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

LONDON, CANADA, SATURDAY, JANUARY 17, 1914

# VOLUME XXXVI.

#### FATHER FRASER'S CHINESE matters, she thrust back again into MISSION

The noble response which has been made to the CATHOLIC RECORD's ap-peal in behalf of Father Fraser's Chinese mission encourses peal in behavior restorer reasers 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 Subscriber, Kearney Donation from Cantley & Quinville..... Dan tynch, Renfrew James Hart, Fermeuse Ed. O'Connor, Solway Mrs. M. Cosgrove, Halifax. Friends, Oven Sound. I. C. R., Aonleby Friends, Owen Sound. I. C. R., Appleby. J. H. Harty, Gull Lake. Mrs. J. H. Harty, Gull Lake. Frank Raymond, Gull Lake. Trank Raymond, Gull Lake. Geo Harty, Gull Lake. Mary Harty, Gull Lake. Mrs. Clara Harty, Gull Lake. Cleve Harty Gull Lake. Cleve Harty Gull Lake. Reilly Harty' Gull Lake. T. J. Harty Gull Lake. T. J. Harty Gull Lake. Mrs. A. Whibbs, Indian River. Mrs. A. Whibbs, Indian River. a Ray Dosman, Geo Harty, J. W. Harty Mary Ha Mrs. Murray, Pembroke... s Broderick, Halifax McNellis, Springridge. Geo. Overs, Barrie er, Marienthal 288 C M. B. A., Downeyville bilee Alms, Downeyville..... 6 A. B. A., Downeyville..... Glace Bay P Kennelity, Douglas Well wishers, Picton Ont St. John's Nfld.... B, Joggin Mines A. McLean, New Waterford ... Longian, New Waterford ... Friend, Louglas Mrs. Blair, Port Arthur..... Subscriber, Port Arthur..... Mrs. M. O'Brien, Inverness J. H. O Brien, Inverness M. O'Brien, Inverness..... McD., Inverness P., St. John's Nfld ... Jubilee Alms, Arnprior Memory of Mother, Lothian League of the Sacred Heart, Pa ry Sound... Rev. P. J. Tracey, Sheenboro

Nors-In our issue of Dec. 27th, the sum of \$3 which was credited to Brother Rogation of \$3 Christian schools, should have read "The Brother and pupils of De Salle, Toronto." Father Fraser work has aroused much enthusiasm in that institu-tute and the faculty and publis gene ally hav gladly availed themselves of this opportunity of be coming sharers in it.

# The Catholic Record

LONDON, SATURDAY, JANUARY 17, 1914

## THE PARADOXES OF CATHO-LICISM

BY ROBERT HUGH BENSON

In this his last published work Monsignor Benson gives evidence that his pen has not been blunted by much work. It is as keen as when it sketched for the public pictures of the days of the Reformation. Some of us thought that incessant lecturing and writing would dull its versatility and impair its power, but this book proves that its deftness is unabated and that its transcriptions of the thoughts of the clear, strong intellect of the writer are illuminative and interesting.

Monsignor Benson discusses the faced by men with such a training in clean minded and

its sheath We commend this book to our The tango may not be the worst of the indecent dances which in our country at present are breaking down the barriers of maidenly modeaders. It is like a clear, bracing wind after the odors that emanate from the "literary productions " that esty, and making our dancing parties look like the orgies of a brothel; but make for flabbiness of mind.

