

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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LONDON, CANADA, SATURDAY, MAY 27, 1916

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WANDERING

We are told that men caught in the solitude of the desert, weary and thirsty, are the victims of strange hallucinations. They seem to see at a short distance from them flowing waters and shady trees; but as they advance these things vanish and their eyes are again on the stretches of sand. It seems to us that the non-Catholic seekers after unity are like the desert-imprisoned travellers. Their plans and compromises beckon them on to the land of concord and peace, but their statements and efforts leave them as before in the domain of uncertainty and doubt. Their plans, endorsed by scholarly divines, cannot satisfy the man who wants to know definitely and authoritatively what he is to believe for salvation. He wishes to be assured that unity of faith is not a kind of religious curiosity and that St. Paul's impassioned advocacy of unity was not a symptom of a disordered mind. In a word, he seeks to place his feet on something more solid than a creed hammered out in the forge of compromise. Dr. Arnold, of Rugby, proposed that all sects should be united by Act of Parliament with the Church of England, on the principle of retaining all their distinctive errors and absurdities. We suppose, however, that our friends are not ready to adopt this suggestion. But they should remember "that God is not the God of dissension, but of peace; as also I teach in all the Churches of the saints."

STILL AT IT

Dr. Speer is at it again. This individual takes a stroll now and then through South America and discovers new proofs of its degradation and degeneracy. Just why he takes these arduous trips is beyond our comprehension. He could save money and wear of muscle by giving vent to his overheated imagination and fanatic bigotry at his own fireside. He may be a very amiable individual with some regard for the canons of civilization at home, but when he goes far afield he is a swashbuckling divine bent on gaining the applause of the ignorant. This time "America" caught him at his old tricks—asserting that the Bishop of Panama made \$5,000 a week from a lottery. "America" wrote a friend in Panama for information and was told that the Bishop of Panama, writing under his own signature, declared "that the lottery belongs to a company in which the Bishop does not participate and with which he has absolutely nothing to do."

Some years ago our readers will remember the same Dr. Speer parted company with honour and truth when he invented a bogus "papal encyclical" condemning the morals of the clergy of Chile.

THE OLD FRANCE

It has been said that when God erases He is about to write again. It may be that in France, smitten with fire and desolation, He is about to trace anew the annals of a future civilization untainted by the officialdom of infidelity. Just as the barbarians, "the concepts of God," destroyed the Roman Empire and began the wondrous deeds performed through the French arms, so sorrow and death may banish indifference and lead France as a nation back to its pristine splendor. And that splendor reveals to us what France has done as an instrument of God for civilization and Catholicism.

The famous Lacordaire summed it up when he said:

"Luther came into the world and at his call Germany and England separated themselves from the Church. Had France accepted their invitation, what would have been the result for Christianity? Her national enthusiasm—saved France. Condemned in a holy league, Frenchmen placed their faith above everything else—even above their allegiance to their monarch—and they refused to recognize as legitimate heir to the Crown any prince who would not swear fidelity to the God of Cloris, of Charlemagne and of St. Louis. For the defence of the Church the Frenchmen have fought combats of blood and of mind; Arianism crushed, Islamism vanquished, the

temporal dominion of the Pope consolidated. Protestantism repelled—behold the four crowns of France which will not fade for all eternity."

TO BE REMEMBERED

It is true that in later years the world has judged France by its bitter-minded rulers, who had a quarrel with God. But these men have had their little day. They play their roles to the applause of writers whose ink-well is the receptacle of corruption and of others who look upon the broad-way of license as the latest word in ethics and ignore the directing power of God in affairs of nations. But it is well to remember that from the baptism of Rheims issued France and all her destinies; the age of Charlemagne, the freedom of the Communes, the days of St. Louis, the heroism of Joan of Arc, the eloquence of Bossuet, the genius of scholasticism. "The Bishops of France," said de Maistre, "made France as bees construct a hive." The Church was the grand agent of social salvation and Bishops are there still, and the Church is enshrined in the fidelity and love of thousands of French hearts.

