

The Catholic Record.

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

VOLUME XXVI.

LONDON, ONTARIO, SATURDAY, FEBRUARY 13, 1904

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The Catholic Record.

LONDON, SATURDAY, FEB. 13, 1904.

A DEPLORABLE FACT.

A correspondent complains that the names of some of our lads are on the roster of Protestant organizations. We do not doubt it; and so long as Catholics continue to give advice and no work there will be the same ground for complaint. It must be evident to them as to us that this fact speaks eloquently of our neglect. Why are our boys in non-Catholic clubs? Simply because we do not interest ourselves in their behalf. We let them drift, and when others give them what we, through indolence and selfishness refused, we become querulous and try not to understand that we are to blame. And we have our gatherings, which waste hours, and all the while there are scores of gamins, our brethren, whom we can, and ought, to help for this world and for eternity. This is a work that counts and makes the angels rejoice. It will bring comfort to the death-bed, and it will, this guidance and enlightenment of souls, plead for us with God. We know that children of some well-to-do Catholic families are permitted to become members of non-Catholic societies. For this there are sundry reasons. Some of us have an idea that Protestant organizations are more refining in their influence than those under Catholic auspices. The articles in the code of refinement of those who believe this stand for well creased trousers, fine linen and for externals. They do not grasp the fact that a good Catholic is every inch a gentleman—gentle and pure, chivalric and manly, because he has open to him the source and sustenance of all true gentility. This refinement is not a thing of convention or of raiment, but it is interwoven with every fibre of the being.

We do not uphold our societies as perfect, but we do say that a Catholic who, either because he has foolish parents who wish to curry favour with Protestants, or because he deems himself a too superior person to consort with Catholics, is a traitor to his own. Ordinarily also he loses by the transaction. Sensible Protestants contemn him for his lack of backbone. Catholics pity him.

AN IGNORANT WRITER.

In a previous issue we referred to a learned professor's use of the term "Dark Ages." We cited statements of non-Catholic scholars to show what repulse it has on the learned world. It is surprising to see it on the pages of a Quarterly, and more surprising still to have it from the pen of one who pretends to guide and to instruct others.

And these students may go out from their Alma Mater to talk a language which must confirm the ignorant in their prejudices and excite suspicion of the scholarship which it clothes! But we pity the poor people who may be influenced by them. They ask for bread and receive a stone; for running waters, and are led to turbid pools; for peace, and they are taught the gospel of hatred. And all the while this Professor, and others like him, who are hopelessly out of date in their methods, are warring not only against Catholicism, but against themselves, against the authority which they might otherwise enjoy, for the words "dark ages" are damned by historians of all creeds; at variance with facts and reproached by the men of this generation who are not chary of tribute to the literary and artistic and political achievement of these by-gone days. It adds no value to any argument, and to those without the fold who know anything, it is but a reminder of the time when any weapon was good enough to use against Rome. Goldwin Smith, we believe, has placed himself on record to that effect. The editor of Queen's Quarterly, in which appeared the article containing those words, should use his blue pencil more frequently.

A Word of Encouragement.

Give the young and struggling a word of encouragement when you can. You would not leave those plants in your window boxes without water, or refuse to open the shutters that the sunlight might fall on them, but you would leave some human flower to suffer from want of appreciation, or the sunlight of encouragement. There are a few hardy souls that can struggle alone on stony soil, shrubs that can wait for the dews and sunbeams, vines that climb without kindly training, but only a few. Utter the kind word when you can see that it is deserved. The thought that "no one knows and no one cares," blights many a bud of promise. Be it the young artist at his easel, the

THE MIND OF THE CHURCH ON JOAN OF ARC.

LONDON, SATURDAY, FEB. 13, 1904.

A DEPLORABLE FACT.

