

# The Catholic Record

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

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1840

## FATHER FRASER'S CHINESE MISSION

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

Previously acknowledged	\$3,473 00
Terence Daly, Herberts Corners	2 00
Friend, Guelph	5 00
A. O'Donnell, Duluth	50
Read, Okotoks	1 00
M. G. Okotoks	50
W. J. M. Chatham, N. B.	1 00
Alma, Brewster Mills	1 00
Friend, Dufferin	1 00
Maggie Quinn, Albion	2 00
Offering, Albion	1 00
Rev. P. Whitney, Newmarket	1 00
Bernard Montague, Bellingham, Wash.	25 00
L. M. Peterboro	1 00
Mary Joyce, Guelph, Ont.	60
A. M. Saloum, Porterville	1 00
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Friend, Stellarton	1 00
Readers, Malou	2 00
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Rev. Andrew Sears, Seaton	1 00
James Mullaly, Montreal	1 50

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### THE NEWEST OLD BRAND

Dr. Eliot, President Emeritus of Harvard, is a very distinguished gentleman. He has lectured on education and kindred topics for many years. He is an institution, and a scholar of acknowledged repute. Now and then some of his theories have been subjected to drastic and righteous criticism, to the dismay of those who regarded him as invulnerable in his chosen field. Not content, however, with his role of educator, he becomes versatile in his old age even to the extent of outlining the characteristics of twentieth century Christianity. In these days of weird statements we are not astonished at any rhapsody of the charlatan. So many wise men are following new guides, constituting themselves as teachers, putting novel blends of what they call religion on the market, that assumptions which would have perturbed us some years ago leave us with never a quickened pulse. When, however, a venerable educator forgets his academic dignity and casts aside the scholarship whose badge is accuracy we confess to a feeling of bewilderment. He talks very magisterially about this twentieth century Christianity, but men who seek an authoritative solution of origin and destiny, who long, vaguely if you will, for the supreme beatitude for God, will not be satisfied with the bundle of words that Dr. Eliot gives them.

"The Church of the future will have more reverence for the personality of Jesus."

The why and how of this is not stated. But it is strange that Dr. Eliot does not see that if in this century we have to search after genuine Christianity, that it is plain that Christ is no Divine Teacher. For either He did not intend to exercise this office or He attempted a work which He was unable to perform. If we accept Christ we must accept His teachings; we must acknowledge that He is the Eternal God proclaiming in person the divine revelation. When Christ appeared upon earth He proved by signs and works that He was God. He proclaimed it explicitly and died and rose again in attestation of His claim. When God speaks there remains but obedience, founded on reason, which tells us that God is truth and cannot deceive. To accept a divine revelation only to discuss the merits or demerits of the truths it contains, to embrace one part of it and to reject another, is clearly irrational and blasphemous.

### SOME TESTIMONIES

In answer to the objection that it is degrading to submit one's reason in the matter of divine revelation, a writer, formerly an ardent rationalist, but now a zealous Catholic, says: "If I believe the Catholic Church to be the messenger of God I have this advantage, that I have the knowledge of truths which you can never obtain by reason—now can that be detrimental to my intellect? Thousands of years ago men tried to build a tower which should reach to heaven, and the result was the confusion of tongues. Babel is the sym-

bol of confusion, which has attended similar efforts ever since."

Then again we know also that original thought and scientific thought are compatible with a devout Catholic life. Dr. Eliot's assertion that men of science have little sympathy with deposited truth may be described as "bottled moonshine." He claims a great deal more for science than science claims for itself. Brownson, a great philosopher, said in reference to this subject: "I never in a single instance found a single article, proposition, dogma or definition of faith which embarrassed me as a logician, or which I would, so far as my own reason was concerned, have changed or modified or in any respect altered from what I found it, even if I had been free to do so. I have as a Catholic felt and enjoyed a mental freedom which I never conceived possible while I was a non-Catholic."

Dr. Eliot's statement about scientists breaking away from deposited truth would evoke a smile of derision from true scientists who understand their business. For they study phenomena and their laws. And so long as they are content to deal with matter and sequences of material phenomena there is no danger of antagonism between them and theologians. Science maintains silence in regard to the questions which trouble the human mind. It affords no rational basis for morals, no sufficient motive or sanction to rightdoing.

