### In the Nun's Garden

### LONDON, ONTARIO, SATURDAY, DECEMBER 7, 1912

In the nuns' garden lean the lilies

In the nuns' garden crimson roses blow; And many flowers, old-fashioned, fair and tender, Along the paths in rich profusion grow.

But sweeter than the roses and the lilies That fill with beauty all the gay parterres, The virgin flowers whose joyous duty

raft to God the perfume of their prayers.

In the nuns' garden weary of his vagrance, the wanderer comes his woes to For in that place of purity and fragrance

There mercy dwells amid the crimson There no one knocks upon the gate in

For like the door of heaven, it never On human sorrow, or on human pain.

In the nuns' garden lean the lilies And many a flower adorns the gay par-

terres, sweeter far the souls so pure and

Who waft to God the perfume of their prayers. -DENIS A. MCCARTHY

# CATHOLIC SOCIAL ACTION

We are so impressed with the monu-mental dignity and the value of Pope Leo XIII's encyclical on the condition of the working classes, which has become the admiration of the leading thinkers of Protestantism, and is regarded as un-questionably the most valuable contri-bution to the literature of modern sociology, that we are apt to lose sight of the luminous achievements of our present Pontiff, Pope Plus X. in the cause of labor and the amelioration of present social conditions.

with characteristic modesty, our Holy Father takes none of the credit to himself, but prefers to shine in the softer light of reflected glory. Thus in writing to the president of the Catholic Congress, held at Bologna during the first year of his pontificate, he says: "In vain will you look for a new program, for a program has already been given you by Leo XIII. It is incumbent on you to adhere to the directions he has furnished, and on no account to depart from

Yet he is not averse to giving the program, mapped out by his illustrious predecessor, practical direction and application. On June 11, 1905, he wrote

to the Bishops of Italy:

"We ourselves, following these wise rules, have, in our Motu proprio of Dec. 18, 1903, given to Christian popular action, which comprises the whole social movement, a fundamental constitution is the appreciation of the common terms." to be the practical rule of the common work, and the bond of union and

In this encyclical on Catholic social action Pope Pius X. makes a resum in fifteen short but comprehensive ar-ticles of all the social teachings of his predecessor, Leo XIII. adding to them four others, taken from an Instruction of the Sacred Congregation of Extraordin-ary Ecclesiastical Affairs and dealing the duties of Catholic writers

family, the school, and society.

3. To re-establish the principle that human authority represents that of 4. To take close to our heart the in-

terests of the people, especially those of the working and agricultural classes, not only by the inculcation of religion the only true source of comfort in the sorrows of life, but also by striving to dry their tears, to soothe their sufferings, and by wise measures to improve their economic conditions.

5. To endeavor, consequently, to make public laws conformable to justice,

and to amend or suppress those which

are not so.
6. Finally, with a true Catholic spirit, to defend and support the rights of God in everything, and the no less sacred rights of the Church.

Our Holy Father in elucidation of

these articles takes the ground that there can but be but one solution of the social problem of to-day and that is-the e restoration of Christian civilicomplete restoration of Orristian civili-zation "in each and every one of the elements which compose it;" and he states the reason to be because the social problem is owing to the defection of modern civilization from Christian principles and practice—a result in turn of the apostasy of the nations from the true Church of Christ. Referring to the subject again, the Supreme Pontiff says encouragingly: "All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country constitute what is generally known by a distinctive, and surely a very noble name: Catholic Action or Action of Catholics. This has always come to the aid of the Church, and the Church has always welcomed and blessed it, al-though it has acted in various ways in

accordance with the age." accordance with the age.

