

The Catholic Record.

"Christiani nihil nomen est Catholicus, vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacian, 4th Century

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Men of the World

Many a man is kneeling to-night
In dreams by a mother's knee,
Dreading back through his days of care
To the things that used to be,
Many a man whom we think profane,
And wicked, and lost, and vile,
Is kneeling to-night as he used to kneel
To worship a mother's smile.

Many a man who is rough, uncouth,
Hard with the crust of things,
Is kneeling to-night in his lone room
As kindly as all the kings.

Kneeling to-night as he used to do
In simple and boyish trust,
Down by the knees that have long been
laid
In the quiet sleep of dust.

Men of the world! We pass them by,
With a scoff at what they are—
The men of the world are those who
kneel
In dreams that have gone afar
To the gentle knees as they used to do
Ah, with them there alone,
Pity just the wrath of a quiet faith
They are not ashamed to own!

Many a man is kneeling to-night
As he did at a mother's knee,
As he goes to bed in a lone room
So far from the world as he,
Kneeling as simple as a child
And praying to God the same—
The men of the world are not all bad,
Nor gally of all we blame.

—Baltimore Sun

RITUALISTS AND THE CHURCH

One hears very little of the progress of Ritualism in the Anglican or Protestant Episcopal church nowadays, and all signs point to the probability that it is either at a standstill, or not holding its own, gradually on the decline. There is no middle course for the ritualists. They must either continue to be a living contradiction to the principles of the Church to which they profess allegiance, or else find consistency, harmony and peace by joining the Catholic communion.

Some fifteen years ago, during the pontificate of Leo XIII, there were strong hopes entertained that this branch of the Anglican Church, which is so near and yet so far from Catholic truth, would bodily go over to the communion of Rome, but though even the wise and saintly Pontiff of the Church had raised his expectations high in that direction they were doomed to disappointment. Leo XIII. had so much confidence in the happy termination of bringing this contingent of Anglicans into the unity of one fold and one shepherd that he was ready to concede to them some minor points of discipline and liturgy.

The recent publication of a review of the Anglican situation at that time, which was written by a distinguished priest, thoroughly informed in regard to the facts, gives a searching insight into the subject and many reasons why all efforts at organic reunion have failed. He presents in the first place a succinct account of the state of the various religious bodies in England, which is practically the same at the present day. His comment is:

"The innumerable and ever increasing divisions of English Protestantism, and the altogether special conditions of national character, render it very difficult to form an accurately comprehensive judgment of the religious situation of that country, and such a judgment becomes entirely impossible unless these local divisions and conditions be kept in view."

He proceeds to make the necessary distinction between the Church of England by law established, "of which the Sovereign aided by his Privy Council and Parliament is the Supreme Head, from whose sentence there is no appeal," and the more than two hundred and sixty nonconformist bodies. He points out that the Anglican Church has a bare majority among the people of England, but is a minority in the British Empire. The Church of England is divided into three parties—the "High Church," "Broad Church" and the "Low Church"—each of them with different and at times contradictory beliefs, and yet all in communion with one another, enjoying the same rights and privileges in one and the same body, while combating with each other on doctrinal points. They form a sort of menagerie, with the king as the Hon. tamer. Thus this writer calls attention to the "friendliness of the Anglican combative intercommunion" as it appeared fifteen years ago and as it practically is to-day.

"Lord Halifax and the Archbishop of York, who are of the High party and declare that they believe in the Catholic doctrine of the Eucharist, communicate perfectly in sacris with the Bishops of Liverpool and Exeter, who are of the Evangelical Low party and who vigorously deny this doctrine; they also communicate with the Dean of the Chapter of Ripon, who recently threw doubt on the existence of a personal God, with the Archbishop of Canterbury, who denies, among other things, eternal punishment, and with the Bishop of Worcester, who has declared that the expression Mother of God is blasphemous."

To the "Broad Church," which has the largest following by reason of its tolerances to all creeds, and to which the majority of the Bishops and clergy belong, is credited the distinction of steering clear of all dogma, "leaving to the individual the liberty of believing what he likes and of giving different interpretations even to formulas consecrated by usage and accepted by all."

