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The Catholic Record

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

VOLUME XXXIII. LONDON, ONTARIO, SATURDAY, OCTOBER 21, 1911 1722

The Priest

Out of the Mystic Silence
He heard the whispered "Come,"
But siren voices called him;
Pleadings of friends and home;
Life with its gaudy trappings;
Glamour of worldly lure,
Bright to the eyes first seeming—
Or else, to serve the poor?

But to the sweet temptation
He steeled his pure young heart,
For him nor home nor kindred,
His was a life apart,
His on the lonely hilltops
With Christ, the Lord, to stand,
Leading by his example
Up to the Better Land.

What of the years of waiting?
How did he work and pray?
Fearing, yet how deriving,
The Ordination Day.
"Thou art a Priest forever"
Thrills through his inmost soul,
Treading with holy fervour
Way to the final goal.

Perfect the preparation
Of him who trembling stands,
Robed in the sacred vestments,
Touching with holy hands
Chalice of man's atonement,
Fruit of the Pierced Side,
Signed with the blest anointing,
Priest of the Crucified.

There with the August sunshine
Tinting his robes of gold,
Standeth the new made pastor,
Shepherd within the fold.
He is a Priest for ever,
One of the chosen few.
Kneeling there for his blessing,
A Mother's dream comes true.

—D. A. CASEY ("COLUMBA.")

ULSTER AND HOME RULE

On Saturday last Unionist Ulster once more demonstrated its implacable hostility to any scheme of Home Rule for Ireland. Special trains poured thousands into Belfast to take part in one of those great political displays with which Ireland is so familiar. From the Union onward, North and South have been accustomed to give expression to the feeling of the times regarding burning national controversies by the holding of monster demonstrations. But while the South has slowly but steadily accomplished its purposes and forged its resolution into enactments on the anvil of Parliamentary representation, the North, on the other hand, has utterly failed to stay indefinitely the remorseless hand of destiny and has been driven step by step from its privileged strongholds. One after another the cherished constitutional idols of the ascendancy party have fallen in the house of Rimmon.

The demonstration of Saturday last may excite public feeling for a time, but it will as surely fall of its purpose as similiar monster Unionist gatherings have failed during the intermittent struggles of the past century. It was Daniel O'Connell who first perceived the driving force of monster gatherings of the Irish people. If his repeal movement went down ultimately to defeat it was largely due to calculative causes that reached their climax in his failure to carry through the historic Clontarf meeting in the teeth of Government proclamation. The great Irish Tribune's sun set when he no longer had the power to mass the unarmed regions of the Irish discontented under the shadow of the walls of Dublin Castle. The ascendancy party have held many demonstrations bigger than that of Saturday, last, but they are remembered only as milestones along the road of Irish progress, as monuments to the memory of lost causes.

What Irish Unionists failed to accomplish when their power and influence were supreme throughout Ireland and in the British Parliament cannot now be attained, when, like Samson, they have been shorn of their strength in their own land, and can no longer rely upon Britain for sympathy and support. Around their broken defences they have erected an imaginary Chinese wall, from behind which they fight over again with antiquated weapons the battles of a bygone age, while the placid waters of the historic Boyne have reflected the rising sun of three new centuries. Emancipation, the reform Bill, Irish Church disestablishment, the secret ballot, land reform, local government and university reform have been carried in spite of their opposition. Experience has taught them nothing. Their monster protest a Hillsborough in 1867, over which the big marquis of Downshire presided, and at which the famous Presbyterian divine, Dr. Henry Cooke, delivered one of his last philippics against liberal reform legislation, together with the threats at that time to "kick the Queen's crown into the Boyne," did not save Established Church ascendancy. The conversion at a latter period of Orange lodges into rack-rent emergency offices did not save landlordism.

There remains one stronghold of ascendancy—Castle government—that still survives the political struggles of the past century. It, too, is destined to go down before the avenging march of time, and there are fewer in the Unionist ranks to-day to do it reverence. The Unionist party may put up a big fight on party lines against Home Rule, but it is hopelessly handicapped by the Unionist Local Government Act of 1898 that conceded majority rule, and by the intrigues during the veto controversy of Unionists leaders who sought to barter an Irish Parliament for an undefiled House of Lords. It is a bad omen for the success of the Ulster Unionist campaign against Home Rule that the men who addressed the demonstration in Belfast last week are the same "die-hards" and "no surrenderites" who failed so ignominiously in their recent attempt to overthrow the leadership of Mr. A. J. Balfour and to defeat the veto bill restricting the power of the Lords.—Toronto Globe.

