

The Catholic Record

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

VOLUME XXXVI.

LONDON, CANADA, SATURDAY, FEBRUARY 14, 1914

1843

FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD's appeal in behalf of Father Fraser's Chinese mission encourages us to keep the list open a little longer. It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salvation to innumerable souls. Why not, dear reader, have a share in that work by contributing of your means to its maintenance and extension? The opportunity awaits you: let it not pass you by.

Previously acknowledged	\$5,619 80
F. Bradford	1 00
Mr. Kruger, Ruby	1 00
A. A. McEl, Marquette	1 00
Patrick Dwyer, Peterboro	1 50
M. J. McNeil, Sydney	1 00
Mr. Theo. Casey, Montreal	1 00
Wilson Jessup, Eganville	2 00
Mrs. J. Ralph, Eganville	25
Baby Class, Separate school, Eganville	1 00
Missionary Friends, Eganville	4 15
St. Anthony's board, Eganville	25 00
(Special for Orphanage)	
Mrs. Jos. Gagnon, Pinewood	1 00
Estate of Elizabeth K. Charlottetown	15 00
In memory of Father Slaven	1 00
J. Flaminio, Montreal	1 00

The Catholic Record

LONDON, SATURDAY, FEBRUARY 14, 1914

THE NEW YEAR

Another milestone has been set upon the Road of Time and we have lived harder, moved faster, climbed higher, and wrought more gloriously in the last decade than in any one since God smiled upon the bleak, raw universe. In all the ages from creation down, mankind never before aimed so high, planned so broadly, or achieved so disturbingly.

The sands of the hour-glass have run at a new speed. The very clock has quickened its tick. We stride at a new pace: we wear seven-league boots, and think with seven-league intellects.

We have questioned in the mountain and on the plain, in the air and on the sea, and found long hidden and priceless secrets.

We know the schedule of the comet and the ages of the stars: our fleets are on the ocean-bed and on the wave and in the clouds. We have become fish-men and bird-men. We swirl like dolphins through the deeps and glide like eagles triumphant in the face of the sun. We have replaced the living beast of burden by whirling, whirling steeds of steel. Nature is no longer Mother of Mysteries. Her veil is rent—her soul exposed. We are no longer her slaves, but her competitors. We breed her forces and her riches in our test-tubes and our furnaces. We have made the desert to flower: the arid wastes are sweet with the fragrance of oranges a-bloom, and the prairies are golden with the glow of ripened wheat. The river and the waterfall are vagrants taught and trained to serve our will. The lawless torrent is bridled and turns the turbine in the canon. The merciless battalions of plague and pestilence no longer slip within our walls. With microscope and antiseptic, science is devastating the hordes which once made greater havoc than the spear and sword. The miracles of tradition are trite and commonplace compared with words that flash from ships a thousand miles apart—with trains that rumble through the river ooze—with scales that weigh the hairs upon a housefly's feet. We scrutinize a mass of tar, and see a thousand dyes and drugs and perfumes lurking in its depths. We press a button and a city blazes into light. We turn a screw and lo! we hear the masterpiece burst into song. Who knows what strange and startling heritage lies in 1914?

Each dawn is arched with rainbows. Every new conquest of science is an argument confirmatory of the truths that God has been pleased to reveal.

TO BE SEEN

A correspondent informs us that the Anglican Bishops will settle, and for all time, the Kikuyu question. How they are going to perform this very delicate operation to the satisfaction of three parties, with their divisions within the precincts of Anglicanism, passes our comprehension. Anglican Bishops are not given to dealing with controverted points within their domain. They shun them or cover them up with bonied words or speak about them in a halting manner. They have no authority that is re-