OUR HOPE

We may say, then, with Mgr. Freppel, that France has not yet fulfilled its divine mission. "If some days of forgetfulness have called down punishment upon thee, many centuries of devotion to Christ and His Church demand pardon for thee. Thou wilt resume thy glorious destiny; remaining in the world the soldier of Providence, the armed apostle of faith and of Christian civilization."

THE GREAT GAME

We saw once a masterly painting which is called "The Game of Life." In a mortuary chapel the great game is being played by the living among the dead. On the chess-board the pieces are figures of the virtues and vices, the colors being white and red respectively. The players are absorbed in the game. On the right is a splendid specimen of manhood, on the left is Satan in the guise of a Mephistopheles, whose fleshless features are afire with the light of victory. The moves are against the man who sits all unconscious of the appalling transformation of his adversary. Beside him is his angel waiting for the fatal move before he shall turn away to weep for a lost soul.

The game is played daily between man and the devil—the virtues are virtues for prizes and the stake his immortal soul. And some of us forget.

THE COMING TRIUMPH

Writers are speculating on the position of the Church after the War. Some of them, taking no account of the past, depict her as an enfeebled organism unable to grapple with vital problems; others, noting her children in secular walks of life who manifest their faith by their good works, her ever increasing number of earnest and intelligent champions, her converts and religious orders, aver that in the 20th century the triumph of the Church will at least be inaugurated and carried far forward to its complete fulfillment. In this approaching triumph Pius IX. gave expression to his confidential belief in a letter addressed to Mgr. Lachat, dated April 27, 1876: "God is now taking the dress out of the crucible so as to render his people free from all alloy, and once more to clothe the Church, for which Our Lord delivered Himself up, with beauty resplendent with glory, and when God shall have accomplished this He will remove the rod of His justice from the Church and that His divine Name may no longer be blasphemed. He will give her victory, a victory far more brilliant than her sufferings have been terrible."

The greatest obstacle to this triumph is the wickedness of the bad and the apathy of careless Catholics. Frivolous, indifferent and infested with sin they are a scandal to their profession and objects of derision to those without the gates.

Don't forget that when you are talking about opportunity, the best chance is to do the thing at hand as well as you can.

PRESS PAYS TRIBUTE TO DEAD SOLDIER AND SCHOLAR

EDWARD KYLIE
Toronto News

Why Edward Kylie should be taken away is a question that none of us can answer. He was on the threshold of a useful and influential career. Those who knew him well saw him develop from year to year were deeply impressed by his serenity of temper, solidity of judgment, and quiet efficiency in the causes to which he was devoted. No one could counsel more wisely. No one kept more of the cheeriness of youth. No one grew more quickly into the wisdom of age. In order to accomplish his object he could conciliate and compromise, but all the time he yielded advanced the work he had in hand. If he had few asperities and few prejudices he nevertheless had very clear convictions, and adhered to these convictions with courage and tenacity.

He was a Catholic devoted to his church, but wholly without denominational narrowness. He was a Liberal, but with little interest in the common quarrels of the party. He was a staunch Canadian and a patriot as truly as if he had died in the trenches, where he wished to be. He had devoted much thought to the destiny of Canada and to its relations with the Empire, and there is a certain pathetic fitness in the manner of his death.

Not the least tragic feature of war in which there is so much of tragedy is the taking off of the brightest, the most promising, the flower of the rising generation. If only the older men could go and leave the brainy and progressive juniors to carry on the work of the great world! In the death of Professor Kylie, who has succumbed to typhoid fever as captain and adjutant of the 147th Battalion, Canada has lost one of a type which it can ill afford to spare. We may feel sure in the divine economy of nature such spiritual forces are not lost. They belong to humanity and reappear in the season.

Captain Kylie was a man of very considerable attainments. He carried away notable honors at his universities here and in England. But his greatest gift was his selflessness. He could relinquish all his prospects and abandon the comparative ease of the student life for the great cause in which liberty and faith counted for more than all else. He has set a noble example and leaves the honored memory of a true soldier. It is a challenge to every man who has not yet realized what manhood owes to humanity.

