

# The Catholic Register

"Truth is Catholic; proclaim it ever, and God will effect the rest"—BALMEZ

VOL. XVI., No. 2

TORONTO, THURSDAY, JANUARY 9, 1908

PRICE FIVE CENTS

## MATTERS OF MOMENT

### The Music of the Cathedral—A School Suggested—Immigration—What Canada Needs.

A communication in another part of this week's issue gives a detailed account of, and pays a well merited compliment to the music of the Cathedral and its efficient director, Mr. James Dickinson, Mus.Doc. The communication is somewhat lengthy, but as the writer treats his subject ably and interestingly we make no apology for publishing in full. The music of our churches has for the people of Toronto, always been something that occupied their attention and a considerable amount of thought, and since the publication of the "Motu Proprio" of His Holiness, the subject has taken on fresh interest. Toronto is par excellence the musical centre of Canada on general claims. She has larger and better known musical organizations than any of the sister cities. Toronto, too, has the privilege of hearing the best of musical artists that visit the Continent and these sources together with the knowledge diffused by our colleges and schools, have given a general musical atmosphere to the Queen City and its people.

There are, however, many different classes and styles of music and the student and admirer of one or more of these is not always the student and admirer of all others. Music may be followed from the popular rag-time on through the gamut of concert, operatic and oratorio, ending with the music of the Church, which when properly interpreted, is as it should be, the keystone in the musical position of this terrestrial sphere. And the music of the Church is apart and a class by itself which requires and is deserving of the fullest appreciation and study.

Church music in Toronto has gone through many vicissitudes. There are those who tell us that despite our opportunities the close of the 19th century and the beginning of the present cycle, heard nothing equal to the beauty and grandeur of the music as sung in the Cathedral and St. Basil's fifty years ago. The decade or so preceding the publication of the "Motu Proprio" in all probability saw the zenith of the knowledge and interpretations of our choirs in the matter of florid, or what are commonly called musical Masses. The declaration of the Holy Father for a revival of Plain Chant and general liturgical music, together with the expressed wish of the Archbishop of the Archdiocese, that the "Motu Proprio" should be conformed to where possible, caused a positive and marked change in the constitution and work of our choirs. This change is still in progress, the period of transition is not yet passed, and in a few instances the initial stage of change is not yet attained.

To the credit of the choirs it must be told that the change was begun in the spirit which made for good results in so far as circumstances permitted. Besides the Cathedral, every church in the city may be pointed to as having produced results in the direction aimed, and several of the parishes might be mentioned with the Cathedral for congratulations on results. Regarding the training of the boys, St. Mary's undoubtedly stands first.

Despite all this, however, there is room for the suggestion that there is yet an immense field unexplored by many, even those filled with the best intentions possible. What we learn from outside sources of the possibilities of Plain Chant and kindred music, teaches us that there is yet much to be done before we attain a plane that may be thought desirable. The Cathedral, as presented by our correspondent and also by the commendation given by His Grace the Archbishop, when on Sunday last he expressed his approval of the music given during the year, has attained a certain degree, and that a high one, along the road to a dignified and intelligent interpretation of the music of the Church as outlined by the "Motu Proprio." Would it not be possible for like results throughout the diocese?

Why not inaugurate a school for the special study of liturgical music? And why not the Cathedral take the initiative? St. Michael's is already in possession of a musical organization having the "Motu Proprio" as its primary inspiration. Its work, however, is largely parochial. What we have in mind is a school to meet perhaps weekly, the members of which would be, organists, directors, choiristers, and those interested in carrying out to the best possible point the spirit and letter of the wishes of His Holiness in the matter of the music of the Church. Any organization of the character contemplated must have a head and the Cathedral with its competent musical director, Mr. Dickinson, is in good position for the venture. This does not mean an exclusion of the knowledge of all others, but rather would it mean a consensus of the forces, where the knowledge of the musicians of the city would be gathered and under proper pedagogical conditions would be best diffused and assimilated, making for a uniformity while leaving sufficient scope for originality, and a general resultant, that could not but tell and that beneficially, upon our music. Outsiders, too, might be invited with mutual benefits. Perhaps our musicians may be favorably impressed by our suggestion.