The "Low Church," coming next in numerical importance, is nothing more than old-fashioned Protestantism according to what is generally known as Evangelical methods. Its adherents have at least a homogeneous creed and

appear to be in good faith. As converts they make very good Catholics. There is a distinction between High Church and the Ritualist, who form only a part of it, just as the High Church is only a part of the Anglican Church. Ritualists are treated with much favor and condescension by the Anglican Bishops, for it is their policy to make all manner of concessions to them that they go over to the Church of Rome.

Ritualists in the Anglican Church are not only grossly inconsistent, but in many ways they hinder among themselves or handicap conversions to the Roman Catholic communion. Only in an equivocal and non-Catholic sense do they accept all the formulas and practices of the Catholic Church; they refuse to be called Protestants, but they will not accept the name of Roman Catholic. They insist that they are English or Anglican Catholics or just plain Catholics.

The principal harm they do is to deny the authority and infallibility of the Church as a living, perpetual, consecutive organ in the continuity of Christ's religion on earth, substituting for it a belief in the creeds or dogmas as promulgated by some of the Ecumenical Councils.

This fundamental error is dwelt upon by the writer in questions, who informed Leo XIII, and his words are of moment in considering the prospects there still may be of a consolidation of the Ritualist party with mother Church. He says:

"The Ritualists and the others of the pseudo-Catholic party, like all the Anglicans, as a fundamental principle and point of departure, refuse absolutely to submit their judgment to a living magisterium, and their will is a center of government divinely constituted. They declare that they are ready to accept the authority of the Church of the past, or of the Church of the future; they submit to five, six, seven Ecumenical Councils of the first centuries, and to possible future Councils. But they do not accept the authority of the living Church, which is the only one who in the last analysis appeal to their own judgment instead of accepting the magisterium of the Church, the Ritualists are Protestants like the rest—perhaps even more so, because they protest not only against Rome but against the Church to which they belong, and become more than the others they make and unmake, extend, diminish and interpret every point of faith, and constantly deny in substance the very doctrine they profess in words. True, the Ritualist will often profess a greater number of Catholic doctrines than the Protestant of other parties, but he always professes them for the same formal motive, viz., because they harmonize with his own ideas and tastes, but never because they are defined by the living authority divinely authorized to teach. In a word, the Ritualist, like every good Protestant, is a critic, censor, a student, but never a disciple."

In all these inconsistencies and contradictions of Anglican creeds, it is well to think that at least the rank and file of the professing laity are sincere, honest and in good faith. Charity forbids us to pass judgment on the leading churches, the clergy and the Bishops. Still, we may draw one legitimate conclusion from it all, and that is—positive religion in England as among the Protestant sects in the United States is on the wane, and for it being substituted religious indifference, which means at best a conformity to good manners and public decency, and a merely natural rectitude—regulated by the conventionalities of the day. In this view of things there can be no more a necessity for the Church of Christ—for the living voice of the Church. In ethics and morality and in nothing else but the Christian name, they have lost the anchor and are drifting to sea—Intermountain Catholic.

NOT ENLISTED TO WAR ON RELIGION

Many of the French officers, brave and capable men, resigned from the army rather than share in the infamous persecution of the Church inaugurated by the infidel government. Their manhood, as well as their religion, forbade them to make war on defenceless women; their patriotism could not brook injury and injustice to French nuns, whose only fault was that they served God and helped their neighbor.

We read in the London Tablet an interesting sketch of how one of these noble officers who was forced to expatriate himself prospered in his new home. Canada gained what France lost. And the name of Trochu will ever remain as a monument of devotion to principle, a devotion that brought blessing even here below:

"Among the officers who sent in their resignations when the French army was being employed to turn nuns out of their convents was one who has since given his name to a flourishing township in Western Canada. M. Trochu, a nephew of the famous marshal whose name is forever associated with the victory of the Siege of Paris, settled in Alberta ten years ago, and his pioneer work has since prospered exceedingly. Helped by some of his old comrades in arms, M. Trochu planned the beginnings of what is now a city which bears his name. Situated seventy-five miles N. E. of Calgary, on the main line of the Grand Trunk Pacific, Trochu has now six hundred inhabitants and is expected to have fifteen hundred before the end of the year. Of course, there is a

Catholic church and a school, and already a community of nuns are building a convent. The Trochu Tribune tells us that 'the general store' of the town is the largest in Alberta outside Calgary and Edmonton."—N. Y. Freeman's Journal.

