The Catholic Record.

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

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A GRACIOUS PERSONALITY

Quebec may well mourn the death of Monsignor Laflamme. For years he was a factor in its life, stimulating and ennobling and guiding it in no small measure. As a man, an educator, a scientist, he compelled respect. His kindly disposition was a passport to all hearts. He was ever young: he radiated sunshine, and his heart was always attuned to the notes of joy that we are never tired of hearing. As a scientist his name is not writ in water. His work as an educator will bear fruit in the souls of students who knew and loved him in the old days at Laval. As a teacher he roused the energy of his students and taught them much that cannot be learned from books. Under his touch the science of geology became fascinating and its meaning as clear as an oft-told tale. It is no exaggeration to say that in handling a subject, breathing life into it, and making it a reality, easily understood and grasped, he had few equals. And he was thorough, neglecting no detail: and even when an authority on his specialty, and acclaimed as such by the learned, he devoted as much time to the preparation of his lecture as when he began his work. "Gentlemen," we have heard him say once, "I have taught geology in Laval for over eighteen years and I have never gone into the class-room without having given two hours to the study of my matter." A stinging rebuke to many of us who were working in a desultory and careless fashion.

We can see him as we write—a gracious personality with winning smile and rare wit, and the simplicity of character that abhorred pretence and pedantry. His was the charity that seeketh not her own, is not easily provoked, thinketh no evil.

PITY THEM

A few moons ago we could not refrain from anger whenever we read an account of these annual meetings at which Quebec was given much sympathy for its lack of progress and Christianity. Now, however, we endeavor to keep cool and to appraise the mentality of the divines who on these occasions are neither gentlemen nor Christian. They never seem to learn anything new from year to year. How our separated brethren can endure them and subscribe money for their projects passes our comprehension. When a good man, with a little book in his hand that he blindly and irrationally accepts as the Bible, murmurs the same old charges against Quebec we don't know whether to laugh at him or to pity him. But it is certainly a sordid business, this calumniating, this perennial rehash of things that exist nowhere save in the diseased minds of bigots. If they deem us special pleaders why not visit Quebec and see for themselves.

GO AND SEE

A sojourn among the French Canadians would tend to augment their store of courtesy and would give them information which would dull the edge of calumny. They would make the acquaintance of lovable, gentle people, who, as their records show, are exponents of Christian charity. They would see a land dotted with colleges and convents, whose graduates are as blessed in Canadian homes as they are known and honored in public life. An investigation would show them that Quebec is not guilty of the abominable crime of the slaughter of the innocents. And when in Toronto the Good, or in some other Ontario burgh, where they have the "open Bible," they might say that the Quebec mother, however poor, receives every new-born babe as a blessed gift from God. And they have the Bible there—not the Bible that is expounded in some Protestant colleges or the up-to-date one prepared by the Higher Critic, but the whole Bible, which the French-Canadian is exhorted to read and which is safeguarded by the everlasting Church from the attacks of those who, to use an Ingersollian dictum, are trying to beat the Ten Commandments. Two or three weeks among a generous and hospitable people would serve as a deterrent to foolish talking and might induce them to confess that Quebec, by its impartial administration of law, its respect for the family and devotion to religion, is one of the most valuable assets of the Dominion of Canada.

LET US HOPE

True, indeed, that these orators who feed on garbage would find it difficult to admit this omission. If they did their orthodoxy might be suspected in some quarters, but in others they would be welcomed as men who know that by keeping their own doorstep clean they are best serving the interests of Canada. But let us hope that our friends may be able to dissociate themselves from those who are never content to exercise their own religion unless they can also trouble the religion of others.