It would seem to be to the interests of the people of Canada and to the many from different countries who seek our shores, if a truer estimate

and understanding of conditions were more general than at present seems to maintain. For months past we have had those coming to us, who are altogether unfitted both by circumstances and training, to meet the exigencies and conditions that face them at the very moment of coming—exigencies and conditions of such a nature as to be intimidating at first sight, and if not coped with successfully will eventually prove overwhelming. Newspapers in the old lands have been criticizing the Dominion Government for the deceptive and misleading advertisements that have been the means of giving an impetus to the immigration during the year just past. This is scarcely fair, because on the face of the proposition it is evident that conditions under which the majority reach our shore, render their coming undesirable and often times burdensome, and no government would wish to foist such upon the country. The fault lies not with the government, but with the cupidity of self-seeking agents, and with the simplicity amounting to ignorance of many who fall within their reach.

There are at least two ways of looking at every question. The one under discussion may be viewed from the standpoint of the new-comer and from the point of those to whom he comes. The stranger coming to Canada is either set down in one of our large cities with one chance in a thousand of finding employment direct, or to be taken by an employer to some point near, or he is sent at once to begin on the distant farm or construction work of the railroad. In either case he faces new conditions, the hardships of which are intensified many times. Few, if any, who come to us, come prepared to face the asperities of our cold seasons. Work, even if obtained, is performed under new and heretofore untried physical conditions, and thus at the very start a bad impression is given. It would be well if all winter immigration were discontinued, for carried on as at present, it is not only ineffectual for good, but burdensome to the country and disastrous to the many who are the subjects of it.

It seems time too that a more detailed account of the country and its resources should be cast abroad. We have perhaps the grandest country physically speaking on the face of the globe. The natural resources, possibilities and immense areas still awaiting colonization are perhaps unequalled. Yet this does not mean that indiscriminate immigration is advisable. It should be recognized that the cities and towns for the most part are already supplied with a population enough for present needs, and that the only newcomers likely to succeed are those with capital or with expert experience along some particular line. Opportunity even for the latter class is limited, and for the majority to come to our cities or towns with the expectation of at once finding work and a livelihood, is a delusion that should be dispelled as soon as possible. The difficulties that Toronto has and is experiencing in order to be hospitable to the newcomers are manifold, and word from outside centres shows that the perplexities of the situation are felt elsewhere. What is wanted for Canada is a contingent consisting of men and women prepared to work on the farms and in the homes of the agricultural districts. Even here a special apprenticeship seems necessary. Farming in the old countries and in the new is something quite different, and the time to serve an initial term under happy auspices in Canada is not the winter season. To those inured and who understand the situation, farm-life in Canada is all right at any season, but for the new-comer the first experience, if encountered in the winter season, is not found to be palatable. The pitiable sight of the many who come to this country often penniless and without provision to meet the exigencies awaiting them, seems to point to the imprudence of undertaking a change of home without knowing all possible about the one for which exchange is being made. While Canada would wish her hospitality to be general, her resources all only for men and women of vitality and adaptability, who are not afraid of work, and even for those the spring and not the winter is the best for meeting their necessities with a view to best results.

### Ordination at St. Peter's Cathedral, London, Ont.

On Saturday, Dec. 21st, at St. Peter's Cathedral, London, Ont., His Lordship, Rt. Rev. F. P. McEvay, D.D., ordained three young men to the holy priesthood. Rev. Hubert Robert, of Chatham, Rev. Thomas Ford of Kingsbridge, Ont., and Rev. James Hogan of Lucknow, Ont. The newly ordained are for the Diocese of London. They made their classical and philosophical course at Assumption College, Sandwich, Ont., finishing their theological course at the Grand Seminary, Montreal. Each offered up his first Holy Mass Sunday, Dec. 22nd, in his respective parish. Fathers Ford and Hogan in the same church, St. Patrick's, Kingsbridge, whose pastor is Rev. M. McCormack. Father Ford was assisted at his Mass by Father McCormack, and Father John Hogan. Father Jas. Hogan was assisted by Father John Hogan, his brother priest, and Father McCormack. After the Masses Father McCormack, P.P., delivered an address of welcome to the young priests, to the parents words of appreciation of their love of Holy Church and their noble generosity; to the people he offered congratulations, their parish having the largest number ordained for the Diocese of London, thus encouraging others to the holy vocation. The newly-ordained are vesting temporarily at the Cathedral, London, Ont.

## BACK TO ROME

### Thinking Protestants Everywhere Are Turning Their Eyes Towards The Catholic Church.

(From the Western Watchman.)

