MALCH 20, 1909.



RTERLY DIVIDEND

e is hereby given that a d at the rate of Six Per Cent. um upon the paid-up Capital this Bank has been declar. he three months ending the Febuary, 1909, and the same payable at its Head Office nches on and after Monday, day of March next. The r books will be closed from h to the 28th of February, ys inclusive.

order of the Board, JAMES MASON, General Manager ronto, Jan. 23, 1909

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CONTENTS OF THE 1909 ISSUE. tury of Catholic Progress, By the Tide Came in. By MARION

e Words of Wisdom. al Philip Sheridan, Civil Wat of War. By MARY T. WAGGAMAN. Fow

tatue. By MARY E. MANNIX. ain Monasteries. By MARYL, the Years. By ANNA T. SADLID. comance of An Indian Malden, ster Lily. By JEROME HARTE. Three



(Christian is my Name but Catholic my Surname.)-St. Pacian, 4th Century. Christianus mihi nomen est Catholicus ve

VOLUME XXXI.

LONDON, ONTARIO, SATURDAY MARCH 27, 1909.

I OFTEN WONDER WHY 'TIS SO. Some find work where some find rest, And so the weary world goes on, 1 sometimes wonder which is best— The answer comes when life is gone. Some eyes sleep when some eyes wake, And so the dreary night hours go; Some hearts beat where some hearts break-I often wonder why 'tis so. Some wills faint where some wills fight

ome love the tent some the field ; I aften wonder who are rightones who strive or those who yield.

Some hands fold where other hands Are lifted bravely in the strife ; And so through ages and through lands Move on the two extremes of life.

Some feet halt where some feet tread In tireless march a thorny way ; ome struggle on where some have fled, Some seek when others shun the fray.

Some swords rust where others clash, Some fall back where some move on Some flags furl where others flash Until the battle has been won.

Some sleep on while others weep They will not rest till roses creep A round their name above the grave. The vigils of the true and brave.

AN ANGLICAN DIVINE ON CATHOLIC EDUCATION.

NOTABLE ADDRESS BY A MINISTER AT AN AUSTRALIAN SCHOOL COMMENCEMENT. The following is an extract from the ech delivered by Rev. Dr. Todd, an speech delivered by Rev. Dr. Toda, at Anglican clerzyman, at the distribution of prizes held in connection with the Sisters of Mercy school, Midland Junc-tion, Western Anstralia. Bishop Gib-ney and Father Morris (pastor of Mid-land Junction) were present. Dr. V. Toda took as his subject "The Educaland Junction) were present. Dr. V. Todd took as his subject "The Educa-tion Given in the Catholic Schools," after some preliminary remarks

hise "I have been asked to testify as to what I know of the work of the Catholic what I know of the work of the Octube schools. It gives me great pleasure to say that I have been a frequent and witcome visitor here; that the Reverend Mother and Father Morrishave afforded me the fullest opportunities of examin-ing the children on the subjects taught. My testimony is that the work done in the past year is excellent.

Times.

A GREAT PATRON.

"I commend all who hold that the teaching of religion should go hand in hand with secular teaching. Religion is the foundation, the rule, the motive every life which can be called a life at all. Man has a body and man has a mind, but man is a spirit; and if we neglect that life of the spiri', which is the divisest part, we neglect all the noblest facalties which constitute the dignity of man's nature. But because you, my Lord Bishop, believe this, and insist upon acting out your belief, the State will do nothing for you, not even give your schools an annual inspection to test

whether your schools are as efficient as you say they are. Hence the following wrengs are done to the Catholic com-"1. The initial cost-purchase of

ground, erection and equipment of these schools—is thrown upon a religious community, not the most numerous or

an sure we would see an immense advance in manual training, etc., which cannot be begun for want of funds. "S. Education is not free to all childrea in the State. Many boast that it is, but the boast must be modified into this: 'Education is free to all who go to the State schools; it is not free to those who go to the Catholic schools. Hence it is no wonder hat Catholics feel that the old penal law has followed Hence it is them out to Western Australia. Further, the Catholics have not only to support their own schools, but, as citizens paying taxes, they help to support another set of schools from which very few of their children, at least in the metropolitan districts, derive any ad-