A BAPTIST MINISTER'S TRIBUTE

On Sunday evening recently, Rev. A. W. Hand, of the Baptist Church of Keyport, N. J., spoke on "What Good Things Can We Learn From the Roman Catholic Church?" His text was Phil. 4; 8: "If there be any virtue, if there be any praise, think on these things."

Said he: "It is my purpose to-night to speak on points of excellence of the Catholic Church as seen by one outside that great Church. While my testimony may not be fully adequate on the subject, still it will be unprejudiced and disinterested.

"From her unbroken history going back to Christ we are under a great debt to her for preserving the manuscripts of our New Testament. For ages monks were the scholars of the day and their work was kept from the exigencies of war in monasteries. We are greatly indebted to her also for such men as Thomas a Kempis, Fenelon and Savonarola.

We admire her people:

Because they believe strongly in their Church.

Because of their loyalty to their Church's interests.

Because they are always ready to defend their Church's interests and if need be die for her.

Because they support her by faithful church attendance, by generous liberality and the men go to church equally with the women.

Because they show great reverence for their Church and pastors.

The wisdom of the Church is seen.

In regard to the times of service, all classes accommodated by early and late services.

Their churches are open all the week for worship and meditation.

Her charitable work commends her to all communities.

There is no distinction when in church between the classes of people: they are equal before God, whether rich or poor.

Their attitude on the question of divorce is wise and strong. To them marriage and the home is sacred and if they succeed in leading other Churches in taking a similar stand, the future welfare of the State, now threatened, will be assured.

LABORERS' GIFT TO FATHER VAUGHAN

London, September 10.—Despite Father Vaughan's version to presentations to the clergy, he himself was the center recently of a frantically enthusiastic crowd of dockers, costers, and casual laborers, their wives and families who made him a unique gift. The good Jesuit had made some strong restrictions before he would gratify the wishes of his friends. No man or women was to subscribe more than one farthing to the gift. This enabled everyone to participate and did not put too much strain upon generous but slender purses. The result was a gun metal watch of the best quality, but funds would not run to a chain, so by a brilliant suggestion of Father Vaughan himself, a bootlace was provided by a pedler as his contribution and the priest wears this unusual guard with great pride.

Father Vaughan, in accepting this gift, made one of his inimitable speeches, and told a story of a lady who, with much indignant language, on the church the officials, and even the clergy burst forth into Farm street sacristy one morning after he had been preaching, and informed him her silver chain satchel with no end of valuables had been stolen from her while she was praying. Father Vaughan was provokingly calm amidst all this tornado, and when it had somewhat subsided advised his visitor to follow the Master's advice in future, "Watch and pray," said he, "and then you will save both your valuables and your temper.

WHAT WAS THE REFORMATION?

Hilaire Belloc in the October Catholic World.

A claim to absolute monarchy is one of the commonest and most enduring of historical things. Countless centuries of the old empires of the East were passed under such a claim, the Roman empire was based upon it, the Russian State was made by it, French society luxuriated in it for one magnificent century. It is the easiest and (when it works) the most prompt of all instruments. But I beg the reader to distinguish between the claim to Absolute Monarchy and the sense which produced for a very short time in European affairs, a time exactly coincident with the Reformation, the phenomenon of the Absolute in civil government. The difference is this: An Absolute Monarchy is simply a convenient short-cut by which things are done quickly and which people take to when they are wearied of inefficiency and delay: a thing which they cling to in theory long after it has lost power because it is theoretically capable of getting things done at once and without discussion. But the sense of an absolute civil government is something very different. It is a demand, an appetite proceeding from the whole community and amounting to a worship of civil authority. In one aspect it is the deification of the state. In another the deification of law; but in every aspect it is the adoration of the Executive. "This governs me; I will worship it and do all it tells me." Such is the formula for the strange passion which has now and then seized great bodies of human beings intoxicated by splendor and by the vivifying effects of command. Like all manias (for it is little better than a mania) this passion when it is passed is hardly comprehended: like all manias while it is present it overrides all other emotions. Europe, in the time of which I speak, suffered or enjoyed such a mania. The free cities manifested that disease quite as much as the great monarchical states. In Rome itself the temporal power of the papal sovereign was then magnificent beyond all past parallel. In Geneva Calvin was a god. In Spain, Charles and Phillip governed two worlds without question. In England the Tudor dynasty was worshipped blindly. Men might and did rebel against a particular government, but it was only to set up something equally aesolute in its place.