It will be readily seen from these suggestions and plans of the Pope that the fight of the Catholic Church against but very much on the defensive. The Church is called upon to conserve her forces and by solidarity of effort restore the principles and prastice of Christian-Socialism must not only be aggressive, but very much on the defensive. The

ity to society in its religious as well as economic relations. It is another evi-dence that Pius X. is following out his

## CONVERSIONS IN ULSTER

NUMBER OF PROMINENT NON CATHOLICS HAVE LATELY TURNED TO THE CHURCH

Ulster has never been Protestant, as claimed by the Orange party, and it appears it is becoming less so than ever, a fact attributed to influences about which a special correspondent of the Brooklyn Eagle writing from Dublin, thus tells:

thus tells:
"There are indications that the recent Orange outbursts in Ulster will result in strengthening the Roman Catholic forces in that province. During
the last year or two members of some of
the most inducntial Protestant families. the most inquential Protestant tamilies have gone over to Rome as a protest against the fanaticism that has made Belfast notorious for religious tolerance. The Hon. William Gibson, son of Lord Ashbourne, an Irish Lord Of Lord Ashburne, an Irisa Lord Chancellor, 'went over' some nine or ten years ago. His sister followed and became a nun, and since then there has been a steady influx of converts from the Protestant and Presbyterian

"Hugh Law, the Nationalist M. P. Hugh Law, the Nationalist M. F. for West Donegal, is the latest of these influential Ulster men to embrace the Catholic faith. Shane Leslie, who re-cently married an American girl, is an other Ulsterman who not only renounce Protestantism, but threw himself whole heartedly into the Gaelic movement like the Ashbourne heir, and is at the moment a potent force for the conversion of his northern friends. It is estimated that no less than three hun-dred men and women of good standing in Ulster have become converts within

# SIR CHARLES SANTLEY

At the great age of nearly eighty—for he was born at Liverpool in February, 1834—Sir Charles Santley ("beyond question the greatest baritone vocalist of all time") is still doing good and earnest work for Catholicism. Himself a convert when considerably past middle life—it is uncertain to what extent he may have been influenced by extent he may have been influenced by the association with such lifelong friends as Madame Albani and Madame Patti—Mr. Santley (as he then was) had the honor of being received into the Church by Cardinal Manning, and he has since been decorated by the Pope for his eminent services to the faith. He has certainly been the cause of a greater devotion in others, as well as of numerous conversions. To quote only two examples, Miss Maude Valerie White and the late Eilen Wright—both among the most eminent song composers of our time—were converted to Catholicism as the indirect outcome of his influence. Incidentally, Sir Charles has ed a Mass and other Church

Yet Santley was brought up in an atmosphere almost approximating Non conformity. He was the son of a music loving journeyman bookbinder, who subsequently became a rate collector. Oddly enough, his father was in turn organist at the old Catholic church of St. Mary in Liverpool, and at a Baptist Liverpool in 1849, and he made his Lon-don debut at St. Martin's Hall on Nov.

But two years earlier than that the young man had actually plucked up courage to start for Italy in search of a musical education on a capital of £40, which he managed to scrape together.
"I left Liverpool," he once told me,
"without a pang." It was at the period of the Austrain occupation, and while of course Milan opened a new world to the young man, he at the same time found the military and other restric-tions excessively irksome. The busi-ness of every inhabitant and visitor was known to the police. Spies abounded and in the cases they would join in the conversation. Santley was solemnly warned against discussing politics in warned against discussing polities in company, and at the outset he was very nearly ejected from the city for describ-ing himself in his passport as a singer when he had no fixed engagement! But

here is a typical episode, in his own words, from life under the Reign of Terror as he witnessed it at La Scala: "The word 'liberta' was expunged from the Italian stage vocabulary by the Austrians. In the duet 'Suoni la tromba' (I Puritani) on one occasion, Giorgio Ronconi gave the words 'guard-ando liberts' with such vigor and emphasis that the audience became excited to the pitch of frenzy and a great com-motion ensued. Next morning he received a reprimand for using the prohibited word, accompanied by a request to use the word 'lealta' on future occasions in it stead. Shortly after playing Il Sargente in L'Elisir d'Amore, in deference to the request, for 'perdè la libertà he substituted 'perdsè la lealtà,' which was received with shrieks of laughter by the audience, to the great discomfi-

ture of the advocates of 'loyalty.' 'This two years' study under Gaetano Nava in Milan developed the young baritone's natural voice into a magnification of the study under Gaetano Cartes and the study of the study cent organ, and in 1858-9 eugagements came in shoals. H. R. H. the Duchess