spected by even their own subjects. They are bound up with the State which Cranmer and his henchmen placed on the altar. They are like the Bishops who told King Edward that "he was the only source of spiritual jurisdiction within the realm," and consented, says Collier, "to be upon their good behavior for their office." They are the successors of the prelates who cowered before Elizabeth and submitted tamely to any indignity at the hands of that strong-minded virginal female, and of those who saw James bestow ecclesiastical dignities upon unordained laymen without a murmur of dissent. They look complacently upon the swelling sea of conflicting opinions, of gibes at the authority which they claim to possess, and see in all this but proofs of the beauty of Anglicanism. Doctrinal mobility does not affect them at all. Some of their clerical gowns go in for pretty vestments, stained-glass windows, "Mass," seven sacraments, while others, also orthodox, denounce them as deceits of the devil. Some of them, with no regard for history or truth, hark back to the Primitive Church, and, with nothing but hostility for the Vicar of Christ, try to claim kinship with the Church which, during centuries, taught Englishmen to revere and obey Peter. His guidance they forego and chose to wander in arid deserts rather than remain in his realm illumined with supernatural light. They became inhabitants of the city of confusion and merged all spiritual tribunals in the Crown. They exchanged unity for discord, faith for doubt, and fashioned a Church which does not teach, and which, being a house divided against itself, excites our astonishment even as it provokes the scorn of unbelievers. There is no majesty in her demeanor, no authoritative utterance on her lips. Professing to guide, she can stretch no helping hand to those who are in the grip of doubt, and, professing to teach, she can utter no word that may silence the wrangling divines that are within her gates. And we wonder not at this. For Anglicans are now in possession of the whole legacy bequeathed to them by the revilers of the Church of God. They are reaping the harvest sown by the "Reformers," who abdicated their manliness and for pelf and place manufactured a church on the lines laid down by their spiritual overlords. Many of them, as it has been said, profess to believe in the Adorable Sacrifice of the Altar and cleave to so-called Bishops who reject and blaspheme it—who witness to unity by accepting the horrible dissensions of their own community—and whose only method of recommending the Christian religion to thoughtful men is by gravely assuring them that the whole Catholic Church has been for ages divided and corrupt, but that their own sect, with its shameful origin and ignoble history, with its manifold creeds, each of which is the formal negation of all the others, is the true ideal of the Communion of Saints; and thus to provoke the fatal retort that if their ingenious account is true Christianity must be false.

ST. PETER'S THRONE

In one of his oracular moods, prompted perchance by indigestion, Carlyle says that the throne of St. Peter received peremptory notice to quit England with its "delusions and impious deliriums."

Some writers regarded this language as dictum, unquestionable and infallible. But the sage of Chelsea who spoke to his generation in words that seared and blasted, who led his followers and left them there, was not a prophet, was not even endowed with foresight that even men of average ability possess. Were he to revisit the earth he might be astonished that St. Peter's throne is enshrined in the hearts of a multitude of Englishmen. He might notice the stream, ever flowing and ever increasing, of converts, who base their hopes of eternal salvation on what he styled "delusions and deliriums."

Yet, seeing about him a society without lungs, fast wheezing itself to death in horrid convulsions and desiring to die, he contrasts it with the tune when the Church was the Mother and Mistress of the world. Speaking of that time in past and present and contrasting it with our

own, he says: "Religion is not a diseased self-introspection, an agonizing enquiry; their duties are clear to them, the way of supreme good plain, indisputable, and they are travelling in it. Religion lies over them like an all-embracing heavenly canopy, like an atmosphere and life-element which is not spoken of, which in all things is pre-supposed without speech."

IRELAND THROUGH FRENCH SPECTACLES

To the Editor of The Globe:

Having been inspired through the reading of your leading article in Friday's issue, the 29th inst., re the Ulster extremists, and being an Irish Protestant Home Ruler, I send you the following from the pen of the eminent French sociologist, M. L. Paul-Dubois, bearing on the subject of your article. In his monumental work, "Contemporary Ireland," M. L. Paul-Dubois says: "The ascendency party never cease calling the garrison to arms. As Unionists they make war on the Government when it is Liberal, because it is friendly to the Nationalists; they oppose it even when it is Unionist and Conservative because then it seems lukewarm in their cause. They carry on a campaign for a policy of coercion against a policy of reform, and demand compensation for their lost privileges. The condition of mind of these extremists is indeed strange; they are more Royalist than the King, more Imperialistic and reactionary than their English brothers and friends. 'Ireland is a land of many sorrows,' said John Bright. Men fight for supremacy, and all it Protestantism; they fight for evil and bad laws, and call it acting in defence of property; liberty, as the extremists understand it, means their own supremacy. To touch their privileges is to make an attempt on the honor of the Empire. As Loyalists they threaten to throw the Crown into the Boyne, if the Crown does not behave as they wish. It is in Ireland as at the Cape. The Milners and the Jamesons who provoked the South African war are brothers of the Irish Londonderry and Abercorns. Begetters of hatred and of anti-English feeling, they are in Ireland, as in Africa, to use the phrase of an Irishman, 'the bilious deposit on the national stomach.'"

