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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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LONDON, ONTARIO, SATURDAY, APRIL 29, 1911

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THE GREAT ARGUMENT

Good example is an argument that is above suspicion. The love and truth written out in deeds cause even the indifferent to speculate as to their source. We hear so much frothy utterance and empty protestations that we give them but little attention. When, however, we behold a life rooted in truth, beautiful with the fruitage of love, we accept it at once as a proof of the sincerity of belief. But now, as it has always been, the greatest enemy of the Church is the lax Catholic. He may be immersed in the love or he may be of the type that carps at and censures authority, but he is a more relentless and dangerous foe to God than the avowed haters of Christianity. The enemies on the outside are in the open field arrayed against us, but the bad Catholic is within, an insidious foe who leaves the trail of his bad example on what is fair and beautiful. Nurtured by a loving mother, he lives but to mock and dishonour her. Near by her altar and sacraments he exults, we may say, in proclaiming that he despises and despises their efficacy. And to all seeming he glories in regarding the progress of the faith and in showing to some non-Catholics that in the joy and truth in which we take pride are but fragments of diseased minds, haunted with the poisonous treasure of faith, they dull its radiance. With the very light to guard it they expose it to every danger. And hence it is that some Catholics are, whatsoever their professions, the veriest pagans in practice, and are objects of scorn and contempt.

THIS CRITICAL AGE

It sometimes happens that we have to read discussions on this critical age. It is assumed that this generation, with the myriad books at its command, is dowered with the judicial spirit that weighs and sifts and appraises every theory proposed to it. This is very pleasant reading for this generation, but our credulity is not developed enough to accept the statement in its entirety. We are of the opinion that any theory couched in "smart" diction and seasoned with the spice of novelty will, without any examination, be swallowed by many of us. We were as critical as our friends would have us there would be fewer charlatans oppressing the community. The fanatical brands of religion that are in the market would find fewer purchasers. The philanthropic gentlemen who send us these glowing advertisements of stocks and mines would be compelled to discover other outlets for their buoyant and picturesque imaginations. The sensational preacher, who inveighs against things civic, would be obliged to work his voice in another and less lucrative occupation. It is true that we play at being critical. Gabbles emit precepts against the truths which thinkers submit to reverent investigation. Men, even editors, protest against the pronouncements of those who speak out of the garnered wisdom of years. There is at times an orgy of declamation which is misnamed criticism. Witness the gallant colonel who bares the secrets of his mentality in the House of Commons. His vocal exhibition is alluded to as criticism by the partisan news, paper; but the man in the street understands that it is the warrior's way to agitate the atmosphere and to proclaim to his intelligent constituents that he is the staunch defender of liberty. Witness also our Orange brethren who talk an archaic language. Were they to sift and inspect their stock of fulminations and opinion the critical spirit might move them to have done with childish folly and meaningless watch-words. But it seems to us that for a critical age we have too many misconceptions and prejudices and violent words in honour. And what is more mystifying is that men who rub elbows with books and are credited with the ability to think should treasure the old and worthless junk that has been thrown out of intellectual workshops.

WORTH WHILE

Our sky may be dark, but when there is sunshine in the heart we can see the way. We may be assailed on angry waters with never a light, but the buoyant heart undismayed keeps on, knowing that the calm shall come and the stars. He who is the bearer of kindly thoughts travels the highway, though it may bruise his feet, accompanied with courage that encourages and stimulates. To be steady, always in line, with the captain in sight and his orders in honor, with the word of cheer for the fellow-traveller and the ready hand for the

heavily burdened, with a smile for the rough bits of the roads and a prayer for the dangerous bits is the only thing worth while. And then when we are ready to cross over the borderland we may hope to hear the words of love and sympathy, the kindly thoughts and deeds making intercession for us.

OUR SHAME

The most pathetic sight in the city is the young girl and boy who roam the streets at night. They don't understand what they are risking; and they who should teach them are blind and dumb. They are unable to realize that the touch of the street must in time take the sweetness out of the heart and clothe the soul with the sordid trappings of hippancy and degeneracy. Because they are left to their own will they develop into men and women who are as indifferent to the faith as they are strangers to true manhood or womanhood. We have heard pastors deploring this evil, but it remains to a great extent unchecked. Parents who seem to have no sense of their responsibilities look upon their children exposed to the temptations of the streets—learning its ways and jargon and risking the loss of all that makes life beautiful. We wonder what these parents think about, if they ever think. Given charge of souls to fashion and train for heaven, they fling them into the mire of the streets to be defiled and trampled upon, by every agency that wars against Christ.