TOO MUCH STATE

Through the public school system, says an American paper, the State is assuming complete control of children. In various places it buys their books, washes their faces and looks after their teeth. By degrees the parent fades away, domestic authority ends, and the influences of the home are extinguished. To be childless is to receive the undivided attention of statisticians, professors and busybodies. To have children is to encounter a host of officials and sociologists bent on regulating their lives and taking over the responsibilities of the family. And the sociologist in war-paint is a sacro-sanct individual. He talks fearsomely and at length about the child-mind. He has schemes for the upbuilding of mind and body. With toys and mud-pies for the babes, and for the more matured every ology that is bepraised by the American educator, we are to have an alert, healthy, well poised and enlightened generation. But if we weaken the authority of the home we impair the fibre of citizenship. If we make the way to knowledge pleasant to the feet of children we pay for it in a lack of grounding and show of superficiality that bodes evil for the future. Pain and struggle are the handmaids of progress. The lad from the country, who has not been debauched by a mess of everything under the sun, is ofttimes more capable to grasp an opportunity and to meet an emergency than the city-bred boy who has a bowing acquaintance with learned names and things. And yet the authorities go their way dispensing wisdom, increasing the white boys' burden and assuming the authority that, so far as some parents are concerned, is a lost art.

WHAT THE THINKERS SAY

Frederic Harrison refers to the Church as that principal form of Christianity—the characteristic form and the most permanent form—and to the sects as more or less perversions or transitional and morbid and sterile offshoots. And Samuel Johnson claims that if Protestantism enjoys a good loaf it is because Catholicity furnished the grain that entered it.

A SUGGESTION

"What should we do for the West," asks a Methodist divine. We may suggest that the West should not be afflicted with the minister who has a fondness for the fairy story and no idea of fair play. They who come to us from abroad should be respected and not guiled by devices that would put Bret Harte's "Chinee" in the kindergarten class.

PRAYED AT

A report of a Western celebration which provoked much perfervid talk and prayer, reminded us that Miss Mulock was not wrong when she said "that in Scotland they stand and are prayed at, in England they sit and are prayed for, and only in Catholic churches, old and young, rich and poor kneel down and pray for themselves." On this Western occasion they stood and were prayed at.

LET US HAVE IT

A few years ago we advocated a federation of the Catholic societies of Canada. We pointed out what might be done by such a federation and had our views sustained in an article written by a Catholic dignitary for this paper. We were told that prominent Catholics, who realized the feasibility, importance and necessity of this movement, would submit the matter to our societies. But these gentlemen, exhausted, doubtless, by their labor, have taken a prolonged rest. No word has been vouchsafed by them for our enlightenment and guidance. Perchance others will take up this question and press it to a conclusion of some kind. We are of the opinion that a Federation would, by the interchange of aim and aspiration, by the promotion of harmony between ourselves and those without the fold, and the formation of a powerful Catholic opinion on the topics of the day, be of potent assistance to both State and Church. It would help us to concentrate our energies and strength on any given object. It might do away with undue talk and incite us to do business. Men to lead and to carry our banners might be developed by a Federation. It would have a beneficent influence upon our Catholic brethren, who, in the process of their assimilation by the general population, are exposed to the wiles of those who wish to rob them of their faith. Let us hear from our readers.

A WORD OF ADVICE

We advise our friends who wrote us on the possible evils that might follow in the trail of Federation to have more confidence in the good sense of their brethren. They should pay no attention to the "knockers"—the gentry who wield the club of criticism on all persons and propositions. These are merely excrescences in the planet and awful examples of what can be developed by envy and biliousness. They are poor purblind creatures, seeing cess-pools everywhere, and content, more's the pity, with the base and sordid. So mind not their raucous cries and write us on Federation.

THE LITTLE THINGS

We are of the opinion that some educators waste time in talking to the young about greatness as exemplified by historic deeds. The great majority of positions in the political and business world are small positions, and the duties the most difficult to perform are the small duties. Would it not be better to impress the young with the truth that the greatest achievements are not those historic deeds which are held up for our admiration, but the little acts done by the millions. There is a place in the world for every man, and to fill it, whether it be the governor's chair or the carpenter's bench, well and nobly, is the highest achievement. To aid and encourage the young to seek their appointed sphere, and to do their best therein is a noble mission. If parents understood this there would be fewer disappointments and failures.