EDWARD JOSEPH KYLIE
Toronto Globe

The flag of the University of Toronto floated at half-mast yesterday. Every man who knew the significance of that signal, graduate and undergraduate, or read its story in the newspaper despatches a thousand miles away, made a gesture to the flag with heart subdued, and went softer all the day. One of the gentlest, choicest, noblest spirits that ever haunted the hallowed college grounds had passed in behind the veil. University men spoke of it one to another down town in a few words, but with a strange and meaningful shining in their eyes, for they loved the man whose death they were called so suddenly to mourn.

Edward Joseph Kylie was indeed a high-minded, rarely cultured, and truly noble soul, the product of academic Toronto improved by modern elements of personality and breeding and discipline which give an air of distinction without aloofness, of personal charm dignified with sincerity of purpose, the soberness of the "Balliol mind" touched with the unexhausted human emotion. He combined something of the religious faith of Newman, whose disciple he might have been, with the practical activities of a man of affairs in the big and busy American world. His cultivated mind gave him that fine poise, that just balance of judgment, which, as his public addresses on the war and its causes illustrated, brought conviction to his hearers' intellects without damaging their sense of fairness or splitting their ears. As a student of history he embodied and justified Collier's dictum: "History makes a young man to be old without wrinkles or gray hairs, giving him the experience of age without its infirmities."

Of late years Kylie's mind turned strongly to the problems of the British Empire which the war presses so urgently for consideration. He was an ardent Imperialist, but, judging from his free and frequent talks in The Globe office, he was not hampered by the narrower Imperial notions of Lord Milner or of some of his Round Table associates. He did not cut adrift from those fundamental ideas of political Liberalism which conceive of empire, not as a law-made mechanism governed by a centralized autocracy, but as a commonwealth of free peoples in which each nation governs itself in its national realm and shares with the others in the common weal and common work of all.

Take care that the worldling does not pursue with greater zeal and anxiety the perishable goods of this world than you do the eternal.—St. Ignatius.

It is for service in this new, wide field of history and politics and world statesmanship that men of the Kylie type and training are needed today, and will be needed even more sorely to-morrow. In the universities and colleges of Canada, in Parliament and on the Press, the adventure must be made after the war, if not indeed while yet the cannons roar, into that field of thought and discussion which, for want of a better name, men call Imperialism. Trails and cross-trails have already blazed in that direction, and beyond the skyline the strange roads go down. But with far bra-er hearts than in the past, and truer to the beacon light of liberty, democracy and international amity, the nations first of British family, then of the English speech, and then of the wider democratic faith, must catch the new vision, take up the old burden, and make the bounds of freedom wider yet. To-morrow's world leaders must have the prophet's eye, the statesman's mind, and the unexhausting faith of the man who believes. And of their number Edward Joseph Kylie might have been one.

Toronto Star

There will be sorrow over the death of Captain Kylie, a brilliant scholar, and a man of fine public spirit. He sacrificed his life to his country as truly as if he had died in the trenches, where he wished to be. He had devoted much thought to the destiny of Canada and to its relations with the Empire, and there is a certain pathetic fitness in the manner of his death.

SOLDIER, SCHOLAR, GENTLEMAN
The Toronto World
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THE LATE CAPT. KYLIE
The Lindsay Daily Warden
Lindsay has been in a state of mourning for three days past in respect for one of her most renowned and illustrious sons. . . . We refer to the late Captain Ed. J. Kylie, who was buried with full military honors this morning. . . . Much has been said of the late Captain Kylie, and much remains to be said, but the half of his goodness will never be told.

Those who held Capt. Kylie in highest respect during life shed tears as mourners to-day when they viewed for the last time the noble countenance of the departed one. Their emotion was deep, their grief sincere. Sins and shams had no hospitality in him, and he worked in his own quiet, unpretentious way for the betterment of his fellow man. He followed his religion with unbounded faith and confidence, and his chosen work with diligence and sincerity. His was a pure and wholesome life and an example for good.

