The Catholic Record.

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

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The Catholic Record

London, Saturday, October 1, 1910

A BEWILDERING PROBLEM

During the first week of September the city of Halifax was thronged with Anglicans, come together for the dedication of their cathedral and the discussions of divers questions. The Low and the High and the Broad, represented by dignitaries from the United States and England and various parts of Canada, listened to and gave eloquent addresses. Without the least desire to be captious we don't understand why some of these cultured and high-minded gentlemen cling so tenaciously to the continuity theory. Henry VIII. is not a Church-founder to be proud of, but why dispossess him of what belongs to him. Our historians have told the truth about the matter, but they were regarded as special pleaders. When, however, non-Catholic historians of the rank of Dr. Gairdner bluntly tells them that the facts are against them they should heed them and bow to the conclusion that if Anne Boleyn's nose had been an inch longer the English Reformation might never have taken place. But the current of history is bearing many to the light. Old prejudices are disappearing; and the divine centre of Unity—the Rock of Peter—is looked at with reverence.

VERY PATHETIC

One of the speakers, a bishop if we remember aright, dismissed the Low and the High and the Broad wings of the Anglican Church as merely different ways of looking at the same truth. Such a declaration is bewildering and conducive to hilarity. If in the medley of contradictory and irreconcilable opinions, which are housed by Anglicanism, identity of principle is not sacrificed, we are face to face with an inscrutable mystery. But why attach so much importance to unity in form and name when there is so little in substance.

In his "Order out of Chaos," 1881, Rev. Dr. Lee, Vicar of Lambeth, says:

"For is it not perfectly true—would it were not — that members of the Church of England—that is all Englishmen—may believe what they please and deny what they please. Certainty they cannot have. The Holy Scriptures may be inspired or they may not. Baptism may convey grace or it may not. The Eucharist may be regarded as a true sacrifice or no sacrifice at all. The eternal punishment of the wicked may be accepted or rejected. The Apostolical succession and the priesthood may be either fundamental doctrines or mediæval superstitions."

It savors of the pathetic to hear educated men saying that the voice of dissension is the voice of peace. It surely is a matter for wonder that clerics who quote St. Paul's words about the unity of faith should claim for the Anglican Church unity which it has not and never had. And when one prelate declared that Anglicanism was the basis of re-union we could not refrain from thinking that the dignitary had by some process closed his eyes to the facts and his ears to the dissension in his own household.

THE NECESSITY OF UNITY

Some of the speakers at the Anglican Congress dwelt upon the necessity of unity. Though a re-union with Rome as she is was adjudged impossible, yet the very mention of the word Re-union may be taken as a sign of the times. What Rome is now she has ever been and will be. One in faith, in worship, in government, she teaches the nations and is beautiful with the unity that our Lord prayed for as proof that God had sent Him. Re-union will be only when men recognize an infallible, living authority, and say with St. Ambrose: Where Peter is, there is the Church of Christ.

FUTILE WORDS

It is but beating the wind to say that Re-union is based on the words: "Teach all things whatsoever I have commanded you." How are we to ascertain these with certainty? In the Bible, answers our brethren. But from the beginning to the end of the Bible there is not a word to show us what is Scripture or what is not. There is not a word to convince us that it contains the whole revelation of God. The Church was in complete working order before a word of the New Testament was written. The apostles received no command to record in writing the teachings of Christ. It follows, then, that if we wish to know the whole body of apostolic doctrine, we must seek it from the infallible teaching authority with whom the Lord abides forever. This conclusion rings out in myriad tones from men who are affrighted at the sad spectacle of religious anarchy. For instance, at the annual conference of the Wesleyan Reform Union, opened at Sheffield, during the month of August, the newly elected president, Mr. T. H. Freeborough, speaking on the hope for the future unity of the Christian Church, said that he firmly believed the great agency for the unification of Christendom was the Roman Catholic Church. No other Church had the outlook, the machinery, the traditions, or the wealth and ability to bring together all the forces of Christendom. If they could move that great power to the needs of humanity the days of Christ's coming would be in our time.