CHILDISH DISCRIMINATION

No greater harm can come to any country than the arraying of class against class. Canada is a nation of individuals and each individual should be judged solely by his acts. A wealthy man is not necessarily on the primrose path of dalliance. A college can do much for a man; and and while it cannot give him brains, it is not likely to spoil the brains he has. An Orangeman is not always casting about for a pretext to shoulder a musket and to sally forth with that distinguished Colonel on a death-dealing tour. His tirades may be but for the brethren who like their verbal diet hot and highly spiced. Outside of Ontario, where our saffron-hued brethren are anchored to a dead and mouldy past, Orangemen can talk without violating the canons of social amenity. All preachers do not go to museums for weapons, and some of them understand why John Wesley excoriated John Knox's doings with the merciless remark that "the work of God does not, can not need the work of the devil to forward it." They take no pride in the reformation by "fire and sword and desolation." A politician may not be a "grafter," and a party may not be worthy of the picturesque abuse bestowed upon it so lavishly by its opponents. Every man may "not have a price" and may deem this phrase worthy of a Walpole but not of men of integrity.

THE DOERS

The world is looking for men who can do things—who can grasp a situation and act independently and intelligently. We should be ever ready to combat the theory that a young man needs but a "pull" to obtain a foothold. When interests are at stake no employer will entrust the vital affairs of his business to anyone simply because one of his ancestors did something for somebody else. Nor will he enquire which way such ancestors saw the light of day. The education needed to-day is that which teaches the pupil to act promptly, to concentrate his energies, and to be loyal to a trust.

STILL THEY TALK

Some of the clamorous reformers who go up and down the country insisting that their nostrum is the remedy for social evils ought to remember that the best way to kill a good cause is to make it ridiculous. We impugn neither their honesty nor their motives: but their talk, if perfumed with courtesy and attuned to a minor key, would be listened to more patiently. They are not heaven appointed messengers, and the pedestal from which they fulminate is of earth—made by a few fanatics. We mind us that when Ruskin got a letter from a man of business, stating that people who make railroads should be rewarded for having acted so benevolently towards the public, he answered that the benevolence involved in the construction of railways amounts exactly to this much and no more—that if the British public were informed that engineers could make a railway to hell, the British public would instantly invest in the concern to any amount, and stop church-building all over the country for fear of diminishing the dividends.

ARCHBISHOP IRELAND ON ROMAN METHODISTS

Archbishop Ireland of St. Paul, Minn., contributed to the current North American Review a convincing article upon the Methodist Mission in Rome. The article is in answer to a challenge of the Board of Bishops of the Methodist Episcopal Church of America at Philadelphia on May 9, last. Therein these Bishops said:

"We cannot allow to pass unnoticed the recent unprovoked and unwarranted attempt to discredit one of our most useful missions by widely published accusations which if based upon truth, would bring dishonor upon the Church that supports that mission.

"We regret that after repeated challenges for details of the specific acts supposed to justify these charges they still remain in such general terms that their validity can not be tested before the judgment of the world. We can only observe: That the methods of our mission in Italy, now for the first time publicly condemned, are the same that have been pursued from the beginning, almost forty years ago.

"From these facts the inference appears to be irresistible that other considerations than the methods of our mission in Rome must have been the real cause of this sudden outcry. . . Had there been any other way to avoid certain issues of etiquette and precedence created by co-incident circumstances of a public nature, the Methodist mission might have escaped calumny, and thus lost the valuable recognition of its success.

"We now content ourselves with affirming our entire confidence in the moral integrity of our missionaries and methods in Italy, and against the denunciations of their accusers we place the wide-open record of the Methodist Episcopal Church, both as to teaching and method in America and throughout the world."

CONVICTED BY OWN STATEMENTS

The Archbishop disclaims any wish to discuss the Methodist Church in general; he is dealing exclusively with those individuals who are in Rome carrying on the propaganda of insult against the Holy Father and the Catholics of that city. He brings to his case documents acknowledged by the Methodists themselves, written by Methodists in good standing; He takes no citation from any Catholic source.