KEEP GOING

It is not always the one of parts who achieves. Many a brilliant man times on the way. He is enthusiastic sometimes; at others he is inert or is the slave of caprice or of temperament. Good for a short distance, the long grind on the highway exhausts his energies. The plodder, however, who keeps on, undaunted by obstacles; who is averse with determination, is, as a rule, a very good citizen. He stands for character. He is a creator and is, therefore, a stimulus to others. The true man can say: I go to prove my soul I see my way as birds their trackless way I shall arrive: What time, what circuit first I ask not; but unless God send His sword Of blinding fire-balls, sleet or stiding arrow In good time, His good time I shall arrive. He guides me and the bird in His good time.

WORRY AND OTHER THINGS

We are told sometimes that intense brain-work impairs the health. This is said when a man drops in the harness, or is forced by illness into retirement. We might mention men who, though constantly employed with the things of the spirit and burdened with the weight of years, are alert mentally and better able than ever to grasp and to solve a problem. Activity best satisfies the laws of our being. Worry, disregard of the laws of the body, late hours and dissipation are the cause of the ill-health that is oftentimes attributed to over-work.

THEY HAVE A GOOD TIME

The guides who minister to the ingenious stranger while he is in Catholic countries must, in dispensing fiction, have what a distinguished American would call a "corking good time." Grave-eyed and with unsmiling faces, they spin colored yarns which are remembered and recounted to audiences at home. The trouble with this type of tourist is that he makes anything that does not harmonize with the policy of his hamlet a confirmation of his prejudices. Making no allowance for national temperament, local environment and customs, he condemns all things which are novel to him. An Italian, for instance, might be lulled to sleep by the music that pleases an Englishman, but it would not incite him to angry invective. The lachrymose methods of a revival have no attraction for us, but need not cull the choicest bits of the vocabulary of abuse to express our disfavor. Bernard Shaw might not find admirers in every village. It is all in the point of view; and if the tourist had the grace to look at alien people with open eyes he could learn much and become in time freed from the tag of provincial.

Are we actuated in this country by principle? Are we sufficiently alive to what is expected from us by God? I believe in baptism—the consecrating of ourselves to Him, not merely our souls with all their faculties, but our bodies with all their senses. There is no element that has escaped baptism, and therefore I belong to God. If you belong to God, you must be a fighting man. Be a soldier, as St. Paul says. You have to fight the world, the devil and the flesh.—Father Vaughan, S. J.

CHRISTIANITY IN ITALY AND THE FREEMASONS

In a letter to the current Saturday Review, "A Traveller," writes: Signor Ernest Nathan, Mayor of Rome, has not taken to heart the sound advice given to him by some of his best friends, but continues to avail himself of every possible opportunity that his official position gives him, to insult Christianity and every other form of religion until it has become a matter of habit. The other day, in answering a group of Freethinkers from Prague, who addressed him their congratulations on his "spirited speech against the Vatican and the Christian superstition," he answered in terms so abominable that I do not venture to insult the ears of your readers by repeating them. In fact, even the secular press is beginning to feel anxiety lest the absolute want of tact of this gentleman should precipitate a catastrophe with respect to the Exhibition, the works for which are still considerably behind hand. The cost of living in Rome has become almost double what it was only five years ago, and the price of apartments is absolutely preposterous; but I am happy to say that there is no reason to apprehend any danger, for the present, from the spread of cholera. Thanks to the energetic action of the Government, all danger seems to have been eliminated, at least for the time being.

The Italian Freemasons have, in the meanwhile, followed the example of their French colleagues and have thrown off all reserve. They no longer make the slightest effort to conceal the object of their association, i. e., the de-Christianization of the Latin countries and the ruin of the religious ideas throughout Europe. Signor Ferrari, Grand Master of the Craft in Italy, delivered himself of a speech at Bologna on Monday, February 6, on the occasion of the burial of Signor Golinelli, a popular anti-clerical Freemason, who was at one time Mayor of Bologna, in which capacity, however, he gave little satisfaction. Signor Ferrari, after sneering at Christian funeral rites (the interment in question being purely secular), pronounced the following very significant words, which have created a profound sensation all over Italy: "Let us salute, without tears, the corpse of our friend, which will soon be mingled with matter and dust, and will infuse into not in spirit form, according to the dirty dogma of the Christians, which we Freemasons repudiate."

