

The Catholic Record

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

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THE HALIFAX DAILY ECHO

Despite the Carnegie library and the ever increasing tide of enlightenment, there are mist and shadows even in editorial sanctums. This is discouraging, for the men who help to form public opinion should be able to talk sanely when discussing subjects which are neither difficult nor in doubt. It is a pity, therefore, that the editor of the Daily Echo, Halifax, N. S., does not, in some of his utterances, take pains to make himself intelligent and above a suspicion of bigotry. In an article, March 25, 1911, on the English Bible, he demonstrates that he is ignorant of the destructive campaign of the higher critics against the Bible. He may shut his eyes to the fact, but the thinking Protestant is painfully aware that the Bible has been questioned and discredited not only by infidels but by the leaders of his own party. It has been de-throned from its position of authority. It is not the same to him as it was to his forefathers. The poison of unbelief, in the form of Rationalism, has, says an author, stealthily insinuated itself into our theology and theological seminaries, into the ministry and their pulpits ministrations, and into our religious literature so extensively that the scholarship and the popular habit of the Church is no longer as a general thing distinctively Christian but rather religious and moral. The higher critics, with their disputes about the integrity and authenticity of Holy Writ, have shattered the Protestant world into a hundred warring camps. So potent is this religious anarchy that Mallock and Huxley take no account of Protestantism as a factor in retarding the advance of infidelity.

A FEW WORDS

Catholics do not believe that the Bible contains the entire deposit of faith. In "Whittier" (p. 11) Dr. Briggs holds that the New Testament does not give us the entire instruction of Jesus Christ—the sum total of apostolic instruction. The Bible does not decide all questions of religion. It does not decide the mode of baptism; it does not clearly determine whether infants are to be baptized; it does not definitely confirm the change from the Sabbath to the Lord's Day; it does not clearly fix the mode of church government; it leaves undetermined a great number of questions upon which Christians are decided. Dr. Gerbert says that to say that a man's views of Christian truth are or may be determined immediately by the study of the Bible is just as absurd as to attempt the creation of a new school of art or philosophy had never an existence in the world.

THE THINKING PROTESTANT

The average Protestant who does a little thinking for himself has not the same mental attitude towards the Bible as he has his forefathers. The older generation took the Bible as inspired without being able to prove it, and accepted their interpretation of it as the effect of the illumination of the Holy Spirit, without any proof of how he discerned the Holy Spirit. The present generation, inspired by divines, are chary of proclaiming such beliefs. The average man demands some proof of his right to interpret the Bible for himself. He cannot find any warranty for it in the Bible itself. He cannot be sure that he has interpreted the Bible rightly. In a word, he is beginning to see that Protestantism as a system is irrational, and that to make an act of faith he must muzzle his reason. This may account in some measure for the fact that thousands are wandering on the wastes of doubt or are in the toils of every charlatan with a fancy brand of religion.

MERE TWADDLE

The Halifax Echo man indulges in cheap twaddle when he talks of the Bible "being kept from the vulgar gaze, and locked and chained in the monasteries." We wonder if the proprietors of the paper know that this editor, paid, we presume, to maintain the standard of decent journalism, is swayed in this matter at least by insensate prejudice. He is allowed to stain the columns of that paper with vulgar calumny? Is he permitted to engender a suspicion that the newspaper in question is anti-Catholic? We are of the opinion that the owners are fair-minded men and do not realize that their editor likes, now and then, to show that he dwells in the region inhabited only by ignorant ranters. A word from them would induce the editor

to reserve his fairy tales for those of his own kind or to take a little information for his allotment.

THE OLD YARN

Talking about the Bible being chained may cause the prejudiced to persevere in their belief that the Bible was not accessible to the people, but it elicits only a contemptuous shrug on the part of those who know anything at all about the matter. When it was chained it was to preserve it from thieves. The people could read it, but the thief who would have it, on account of its beauty of illuminated text, found in the chain a barrier to his desires. Now-a-days we chain city directories to desks in public offices for the same reason. This "chaining" of the Bible charge is very old and putrid and is in most places kept under a deodorizer.