As a rule Dr. Eliot says men of science have no faith in magic or miracle. This is verbal thimble-rigging worthy of an Ingersoll, and is flatly contradicted by men of all ages who understood the nature of true science as well as of true religion.

A miracle is a sensible occurrence having God for its author or cause. Being sensible occurrences they are subject to the ordinary rules of evidence. It is a question of fact. Are its witnesses trustworthy? If they are the fact must be admitted.

Our space will not allow us to dally longer with the religion according to Dr. Eliot. Suffice it to say that thinking men will regret that such a series of assumptions should come from a man who, by virtue of his office and experience, should be judicial and dispassionate in utterance.

### POPULAR EDUCATION

In the January Atlantic Agnes Repplier, writing of "Popular Education," is humorous, and gives evidence of the vivacity and clarity of style that belong to one of the most renowned essayists of America. Perhaps some of the advanced moral and educational reformers may not like some of her remarks, but even they will admire the dexterity with which Miss Repplier punctures some of their extravagances. She holds, and to our mind rightly, that the theory that school work must be always pleasant and be subject to childish caprice, "does grievous wrong to the rising generation." Educators of repute see eye to eye with her on this matter. The necessity of effort as a condition of mental development is too generally ignored. If, however, the first books given to children were such as would require an effort on their part to understand them, and the same rule were followed all through, the mind would be more exercised and thereby strengthened to think and judge. But making the way pleasant and easy for childish feet, and to eliminate all that savours of labor on their part, is responsible for much of our mental anaemia. Miss Repplier is grateful that she was born when a "little girl" was just a "little girl" and not the future mother of the race, or the future savior of the Republic, and a little boy was just a little boy and not child material. And many of us are also pleased that we saw the day before educators wrote weirdly learned articles on the child mind and subjected it to the influences of their preconceived ideas. The eugenicists are in for some discouragement because the author remarks "compulsory birth is the original evil which scientists and philosophers are equally powerless to avert."

Many a man prides himself on his judgment when he is merely a good guesser.

## THE PROTESTANT EPISCOPAL CHURCH

### ITS GENERAL CONVENTION

A kindred question is the enrichment of the calendar, which, in the revised American form, contains no saint who lived after the Apostolic age. This remnant of pure, unmitigated Protestantism is naturally extremely distasteful to those who claim to be children of the Catholic Church, and kin with the saints of all times. They would, therefore, place upon their calendar certain of the fathers; great apostles of the nations, such as St. Patrick, St. Boniface, St. Willibrord, "the patron saint of the old Catholics," certain notable medieval and later Saints, such as St. Thomas Aquinas, St. Jeanne d'Arc, and St. Catharine of Siena. While thus satisfying their feeling of kinship with the saints of the Church, they would also vindicate for their own Churches of England and America the honor of raising up saints. The idea at the root of this is certainly true, and the sentiment right; for the Anglican and Episcopal Churches cannot be truly Catholic unless they are in communion with the Church of the saints, and unless they themselves can prove the indwelling of the Holy Spirit by the eminent sanctity of some, at least, of their children. Unfortunately for the strength of their position, there is no deep sentiment, either in the English or American Church, which would proclaim any son of theirs a true Catholic saint. Even those most deeply venerated have never received the veneration accorded to saints. And when the question arises as to the tribunal which will judge of sainthood, it will be a difficult matter, we fancy, to get the majority of Episcopalians to take seriously the competence of the General Convention.

The No Tamers decree of Pope Pius X., as this convention shows, is resented by many Episcopalians; in so far, at least, as it enacts that a marriage between a Catholic and a non-Catholic is valid only when witnessed by a duly authorized Catholic priest. We cannot compress an explanation and a defence of the No Tamers decree into our brief remaining space. Let us remark, however, that many seem to misunderstand the import of the law. One would imagine its main purpose was to insure Protestants. Some people, like many Orangemen and German Protestants, seem to crave to be insulted by the Pope: we expect better judgment from most Episcopalians. The law is made, of course, for Catholics, and its purpose is to safeguard the sacredness and inviolability of marriage.