You will notice that Signor Ferrari does not say "the Catholics" but "the Christians" and "the Catholicism" but "the immortality of the soul" "the turpe dogma dei Christiani"—"the dirty (or nasty) dogma of the Christians."

The story is now that fresh candidates for Italian Freemasonry, after spitting on a Bible and a crucifix, are invited to abjure the Christian religion in all forms, as a stupid and antiquated superstition. I do not intend to enter into this assertion, but it has been said, on the highest authority, to be absolutely correct; and I should not be at all surprised if it were so. There is, therefore, no further reason to expect that the Freemasons will make any attempt to make the mistake of Catholics, and entirely logical that it has been mystery to us how any professing Christian could fail to grasp its truth. The elimination of explicit religious instruction from the schools, colleges and universities can have but one effect. It must lead to secularism, and secularism, with the tremendous numerical influence it would possess, must lead in the end to a sweeping removal of everything Christian from the lives of our people.

Perhaps prejudice against the Catholic Church and a certain mistrust of her growing strength have been the cause of the unkindness manifested by non-Catholics to accept the oft-repeated statement of the Catholic position. Perhaps the material sacrifices which the Catholic Church entails would be the stumbling block. Perhaps the Christian bodies, outside of the Catholic Church, really believed that home influence and Sunday-school training would be able to hold the generations of their young people, entrusted to the care of the non-religious public schools, without taking upon themselves the burden of the millions required to establish private religious schools. Would it prove strange to have it come to pass that their eyes have been opened by the results brought about by the disbursement of the Carnegie millions in favor of non-religious training in the schools of the country?

There is some leaven working. Repeatedly of late voices from without the Church have taken up the Catholic contention and spoken even more plainly than a prudent purpose to avoid inopportune discussion has permitted Catholics to speak. Thus, recently, Rev. Dr. Smith, Chancellor of the American University, made a stirring address before the Newark Methodist Conference. He spoke in support of the need of education as

"church armor," and cited the work of Roman Catholic institutions in evidence of the soundness of his contentions. He did not refer directly to the injurious working of the Carnegie Fund, but he lamented the fact that many of the universities of the country had been induced to divorce themselves from denominational affiliations. "The Methodist Church," said Dr. Hamilton, "has seen its mistake in not recognizing the visitation of opportunity in years gone by. It is only by making education a part of the activities of the Church, and by making religion a part of the educational system of the American universities that the principles upon which the government of the nation was founded can be preserved and the best interests of the people upon which the government of the nation was founded can be preserved and the best interests of modern civilization conserved."

UNFIT NOVELS

All of us who have to do with the training of boys and girls will be glad to learn that the fight against vicious literature, not only in Germany, but in England as well. Recent despatches tell us of a strongly worded protest against "certain novels issued by publishers of repute, which are not only unbecomingly and unbecomingly right minded but, more likely to do harm to the moral character of our readers." The protest is made in a circular letter addressed to the London press by a number of peers, prelates, and scholars.

The circular refers to works of popular fiction generally in esteem to-day. While granting that many of the books of this class are literature now in special demand in circulating libraries and at book stands are not infrequently in the ordinary sense of the word, it contends that their whole tone has a debasing and demoralizing tendency. In them, it affirms, open vice and licentiousness are not only not excluded, but are flaunted before the circulation of the evil things can be stopped.

Pending the arousing of public opinion, which will achieve the desirable legislation, parents and school-masters cannot but be extremely justified in the raising of young people are urged to set their faces against the sale of such novels, and to use every legitimate means to expose their character when called among ourselves in America. The strange taste of the Italian people, which are often colorless and misleading.

ITALY AFTER FIFTY YEARS

It is not easy for the world in general to take a profound interest in the Jubilee fete of Italian independence; in fact, we may doubt whether they will care sincere enthusiasm in Italy itself. The very difficulties which have arisen about the visits of crowned heads serve to illustrate the embarrassment of Europe. And this is not due to any lack of interest in the Italian people, but to the fact that the Italian people, who have to do with the education of the young, and it is to be hoped that the example of England and Germany will lead to the organization here of an association of which the object would be to bring to bear on publishers, circulating libraries, and booksellers,—America.