A FORGOTTEN CHARGE

That the Bible was denied the people has long since been removed from the domain of reputable controversy. Hallam, in his "Middle Ages," says that in the eighth and ninth centuries, when the Vulgate had ceased to be generally intelligible, there is no reason to suppose any intention in the Church to deprive the laity of the Scriptures. Translations were freely made into the vernacular and perhaps read in churches.

In 1877 Mr. H. Stevens published, at South Kensington, a "List of Bibles in the Caxton Exhibition." He says: "This catalogue will be very useful, for one thing at any rate, as disproving the popular fable about Luther's finding the Bible for the first time at Erfurt about 1507. Not only were there many editions of the Latin Vulgate long before that time, but there were actually nine German editions of the Bible in the Caxton exhibition earlier than 1483, the year of Luther's birth, and at least three before the end of the century." Before Luther's German version of the Bible appeared one hundred and ninety-eight editions of the Bible had been, at the instance and with the sanction of the Church, printed in the languages of the laity. Dr. Maitland says that during that period the Scriptures were more accessible to those who could use them—were, in fact, more used—and by a greater number of persons than some modern writers would lead us to suppose. Our readers need not be told that Pope Leo XIII. granted, in 1898, an indulgence to all Catholics who will spend fifteen minutes a day in the reading of the Gospels. We do not expect to hear from the Echo editor because he is strangely immune to the necessity of any apology. Our esteemed contemporary, The Casket, has, and vainly if we remember aright, tried to teach him a few things which are the heritage of the truth-loving journalist.

AMATEUR THEOLOGIAN

The amateur theologian of the Halifax Echo tells his readers that "we value the great book for the reason that we believe it to be the repository of all that is necessary in our realization of the Divine." Dr. Nevin says that the Bible is not the principle of Christianity, nor yet the rock on which the church is built. It never claims this character, and it can be no better than idolatry and superstition to worship it with any such view. Even James Anthony Froude confesses that to send hawkers over the world . . . scattering it in all places, among all persons, not teaching them to understand it nor standing like Moses between that heavenly light and them, but cramming it into their own hands as God's book, which He wrote and they are to read, each for themselves, is the most culpable folly of which it is possible for man to be guilty. The thoughtful man taking Scripture alone as a doctrinal basis is built on sand. It cannot reconcile the warring sects with Our Lord's prayer that "they may be one as we also are one," or with the apostle charging the Christians to be "not even an angel if he presume to preach a doctrine different from that which he himself taught."

OUR ATTRIBUTE

The Catholic says with St. Augustine: "I for my part would not believe the gospel unless the authority of the Catholic Church moved me to it." He believes in its inspiration on the authority of the Church of Christ. He reads it, obedient to the interpretation of the Church. He reads it, not with his private judgment as the ultimate judge of its meaning, but for his instruction and sanctification. He believes that the Church is the witness, interpreter and protector of the Bible.

THE PHARISEES

An author has said that "when the Pharisees are stripped of their shams even the devils will laugh." But there will be no mirth in it—only malice and triumph. They may laugh even now as they see men cloaking bad hearts and foul vice with the vesture of outward respectability. The stars look upon many a strange sight, but upon none stranger than Christians contributing their quota to the city's iniquity. But they get their wages, and with interest, from their master. They may not be called on immediately, but sooner or later they will get their cheque payable on the bank of death. Some of those who live double lives know this but too well.

AGAIN THE Y. M. C. A.

On our desk is a letter protesting against one of our paragraphs about the Y. M. C. A. The writer, a Catholic neophyte, says, waxes scornful over our ignorance and says that the Y. M. C. A. is non-sectarian, welcomes all, irrespective of creed, to its membership and maintains towards religious opinions an attitude of impartial indifference. We have heard all this before, but we do not believe it. It may be used to decoy the Catholic into the organization or to save the consciences of those of the type of our correspondent. But the fact is that the Y. M. C. A. is Protestant to the core. Its atmosphere is Protestant. The addresses and sermons on Sunday are Protestant. Its affiliations are Protestant. In every detail of its system, in its work and aims it is devoted to the work of Protestant propaganda. These are facts which cannot be disputed by even such an enthusiastic advocate of the Y. M. C. A. as is our correspondent. That some Catholics are on the membership list proves only that these Catholics have lost their self-respect and are tolerated and used only to beguile others of the household. They are contemned, and justly, for the sincere Protestant can have no regard for the back-boneless and flabby-minded Catholic who listens to Protestant sermons and Bible lessons and proclaims that the Y. M. C. A. is non-sectarian. It is said, we know, that membership in it is a passport to social recognition and to success in business. But the Catholic who takes this seriously must be qualifying for a place in the lunatic asylum. Society that is worth while has no place for the fawner and cringer. The business world is not bestrewn with opportunities for the man who is deficient in many characters.