The souls in Purgatory "What a splendid voice Mario!" The —"What a splendid voice Mario!" The latter replied: "Say, rather, he has made good use of the voice given him, and he sings well." A little later on the young baritone became the husband of the late Gertrude Kemble, thereupon allying himself to the family of Mrs. Siddons. Charles Santley was the friend of Charles Gounod, Charles Fechter and Charles Dickens. Indeed, he was about to start on a week-end visit to Gad's Hill when the news of the illustrious novelist's sudden death illustrious novelist's sudden death reached him; and there is a pretty story of Dickens and Santley providing story of Dickens and Santley providing a substantial sum of money in order to give Feechter a fresh start in America—an obligation which was faithfully fulfilled. Apropos of the other Charles (Gounod), Mr. Santley was once singing that composer's magnificent "Nazareth" in Gloucester Cathedral when he overheard the respective comments of two of his coadjutors: "What a splendid song!" "What rubbish!"

Charles Santley eventually received the honor of a knighthood from his covereign, but far more than the account of the second of th

sovereign, but far more than the ac-colade does he value the decoration to to the autograph letter which he had the honor of receiving from the Holy Father. This Grand Old Man of Song is fond of comparing the great ones, "gone forever and ever by," among his vocal contemporaries to mountain peaks. His hilitops, he says, were Viardot Garcia, Jenny Lind, Miolan-Carvalho, Alboni Mario, Ronconi, Lablache, Standigl and Sims Reeves. Of these high peaks, "the Mount Everest and cagua were Ronconi and Viardot. Aconosqua were koncont and Viardot, both vocally and histrionically." It may here, perhaps be permitted to quote again from Sir Charles on a sub-ject which, as he has often told me, he

has always had at heart:
"The nation must provide a home for
those she has educated; there must be
a national theater in each of the princia national theater in each of the princi-pal cities of Great Britain, where opera, oratorio, or concerts can be given. This may sound like a wild dream. It is nothing of the kind, and may be done if there is the will. The money wasted on teaching board and other school children nothing, would amply suffice to accomplish all I have suggested. In Germany and France it is done. If these things can be achieved in other countries, surely in rich England they are possible. I speak on behalf of my are possible. I speak on behalf of my young professional sisters and brothers for whom, under the existing conditions of musical education and performances, I see little else than disappointment."

It will be perceived that this magni It will be perceived that this magnificent old artist, pillar of Catholicism and soldier of Christ, has very essentially the courage of his convictions. He is "the old fighter looking back, surveying the long working day, and counting the cost." And it is by the precept, example and performance of Charles Santley and others who shall surely follow in his steps that the world, not merely of art, but of humanity and Christianity, will become not worse, but a better, a clearer, and a cleaner planet. —Percy Cross Standing, in America.

## PROTESTANT VIEW OF CONVENTS

1. To combat anti-Christian civilization by every just and lawful means, and to repair in every way the grievous disorders which flow from it.