THE LEAVEN IS WORKING

Had the conduct of the Italian Government throughout been marked by the moderation, by strict adherence to solemn engagements, and by respect for the religion of the vast majority of its own subjects, a Vatican completely intransigent would indeed have found little support outside. Unfortunately, both the action and inaction of successive Italian governments have left no choice to those who, without be-

ing Roman Catholics are compelled by policy or conviction, or a mere sense of decency to show some respect for the Roman Church. No doubt the Italian royal House feels comfortable in the existing condition of things but the king has unfortunately retained little real power which passed from the House of Savoy with the personal prestige of Victor Emmanuel. And after all that House has little or no connection with the mass of Italians; its headship was imposed upon them by the imperious demands of the moment; it has not slowly grown with the traditions of centuries. They are in truth merely exiles in Rome; they have no such prestige in Roman imagination as still encircles a Doria, an Adornandini, or a Colonna. Its ancient and illustrious lineage Victor Emmanuel III. can compare successfully with any European sovereign, but only with the north-western corner of his own kingdom has the root of German, English, or Russian royalty.

MONUMENTS OF EXTRAVAGANCE

This to some extent explains the partial futility of the present position of Italian royalty which only peculiar deities render as distinguished as it is. The difficulties that beset it are by no means all of its own making, but they are often such that its position makes them hard to combat. The insecurity of its existing tenure probably explains the grotesque insistence upon the virtues of the first monarch of United Italy. There is not a town of any importance throughout the peninsula where that distinguished sovereign is not to be seen in stone or bronze on a prancing steed in the center of the principal square. This exaggerated emphasis is really considerable merit is likely to injure the very object for which it is employed, but it reaches the height of absurdity and touches the extreme limits of bad taste in the monstrous pile which rears its ponderous bulk over against the Forum and will remain a monument not to a great king, who in so far as he was great does not need it, but of the senseless extravagance, the ill taste and the mean jealousy of the New Italy. For the ultimate object is not to commemorate the "Honour King" but to insult the Pope. But after all this monstrous pile only serves as a keynote to the prevailing tone of modern Rome, which is too often characterized by irreverence for the past and indifference to the future. Great buildings have been erected, not only for public purposes which neither adorn their professed object nor adorn their position. The Law Courts just opened are a monument of extravagance, though they are fortunately not so bad as some of the earlier buildings of the new regime.

But it may be said Rome is not Italy, and it would not be fair to judge the success or failure of Italian independence by the condition of the capital. The strange taste of the Italian people, in the kind of municipality it seeks to account for much, and which will mend when men come into power who do not seek a majority by truckling to the anarchical tendencies of the atheistic mob orators. But after all, Rome is the seat of government, and it is the scene of the national celebrations which distinguished foreigners are bidden to attend. She is of interest to the whole world because she has been the pivot of the world's history; the manner therefore in which she is governed, and the figure she makes before mankind must be of interest to the civilized world even to-day.

In a less degree is this true of all Italy. Men endowed with the historical instinct or imbued with a love of art were passionately interested in the Risorgimento which was undoubtedly helped on its way both by the acts and speeches of the British Government of the day, often in ways not too mindful of international obligations. This enthusiasm also helped to endow the actors in that revolutionary drama with virtues which they did not possess. Italy, of course, her heroes and martyrs, as all revolutionary movements have had, and not all on the same side; but the very fact of our fathers adorning Italian Liberals with superhuman qualities makes us unjust to their descendants. So much was claimed for the makers of modern Italy that their successors must necessarily fall short of such exaggerated demands upon their moral and mental capacities. But to-day Italian art, literature and statesmanship have fallen to mediocrity if not below it; there is no valid reason why nations which took a passionate concern in Italian liberation should expect the Italian politician to-day to be "one of Plutarch's men," or that a new Renaissance should produce its Dantes and Raphaels. Sensible men would be well content if the result of the Risorgimento were now seen in a contented and united people, sound finance, and honest administration. Freedom from external aggression and a sympathetic attitude on the part of the great mass of civilized mankind have given every chance to the new regime, but the result in these respects after fifty years is only too palpably not what the least exacting sympathizer had a right to expect.