Let us, for a moment, consider the tables reversed. Let the Episcopal Church decide not to recognize any marriage between an Episcopalian and a Catholic unless the ceremony be performed by an Episcopalian minister. I am very sure we Catholics should not mind it in the least; we should look upon the law as a matter of home discipline which concerned its own members; and as we do not believe in the infallibility of a General Convention, its decision would not cause a single ripple of uneasiness in our conscience, nor one twinge of resentment in our hearts.—John F. Fenlon, in the January Catholic World.

"EDUCATIONAL VAUDEVILLE"

In the sensible and witty paper on "Popular Education" with which Miss Agnes Repplier opens the Atlantic Monthly for January, the old-fashioned system of pedagogy on which her girlhood was trained is effectively contrasted with the "educational vaudeville" that so many American children of to-day are attending. The writer, who passed her early years, as is well known, at one of Philadelphia's famous convent schools, observes that in those times:

"There was precision in the simple belief that the child was strengthened mentally by mastering its lessons, and morally by mastering its inclinations. Therefore the old-time teacher sought to spur the pupil on to keen and combative effort, rather than to beguile him into knowledge with cunning games and lantern slides. Therefore the old-time parent set a high value on self-discipline and self-control. A happy childhood did not necessarily mean a childhood free from proudly accepted responsibility."

Now, however, all those antiquated ideas must be consigned to the pedagogical dust heap. For we are assured that:

"Nothing is too profound, nothing too subtle to be evolved from a game or a toy. We are gravely told that 'the doll with its immense educational power should be carefully introduced into the schools,' and that a ball, tossed to the accompaniment of a song insultingly banal, will enable a child to hold fast one high purpose amid all the vicissitudes of time and place. And when boys and girls outgrow these simple sports, other and more glorious pastimes will teach them all they need to know, without effort and without exaction."

The school-room of the future will be one "where moving pictures will take the place of books and blackboards, where no free child will be 'chained to a desk' (painful phrase!), and where 'progressive educators' will make merry with their pupils all the happy day."

Miss Repplier has also discovered that, according to the new pedagogy, indolent and mischievous children are only "patiens," and must be treated as such, and that the "rights of children" now include "the doubtful privilege of freedom from restraint and from obligation." The essayist is right. However well meant, it is showing children a false kindness to let them grow up with the idea that life is only a game, that work differs but little from play, and that the things worth while are easily won. Those who have been reared on the principles of the "new pedagogy" cannot mix long with the old before disillusionment sets in. To their regret and chagrin they will then find that their early training has not prepared them to surmount difficulties, resist temptations, and however unpleasant it may be, to do their duty always with cheerfulness and courage, and thus win by sheer strength of character the true prizes of life. But this most necessary training can not be given the child by the modern "educational vaudeville" that Miss Repplier so justly condemns.—America.

## ANXIETY NOT NECESSARY

EDITOR OF THE CHRISTIAN REGISTER SAYS CATHOLIC ORGANIZATIONS ARE SOURCE OF GREAT GOOD

The Christian Register, a non-Catholic publication at Boston, Mass., in a recent issue has the following to say editorially of the well known organization of Catholics, the Knights of Columbus:

"Unnecessary anxiety has been caused by the organization of this Catholic society and the appearance of a host of well-clad, well-drilled, military-looking men, equipped with bairds and sword. As the writer sees it, this secret society is not a menace to the community, but an addition to the forces making for law and order. It is unusual for such an organization to be formed within the limits of one religious denomination, but there was a logical and practical reason for that. All Roman Catholics are debarred by their spiritual advisers and authorities from membership in any society of which the secrets cannot be divulged in the confessional, or of which the chaplains are not Catholic priests.

All young men, therefore, in Roman Catholic Churches were tantalized by festivities and parades that they could not share, tempted to forget their allegiance to their spiritual 'princes' and overlords, and to join with their friends and neighbors who are Masons, Odd Fellows, Crystal Shriners, and 'Knights' of several different denominations. There was, and is, on evident danger, as it looks from the point of view of the Catholic hierarchy, that the men in Catholic parishes may be swept into secret organizations, and away from the influence and authority of the priests. The majority of the ill-paid immigrants that come to us from the south and southwest of Europe are not Protestants, and have never had any intimate acquaintance with them until they are herded with them in mills, shops, and factories where they and the advocates of every theory of labor have free course.