2. To reinstate Jesus Christ In the family, the school, and society.

3. To recombat and society. Recently a daughter of the Earl of come a Catholic. He sang for the first time at a public performance when Jenny Lind appeared in the Creation at comment outside of the circle of her personal friends. But her father being personal friends. But her father being an earl has caused the newspapers to take note of what they would pass over in silence if it were not for the parent-age of the sister novice. Some of these comments show what an erroneous view nany Protestants take of the life led by The manner in which the Western Christian Advocate moralizes over the step taken by the daughter of the Earl of Ashburnham illustrates what we mean. "The other day," it says, "we read in the press that the daughter of the Earl of Ashburnham, England, had become a veiled nun and entered for life the Convent of the Sacred Heart at Roehampton. The family from which

he springs is one of the most eminen Taking this fact as its text the Western Christian Advocate proceeds to preach this homily on the regrettable "misconception" of Christ's teachings displayed by Oatholic Sisters: 'We saw this litem almost immediately after having read Mrs. Felicia Bullez Clark's romance called 'The Jesuit,' in which the tragedy and pathos of the nuns is very graphically and movingly pictured. It made one feel as if those who take the veil thereafter simply exist in what might almost be termed a living-death."
Then follows this lamentation over the wasted potentialities that are mured up within the four walls of every convent. When one thinks of the necessity for social welfare workers to-day, and of the great need of religious people with tender hearts and willing hands to go to their relief, such a conception of the following of Christ as entering a dungeon and staying there immured as a risoner for the rest of one's days seem reatness, of the teaching of the claims of Christisnity who would follow Him who went about doing good."

It would be difficult to condense into the same number of words a greater perversion of facts. A Catholic isf amazed that such an erronous view o the life work of Catholic Sisters, as is set forth by the Western Christian Advocate, could be entertained by any

upon Madame Grisi (who was present) remarked to Signor Mario—that Mario who could intelligent Protestant. One finds himself asking, how is it possible that a writer living in a great American site. writer living in a great American city could pen the words we have quoted above. The wors of Catholic Sisters in Chicago—work that includes within its scope all human needs, however varied they may be—is surely known to every one who is interested in relieving human suffering in the city where the Western Christian Advocate is published. In the Archdioceses of Chicago these noble, self-sacrificing women have under their charge twenty-two academies for girls, six orphan asylums, two infant asylums, five homes for old men and women, three working girls' homes, six-teen hospitals, and industrial school for girls, four communities for nursing sick which Catholic Sisters are spending their lives in works of beneficence which proclaim that they are in very deed following "Him who went about

doing good."

And yet the writer in the Western Christian Advocate, in the fulness of his ignorance, bewalls that young women cast in a heroic mould will become members of a Catholic Sisterhood when there is so much need for "social welfare workers to-day." When we think of Sister Rose and her devoted co-workers who in this city are tenderly caring for cancer patients in the home with which they have provided them, we can realize the obtuseness of those Protestants who, like the writer we have quoted, believe that convents are have quoted, believe that convents are a species of prison houses whose inmates are shut off from all participation in work for the benefiting and uplifting of humanity.

To enable women to perform that very work more effectively was what the Church had in view when the catabilities.

Church had in view when she established religious orders in which her daughters whilst sanctifying their own would be able to render invaluable service to others. How well her hopes in this respect have been realized is known to all men. She has breathed her spirit into weak women, who there-by have become veritable heroines of charity. Gerald Griffin, the Irish poet, in his poem entitled "The Sister of Charity," gives this pen picture of one

Unshrinking where pestilence scatters Like an angel she moves 'mid the vapor

Where rings the loud music and flashes the sword, Unfearing she walks, for she follows the

Lord, How sweetly she bends o'er each plague-

tainted face, With looks that are lighted with holiest How kindly she dresses each suffering

For she sees in the wounded the image

This is no mere reverie of a poet. The description corresponds to actual facts. This statement will be confirmed by all This statement will be confirmed by all who have any knowledge of what Catholic Sisters accomplished in the past and are accomplishing to-day. Yet with that glorious record spread before the world, the Western Christian Advocate dares to say of those who have made it that they misconceive "the teaching of the Master, the spirit of the Gospel, and the claims of Christianity upon any who would follow Him who went about doing good." We have here a spriking instance of how religious bigotry can befog the mind and warp the judgment.