We have no quarrel with the Y. M. C. A. or its legitimate work. But the Catholic who refuses support to societies under the auspices of the Church, and chants the praises of Y. M. C. A. non-sectarianism, is a poor kind of Catholic and a gabbling nuisance.

ACTS OF THE HOLY SEE

ON THE INTERPRETATION OF ECCLESIASTICAL LAWS

The following questions have been submitted for solution to the Sacred Consistorial Congregation: 1. Whether, after the construction given to the Roman Curia by Pope Pius X, the Sacred Congregation of the Council has still the exclusive faculty of interpreting authentic by all the decrees of the Council of Trent dealing with the reform of morals, discipline and other matters of the same kind, the Supreme Pontiff having been consulted? 2. Whether, by virtue of the Constitution Sapientis consilio, the faculty of interpreting authentic the decrees of the Council of Trent and the other ecclesiastical laws has been committed to the different Sacred Congregations according to the competency of each, having the approval of the Roman Pontiff? 3. Whether the same power belongs to the Sacred Tribuna of the Roman Rota and the Segnatura Apostolica? 4. Whether to the said Sacred Tribuna belongs at least the faculty of interpreting juridically individual cases of the Council of Trent and the other ecclesiastical laws, in such a way as to settle the question of law between the parties in a case? And the Most Eminent Fathers of this Sacred Congregation in a general meeting held on February 9, 1911 having weighed everything carefully, decided to answer: To 1 and 3: In the negative. To 2 and 4: In the affirmative. On the following day these decisions were reported to Our Most Holy Lord Pope Pius X by the undersigned Cardinal Secretary, and His Holiness ratified and confirmed them. Given at Rome at the Seat of the said S. Congregation, February 11, 1911. C. CARD. DE LAI, Secretary. S. CONGREGATION OF THE SACRAMENTS

INSTRUCTION TO THE ORDINARIES ON THE STATUS LIBER AND THE ANNOUNCEMENT OF MARRIAGES More than once reports have been sent to this S. Congregation of the Dis-

cipline of the Sacraments, that in some places Parish-priests assist at marriage, especially those of new-comers, without having duly and legitimately verified the free state of the contracting parties, and that in consequence there have been cases of persons who have dared to attempt other marriages.

Moreover not a few Ordinaries have complained that the announcements of marriages celebrated, which by virtue of the decree No. 6, 1907, are to be transmitted to the Parish-priests where the parties were baptized, are frequently destitute of all authentication and without the necessary indications. To remove these inconveniences the Most Em. Fathers of this S. Congregation at a general meeting held in the Vatican on February 7, 1911, decided to prescribe as follows: 1. Parish-priests are to be reminded that it is not lawful for them to assist at a marriage, unless the age of the contracting parties, the free state of the contracting parties, servatis de jure servanda. (See Decree No. 5, par. 2); and they are to be admonished especially not to omit to require from the contracting parties the certificate of baptism, if they were baptized in another parish.

2. The prescriptions contained in No. 6, par. 2 of the said Decree may be dispensed, when the announcement of the marriage, to be transmitted to the Parish-priest of the place where the parties were baptized, is to contain the names and surnames of the married pair and their parents, the age of the contracting parties, the day and place of the marriage, the names and surnames of the witnesses to it, and is to have the signature of the Parish-priest and the parochial seal. The address is to be made accurately indicating the parish, diocese, town or place of baptism, of the parties and whatever is necessary to have in writing safely transmitted by the post. 3. Should it happen, that in spite of the precautions mentioned in No. 1, the Parish-priest of the place where the parties were baptized, on receiving the announcement of the marriage, should recognize that one of them is already married, he must make this known at once to the Parish-priest of the place where the second ceremony was gone through.