DUCAL NUNS IN ENGLAND

MANY NOBLE FAMILIES REPRESENTED IN CATHOLIC CONVENTS

No incident since the conversion of Princess Esau to Catholicism has aroused so much interest in society circles as the announcement that the only child and heiress of the earl of Ashburnham has renounced the world and decided to become a nun, says the B. C. Western Catholic. Her sister, the determination of many other women born in high places who have preferred the life of the cloister to the glamour and excitement of Mayfair or Belgravia. The Duke of Norfolk's two sisters, Lady Minna Howard and Lady Ethelred Howard, belong to the Sisters of Charity. Lady Edith Fielding, a sister of Lord Denbigh, belongs to the same order and cheerfully endures exile in a convent in China. Lady Maria Christina Bandini, daughter of Lord Newborough, whose wife is an American, is at Sacre Coeur Convent, in Belgium. Lady Frances Herbert, Lord Abington's sister, resides in a convent near London, and Lady Albertine is a nun of the Sacred Heart, the order to which Lady Mary Ashburnham has elected to belong. The two sisters of Lord Clifford, of Chudleigh, are both nuns, as are the two sisters of Lord French, the commander in chief of the British Army, who can also claim as his sister Mrs. Despard, one of the most militant and picturesque figures in the suffragist movement. Miss Leonie Dornier, sister of Lord Dornier, is a nun, and yet another nun is Miss Clara Arundell, of Warwick. Mary and Margaret Russell, daughters of the late Lord Russell, chief justice of England, belong to the Convent of the Holy Child at Mayfield, in Sussex; while his three sisters—one of whom spent fifty years in San Francisco—devoted their lives to the religious vocation.

A PRIEST'S ARGUMENT FOR WOMAN'S SUFFRAGE

WOULD ENABLE HER TO STAY THE GROWTH OF TWENTIETH CENTURY EVILS THAT THREATEN THE HOME

Rev. Henri Blanchot, C. S. Sp. of St. Joseph's Church, Detroit, preaching the fourth of a series of sermons on "The Christian Home," strongly advocated giving women the right to vote. He spoke of the tendency towards a larger life which woman is sharing; and described it as but following out woman's natural solicitude for the well being of the world's children as well as her own.

"The heart of woman naturally feels attracted towards those conditions in our social body wherein human beings suffer most from the industrial disorders and economic evils of our time. She cannot accept without self-reproach the perverted products of a degenerate state of culture and the inevitable degeneration that follows therefrom."

"I believe that the freeing of woman from the narrow confines of home and the bringing into her consciousness of the social claim, is a distinct advance and an approach to the solution of the great original problems. Women are as intelligent, high-minded and honorable as men. They are as much interested in good government. All great moral movements appeal to them more forcibly than to men. Women perhaps have done more to uplift the race than all other agencies combined."

"I cannot see how equal suffrage would interfere with woman's higher qualities, her modesty and her morality. Moreover, I fail to see how it would militate against her special vocation in the family as mother and queen of the household. Politics, far from degrading her, would, I think, be purified by her taking an active part in them, and better government would result from her having an authoritative voice in all the reforms and readjustments that are advocated in our economic, industrial and domestic life."

"One of the bitterest foes of woman's suffrage is the United Liquor Dealers' Association, and in Michigan this organization has laid aside large funds for the purpose of defeating this great movement. Why should the liquor dealers war on wives and mothers? For the simple reason that were women given a voice in municipal affairs they would not have saloons at every corner and young girls and boys reeling out of those places at all hours."

"The liquor traffic is not wholly evil, but when carried to excess creates misery for wives and mothers and helps little children. Homes are disrupted by this great destroyer, and it is an assured fact that one-half or more of the divorces to-day are caused by liquor. Votes for women would settle this question."

"Again, juvenile courts should be managed by women, those good women who have had practical experience as wives and mothers. In our large cities delinquent young girls are brought before the bar of justice for some misdemeanor. These unfortunate are often alone tried by those of the opposite sex, and the situation is harrowing."

"Here is where women could do the Samaritan's work and here is where she ought to be found acting the part of the mother to the wayward ones. If we had women officers of these courts, many suicides would be averted."

"Another evil and a recognized growing one is the white slave traffic."