"An ounce of fact is worth more than inexhaustible treasures of heaven. Let tons of outeries. I have one family whose children attend this school, who have, in fact, never been to any other but a convent school. It is a strange coincidence, if it be nothing more, that to be faithful imitators of his divine Son. And while we beg the power of this family is the only family seen as a family in my church ; yet we Church of England people are taught, and we pro-fess to believe, that the family, not the individual, is the unit in the Christian his prayers, let us strive to copy his virtues, for St. Joseph is proposed as the model of all living in the world. He was in the world and yet not of it, pur-suing a quiet, holy life. Unobtrusive in his pietr, yet by heaven's word pro-claimed just and perfect; the model of the interior life drawing its existence Church. All the members of this family who have been confirmed are my most regular attenders at Holy Eucharist; regular attenders at holy Eucharist; the interior file drawing its existence sounday school. The eldest daughter has just received the appointment of organ-ist in my church. She is still in her musical education she received here dant of the royal line of Judah, never-that one so young is competent to full theless poor and unknown, earning an that one so young is competent to fulfil the position of organist in a church like theless poor and unknown, earning an humble competence by the labor of his hands. He stands a happy monument mine. I do not say this attention to re-ligious duties as a family is caused by of contentment to all in his peaceful union with the divine will. Let us cher-ish, then, his memory while we avail ourthe attendance of the children at a Cath lic school-that would be to assert an selves of his parconage, and beg that among the graces he will gain for us will be those of his sincere and lasting piety and his inexhaustible humility, that God may bring us to the reward of absurdity-but to prove that the atmosphere of this school has in no way lowered their ideals of or belief in the tenets of the Church to which they belong. There are other children of my Church at this school; all are in my Sunday school. In respectful behavior the just in happy and endless union with him and the elect of heaven.

Holy Church would have us love and there, reverence to their spiritual pastor they are good examples to their fellowrenerate St. Joseph at all times, but es-becially in March, dedicated to his honor. As the fosterfather of our Lord scholars. Of all our university scholars of the Church of Ireland who filled the pro-fessorships of mathematics and ex-physics and the protector of His holy mother we owe him a debt of gratitude and should in the Catholic seminaries of Ireland-Blackrock, Clongowes, St. Jarlath's, the Sacred Heart, etc.—I never heard of one pay it by our love as d devotion to him. If we love the good, the beautiful and the true we necessarily must love St who found the atmosphere unwholesome. My only brother filled one of these posts ; Joseph, for in him are found the grandest and noblest qualities that ever marked a human soul. Who better than he is to-day the rector of Bessbrook. "Another myth that has gained ground is that ignorance and superstition are characteristics of all Catholics, and that he who had as his spouse the virgin mother of our Lord and Saviour? Who characteristics of all Catholics, and that the Catholic priesthood desire to retain these traits in their people. Why, then, did you build these schools? The rising generation of Catholics are not being more beautiful in mind and heart than he who conversed for thirty years with Wisdom itself in the person of Jesus the all beautiful ? Happily for us St. Jos eph is our father, our model and our ad-vocate. Let us merit to be his worthy brought up in ignorance. The best school in this colony is a Catholic school —the Christian Brothers' College in vocate. Let us here to be his working children by striving to practice the vir-tues taught by his divine Son; let us copy his own perfect life that we shall ever hare him as a powerful advocate; he will be faithful to us in life and Perth. The best school for girls I ever saw, and I have seen schools the wide world over, was the King's Inn street convent school in Dublin : for boys, I think Blackrock has no superior. Would better still, will be true to us in death and gain for us a happy death of which he is notably the patron.—Bishop Colton in Catholic Union and Times. to God my Church had one such for boys and one such for girls in Perth. My Lord Bishop, I envy you your schools." —Philadelphia Catholic Standard and

SCIENCE AND MYSTERY.

