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LONDON, SATURDAY, JUNE 12, 1909.

JUST ADRIFT.

"Twilight and evening bell, And after that the dark."

What these lines have to do with an up-to-date creed passes our comprehension. We suppose that the gentleman who quoted them merely meant to assure his hearers that he had read Tennyson, or that, begoggled in his own verbosity, wanted a gleam of poetic light to show him the way. If a preacher, however, can find any comfort in the words he quoted he must be easily satisfied, or sees in the Tennysonian hymn something that escapes our eyes. The pompous utterance about creeds being up-to-date are on a par with Ingersoll's blasphemous dictum that he could beat the Ten Commandments. For to profess a belief in Christianity and then to declare that it must be modified and adapted to present-day conditions, and to pretend that we can manufacture a better Christianity than Christ has given us, is to strangle our reason. Nay, to proclaim that doctrines revealed to us by God may be accepted or rejected at the behest of caprice, of material advancement, of the needs of this generation, is the crudest blasphemy. The Christian creed is what its Author made it. It must be embraced in its entirety. If we admit that Christ is God, with what show of reason can a creature disregard some of His doctrines because, forsooth, he deems them of little or of no importance. Christ is indeed the world's Benefactor; but He is also "God of God, Light of Light, True God of True God."

THE UP-TO-DATE CREEDS.

Some of the individuals who talk so wondrously about up-to-date creeds are, verbally at least, well-bred to the verge of self-stultification. We cheerfully acquiesce in the view that religious discussion may be productive of no good. But it does not follow that it may not be an efficient means to clear an atmosphere surcharged with words. When we are told that, after all, one religion is as good as another, we, despite our inclination to be urbane, must protest. For the assertion degrades God and makes Him a lover of untruth. The proof is easy. Two contradictories cannot both be true. If two religions have contradictory doctrines one of the two must be teaching error. For example, one creed denies the necessity of infant baptism; another says that baptism must be given to infants. Again, one creed maintains that the Pope is infallible; another that he is not. If infant baptism is necessary, the creed which denies must be teaching error. If the Pope is infallible, they who disavow it must be in error. To say, therefore, that one religion is as good as another is to say that God is equally pleased with truth and error. If one religion is as good as another why do our non-Catholic brethren send missionaries to the land of Confucius? If one religion is as good as another it matters not whether we adore Christ, saying, "Thou art Christ the Son of the Living God," or stone Him, saying with the Pharisees, "We do this because Thou being a man makest Thyself God."

ACCIDENTAL DIFFERENCES.

The indifferentist shrugs his shoulders at all this and assures us that, while the sects differ as to accidentals, on points of minor importance, in fundamentals they are as one. But by what rule shall we distinguish fundamentals from non-fundamentals. For example, is belief in the Trinity a fundamental? Some affirm, others deny it. Is belief in the Holy Eucharist as the Body and Blood of Jesus Christ of minor importance? Is such a rule visible in the pages of Holy Writ? We think not. Our Lord made no mention of fundamentals when He commanded His Apostles to "teach all things whatsoever I have commanded you." He exacted completeness of teaching on the part of the Apostles—completeness of belief on the part of their followers. The Apostles were entrusted with a message to be delivered just as they received it to those who, hearing them, would hear Christ, or despising, would despise Christ. Writing to the Galatians St. Paul warns them saying: "Though we or an angel from Heaven preach a Gospel to you besides that which we have preached to you let him be anathema. As we said before so now I say again: If any one preaches to you a Gospel besides that which you have received let him be anathema."

These words are surely a scathing condemnation of the doctrine that one religion is as good as another.

A REMINDER.

The zealous brethren who, unimpaired of the remonstrances of many non-Catholics, look upon Quebec as a field for missionary effort, should be quite sure they bear with them the whole revelation of God. As fair-minded men—we take them at their own valuation—they would not venture to essay the roll of spiritual ambassador unless they had Christ's message, full and entire, to mankind. It seems to us, therefore, they should assure themselves on this point. How are they going to do it? The Bible is powerless to help them, for from the beginning to the end of it there is not a line to show that it contains the whole revelation. When Christ taught, the New Testament did not exist. He did not command His Apostles to write: the majority of them did not pen a single line.