"We must go back to the Catholic Church." This statement was publicly made by two of the most prominent Congregational ministers in New England last week. It was provoked by a movement designed to revive the Pilgrim spirit throughout the East by means of revivals. After weighing the matter long and dispassionately, these two ministers concluded that Protestantism was dead, and revival was no longer to be thought of. It was dead and decomposed, and its fetid carcass would never bear a "veni foras."

This conclusion must force itself on every thinking mind. There is no religious Protestantism left in the world. There is political Protestantism, and social Protestantism, and factional Protestantism in plenty; but as a form of religion it has disappeared completely, and the world will never know it again. A like conclusion is gradually forcing itself among thinking Anglicans and Episcopalians. Some of their leading organs have begun to agitate, not union with Rome, which was the shibboleth of High Churchism long ago, but submission to Rome. They openly declare that a crime was committed when the Papacy was rejected, and that the experience of three hundred years has only emphasized the blunder and strengthened the conviction of the crime. England has tried to be Catholic without the Pope; but she finds that the very keystone of the arch of her apostolicity is wanting without the primacy. The crown is no substitute for the tiara; and the State cannot supply the jurisdiction that was given to Peter and through him to the whole episcopal body. Anglicanism is falling to pieces, like the other divisions of Protestantism, and all its pretenses to Catholicity are becoming the hollowest mockery.

This result was foreseen by Catholics from the beginning, and the wonder has been that it did not come sooner. There can be no Christianity without the Catholic Church; and there can be no Catholic Church without a visible head. Russia and the whole Orthodox East will soon follow the Protestant West back to Rome. The sad experience of a state schismatic church in England has been duplicated in Russia, where the highest men in the episcopate feel that it is high time for the schism to come to an end. The road from Rome has always led to ruin; and the future of schism and heresy was never so overcast as now, at a time, too, when it would seem that the Papacy were never so powerless.

There is a providence in all this. The world was left to its own devices for four thousand years, that God might inculcate the lesson that without Him man can do nothing. It was an awful ordeal; the sight of humanity the first Christmas morning was calculated to evoke pity from the demons in hell. But it seems man could in no other way be taught the lesson of obedience.

What God is to the world that the Church is to Christianity. Without God man can do nothing; without the Church Christians can do nothing. And the Church is built on the Papacy. "Upon this rock I will build My Church." As it took forty centuries to inculcate the former truth, it may take many to demonstrate the latter. But it is a truth that must be taught at any cost. The work of our Lord must be maintained; the price of His blood shall not be wasted. The gates of hell shall not prevail against the Church of Jesus Christ. That is the word of God, and that word shall not pass away. This conclusion has not yet dawned on the so-called Evangelicals; but their is scarcely a religion. Where it is not a profession, or a social caste, it is a philosophy. The Bible has ceased to be their rule of faith or the guide of their morals. They believe what they please and do what they please; and they insist that what they do and believe shall be the form of all men's doing and believing. They give themselves different names, but their spirit is always and everywhere the same. They are storm clouds, born of strife and confusion and freighted with the tempest. There is no taking account of them; they are necessary accompaniments of all religious society, and will disappear only when the curtain falls upon the stage of earthly life. Catholics must not think that because thinking Protestants are turning their eyes towards the Church their work is done. We must redouble our efforts to prove to them, not only that our faith is right, but that our morals are in keeping with our faith, and that seeing our fruits they may know what we are, and through us know the Church whose children we are.

### Holy Name Men Save Member's Life

(From the Monitor, Newark.)

Frank Waters, a member of the Holy Name Society, of St. Lucy's Church, Jersey City, had a joyful Christmas which was shared by thirty fellow-members who had allowed physicians to cut healthy skin from their arms to heal the frightful burns on the young man's body. The display of fraternal devotion is a topic of conversation on all sides, and not a more pleased person concerned in the affair can be seen than Father H. J. Watterson, director of the society. Waters was burned last Fourth of July by a premature explosion of fireworks. Up to a few weeks ago there appeared little hope for the young man. Then there was a decided

improvement in his condition and the physicians told the Rev. H. J. Watterson, first assistant pastor of St. Lucy's Church, that they would probably be able to make him whole by the skin grafting process. Such a vast amount of healthy cuticle was required, however, to cover the burned area that they hesitated to undertake the contract of getting a sufficient supply.