WELL DONE

The Catholic societies that provide for education cannot be commended too highly. It is a policy that is in accordance with our needs, and, while tending to give us trained men, must awaken other Catholics to a realization of their responsibilities. We notice that in the maritime provinces the A. O. H. offers scholarships to Catholic boys. We congratulate the organization and wish it every success in a movement that is attuned to the best traditions of Irishmen and that will keep it charged with helpful activity. Now for another to get into line.

KNIGHTS OF COLUMBUS

Rome, August 27th, 1910.

"All roads lead to Rome," and the steamship track across the Atlantic is as frequent a road now as many a land road was when those words were first written; and the means of communication en route are easier, and danger to life and limb less. Every year more visitors from over sea take Rome on the way from America to Europe; all seasons of the year are the same to them; many come at a time when Rome is supposed to be empty, they have it all to themselves as far as visitors are concerned, and the only thing that suffers is Mgr. Kennedy's summer holiday. On Monday night another big American pilgrimage arrived, consisting of Knights of Columbus and their friends and families, numbering over one hundred, and travelling under the auspices of the Columbus Travel Society. The Right Rev. J. B. McGinley, D. D., accompanied the party from America, on the first stage of his journey to his new diocese Nueva Caceres in the Philippines, where the Catholics of the United States are doing such a great work. His Lordship is no stranger to the Islands for he has already done two years work there from 1903-5 in the Seminary. The Pilgrims gave a farewell banquet in his honour in Rome, Professor Monaghan presiding, as a send off on his mission, and the affectionate farewell of American Catholics, given in Rome itself, will be a cheering memory in his voyage, on which he starts immediately.

The present pilgrimage left Boston on August 6th in the White Star liner Romanic, and the passage across they describe as glorious. They touched at the Azores, spent a day or two in Naples, and went on in the steamer to Genoa. As was only natural, the Knights of Columbus seized the opportunity to visit the monument to their Patron in his native city, and after a two days stay in the city of palaces and a short halt at Pisa en route, the pilgrims found themselves in Rome tired out but expectant late on Monday night. On Wednesday morning their goal was reached, when they were admitted en masse to audience with the Holy Father. If one special feature could be picked out in the gracious kindness of his greeting, it would be the tenderness with which he sent for the young ones of the party to come near the throne, while in answer to the Rev. P. J. McGivney, who presented the pilgrims and at the same time made an offering of Peter's Pence, he addressed them in these words:

"We welcome you, dearly beloved children, who have come from distant America to pay homage and protest your love and fidelity to the Vicar of Jesus Christ. May this journey to Rome strengthen more and more in you the feeling which urged you to undertake it.

We greet then with the greatest pleasure the representation of the association which bears the name of Christopher Columbus, the second which has come to us during the present month. Spread far and wide over the United States, in Canada and Mexico, in Cuba and Porto Rico, and in the Philippine Islands, it has by its action contributed to the diffusion and preservation of the faith by all those works of which the religion of Christ is a fruitful source. We rejoice with you and your fellow-associates in the good which you have wrought, and Our wish is that under the guidance of your esteemed and loved Bishops you may further promote the progress and prosperity of the Catholic faith in your countries.

Do not wonder at Our recommendation of union with and dependence on the bishops, for they are the masters in the Church established by Jesus Christ and in all works of religion the supreme direction belongs to them. Your united work is holy, but to effect the good which the Lord desires, there is need of the guide established by God, to rule you in every matter of discipline. Otherwise there is the danger which was encountered by the two captains mentioned in the Holy Book of the Maccabees, Joseph and Azarias. Wishing to emulate the deeds of Judas who gained victory after victory they said: "Let us also make ourselves a name, and let us go and fight against the nations." But they had not the mission of the supreme chief and, instead of victory, met with a shameful defeat.

But this will not be for you, dearly beloved children, because, obedient to the high direction of your venerable pastors, you will multiply your good works, and it will be said of you that you are in truth of that race of heroes who have carried health, well-being and prosperity wherever you have worked.

On your return you will assure your brother associates and all your other dear ones that We have been well pleased with the assurances, which they have given Us through you, and that We tenderly love them as Our children; and may the Apostolic Benediction which we impart from Our heart to you here present, to your brother associates far off, and to all the other persons who are dear to you be a token of the earthly and heavenly happiness which We warmly desire for them and all the people of America, and may it be to each one a source of the greatest consolation."