N. Y. Free The following editorial, which ap-That we communicate with the saints pears in L'Univers was suggested by in heaven and are helped by their prayers is an article of our faith as the address delivered by the eminent French scientist, Monsieur Poincare, before the French Academy on the taught us in the Apostles' Creed. That we have need of their assistance none

occasion of his becoming one of the "Forty Immortals."—Translator. That profound, immense and all domi-nating mystery which Monsieur Poin-care spoke of the other day before a full will deny when we remember how weak we are of ourselves and how many are the enemies that conspire against our salvation. Satan, like a roaring lion, going about seeking whom he may dev-our, the world striving to dupe us with meeting of the Academy, is deserving of more careful examination. One would its deceits and our ownselves, our own worst enemy in the blind folly of our deundertaking suppose that such an would be of a chimerical character, since mystery and science seem to con-tradict and exclude each other. But praved nature. It is true, as our Lord assured St. Paul, God's grace suffices for us to conquer all obstacles and secure tradict and exclude each other. Due such is not the case. However con-tradictory they may be, they are in accord after a fashion. The proof f this is that science exists in an environ-ment of mystery. Mystery supplies it was domain of nature from end to end, who implants in our hearts the love of eternal victory for our souls, but it is also true that it is through the intercession of the saints, and notably through the greater saints, that God's grace will be most abundantly given us, for we with its starting point, its strength, and its ideal. If mystery were radical-ly incompatible with the truths we at-tain through science, the latter could no more exist than man could in a poisneed not be alone in our petition, but can have their powerful advocacy : God's best friends for whom He natur-

⁶2. The cost of maintenance of these schools is laid upon you. They are doing work for the State. The State, I have always held, should pay those who do its work. At the average per capita rate paid for children in the State Did the Government pay this sum, am sure we would see an immense adform some idea of it, however incom struggles and pray for our victory. St. Joseph is among the chief patrons plete, however approximate, however analogous that idea may be. If we do ommended to us by holy Church. He not do this, nothing on this earth will was the fosterfather of our Lord, chosen by heaven as the worthy companion for have any meaning in it. The noblest works, the greatest exploits, the most by heaven as the workly companion of His virgin mother and protector of the infant years of our Saviour, and with them made up the Holy Family which dwelt at Nazareth, and which is the modelfamily forall Christians to imitate. The blessed mother looked up to him persons dealing with the gravest ques-tain sense, it is to be regretted that the divine Son was obedient to to insa almost al ways believe that they and the divine Son was obedient to him, and that he was worthy of all this, shorld do this at the expenditure of a great deal of eloquence. Undoubtedly eloquence is a fine thing, but it should we have the testimony of holy writ, which declares him to have been a just man. In this brief eulogium, everything is contained. Just man, unqualifiedly is the term of the perfect man. man. In this brief enough in, every energy is contained. Just man, unqualifiedly just, heaven's ideal of the perfect man. Filled, then with high ideas of his standing before God and the proportionrun counter to this dictum in his address before the Academy. In stating his main conclusion the illustrious scientist confined himself to a single phrase devoid not only of every ornament, but even of an epithet. With striking simplicity and precision he said: "However far you may extend the conquests of science, its domain will ever be limited. Along its frontiers mystery will ever hover. The farther back these frontiers are pushed, the farther they extend." All this is clear and admirable. In Monsieur Poincare's case this simpliit is deserving of praise inasmuch as he could very easily, if he had so de-sired, have presented this statement clothed in brilliant rhetorical and symbolical formulæ, as the distinguished scientist possesses literary culture superior to that with which mathematicians usually are endowed. On severa occasions he has given evidence of remarkable philosophical turn of mind. Evidently, then, he deliberately confined himself to the plainest and simp-lest terms. In doing so he has succeed-ed in making himself understood by be presented to show that the cry is needed, that this danger is real. Did I their many wants, knowing that he will supply them from the granary of God's graces and blessings, of which he can command so large a share. God our were being tampered with in regard to their faith, I would leave no effort un-ande to withdraw them. the share determined the state of the st