Now, sir, I ask, how long is the Protestant democracy of Ulster going to tolerate the "bilious deposit" on its stomach? They are the upholders of their greatest enemies—the landlord class—and any man who does know anything about the history of landlordism in Ireland will come to the conclusion that the Pope's writ did not run through Ireland, the landlords' has, and they did not make any distinction between Protestant or Catholic, for which I am here to testify.

AN IRISH PROTESTANT HOME RULER

A DESERVED CENSURE

APPLICABLE ALSO TO A PREACHER IN MEDICINE HAT, ALTA

In a recent issue of Dixie (Jacksonville, Fla.), Charles E. Jones says the following compliments to the Rev. Claude Jones:

"Rev. Claude C. Jones is pastor of the Main Street Christian Church a congregation of good people and intelligent people. . . . People who heard Claude Jones preach recently tell me a few things he said. If they report him correctly, the women in the audience should have left the congregation. No narrow-minded preacher has a right to accept the lies of degenerates and parade the reputed filth before an audience of refined people. . . ."

"Brother Claude Jones has other members who distribute the Menace, a filthy sheet containing advertisements of such books as 'The Rose Door,' a story of the underworld. The Menace is unfit to be in the hands of any boy or girl, and the Menace publishes the same sort of attacks that Claude Jones poured upon his audience recently."

"Brother Claude Jones should not discuss those things he knows nothing about. His attacks on Catholicism indicate his utter ignorance of the teachings of that Church, and the neglect of the teachings of his own Church."

"Some of my friends say that Claude Jones, in reading my article in Dixie, exclaimed: 'A Catholic wrote that.' Thousands know me here, and if Claude Jones said that, thousands know that he lied. I wrote the article because I deplore a man who claims to be Godly and fighting sin, hammering a religion he knows nothing about. No, Rev. Claude Jones, I'm not a Catholic. I was never a member of but one church and that is the church you belong to."

"I have been to the jails, hospitals, and places where there's gloom and darkness. I have found there Catholics and women as good Samaritans, but I have never met this Claude Jones, who attempts to create sensationalism in the public pulp-

The reason I criticized him is because I know if he is a Christian he can do more good combating sin and denouncing the vices than he can by denouncing a religion that he knows just as much about as he does about as he knows about theology. "His attacks show weakness of the head and weakness of the heart. His criticism of Dixie shows that he tried to deceive the people. . . ."

METHODIST PREACHER BEARS FALSE WITNESS

APPEARS TO HAVE NO REGARD FOR TRUTH AND DISPLAYS REMARKABLE IGNORANCE CONCERNING IMPORTANT THINGS

A few days ago Rev. Dr. Theron Cooper read a paper before the Syracuse Methodist Ministers' Association. It was of the slanderous variety that has become so common among our Methodist brethren, who appear to have thrown religion to the dogs. Just as a sample of the Cooper brain-bright, we make a few extracts from his furious fulmination. Dr. Cooper attacked the South American republics, saying, "We all know that the slow progress of the South American states and the frequent upheavals of Mexico have been due to the religious blight that fell on these countries. Next to Mohammedanism stands Romanism as a great religious shadow over government, mind, morals, and all important interest of men and nations."

HAS NOT CHANGED, HE SAYS

Continuing his attack, Dr. Cooper said, "Have you dreamed that the Church in almost every city that now furnishes us our policemen and many of our mayors and magistrates, that supervises our reading matter, that is kept at the head of our courts even to the supreme court of the United States, and has a representative at the side of even our president, has changed, become modern, friendly, big hearted and kind hearted Catholics in the proper definition of the word?"

APPEAL FOR "MODERNIZING"

"We would all hail a modernizing movement that would lift the old Roman Church out of the unreasoning, if not the blasphemous, dogma of Papal infallibility. We would rejoice if she would cease to play upon the gross misconception of the Immaculate Conception. We would welcome as a sign of mighty progress the release of her clergy from the unnatural fetters of celibacy, with its necessarily attendant evils and crimes. We would rejoice if she would close her confessionals, and allow her people the liberty of addressing their prayers to the Almighty God through the merits of the blessed Christ—the only high priest."

FATHER SHERIDAN REPLIES

On the Sunday following Dr. Cooper's attack, Rev. John J. Sheridan, rector of St. Lucy's Church, preached a sermon on "Blasphemy," which was a reply to the ministerial paper.