At the Holy Father's request, Mgr. O'Hern, vice-rector of the American college, rendered the address into English.

His Holiness imparted the Apostolic Benediction to the pilgrims, and having given them his hand to kiss, returned to his private apartments.

BISHOP FALLON AT ST. PATRICK'S

At the great Eucharistic Congress, Montreal, Right Rev. Bishop Fallon, of London, preached the sermon at St. Patrick's church. We are indebted to our contemporary, The Tribune, for the following reference to the services and the sermon:

St. Patrick's was again en fete last Sunday, the occasion this time being the celebration of Mass by His Eminence Cardinal Logue, and the preaching of a sermon by the Right Rev. Michael F. Fallon, O. M. I., D. D., Bishop of London, Ont.

The Mass was a low one in order to give the faithful an opportunity of taking their places in the great procession which was to start at 12.30. The church, however, was as beautifully decorated as it had been the day previous, when the Papal Legate had come to impart the Pope's blessing to the people of St. Patrick's. Every seat in the edifice was taken, and even the aisles were crowded, for, in addition to the parishioners, there were gathered there visitors from every part of the continent.

It was Bishop Fallon's first appearance in St. Patrick's since his consecration, and Rev. Father McShane took occasion to remind the brilliant Oblate missioner that he was about to address an audience who knew him. In his own name and on behalf of the congregation he warmly congratulated Canada's youngest Bishop on his elevation to the See of London, and bade him welcome once more to the pulpit which he had already so often and ably filled.

The sermon itself, a masterly exposition of the Catholic dogma of the Most Blessed Sacrament, was splendidly in keeping with the dignity and importance of the closing day of the 21st Eucharistic Congress, absolutely the most monumental and triumphant religious demonstration that America has ever witnessed.

The Saviour's promise (St. John vi), that He would give a bread—His own flesh—by the eating of which we would live forever; the reluctance of the Jews to accept the statement; their great question, "How can this man give us his flesh to to eat?" Our Lord's reply and subsequent threat, "unless you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you"; the asserted superiority of this food from heaven over the heavenly manna of the days in the desert; the renewed murmur among the listeners that this was a "hard saying;" Christ's provocation of His future ascension by His own power, as a proof incontestible of His ability to keep His present promise; the desertion of Him by the many and His strangely pathetic appeal to His disciples, "Will you also go away?" Finally the magnificent response of St. Peter, speaking in the name of the others, "Lord, to whom shall we go? Thou hast the words of eternal life—" all this the eloquent, forceful, gifted speaker made clear and unmistakable, in simple, arresting language.

Continuing, he passed from the promise, as told in St. John, to its fulfilment at the Last Supper. "This is My body . . this is My blood," spoke the Son of God on the night of Holy Thursday. It was God who spoke—it was His word that brought all things into being before Creation was; it was His word now that changed one thing into another. This power He gave to others, to the chosen few whom He had specially made His own. "Do this for a commemoration of Me."

So God gave to man His most precious, priceless, peerless gift. So the Blessed Eucharist was instituted. So the first Holy Mass was celebrated. So the first Eucharistic Congress began. Faith in the Eucharist and devotion to it, and love of the Holy Mass were native to our people, said the right rev. speaker. We are now in the midst of the latest Eucharistic Congress. We must profit by it. It was an occasion of great grace, of a quickening of faith, increase of hope, of deeper add fuller and more ardent love for God and all our fellowmen, and of prayer, kindly, fervent prayer, for those who do not see the Eucharist as we do.

A life of worldliness, or of undue occupation is an obstacle to the workings of the Holy Ghost. The cultivation of a retired, interior and silent life enables the Spirit of God to speak to the heart.

IDEALS IN THE PRIESTLY LIFE

In Mr. Snead Cox's "Life of Cardinal Vaughan," just published, the chapter entitled "The Good Pastor" is of especial interest, affording us, as it does the Cardinal's views regarding the life of the priest, the scope of his duties towards his brother priests as well as towards his parishioners and the right direction of his energies in the way of attaining to the highest type of priestly ideals.