At the next meeting of the Holy Name Society Father Watterson told about 450 young men who were present about the condition of their fellow-member and asked how many would be willing to part with some skin to help Waters to recovery. To the delight of the priest, every person in the room volunteered to bare his arm to the surgeons' knife and promised to help themselves to all the cuticle they wanted.

Thirty young men, in blocks of five, at different times, surrendered five strips each, and the surgeons agreed that every inch of cuticle was of the very best.

It used to be the proud boast that a man would give the shirt off his back to a friend in need. This giddy Holy Name Society has gone a step further in generosity.

### Rules for National Pilgrimage to Rome

Mgr. Bisleti, majordomo of the Vatican, has written a letter to Count D'Ursel, honorary president of the committee of Belgian pilgrimages. A synopsis of it will constitute a rough rule for national pilgrimages anxious to visit Rome for the celebrations of the Papal jubilee.

On account of the disturbed state of the times in Italy, the Holy Father, says Mgr. Bisleti is anxious that foreign pilgrimages keep away from the scenes of confusion. Instead of coming to Rome, those anxious to rejoice with the Pontiff in the fiftieth year of his priesthood ought, according to the wishes of Pius X., observe the event in the bosom of their own people, by working for the moral and material elevation of their brothers, gathered together in prayer and good works. This is the desire of the Holy Father, but he does not wish to coerce any body of Catholics to follow it.

It is, in spite of troubled times, they wish to visit Rome to take part in the jubilee festivities. His Holiness will give them a hearty welcome and bless them with all the benevolence of his heart. But before he can allow even this Pius X., in his solicitude for the peace and safety of his Catholic children, requires one important condition to be fulfilled. This is that the organizers and agents of foreign pilgrimages must take full measures to ensure respectful treatment and a tranquil sojourn to the pilgrims while they stay in Rome.

I may add here that Italy has suffered heavily from the absence of Catholic foreigners from coming to Rome this year. As most of Rome lives on the tourist—who, I must add, is often treated as if he had no idea of money, so heavily is he preyed upon—all classes in the city have felt his absence seriously. Hotel-keepers, shop-keepers, bakers, cabmen (many of whose horses are half-starved), wine-sellers, etc., all are complaining of the absence of the "forestieri," and rail bitterly against the rascality of the rabble of worthless outscourings who have made them and their families feel what want is when it really stares one in the face.

### Mine Workers' Leader Enters True Fold

Some days ago, according to a press despatch from Indianapolis, a special delivery letter was handed to the wife of John Mitchell, the widely-known president of the United Mine Workers of America, at her modest home in Spring Valley, Ill., telling her that the wish of her life had been realized by the reception of her husband into the Catholic Church.

Mr. Mitchell, who has been in ill health for some time, recently underwent a serious operation. He was in Indianapolis attending the conference of the miners and operators, and was engaged in several long sessions at the Claypool Hotel. Friday afternoon, December 20, while addressing the conference at the Claypool, Mr. Mitchell was suddenly seized with an attack, and was taken to his room in the hotel. While his friends were hurrying for a doctor Mr. Mitchell said it was more important to get a priest, and at his request Rev. F. H. Gavis, of St. John's Church, was sent for. Father Gavis was not at the parochial house at the time, but Father Killian responded to the call. He was soon at the bedside of Mr. Mitchell, who was received into the Church and prepared for death. Mr. Mitchell asked Father Killian at once to notify his wife that he had received the rites of the Church.

In the afternoon Mr. Mitchell rallied from his attack, and his physicians expressed the hope that he would recover, but absolutely forbade him to undertake any work in connection with his duties as president of the Mine Workers. Complete rest, they say, is necessary if Mr. Mitchell is to become strong again. For many years Mr. Mitchell, whose wife is a Catholic, has been leaning towards the Catholic faith. During his previous illness he received some instructions, and announced his intentions of becoming a Catholic at an early date.

His Grace, Archbishop Duhamel assisted by Rev. Fathers Brunet, LaLonde and Guerton, officiated at a quiet ceremony recently when over twenty young ladies, including several Ottawans, were endowed with the holy habit of the Grey Nuns Community. The ceremony was held at the Mother House, on Water street.

## SUBJECT OF THE HOUR

### The World is Governed by Public Opinion—The Press Governs Opinion.

(From "Rome.")