After defining speech as God's greatest gift to man—the one attribute which places him above the lower animals in physical perfection—Father Sheridan said that it was, indeed, a terrible thing to abuse that great gift by direct or indirect forms of abuse of God. "As Catholics," he said, "we believe that the Church was founded by our Lord Himself. Who told one of His apostles—that he—Peter—was the rock on which that Church was founded. Consequently, we believe that to speak irreverently and calumniously of God's own institution is unquestionably blasphemous."

ANALYZES THE STATEMENT

"We have recently been called upon to read such calumnies arising from an assumedly Christian source, uttered against the institution established by Christ. Let us analyze a few of these strictures and see how much foundation there is for them in right or reason."

"It was said of the Church that she was the cause of the lack of progress of the South American states. I have never visited South America, but from my reading I know that they are not blessed with the corporations and trusts that we have in North America. But I venture the assertion that the people are just as temperate, just as pure and that race suicide is no more prevalent among them than it is here. I have studied Catholicism for over thirty years and have specialized in its doctrines for over twenty years and I know of no doctrine of the Catholic Church that tends to retard national progress, except the dogma given to Moses on Mount Sinai. 'Thou shalt not steal.'"

ABOUT NATIONAL PROGRESS

And what has true religion to do with national progress? Did not Christ himself say, 'What shall it profit a man if he gain the world and lose his own soul?' If there were

question of an earthly or material kingdom, there might be some force in the criticism of the Church on this score, but if national prosperity were an evidence of God's approval, He would, indeed, be fickle, when we see a pagan nation making vast strides in one century, a non-Catholic nation in the next, and a Catholic nation in still another. Why, then, condemn the Church for not doing what God never intended His Church to do?

"Another blasphemy was in relation to the Catholic Church's condemnation of Modernism. From my own personal knowledge, I will stand here and declare that not one out of a thousand non-Catholic clergymen realizes what Modernism means. The doctrine of indulgences has been misrepresented for more than three hundred years. It has been called a license and permission to commit sin, whereas everyone who has any real knowledge on the subject is aware that no one in serious sin can obtain an indulgence. A like misunderstanding prevails in regard to Modernism."

WHAT MODERNISM MEANS

"What Modernism really means is the holding of false tenets which would eventually eliminate the existence of a Supreme Being, the divinity of Christ and the holy bible—doctrines which every consistent Christian, whether Catholic or Protestant, must condemn. "Another criticism is directed against the Church because some individual Catholic writer or speaker is claimed to have said that the hymn 'America' should be hissed, if it were sung in the presence of Catholics. A Catholic child of seven years old knows that the utterances of any individual are not to be ascribed to the Church. As to the hymn 'America,' although it is, with some reason, criticized as lacking in the national spirit of civil patriotism, it has been sung repeatedly in our own—St. Lucy's—academy, and we hope that it will continue to be sung as long as the walls of the school shall stand."

THE IMMACULATE CONCEPTION

"Then, too, the Church was condemned because of the doctrine of the Immaculate Conception of the Blessed Virgin. I venture to say that here, too, the good speaker did not know what he was talking about. I know of one reverend gentleman who, after denouncing the doctrine, immediately afterward declared that he believed his own mother was free from any taint of original sin, giving to her what he denied to the mother of the Redeemer. The doctrine of the Immaculate Conception means only that it was necessary for God to protect the flesh and blood of the virgin from whom our Lord derived the human part of His nature. "Another stricture was regarding the celibacy of the clergy. The question of marriage is one that, as a general thing, it is good to leave alone, and regarding which everyone should mind his own business. The Church directs celibacy in imitation of Christ, our Lord, and in accord with the advice of St. Paul."

AN INSULT TO HUMANITY

"Can it be that there is any one so immorally rotten as to say that celibacy is impossible? Were not non-Catholic ministers celibates before their marriage and if their partners should die, would they not return to that state? Have not some of their most eminent divines—lived and died unmarried? Are they not preaching Sunday after Sunday to celibates—unmarried men and women of all ages? Dare they say, then, that celibacy is impossible? Such an insult to humanity can only be dictated by sheer hypocrisy."