Following is the decree of the Church declaring the heroic character of the virtues of Joan of Arc:

It pleased the wisdom of God, Who loves to dwell among men, to bring it to pass in the fifteenth century that a maid with a strong heart, whose courage equalled the courage of Deborah and Judith, should vindicate by one more claim the incomparable holiness of womanhood which we find in Holy Scripture: "She girdeth her loins with strength and strengthened her arms; yea, she layeth her hands to the spindle, and her hands hold the distaff." It was fitting that a nation distinguished for the glory of its name and its military virtues, should receive the gift of such a prodigy. In former times France owed her safety and her honor to the Maid of Orleans; to-day let her learn, in the troubled circumstances that vex her, to seek peace and justice with confidence at the hands of the maid upon whom the Church has bestowed the glory of heroism.

The venerable servant of God, Joan of Arc, was born in the village of Domremy, near Vanouleurs, on the frontiers of Champagne and Lorraine, Jan. 6, 1412. Her parents were very pious and of a humble condition. In her early childhood, busied with household duties and sometimes the shepherding of her father's flocks, she lived a life hidden in God, devoting herself, so far as she could, to prayer in the village church. Burning with a great love for her neighbors, she visited the sick, comforted the afflicted and ministered to the needs of all with such generosity that it often came to pass that she left her bed and deprived herself of sleep that some wearied traveler might find repose. Her life was thus passed in obscurity until she reached the age of eighteen years.

In those times the affairs of France were in a lamentable state. Charles VII., completely demoralized, had been forced to flee into the interior provinces of his kingdom. There he was surrounded on all sides by the English, the Bretons and the Bourguignons; his troops were decimated and indeed he had few left; almost on every hand his fortresses succumbed; and he could scarce retain his kingly title. And thus far the whole force of this terrible war had been directed against the ramparts of Orleans. Orleans! This, in the eyes of the English, was the doorway to France. That city once taken by assault, the whole country far and wide would fall prey to their victorious onslaught.

Under these melancholy circumstances, when the most energetic chieftains had lost all courage and all power of initiative, the safety of the nation hung upon a woman. Four years ere this, she had beheld the holy angel Michael, surrounded by a multitude of angels; she had heard the voice of the prince of the heavenly host; he had bidden her go in all haste to Orleans and bring Charles to Rheims to be made king. At first the girl was lost in amazement, but the visions and the voices came again and again, and the holy archangel Michael was joined by two virgin saints, Catherine and Margaret. Then she yielded to the commands of heaven, and, as a proof of her obedience, vowed before God that all her life she would remain a virgin. Anxiety to keep her secret and the necessity of confiding it to her parents caused her deep distress.

At last, having surmounted all these difficulties, she persuaded her uncle to conduct her to Vanouleurs and bring her before the governor, Robert de Baudricourt, who at first received the overtures of the maid with bitter railery. Finally, cutting short the delay, he provided her with arms and a little escort of cavalry and had her taken to the king. When the venerable Joan came into the presence of Charles VII., and there revealed to him certain secret things which no one knew save himself only, he placed her at the head of the army and she set forth for Orleans.

Forcing her way into the city by a furious attack, she reduced, one after another, all the enemy's works and, destroying all the towers of defence, planted her standard upon the walls. By this miracle all the region was delivered, and she compelled the hesitant Charles to be made king at Rheims.

Having accomplished, better than a man would have done, the mission which God had intrusted to her, she faced the unrighteous recompense of human ingratitude with the same courage and the same constancy. Captured by the Bourguignons during a sortie, she was sold, by infamous treason, to the English, who condemned her to the most cruel of deaths. They took her to Rouen, dragged her before the magistrates, and brought all manner of accusations against her, saving only the accusations of unchastity. The trial was conducted by corrupt judges, and the innocent girl was sent to the stake. She submitted with courage, on the 30th of May, 1431, her eyes fixed upon the cross of Christ; as she poured out her soul in ardent prayer, and, in the presence of an immense multitude, implored God to forgive her murderers. Twenty-four years after her death, Pope Calixtus III., appointed the Bishop of Reims and several others to plead her cause. Though the decision was reversed, men have rehabilitated the memory of the venerable servant of God, whose innocence, established by

an almost unanimous avowal, cannot be contested. And such was the renown of her sanctity and of the miracles with which, increasing day by day, God has been pleased to honor her, that petitions were addressed to the Apostolic See by the most distinguished men, coming from all nations, but especially from France; and just as in olden times the virtue of the Maid was vindicated by the Vicar of Christ, so to-day men have asked him to decide that the honors due to the saints be rendered to her.