consequences. As we are enveloped in mystery we feel the need of finding out, will be a good father to us if we strive we feel the need of finding out, will be a good father to us if we strive mystery that surrounds us. When we meet in our path or in any enterprise or work an obstacle, especially an in-vincible obstacle, we naturally desire to know whence comes this resistance What is the mystery that confronts as on all sides? Why is it that it remains impenetrable to us or, to use the term employed by Monsieur Berthelot (famous French chemist—Translator,) interval of fifteen years Berthelot con tradicted himself, and that, after defin ng God as "The centre of the mysteri-us and inaccessible unity towards which converges universal order." he declared one fine day that there was not or would not be any mystery at all.

The great chemist disdained arming himself with philosophical principles. That is why he undertook to treat ideas as if he were dealing with so much car-bon or oxygen. In the same way there are mathe

even philosophy and morality, to a mathematical test which is simply a revival of the claims advanced by Pytha-goras. There is no question but that athematics has made great progress in our days; first in its own legitimate sphere, and then in cognate branches. It has invaded the domain of astronomy and even that of physics. It has breath-ed new life into parts of logic and has introduced effective processes of reasoning which have been productive of marvellous results. In the meantime, owever, the foundation of things is not hanged. We still live always surchanged. rounded by the profoundest mystery, and mathematicians have made no ad-vance in the way of dispelling it. Nay, Nay, we may justly reproach them with hav-ing helped to contribute to the confusion of ideas which obtains even in intellects of a high order. The mystery surrounding us is in-finite. Now mathematicians, as much

from predilection as from a sort of necessity, completely do away with the idea of the real infinite. They make of it something which can be divided, measured and counted. This is the indefinite which is radically different from the real infinite. They confound two ideas in such a way that they have only one and the same expression for both. This method, from a philosophical point of view, is sometimes productive of serious inconveniences. Mathematici-ans constitute an infinite which bears a resemblance to ourselves and the re-sult is that they are convinced that they can dispense with God. An Eminent Catholic philosopher,

An Emmene Catable Emphasis on Abbe Piat, has laid great emphasis on the character and the consequences of this confusion. In his splendid work "Our Belief in God" (De la Croyance en Dieu), published by Alcan, Paris, he analyses and refutes the mathematical process as applied to the real infinite. We quote him : "The ultimate reason or cause of things ceaselessly flees from him who would wish to discover it. It is unseizable. It must then be a being existing in himself, by himself, eternal and necessary, who has set the cosmic machine in motion, who has called forth the splen-dor of the suns and the procession of the stars, who presides over the choir of the who implants in our hearts the love of the good and the beautiful, who, in the last analysis, is not the blind shock of

greater quantities of United States cur-In an article on the recent Catholic Congress in the Mexico City, the editor of the Mexican Herald writes : "When we see an assembly of this

nature studying matters bearing not only on the spiritual but the material welfare of the Indians-endeavoring to evolve means to prevent promiscuous-ness of habitation, inebriety, vagrancy ann quarrelsomeness, to regulate hours of labor in the field and in the mines, to naccessible." We know that after an interval of fifteen years Berthelot con-radicted himself, and that, after defin-prove educational facilities—it is only fair to praise the public spirit that orompts such deliberations, which, it is o be hoped will not be barren of practical results.

To the oft-repeated charge that the Catholic Church is responsible for the poor condition, economically and mor-ally, of a great number of the lower class Mexicans, Indians and mixed breeds, the Herald, approaching the question philosophically and broadly, deprecates "sectarian bitterness" in a its discussion, and says :

"It must be remembered that in colonial times the friars or missionarie were not able to have things all their own way with the Indians. They were often balked and thwarted by the civil authorities, and, where the latter prevailed, it was almost always to the dis-advantage of the native race, for whereever a community existed, in Mexico or in any other of the former Spanish po sessions on this continent, in which the friars were able to govern the Indians, in their own paternal way without undue interference, there prosperity, contentment and morality reigned. Take the communities formed by Bishop Quiroga, in what is now known as the State of Michoacan, each of which was a little paradise in its way, as long as the methods and traditions of that great and good man survived."