"As to the remarks that the Public schools are too religious for the Catholic Church, it is so absurd as scarcely to be worth a reply. I have studied in Public schools and I know that they are conducted in accordance with the laws of the state of New York that forbids any religious teaching within their portals. Because of the lack of religious teaching—not because of too much religion—the Catholic Church and the Catholic people cheerfully erect and maintain parochial schools where it is possible to combine intellectual training with training of the heart and soul—where the children are taught how to spell God and who God is, and how He is to be attained."—Buffalo Union and Times.

LORD STRATHCONA AND FATHER LACOMBE

The death recently in London of Lord Strathcona, High Commissioner in Great Britain for the Dominion of Canada, is much regretted by our Canadian neighbors who looked upon him as the "Grand Old Man of Canada." The Northwest Review of Winnipeg, Man., says: "It is in the west who realize our loss and appreciate his clear-sighted wisdom and statesmanship which will ever remain as a monument to the children of the Canadian race." Among the many friends of Lord Strathcona, bereaved by his death, is the Rev. Father Lacombe, the veteran Canadian missionary. The first meeting between these two remarkable men

took place in 1881 when Lord Strathcona was simply Donald Smith. They met again in 1909. Lord Strathcona had not forgotten the priest, who, some time after, received a check for \$10,000 from the nobleman to help him in his mission works.

PROTEST WAS POTENT

A notable instance of the triumph of a just cause is recorded in the American Catholic Quarterly Review (October). The means employed was unanimous protest on the part of loyal Catholics against the discontinuance of religious instruction in the schools. The procedure adopted is described by the Rev. R. B. Fau, S. J., in an article entitled: "Why Catechism is still Taught in Spanish Public Schools." Commenting on the power of Freemasonry in Spain he says "No one is surprised, if we except the Masons themselves, when the lodges try to banish the Catholic religion from Spain." What is their method?

"Sure that it can not change the faith of the aged, Freemasonry attaches itself to another plan. Why not kill this hateful religion in the young, the innocent, the inexperienced? No sooner thought than done. And the lodges endeavor to wean the youth of Spain from the ecclesiastical mother that blessed them in their cradle. But to attain any end means must be adopted. Masonry is no exception to so sweeping a law. First, it establishes the modern schools in Spain. Their founder is Ferrer. He it was that initiated Barcelona to the 'tragic week.' His name is written in the blood of innocent women, in smouldering convents, on mutilated tombs. American Catholics know his career, know he was shot as a rebel against authority, as a plotter against his king. All this the world is aware of, and Ferrer's memory is forever doomed to the execration of posterity."

Our readers are familiar with Ferrer's history, or the Review published the details at the time of his trial and just punishment. Masonry contended that his execution branded Spain as a bigoted, bloodthirsty nation, it spread broadcast terrible tales about ecclesiastical government, and a campaign was begun to put the Conservative party out of office. It succeeded, Freemasonry and Radicalism held sway. "They must strike religious education to the very heart. The child must be educated without God, without morality, without religion, without respect for parents, without patriotism. Could men be found to advocate so fatal and so foolish a platform? Father Fau answers: "The grand Oriente, Senor Morayta, the president of the *Institution Libre de la Enseñanza*, of Madrid, Senor Cosío and the Masonic fraternity urge, command, entreat Count Romanones to eject the Catechism from the schools as a superannuated fantasy!"

"Will he do it? . . . The Count gives his word. He can be counted upon. For once Senor Count Romanones reckoned without his host. "As soon as the Count gave the slightest indication of his intentions to the public, Spain sprang up indignant at such an idea. "Cries of indignation rose on all sides. Men from every rank denounced so terrible a proceeding, and the women lent their aid in a notable project to defeat the aim of Freemasonry. "Without posters, without placards, without newspapers and without exciting the people" ten thousand Catholic women assembled at the palace of the Duke of Luna, and signed a protest which was delivered to Romanones. Their enthusiasm spread throughout Spain and everywhere Catholic women demanded religious instruction in the schools. The Count claimed that a great part of Spain wanted religious liberty. The women answered "ask Spain to speak for itself." The next day the papers announced that in every church of the land a box would be placed, wherein any one displeased with the action of the Government might deposit a vote signifying their displeasure."

On the day assigned, countless thousands of men and women assembled in the churches, and deposited their opinions—which proved to be most lively sentiments of faith, and of indignation against the Government. The Holy Father took notice of this demonstration, in a telegram to the Marchioness of Aguilante, stating: "The Holy Father is confident that the Catholics of Spain, with perfect unity of action, laying aside all distinction of party, and in accordance with the vital interests, the laws, the venerable traditions of their noble nation, will keep as obligatory the teaching of Catechism in the Public schools."