One of these authorities is a book entitled "Four and One-Half Years in the Italy Mission," by Rev. Everett S. Stackpole, D. D., a Methodist minister. Here is how Mr. Stackpole voices the "mission" of his people at Rome, where he himself was for a time the leader:

"There across the Tiber, is the massive St. Peter's and the Vatican. Here at last is the citadel of the hostile forces. Here is the centre of that huge system of error and superstition that we have come so far to spend our life in opposing. The might of ancient Rome vanished before the presence of our barbaric ancestors. Why not this new and mightier Rome be conquered by weapons of the Gospel Truth?" (Dr. Stackpole's Methodism?) "Not in our day; to be sure, but it is a great privilege to have even a small part in the beginning of that mighty contest."

"Cenni Storici" is the history in the Italian language of the workings of the Methodist Church in Italy. Here is its war cry:

"The Protestant legions must gather all their energies and assail Popery, in its citadel, in Rome. Hence the most noble appeal of Bishop Walden: 'Before evangelizing the world, we must evangelize Rome.'"

The Giornale d'Italia, (April 5, 1910) speaks thus of the Methodist Mission, and it is an anti-clerical paper with no possible love for the Vatican:

A CENTRE OF ANTI-CATHOLIC WARFARE

"The Methodist Institute of Via Venti Settembre is not merely a place of worship or of religious instruction, but a real centre of anti-Catholic and anti-papal warfare, closely linked in with that carried on by Masonry and anti-clericalism, as with other attacks and injuries continuously directed against the Pontiff and the Catholic Church, with a continuous propaganda in favor of apostacy among Catholic clergy and laity. A centre of the kind, not so much of Protestant religion, as of anti-Catholic and anti-papal sectarianism bears with it such an offence against the Pontiff that it were absurd to pretend — as it has been pretended — that one should be received by the Pope who was ready to make an address in the halls of the Methodists and there give encouragement to the work they have in hand."

The Methodists of Rome have for their official organ a paper called L'Evangelista. Dr. Stackpole who had said: "The Gospel in Italy must be accompanied by a mighty power. A style of Christianity that verges almost upon fanaticism is needed," also said of L'Evangelista that "The effort was said to make the paper intensely religious and distinctly Methodist." Here is what Archbishop Ireland says of the L'Evangelista in his article:

The columns of L'Evangelista teem with insults to the Catholic Church and the Pontiff except, I must say, when articles appear there from the pen of Bishop Vincent. Its mildest term for Catholic doctrine and practice is "corruptions and superstitions." It never calls the Church by its proper name, Catholic, it is the "Romish" or "the Papist Church." In the number of January 31st, 1909, the "Papist" Church becomes "the harlot," the Pope "the beast" of the Apocalypse. In the number of February 7th, 1901, the accusation is made that while Popes preach the indissolubility of marriage, they are ever ready with divorces in favor of the rich and the powerful. Another time September 17th, 1909, it delivers itself of this characteristic output of venom:

"The Romish clergy represent Christ just as much as Harlequin represents Italy. That is the Italian mask, not Italy, as clericalism is the mask of Christ, not Christianity. The clergy is the protossido christianico, the corruption of Christianity. The priest represents the Pope, and Popery the rust which has corroded the Gospel for centuries."

THE METHODIST ORGAN, L'EVANGELISTA

The enemy of the Catholic Church no matter how brutal he otherwise be is taken hold of approvingly by L'Evangelista. The Giordano Bruno anniversary, February 17th, 1910, was seized upon by socialists and anarchists as a propitious occasion to vent forth insults against civic law and order, no less than against the Catholic Church, against religion of any kind or form. The London Saturday Review describes the Bruno demonstration as disgraceful to common civilization. But the demonstration was anti-Papal; it obtained applause from L'Evangelista.

The climax is reached in the hearty endorsement given to L'Asino. I quote from the Roman journal, Il Bastone, February 11th, 1910. Il Bastone says:

"Under the caption — Protestants L'Asino — L'Asino, edited by Guido Podrecca, reproduces in its last number an article from L'Evangelista, the organ of Methodism in Rome, in which L'Asino is lauded loudly, and declared worthy of the support of Methodists. Among other expressions of cordial fraternization, with L'Asino in the article of L'Evangelista there is this: 'There are fields of common activity upon which we extend to this journal (L'Asino) a fraternal hand in its holy war against the heresies and the obscurantism of Romanism."