So, having collected various testimonies in the diocese of Orleans, Verdun and Saint-Die and submitted them to the Congregation of Rites, Pope Leo XIII., of blessed memory, signed the introduction to the cause on the 27th of January, 1894. Then followed the apostolic procedures, and, their validity having been approved, the Sacred Congregation of Rites took up the discussion of the heroic character of the virtues of the venerable servant of God—first in a preliminary meeting in the palace of Cardinal Ludovico Maria Paronelli, on the sixteenth day of the kalends of January of the year 1901; again in the preparatory assembly of the Vatican on the sixteenth day of the year 1903; and, finally in the same place, at the plenary assembly, coram Sanctissimo, before our Holy Father, Pius X., on the fifteenth day of the kalends of the same year.

The question was propounded by the Most Reverend Cardinal Domenico Ferrata, historian of the cause: "Is it certain that the heroic virtues of faith, hope, and love toward God and man, and the cardinal virtues of prudence, justice, strength, and temperance, together with the virtues, subsidiary to them, were practiced by the venerable servant of God, Joan of Arc, to a heroic degree, in the cause and for the effect under discussion?" All the Cardinals of the holy rites and all the consulting Fathers passed in their votes. The ballots having been carefully counted, our very Holy Father, Pius X., after saying Mass, entered that illustrious hall of the Vatican and seated himself upon the pontifical throne. He then called Cardinals Cretoni, prefect of the Sacred Congregation of Rites, and Dominico Ferrata, historian of the cause, and also R. P. D. Alessandro Verde, and myself, the undersigned Secretary: and in our presence proclaimed that:

It is certain that the heroic virtues of faith, hope, and love toward God and man, and the cardinal virtues of prudence, justice, strength, and temperance, and the virtues subsidiary to them, were practiced by the venerable servant of God, Joan of Arc, to a heroic degree, in the cause and for the effect under discussion, in such sort that a formal discussion may next be entered upon regarding the four miracles.

And the Holy Father has ordered that, on the 15th of January of the year 1904, this decree be published and afterward placed in the acts of the Sacred Congregation of Rites.

SERAPINO, CARDINAL CRETONI,
Prefect of the Sacred Congregation of Rites.

DOMENICO FERRATA,
Archbishop of Lodi, Secretary of the Sacred Congregation of Rites.

TO NON CATHOLICS.

LARGE CONGREGATIONS HEAR THE NEW YORK APOSTOLATE FATHERS AT ST. JOHN THE EVANGELIST'S—MINISTERS ARE INTERESTED.

Philadelphia Catholic Standard and Times

The lectures for non-Catholics by the New York Apostolate Fathers at the Church of St. John the Evangelist are attracting large congregations, even at the noonday course. A number of ministers are among the faithful attendants, some of them taking notes. Rev. Dr. Guinon and Father Courtney alternate in giving the lectures, and Catholics to hope, love to God in the middle aisle, which are reserved for them. The brief noonday discourse is more like an informal talk, though delivered in a manner and containing matter that must be convincing to open minds.