graduates of the finest universities

in the world-for example, the Johns

Hopkin's University, the University

of Munich, the Catholic University

of America and Toronto Univer-

sity. The departments of physi-

50

it has come, in the minds of decent people, to stand for all that is un-desirable. These indecent dances AN OBJECT LESSON The University of St. Francis are not unknown among Catholics. Xavier's College, Antigonish, N. S., Even at functions held under the is an object lesson of what generauspices of Catholic societies, couples have been observed going through the hideous contortions of some of osity, labor and unity can achieve. Without wishing to trace its upward these modern dances, unrestricted and unwarned by those in charge. course, its struggles and difficulties, suffice it to say that this University We have heard of a dance of Catholic young people, given not a hundred miles from Boston, and in Advent, too, be it noted—where the new is to day respected and honoured as a seat of learning. Its aim is the highest degree of intellectual exdances of dirt and death were cellence. It is modern in method and curriculum. Its professors are for the most part post

dances of this and the danced continually. The matter has become a serious menace to public morals. Bishop McGavick of Chicago said in a recent sermon : There is an epidemic of impurity

THE TANGO

which has grown and spread in the last few years. It is evident in the so called attempt to teach purity to our children in the schools.

"This epidemic is shown particu-larly in the modern dances—dances cal and biological science are housed in a magnificent building which are mere imitations of the They have descended to animals. donated by Mr. Neil MacNeil of that-to the animal and to worse Boston. We are pleased to notice The special dance over which the that St. Francis Xavier's is devotworld seems to have gone mad is a ing special attention to the study of dance of sin. It comes from the haunts of sin and the houses of inhistory. We say this because no famy. Its history is a history of sin. subject is more important than his-And yet parents send their children tory and perhaps none has fared to schools to learn this dance.

"Young girls, gaily decked, with smiling faces, rush out from their worse in our colleges. It is only within living memory that historical study, even in Europe, has been homes, from their fathers and mothers to engage in this dance of sin. raised to dignity and precision. Shame on you! Shame on you young girls who dance this dance! Shame on you Lord Haldane's recent speech in Montreal called the attention of Shame on you, parents, who teach it to your children, or allow them to Canadians to the place of history in ongage in it !" Our vigorous contemporary, the the development of citizenship, and a

prominent Canadian commenting on Catholic Advance of Wichita, Kansas, this speech wrote: "We must conhas this to say on the same subject : We never saw the new devil's bait for souls called the Tango (which is Latin for ('I touch') but having fess that the teaching of history in such a way as to impress Canadian Latin for ('I touch') but having been asked frequently if it were a youth with the true knowledge of the rights and obligations of the proper dance, we have made some inquiries and read some criticisms Canadian people is deplorably defrom newspapers. The consensus of opinion is that the Tango is immoral, fective, or rather does not exist in our educational institutions. The ndecent and vile and no decent greater part of the men who make minded woman would indulge in it under any circumstances. We hate the laws and apply them to Canadian to believe that this is the actual dislife are ignorant of the fundamental reputable condition of dance affairs principles and historic roots of our at the present time. One informant was emphatic in his denunciation, constitution." This is a serious indictment. Anticipating the need resaying he would rather see his daughter on her bed of death than ferred to. St. Francis Xavier's has dancing the Tango with a diseased opened up this year a new course in snip and taking in poison for her soul. All things about dancing—as Modern History under tha direction of Mr. W. Kennedy, M. A., a scholar she is danced to-day—considered, we believe that if the fiddles were taken and historian of repute and firstaway, there would be nothing left but plain dirt to wallow in." class honors man of Trinity College,

Dublin. Then, again, the study of We have heard Catholic people Economics and Sociology forces itself even Catholic parents — gushingly declare that these new dances are upon serious people at the present beautiful." This is false. Nothing moment when every quack has a can be beautiful that deliberately nostrum for the cure of social ills. sets itself to arouse the lower passions in human nature. And no clean-minded and sane-minded per-

he take someone's authority for it? In brief would he tell us how much of all he knows or any one else knows is the result of individual research ? Is it not to a vast extent based on

