles **II.** For two centuries this horrible falsehood manufactured in the fertile brain of Titus Oates has been believed by a large part of the English english "A friend of mine once said very wisely that one great difference be tween the Middle Ages and the presen time was this,—that though there wery monor grubbers in these datases by a large part of the English-speaking world. It has passed into "history" and writers have expressed their gratification at the wholesale judicial murders

that took place during that period of anti-Catholic frenzy. But gradually the truth about the terribleaffair is becoming known and non-Catholic writers to-day do not hesitat-

the true ' men of affairs,' the men who had got hold of a business eternally proto characterize it as an infamous con-spiracy against the lives of innocent nen.

In the May number of Blackwood's traction.

Magazine the writer of the article "Musing Without Method," writes freely of this time and places before us a review of the methods of the judge able depths of this mystery. "God so loved the world, as to give His only report of the proceedings. "The State Trials," he says, "which brutish commons is not very wise." and witnesses as gleaned from a packet of documents containing an authentic

render it. Prisoner after prisoner de-clared that he had never set eyes upon Oates. Oates cared not a jot. If the prisoner knew not him, he knew the prisoner, and could swear to him without esitation or uncertainty." Such was the man whose glib storie

were believed by practically the whole English nation. His perjured testimony sent to the scaffold Oliver Plunkett, Archbishop of Armagh, and a host of Catholic martyrs, whose cause of beatification is now progressing in Rome. The Protestant world is coming to real-ize the true character of the infamous Titus Oates just as the Catholic Church s about to raise his victims to the honors of the altar.

" A BUSINESS ETERNALLY PROFIT-ABLE."

Arthur Machen is an English author whom it is a constant pleasure for Cath-olies to read, and who causes constant surprise that one who writes so fairly and so understandingly of Catholic beliefs should not himself be a sharer in them. In the London Aca-demy, for instance, he recently wrote thus of the "Dark Ages."

money-grubbers in those days as nov yet even the money-grabbers of old were aware that it was the saint, the solitary, the ascetic, who were in reality his arrival.

Miss Ida Hitchcock, the accomplished Miss Ma Hitchcock, the accomplished insteam year-old daughter of Rev. Dr. Hitchcock, for ten years principal of the Hitchcock Military Academy of San Rafael, Cal., and an ordained Episco-palian minister, was received into the Church recently at St. Ignatius' Church, San Francisco. Rev. Father Konger S fitable, and pursued that business without rest, without weariness, without dis-

San Francisco, Rev. Father Kenner, S. J., officiating. Miss Hitchcock had the full consent of her parents, who though staunch Episcopalians, wished their daughter to follow the dictates of her conscience.

And again : "A person who believes that the great Opus of the Middle Ages—its poetry, its romance, its architecture, its craftmanship, its devotion, its social

structure—was the work of ignorant and brutal lords, superstitious clerics and

The resolution passed in the Rome Municipal Council against religious in-struction in the communal schools in Rome is producing results on which the "Bloe" did not count. It so happens that congresses have been held by Cath. olics in various parts of Italy, and instruction of youth in the Christian Doctrine is one of the matters occupy-ing most attention.

ace.

"I have no use for the money unless I should care to buy an automobile, and as I do not need or desire one of the nachines I shall turn my salary over to he church," said the Rev. William A. Brothers, of the Immaculate Conception Church, Mont Clair, N. J., in announcing that he would contribute his first six months' salary to the building fund. Upon the invitation of the Rev. Thos.

I. Gasson, S. J., president of Boston College and rector of the Church of the Immaculate Conception, forty-nine mem-bers of Col. Lillies' (Pawnee Bill) Wild West show attended High Mass at the church last Sunday. More than half of the body attending from the show were Sioux, members of St. Francis Mission, Rose Bud Agency, South Dakota.

It is confidently predicted that the eception to be given to Cardinal Gibpons by the citizens of Baltimore on his bons by the creaters of will surpass any return from abroad will surpass any similar function yet held in that city. Mayor Mayhool and Attorney-General respectively Bonaparte, representing respectively the entire city and the Catholics of Baltimore will welcome the Cardinal on