He was thought hard on his clergy says Mr. Cox, and he judged them strictly by the standard of the vocation they had accepted. No priest ought to "accumulate money," was his opinion, and the idea of a priest leaving money away from his poor and his work was abhorrent to him.

Every surplus sum beyond expenses and pocket-money ought to go, he thought, to lowering the parochial debt. Thus he writes:

"Who do not see the difficulties which neglect to reduce the capital debt must entail when the necessity arises to build a new church or school or to divide the district? In many missions each generation brings its own burden of wants which have to be supplied and the proposal is always ready at hand to contract a new debt on the old plea that posterity must bear its share of the burden. But where is this system to land us if the present generation declines to make any sacrifice to pay off the debt contracted in its name by its predecessor? If one generation may repudiate the obligation undertaken for it, why may not the next, and the next do the same thing? Prudence and justice seem to require that a sinking fund should be created in each mission that is burdened with debt, and that donations or subscriptions should be collected annually towards reducing the debt."

Again: "A priest who daily spends some time, as he should do, not only in prayer and meditation, but also in reading and study connected with his sacred calling, cannot thoroughly attend to a more than a thousand souls. * * * To realize the amount of work laid upon a priest, you must understand that his duty and relation are not only to the mass of his congregation but to every individual in it. * * * He is like one tilling the broad acres of a farm by spade and garden culture. His work never ends."

Vaughan attached much importance to priests visiting the people in their homes. He liked to remind his clergy that Charles Borromeo required his priests to make a census of their people every year, and to be able to report as to who had or had not performed their Easter duties.

"A house-going priest," he used to say, "makes a church-going people."

Also as to preaching, he enjoined serious preparation by the priest and not simple trusting to the art of extemporizing, or to "reading up" a few hours before the duty. Frequent school-visits he insisted upon. If the priest is not seen there frequently, he said, no one will think he cares much for the school.

"The importance of a happy presbytery cannot be too much insisted upon. Priests living in the same house owe to each other manifest duties of respect, subordination and brotherly charity. If there cannot be a real spirit of charity and consideration on the part of the rector, and one of subordination and respect for authority on the part of the assistants, there can be no true peace or harmony. To be, without notice or excuse, habitually absent from the common table, practically making a home elsewhere, must necessarily be fatal to the joy and brightness and brotherly love which should distinguish the home of priests living together. The presbytery ought to be made, as far as possible, a bright and happy home for the clergy. In some larger mission even some innocent amusement might be provided which would enable the clergy to take recreation together, and thus find their pleasure at home. Unless the rector in some way shows a real interest in the clergy under him, how can he expect to exercise that influence so important for their spiritual good and for the future of the Church?"

THE GENIUS OF CARDINAL WISEMAN

When the famous Seminary of Ushaw, is preparing to celebrate the centenary of the enrolment in the college books of its most distinguished alumnus, it is instructive to take a glance at the career of a prelate who it was well said at his death, made Catholicity possible in England in the mid-Victorian age.

That age, it is hardly necessary to say, held more real bitterness towards Catholic truths and aspirations than any preceding one, the period of the Reformation not excepted, since the Established Church saw itself forced to look helplessly on at the spectacle of some of its brightest luminaries going over to the adversary they so much redoubted.

The history of those days clearly shows that anti-Catholic feeling had reached so passionate a climax that only a man of superhuman ability and genius could have been able to give the Church the firm footing its subsequent triumphant successes have proved it to possess.

Wiseman was once described by a learned German who intensely admired him as an "in-Spain-born-from-an-Irish-family-descended-in-England-educated-and in-Italy residing-Syrian-scholar."

From 1831 to 1835 he occupied the rectorship of the English College in Rome where he distinguished himself as as Oriental scholar. One of the Curators of the Vatican Library, he met all the most distinguished scholars of his day, an advantage that was to stand him in good stead when the Vatican decided to re-establish the Catholic hierarchy in Britain, for Wiseman was personally well-known to the most distinguished men in England.