Again, we beg to point out the words with which St. John ends his Gospel: "But there are, also, many other things which Jesus did, which, if they were written, everyone, the world itself, I think, would not contain the books that should have to be written." Where shall we find these instructions? Does it not follow that we must seek them from the Apostles or their representatives—from the authority that guards and transmits the deposit of faith.

SEEING THE LIGHT.

Time was when the public school system was beyond the pale of criticism. Orators wreathed it with garlands of rhetoric and prophets were not wanting to portray the blissful future that awaited a common-schooled world. But the orator's tone is not so jubilant now, and the prophets are not quite sure that their lips are fire-touched. Here and there we hear praise of the system, but it is merely reminiscence of the old days. Educators are beginning to retreat from the desert of fads to the level ground of practice approved by the success of centuries. In fact one of them said not long ago that unless schooling makes pupils morally better, purer within, and sweeter, kinder, stronger in outward conduct, it is unworthy of the name. The cry that there are too many text-books is merely an echo of the middle ages. To say that codding and making easy the acquisition of knowledge is detrimental to mental growth is again the teaching of the old schoolmasters. That education means, primarily, the formation of character is what the Church has been teaching and fighting for these many years. It is, therefore, a hopeful sign that educators are recognizing that her method of education are sane and the only one worthy of support. The other day, in Chicago, the well-known Jewish rabbi, Dr. Emil G. Hirsch, said:

"The best minds of the nation now agree that there must be some system of moral training in the public schools. The eighteenth century theory that knowledge is all-sufficient to the building of character is a mistake and an exploded idea. To-day every master of pedagogy is certain that the imparting of knowledge, unless supplemented by something else, is insufficient in building character and virtue. The Catholic Church has long held this contention, and that Church is undoubtedly correct in its insistence that education must be more than a mere transfer of knowledge."

DR. PARKHURST AND THE VIRGIN MARY.

The Chicago Evening American has been running a series of articles by Dr. Parkhurst of New York. As a rule, these articles have been worthy and interesting. However, last Friday evening the rev. doctor, in his analysis of the position of the Catholic Church toward "woman suffrage" as expressed in a recent allocution by Pius X. sorely misrepresents what he styles "the Catholic mind." His kind words concerning the nuns and Catholic women in general deserve a kindly appreciation. But his "amiable insinuations" about the Catholic doctrine concerning the Virgin Mary are certainly very offensive to Catholic intelligence.

He intimates that "the Catholic mind" (1) admits "feminine and masculine qualities in God"; (2) formulates its doctrines to "satisfy popular cravings"; (3) has "deified" the Virgin Mary and intruded her upon the Christian worship. These things should not be said. In his article aforesaid, it would seem that Dr. Parkhurst took advantage of his contract with the American of the West. The rev. doctor, we would hope, has not tried to inoculate the American. It was only a misunderstanding on his part. Of course, he would not now openly attribute such doctrines to the Catholic Church. It were a sad condition for a man to im-

agine that he had a monopoly on intelligence. Way, no! The idea of "feminine and masculine qualities in deity" is taken from pagan mythology, not from Christian theology. Dr. Parkhurst is mistaken when he says that Catholics have "deified" the Virgin Mary. Here is what the Catholic teaching body teaches: Mary is the mother of Jesus, "Who is called the Christ." She was the daughter of Joachim and Anna. In the natural order of things, there was nothing miraculous about her birth or conception. Joachim was her father, Anna was her mother. When Catholics say that Mary was conceived without sin—when they speak of "the immaculate conception," they do not at all mean that Mary was conceived in a miraculous manner or in any way extraordinary to the course of nature. But this is what they mean: Mary even from the first moment of her conception was not deprived of the "supernatural gifts" conceded to the first man and woman by the Creator.