Catholic Record

anthority? There is one authority, however, that he bows to; that of the Personal-ity of Jesus Christ. "With that won-derful Figure rising before us," he says, "we find ourselves exclaiming: "This is in harmony with that Per-sonality." That is not ! We say sonality! That is not! He could not have said this; He could not have done that.'" He forgets that there is one thing which this wonderful Personality said and did. He said He would establish a Church to which He would teach all truth and in which He would abide forever; and He did establish it. Would it not be proper for Mr. Churchill to find out this Church and hearken to it? There can be only one. It would be very dangerous for him to do as another conspicuous man once did in the presence of that Personality. He asked "What is the truth?" and went away. We know the conse-

quences.—America CATHOLICISM IN

# ENGLAND

THOUSANDS OF CONVERTS FROM ALL CLASSES ENTER THE CHURCH EVERY YEAR - ANGLICAN OR RITU-ALISTIC GROWTH-TRANSLATION OF THE ROMAN MISSAL - THE SARUM RITE-THE BRANCH THEORY itten for the Catholic Bulletin by Cecil Une derwood.) In a recent lecture Father

Vaughan, the Jesuit orator, observed "No matter how you may divide English society into rank, mental attainments, wealth, refinement, etc., you will find each division from the highest to the lowest, furnishing its quota of converts to the Catholic faith. And should you form separate classes for the radically vicious and the constitutionally insincere, may be that under these two head ings you will find no recruits; but one might hesitate even here, for the

psychology of conversions baffles methodical analysis, 'Catholic leaven is at work throughout the whole mass, with the result that very often those are converted whom one would least have suspected of any tendency toward the faith. Perhaps our greetest gain is from the higher, and better educated classes; as these converts pass through easy steps from low church or non-conformist ground to the loftier attitude of broad and High Church Anglicanisms; thence the way is comparatively easy to Rome. All types and classes, indeed, are represented, and many become converts whom every human tie, every earthly consideration seemed to hold back with a grip of steel. God's work is done in a supernatural way, and man can only look on and won der."

THE ROMEWARD MOVEMENT The road pointed out by Father aughan is the usual one; it was taken by Newman and Faber and Manning; it is followed to-day by thousands who are received every year into the true fold. They come

nounced Catholic tendencies. It is a churches of France and Italy, still straw which tells how the wind is blowing. there are compensations in what, by comparison, you will discover to be

cold and barren Protestantism.

Of all varieties of cant there is

none more nauseating than that used now a days by the producers

and exploiters of indecent books.

pictures, plays and films. What is filthy is termed "sincere," the im-modest is called "artistic," the dis-

gusting is misnamed "strong," while

of age. Fully two thirds of the audi-

picture show, the cant that is written

romantic love of virtue, he should no

As for the wicked nonsense that is

'There seems to be an idea abroad

and girls by some one who calls him-

some unexplained way be better for

ings he is an arrant and presumptu-

lee at once to an anchoret's cell.

because of a

White Slave Traffic "

" SINCERITY

THE CANT OF

ODD POSITION OF ANGLICAN BISHOP more severe standards of beauty. Painting, sculpture, and architecture An amuring development of High Church ceremonial is the odd posi-tion in which the Bishops find them-selves; they must face both ways in are thus enjoying a second spring in a land so long made desolate by a

order to preserve the peace. In high Anglican churches they are obliged to appear in full canonicals—cope, and mitre and crozier. Often the following telegram is sent to the Bishop : "Confirmation at 11 a. m.; crozier ;" or, "bring crozier but omit crozier ;" or, "bring crozier but omit cope." Once the Bishop of London, who was an extremely low churchman, received the following note from an officious vicar: "Bring holy water, sandals and a grey cowl; the vestry voted grey at the last gueting is minimamed "strong," while plot and dialogue that cannot fail to awaken the lowest passions are de scribed as "teaching a valuable moral lesson." Though managers who present "musical comedies" seem to have persuaded the theatremoment." Whereupon the vicar got this laconic reply—"Make arrange-ments for your confirmation with the nearest Roman Bishop."