N. Y. Freeman's Journal.

## LLOYD GEORGE IN FIGHTING FORM

It was cabled a short time ago that Mr. Keir Hardie, M. P. (Labor), in a speech at Newton Abbot, Devonshire, said he believed there was turmoil in the Cabinet relative to the disposal of the surplus, which it was not unlikely would give the Labor Party a new would give the Labor Party a new header and a new following. Asked whether he referred to Mr. Lloyd George, Mr. Keir Hardie said: "You had better allow the leader to remain a dark horse for the present."

While we don't believe for a moment

that Lloyd George is likely to leave the Ministry—Keir Hardie is the most un trustworthy of prophets—there can be no doubt that he is the greatest demo-cratic leader in the world to-day.

SOME OF HIS SLASHING SENTENCES Presiding once at the Welsh Dis establishment Convention in the Aibert Hall there, he made use of some extraordinary phrases. He said, for example,
"Go to Primrose League meetings and look at the platforms. One-third of those there are probably people who have got Church land. The very primwhich adorn their button plucked from land consecrated to the

ervice of the altar."

And again: "In South Wales bundreds of thousands a year are paid in rents and taxes, and the men of South Wales jeopand when they come up into the sun-shine again to seek rest and restoration, they are met with disease and degrada-The men for whom they work grudge them every inch of sunlight space, of breathing ground. That is a trust that will be looked into. They claim a right to it, but who gave it to them? It is not in the Law nor in the

The chancellor's heart is with the poor, from whom he rose. When Lloyd George's father, a small farmer, died, he left two little children quite unprovided or, and after his death the penniless flock received an addition in a post-humous child, still living, Lloyd George's

must figure in any biography of Lloyd George as the finest and most beautiful influence of his life. Richard Lloyd be-longs to a race which is peculiarly and almost uniquely Welsh. He is a shoe-maker by trade, and has always been poor. Coming to the mined home of his poor. Coming to the ruined home of his sister in Penbrokeshire, Richard Lloyd induced her to return to her native village. Then, from childhood upward, the fatherless children knew in their mother's brother the best of fathers. He took particular interest in the little David.

A CHILDHOOD OF PRIVATION
The story of the little household is
pathetic, though, of course, it is that of
many millions of other homes. The
mother of Lloyd George was one of those
devoted women who live only in their
children. She sacrificed everything to
the v. They were probably too highspirited, in the exaberance of their
youth and ardor, to note these sacrifices

spirited, in the exuberance of their youth and ardor, to note these sacrifices or the small privations of the household, but Lloyd George still recalls that half an egg for breakfast on Sunday was one of the great luxuries of the week. A ROMANCE OF LEARNING

The relation between himself and his nole is one of the romances of poverty esieging the difficult outworks of the Temple of Learning. At an early period of Lloyd George's life it was decided that he should, if possible, become a

Lloyd George resolved to become a solicitor. Before entering that profession it is necessary to have some knowledge of Latin and French. Latin the boy could learn from a village school-master—a nomad figure, who lingers in Lloyd George's memories of childhood pathetic, grotesque, learned, bibulous, and poor—a survival of provincial Grub treet. But French was not known to

the schoolmaster's philosophy.

And then it was that there grew up the little romance of learning in which his uncle and he played their parts. Richard Lloyd undertook to teach, but in order to teach, he had first to learn himself. The excellent man bought a French grammar and dictionary, and proceeded to learn the language side by side with his young nephew. One can conjure up a pretty picture in this humble shoemaker's home in the little Welsh village; the shoemaker, his hands still stained with wax, spelling out from the grammar and distinct. out from the grammars and dictionarie learning, we need scarcely say, more difficult and gnarled than any other— and then teaching it to the boy. The actual process we have heard described by Lloyd George himself. The word was first traced in the dictionary—not always an easy task, for neither teacher nor pupil as yet knew anything of the grammar, and it was not at first sight apparent that if you wanted to find the meaning of the word "etait," for in-stance, you had to look for it under "etre." When a word was finally traced to its lair in the dictionary, i was entered with chalk on a piece o