Should any one ask: What are those supernatural gifts? here's the answer: The human mind is so constituted that it receives all its direct knowledge through the bodily senses; the proper object of the human mind is matter. This is its nature. Hence it can know God only by inference, since God is supersensuous. To know God as He is, "face to face," and not by inference only, is above and beyond its nature. And, when Christians, Protestants as well as Catholics, admit or claim a vision of God beyond the grave, there is needs a supernatural vision, one to which our nature can have no right, no faculty to enjoy. The Christian idea of heaven is essentially supernaturalistic. This gift of higher knowledge, accompanied by supernatural love and hope. In this life we share in these gifts by the kindred gifts of faith, hope and charity.

Now, privation of these supernatural gifts is what is called in Christian theology original sin; and, when Catholics say that Mary the Virgin was conceived without original sin, they mean that Mary was never, from the first instant of her existence, deprived of these supernatural gifts. Where can Parkhurst find "deification" in such a doctrine? The Catholic Church has "deified" no one; but she does believe in the Incarnation. Mr. Parkhurst knows the Apostles' Creed. All Christians, Catholics and Protestants alike, have made it believe in Jesus Christ, His only Son, our Lord, Who was conceived of the Holy Ghost and born of the Virgin Mary. Mary is the mother of Jesus the Christ; Christ is the Son of God; therefore, Mary is the mother of the Son of God, Who is co-equal with the Father. This is not deification.

Let us repeat for the benefit of the "amiable old man." The Catholic doctrine is, there is but one God and there can not be more than one God is called One, Eternal, Self-existing, Infinite. His nature is intelligence. The object of this intelligence is necessarily Himself. Knowing His infinite perfections, they become the necessary object of His love. Hence we distinguish in Him a threefold relation: God knowing Himself, God known by Himself, and God known and known by Himself. In God these relations, as everything else, are substantial entities. These relations are called commonly by the Scriptural names, the Father, the Son, and the Holy Ghost. So the Trinity as understood by a Christian is not contrary to reason, but, I might say, a postulate of God's existence as apprehended by reason. In speaking of human beings loose speakers often confound the words of "person" and "individual." But person is more than individual. Personality is that peculiar complex of qualities which represents the ultimate responsibility in the individual. Peter and John and Philip are each individuals of the same species; and as individuals they have but one and the same nature—the human nature. They are three men, not three human natures. But what makes Peter, and John, and Philip distinct is what we call person. Jesus the Christ, as a human individual had human nature born of a woman impregnated, not with the seed of man, but by the direct power of God. This divine intervention all Christians, Protestants as well as Catholics, admit. Through it Christ's conception was divine and His birth miraculous; and precisely because of it, Mary His Mother remained a virgin before, during and after this miraculous birth. That's why Catholics call her the Virgin Mother; not because she is a "deified" virgin.

When we say that in Christ God became man, we mean that this human individuality of the Christ has its ultimate responsibility, its centre of attribution, not in a human personality, but in the personality of God. And, as personality in deity is threefold, we say that it is the second personality—the Son—which was united to the individuality of Christ.

But the Christ's individuality and personality are inseparable; therefore, since Mary is the mother of the individual whose personality is divine, she is said to be, and in truth, the Mother of God. This is not making her the Mother of Deity, but the mother of the Christ, the Man-God.

No amount of "amiable spouting" and crooked quibbling can give the rationality of this stand. True, the doctrine is founded on the postulate of divine intervention and divine revelation; but so is all Christianity, Protestant or Catholic.

It may be well to remark that the Council of Trent, speaking of the veneration due to the most Blessed Sacrament, says: "There is no reason why all Christians should not show to the Blessed Sacrament, according to the custom existing in the Catholic Church, the veneration which is due to God. It is not less worthy of adoration because Christ instituted it for our nourishment, since we believe that in it the same God is present, Whom the Eternal Father sent into the world, saying: 'That all the angels of God adore Him, whom the magi falling down adored; and finally, who according to the Holy Scriptures, was adored, after His resurrection, by His apostles in Galilee.'"