"All these questions are of vital interest to women in general. They are questions which affect the home; and the wife and mother has home interests deeply to heart. Men, good men and true, are unable to cope with these issues. They are so engrossed with the immense commercial questions that very little time or thought may be given to home affairs. It is for women to step into the breach and by united effort to stay the growth of the twentieth century evils which are fast sapping the foundations of home."

PULPIT BLASPHEMY

The queer echoes one gets from certain "religious" conferences! During the last few months when we have been haunted morning, noon and night by the bull Moose, and when newspaper space has been at a premium recording the various political doings and sayings of some of the conveners and conferrers on religious matters seemed to feel the need of saying something sensational in order to get a notice in the press.

The Methodist Rock River Conference followed the traditional Methodist standard. Whenever two or three Methodist ministers collected there will you hear strange things. We used to find it quite hard to understand how any sane body of men could be guilty of such insane pronouncements. Then came the revelation from one of their own ministers, who declared that 30 per cent of Methodist ministers do not have the education of a high school boy. Who will deny it in the light of the ignorance of history and theology manifested by so many of the anti-Catholic preachers.

And, sad to say, this ignorance is not confined to the lower ministry. Bishop William F. McDowell, called "the grand old man of Methodism," gave voice at the Rock River Conference to a bit of blasphemy which the professional blasphemer, Ingersoll, never surpassed.

"I have always thought," said he, "that Jacob was a mighty mean man. He was the very essence of meanness. I would have no dealings with him except in the presence of an attorney. I would not invite him home to dinner without locking up the silverware and the cut glass. In fact, I don't think it was at all to God's credit to have anything to do with him, as he was a thief and a supplanter."

How smart and witty! What a dear sweet adviser to the Almighty is this irreverent bishop! And listening to this were three hundred ministers who made no protest against such blasphemous twaddle.

It is a help to explain the reason for anti-Catholic bigotry. If men can poke fun at God, surely we cannot expect our rites and doctrines to be immune from them. At any rate, we won't feel so bad in the future when we hear ourselves attacked at a Methodist conference. We will simply remember "the ground is made," and his 30 per cent.

Thief and supplanter, forsooth! But is there any thief so bad as the blasphemer who seeks to rob God of His glory?—Boston Pilot.

ARCHBISHOP GLENNON

EXPLAINS DOCTRINE OF PURGATORY IN CATHEDRAL SERMON

In his sermon at the New Cathedral Chapel recently His Grace Archbishop Glennon explained the doctrine of Purgatory, saying in part:

"Concerning purgatory, two things are defined as of Catholic faith one that purgatory exists, the other, that souls there detained can be aided by our prayers."

"That purgatory exists has been a constant belief and teaching of the Church. First, frequent reference is made to it in the Holy Scriptures, and secondly it is consonant with divine justice, as well as mercy, and lastly it is logical sequence to the definition of heaven and of those who may enter therefrom."

"The teaching of all the theologians is that only those who are without stain, without sin, may enter the Kingdom of Heaven; in other words, it is the state of happiness, where they may go whom God has called, and who already have reached the stage of perfection."

"But from experience, from history, and from fact, we know that the human race is imperfect, that no one may claim to have lived a perfect life, that in many things we all offend; and this imperfection may be more or less, whether it be the result of sin committed, confessed and forgiven, but some of whose scars and blemishes remain, or whether it be because of lesser faults unconfessed, unforgiven and unatoned for."

"Quite certain it is that our lives are not perfect; neither do we go through the valley of the shadow of death freed from every fault, or from stain. Yet, to say that because we are not fitted for the kingdom of heaven, the kingdom of God, therefore we must go the kingdom of the lost, appears a harsh unjust and un-Christian declaration."

"It is at this juncture that the reasonableness of purgatory appears, a place, namely, where souls suffer for a time, and by this suffering are purified from stains of sin and fitted for the ultimate destiny which is the kingdom of God."

"Little do we know of the intensity of the suffering, or the length of time that souls are detained there; but this we do know, that neither one nor the other are more than God's justly expects, and consequently all these things are referable to that same divine justice."

"But, again, that same divine justice yields to the prayers of the faithful; for, as our belief is that God is not only just but merciful, we appeal to His mercy for the souls of our suffering friends."

"We have a right to do so, for we hold that He is the Father of those in purgatory as well as on earth, and that we are members of the same family. It is not right that members of the same family should help one another, and that we, the children of a merciful Father, appeal to the same Father in behalf of our brethren, who for the moment need our help and our suffrage?"