The present number (December 7) of the "Civiltà Cattolica" contains an article which may well be numbered among the most interesting and important of those that have appeared in the great Jesuit review during the fifty-eight years of its existence. It is not a long article—it fills only sixteen pages of the "Civiltà"; it is not a profound article—any man or woman who can read a newspaper will be able to understand every word of it; it is not an article that reveals any truth hitherto concealed from thinkers—when you read it you recognize that the sixteen pages of it hardly contain a fact that you did not already know. There is not (at least on the surface) any special brilliancy about it—in fact, it leaves on you the (mistaken) impression that you could write as good an article yourself. It is called "The Omnipotence of Journalism," and it begins with the pregnant sentence: "The world is governed by public opinion, and this is journalism." Nine-tenths of those who read newspapers allow their editors to do their thinking for them, and, as the "Civiltà" writer concisely puts it, "in public life to-day there is no other criterion of truth, honesty, uprightness, justice, except that which is coined and administered by journalism."

In Catholic countries where Catholics have been alive to this truth, the Church and the cause of religion more than holds its own. The German Catholics have used the press to such good purpose that they have been able to form the great Centre Party, to put an end to the Kulturkampf, to send Bismarck to Canossa, to organize the people politically, socially, economically. "German Catholics," said Dr. Barth at the Catholic Congress of Ratisbon, "had with them a great gift from heaven as a harbinger of better days, of firm and faithful unity, of unwearied constancy in the struggle of defense and of supreme interests of the people and of humanity. This gift is the Catholic press, robust, skillful, aggressive. Both as to quality and quantity, it has developed until it has become a power in public life which cannot be ignored."

In the course of fifty years the number of newspapers resolutely Catholic has increased from five to six to nearly three hundred and thirty, and the subscribers, who after 1860 were not more than fifty or sixty thousand, divided among about a score of newspapers, have since then increased to hundreds of thousands and millions. The result is that the public opinion of German Catholics is respected in Germany.

In Belgium a Catholic Government has been in power for twenty-three years without a break. Why? In little Belgium, the most progressive country in the world, and at the same time noted for its splendid Catholic spirit, the Catholic newspapers, "National" and "Patriote," sell 170,000 copies every day between them; the "Nieuws van den Dag" sells 70,000 on week days and 80,000 on Sundays; the "Gazet van Antwerpen," 70,000; the "Pays Vallon," 35,000, and the weekly "Vlaming," 50,000.

France affords an example of the other side of the picture. France up to a couple of years ago was wonderfully rich in Catholic institutions of all kinds—except one. The whole country was covered with churches, schools, orphanages, hospitals, religious houses; French Catholics surpassed those of any other country (not excepting Germany) in the field of science and literature. Indeed, even now nearly all the best French writers and the most distinguished men of science in France are practicing Catholics. And yet we have seen with our own eyes a long series of hideous outrages perpetrated by law on the Catholic Church in France; we have seen an overwhelming majority of French Catholics going to the polls to vote the destruction of religion, and we are puzzled to account for this deplorable state of things. It is easy enough to account for it. Throughout the length and breadth of France there is only one great Catholic newspaper worthy of the name—"La Croix." Seventy years ago the great Montalembert borrowed 25,000 francs to save "L'Univers," the only Catholic newspaper on the continent of Europe, from death. He did more; he subscribed 1,000 francs a month to the funds of the paper; he gave his splendid pen to its service; he got his friends to do the same, but after a while he was obliged to confess: "I could not get a sou for the work—everybody was ready to give me advice, but nobody would give me money."

Forty years later M. Baudouin, president general of the Conference of St. Vincent de Paul, on December 11, 1877, wrote the following letter, which contained a terrible prophecy: "In my opinion, the great importance of the press is not sufficiently understood by the faithful. We are thinking about building churches, founding congregations, multiplying asylums for the orphans and the poor—all of them necessary. But we forget that besides all these needs there is one which, by the force of things, surpasses all the rest—that is the diffusion of the Catholic press. If the Catholic press is not sufficiently supported, encouraged, raised to the position it ought to occupy, the churches, if they be not burned, will be deserted, the congregations will be multiplied only to be driven out, and the charitable institutions and the schools themselves will be taken away from the religion that founded them." \* \* \* The Catholics put at the head of all their works that of the press, as it is being done in Germany, if they devoted two or three millions of francs to

it every year, it is safe to say that everything would change at once and that the faith would spring up again in hundreds of thousands of intelligences."