"At the recent assembly of the Knights of Columbus in Boston, Bishop Anderson made what was in many respects an admirable address, entitled 'The Call to Knighthood.' Some of it, to a modernist, whether Catholic or Protestant, seems to be the outcry of a 'belated theologian,' as where he traces the origin of the social and intellectual tendencies that he deplores, to the scientific doctrines that he caricatures 'as the dream of man from the ape,' a theory held by no one of whom we have any knowledge. This, however, is a matter of small importance, and he has for it the authority of the ecclesiastical hierarchs at Rome, of whom the holy Father has made himself the mouthpiece in his fulmination against 'Modernism.'

The Bishop carelessly classes Socialism with the destructive forms of anarchy, syndicalism, and the like; but this also is not important. What is at heart of the call to knighthood is the appeal to all members of the order to stand together against all forms of lawlessness, and to be faithful to the highest ideals of citizenship, social organization, and industrial enterprise. The appeal is a noble one, and must have lifted the hearts and minds of all who heard it above all considerations of sectarian strife and advantage, and put the speaker and his hearers into sympathy with the foremost workers of all creeds and political parties who are seeking to reform and reinvigorate the institutions of freedom on American soil.

It is no small thing to send three or four thousand men of foreign descent and the Catholic religion into the governing bodies of our

cities, into the market, the exchange, and as employers, or employed, into the mills, factories and workshops of the country, pledged not only to resist all forms of social and industrial anarchy, but also determined to carry the mutual relations of the rich and poor a nobler ideal of brotherhood than has yet dominated the captains of industry and the multitudes who look to them for a livelihood. The speaker had a noble theme, and when he got away from the obvious limitations of his Creed, he made admirable use of it.

"If the Knights of Columbus avoid the evident temptation to assume a boastful attitude as co-religionists with the discoverer of America, and, passing the limits of parochial activity, give themselves with ardor to the magnificent task Bishop Anderson so eloquently described, they can do something for the land of their birth and adoption second to none, and indeed superior to that of any other secret order in the land; for no one of them has any great aim that finds its object outside the ranks of its own members. The Free Masons, for instance, do excellent work among themselves as fraternal and charitable societies, but they have no political or social work to do in the country. Unlike those who bear the name in Europe, they have no concern with the affairs of Church or State. The Knights of Columbus are in a quite different case. They are called upon not only to purge their own ranks of the leaven of anarchy, syndicalism, and class hatred, but also to see to it that the members of their own religious order, coming to us from abroad, shall be taught that the Church to which they profess allegiance is in this country, on the side of the government, opposed to all lawlessness and disorder, and pledged to work with all other good citizens, to the end that all may enjoy life, liberty, and the pursuit of happiness. So doing, they may furnish the antidote for the bane that comes with our foreign immigration, and the consequent low-paid struggle for existence.

"The Jews in this country might very properly organize for the same ends. So long as by religion and custom they stand apart from the mass of their fellow citizens it behooves them to do what lies in their power to abate the evils that are the products of their past history and present status in the United States. They control great movements of capital and industrial operations of vast extent. It should be their task to reduce or extirpate the evils that they have imported from lands where the treatment they received tended to moral and political degradation.

"The omens are good. Let all good citizens unite to regenerate and improve the country that is the father of us all!"

## PROSELYTISM IN FRANCE

A Baptist writing on Baptist work in Belgium and France, in the Chicago Standard, a Baptist organ, says:

"There are three Baptist churches (in Belgium). The evidence is clear that in December, 1909, they had one hundred and thirty members and in September, 1913, one hundred and thirty three. In spite of twenty-four additions to one church in 1912 and 1913 the net gain was only three—a slight increase, but practically a standstill. Similarly the French churches of the north group made but slight gains, that is, practically stood still."

Evidently Rome has not much to fear from Baptist work in France. It can hardly be described as fruitful. A curious sidelight is thrown upon this work by the following admission from the same source:

"The Catholic converts make strong and loyal church members, but they must be educated continually after conversion to keep them informed as to the teaching and principles of the Baptist church, and arm them against Russellites, Adventists, Mormons, etc., who consider the Baptist converts their special prey."