In those days following on a period of scepticism and doubt, not unlike our own, the young divine gathered round him an international band of Catholic thinkers all fired (says Wilfrid Ward, the Editor of the Dublin Review) by the hope of a great triumph for the Church to be won by a new Apologetic couched in the language of the age, making use of its culture, showing how that culture could find its true place and its true expression in Catholic Christianity. The age was to be purged of the remnant of the eighteenth century scepticism by the development, under Catholic influences, of its own best thoughts and aspirations. To this end he lectured in London, with marvelous success, and following his series of lectures founded with O'Connell, the Dublin Review. Newman was then one of his bitterest and ablest opponents.

The two qualities which enabled Wiseman to fight the opposition in Britain were, says Mr. Ward, his deep unwavering faith and a very remarkable inborn power of imaginative sympathy due to his Irish decent.

It was the very firmness of his faith based on the rock of Peter—what I may call his Catholic backbone—that allowed him to give full play to his sympathy in his dealings with contemporary men of learning. He was so confident that in the end scientific investigation and discussion, if fairly conducted, would read to nothing incompatible with Catholic faith, that he entered into the discussions of the day fearlessly, freely, frankly, sympathetically. There was nothing "sectarian (in the invidious sense of the word) in his attitude.

"Let me add one word," says Mr. Ward, "on the lesson we may learn in our own time from the characteristics of Wiseman. We are now in the presence of perils which he himself never suspected. * * * I will name two dangers which are likely to increase as time goes on, and in which I think Wiseman's union of faith, sympathy and hopefulness are especially called for; I speak of the intemperate excesses of the democratic movement which have issued in the danger to society presented by Socialism as we see it in Italy and Germany and elsewhere, and the anti-Christian theories which are being broached in the name of historical criticism, and by those who devote themselves to the study of the historical origins of Christianity. * * * The peculiarity of both these dangers is that they often present themselves in a form which cannot be resisted by indiscriminate attack. Not all that the advocates of these modern movements urge is false and anti-Christian. The democratic movement owes much of its influence to a generous resentment of real wrongs which the people have endured in the past and still endure in modern civilization.

A study of the great Encyclical of Leo XIII, the "Rerum Novarum," so full of sympathy, so firm in Christian principle, will long stand out as an almost ideal application of that Catholic spirit which was so prominent in Wiseman's work, to one of the hardest problems of our own times—N. Y. Freeman's Journal.

THE OPPRESSED SEMINARIANS

The news is flashed over the wires that the Pope insists on excluding the daily newspaper from theological seminaries. This, of course, only goes to show how, deplorably His Holiness lags behind in the world's triumphant progress.

What better panorma of the field of his future work can there be for the youthful and enthusiastic cleric who is soon to wrestle with the world's gigantic problems, than that which is set before his eyes, by pen and picture in the daily press? What more expeditious way is there of getting into touch with the great movements of humanity, of sympathizing with its aspirations, of appreciating its needs, of understanding its intellectual and moral moods, of being able to employ its language which is the quick, vivid, terse, picturesque manner of expression of the reportorial and editorial staff of the great journals of the country. The clergy of the present cannot live like hermits, but must be among, with, and for the people all the time. In brief, the constant and serious perusal of the daily paper is indispensable for the well-equipped ecclesiastic of to-day.

Is this true? Scarcely. For in the first place the ecclesiastic of to-day should be an intelligent man. But not even its most ardent admirers will maintain that the daily press is a school of thought; indeed it makes no pretense to intellectual penetration or depth of research, or strictness of logic or even accuracy of statement. It has no time to verify or reason, or think. What it says to-day it will correct tomorrow. Again, the future priest must be a man of very delicate conscience, whose sacred office will compel him later on to deal with the foulest things in human nature and to do so without self-contamination. But such a result can hardly be achieved by daily browsing on the horrible things that are constantly displayed in glaring headlines to catch the eye with the most salacious and suggestive details in the text. A morbid curiosity will inevitably be developed.