MORE MISSIONARY DISTORTION

One is undecided whether to admire most the boldness or the ingenuity which is displayed in the drafting of missionary reports of the non-Catholic, or rather anti-Catholic, propagandists who are poured into the foreign mission fields as workers for an easy livelihood. There is a boldness that knows no restraint about some of these reports, a recklessness of denunciation of local Catholic clergy, and at the same time an ingenuity in the phraseology of such claims of success in gaining "converts" that betray the skill of the special pleader at its highest degree of efficiency under strain. A remarkable case in point is afforded in the report presented at the Missionary Conference in Pittsburg on conditions in Porto Rico, by Rev. Dr. Belfour. Whilst it is conspicuous for moderation and absence of the calumny as regards Catholic clergy that makes contemptible some reports of other missionary gatherings, it shows an ingenuity in manipulating statistics that has never in our experience been surpassed. The report is thus summarized in The Lancaster Daily Intelligencer of the 15th instant:

The (Porto Rico mission) force consists of Revs. Ostrom and Anderson, with their wives, Miss Wellander and Mrs. Martidez and Miss Gabriella and six native missionaries. Lots and chapels are the special aim at this time. The work includes evangelistic work and missions in San Juan, Catona, Bayamon, Toa Bajo and Monacilio. Schools are maintained in these places and the pastors have established an educational seminary. A recent census of attendance in Roman and Protestant services on the island revealed the surprising and encouraging fact that the Protestants at services numbered 3 870, while Roman Catholics numbered 8 094. The receipts for the biennium were $29 866.74 and $11,071.81 are in the treasury. Of this much is in a special chapel fund. The board has two field missionaries, Rev. C. H. Hemsath and H. O. Lindeblad. Rev. Hemsath stirred the convention with an appeal for funds for chapel and property through which there will be astonishing results. Advent Sunday was selected as the Sunday on which the congregations can give their contributions for this work. The board asked for an apportionment of $16 500, and the matter was referred to the budget committee.

We have no means at hand at present whereby we can test the truth of this extraordinary story, but we have the fact that the Catholic population of the island numbers a million; that there are eighty-nine churches and twenty one chapels and oratories; that there are seventy diocesan priests and forty-seven priests of the orders. We have no doubt that we shall soon be in possession of information that will explain the remarkable report on the Porto Rico Protestant mission presented by Dr. Belfour.—Philadelphia Catholic Standard and Times.

FREEMASONRY AND THE FRENCH REVOLUTION

In a review of a recent work by Una Birch on "Secret Societies and the French Revolution," the editor of the American Freemason notes that there are two views with regard to the connection of Freemasonry with the terrible upheaval, "which rises before the mind huge and grotesque yet sublimely appalling because of the passions loosened and the elemental forces that had free sweep for destruction."

It was not Freemasonry pure and simple, the writer tells us, that brought about the Revolution, but it was because "Freemasonry dared to give asylum to ideas which Popes branded as heretical and rulers declared to be treasonable." Among others the system of "Illuminism was welcomed to the lodges of France as supplying a needed flux, and giving unity and definiteness of purpose to what had before been a disorganized and heterogeneous collection of Rites." It is true that all of these lodges with special rites disappeared in the early months of 1789, although they had shown "increased membership and greater activity during the years that preceded the Revolution;" but as "the prerevolutionary lodges had been the secret conventicles of independent thought," Masonry had made the ideas of these societies its own, for

"Revolution is always the result of associative agitation, and in this instance the principal force in the trinity of Masonry, mysticism and magic, was Masonry. From the Swedenborgian stronghold of Avignon, from Martinist Lyons, from Narbonne, from Munich, and from many another citadel of freedom, there flashed on the grey night of feudalism, unseen but to the initiates, the watchfires of a great hope tended by those priests of progress who, though unable to lift the veil that shrouds the destiny of man and the end of the world, by their faith, were empowered to dedicate the future to the unknown God.