Formerly the feast of Corpus Christi was celebrated as a holy day of obligation, but for good and sufficient reasons the Fathers in the Plenary Council of Baltimore transferred the obligation from Thursday to the following Sunday. Catholics, however, should remember that the feast has an octave and that during this octave we are expected to say a daily prayer in honor of the Blessed Sacrament and when possible to assist at the Holy Sacrifice of the Mass. By our prayers, by our devotion, by our visits to the Blessed Sacrament and by attendance at the Holy Sacrifice of the Mass in the spirit of prayer and reparation, we will comply with the purposes for which the feast of Corpus Christi was instituted.

THE FESTIVAL OF CORPUS CHRISTI.

Thursday, June 10. The festival of Corpus Christi is undoubtedly the most sublime and glorious of the whole ecclesiastical year. This feast was instituted to commemorate the great mystery of the Holy Eucharist and to emphasize the infinite love which the Son of God has for His Church. To express better the dignity of the festival and the great gift of our Lord to us in the Blessed Eucharist, the real celebration of Corpus Christi is transferred to Sunday. Though a special day be set aside for thanksgiving for the feast of Corpus Christi, we may truly say that it is ever celebrated in our churches. "All festivals," says St. Chrysostom, "are festivals in honor of His divine sacrifice; if we commemorate the feast of a martyr or any other saint, if we celebrate the feast on a Friday or Saturday or on a Sunday, the same sacrifice is offered. Although great festivals are designated by the richness of the vestments used on the occasion and by the decorations of the altar as well as by the unusual concourse of people, the divine sacrifice which is offered up, nevertheless, gives them their holy solemnity and dignity."

Undoubtedly this was the reason why the Church in the earliest times did not institute a particular feast in honor of this sublime mystery. It should properly be celebrated on Holy Thursday, the day of its institution, but the grief of the Church mourning with her Bridegroom, whose sorrow begins on that day, prevents the joyful and solemn celebration which its dignity demands. For more than one thousand years no special feast existed in commemoration of the institution of the most Holy Sacrament. Our Lord, some seven hundred years ago by a wonderful revelation caused the institution of the festival of Corpus Christi, to increase the veneration for the most Blessed Sacrament and to confirm Christians in their belief and love towards the Holy Eucharist.

As the Lord often chooses the weak and the humble to accomplish his great designs, he selected a pious virgin Blessed Juliana Falconieri, a nun in the Convent of St. Cornelia, to be the medium of the institution of the festival of Corpus Christi.

It is related that one day in a vision Blessed Juliana saw the full moon in all its splendor with a dark spot upon its disk. Almighty God finally revealed to her that the moon signified the Church and the dark spot the want of the special feast in honor of the most Holy Eucharist. He revealed to her that He wished to have instituted a festival whose object would be to venerate in an extraordinary manner the most Holy Eucharist and to atone, especially by public and solemn adoration, for the many injuries offered by heretics and others to the most sublime mystery of the Holy Eucharist.

We need not dwell upon the long struggle and persistent endeavor of the holy men to fulfill the divine commission. Pope Urban IV, by a brief issued in the year 1264 extended the celebration of this feast from the diocese of Liege to the universal Church.

The festival of Corpus Christi ranks as a feast of the first class and has an octave. In country places and in communities entirely Catholic solemn processions of the Blessed Sacrament are held with the utmost pomp on the feast of Corpus Christi and the Blessed Sacrament is exposed in the monstrance and is carried about in triumph.

The Church desires by these processions to celebrate the victory of her heavenly Bridegroom and she seeks to give an opportunity to the faithful publicly to venerate and worship their God concealed in the most Holy Eucharist, inviting as it were all created beings to sing a hymn of joy and praise in honor of their Creator and Lord. During the procession Benediction of the Blessed Sacrament is given on four different altars erected for this purpose at four different places outside of the church in order to obtain God's blessing for the country and for the people. At each station, the beginning of one of the four gospels is sung to typify the preaching of the Gospel, and the good tidings of the redemption of Christ to all men upon earth and publicly to testify our belief in the doctrines of Christ, especially in that of the most Blessed Sacrament of the altar.