INEFFICIENT AND CORRUPT

The administration is notoriously inefficient and corrupt, and the condition of the employees of the State gives cause for resentment only too well justified. The administration of the railways one need hardly allude to—it is the laughing stock of Europe. In a country like Italy, where the component parts differ so widely one can scarcely imagine they are parts of one nation. It is hard to compare the state of the various provinces, but the condition of the people is certainly not better than it was in Tuscany and adjacent parts under the old system. In the South it was shocking under the Bourbons, and is shocking to-day. Anyone who talked

with central Italians at the time of the Messina earthquake would recognize how little solidity of sentiment there is between north and south. Certainly in regard to taxation the burden is far heavier to-day than it was under the "foreign oppressor." This is the fault of the Government alone and the insane ambitions of Crispi. The result, unfortunately, has been that the poor have been crushed by the weight of the imposts, Italy does not in return figure as a really Great Power. The vapourings about Italia Irredenta which you may still hear at some public gathering have become merely ludicrous, while colonial pretensions have never really recovered the disaster of Adowa. The Camorra trial now in progress is evidence, if any were wanted, that the Government have not even established law and order in the country itself. This is a poor record, for before Italy became one kingdom large parts of her territory had been well administered—she was not a Bulgaria just emerged from the barbarism of Turkish control. Every excuse being made, therefore, modern Italy is a grave disappointment to her friends, who include all the nations for art, history, or literature. She has invited the world to rejoice with her after fifty years of self-government, and to celebrate her achievements. After due consideration, we are bound to confess that the joy of mankind to be sincere must be moderate.—London Saturday Review.

JUST THE OLD A. P. A.

THAT IS WHAT SOCIALISM IS AND THE PARTY IN MILWAUKEE KEES PROVES IT

Scratch a Russian (said Napoleon) and you find a Tartar. Scratch a Socialist (it may now be said), and you will find a full blown A. P. A. Developments during the past few days make a startling demonstration in this matter—of interest to Catholics nationally. Things were drifting rather against the "comrades" lately in Milwaukee politics. An uprising of taxpayers over such matters as the million dollar purchase, and the discontent of thousands of unemployed were playing the deuce with Socialist prospects. A new cry was needed to keep the "comrades" in line. This, in desperation, was found in an appeal to the A. P. A. sentiment; and the circumstances which furnished the opportunity were as follows: Milwaukee has a school board of fifteen members, one-third of whom are renewed every two years. This year, owing to two vacancies, seven members are to be chosen. Some twenty-three persons showed their willingness to serve by entering the primaries as candidates—among them four Catholics and four avowed Socialists.

When the returns were counted, it appeared that the four Catholics led the poll, getting twice as many votes as the Socialists. Under the law these four and ten others (only two of whom are Socialists) were put on the official ballot. In a city like Milwaukee, where one-third the population are Catholics, there should seem nothing exceptional in one out of every three members of the school board happening to be a Catholic. It was true, however, that owing to the present entire absence of Catholics from the board, owing to certain Socialistic propaganda in the school buildings, etc., there was a special effort made according to methods deemed good to those busy in the premises. Irrespective of the result of the election, this episode is important as showing the latent spirit of Socialism. And as Milwaukee is to a certain extent "an experiment station" on the subject, this analysis is advisory to Catholic Americans generally in every section of the country. It is monitory. It is illuminating.—Milwaukee Citizen.

NOT METHOD, BUT DOCTRINE

Methodism is beginning to see the light, faintly, it is true, but none the less surely, if we are to judge from the fugitive utterances of some of its leaders which, like straws, show how the wind blows. At a convention of Methodist Episcopal Sunday Schools held recently at Spokane, Rev. Dr. E. Blake of Chicago declared: "Every member gained by the Methodist Episcopal Church in 1910 represents an expenditure of \$1,000 and a property investment of \$7,000." At that rate, it costs money to add to the Methodist fold; and this, no doubt, accounts for the small net increase of a little more than one per cent, which took place last year. Dr. Blake attributes this small increase to "the old methods of evangelism," whose weakness lies in this "that it makes its main appeal to adults, when it is a matter of fact that 85 per cent. of all conversions are under eighteen years of age."

It may be questioned whether or not this is the true explanation. We suspect that the difficulty lies much deeper, that it is to be sought not so much in the method of presenting religious truth as in the content of that truth, in the doctrine of the church itself. Methodism has cut away from the moorings; and its followers are beginning to realize that the husks of old-time doctrines do not satisfy the spiritual needs of man. With a solid foundation of dogma on which to build, any church which makes the efforts credited to Methodism together with its outlay in energy and money, ought to secure a strong hold on a large body of believers. What is needed in this case is reversion to primitive doctrine, not revision of modern methods.—Catholic Bulletin.

It is only the great souls who know all the grandeur there is in charity.—Boswell.