## SIGNS OF THE TIMES

going public who professes to be "light and amusing," may, without blame, treat as non existent the sixth The appearance of the cassock in the streets of English cities is an other sign of the times. It is a cusother sign of the times. It is a cus-tom followed in France and the Anglican clergy of the higher school delight in the observance. Anglican religious orders, as for example the commandment, it remained for the producers and promoters of the salacious "problem play" and the de-basing moving picture show to add to a disregard for the decencies of life canting hypocrisy. For example, the final slide of a film called "The "Cowley Fathers," insist upon the cassock whenever a clergyman of the order appears on the streets. Along Inside of the White Slave Traffic with the cassock they have adopted from France that atrocious travesty of art—the so-called "clerical hat." It is like the abomination of desolarecently gave New York spectators the smug assurance that the purpose of the entertainment was "to teach a the entertainment was "to teach a great moral lesson." So eager was the public to lay to heart the price-less "lesson," that "several hun-dred persons," the press reports, were turned away when the exhibi-tion began, and a large proportion of the audience was composed of young girls from sixteen to eighteen years of age. Fully two thirds of the andition in the holy place as spoken by the prophet. However, it helps to draw a line of distinction between the clergy and the laity. And the English who are as subservient to French ideals of dress as are the English Americans, seem to be satisfied with

## ANGLICAN "RETREATS"

ence were women." Abominable as was that highly "moral" moving-The multiplication of religious orlers in the Church of England is another factor-perhaps the most powerful-in the creation of a Cathabout the manager's zeal for social purity is a great deal worse. If there olic atmosphere and in the recovery of Catholic doctrine. The practice is anybody unsophisticated enough to believe that those women and girls flocked to see "The Inside of the of holding "retreats," so long in vogue in Catholic countries, has been revived here, and members of religions orders conduct the services. longer expose himself to the conta-gion of the world's slow stain, but The custom is now quite general throughout England. As a result of retreats, there is a renewal of zeal and a keener appreciation of spiritual values. The English clergyman learns that roast beef, fox hunting so commonly talked and written now days about the marvellous benefits that are sure to follow the and a fat benefice, so far from pro-moting the Kingdom of God upon diffusion of novels which make "sex-uality " their one theme, Dr. Lyttleare rather suggestive of the earth. ton the Headmaster of Eton, ob-serves in a sensible letter he wrote sinful Hebraic attitude toward the flesh pots of Egypt. A retreat serves to the London Times : to clarify the spiritual vision, keep ing the clergyman within his proper that if sexual questions and problems are thrust upon the attention of boys orbit, and accentuating those de-mands of the spirit, which he should consider imperative. Since the so-called Reformation in England there self a 'sincere' artist, no harm is done; that the community will in is no Catholic custom or practice so valuable or so powerful in maintainit; and that if anyone hesitates to encourage the spread of such writing the spiritual life of clergy and laity as the revival of retreats. It is, to my mind, the strongest weapon which the High Church party has yet ous busybody. But what ignorance

all this seems! Those who are working and hoping, however feebly, taken from the Catholic armory. ANGLICAN RELIGIOUS ORDERS

to encompass the lives of our boys Next to the practice of giving reand girls with wholesome atmosphere must know that in regard to sexualtreats, the insistence upon prayer and

CATHOLIC NOTES

1839

At Simplon, France, foresters in felling an old fir tree found in it and overgrown, perfectly preserved, a bronze statue of the Blessed Virgin, a foot high.

The Rev. Elias H. Younan, C. S. P., died December 12 in the Paulist house, New York, where he had been living for the last few years after his retirement from the mission field.

Bishop Gunn lately administered confirmation to a large class of recent converts at Water Valley, Miss. These converts were brought into the true told through investigation of charges made against the Church by the Menace and other A. P. A. papers.

Statisticians have compiled a report showing that a great increase in the number of divorces and a large decrease in the number of marriages in Germany have taken place during recent years. They claim to have discovered a "marriage crisis."