"At the great Revolution the doctrines of the lodges were at last translated from the silent world of secrecy to the common world of practice; a few months sufficed to depose ecclesiasticism from its pedestal and monarchy from its throne. The half mystical phantasies of the lodges became the habits of life. The Phrygian cap of the 'Illuminate' became the headgear of the populace: Liberty, Equality, Fraternity instead of merely adorning the meeting places of Masonic bodies was stencilled on all the public buildings of France, and the red banner which had symbolized universal love within the lodges was carried by the ragged battalions of the people on errands of pillage and destruction. The great subversive work had been silently and ruthlessly accomplished in the face of Popes and kings: the mine had been dug under altar and throne."

All this is from the American Freemason of September, 1911. It is an open confession that Freemasonry is of its own nature opposed to Christianity, that it is, or was, allied with "mysticism and magic," and that it "dedicates its future not to Christ, but to "the Unknown God." Secondly, it boasts of being not a conservative social or political force, for it claims as its especial glory that it undermined, not only the altar, but the throne, and that its "red banner" was carried by the ragged battalions of the people on errands of pillage and destruction. Finally, if Freemasonry did, as this writer claims, brings about the terrible French Revolution, it will be impossible for American Freemasons to dissociate themselves from their brethren of France, Italy, Spain and Portugal, who never weary telling the world that their whole purpose is political, social and religious life is to continue the work of the Revolution of 1789.—America.

HISTORY FOR HEROES

For many years Mr. Kipling has been writing to teach the young idea how to shoot. He has now advanced a step (a quick-step;) and in common with Mr. C. R. L. Fletcher, he has written a History of England to teach the young idea how to shout.

We have named Mr. Kipling chiefly, because he is better known than his fellow-author, who has probably written most of the history proper. It is also very noticeable that in the most serious pages and passages the hand of Mr. Kipling is to be found.

The very many characteristic poems to illuminate and enforce the lessons of the prose narrative are of course Mr. Kipling's. They have all his characteristic notes of vigor, vivacity, and patriotism. They appeal to an audience of the young.

The whole volume with its highly colored pictures, its striking prints, its verses, its intensely national tone, its colloquial style, is such an experiment on youthful (and age-ful) national taste as has never been made in our time. We shall be curious to see if it is successful.

As history pure and simple we need not take it very seriously; it will hardly be quoted as authority. But as material for forming a fine old jingo spirit for use in case of need—since all are jingoes in war-time—nothing could be better.

It is to be noted, with feelings too deep for expression, that the general tone of this volume appeals more to "the Gallant Colonel" everywhere, than to the President of the Peace Society anywhere. To shoot straight and shout freely is the moral of its teaching.

It is amusing to notice how early in our history the Kipling spirit crops out. Concerning the Saxon, we are told that "when he had once settled down in Britain he was much too apt, as his descendants are to day, to neglect soldiering altogether." The "Loridliest life on earth" is not forgotten.

Again the unhappy Saxon is made a peg on which to hang some characteristic remarks: "It is quite possible to have too much freedom, and you will see what a price these Saxons, before the end of their six hundred years of freedom, had to pay for theirs." This is obviously to the address of those who do not go in for Territorial soldiering.

When we are told that "The Wise Men" of the unwise Ethelred were "as useless as the House of Commons would be to-day if there was a big invasion," we feel sure that Cabinet Ministers in England do not subsidize this volume; and when reference is made to "six hundred members of Parliament with a sprinkling of traitors among them," we feel certain as to the address to which that shot is directed.

Prose or verse, it is always the same voice that speaks, the same idea that is inculcated. Thus apropos of the reign of Henry III., we are significantly sung to:

"There are four good legs to my Father's Chair,
Priest and People and Lords and Crown.
I sit on all of 'em fair and square,
And that is the reason it don't break down."

These verses are not intended to be sung at meetings presided over by Mr. Lloyd George. The young idea is taught to shout for other leaders.

If anyone has any doubt about the meaning to be attached to the opinions of this curious volume let him hearken to this. Referring to the Tudor army as inferior to the Tudor navy this history says: "Men hated the service and shirked it when they could; they talked nonsense about England not wanting an army when she had got such a fine navy. You will often hear the same nonsense talked nowadays; don't believe it." There is a huge cavalry moustache behind this muffler.

But it is the navy that is the object of these historians' worship. "If ever England should be defeated in a great war at sea, it would be impossible for us to get our food at all and our population would simply starve. Therefore, at whatever cost to ourselves, it is our duty to keep our navy so strong that it must be forever impossible for us to be defeated at sea." Clearly the two or ten-power standard is the standard to which Mr. Kipling and his colleagues wish the empire to live up to.