In support of its statements in favor of what the Church tried to do for the Indians of Mexico, the Herald quotes from Dr. Robertson's work on the Jesuits in Paraguay, as follows :

"They (the Jesuits) found the inhabitants in a state little different from that which takes place among men when they which takes place along hole which are first begin to unite together; strangers to the arts; subsisting precariously by hunting or fishing, and hardly ac-quainted with the first principles of subordination and government. The Jesuits set themselves to instruct and initial these angages. civilize these savages. They taught them to cultivate the ground, to rear tame animals, and to build houses. They brought them to live together in vil-lages. They trained them to arts and manufactures. They made them taste the sweets of society and accustomed them to the blessings of security and

order. These people became the sub-jects of their benefactors, who have governed them with a tender attention, resembling that with which a father directs his children. Respected and thousand Indians. They maintained a trix of the will. perfect equality among all the members of the community. Each of them was rotten that his obliged to labor, not for himself alone. but for the public. The produce of their fields, together with the fruits of thing necessary for the supply of his wants. By this institution, almost all

other governments were unknown. An admonition from a Jesuit, a slight mark

1588

closing of the old year and the beginning of the new, inbeginning of the new, |in-quired concerning the present needs and prospects and promised that he would continue to take a warm personal interest in all that pertains to the welfare of the stricken archdiocese. The Holy Father also dwelt with gratitude on the generosity shown by the Cath-olic world. He had just received still another draft for over 200,000 francs through Mgr. Falconio, Apostolic Delegate in the United States, together with generous offerings from Ireland, England and England and various dioceses in America, which had sent his fund well on its way toward five millions of france. Pius X. invited the Archbishop to visit him again before returning to Messina and promised to grant various request made to him .- Rome.

CATHOLIC NOTES.

The new weekly review to be con-ducted by the Jesuit Fathers in New York will be called America. The first number of the review will be issued during Easter week.

Rev. E. A. Stephens, who until reently was curate of St. Simon's Anglican Church, Bristol, England, was re-ceived into the Church the other day by Mgr. Scott, at the Church of Our Lady and English Martyrs, Cambridge.

As a token of his appreciation of the splendid journalistic work of Father Cleary, editor of The New Zealand Tablet, the Holy Father has conferred on him, by the hands of the Bishop of Dunedin, Right Rev. Dr. Verdun, the degree of Doctor in Divinity.

In the private chapel of Senor Ferand o de Teresa, in the City of Mexico, on January 2, William Vernon Backus and his two children, Richard Ceeil Backus and Mrs. Edna Backus Scott, were received into the Catholic Church by the apostolic delegate, Msgr. Ridolf. Baroness de Charette, formerly Miss

Antoinette Polk of Tennesse, and her Antoinette Foik of Tennesse, and her husband General the Baron de Charette are at the head of a society whose object is to enable the Holy Father to adopt 1,000 children orphaned by the eartinquake.

Mr. and Mrs. Edward Beale Mc-Lean, the latter formerly Miss Evelyn Walsh, daughter and sole heiress of Thomas F. Walsh, of Washington and Denver, are receiving instructions in the former city preparatory to being received into the Church.

It is estimated that the contributions of the Catholics of the United States towards the erection add maintenance of churches, schools, institutions, etc., thus adding to the material prosperity of the country, last year -a year of commercial and industrial depression— was not less than \$50,000,000.