Clumsy and laborious as it was, ever, the process succeeded, and Lloyd George acquired enough knowledge of both languages to be able to enter a learned profession. Lloyd George passed his examinations and then a diffipassed his examinations and then a din-culty arose. In the law courts of Wales, the solicitors, like the members of the higher branch of the profession, have to wear certain robes when they attend court. Lloyd George had not the money for the robes, he had to wait for his first fee to buy them. But his ability soon brought him into promi-

HOW HE ENTERED PARLIAMENT His entrance into politics was the in

It is a curious fact that one of the first great influences of Lloyd George life was an Irishman. Coming to Wale in 1885 - before Gladstone had adopted little cordiality from the official labor circles. At one meeting, however, two beardless young Welshmen got on, after Davitt had spoken, they adopted Davitt's claim for national recognition not merely for Ireland, but for This was one of the beginnings for the Welsh movement, which has transformed the whole face of Weish politics. One of these young

Welshmen was Lloyd George.

He was not long in parliament before he began to make himself known, and yet there were some years before he settled down to the place, or liked it. Above all, he was haunted for years by the thought that it was not an arena in which he could ever play a

the Liberals split in twain, with Lloyd George the most outspoken and courage ous of pro-Boers, and for a time he wa the most hated man in England by all those who favored the war. He was slighted even on the peaceful

and non-political arena of the golf links. Wherever he went, he ran a risk of mal-treatment, and had some very narrow squeaks. In the House of Commons, his friends' blood ran cold as he addressed the huge majority opposite to him and the hostile section in his own ranks and poured into them bitter denunciation, ockery, deffance. Never was seen any thing which revealed the extraordinary self control that is characteristic of Englishmen in even their hours of deadliest rage as did the sight of the benches oprage as did the sight of the benches op-posite, grim, flerce, but silent. It was only when Mr. Balfour got up and be-gan to reply to Lloyd George's terrific indickment, amid wild outbursts of frenzied cheer, that one realized what a tempest of rage lay behind these silent and compressed lips of the majority.

LLOYD GEORGE IN THE CABINET

humous child, still living, Lloyd George's devoted brother.

It is hard to say what would have become of the widow and her three children if she had not had a brother, who

Accordingly, when Campbell Banner-man came to his own Lloyd George was Accordingly, when Campbell Bannerman came to his own Lloyd George was made a cabinet minister as president of the board of trade. Then, just at the moment when the country was ringing with his praises, Campbell Bannerman, with his dying hands, handed over the premiership to Asquith; Asquith's place as chancellor of the exchequer became vacast, and Lloyd George was promoted almost by accla nation to the great office—the second greatest in the ministry.

HIS PERSONAL CHARACTERISTIC AND

Lloyd George drinks tea coplously, and smokes incessantly. He is a man who pursues grave ends with an infectious laugh, and is happiest when he can forget everything in the companionship of friends. There is something in him that suggests the bubbling wit of Abraham Lincoln, with the same seriousness of purpose under it all: he has much of of purpose under it all; he has much of Lincoln's humor and scarcely any of his

brooding melancholy.

The common idea in fashionable society is that Mr. Lloyd George is not only a wicked politician, but also a kind of fearful gorgon who, in private life, turns his acquaintances to stone. The truth is that there never was a gentler and more trustful ruler of public affairs. People call upon him, in the full belief views, a good listener, and a consummate master of tact. We are merely stating what is a notorious fact when we say that Mr. Lloyd George is a great favorite, not only with his political opponents in the House of Commons, and especially with Mr. Balfour, but also with the court. He is excellent comcourt. He is excelle pany, and this counts even with the

highest in the land.
This personal charm doubtless makes him tenfold more dangerous than a less polished diplomatist; but in estimating the secret of his fascination over men, allowance should be made for the ele mental quality of his character—a good heart. He thoroughly enjoys doing a

kindness.
At the late king's funeral, every window had a value. Mr. Lloyd George gave his to the humblest folk. You could see him, hurrying about in his gold lace uniform, with apparently only one thought - what would be the best vantage point for an aged schoolmistress, whose eyesight had been impaired by years. That this lady should have the best of positions seemed to be his only cause of anxiety.