The first of the series of lectures for this week was given on Monday evening by Dr. Guinon on the conversion of St. Paul. "The conversion of St. Paul is one of the most stupendous facts of history. Saul of Tarsus is the negation of St. Paul the Apostle. His life, up to the moment of the episode on the Damascus road, is the direct antithesis of his after career. A bigoted, persecuting Pharisee, in full career, without previous warning, suddenly becomes inflamed with zeal for the conversion of the Gentiles to the Risen Christ. What was the cause of this revolution? The facts in the case are now beyond dispute. The two epistles to the Corinthians, as well as Romans and Galatians, are universally accepted to-day as the genuine writings of St. Paul. They vouch for the historical accuracy of the threefold account of the conversion in the Acts.

WHAT IT MEANS.

"Rationalists are alive to the consequences of accepting the account of the event without qualification. It means the acceptance of the supernatural. It means the certainty of Jesus' bodily resurrection. It means Jesus is very God. The historical value of the records can no longer be impugned with any show of scholarship. So they cry, hallucination! They make Paul an epileptic and have recourse to word-causes—such as hysteria—to explain away the supernatural character of the incident.

"Now all the symptoms of illusion

are wanting. Paul never doubted the reality of his vision. He not only saw, he heard and he spoke to Jesus. It was no revival of a previous image. In all probability Saul never saw Jesus in the flesh. Hence his query: 'Who art thou, Lord?' There was no recurrence of the vision. He had mathematical certainty of Jesus' death. His previous Jewish training and strong prejudice would not allow him to imagine a risen Jesus. His whole career before and after remove all reasonable suspicion of hallucination. However, the fact is people have imagined that they saw what was not reality, but such 'stuff as dreams are made of.'

Hence the man who is predetermined not to admit divine personal intervention in the world, in the face of all the evidence, historical and psychic, will say 'heated imagination' whereas the man who sees God's intelligent workings in the gliding of the cloud and the colors of the lily will accept Paul's reiterated statement that He saw the Risen Christ and by Him was called directly to be an apostle. The will or a moral attitude plays a great part in the formation of a man's religious views. St. Paul was intensely in earnest. He feared not the truth, though it might run counter to his own views. 'Lord what wilt Thou have me to do?'

He foresaw the alienation of those who had been his warmest associates; the odium he would incur by adopting the new doctrine; the persecutions to which he would be subjected by previous friends, and the privations that would come in consequence of his loss of ecclesiastical and political office. He wanted the truth. He was willing to sacrifice everything earthly for its attainment. I count all things to be but loss, for the excellent knowledge of Jesus Christ my Lord. For whom I have suffered the loss of all things and count them as but dung, that I may gain Christ."

INFANT BAPTISM.

On Tuesday the topic at noonday was "Infant Baptism." Rev. Dr. Guinon said in part:

Though in the early centuries of the Church a large liberty prevailed at times when the infant was healthy, 'twas always the rule from Apostolic days to baptize all infants in danger of death. From the eleventh century the rule has become universal to baptize all infants. The silence of the New Testament is not an argument against infant baptism. In the infancy of the Church the general command to baptize and its inseparable connection with regeneration, viewed in the light of Jewish circumcision of infants, would be sufficient warrant for baptism of infants. In the first half of the third century St. Cyprian in his letter to Fidus tells how sixty-six Bishops in council decided that in no case should baptism be deferred to the eighth day after birth, according to the manner of the circumcisers.

"Explicit as is the teaching of the Church on the necessity of infant baptism, she has never decided officially the eternal destiny of an unbaptized child. In the course of the centuries this open question has been decided by theologians in three ways—first, by denying infants to bodily pain; secondly, placing them in a state of natural happiness; thirdly, trying to secure their supernatural happiness.

"From the twelfth century onward the more popular opinion among theologians has been that they are not capable of supernatural happiness, but will demand paradise after the judgment.

"This opinion was championed before a preparatory congregation to the fifth session of the Council of Trent. No decision was given.