It is not surprising to learn that the "Government made up its mind to show a spirit of tolerance. It determined to respect the liberty of conscience of all its citizens."

Pessimists and neurasthenics have nothing to gain by feeding their bile on their black ideas.

CATHOLIC NOTES

The Catholics of the German empire at present number about 25,000,000; in 1907—six years ago—they numbered 22,540,485.

Spain to-day contains 17,517,294 Catholics, 1,789 parishes, 88,808 priests, 22,558 churches, and 7,568 chapels.

At least fifty converts are the outcome of a mission to non-Catholics conducted recently in St. Mary's Church, Clapham Common, London, by the Rev. George Nicholson, C. S. S. R. Monsignor Benson, it is announced, will make another visit to New York, and again will be the preacher during the coming Lenten season at the Church of our Lady of Lourdes.

The English Red Cross has had conferred upon the Oblate Sisters of the Assumption four decorations in recognition of the Sisters' great ambulance service in Constantinople. The conferring was attended with unstinted praise of the work of the Sisters.

[On Sunday, November 16, His Eminence Cardinal Farley confirmed one hundred Negroes in St. Mark's Church, New York. Thirty-five of the class are converts. The Cardinal administered the total abstinence pledge to all.

Phipp B. Gordon, an Indian and member of one of the pioneer families of Superior, Wis., was ordained to the Catholic priesthood recently by Bishop Koudelka. He is the second of his race to be so ordained, and the first in the United States.

The sister of the heir to the Austrian crown, is a religious of the Sacred Heart, at Brussels. Her brother will be the future Emperor. In the Convent of the Sisters of Charity in Vienna is another Royal Princess, who as a religious of St. Vincent de Paul, is working among the poor of the city.

The Catholic "Who's Who" of England for 1914 contains the name of Mr. Crawford Fitch, a brilliant writer, as that of a recent convert, together, we may add, with those of other workers in literature, such as Cecil Chesterton, and Miss Lawrence Alma Tadem, the poetic daughter of a famous painter.

Frederick J. Haskin, in the Chicago Daily News, in an article on "The Immigrant in American Life," says: "The main body of the new immigration is Catholic. Out of 1,000,000 immigrants arriving, probably 600,000 are Catholic affiliations. It is estimated that during the last twenty years 10,000,000 Catholics have come to America."

The work among the Japanese in Los Angeles begun by Rev. Edward Broderick has been most successful. Over fifty Japanese Catholics are already under his instruction. Of these, twenty have received baptism at his hands since he came to the city. The field is a most promising one, and seems ripe unto an abundant harvest.

France last year gave almost as much money for foreign missionary purposes as all the rest of the Catholic world combined. It furnished almost one half of the missionary laborers sent by the Church to foreign lands. And all this it did in spite of the fact that the Church in France is engaged in a life-and-death struggle with her enemies at home.

One of the most interesting visitors to the recent missionary congress in Boston was a little brown woman in the black garments of the Sisterhood of the Holy Childhood. She was Sister Marie Louise, a Japanese nun, aged sixty-seven years, who for half a century has worn the habit of her Sisterhood, and who is said to have done more to save helpless Japanese children than any other missionary.

Rev. Father Planchet, a Lazarist missionary in China writes: "The hopes of reaping a good harvest expressed by me last May not only have been realized, but have exceeded my fondest dreams. I need no longer speak of my 35,000 catechumens, but boast rather of 37,000 grown persons who have just been baptized in this city. The importance of this event cannot fail to impress even the most unobservant."

The Rev. Father John Driessen, S. J., of Cincinnati, while answering a night sick call fell from a street car, breaking an arm and otherwise severely bruised himself. Despite his condition and suffering, he insisted on being allowed to enter the contagious ward of the hospital to assist a dying man. With broken and sprained arms, he put on the garments worn in contagious cases and administered the last Sacraments, after which he himself received surgical attention.

His Eminence John Cardinal Farley, speaking at the annual meeting of the St. Vincent de Paul society, Particular council of New York urged those present to combat the destructive propaganda of Socialism. "It is amazing," said His Eminence, "the number of pamphlets these Socialists are able to turn out. The fact is that they are energetic, their energy is without limit. Should we be outdone in energy, we who work for the love of souls, for the love of God, by men who do not believe in the existence of God?"