Appreciative of the kind treatment he received in the Mercy hospital of Iowa City, It., Michael Beacher, an aged Iowa citizen who died there recently, left \$11,000 worth of personal property beloved almost to adoration, a few for the use of the Sisters of Mercy. Jesuits presided over some hundred Mother M. Dolores is named as execu-

Whenever a fake priest becomes so rotten that his adopted country won't let him re-enter it he must be bad in-deed. Through a letter received this week from the bureau of immigration

thing no essary institution, almost all wants. By this institution, almost all the pass ons which disturb the peace of society, and render the members of it unhappy, were extinguished. A few management of the peace of society, and render the members of it unhappy, were extinguished. A few society and render from among their in a society of the peace of the peace of society and render the members of it unhappy, were extinguished. A few society and render from among their in a society of the peace of the peace of society and render the members of it unhappy, were extinguished. A few society and render the members of the peace of society and render the members of the peace of society and render the members of the peace of society and render the members of the peace of society and render the members of the peace of society and render the members of the peace of society and render the members of the peace of society and render the members of the peace of society and render the members of the peace of society and render the members of the peace of society and render the members of the peace of society and render the members of the peace of society and render the members of the peace of society and render the members of the peace of society and render the members of the peace of society and render the peace of the peace of society and the peace of the peace of the peace of society and render the peace of the peace of the peace of society and the peace of th and secured obedience to the laws. The sanguinary punishments frequent under other governments were unknown. An

est. By GRACE KEON. ble Mistake. By MAGDALEN ROCK. Notable Events of the Year 1901 8. Eight Illustrations

e Catholic Record LONDON, CANADA

ANDLES E WILL & BAUMER -KIND-All Qualities All Sizes All Shapes The BEST on the MARKET Brands-Stearine, Argand and Star Beewax Standard Altar L'Autel & Purissims SEND FOR PRICE LIST THE THOLIC RECORD NDON - CANADA

B. A., Branch No. 4, London n the and and 4th Thursday of every menth o'clock, at their hall, in Albion Block, Rich reet. THOMAS F. GOULD, President; Jasse URGALL Screets

vantages. "I have always maintained that the ate power of St. Joseph's prayers, the faithful from early ages have had re-course to him, and especially in these hast for State should subsidize the schools founded by religious bodies if in secular eduestion they cane up to the standard of last few centuries, have all sought his merit laid down by the State for its own schools. My Lord Bishop, we read now intercession. St. Francis de Sales and St. Teresa made frequ ent use of St. Josand again an appeal to the members of "Free' and other churches not to send their children to your schools. I never direct my people to send their children to your schools. I never direct my and the mither their children if eph's prayers, and the latter avows that some saints are powerful for special wants, but St. Joseph is mighty to ob-

tain everything. In response to the growing devotion to Joseph, the sainted Pius IX. made people to withdraw their children if they go. The parents are free citizens. It would be an impertinence on my part him the patron of the universal Church, thus commending him as the special a interfere with their right to educate patron of all nations and peoples the their children how and where they please. I would, however, speedily beworld over. He is honored with the title of patriarch, and had as his countsome openly impertinent and interfere erpart Joseph of Egypt who by his wis-dom and prudence provided for the did I see any effort made, or had any apprehensions of an effort being made, to wants of his people during seven years of famine. "Go to Joseph," was Pharoh's command when his starving subjects came to him for bread. "Go to Joseph turn them away from or tamper with their faith. We are told that it is on account of that danger these cries of warning are raised. But when raised, and he will supply you with all you need," and so Holy Church bids her and when it is said that the atmosphere of these schools is too fetid, too unwhole some for any Protestant child, some children have recourse to St. Joseph in their many wants, knowing that he will evidence to convince the mind should

mathematicians, namely, by going around it. Nevertheless, when he so desires, he knows how to employ other of infamy; or, in some singular cases, a few lashes with a whip, were sufficient to maintain good order among those processes than those of geometry and innocent and happy people.' algebra. Surely they are not the only processes. Or rather if they are the incapable of assisting us to conceive the great mystery, if this be the case, we say, it is a matter of the utmost incompany of the utmost incompany of the same unlimited sway over the Indiana as the Leuter say, it is a matter of the utmost import-ance that it should be clearly under-stood. It will then remain to be seen

that it should be known. Getting rid of ambiguous terms is ordinarily a very question of capital, nay of incomparable, worthy importance and one evidently of the genius of Monsieur Poincare. This eminent scientist, who is a thinker as well as a distinguished writer, would render science, and perhaps truth, a priceless service if he would tell us how

views the great mystery, how it is that human reason is dominated by this mystery; and, finally, what are the conclusions we are to draw from this dependence.