"The Jesuit Perrone considering the peoples and families and individuals to whom the Gospel has not been preached, concludes that they are in a state of natural happiness, there is in many cases a lack of cooperation on the part of some, who, while never denying their Catholic faith, are very careless in the practice of its teachings and requirements. It is of these the late Holy Father deploringly said: 'Not to know Jesus involves no perversity or ingratitude, but after having known Him to reject or forget Him, is nothing short of insanity.'

It will be hard for the Protestant, still harder for the infidel, to be brought within the fold, if those of the household of faith are unfaithful to its tenets and are a reproach to its communion. We Catholics must be models to the whole outside world. We have been blessed beyond measure in receiving the priceless pearl of faith, let us not lose it by carelessness and neglect. All have a mission in common with the ministers of God—and that is by word, and especially by example, to lead others to serve God in the one true faith. If we are faithful in following the Church, we are faithful in following Christ. It is we who are to be the light to Him. Our Lord Himself tells us all to be model and exemplary, for He says: 'So let your light shine before men, that others seeing they too may adore their Father who is in Heaven.' On every title man belongs to God. By Creation, Redemption—He made the world—He redeemed and regenerated it. His Church lifted it out of darkness into light and she has civilized the world by Christianizing it, and it must remain Christian or else fall back into its former chaos and barbarism. God is the beginning and the end—so Christ proclaimed Himself and said He is the way, the truth and the life.

Though Christ was born over 1900 years ago, He is as if he were, born anew to every age, and every age should hail Him its Saviour, and follow His leadership in His onward march to

The Beginning of Virtue.

To bear with others' faults without complaining, if it is the beginning of solid virtue, yet is only justice, since others have to bear with ours. To bear with others' faults without expecting them to put up with ours; even to find an excuse for them when they do not bear with us; this is another step on the Promoter's road to virtue. Let us think that if everybody bore with us we should never know our faults and never correct them. In this world we are all at work fling one another smooth, but it is not the Promoter's business to be the file.—Father Dignam, S. J.

A Precious Bequest.

Those whose spirit leads them to look at everything as it comes from Jesus, as His doing, or permitting, or willing, base their devotion to our Blessed Lady simply on the will of her Son; and while they by no means think lightly of the decrees of God, the intrinsic rights of the Divine Maternity, or the theological conveniences which we learn in the school, nevertheless, they repose the devotion to our Blessed Lady on these three axioms or facts: 1. Jesus

did not come without her. 2. When He came, He made the access to Him lie through her. 3. When He went, He left her to be to the Church what she had been to Him, and in fact always works in the Church by her, and never without her.

"JESUS THE REDEEMER OF THE WORLD."

This is the Church's divinely-appointed work, namely, trying to win the world for Christ, and to recapture from it and from Satan the minds and hearts of men, through which in their blindness they have been lured away from Him. Some success, great success, has attended the efforts of the Popes, and their aids, the Bishops, priests of the Church, and the world has seen the little grain of mustard seed grow up into a great, strong tree, beneath the shade of which the nations have found rest, refreshment and peace. We have seen the blood of the martyrs become the seed of the soil, and from twelve poor, illiterate fishermen we have seen a mighty Church gradually looming up, until now it commands the respect and the admiration of the whole world.

With a love begotten of his high office as Vicar of Christ, the Holy Father's heart is bleeding for the return of all who believe in Christ into the one true fold; nay, more, he is struggling by his exhortations, and his prayers to draw them away from the rock and shoals of infidelity towards which they are drifting. He points out that there can be only one true religion, as there is but one God; and that he that is not with Christ is against Him, and he that despises the Church and its head, despises Christ Who founded the Church and appointed its head. Individuals, the flower of Protestantism, in large numbers, have been won back to the Church, and are giving evidence of the greatness of their lives, but the great masses are still groping in the darkness and are threatened with infidelity and spiritual shipwreck.

Such has been the case with the sects, how sad the state of the millions and millions of men who are in the darkness of infidelity itself and spiritual death, and whose life is so hard to draw out of their deplorable condition. For the sects there is hope, much hope indeed, and every day hundreds are returning to the Church, but for the infidel hope is well nigh lost. "Still, while their life there is hope."