Furthermore, his religious instincts, which ought to be of the keenest, cannot fail to be blurred by the constant study of the wildest vagaries of the human mind in the domain both of the natural and supernatural. But they are the very things that the enterprising editor seizes on to attract readers and increase the circulation. Nor can refinement of thought and language endure when one accustoms one's mind to daily accounts of brutal games and prize fights and murders and crimes of every kind. Nor will the divinely appointed instruments for uplifting the world, viz.: the Holy Scripture and the Church's doctrines be found in the columns of the yellow or other journals. Finally, such publications will not be helpful in developing any of those natural powers which are cultivated by men whom God has chosen to mold and guide immortal souls. It was not by assimilating the paganism of their times that Cyril of Jerusalem acquired his marvellous lucidity of style, that Gregory of Neocesarea rose to such sublimity of eloquence, that Basil could rank with the best writers of antiquity, that Gregory of Nazianzen, while standing side by side with the greatest orators of any age or nation, was able at the same time to weave the golden threads of Grecian rhythm around the noble dogmas of Jesus Christ; that Athanasius surpassed all the ancients in depth and sublimity of thought, that Chrysostom could pour from his lips such constant streams of golden eloquence, and Origen amass such limitless stores of learning. And yet the Church has a right to seek such men in her clergy at every stage of her existence. She will not find them if she brings them up on the daily newspaper.—America.

DECADENCE OF RELIGIOUS CUSTOMS IN FAMILY LIFE

Religion being the sum and substance of all the ties that bind man to God it ought naturally to find expression in every department of life. It should manifest itself in a positive manner alike in the individual, the family and the state. It is a rare thing now-a-days even among those countries that call themselves Christian to find a government in which definite religious teaching is a dominating force. Some are in open opposition to religion, others tolerate all forms of belief, while some few are outspoken in word and act in their national religious profession.

The same is true in regard to the family. There is a tendency to relegate religion to the care of the individual as purely private concerns. Family prayers, family communions, assistance at Mass in the family pew, the seeking of a father's or a mother's blessing, joyful birthday reunions are no longer honored in practice in many homes. Beautiful religious customs that are the outgrowth and the expression of faith no longer give a charm to domestic life. Parents do not enjoy that place of honor that should be theirs, the children have not that sense of reverence for parental authority that they would have if they realized its origin. The home in many instances has become a mere boarding house where each member has his individual interests.

As the ceremonial of the Church is the expression of its faith so are religious customs in the home an expression and evidence of the belief that animates it. Do away with the ceremonial of the Church and you weaken faith; for our composite nature calls for an outward expression of our inward belief. Remove the Catholic atmosphere of the home by banishing the external evidence of faith from the domestic hearth and you sap religion at its very fountain head.

AN ENGLISH CATHOLIC

FATHER VAUGHAN REPLIES TO STATEMENT OF THE BISHOP OF LONDON

Press Despatch.

Winnipeg, September 20.—Striking a high imperial note, which produced a throb of response from the large crowd which gathered in Winnipeg to hear him, Father Vaughan has left behind him a message which will be ineffaceable in the memories of those who heard it.

"The Anglican Bishop of London," he said, "stated the other day that as he was an English Catholic, he could not be a Roman Catholic."

"To-night," continued Father Vaughan, "I tell you that, as I am an English Catholic, I must be a Roman, and what I am, my family have been for fifteen hundred years. I am proud to be an English Catholic to-day, standing upon this platform, to tell you Canadians how dear is the English flag to Catholics, and to tell you that their patriotism is the fairest bloom that rises out of the taproot of their religion.

"I hope that every Catholic will show himself to be true to the mother country, to see that the British flag keeps flying, and in a clean atmosphere.

"I believe so strongly in Catholic loyalty and patriotism," concluded the speaker, "that if our empire were to lose her prestige, and through any mistaken folly, were to come to decrepitude and decay, I believe that the last shot that would be fired in her defence would be fired by an English Catholic."

Ireland Must be Free

Cardinal Logue, when in Toronto recently, expressed the opinion that Ireland must be free to enjoy prosperity.

"I am pleased with Canada," he said. "You have what we have not got—complete freedom. If the Irish people enjoyed similar freedom, they would be as happy, prosperous and loyal as you are in Canada. In fact, they're loyal any way.

"Religiously, the people are well situated. The Church is flourishing in Ireland, but the people will not be as prosperous as they should be so long as they are held in check."

His Eminence received the honors accorded to him with the humility of the humblest, and converses in an easy, gracious manner, which endears him to all.

A Memory

Clear bright eyes, with laughter glowing,
Summer breezes round her blowing
Confusion sweet unto her sunkissed hair;
In a dress of shimmering white,
Near the fountain sparkling bright,
Played she, in a garden old and fair.