4. The Ordinaries are to provide sedulously for the scrupulous observance of these prescriptions, and if they find that they are violated call the transgressors to a sense of their duty, if necessary inflicting canonical penalties. From the seat of the said Sacred Congregation, March 6, 1911. D. CARD. FERRATA, Perfect. P. GIUSTINI, Secretary.

VENETIARUM—PROOF OF MARRIAGE

His Eminence the Patriarch of Venice has proposed the following question to the S. C. of the Discipline of the Sacraments: Whether, in what cases, and under what conditions, can one admit as sufficient proof of marriage the simple affirmation of persons from America or other distant parts, when the document or other distinct proof of marriage either cannot be had at all or only with great difficulty and after a long delay, while the circumstances of the case do not allow time for inquiry? In the first place the greatest care is to be taken to ensure that the marriage be shown by legitimate proofs; if these proofs, although diligently sought for, cannot be had, the parties are to confirm their assertion under oath, and when this is done the parties are to be held as united in lawful marriage and their children as legitimate. Exception however is to be made for those cases in which the law requires full proof, as for instance in the case of a marriage or another marriage or for the reception of orders. The marriage confirmed on oath as above is to be registered, not in the ordinary marriage register, but in a special book kept for the purpose. At the Seat of the said S. C. March 6, 1911. D. CARD. FERRATA, Perfect. P. GIUSTINI, Secretary.

The Pillar of Cloud

God sometimes take His consolations from us, but His mercy remains. "For a small moment have I forsaken thee, but with great mercies will I gather thee. In a moment of indignation have I hid my face a little while from thee, but with everlasting kindness have I had mercy on thee." (Isaiah 54, 7, 8). The rainbow is to be admired as a beautiful token of God's love, rather than worshipped as something god-like. We readily forgive that this life is a vale of tears, and all its brightness not that of an ever unclouded sky, but rather the occasional gleams of sunshine between the showers of an incurably bad climate. "The heaven of heavens is the Lord's; but the earth He hath given to the children of men." (Ps. cxlii, 16) Let us who are of the earth be content with the earth; it is God's gift and it is good. Heaven with God will be ours in due time; the earth with God is our present destiny. Later on we shall rejoice as the angels do, but now we are but men and our joy is of the earth, that of wayfarers in a land of exile, a joy of patience, a joy even of tears. But how holy is our sorrow and how powerful an instrument of God's providence, since it uncovers the deeper springs of eternal joy. Therefore "Is any of you sad? Let him pray. Is he cheerful in mind? Let him sing." (James v, 13)—Walter Elliott, C. S. P., in the March Catholic World.