His worst enemyhas never accused him of snobbery. At his house you meet the friends of his youth, who find in him no difference from the neighbor whom they knew in the old days at Criccieth.

That is the real man behind the states men. He has the subtlety of a child, the instincts of a Celt. On the surface he is all emotion—gay and grave; beneath the surface he is all tenacity — dogged, persevering, even intolerant when he counters obstacles, seeming to yield, he remains masterful; a democrat, he believes in enforcing his decisions.

He has enemies who will never for-give him; he has opponents who will always admire him. But the best about is that, amid all the tempests of controversy, he has never lost the capacity for evoking personal affection.—Sydney Catholic Press.

## DIED AT THE ALTAR

YOUNG MISSIONARY PRIEST IN THE CONGO LEAVES MASS TO BE FINISHED BY THE ANGELS

Word has been received at the Foreion Missinn Seminary at Maryknoll

(Ossining, N. Y.) of a yourg priest's death in the Congo.

The new apostle, Father Duggan, was a Mill Hill alumnus, Irish by birth, and ordained in the spring of 1911. In the few months of his ministry he had gathered about him a considerable flock of devoted blacks. He had started out on a visit to distant stations when a

malignant fever seized him.

He struggled on until he was quite helpless, and was forced to rest in the cabin of a native Christian. While here he wrote to his brother missioner. who had gone a five day's journey in the opposite direction, stating his condition but expressing his belief that he would be out of danger soon.

Father Duggan then started back to

his station, which, after a great effort and a long, weary journey, he reached on a Sunday morning. Once more gathering his faithful flock, he struggled into his vestments to offer the Holy into his vestments to offer the Holy Sacrifice. He began the Mass with diffaculty, and after the consecration grew gradually weaker. Still he went on until the Communion. Then, after giv-ing hioself the Holy Viaticum, the her-oic priest fell dead on the altar steps. He was carried to his hut and the Mas was left to be finished by the angels. When his brother priest returned he found still upon the altar the chalice containing the Precious Blood. The sad news of the young priest's

death was communicated to his parents death was communicated to his parents by the rector of Freshfield (the Mill Hill preparatory school,) who writes that the father, with wonderful faith and resignation, responded: "God's will be done. I am content

to lose my son for His cause, and my only regret is that I have no other to take his place."

A classmate of Father Duggan, Rev. John McCabe, is a member of the fac-ulty at Maryknoll.—Philadelphia Standard and Times.

Many are they who openly boast of illustrious ances ors in order that they may shine by reflected light, ignoring the fact that, by so doing, they are acknowledging their own interiority; that they have retrograded; that they are compelling attention to their own littleness by contrast.

## CATHOLIC NOTES

The City of Geneva, once the strong-hold of Calvin and Calvinism, is 49 per cent. Catholic to-day.

The great Basilica of the Sacred Heart, on Montmartre, Paris, France, will be finished in 1914. It has cout the Catholics of France more than \$8,000,000.

Sister St. Joseph, of the Order of St. Vincent de Paul at Lille, France, lost her life in saving that of her insane ward, who jumped out of the railway carriage in which they were traveling alone. The Sister's body was found dead on the line. Her charge escaped

German papers report the remarkable crusade for total abstinence waged by a Franciscan priest. Father Elpidius. Within a few months he has brought thousands into the "Kreuzbund," or "League of the Cross." More than ten thousand men in Silesia have pledged themselves to total abstinence. themselves to total abstinence.