"Furthermore, the Scripture tells us: 'It is a holy and wholesome thought to pray for the dead, that they may be released from their sins.'"

PRESBYTERIANS AND SOUTH AMERICA

Rev. Thomas F. Coakley, D. D., in the Pittsburgh Observer

Every few months the Presbyterians must have their say against the Church. At one time it was just plain "Presbyterianism" without any qualifying adjective to determine which of the almost "fifty-seven" varieties of that denomination is specified. For instance, in the Presbyterian Banner for August 15 on page 9, there was an article on South America in which we read the usual stock column referring to the Catholic Church in that far-distant land. In it we were solemnly told that a certain itinerant evangelist, who had previously been proven a falsifier, "is reported as saying after six months there he never saw such darkness except in Central Africa."

The scene suddenly turns, and another brand of Presbyterianism takes up the one. This time it is the United Presbyterians, and in their official organ, the "United Presbyterian," for October 10, in an editorial on the "Monroe Doctrine—Its Religious Bearing," the writer discourses in a lofty tone on the need of the Presbyterians in the United States stamping out ecclesiastical oppression, dense ignorance, priestly oppression and moral desolation, due to the existence of the Catholic religion in South America.

For South America! The Presbyterians in all brands seem to be quite excited over things in South America. Distance seems to lend enchantment to the prospect. But they might to better advantage become excited over things nearer home. In the very issue of the Presbyterian Banner from which we have quoted the above remarks there is an editorial on page 7 which indicates the truly alarming situation of the Presbyterian Church in the United States. The editorial says: "We are doing little more than holding our own," and "our net gain in communicants last year was not quite 2 per cent," and the large leakage is the most disconcerting feature of our work." Moreover, "the total contributions to the cause show a falling off."

This distressing state of affairs is corroborated by the United Presbyterian in its issue of October 10, in an editorial which admits that they are "startled by the large loss of members," and they admit a net gain last year of only 1 and nine-tenths per cent.

Poor Presbyterians!

These are fatal admissions, and they lead us to conclude that the Presbyterians will not be more successful in South America than they are nearer home.

South America is perfectly capable of taking care of itself. It would be well if the Presbyterians could do the same. This is only another instance proving the dictum that those who try to attend to other people's business always show a lamentable lack of ability to take care of their own.

PROF. FERRER, ANARCHIST

FATHER CANNING OF TORONTO CRITICIZES EDITORIAL LAUDATION OF HIM

To the Editor of The Mail and Empire:

Sir,—I should like to take exception to two inferences which you leave to be drawn from a sentence used by you in your editorial, "Spain's Strong Man," published in the Mail and Empire of the 13th inst.

First, you call Ferrer, the Anarchist, an "educationalist." Now, it is not a fact that Ferrer fled to Paris in 1885, deserting his wife and three children, and taking up with a woman by the name of Meunier, with whom he lived an educationist's life for \$150,000? It is not true that in the text-books used in his "Modern Schools" such expressions as these abound:—"The flag is nothing but three yards of cloth stretched upon a pole," or "The family is one of the principal obstacles to the enlightenment of men?" Is it not true that in these books there are contained other teachings too indelicate for reproduction? Is it not true that the principal of his girls' school, Madame Jacquinet, was an Anarchist who had been driven out of Egypt, and who described herself as "an Atheist, a scientific materialist, an anti-militarist, and an Anarchist?" Is it not true that Mateo Morral, who attempted to kill the president king on his wedding day, was also a professor in one of Ferrer's schools? If all these questions are to be answered in the affirmative—rather since they are to be so answered—then is your idea of an educationalist, that you should leave it to be inferred that Ferrer deserves to be so styled? Would you allow your son or daughter to attend his schools? Do you think that because a man advocates a knowledge of reading and writing, he has the right to assault everything that is sacred to the flag, country, marriage property, family and State?

Again, you practically condemn the execution of Ferrer, because he was "no more than a philosophical Anarchist." First, this is not true. He had been actively connected with every effort to overturn the established Government of Spain since 1833. On every

occasion he was known to be in active correspondence with the leaders of these revolutions. The years 1855, 1862, 1865 and 1878 stand out clearly marked in his career of disorder.