The army is never, however, forgotten, and so in the end we are again taken by the ear and told: "I don't think there can be any doubt that the only safe thing for all of us who love our country is to learn soldiering at once, and to be prepared to fight at any moment." The book clearly ought to be dedicated: "To the Colonels, Colonial and Otherwise, of His Majesty's Empire."

To whomsoever the volume might be dedicated, whether to the shooters or shouters or singers of brave songs, there is one sentiment expressed in which most of us will join, viz.: Without religion there can be no good morals, and without good morals the wisest laws are futile."—M. J. G. in Toronto Star.

EDISON AS GUIDE

Ottawa Evening Journal

Thomas A. Edison, now touring Europe, on the first vacation he has allowed himself for many years, is giving expression to some deplorable sentiments. When he set forth for the Old World many of his fellow countrymen rejoiced that in T. A. Edison the decrepit nations of Europe would behold a typical and ideal American. His own utterances, however, once he has landed on the soil of the Old World, have already made his jaunt matter of regret, if he is to be regarded the ideal American.

Mr. Edison, after a hurried journey through France and Germany, has discovered why one is flourishing and the other decadent. France is too full of churches and cathedrals—that is the whole explanation of her sorry decline! Germany, on the contrary, is a land of mills and factories, not of churches, and herein is to be found the sufficient reason for the Fatherland's virility. In the golden future, according to the prophetic forecast of the inventor, religion will everywhere be eliminated from the life of humanity and science will take its place.

All this is very illuminating. But is it true? If the American wizard's predictions are no more soundly based than his diagnosis of French and German conditions, little weight need be attached to his opinions. For nothing could be more stupid than his declaration that France's drawback is too much religion. Churches in plenty she undoubtedly has, and cathedrals, which are among her chief glories, yet they are mostly deserted. In the eyes of the present government Christianity is but a superstition, and the heavy hand of state coercion has checked much of whatever religious life had survived among the frivolities, the skepticism and the materialism of the French nation. It has remained for an American visitor to find a superfluity of religious zeal, and, still stranger, to single this out as the root of her national disorders.

In attributing Germany's advancement to the multitude of mills and the dearth of church Edison talks just as arrant nonsense. Anybody at all acquainted with German life knows that religion plays a larger part in the thought of the people than in France.

But it need occasion no surprise that the distinguished inventor is so widely astray. The fixed temper of his mind predisposes him to entertain warped views. He is firmly convinced that men and women are no other than the beasts that perish. Belief in the soul he long since dismissed from his mind, and ever since he has steadfastly refused to harbor any of the "vagaries" of Christianity.

Mr. Edison presents a striking example of the sad truth that the spiritual faculties are just as liable to become atrophied through disuse as are the bodily senses. Let a man strap his arms to his side and paralysis will before long ensue. The common people spoke truly when they framed the proverb, "There is none as blind as he who will not see." The American inventor has been so long engrossed in discoveries of dynamics that he has lost all power to perceive the vaster forces which pulsate through the moral realm. A master intellect is no guarantee of spiritual insight. Any man who is blind to the light from the Star of the East, whose hopeful ray first dawned on Bethlehem, and which in the intervening nineteen centuries has grown to the dazzling noonday splendor in which Christian countries now find themselves immersed—any man blind to all this is to be pitied.

But pity must give way to scorn when such a sightless guide poses as counsel for Christendom and feebly hopes that the sun of the moral universe will be extinguished. And to what end? That the flickering torch of science might usher the cheerless sons of earth into the unpierced gloom of an endless night!

Mr. Edison is an expert on motors. On morals he is no authority. Let the cobbler stick to his last.

Cardinal Gibbons Fifty Years a Priest

Canadian Press Despatch

Baltimore, Md., Oct. 12.—Archbishops bishops, priests and laymen of national prominence, who are members of the Catholic Church will gather in Baltimore next Sunday to attend the elaborate religious celebration of the dual jubilee of Cardinal Gibbons, marking the fiftieth anniversary of his ordination to the priesthood, and the fifteenth year of his cardinalate.

Mgr. Falconio, the papal delegate, will represent the Pope and bestow the Pontiff's blessing. Canada will be represented at the ceremonies by Archbishop Bruchesi while the Archbishop of Mexico will come in person as the representative of his country and the other Latin-American countries.