J. L. Longstaffe, the aviator who d. L. Longstane, the aviator who was killed in a flying accident on Long Island, N. Y., recently, was a convert to the Catholic faith, and was the son of Judge Longstaffe, of Leeds, England, where a Requiem Mass for the repose of his soul was celebrated in St. Anne's

St. Joseph's Academy, Washington, Ga., one of this town's most pretentious buildings, was completely destroyed by fire at an early hour Nov. 20. The young women students and the Sisters of St. Joseph in charge all made their escape. The people of the town have opened their homes to the unfortunate students and to the Sisters.

Rev. John Redman, S. J., who has re-cently been preaching in Birmingham, England, was, like his father, a Methodist, until early manhood. He was born in Howarth, in Yorkshire, the home of the Brontes, and after joining the Church he would go several miles across the moors every Sunday to practice his religious duties. Two brothers and two sisters likewise became Catholics.

Brother Adjutor, director of the chools of the Christian Brothers, foun-der of De La Salle Institute, and one of the country's best known Christian edu-cators, died in Mercy Hospital, Chicago, on Nov 19. Brother Adjutor was sixtyfive years old. He was born in Ireland, and came to the United States when a boy. Forty-three years of his life was ed in the service of the Christian

The great national pilgrimage has returned from Lourdes, writes a Paris correspondent. After the now traditional religious service celebrated in Notre Dame, des Victories, in Paris, Canon Tissier, of Chartres, addressed the pilgrims, and was able to tell them that about fifty of those who composed the national pilgrimage had been cured and that the condition of an even greater number has been miraculously improved

The citizens of St. Paul, Minn., irrespective of creed, realize that the new Catholic Cathedral will be a work of art, an architectural gem gracing the brow of the city, and visible for miles in all directions. They take a legitimate pride in the fact that it will add lustre to the fair name of their city, and they have shown their appreciation of this undertaking by raising the sum of \$100,-000 as their contribution towards the

tors who have had charge of the publication of the Catholic Encyclopedia, now practically completed, will continue their corporate existence and supervise publication It is proposed that they select and edit miscellaneous manuscript of a religious nature. There is a large and fertile field for such activity and the advantage of having an efficient and experienced editorial staff already organized is considerable. A number of valuable manu-scripts are now in their hands awaiting

A venerable English convert is Mrs. Emily Charlotte Mary Pye, widow of the late Rev. John Henry Pye, M. A., and only daughter of the late Right Rev. Dr. Samuel Wilberforce, successively Anglican Bishop of Oxford and of Winchester, and brother-in-law of Car-dinal Manning. Her grandfather was William Wilberforce (1759-1833), the William Wilberforce (1757-1853), the emancipator. Her three uncles, the Rev. Henry Wilberforce, Archdeacon Robert Isaac Wilberforce, and William Wilberforce, became Catholics.

A holy water fount built by the Franciscan Fathers in 1814, when Los Angelos, Cal., was a sleepy pueblo of 700 souls, was unearthed recently by work-men razing one of the massive six-foot walls of the Church of Our Lady of the Angels, at the Plaza. The fount, eighteen inches in diameter and made of a wood and stone composition, with a silver rim, was imbedded in four feet of adobe in a closet which had been sealed for more than three quarters of a century. The fount was not removed, but by direction of Father Eugene Surganes the relic will be preserved in its cen-tury old niche, where it can be viewed by the thousands who annually visit the historic mission building.

Last year, the cand dates for the priesthood seeking admission into the Grand Seminary more than doubled the coatingents of previous years. These vocations are not confined to youths, but include already formed men, men of culture and ability. In the past few years 450 000 Parisians have been won over to the Church, who lived before without any kind of religion. Mgr. Eages, one of Cardinal Amette's Vicars General, is the head of an organization that has constructed in the last few years no constructed in the last few years no fewer than fity-four places of worship, in and around Paris, of which twenty-