Old Fashioned Roses

Th' ain't no style about 'em, And they're sort o' pale and faded, Yet the doorway here without 'em Would be lonesome and shaded With a good 'ol blacker shadow Than the moraine glories make, And the sunshine would look sadder For their good old fashion sakes. I like 'em cause they kind o' Sort o' make a feller like 'em, And, I tell you, when I find a Bunch out whar the sun kin strike 'em It allus sets me thinkin' O' the ones 'at used to grow An' peek in thro the chinkin' O' the cabin, don't you know! And then I think o' mother And how she used to love 'em When they wuzn't any other, Less she found 'em up above, And her eyes afore she shut 'em Whispered, with a smile, and said We must pick a bunch and put 'em In her hand when she wuz dead. But, as I wuz a-sayin', They ain't no style about 'em Very gaudy or displayin' But I wouldn't be without 'em, 'Cause I'm happier in these posies And the hollyhaws and siesh Than the hummin' bird 'at noses In the roses of the rich.

CATHOLIC NOTES

King George has revived Queen Victoria's regulation excluding from court persons who have been divorced. The Victorian rule was somewhat relaxed in the reign of King Edward VII.

Under the auspices of the Knights of Columbus a Wisconsin series of lectures to non-Catholics is being given by the Paulist Father Oliver Welsh in different cities of that state. The Protestant version of the Passion Play which was to be launched this coming summer at great expense in Eisenbach, Germany, has been prohibited by the Grand-Duchy authorities. The Protestant clergymen of the town of Colbasset were conspicuous among those who gathered recently there to honor the Rev. P. H. Riley, on his leaving that town to become pastor of the Church of the Redeemer, East Boston.

On St. Joseph's Day, in St. John's Church Graymour, N. Y., the Rev. Father Paul James Francis, S. A., received into the Catholic Church three persons, one of them being formerly a Church of England clergyman, the Rev. John Cyril Hawes, who for the past two years served as a missionary in the Bahamas. The Catholics of the United States own upwards of \$125,000,000 of school property. With 4,972 parochial schools, there are 1,237,250 Catholic children in our schools. Counting in the orphan and other dependents, there are 1,482,000 children who are being educated from the private funds of Catholic citizens. Canons reciting the breviary in St. Peter's recently were freed upon by a mad man, Pedro Pesanti, who had slipped into the Cathedral unnoticed. The shot went wild and before Pesanti could fire a second time he was overpowered. In addition to other mental infirmities, Pesanti is an anarchist.

The Sisters of Charity who until six years ago looked after the sick in the civil hospital of Avignon, and who were brutally expelled from the city before the beginning of the present year, for the simple reason that the radical Deputy and all the communal councillors, radical to a man, asked the head of the government to bring about a return to the "status quo."

The Catholic churches of Des Moines have given out the number of converts made during the past year to the Catholic Faith. St. Ambrose Catholic church has sixty-five converts to its credit. St. Mary's has twenty-five, the Church of the Visitation forty, the Church of St. John thirty-eight and the Church of St. Anthony fifteen. The massive boulder upon which Father Corby, the famous Civil War chaplain, stood when he gave absolution to the Union Army before the battle of Gettysburg, has been transferred to the University of Notre Dame. The college authorities have had the rock placed upon a large stone base in front of the Corby Hall building, named in honor of the famous priest.

Mrs. Agnes Barnum, of St. Louis, who died February 9, after living a life of retirement from her friends for thirty years, on a farm near Manchester, will be more than \$150,000, the greater part of her property, to the Catholic Church. The money, according to the will, is to be spent by Archbishop Glennon, for the advancement of the interests of the church. The sale of shamrocks on St. Patrick's day in aid of the Home for Orphan Girls near Oswego, Oregon, amounted to over \$6,000. The day was ideal and the splendid organization effected among the Catholic women of Portland covered the city thoroughly. Over a thousand women took part in the sale. The sum, added to proceeds of an entertainment on Washington's birthday, reduced the debt on the home \$10,000 but an incumbrance of \$50,000 remains. The Brooklyn branch of the American Federation of Catholic Societies has started a movement for the establishment of a Catholic organization for young men of the lines of the Y. M. C. A. The matter came up recently at a quarterly meeting of the branch at which one hundred and fifty delegates, including several prominent clergymen, were present. A resolution was adopted for the appointment of a committee of fifty to take up the movement for the organization of a Young Men's Catholic Association.