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We think it well to quote here the Gospel of the feast, St. John vi: 56: "At that time Jesus said to the multitude of the Jews: My flesh is meat indeed; and My blood is drink indeed; he that eateth My flesh, and drinketh My blood, abideth in Me, and I in Him. As the living Father has sent Me and I live by the Father, so he that eateth Me, the same shall also live by Me. This is the bread that came down from Heaven, not as your fathers did eat manna and are dead, He that eateth this bread shall live forever."

St. Cyril, in seeking to induce the faithful of his time to approach frequently to receive Holy Communion, said to them: "Cultivate, therefore, holy desires in your heart, endeavor to live a pious and holy life, and you will receive those blessings, which will not only destroy death, but also all the diseases of the soul; for if Christ remains in us He will overcome the spirit of opposition within us. He will strengthen our body, dispel the anguish of our soul, cure our diseases, heal our wounds and lift us from every fall, like a good shepherd who gives his life for his sheep."—Catholic Universe

CONVERTS IN IRELAND.

Some very wise priests have smiled a dubious smile when it was suggested that the mission work for non-Catholics be inaugurated in Ireland, says the Missionary, and the comment in print of others, possibly not so wise nor with a very extensive knowledge of affairs in Ireland was, "How deep-seated racial prejudice is and how it paralyzes missionary endeavor!" The zeal to preach the Gospel to every creature, even to the "Protestant garrison in Ireland," is blighted by the placid smile and the sometimes repeated statement, "What is the use of distributing 'good faith' apologized for much inactivity."

Yet, on the other hand, where an effort has been made to secure converts in Ireland it has resulted in considerable success. Mr. Birrell recently said in the House of Commons that "No Irish Protestant becomes a Catholic." But let us see how true this statement is. Immediately here comes to one's mind a group of five well-known Limerick converts—Lord Dunraven, Lord Enly, Sir Stephen de Vere, Aubrey de Vere and Mr. Conside, and another of the De Vere brothers. Roads to Rome mentions Father Gorman of Queen's College, Belfast; George P. Heron, and a Belfast minister, Dr. Windsor of Trinity College, Dublin, now president of University college, Cork. From Trinity college comes also Father Maturin, once a Dublin Protestant clergyman, as is Dr. Windle; Professor Stockley, University College, Cork; Father Carson author of "Reunion Essays." Long before him the Rev. Maziere Brady, the noted ecclesiastical historian, was a convert. And Roads to Rome (page 7) has now Sir Henry Bellingham's words: "My first impressions of Catholicism were amongst the poor in Ireland, where I was born. . . I was very favorably impressed with their simple devotion and faith."

Such impressions were deep in Miss Charlotte O'Brien, the daughter of Smith O'Brien, long before she became a Catholic. Her niece by marriage, Mrs. Stephen Gwynn, author of "Stories from Irish History," is no less devoted to Ireland and the Irish. Another Irish woman convert is Mrs. Helen Langrishe of Knocktopher Abbey, County Kilkenny. It is easy to find convert nuns in Ireland.

A most striking conversion of an Irishman is that of John Leslie, a recent graduate of Cambridge, son of a County Monaghan landlord, and heir to a baronetcy, with intentions, we believe, of becoming a religious. Mr. Leslie is a frequent contributor to the Irish Rosary, the Dominican magazine. He had, we understand, a distinguished course at Eton and at King's College, Cambridge.

So Mr. Birrell really should not say that "No Irish Protestant becomes a Catholic." There is a well-known Dublin parish priest who was an Irish Methodist. One of his converts is well known also, as having humble Irish Protestant under instruction all the year around.—Catholic Sun.

Forever.