Pity the sorrow of the poor missionaries who, having unsettled the faith of the unfortunate people whom they succeed in weaning away from their ancestral faith, must then behold them snatched away by other squads of the same body of proselytizers! Catholics unsettled in their Catholic faith not infrequently drift from one sect to another until they finally land in outright infidelity. The Protestant house of confusion with its Baptists, Russellites, Adventists, Mormons, etc., is too much for them; and to escape the clamor of creeds they cease to believe in any form of religion whatsoever. It is really amazing how people who believe sincerely in Christ can support proselytizing work among Catholics knowing how poor it ever is in results to Protestantism, and how often it destroys all faith in the souls of a people unsettled in their belief in the Catholic Church. But the motto of such fanatics seems to be: "We don't care what we make of our proselytes so long as they do not remain Catholics."—Sacred Heart Review.

## LADY FULLERTON'S NEEDLESS FEAR

"Mrs. Meynell is an English Catholic, but not a Catholic born," says Mrs. Katherine Tynan Hinkson, in the Catholic World. She grew up in Italy, and was received into the Church by an Irish priest.

Continuing her appreciation of the English poet, Mrs. Hinkson recalls:

It was somewhere towards the close of the seventies that Father Matthew Russell, of holy and happy memory, received a letter from Lady Georgiana Fullerton, in which prayers were asked for two young Catholic girls in danger to their souls from the world and its praises. The two girls were Elizabeth Thompson (Lady Butler), whose picture, "The Roll Call," hung in the Royal Academy Exhibition of 1877, had already met with a unique success, and Alice Thompson, who had published "Preludes." The two young sisters were lionized. When they attended the house on the rumor of the presence within of the painter of "The Roll Call," and the young celebrity had to be smuggled out by the back door.

Long afterwards Alice Meynell, smiling over the memory of Lady Georgiana Fullerton's concern—she was a dowdy little woman, a daughter of the proud Granvilles, who went ungloried on her Master's business up and down London in those years—said: "We were too level-headed for that danger."

Soon after her success with "Preludes," Alice Thompson married a young literary man, Wilfred Meynell, who had fallen in love with the author of "My Heart Shall be thy Garden." My Heart Shall be thy Garden" had been received into the Catholic Church. The vicar of St. Aidan's the Rev. W. V. Mason, writing in the parish magazine, says: "The news that Furley has decided 'not to St. Aidan's' came as a great shock and disappointment to many of us."

## A STRANGE NEW YEAR'S MESSAGE

The following is the opening of a New Year's message addressed, at the request of a great newspaper, to the people of a well known city:

"The shooting of Admiral Byng was a strong measure, but it opened the era of Hawke and Rodney and Howe, and Jervis and Nelson. It may be that our present distress will be the beginning of our glory. We close the year under no small sense of civic danger; and good wishes without genuine good purpose behind them are worth nothing."

Who is the author? One might suspect James Larkin, or Mrs. Pankhurst, or some other such advocate of violent measures against authority. None of these is responsible for it. The words were penned deliberately by a Protestant minister of Montreal; and, if they mean anything, they are a recommendation to use for the reformation of the municipal administration of that city, the means the Government of George II. employed for the encouragement of valor in the British navy. When will Protestant ministers learn that the sitting in judgment on civil authority is none of their business?

No doubt the minister in question will deny that he had any intention of stirring up the people of Montreal to believe him. He is only another example added to so many of clergymen, undisciplined in mind, using language of which they have not grasped the meaning. But this is an additional reason why he and they should leave alone great matters to which they are unequal.—America.

## THE POPE PUTS BAN ON THE TANGO

Press Despatch

Rome, Jan. 15.—Cardinal Basilio Pompili, Vicar General of Rome, representing the Pontiff, has issued a pastoral letter denouncing the tango and also certain newspapers, theatrical performances and fashions, which he declares are perverting souls. The Cardinal says:

"The tango, which has already been condemned by illustrious Bishops, and is prohibited even in Protestant countries, must be immediately abolished in the seat of the Roman Catholic Pontiff, the centre of the Roman Catholic religion. He urges the clergy courageously to raise their voice 'in defending the sanctity of Christian usage against the dangers threatening and the overwhelming immorality of the new paganism.'"

He warns parents that if they do not protect their children from corruption they will be guilty before God of failure in their most sacred duties.

There are no perfectly honorable men; but every true man has one main point of honor and a few minor ones. You cannot believe in honor until you have achieved it. Better keep yourself clean and bright; you are the window through which you must see the world.—G. B. Shaw.