But suppose it had been true that, as you say, he was no more than a philosophical Anarchist, what do you wish to be inferred? That a man has the right to advocate high treason and revolution and sit unmolested in his armchair, while his silly dupes who put his teaching into practice go to the gallows? By the way, when a few months ago the English Labor leader, Tom Mann, was accused of inciting his fellow-workmen to take drastic measures against capital you seemed not quite so radical in your views.

In conclusion, I just wish to say that it seems to me there are enough journalists openly preaching Anarchistic theories without respectable writers practically encouraging them by calling such a man as Ferrer an educationalist, and excusing the preaching of Anarchy, while punishing its practice.

(Rev.) HUGH S. CANNING
Our Lady of Lourds Church, Nov. 13th, 1912.

NOTED JEWISH CONVERTS

PROMINENT JEWISH FAMILIES IN AUSTRIA TURNING CONVERTS TO CATHOLICISM

A recent case of apostasy for Judaism created deep disappointment in all Jewish circles of Austria's Polish province, says the American Israelite. Dr. Arthur Benis, whose wife is a great-granddaughter of the famous scholar, Solomon Loeb Rapoport, the son of a boy of fourteen years, baptized. Dr. Benis is a man in very comfortable circumstances and stands so high socially that his only object in bringing up his son as a Catholic can be the desire to remove any obstacle in his future career or social position.

This is the second case in Rapoport's family. The former case was that of the conversion of his great-granddaughter, Felicia von Kuh, the daughter of Arnold Rapoport von Poradz, a wealthy landlord of prominent position, was converted, together with her husband, who is the son of a former communal leader in the Vienna Jewish congregation. S. L. Rapoport, while in his native country considered a representative of the progressive party, was a chief rabbi of Prague, a decided conservative, and strongly denounced the resolutions of the Frankfurt conference favoring reform.

A second case which dates back somewhat further recently came up for public discussion. The Austrian minister of finance, Herr Billinski, is a grandson of one Baron Brunicki, whose original name was Edel Braunstein, and whose wife was the daughter of Rabbi Akiba Eger. Surely, Rabbi Akiba never dreamed that his great-grandson would occupy such a prominent position. Neither did he expect that a grandson of his, Professor Jacob Rosanes, would be dean of the University of Breslau. He would surely have declined such an honor had he known that his grandchild would bring up his children Christians.

SIX IMMORTAL WOMEN

The Houston Post in an editorial on the heroic deaths of six Sisters of Charity at St. Antonio, Texas, said: "The heart-breaking story of the San Antonio holocaust is one of courage and unselfish sacrifice. There is nothing in the deeds of our race that surpasses the heroism of the Catholic nuns who sacrificed themselves without a murmur to save the little children committed to their care. There is nothing amazing about it, however. The centuries are brilliant with the devotion of those women who have renounced the world to battle with distress, misfortune and sorrow. They have died in such emergencies and exemplified the supreme sacrifice of Calvary, and they will always do so when duty calls them."

"Not one of these nuns was a native of the United States. Four were from Ireland, one from France and one from Mexico, but all in the moment of fate attained unto that sublimity of womanly faith and devotion which attests humanity's kinship with God. The tragedy enables us to see, however, that the distinctions of nationality or society which men and women set up amount to very little in the presence of such deeds as the dispatches from San Antonio record."

"The Mother of Christ must have felt exalted in the example of the Irish daughter who 1900 years after Calvary bore her name through the flames and brought it resplendent and glorified to the throne of God."

Conversions in England

Canon Moyes, of Westminster Cathedral, in a statement prepared for non-Catholic reference, in 1908 put the Catholic population of England and Wales at one and a half millions and that of Scotland at 515,025. Concerning recent conversions in England he says: "The influx of converts received into the Church has been maintained, if not increased, from year to year. The records of their receptions are kept in each diocese, but the total number per annum are only rarely collected. Those for 1897 showed that in the year, 8,436 adult persons had been received into the Church from various religious bodies outside the pale. This accession has been somewhat picturesquely described by saying that a convert is made for almost every time the clock strikes, day and night, during the year."

—The Missionary.

Be what thou thinkest true; and as thou thinkest, speak.

CATHOLIC NOTES

The magnificent bill presented by Miss Mary a McCallill at a cost of \$1,100 has recently been placed in position in the west tower of Holy Angels Church, St. Thomas, Ontario.