Archbishop Keane of Dubuque, concluded a mission for non-Catho-lics in the Church of the Epiphany, Pittsburg. Previous to its opening more than 11.000 card invitations distributed throughout the were city. Large crowds attended the lec

Of the 6,572,000 school children in Prussia, 3,815,000 are in Protestant schools, 2,383,000 in Catholic schools, and the comparatively small number of 368,565 in the non-sectarian schools. The pupils take most of the subjects in common, but receive religious instruction separately in the faith to which they belong.

At a Requiem Mass at Farm Street Church, in London, the Queen of Spain, the Empress Eugenie and the Princess Henry of Battenburg, were present. Besides them many others of the Royal and Noble families. Ambassadors, Ministers are others were also present.

The following persons have lately been received into the Church at Caldey Abbey, South Wales; Rev. W. Swinstead, curate of All Souls' church, Clapton; Rev. Mr. Pickering, H. Burnell Hudson of Wick House, Pershore, now a monk there; Miss E. M. James, a well-known author of Carnarvon, Wales, and twenty four of the islanders at Caldey.

John D. Rockefeller contributed \$25,000 to the fund of \$250,000 raised for St. Vincent's hospital, conducted by the Sisters of Charity of St. Augustine. The subscription is conditional on the entire fund being raised. Between December 2 and December 10, however, more than \$220,000 was raised.

Father Robert Kane, S. J., preaching in London, said of Canon Shee-han that when his great fame brought him money from the publishers it disappeared in charity of which no one knew from what hand it came. He had arranged that the profits from the books should be sent to Bishop to be distributed among the

Archduke Franz Ferdinand Austria while the guest of King George at Windsor Castle, assisted at Mass daily with his suite, at the Castle. A Jesuit priest went there

divine and the human, of peace and war, wealth and poverty, sanctity and sin, faith and reason, authority and liberty-clearly and plainly in idiomatic English. Under the head of wealth and poverty he says : " The world found Him (Christ) wrong whatever He did. He was too world. ly when He healed men on the Sabbath; for is not the Law of God of more value than a man's bodily ease? Why can He not wait till to-morrow He was too worldly when He allowed His disciples to rub corn in their hands ; for does not the Law of God forbid a man to make bread on the Sabbath."

In discussing meekness and violence he writes : "It is from a modern confusion of thought with regard to the realm of the Divine and the Human that the amazing inability arises, on the world's part, to understand the respective principles on which the Catholic Church acts in these two and utterly separate departments. The world considers it reasonable for a country to defend its material possessions by the sword, but intolerant and unreasonable for the Church to condemn resisting even unto blood principles which she considers erroneous and false. The Church, on the other hand, urges her children again and again to yield rather than to fight when material possessions are at stake, since charity permits and sometimes even commands men to be content with less than their own rights : and yet again when a Divine truth or right is at stake she will resist unfaltering and undismayed since she cannot be uncharitable with what

Economics and Sociology as will not only tend to benefit the world but will also expose the fallacies of socalled Sociologists. In addition it is time for our Canadian young men to take a serious interest in the complex social problems which are con-

vulsing society-problems which, if not solved along truly scientific and Christian lines, must necessarily bring modern society into revolutionary chaos. It is an unfortunate fact that in many secular univer sities these probfems are treated with a flippant confidence and disregard of the moral law which they relegate to the domain of worn out

ideals. .The student of St. Francis Xavier's is equipped by trained and tried men to deal with these vital questions in an effective manner.

We have referred to St. Francis Xavier's not as an object of idle eulogy but as an inspiration to others who are convinced that only the best schools can give us the men we need. We have our principles, but to send them through error, to apply them to social problems, to make a doubting world understand that they can cope with and answer the questions that haunt the minds of this generation, we need men trained by specialists who speak the language of this century, and who, while conservative in the best sense of the word, know how to press into service all that is good in the world. This university, we say, is an inspira-

tion to the Catholics of Canada and is one of our greatest assets.

To each soul God gives the power is not her own: here she will sell her cloak and buy that sword which, when the despute was merely in temporal

son who looks at the performance called the "Tango," or any of a halfa dozen other modern dances, can fail to recognize that they are indeed what the Catholic Advance calls the tango a "new devil's bait."—Sacred Heart Review.