## CATHOLIC NOTES

In Japan there are fourteen missionaries belonging to the Parish Foreign Missions, who have spent over forty years of their life in that country laboring for the Faith.

The recent Italian and Roman elections weakened, if not broke, the power of the enemies of the Church. Rome will yet be the Rome of the Holy See.

The emigration from Portugal this year will probably reach 100,000. In that torn and now unhappy land of magnificent Catholic monuments, the population is decreasing and the exodus increasing.

The Committee of the recent Irish National Pilgrimage to Lourdes headed by the Archbishop of Dublin \$10,000 from the surplus Pilgrimage funds as an offering in honor of Our Lady of Lourdes, for the children of the Dublin workmen.

The Roman correspondent of the London Tablet says that the late Cardinal Oreglia never denied the varied tales that the press made up about him—"nor would he have done so had they been ten times as numerous, as untrue as malicious. He was of an old school which attached very little importance to the vagaries of the daily press."

The Catholic Bulletin of St. Paul, Minn., chronicles the reception into the Catholic Church of Lieutenant Colonel William Gerlach of Minneapolis, by the Right Rev. Bishop Lawler. Colonel Gerlach, who was a German Lutheran, was born in the province of Upper Hesse, Germany, November 15, 1855.

The Rev. R. B. Furely, formerly curate at St. Aidan's Anglican Church, Roundhay road, Leeds, England, has been received into the Catholic Church. The vicar of St. Aidan's the Rev. W. V. Mason, writing in the parish magazine, says: "The news that Furley has decided 'not to St. Aidan's' came as a great shock and disappointment to many of us."

Three Christian Brothers recently received distinguished honors in Austria. Rev. Brother Gerhard, Provincial, has been named imperial Counsellor by His Majesty, the Emperor Francis Joseph. Brother Eucherius, assistant Provincial, has received the cross of knighthood of the Order of Francis Joseph. In return for services rendered by the Brothers to destitute inhabitants of Scutari, Albania, during the seizure of that town by Brother Celestinus, Director of the Christian Brothers' School there, has been decorated with the gold Cross and Crown given for distinguished service.

The work of the Panlist Press is but a small part of that great apostolate of the press in which so many earnest souls are engaged throughout the country. The increased interest in the work of that apostolate shows a gratifying growth among our Catholic people, and is very encouraging. For such interest means a more extended and a keener appreciation of Catholic truth, and a realization of how Catholic teaching affects every walk of life, every field of human endeavor.

The great teaching Order (the Brothers of the Christian Schools (Christian Brothers) is continuing to extend its influence throughout the world for the furtherance of the cause of Catholic Education. The "Bulletin of Christian Schools," the official organ of the Order, announces the recent opening of new establishments of the Brothers in the following places: Hal, Belgium; Namur, Belgium; Szatmar-Nemeti, Hungary; Rauth, Bohemia; Braila, Roumania; Bengasi, Lybia, Turin (Technical School), Italy; Loretoville and Hull, P. Q., Canada; Haidar-Pacha, Constantinople; Rochester, N. Y.; Cootamundra, Australia.

It is more than a year since the experts engaged to report on the condition of the Cathedral of Metz and its restoration issued a report and a demand for 800,000 marks. Now the German government has suddenly handed out the money. With it comes the briefest of instructions. The Plans are to be sent in at once. They will be examined during the month of December and the work of restoration must then go forward without further delay. The Alsacians are grateful that their beautiful cathedral is to be protected from the hand of time.

Two of the large Catholic Normal Schools of Europe, conducted by the Brothers of the Christian Schools, that at Malonne in Belgium, and that at Feldkirch in Austria, lately celebrated the silver Jubilee of their foundation. The festivities were of an elaborate nature and were attended by the leading ecclesiastical and civil authorities. At Malonne, His Lordship Mgr. Haylen, Bishop of Namur, presided and read a message from His Holiness bearing the Apostolic Benediction to the Brothers and their pupils, while the Hon. Mr. Pouillet, Minister of Science and Art in the Belgian government, spoke words of praise on behalf of his government. All the speakers were loud in their praise of the magnificent work being done in the training of teachers by the sons of St. La Salle, the founder of Normal Schools.