Should Dr. Stackpole still be one of the readers of L'Evangelista, he will be satisfied with its fanaticism. What is L'Asino? It is the filthiest of filthy publications. Its articles reek with obscenity. Self-respecting people quickly turn away when at a street corner kiosk their eyes light upon its lurid illustrations. In November, 1908, the United States postal authorities forbade its entrance into America.

METHOD OF SECURING TEACHERS

Passing from a description of the journal of Methodism in Rome, the Archbishop proceeds to a consideration of the methods employed in securing its teachers. Dr. Stackpole says:

"The policy and practice from the first has been to choose our preachers mainly from two elements — ex-priests and ex-Waldensians. There is a heterogeneous remainder that comes from other denominations and is worked up at random. . .

The Archbishop goes on to demonstrate that for the sake of gathering teachers into their schools these Methodists accepted the most immoral of men. The story of the recruiting of their schools is pathetic in its desperation.

Dishonesty, however, is the most damaging crime Mr. Stackpole fastens on the Methodist Church in Italy. The annual salaries and all kinds of expenses paid by the authorities in America are in proportion to the Church membership. The reports of converts and Church members are doctored accordingly. He says:

"We once asked one of the preachers why he did not cut down the statistical report for the minutes to actual facts, and he replied: 'That would not please the presiding elder.' Every preacher in the Italian mission knows that all the authorities on both sides of the ocean want to see every year in the reports an increase of membership, probationers, conversions, etc., and they are accommodating enough to make the desired increase."

To such lengths has this dishonesty gone in Italy that the preachers are known according to Mr. Stackpole to have borrowed members from neighboring missions so as to be able to make a good showing when the superintendent should visit their mission. Is it not strange that no Italian "convert" to Methodism has ever given a dollar to the cause?

As a final warning, Mr. Stackpole says:

"Our churches are growing, our missionary operations extending, our benefactions swelling and we congratulate ourselves upon our progress but we have only to continue making the same kind of progress long enough and our destruction is sure."

The above somewhat enigmatical sentence needs some explanation. This, Mr. Stackpole probably furnishes in these two sentences:

"It is of course quite improper to state in public print all the facts that the authorities need to know. They would be disgraceful to all concerned."

The Archbishop after displaying the attitude and actions of insult and approbrium poured out upon the Holy See by the Methodist institution said:

"The attitude of the Vatican towards the Methodist mission must not be other than what it is. If in this attitude there is intolerance it is the intolerance of vile insult and treacherous fraud. With persons differing from it in creed, honorable in their sincerity of belief and well mannered in their bearing, the Vatican is always most tolerant, most courteous. But as was the Saviour Himself so is the Vatican, severe and intolerant when confronted by the Pharisee and the money-changer of the temple. Apart from his position as Vicar of Christ the Pontiff of the Vatican rules a kingdom great in the majesty of history as no other kingdom present or past. It owes respect to itself; it owes respect to the hundreds of millions who venerate its spiritual sceptre; it must brook no friend, no foe, who casts insult into its face. And then the Vatican is the supreme guardian of faith and morals; when these are assailed, it must not, in manner least direct betoken approval of the enemy—this, less than ever, when the targets of the attack are the more poor and helpless of its subjects, when missles from the hostile camp, steeped in fraud and deceit call for loud and insistent warning, less the thoughtless and simple-minded be stricken unawares."

TO AVOID SHIPWRECK ON LIFE'S VOYAGE

From a sermon preached by Rev. Morgan M. Sheedy in St. John's Cathedral, Altoona, before the graduating class of parish schools.

"The rowers have brought thee into great waters; the east wind hath broken thee in the midst of the seas." (Ezekiel xxxvii 26.)

In the chapter from which this text is taken the pleasure-loving city of Tyre is compared to a ship. At first splendid, proud, gallant, and then dismantled, struggling, lost; broken by the seas in the depth of the waters."