Many of the visiting churchmen will remain and participate in the first national congress of the Holy Name Societies of the United States, Canada and Mexico which will be held on Monday and Tuesday.

The ecclesiastical celebration in honor of the Cardinal will begin at 10:30 a. m. on Sunday, with a Pontifical High Mass at the Cathedral, at which the Cardinal will be the celebrant, and Archbishop J. J. Glennon, of St. Louis, will preach.

GOING BACK TO THE ONCE-HATED FRIARS

A few months ago we commented at some length on the extent to which the Established Church of England, or at least one of its various branches, was returning to Catholic practice in the matter of instituting religious communities on the model of those that have always been so powerful a force for good in the Catholic Church. We welcomed such a departure in Anglicanism as a sign of the dying-out of that crass hostility to the friar, the monk and the nun, which was for centuries a marked characteristic of the Protestantism of the Church of England, as it was of the Protestantism of all the other sects that broke away from the Catholic Church at the time of the Reformation.

We are pleased to record still another example of this return to sanity among Protestants, this time not in the Ritualistic school of the Anglican Church but among the so called "evangelicals," the ultra Protestants of England.

Our Baptist contemporary, the Watchman, tells us editorially that the Rev. R. J. Campbell of London has instituted an order of Pioneer Preachers "on the lines of the orders of preaching friars of the Middle Ages." The quoted phrase, not ours but the Watchman's, is a somewhat remarkable admission that those lazy good-for nothing frairs of the Middle Ages who have been so be-rated by Protestant writers for so many hundred years, and whose unworthiness is cited as proof of the need for a reform, had, after all, something in their lives and in their system worth copying. The Watchman continues:

"At present all are young men. They live under rule in community in a hotel in a poor district, and are sent out into various localities to conduct missions. They receive no inducement to engage in this work itself; they have a simple maintenance guaranteed to them with provision against sickness and disablement, and that's all. They must practise celibacy for a time."

This is coming dangerously near the Catholic idea, surely. "They must practise celibacy. Certainly a perilous admission of the worth of a discipline which is the favorite target of Protestant controversialists. But there is an immediate modification—"for a time"—which makes it agreeable to Protestant ideas. Though why it should be expressed that way, it is difficult to say, as all young men, no matter what their calling may be, must practise celibacy "for a time." However, let us see what is written further of this Protestant order of preachers:

"Also, they are all good preachers and present the liberal Christian teachings in an extremely able manner. Two months out of every three are spent in the mission field by every preacher. They usually go out by twos, instead of singly. The third month of every quarter is spent in the hotel, for purposes of study and refreshment of body and soul. They wear a student's habit, by which probably they will be known to the general public before long. Their student life is under the charge of a warden. These pioneer preachers or evangelists have already had great success in attracting audiences, and there are a large number of applications for admission to membership."

Here then we have the whole scheme of a Protestant order of preachers, based (and this is the important point) "on the lines of the orders of the preaching friars of the Middle Ages."—Sacred Heart Review.

DEATH OF REV. MOTHER HARRIS

Rev. Mother Victorine Harris, Chief Superior of the Institute of the Blessed Virgin in America, passed away at an early hour at Loreto Abbey, Wellington Place, Toronto, a few days ago.

It is only a little over a year ago when she was made head of the order, and at that time she was in the best of health. Shortly after she began to decline, and for the last few months was confined to her bed.

Mother Victorine was born in Hamilton fifty-six years ago. She entered the Order of Loreto in her eighteenth year and since that time had taught school in many parts of the Province. She will be recalled by the hundreds who passed through her hands during her years of St. Helen's and at the West Toronto school. She also taught for some time at Guelph and Stratford. Later on she was raised to the head of the order in Hamilton, which position she filled for three years.

In the same order she had another sister, the late Mother Catharine, and she is survived by three sisters and a brother, all of Hamilton. One of them is Sister Helen, of the St. Joseph's Order. Mother Regis, one of the pioneers of the order in America, was an aunt.

The more I advance in this mortality, the more contemptible I find it, and ever more lovable the holy eternity to which we aspire.—St. Francis De Sales.

To-day is your day and mine—the only day we have; the day in which we play our part. What our part may signify in the great whole we may not understand, but we are here to play it, and now is our time.