Those we love truly never die, Though year by year the sad memorial wreath, A ring and flowers, types of life and death, Are laid upon their graves. For death the pure life saves, And life all life is love; and love can reach From heaven to earth, and nobler lessons teach Than those by mortals read. Well blest is he who has a dear one dead: A friend he has whose face will never change; A dear communion that will not grow strange; The anchor of a love is death. The blessed sweetness of a loving breath Will reach our cheek all fresh through weary years. For her who died long since, ah! waste not tears, She's thine unto the end. Thank God for one dead friend, With face still radiant with the light of truth, Whose love comes laden with the scent of youth, Through twenty years of death.

CATHOLIC NOTES.

At the Brooklyn navy yard last Sunday week, 25,000 persons attended a military Mass in honor of the dead soldiers and sailors. Twelve thousand soldiers and sailors were present. Louis Davies, only son of Sir Louis Henry Davies of the supreme court of Canada, has just joined the Catholic Church in Ottawa. Another brother of St. Louis, living in St. Paul, Minn., has long since become a Catholic.

In a class of 150 confirmed at St. Patrick's Church, Cumberland, Md., on April 18th, by Bishop Carrigan, there were 28 adult converts. In the afternoon of the same day there were 23 converts in a class of 190 confirmed at Saints Peter and Paul's church.

Rev. John Chisholm, one of the most widely known and highly esteemed priests of the diocese of Antigonish, died on the 31st of May. Father Chisholm was in his seventieth year and was a native of Antigonish. He was educated at St. Francis Xavier College and Laval. Owing to ill-health he has not done any parochial work for nearly ten years.

A committee of prominent priests of the Archdiocese of Chicago are working out plans for the establishment of ten extra parishes in Chicago. This is necessary on account of the great influx of Catholic people overcrowding the present churches. It is also an indication of the wonderful growth of the Church in the great Metropolis of the West.

According to a statement made by Bishop Hickey of Rochester, his predecessor, Bishop McQuaid, owned no real property except such as he held in official capacity for the diocese or for St. Bernard's Seminary. Nearly all his personal property had been given to St. Bernard's Seminary years ago, and what remained his successor was instructed to turn over to that institution after his death.

The magnificent memorial church which is being erected in Birmingham, Eng., through the generous contributions of world-wide admirers of the late John Henry Newman, is nearing completion and will probably be consecrated during the present summer. Its cost is some \$150,000. It has been built outside the old city, so dear to the heart of the late Cardinal, and therefore the old sanctuary did not disappear till a portion of the new edifice was ready for use.

The Most Rev. Diomedo Falconio, Apostolic Delegate, assisted by Mgrs. Hayes and the Rev. Father Rabagliati, president of Columbus College, officiated last Sunday afternoon at the dedication of Columbus College, at Hawthorne, Westchester county, N.Y. The college which is a gift of John J. McGraue through the Catholic Church Extension Society, will be the first Catholic institution for the education exclusively of Italian boys who wish to become priests.

Bishop Benziger, "the barefoot" Bishop of Malabar, was tendered a dinner Saturday night by Archbishop Farley in New York, at which many prominent churchmen were present. Bishop Benziger, who has been in New York nearly a week incognito, belongs to a very wealthy Swiss family. Since becoming Bishop of Malabar, British India, he has gone barefoot and worn only the commonest sort of a robe, renouncing all luxuries and living as the poorest person in his diocese.

It is not generally known that Mrs. Charles Carow, the mother of Mrs. Theodore Roosevelt, was a convert to the Catholic faith. Mr. Carow died in 1855 and after his death the widow and her two daughters went abroad. Theodore Roosevelt, who used to be their neighbor, was married to the younger daughter, Edith, in London at the home of her cousin, Mrs. Ealam. None of Mrs. Carow's family followed her into the church. She lived in Rome for several years before her death and was very popular there among the ecclesiastical circle. She was buried in one of the old cemeteries near the villa, at present occupied by her daughter, Miss Emily Carow.