CHURCHILL'S QUEST

The Century for December has an article on "The Modern Quest for a Religion" by Winston Churchill, in which that well known novelist says: It is a curious fact that there are some who look with longing eyes at the Church which still stands for external or what may be called supernatural authority; but which we can not enter, because we perceive that every institution in our modern gov

ernment, every discovery in our modern science from the telegraph which encircles the globe to the cure and prevention of disease has been accom plished against the principle for which that church still stands: the principle of having our thinking done

Borrowing Mr. Churchill's own words, we beg him to remember an-other "curious fact," namely that not one of all the civic, scientific or sociological triumphs he names or intimates has anything to do with the supernatural order and that consequently the Church is not specifically concerned with their promotion. But far from impeding she has always fostered them and had it not been for her, Mr. Churchill and his timorous friends might be untutored

savages to day. Did he ever think that the very inspiration to write about the "Quest for Religion" came from that same Church? that it was prompted by Michael Angelo's picture of the Crea-tion in the Pope's Chapel? And did he ever reflect that he might never have known that there was such a thing as "Creation" except for the supernatural authority of the Church?

measured by the actual thousands who come over every year; a far greater number are drawn to the very border-land of the faith; so that whereas Catholicism a quarter of a century

grace were similar to that of nature

ago was semething maligned and tabooed; it is now onite the d booed; it is now quite the fashion to talk about an Anglo Catholic

Church and "Catholic" priests and services. In fact the "branch theory" just now is very much in vogue. So strong is its hold upon the High Church party that the very name Protestant has become hateful. Only the other day a Canon of St. Paul's called Luther "a boor." and the Reformers "a pack of ruffians. And just as in America, the Episcopalians are endeavoring to drop th word, Protestant. from their legal title,-so in England at the present time the ritualists are trying to erase the hateful word from the liturgy. So that it is no longer the "Protestant Church of England" by the grace of good King Harry, but the "Anglo-Catholic branch of the

Church Universal." The translation of the Roman Missal and the Roman Breviary, the extensive use of the Sarum Rite at "Mass" and "Vespers," the employment of French manuals of prayer and devotion; the eager and repeated attempt to secure valid orders from the Russian orthodox and Old Catholic schismatics; all these signs point to the working of the Catholic leaven

dead are heard on every side from Anglican pulpits. If we believe in spirits, and in a church triumphant, why should we not invoke the aid of the saints? If we are a branch of the Catholic Church, why should we not have missal and prayer-book and vestments and prayer-book and vestments and candles and the full Catholic rite and ceremonial like our Roman neighbours? Why not, indeed! And so the Catholic supply houses of London But incidentally how did he find out it was Michael Angelo's picture? Did he discover that himself or did with High Church Vicars of pro-dia he discover that himself or did with High Church Vicars of pro-

frequent Communion deserves special notice. Supernatural life can be preserved only by supernatural means. Hence the Anglican pulpits preserved are now ringing with the old Cath olic cry-"The life of a Christian is a life of prayer "—" The life of a Christian depends upon the Bread of Life which came down from heaven -eat and eat frequently of this life-giving food." Canon Knox-Little giving food." Canon Knox-Little said the other day: "Christians of the first two centuries were daily communicants; why not we ?" And so, frequent Communion and the recitation of evening and morning prayers are now the custom among all high churchmen. If one looks for the cause, I am inclined to think it is traceable to the Anglican sister hoods who have charge of the education of the young. There are fourteen religious orders of women in the Church of England-women who are engaged in teaching, and who use French manuals of Catholic instruction. These sisterhoods are all copies of Catholic originals; and two These sisterhoods are al points are common to the rule of al no matter how much they may diverge in other respects-namely, the necessity of frequent prayer and of frequent Communion for the main-tenance of the supernatural life of the soul. In teaching these doctrines to thousands of English youths, the Anglican sisterhoods are laying foundation-stones for the grand Cath olic building of the future. They are providential heralds of a truly Catholic dawn.