CATHOLIC NOTES

The most notable gathering of prelates and clergy in the Catholic history of Cincinnati, Ohio, took place in that city during the Fifth National Eucharistic Congress, which began its session on September 28. Twenty-five Archbishops and Bishops and about one thousand priests from all parts of the United States were in attendance.

The practice of making a public marriage an attraction of fairs and expositions cannot be too strongly condemned. The Catholic Bulletin, of St. Paul, takes Governor Eberhart severely to task for not only assisting at such an unbecoming ceremony, but giving the bride away at a county fair in Minnesota.

Rev. William O'Ryan, pastor of St. Leo's Church, Denver, is back of a movement to build a national hospital for consumptives in that city, and to have it controlled and owned by the diocese of Denver. Father O'Ryan comes across a great many cases of destitution brought on by the white plague, and has long had the establishment of such a hospital at heart.

It was a Jesuit missionary, Father Marcel de Esperance, who discovered the rubber tree. He found it while on one of his apostolic journeys among the Cambeba Indians of South America, and gave it the singular name of the seringuera, because he remarked that the savages used the sap of this tree, which hardens quickly, to make rude bottles that were shaped like a syringe.

The term "alma mater," which is universally applied to colleges and universities where men receive their scholarship training, is of purely Catholic origin. It has its source at the University of Bonn, and drew its inspiration from the beautiful chiseled statue of the Blessed Virgin, known as the Alma Mater, which was placed over the principle portal of that famous institution.

Professor Adolf Harnack announces the discovery of a tenth century manuscript in the Meteoron Monastery by an Athenian professor. The scroll contains the Book of Revelations to the fourteenth chapter, with a commentary which Professor Harnack believes was written by Origen in the third century, being a "Commentary on the Apocalypse," promised by Origen in his commentary on the Gospel of St. Matthew.

An important reorganization of the Catholic Church in England has been decided upon and a papal bull will shortly be issued dividing England into three ecclesiastical provinces, with archepiscopal sees at Liverpool, Birmingham and Westminister. Two new dioceses will also be formed. Thus the great See of Westminster will be considerably reduced in dignity, as, instead of having fourteen suffragan sees, as now, it will have only four.

The results of the last census of the German Empire (December 1, 1910 are being gradually published. The religious statistics are a surprise to many. The preliminary figures for Prussia show that the Catholics are steadily gaining on the Evangelicals. In 1871 out of 1,000 inhabitants 649 were Protestant and 336 Catholic: in 1910 the figures were 618 and 363, respectively—a Protestant loss of 31 and a Catholic gain of 27.

It has been announced that the Catholic Bishops of the Armenian Rite intend holding a council in the Eternal City during the month of October for the purpose of deciding questions of vital interest to their flocks in the East. Fifteen Oriental Bishops will participate in the Council. The president of the Council will be His Beatitude Peter Paul XIII. Terzan, Patriarch of the Armenians of Cilicia, who have already arrive at Rome and was received in private audience by the Holy Father.

It is said in Lisbon that the intention of the Government is to modify considerably the decree effecting the separation of Church and State, and to withdraw the authorization of Catholic priests to marry, as conflicting with Catholic morality. The clergy are also to be allowed to wear their priestly robes in the streets, and several of the most drastic provisions of the decree are to be suppressed. The law thus amended will be presented to Parliament for discussion when it meets on November 15.

The centenary of the death of Bishop Hay, the great pioneer of the Catholic revival in Scotland, was celebrated at St. Benedict's Abbey, Fort Augustus, recently. No figure stands out more prominently in the post-Reformation Church in Scotland than the venerable figure of Dr. Hay, hence the great tribute that was paid to his memory. With the exception of the Most Rev. Dr. Maguire, Archbishop of Glasgow, who, for reasons of health, was unable to undertake the journey, the whole hierarchy of Scotland was present.

The latest vagaries of French officialdom would be hard to credit did we not have it on the authority of La Croix. As Monsignor Dubois, the Archbishop of Bourges, was crossing the road the other evening, after a procession in the gardens of l'Ermitage, Madame de Rochefoucaud's country seat, still wearing his cassock, he was roughly accosted by a brigadier of police, leading a contingent of gendarmes, and formally indicted for a breach of the law. Although the crowd following the Archbishop home had only assembled to kiss his ring, the representative of the law insisted it amounted to a public procession and the illegal wearing of clerical vestments in public, and the report must be drawn up accordingly. A lively indignation meeting was held by the crowd, who dispersed shouting "Viv la Liberte!"