"Jesus, the Redeemer of the World," is the Church's battle cry. She tells all men to receive the Son of God, their Lord and God, their Redeemer and their King, and to find Him their brother through His humanity, and their God through His divinity—that He is the new Adam and regenerator of the human race, in whom it has been redeemed and saved, and the means whereby it will be brought to its God and Creator in Heaven, there to have all its longings satisfied and its desires fulfilled in the possession of the Beatific Vision forever. Nobly does the Church do her part for the enlightenment of men's mind and for the salvation of their souls; and ably is she assisted by faithful Bishops and priests the world over, who are untrudging in the preaching of the good news in many cases a lack of cooperation on the part of some, who, while never denying their Catholic faith, are very careless in the practice of its teachings and requirements. It is of these the late Holy Father deploringly said: 'Not to know Jesus involves no perversity or ingratitude, but after having known Him to reject or forget Him, is nothing short of insanity.'

It will be hard for the Protestant, still harder for the infidel, to be brought within the fold, if those of the household of faith are unfaithful to its tenets and are a reproach to its communion. We Catholics must be models to the whole outside world. We have been blessed beyond measure in receiving the priceless pearl of faith, let us not lose it by carelessness and neglect. All have a mission in common with the ministers of God—and that is by word, and especially by example, to lead others to serve God in the one true faith. If we are faithful in following the Church, we are faithful in following Christ. It is we who are to be the light to Him. Our Lord Himself tells us all to be model and exemplary, for He says: 'So let your light shine before men, that others seeing they too may adore their Father who is in Heaven.' On every title man belongs to God. By Creation, Redemption—He made the world—He redeemed and regenerated it. His Church lifted it out of darkness into light and she has civilized the world by Christianizing it, and it must remain Christian or else fall back into its former chaos and barbarism. God is the beginning and the end—so Christ proclaimed Himself and said He is the way, the truth and the life.

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Heaven, overcoming sin and death on the way. He is King of the Heaven and earth, and of His Kingdom there shall be no end. Let us then be faithful, loving, docile subjects here on earth, that one day we may reign with Him forever in Heaven. The New Year bells are still ringing joyfully His sweet and comforting song. "Peace on earth, good will among men." Let us fill our souls with the heavenly melody and echo as long we may, the message it tells us that "Jesus is the Redeemer of the World," and that accepting and following Him we will have light, peace and joy here, and life, rest and happiness hereafter in the endless ages of Heaven. Hail Aurora of our Eternity! Hail, thrice Hail, "Jesus, the Redeemer of the world!"—Bishop Colton in Buffalo Union and Times.

There are at present thirty two students for the priesthood in the Scots College at Rome, and six of these were until lately members of the Church of Scotland.—Antigonish Casket.

When Archbishop Sharrett, Apostolic Delegate, was in British Columbia recently, he visited Kamloops, where the Indian Catholics received him with every expression of joy.

Mrs. Wright, the wife of the new Governor-General of the Philippines, is a Catholic. She is the daughter of Admiral Semmes, of the Confederate navy. Her children are all being brought up in the Catholic Church.

Bishop Conaty has purchased a Methodist church in Los Angeles for the use of the members of St. Thomas' parish. It will be prepared for use as a temporary church during the construction of a new edifice.

It has been stated on several occasions that Robert Louis Stevenson, shortly before his death, reportedly having written his famous letter in defence of Father Damien. The editor of the Ave Maria, however, has a letter from Mrs. Stevenson, in which she gives an emphatic contradiction to the report.—Antigonish Casket.

The generosity of a non-Catholic at Syracuse, N. Y., might well prove a source of emulation to some of our own people about to make their wills. Jas. J. Belden, recently deceased, bequeathed to St. Joseph's Hospital \$50,000; St. Vincent de Paul Orphan Asylum and House of Providence, \$5,000 each.