Alas! Alas! What has happened in France will most certainly happen in Italy unless something is done. The "Corriere d'Italia," of Rome; the "Momento," of Turin; the "Avvenire d'Italia," of Bologna, are the only important Catholic newspapers in the whole of Italy. For every person that reads them there are fifty who are fed daily on the truculent anti-clericalism of papers like the "Messaggero," or who breathe the more subtle poison of organs like the "Giornale d'Italia." The whole Catholic world must have been shocked on learning a few weeks ago that Rome, the capital of the Christian universe, had fallen into the hands of anti-clericals. Many explanations of this fact have been advanced, but there is one fact which of itself suffices to explain the ugly phenomenon: There is only one Catholic newspaper in Rome, while there are half a dozen organs that avow more or less openly their hostility to the Church and the Holy See. Treating of Italian journalism, the writer in the "Civiltà" concludes: "If Catholic journalism is not developed, both in value and numbers, in such a way as to wrest from anti-clerical journalism the monopoly of public opinion, history will have to tell our grandchildren that in the twentieth century Italy was reduced so low as to become a mere tail-piece of Jacobin and decadent France."

The article in the "Civiltà" makes no reference to the influence of journalism upon Catholicism in English-speaking countries. The English press is almost unanimously anti-Catholic—of malice prepense; the American press not unfrequently shows a similar tendency—mainly through ignorance, and because its Catholic news from Europe comes to it mostly from tainted sources. In short, it may be affirmed that throughout the whole civilized world to-day the daily press, which makes public opinion, is useless, when it is not openly hostile to the Catholic religion. It would be absurd to put the blame of this on "the Church," but it would be idle to deny that wealthy and influential Catholics have not considered the matter sufficiently.

It is not necessary, perhaps it is not even possible, to have great Catholic dailies in the United States or in England, but, even short of this, a great deal might be done to reform the tone of the press in a Catholic sense. Whenever possible, there should be some Catholic shareholders in great newspapers and in great news agencies. Catholic readers should make themselves felt whenever their favorite newspaper shows a tendency to go wrong; Catholic advertisers should have nothing to do with journals that are ill-disposed to the Church. A great many other things might be done, but first of all the importance of the subject should be brought home to those who are able to influence the situation.

In past times everything that could influence the human mind was employed in the service of the Church and of religion—painting, sculpture, architecture, literature, poetry, philosophy. Even to-day we are making untold sacrifices to throw a religious influence around the education of the young. Is it not deplorable that we think so little of the perpetual, pervading, all-embracing influence of the daily press? Louis Veuillot used to say: "If I knew that the world was to end to-morrow, I would think first of all of getting out my paper, with the certainty that this last effort would not be useless."

### Catholics Stoned in China

A despatch to the New York Herald from Havana, date of December 27, says:

In San Antonio de los Baños, Havana Province, is a society of freethinkers, which distributes Thomas Paine's works and anti-religious French literature of the eighteenth century. It publishes a newspaper combating especially the Catholic Church.

A Catholic procession was parading the streets yesterday with images of the Blessed Virgin and St. Antonio as patron of the town when freethinkers stopped it, stoning a priest and followers and shouting "Death to priests!" Down with the Catholic religion!

The Catholics, who, according to "El Mundo," numbered four thousand, were panic-stricken. But a few of them resisted, throwing stones at the assailants. An acolyte was struck on the head and seriously wounded. Three children in the procession were also injured. The freethinkers were dispersed by the police.

### Ursuline Nuns' Golden Jubilee

Two Ursuline nuns, Mother Rose and Mother de Sales, celebrated their golden jubilee yesterday at the Ursuline convent at Bedford Park.

Mother de Sales was born in Berlin in 1837. Her father, William Tregow, was a confidential member of the suite of Princess Clementina, and his only daughter, Wilhelmina, spent her childhood at the Court of Vienna. Her parents were Lutherans, but at thirteen Mother de Sales became a Catholic. She is directress of the Bedford Park Academy, and one of the councillors of the order, and although past seventy, she continues her active work as a teacher.

Mother Rose, who was Matilda Heils, was born at Gratz seventy years ago. Her father, a lawyer, was a devout Catholic. She came to America with Wilhelmina Tregow. The two girls began their religious life together, and have worked side by side. Mother Rose is one of the most accomplished musicians in the Ursuline order.