All the innocence of childhood,
And the blush of rose in wildwood,
Together blended in my darling's face,
And her smile, so sweet yet fleeting,
As she to her friends gave greeting,
Marked her as a very child of grace.

No more she roams through garden old
To watch the peacock's tail unfold,
And pluck the honeysuckle from the wall;
No more, her pure face greets my sight,
An angel came one starry night,
And closed her eyes forevermore to all.

And when again had come the day,
I kissed the cold and pulseless clay,
And laid her to her rest, most tenderly;
Now a dreamless sleep she's sleeping,
While above the stars are keeping
Watch, o'er her bed, for all eternity.
But all I have to comfort me
Is now a Memory.

—Alma McGarrigle.

CATHOLIC NOTES

Cardinal Vannutelli, the Papal Legate to the Eucharistic Congress, will visit Philadelphia before returning to Rome. His Eminence will be the guest of Archbishop Ryan.

For the first time in the history of the Pittsburg diocese, a mission will be given in that city for deaf mutes. It will be opened Sept. 18 in the Church of the Epiphany, and will last a week.

Fifty-two boys, representing some of the best families of Louisiana, have entered the new New Orleans diocesan seminary at Covington to study for the priesthood.

The Freeman's Journal states that there is no improvement in the condition of Father Lambert. The great Catholic writer and editor seems to be slowly sinking to the end.

The next Eucharistic Congress on this continent will be held at New Orleans probably in 1914. This was the statement made by Cardinal Gibbons just before his departure for Baltimore. Next year's congress and those of the two succeeding years will be in Europe.

Nearly 130,000 pupils were last week enrolled in the classes of the free Catholic parish schools of New York for the current scholastic year. Five new schools were added in Manhattan Borough, making 163 in the whole city. In January next five more will be ready for classes.

Corpus Christi processions are now forbidden in most of the French cities. At Caen, the anti-clerical mayor forbade it. Thereupon 6,000 men and women marched through the town in silence, without banners, singing, or clergy, thus administering a great, silent rebuke.

Touching on general conditions in the United States, Archbishop Ireland recently sounded a note of warning against Socialism. He did not mention the name of the Socialist propaganda, but his words left no doubt in the minds of his hearers of what he regarded as the greatest danger to America.

One hundred and sixty-three Catholic parochial schools opened their doors for the year's work in New York last week. Among them are 10 new schools erected during the past year. Last June the number of children in the parochial schools of New York was 121,000. There are more than 130,000 this year.

Considerable interest attaches to a news item to the effect that Major Phillippe H. Casgrain, son of the Hon. P. B. Casgrain, of Quebec, and brother of Senator Casgrain, of Montreal, has gone to England in order to enter the ranks of the English clergy of the Diocese of Nottingham, of which the well-known Bishop Brindle is the head.

The first church in the west to be built in honor of Blessed Joan of Arc, and perhaps the first in the country, was dedicated in South San Francisco, August 21. It is an annex of the French Church of Notre Dame des Victoires, and is designed to care for the French speaking people in the neighborhood of South City.

The White Fathers of Africa are engaged in the great work of freeing from slavery children and adults. The European powers have abolished slavery, at least the horrible part of the traffic, but even yet the missionaries meet thousands of poor unfortunates, who have been kidnapped in the tribal wars or have been sold into slavery from motives of superstition.

An unfrocked Franciscan friar named Beltramini discharged a revolver loaded with blank cartridges during Vespers last Sunday in St. Peter's Rome. The worshippers fled in panic and the service was stopped. Beltramini was arrested. He told the police that he wanted to draw the attention of the Holy See to himself with a view to obtaining his reinstatement in his order. He is thought to be insane.

Archbishop Glennon of St. Louis will preach the sermon at the consecration of St. Patrick's Cathedral, New York, on Oct. 5. When the cathedral was dedicated, on May 25, 1879, the preacher was the present Archbishop Ryan of Philadelphia, but then Bishop of Tricomia and coadjutor of St. Louis. Cardinal Vannutelli, Logue and Gibbons will be present and the celebration of the event will extend over three days.