Little wonder that flowers, magnificent tributes of respect, were literally banked about the parlor in profusion, with numerous spiritual offerings from his co-religionists! A triumphant life was that whose outgoing was solemnized by the great assembly of mourners gathered at the funeral of E. J. Kylie in Lindsay yesterday.

War has encompassed the University of Toronto with a glory of light that shines from her sacrifices of her soldier sons—the graduates and undergraduates who have joined the colors to fight for liberty. The scholarship, the culture of the late E. J. Kylie brought glory to the University that honored him with the place of leadership in its life, and to the same mourning to the grave. The special qualities of the scholar of the university professor were merged in the greater qualities of the man and the patriot who in common with other men and other patriots was ready to lay down his life in defence of British freedom.

Take care that the worldling does not pursue with greater zeal and anxiety the perishable goods of this world than you do the eternal.—St. Ignatius.

ITALY CATHOLIC

WHERE ARE ITS PROTESTANTS?

According to a journal published in Rome, the results of the Italian Census for 1911 have only lately been made known. The population was then 35,597,781. Of these only 79,756 were foreigners. A certain number wrote themselves down atheists; others refused to make any statement as to their beliefs; and these two classes are found chiefly in the region where Socialism is most prevalent—which has its lesson for some nearer home, who think they can be Catholics and Socialists at the same time. But the great point to notice is that Italy declares itself almost unanimously Catholic. Thus, 32,898,664 registered themselves as belonging to the Holy Catholic and Roman Church, of which the Supreme Head is His Holiness the Pope; and this is something for gentlemen like Dr. Robertson "of Venice" (why not "of Italy"?) to put in their pipe and smoke if he does anything so wicked, who are always prating about the wonderful progress of Evangelicalism in Italy and the blessing of lay and non-priestly education; and also for unbelievers like ex-Friar McCabe, who rejoice in what they prefer to call the "decay of the Church of Rome." Frankly, we can discover no trace of it here. The Italians are Catholic and will remain Catholic, and will go on serenely in their old faith, despite books and articles to the contrary; and they would only laugh at the stupid scribbles who try to prove that they are becoming Protestants or Infidels—if they ever heard of them, which certainly they have not. Fine-spun theories and elaborate argumentation in favour of "the decay of the Church of Rome" are swept away like spider-webs by the plain, unvarnished figures of the Census, wherein people say exactly what they are and what they are not in the matter of religion. Our authority referred to, quoting the official returns, tells us that "the Protestants resident in Italy, including the foreigners, were 123,253, most of them living in Piedmont, Sicily and Lombardy (Liguria had only 6,558). The Jews numbered 32,324; of whom 7,013 in Latium, 4,486 in Tuscany, 4,895 in Piedmont, 4,437 in Lombardy, 1,506 in Liguria; Greek Schismatics were only 2,200, of whom 406 were in Liguria. The figures for the Protestants do not indicate that they are making any real progress in spite of the immense amount of money they spend every year on their propaganda, and the golden promises they are constantly making to the Americans who supply the funds. The great majority of strangers resident in Italy are Protestants; the Waldensians, who are a very old sect in Italy, account for most of the rest, and the Methodists and Baptists, about whom one hears most, have only some precarious thousands in their ranks."—Alfonso, in Edinburgh Catholic Herald.

MGR. KENNEDY'S COADJUTOR
VICE-RECTOR AMERICAN COLLEGE IN ROME WITH RIGHT OF SUCCESSION
By Catholic Press Association Cable

Rome, May 11.—Pope Benedict has, through Cardinal Bisleti, Prefect of the Sacred Congregation of Seminaries and Universities, appointed Mgr. O'Hern vice-rector of the American College here, coadjutor to Archbishop Kennedy, the rector, with right of succession. This has been done for the purpose of relieving the rector of some of his heavy duties and responsibilities, thus giving him an opportunity to recuperate his health, which is not yet in a satisfactory condition.