REVIVIAL OF CATHOLIC ART

The revival of Catholic art is noticeable everywhere. It follows, as a logical consequence, in the wake of a revival of Catholic doctrine. The Italian matters are displayed in the shop windows. Reprints of almost any Catholic masterpieco may be easily obtained. A native art chas tened and more in accord with the severe taste of the North, is spring. ing up on all sides, and as you walk through the modern English

ity two facts stand out. First, that every morning to celebrate it. It is in proportion as the adolescent mind grows absorbed in sex questions wreckage of life ensues. Secondly, that sanity and upright manliness are destroyed, not only by the reading of obscene stuff, but by a premature interest in sex matters, how-ever it be excited; for the vital question for each youngster is whether or not the true perspective of things is being disturbed by what he sees, hears and reads. Those, therefore, who in responsible positions are trying to do their duty to the country are not concerned with

the dispute whether a sex-novel is artistic ' or not. They know that the more attractively it is written, the more harm it will do."

Of course. Those who write, publish, sell and recommend these "sincere," "artistic," "strong" or sincere," " artistic," " strong " or gripping " novels that treat shame essly of sexual sins are, with few exceptions, actuated by the most sor-did motives, as everybody is perfectly aware save downright simpletons. Let us have an end then of this disgusting cant.-America.

# SPLENDID GIFT OF K. OF C.

### Canadian Press Despatch

Baltimore, Jan. 6.-Cardinal Gibbons was to day presented with \$500,000 in first mortgage bonds, the gift of the Knights of Columbus of the United States to the Catholic

University at Washington. Nearly every national officer of the Catholic layman's organization and a number of distinguished clergymen were at the presentation ceremony, which took place in the Cardinal's residence.

The money was collected during the last four years, and will be used for the establishment of fifty lay scholarships at the university. Edward H. Doyle of Detroit, Chair-

nan of the Fund Committee, said that his committee would recommend that the Knights raise another fund of \$100.000 for the erection of a dor. mitory to house the scholarship students.

the first time since the "Reformation" that Mass has been said in Windsor Castle.

At St. Iago, in Galicia, they have a thurible which requires several men to lift the lid. This enormous thurible is suspended from the roof of the cathedral. It is set in motion by a hidden mechanism, and swings from side to side. The effect is aweinspiring, as though some giant angel swung the censer from the heights above.

The New York dailies have chron-icled the reception into the Church of two well-known members of the Episcopalian fold—Mr. and Mrs. Joyce Kilmer. Mr. Kilmer is the literary editor of the Literary Digest and a contributor to the leading American periodicals. His wife is a daughter of Henry M. Alden, the author, and editor of Harper's Magazine. Mr. and Mrs. Kilmer live at Suffern, N. Y.

Lady Galway, the wife of South Australia's new Governor, is a Catholic, being a daughter of Sir Roland Blennerhassett, formerly Commissioner of Education in Ireland and M. P. for Galway and Kerry. Her grandfather was a convert to the Church and a friend of Newman. Her mother, Lady Charlotte Blennerhasset, is the only daughter of Count de Leyden of Bavaria. She has gained distinction as a writer and linguist.

In Baden, in Munster, and in Prussian Poland, the Jesuits are again in trouble. Silesia is the scene of the latest act of persecution. Towards the close of November Father Assmann, S.J., arranged to give a course of lectures in support of the temperance movement, at Rosdzin Schop-pinitz. So successful was the first lecture that 1,100 persons joined the League of the Cross. Immediately after it was delivered, however, the Prefect of Oppeln, Baron von Schwerin, issued an order forbidding all the other lectures, and warned Father Assmann that he should not attempt to lecture elsewhere Upper Silesia.

At the present moment, the invoca-tion of the saints and prayers for the