CATHOLICS AND THE BIBLE

The true relations between the Catholic Church and the Bible, almost wholly misunderstood by non-Catholics, were recently discussed as follows by the Rev. Alvah Moran, a former Episcopal minister, now a Catholic priest: "One false notion that I especially hope to banish is the idea that Catholics do not revere the Bible. You have seen me constantly appeal to the Bible for proofs to establish our doctrines. Our Mass books, theological writing and devotional treatises are full of it. We are not afraid of people knowing too much of the Bible, but too little of it. "Had it not been for the Catholic Church non-Catholics would never have had any Bible. The Bible is a library, not one book from a single author, and was put together by a properly appointed librarian, the Catholic Church. She gathered up and guarded the ancient manuscripts. "Before the art of printing, which is comparatively recent invention, the Bibles were reproduced by the monks and nuns. Moreover, as the Bibles we read are modern translations, we must have an authority to tell us when the translation is correct. Protestants have never been satisfied with any of their translations. CHURCH'S TEACHING "The official teaching of the Catholic Church in the Vatican Council decrees that 'The books of the Old and New Testaments are to be received as sacred and canonical in their integrity and with all their parts, because having been written by the inspiration of the Holy Ghost, they have God for their author. "We do not hold that 'The Bible and the Bible only is the true rule of faith in Christians.' There is something wrong when modern Christianity has split into one hundred and fifty-five different principles of the Masonic fraternity, in an effort to get the United States Senate to confirm Philip S. Malcom, a thirty-third degree Mason, as Collector of Customs at Portland, Oregon? This question was raised by Senator Jonathan Bourne, who gave out what purports to be a telegram from Joseph Simon, a politician in Oregon, in which occurs the phrase: 'Are there not enough of us thirty-thirds in the Senate to prevent unjust opposition?' "But Malcom was not confirmed, and his nomination has now been withdrawn by President Taft. When the nomination was made, the two Senators from Oregon—Bourne, Republican and Chamberlain, Democrat—went before the Commerce Committee of the Senate, which, upon hearing their statements in opposition, refused to recommend confirmation of Malcom. "Senator Bourne was severely criticised in Oregon for his opposition to Malcom, and this led to his action today in making public a statement in which he says he opposed Malcom because he had recommended another man for the position and did not feel he should be called upon to 'vote for the confirmation of any appointee who would use the influence of his position to oppose me politically.' He was told that Malcom had other 'sources of influence' which might cause the Senator to withdraw opposition. He thinks this supposed influence was indicated by the following telegram which Senator Warren received and filed with the Commerce Committee: Portland, Ore., Feb. 7. "Senator Francis E. Warren, United States Senate, Washington: "Philip S. Malcom, nominated by President Taft as Collector of Customs, whose confirmation seems to be opposed by one of Oregon's Senators, has made the most satisfactory and been the most efficient and capable Collector this district has ever had. The commercial interests of this city are united in desiring his retention. Malcom, as you probably know, is thirty-third and deputy of Supreme Council in Oregon. Are there not enough of us thirty-thirds in the Senate to prevent unjust opposition waged against him and retain him in office? JOSEPH C. SIMON. "Not being a Mason, I am not aware whether Mayor Simon's presentation of this matter is in accordance with the principles and purposes of the order," says Senator Bourne, "but Senator Chamberlain, who is a Mason, tells me it is not. I do know, however, that it will be a sad day for free government when the business of all the people is influenced by the question whether a man does or does not hold membership in a secret society."

GOOD FRIDAY

The ceremonies of Good Friday as they are usually performed in Catholic Churches, are well calculated to excite devotion; but in some places they are unbecomingly impressive. Such is especially the case in Jerusalem, on the very spot where the world's redemption was accomplished, where the Saviour of our race shed His precious blood. The Abbe Geramb, in his interesting account of his pilgrimage to Jerusalem, gives the graphic sketch of the ceremonies, as there performed each succeeding year. Speaking of what he had witnessed on Good Friday, he says: "The morning office was gone through with the most affecting ceremonies by the Rev. Franciscan Fathers, and I was present at it. At dinner the whole community, with the Father Guardian at their head, ate on their knees; there was nothing served to them but some bread and water, and a few leaves of salad. At 3:30, the Fathers went to the office of Tenebrae as on the two previous evenings. "To impress more deeply on the minds the memory of the Saviour's Passion and Death, and to excite more perfectly in the hearts those feelings of compunction, gratitude and love which they ought to awaken, the Fathers have every Good Friday, a ceremony quite in keeping with the genius of Orientals. By means of a life-size figure, with movable head and limbs, capable of taking any position desired, they represent the crucifixion and burial of Jesus Christ, in such a manner as to make all their leading circumstances impressive. This ceremony, so touching and so awful takes place towards the close of day, in presence of an immense multitude of men, women and children. "The Fathers having assembled in the Blessed Virgin's chapel, left it, at 6 o'clock, with the faithful, who walked slowly in two rows, taper in hand, and reciting in a plaintive tone the 'Miserere' and the 'Stabat Mater.' The procession stopped first at the altar of the 'Division of the Garments,' and then at that of the Reproaches, to hear a few words, simple but full of uncti-

which a Spanish Father delivered on the sorrowful scene of the Passion recalled by these two places. It afterwards continued its course without interruption towards the summit of Golgotha. Here the Spanish Father, resuming his discourse, related for the weeping multitude the sad history of the sufferings and ignomies of the Saviour until the moment when He was laid on the cross. "Then he ceased to speak; and the image of Jesus having been fastened with nails to the wood, the cross was raised and fixed in the very place where once stood the true Cross, on which the salvation of the human race was effected. Then the good Father, his voice almost stifled with sobs, described the last moments and recounted the last words of the August Victim. But it became more and more difficult to hear him. The crowd, already much excited by what had gone before, paid no further attention to anything but what it saw, and words hardly reached it amid the wallings and moanings, the cries and the lamentations. "In every Catholic Church throughout the world, the kissing or veneration of the Cross on Good Friday is an impressive ceremony, and when performed in the spirit of faith, contrition and love for Christ, it produces rich spiritual fruit.—Church Calendar.