INVESTIGATORS AND PERSECUTORS

On the morning of April 28, 1916, Dr. J. N. McCormick, Protestant Episcopal Bishop of Western Michigan, M. W. Jopling, W. H. Loutit, Mayor of Grand Haven, and Stewart Hanley, formerly Judge of the Probate Court of Detroit, appeared "without previous notice" at the gate of the Detroit House of the Good Shepherd. These gentlemen, of whom but one, Mr. Hanley, is a Catholic, constitute the Michigan State Board of Correction and Charities. Their purpose was to make, by request of the Rt. Rev. John Foley, D. D., Bishop of Detroit, "a thorough examination of the institution," which for some years has been the object of a vicious persecution, engineered by certain ignorant or malicious inhabitants of the Michigan metropolis. "Full and complete opportunity was given," reads the official report of this visitation, "to inspect the records, examine the inmates, and visit all the buildings and departments. A score or more of the inmates, chosen at random, were examined privately, and apart from anyone officially connected with the institution."

The results were distinctly disappointing to the misguided individuals who, with rare and unsuspected bravery, had openly preferred charges against the institution before the State Board. Two recommendations of a minor character were made

by the investigators: one regarding a single room which was not well ventilated, the other, directing that fire drills be held more frequently. Other results are thus recorded in the official report:

"Every room in the institution was carefully inspected and found to be almost immaculately clean."

This comment would not please certain New York "investigators." It would merely prove that the rooms were never used.

"The discipline was excellent, while the attitude of the girls was most cheerful. There is no corporal punishment of any kind. The girls all appeared healthy and well-fed. None, upon inquiry, had any complaint to make about either quantity or quality of food. The store-rooms and kitchens verify this. . . . The banal charge that Houses of the Good Shepherd are "nothing but jails" is thus disposed of by the State Board:

"The spirit of the place is remarkable. There is nothing that would indicate to a stranger a reformatory. During the recreation periods the girls enjoyed themselves in much the same manner as girls outside. Upon inquiry the only complaints made by the inmates were from some there under commitment who expressed a desire to return home. In the laundry many were singing while at work. During the recreation periods, we found groups around several pianos, one of the number playing, the rest singing. The younger children were engaged in the usual childish games. There appears to be the greatest affection between the girls and the Sisters."

In conclusion the investigators write their unanimous opinion: "The Board is unanimously of the opinion, after a searching examination, that the charges and complaints are unfounded, that the institution is doing a most commendable work and is conducted in a praiseworthy manner. The Board does, therefore, express its approval of the purpose of the institution and its methods of operation."

The document is merely another proof that Catholic institutions have nothing to fear except from pagan sociologists, the evil-minded, and "investigators" with an axe to grind. Further comment is superfluous, except to remark that there is an essential distinction between a persecutor and an investigator. In New York, for instance, the difference is not universally understood.—America.

LAST DISABILITY AGAINST CATHOLICS IN ENGLAND TO BE REMOVED

C. P. A. Service

These are hard times for bigots, writes the London correspondent of the Catholic Press Association. Last week a bill called the "Religious Orders Bill" was introduced by the minister to remove the last disability against Catholic monks and those dreadful Jesuits. This week the Protestant Queen of England has for the first time entered the doors of a Catholic institution, aye, and expressed herself as delighted with all that she saw there.

Mr. Birrell's bill is a one-clause measure intended to do away with the last vestiges of persecution occupying the most important positions in her national affairs at the present time. The President of the Senate or Premier, M. Python, is a veteran Catholic of the Friburgh Canton. The vice-president of the Council of State, M. le Landemann of Buelter, is also a Catholic, and the actual President of Switzerland, M. Motta, who comes from the Italian Canton of Ticino, is also a Catholic.

Recently there took place the pro-Cathedral (Lourdes Church), Firchur, India, under the auspices of the Association of Perpetual Adoration a Eucharistic exhibition that bears ample testimony to the living faith of Syro-Malabar Christians who trace their conversion back to the days of the Apostle St. Thomas. No small part of the success of the association is to be ascribed to the disinterested and gratuitous work of the native Sisters.