At the Holy Name procession in Philadelphia, fifty thousand people knelt in the open for the Benediction of the Blessed Sacrament given from an out-door canopy and altar by the Archbishop.

"All brands of Irish whisky happen to be manufactured by anti-Home Rule concerns," says the Catholic Citizen. "If one must drink, why not Scotch? It is just as poisonous, but politically less noxious."

Rev. T. A. Nolan, S. J., has provided a free moving picture show for the children of the parish of the Holy Name in Chicago, to offset the many questionable ones within the limits of that parish.

Canon Higgins, of St. Austin's Priory, Newton Abbot, Devonshire, has received into the Church the Rev. Fr. Caldeast, M. A., of Cambridge University, until recently rector of Dreston, Devonshire.

Judge Todd was presented with white gloves at Derry Quarter Sessions, there being no criminal business, and in acknowledging the gift he said it gave him great pleasure as he was almost a Derryman himself, to find that large and populous division free from crime.

At the head of the Medical Corps of the United States Army to-day, is Surgeon General George H. Torrey, having the rank of Brigadier General. Like his predecessor in this important position (Major General R. Bert M. O'Reilly) General Torrey is a Catholic.

With the first snowflakes of winter blowing around them the parishioners of the two Catholic churches in Rumford Falls, Me., attended Mass recently on a church lawn. This proceeding was due to the fact that the churches had been closed by order of the Board of Health, owing to the smallpox epidemic.

"The United Catholic Works," a body of 100,000 Catholic men and women organized for the purpose of carrying out the charitable, correctional and social reforms advocated by Cardinal Farley, was successfully launched at a mass meeting held recently at the Hotel Astor, under the auspices of the New York archdiocesan branch of the American Federation of Catholic Societies. The new organization is made up of a federation of all the Catholic societies and clubs in the city of New York.

A committee of men and women is now working to raise a \$100,000 endowment fund for Father Dempsey's Day Nursery, St. Louis. At a meeting held recently a number of pledges for both large and small sums were received. The new Nursery building, work on which is to begin at once, will be provided with dormitories, shower baths, reception, and play rooms, nurseries, matrons' room, kindergarten, toilets, halls, and a kitchen and dining room in the basement.

The Soloto (O) Federation of Catholic Societies, in doing active and effective work in the anti-Socialist cause. The members of that Federation are distributing some 5,000 copies every day of the Live Issue, the national weekly published in New York, that is making such a successful fight against the theories of Socialism. Under the auspices of the Soloto Federation of Catholic Societies, Peter W. Collins delivered a powerful indictment of Socialism recently.

Writing to Dr. John E. Murphy, of Mercy Hospital, Chicago, Theodore Roosevelt says: "I am able to speak with knowledge when I say that it would be impossible to desire more skillful and better and more careful treatment than I have received—and this not only from the medical staff, but from the Sisters, nurses and all other attendants and from the standpoint of medical and surgical skill. May I ask you to extend on my behalf, my sincere thanks to the Sister Superior and to all connected with the hospital?"

The meteorological Observatory at St. Louis University has been raised to the rank of weather bureau station of the first class and Mr. Moore, chief of the U. S. Weather Bureau has announced that St. Louis University will henceforth be a government station for St. Louis and vicinity. The announcement was made after a visit to the Observatory by Mr. Moore, at which time he expressed himself as highly pleased by the completeness and accuracy of the Observatory's reports.

In the address which he delivered when he received in private audience the members of the Union of the Catholic Ladies of Italy, who assembled in Rome for a conference on social subjects, the Holy Father made it clear that his ideal of woman's power of self-sacrifice is very high. "They call you the weak sex," said the Pontiff, "but you can give astonishing examples of fortitude—fortitude of which those so-called strong men who do not understand the sublime virtue of self-sacrifice are incapable."

When a group of Irish pilgrims recently had audience with the Holy Father, two ladies, the Misses McCrea, of Dublin, presented to His Holiness a case containing a chalice, monstrance, ciborium, and paten of pure silver and of silver gilt. These objects are intended for the mission of Putumayo in Peru. Another gift from these was a shield-shaped parchment, on which was written the well-known prayer of St. Patrick, known as the Breast Plate of St. Patrick. The shield is framed in a deep, heavy border of gold wrought in Celtic interlacing, very rich and effective.