MASONIC INFLUENCE IN THE U. S. SENATE

SENATOR BOURNE OF OREGON SAYS ATTEMPT WAS MADE TO INFLUENCE LEGISLATIVE ACTION

The Daily Sun of Baltimore, a few days ago, printed the following dispatch from its special bureau in Washington: "Was Masonic influence used, in violation of the principles of the Masonic fraternity, in an effort to get the United States Senate to confirm Philip S. Malcom, a thirty-third degree Mason, as Collector of Customs at Portland, Oregon? This question was raised by Senator Jonathan Bourne, who gave out what purports to be a telegram from Joseph Simon, a politician in Oregon, in which occurs the phrase: 'Are there not enough of us thirty-thirds in the Senate to prevent unjust opposition?' "But Malcom was not confirmed, and his nomination has now been withdrawn by President Taft. When the nomination was made, the two Senators from Oregon—Bourne, Republican and Chamberlain, Democrat—went before the Commerce Committee of the Senate, which, upon hearing their statements in opposition, refused to recommend confirmation of Malcom. "Senator Bourne was severely criticised in Oregon for his opposition to Malcom, and this led to his action today in making public a statement in which he says he opposed Malcom because he had recommended another man for the position and did not feel he should be called upon to 'vote for the confirmation of any appointee who would use the influence of his position to oppose me politically.' He was told that Malcom had other 'sources of influence' which might cause the Senator to withdraw opposition. He thinks this supposed influence was indicated by the following telegram which Senator Warren received and filed with the Commerce Committee: Portland, Ore., Feb. 7. "Senator Francis E. Warren, United States Senate, Washington: "Philip S. Malcom, nominated by President Taft as Collector of Customs, whose confirmation seems to be opposed by one of Oregon's Senators, has made the most satisfactory and been the most efficient and capable Collector this district has ever had. The commercial interests of this city are united in desiring his retention. Malcom, as you probably know, is thirty-third and deputy of Supreme Council in Oregon. Are there not enough of us thirty-thirds in the Senate to prevent unjust opposition waged against him and retain him in office? JOSEPH C. SIMON. "Not being a Mason, I am not aware whether Mayor Simon's presentation of this matter is in accordance with the principles and purposes of the order," says Senator Bourne, "but Senator Chamberlain, who is a Mason, tells me it is not. I do know, however, that it will be a sad day for free government when the business of all the people is influenced by the question whether a man does or does not hold membership in a secret society."

The Joy of Conversation

A friend writes from the far southwest: "I was once lost in the bitterness of Protestantism, but now I am found! I am ever thankful to God for the true religion. I married a Catholic girl, and in order to pull her out of Rome I was compelled to study the Catholic doctrine. My motto, whenever I start to move anything, is: Get down to the bottom and get hold of the last root. But when I had finished the Faith of Our Fathers the truth was plain. Oh, how much I feel that I owe to Cardinal Gibbons! Many thanks to that man! I could not resist his eloquence. "Yes, I hated God's church. But now I love it! I love it more than the majority do who are reared in the church. They cannot realize the doubtful condition that a Protestant is in. But my how peaceful my mind is now! How certain! "I am happy and I am sad—for it is saddening to see the many daily persecuting the true church established by Christ. And yet they claim to be Christians. Oh, how true are His words: 'He that is not with me is against me.'—The Missionary.