The splendid library of Leo XIII., which contained more than 5,000 volumes most of them magnificently bound presents, has been dispersed by order of Pius X. A close examination of each volume was made and those which were of the greatest importance were placed in the Vatican library. All the others have been distributed among the ecclesiastical colleges of Rome.

Milwaukee, Jan. 31.—Rev. Charles H. Schultz, formerly rector of the St. Stephen's Episcopal parish in this city, to-day publicly renounced allegiance to the Episcopal faith and was baptized and received into the Catholic Church. He was formerly instructor in an Episcopal institution and at one time connected with the "Little Church Around the Corner," New York.

A few days ago the Pope took a stylistic pen from a Protestant journalist's hand and pronounced a Benediction. He returned the pen, saying: "No one has a nobler mission than a journalist in the world of to-day. Bless your symbol of office. My predecessors consecrated the swords and shields of Christian warriors; I choose rather to beg blessings upon the Christian journalist's pen."

According to the press cablegrams, the Congregation of the Propaganda on the 18th inst. decided to propose to the Pope the erection of the Diocese of St. Johns, Newfoundland, into an archbishopric, and the appointment of Bishop M. F. Howley, of St. Johns, as Archbishop. It is also proposed to create a new diocese at Lunenburg, Que., and to erect the Apostolic Vicariate of St. George, Newfoundland, into a bishopric by appointing Right Rev. Neil McNeil to be Bishop of St. George.

Miss Louise Drew, the daughter of John Drew, the actor, was baptized into the Catholic Church Jan. 15th, by Rev. Father O'Keefe, C. S. P., at the Church of St. Paul the Apostle, at Columbus avenue and Fifty ninth street, New York. Mrs. Anna Williams, an aged actress, acted as Miss Drew's godmother. Miss Drew's mother was present and her father telegraphed his approval from Providence, R. I., where he was playing. Miss Drew is twenty-two years old. She became attracted to the Catholic Faith at one of the Paulist missions.

Already some two thousand Catholic physicians have announced their intention of participating in the project of the International Pilgrimage to Rome. The general purpose is to assemble a large and representative gathering of Catholic physicians from all parts of the world, and by means of the congress which they will hold, to display the reality of the cures effected at Lourdes. No better homage could be rendered to the Blessed Virgin for the Jubilee Year of her Immaculate Conception, and it is to be hoped that America will be well represented.

Signing with the cross was first practiced by Christians to distinguish themselves from the pagans. In ancient times kings and nobles used the sign of the cross, whether they could write or not, as a symbol that the person making it pledged himself by his Christian faith to the truth of the matter to which he affixed it.

CATHOLIC NEWS.

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Miss Louise Drew, the daughter of John Drew, the actor, was baptized into the Catholic Church Jan. 15th, by Rev. Father O'Keefe, C. S. P., at the Church of St. Paul the Apostle, at Columbus avenue and Fifty ninth street, New York. Mrs. Anna Williams, an aged actress, acted as Miss Drew's godmother. Miss Drew's mother was present and her father telegraphed his approval from Providence, R. I., where he was playing. Miss Drew is twenty-two years old. She became attracted to the Catholic Faith at one of the Paulist missions.

Already some two thousand Catholic physicians have announced their intention of participating in the project of the International Pilgrimage to Rome. The general purpose is to assemble a large and representative gathering of Catholic physicians from all parts of the world, and by means of the congress which they will hold, to display the reality of the cures effected at Lourdes. No better homage could be rendered to the Blessed Virgin for the Jubilee Year of her Immaculate Conception, and it is to be hoped that America will be well represented.

Signing with the cross was first practiced by Christians to distinguish themselves from the pagans. In ancient times kings and nobles used the sign of the cross, whether they could write or not, as a symbol that the person making it pledged himself by his Christian faith to the truth of the matter to which he affixed it.

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