CIVILIZING WORK OF CHURCH.

NON-CATHOLIC EDITOR TELLS WHAT THE CATHOLIC PRIEST HAS DONE FOR MEXICO.

The gifted and erudite editor of the Mexican Herald, a non-Catholic, testified most willingly to the extraordin-arily beneficial results that have at-tended the labors of the Catholic clergy in Mexico. Incidentally there is a de-preciation of the exuberant verbosity of

had in Paraguay. "But, we believe," says our estee "ed contemporary, "that

proportion as that sway was apstood. It will then remain to be ache who wil take up the discussion at the point where mathematicians acknow-ledge that the only thing left for them ledge that the only thing left for them ledge that the only thing terms to do is to remain silent. If mathematicians would measure the real and true infinite, it is necessary real in double known. Getting rid of

which was partly along the same lines, iseful work. In the case in hand it is a has received the commendation of impartial American historians of that region."-Boston Pilot.

ARCHBISHOP OF MESSINA AT ROME.

The most interesting visitor to Rome these days is the heroic Archbishop of Messina. The accounts from his desolate cathedral city continue to make very painful reading, for even after two months hardly any shelters have been

erected for the survivors, but the fact that even the nucleus of a new Messina is in evidence is due to the perseverance of the Archbishop in continuing on the spot, and indirectly preventing

the government from driving away the few thousands who remained after the castastrophe. The meeting between

castastrophe. The meeting between the Pope and the Archbishop last Tuesday was most touching. The Pontiff several times kissed the Archbishop, and Mgr. D'Arrigo after remaining for a few moments speechless with emotion preciation of the exuberant verbosity of certain of the Protestant mission work-ers in Mexico, whose chief labors seem to consist in writing about "the be-nighted conditions" to the brethren at home, and urging them to forward still at his reception, fell on his knees, until

California, in 1868, he taught phil to Gardinal Gotti in Genoa.

Norbert Brouillet, whose will was Norbert Brouillet, whose will was filed yesterday with the surrogate of King's county, left the bulk of his estate to four ehurches in Brooklyn, whose pastors say they had never heard of their benefactor. The churches are the Church of the Visitation, Richards and Verona streets; Church of St. Bernard, Hicks street; St. Stephen's Church, Summit and Hicks streets, and the Church of the Sacred Heart of Jesus and Mary, Degraw and Hicks streets. and Mary, Degraw and Hicks streets.

With deep sorrow we learn from latest Irish papers at hand of the death of Very Rev. James Canon Casey of the Diocese of Elphin. Canon Casey was born in the parish of Riverstown, County Sligo, and in those early days he received the first rudiments of he received the first rudiments of knowledge in the local school. Later on he studied classics in Sligo, and in due time entered as a student of the Diocese of Elphin within the walls of historic Maynosth. Here he had as class-fellows many of the most distin-guished of the Irish Hierarchy who

have long since passed away. He was ordained in 1857 and was in due time assigned by the then Bishop of Elphin to the Curacy of Ballygar.

An unusual honor was paid to the Most Rev. John Baptist Pitaval, the newly appointed Archbishop of Santa F_{c_1} N. M. Governor Curry and the New Mexico Legislator visited the Bishop's house in a body, and felicitated him on his promotion to the See. The Governor sent a long telegram to the Papal Delegate, in Washington City, express-ing satisfaction over the appointment, and requesting the substance of the telegram be cabled to the Pope. Monsignor Falconio, the Papal Delegate, thanked the Governor and Legislature for their words of praise for the new Archbishop, and cabled the incident to the Pope. The new Archbishop has labored in New Mexico for half a century and everybody loves and honors him.