Vision of the Five Wounds

Two Hands have haunted me for days,
Two Hands of slender shape;
All crushed and torn as in the Press
Is bruised the purple grape.
At work or meals, at pray'r or play,
Those mangled palms I see,
And a plaintive voice keeps whispering—
"These Hands were pierced for thee"
For me, sweet Lord; for me?
"Yes, even so, ungrateful child
"These Hands were pierced for thee."
Through tolls and dangers pressing on,
As though a heavy load,
Two slender Feet beside mine own
Mark every step with blood,
The swollen veins so rent with nails,
It breaks my heart to see,
While the same sad voice cries out
afresh
"These Feet were pierced for thee"
For me, dear Christ; for me?
"Yes, even so, rebellious soul,
"These Feet were pierced for thee."
As on they journey to the close,
These wounded Feet and mine;
Distincter still the vision grows,
And more and more divine,
For in my Guide's wide open side,
The risen Heart I see,
And a tender voice sobs like a psalm
"This Heart was pierced for thee"
For me, great God; for me?
"Yes, enter in, my love, my lamb;
"This Heart was pierced for thee."

CATHOLIC NOTES

There are 1,555,000 Catholics in the whole British empire, and Catholicism is constantly growing. Each decade shows magnificent gains. "By a decree of King Albert of Belgium Father Augustin of the Fathers of the Holy Ghost, has been named a commander in the order of Leopold, being the first Belgian missionary to receive this dignity. "More than \$20,000 has been pledged by citizens of Washington, D. C., for the proposed memorial to the Rev. Denis J. Stafford. The memorial is to consist of a life-sized statue of the deceased priest, and is to be erected in the city of Washington. "During his recent visit to Toledo, Rev. Father Rudolph J. Meyer, P. J., provincial of the Missouri Province, announced the appointment of two more Jesuits for the Japanese mission. They are Father Victor Gettleman, S. J., and Father Frederick Hillig, S. J., both of Toledo University. "Father Alfani, the celebrated seismologist, who predicted the earthquake at San Francisco is reported to have accepted the offer of a chair of seismology at a Catholic university of one of the western states of America. Prof. Alfani is now director of the observatory at Florence, which he built at his own expense. "The Very Rev. J. F. O'Connor, S. J., provincial of the Northern Province, died in Mobile recently. The deceased priest was a native of Savannah, Ga., where he was born Sept. 17, 1848. He entered the Society of Jesus in 1865, and soon became one of its best known members. He did great missionary work in the South, and made many converts. "On Sunday, March 19, the feast of St. Joseph, Rev. Father Montanar, missionary to the Chinese of New York City, baptized five Chinese converts. It is now nearly two years since Father Montanar came from China, on the invitation of Archbishop Farley, to establish a mission for the Chinese in New York, and during that time he has baptized 25 persons. The zealous priest is sadly handicapped in his work by lack of funds and of workers. "The English now call the celebrated Father Bernard Vaughan, S. J., the "modern Saverolus." He never lets us in flaying worldly English "society." Recently he said that his abstinence from festivities was not due to Lent, but because the weather is too cold for their chifon and lazes. Said he: "Instead of fasting they have feasting. For self-denial they have substituted self-indulgence. In place of listening to God's word in the church they go abroad to worship the sun at the seashore." "At a recent meeting of the Commercial Club of Ontario, Ore., a bonus of \$10,000 was pledged to Bishop O'Reilly for the building of a \$20,000 hospital, which will be in charge of the Irish Dominican Nuns recently exiled from Portugal. Near this progressive city also arrangements are being made for a settlement of sixty Bohemian families. Agents of the colony have secured contracts for the purchase of 25,000 acres of dry land that will come under the pumping plant, and this will be divided into forty-acre tracts for the prospective settlers. "Right Rev. Msgr. Peter C. Nagel, V. F., rector of St. Nicholas Church, Wilkes-Barre, who died March 13, was said to be the oldest priest in Pennsylvania. Msgr. Nagel was eighty-six years of age, and was born and educated in Germany. Coming to this country, he was ordained priest by Venerable Bishop Neumann Nov. 28, 1858, and the same year was appointed to the pastorate of St. Nicholas Church, Wilkes-Barre. Was created Monsignor by Pope Leo XIII. in 1902. "Dr. Krogh-Tønning, the first Norwegian Lutheran clergyman to embrace the Catholic faith, passed away on Feb. 19. He was regarded as one of the greatest theologians of his day in Norway. It was said by a Lutheran minister at the time of his conversion that he could have worn the mitre if he had remained in the Norwegian Church. Dr. Krogh-Tønning was born in 1842, and in 1867 passed his theological examination. He wrote several books and the Academic College gave him the degree of doctor in Lutheran theology.