Alexander Hamilton Tarbet, founder of the Internountain Catholic, and one of Salt Lake City's most prominent citizens, died recently of pneumonia after an illness of a week's duration. Twenty years ago Mr. Tarbet bought the Colorado Catholic and brought it to Salt Lake City, where it has since been published under the name of the Internountain Catholic. Mr. Tarbet was a mining man and spent considerable money in establishing the paper.

It is a most remarkable fact that for many months the average attendance of non-Catholics at the evening service in St. Joseph's, Brighouse, Yorkshire, England, has been at least three hundred. On many occasions scores have had to be refused admission, owing to want of accommodation. They join in the prayers and sing the hymns of the Catholic ritual with their Catholic fellow worshippers in a devout way. The priest conducts classes, for those desiring to understand the faith, on Sunday afternoons and also on one evening during the week. Both classes are well attended.

CATHOLIC NOTES

The Guild House of St. John the Baptist at Henley-in-Arden, England, has been restored. The interesting relic of mediaeval times was until a few months ago used as shops and tenements.

Rev. F. J. McL. Day, for some years curate of St. Andrew's Anglican Church, Taunton, was recently ordained deacon at St. John's Seminary, Womersley, Guildford, England. Mr. Day left the Anglican Church two years ago.

Miss Jessie Gillender, who died at Los Angeles, Cal., February 25, bequeathed virtually all of her estate, valued at \$750,000, to religious, educational and charitable institutions. The largest bequest was \$300,000 to the Congregation of St. Paul the Apostle, known as the Paulist Fathers.

For the first time in its history, a priest of the Catholic Church will preside at the forty-third annual National Conference of Charities and Corrections in Indianapolis, Ind. Rev. Francis H. Gavisik is president of the conference this year. A mission conducted by the Pastoralist Fathers at St. William's Church, 1230 West Oak street, Louisville, Ky., is creating such interest that the twelve saloons in the parish are closed during the services, which are held in the evening, though the owners are not all Catholics.

The ancient cathedral at Andria, Italy, near Bari, has been destroyed by fire. The fire began in the residence of the Bishop, from which Msgr. Seidi was rescued with difficulty. Andria in the thirteenth century was a favorite residence of Emperor Frederick II.

Cardinal Gibbons and Cardinal O'Connell, of Boston, have each sent \$100 to the fund for the Irish nuns of Ypres. "It is," writes Cardinal O'Connell, "with hearts overflowing with gratitude for what they have done and with sympathy for what they have suffered that we accord our slight recognition of their inestimable services for God and religion."

Rome, May 11.—Deep regret is expressed at the death of Cardinal Sevin, Archbishop of Lyons, France, who passed away on Thursday last. He was sixty-four years old, having been born in Simorre, in the Diocese of Belley, on March 22, 1852. He was created Cardinal on May 25, 1914. He had a great reputation for holiness and for earnestness in his episcopal capacity.

Berlin, April 27.—The intervention of Pope Benedict has been instrumental in securing the release from Heidelberg fortress, where he was interned since the outbreak of war, of Prince Ramon Monon, son of the Rajah of Cochon, Siam, Siam. He is not a Catholic, but his parents approached the Bishop of Meliapor, who put the case before His Holiness.

Rome, April 27.—Among those who were recently received in special audience by Pope Benedict with all the customary ceremonies was the Duchesse de Vandome, sister of King Albert of Belgium, to whom His Holiness gave the beautifully worked palm that is annually presented to him by the people of Rome on Palm Sunday.

Switzerland has three Catholics occupying the most important positions in her national affairs at the present time. The President of the Senate or Premier, M. Python, is a veteran Catholic of the Friburgh Canton. The vice-president of the Council of State, M. le Landemann of Buelter, is also a Catholic, and the actual President of Switzerland, M. Motta, who comes from the Italian Canton of Ticino, is also a Catholic.

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