The contrast between the two conditions of the ship is no greater than that we often meet in human life.

Multitudes of young men and women are leaving our schools and colleges these days. They are making a fair start upon their voyage of life, with every prospect of success. They have talent, energy, health and friends; apparently the winds are favorable, the sea smooth; no clouds fleck their horizon. But as time passes one sees them drifting from the shore out into the deep, dark, troubled whirlpool and destruction. The talents have been squandered, the advantages wasted, the career blasted, the soul perhaps all but wrecked.

In the text the wreck appears to have been attributable to "the rowers."

Who, then, are these "rowers."

We may, in the first place, regard them as one's companions.

Our companions exercise a vast influence over us, unconscious though it may be. Our nature is social. We form friendships, and then we are swayed by them. It is very difficult to stand out against the current and the tide.

A group of college boys together will engage in follies and ugly doings which no one of their number would think of committing alone. The cry is, "Be a man!" and the poor weakling, with blinded eyes and his false conception of manliness, plays "the fool."

One cunning knave among hard-worked clerks or hard-pressed laborers will entangle them all in the mesh of dishonest schemes, clever hypocrisies and ruinous lies.

An idle set of fast young men can conceive crimes, lay plans, perform deeds which not one of them could work out by himself, which will cast humiliation upon a whole community and wreck the lives of all concerned.

If you make companions of the depraved you will end in being depraved. "Live with the wolves," says the Spanish proverb, "and you will learn to howl."

Again, these "rowers" may be regarded as a man's own appetites.

God has planted certain instincts and propensities in our natures, and they have their place in the economy of our being. We must eat and drink and be bound together in domestic relations. Herein is a natural joy of life. But God punishes excess. Our desires and passions have definite limitations and are to be kept under strict control; they are to be subordinate, not supreme. Nature has her laws, and when they are infringed she punishes without hesitation and without remorse.

Excess is sin. Excess is weakness. Excess is death. Caesar sought happiness in dominion, Brutus in glory, Antony in love. The first found ingratitude, the second reproach and the last disgrace, and each destruction, because each went to excess.

As the result of yielding to the lower nature we may read in every issue of our daily paper a long list of crimes—a youth robbing his employer, a girl deserting her home, children casting off their parents, a young wife leaving her husband, young men guilty of betrayal, desertion, murder and suicide.

Possibly not one of these misguided persons intended wrong. As they look back over the past they are bewildered as they try to recall the first false step. It must seem like a frightful nightmare as they review the events which led little by little, to the wreckage of to-day. Doubtless the whole history might be summed up in one sentence: "The rowers swept them on." Desire, appetite, lust were uncontrolled, and thus came ruin. When the weakened ship passes out into the deep sea the waves beat her crevices, the waters rush in and the ship goes down. Then follows bitter lamentation.

The lessons, then, for our young people seem plain. They are these: Avoid evil associates; curb your appetites; keep under your bodies and bring them into subjection. I would have you listen to Napoleon, better adviser than exemplar, as he admonishes his brother, King Joseph of Spain: "I have only one counsel for you: Be master."

If we wish to keep a straight course in our voyage of life, we must carry with us a compass, a chart, an anchor and a pilot. The compass is conscience; the chart is the moral law; the anchor is faith in God, and the pilot is Christ Himself. Then we are safe from shipwreck.

CATHOLIC NOTES

A penny collection from the Catholic women of England, to erect a shrine to Blessed Joan of Arc in Westminster Cathedral, has netted more than $2,000.

Rev. Matthew C. Gleeson, Catholic chaplain on the flagship Connecticut during its trip with the United States fleet around the world, spoke recently before 200 members of the Men's League of the Second Presbyterian church, Newark, N. J.

Seventy-two prelates have addressed a protest to the Premier against the government's policy in regard to the religious congregations. The Premier in a statement has declared that the government had no intention of retreating from its position.

At the Villa, Buffalo, ground was broken a week ago for the new Canisius College, toward which institution $100,000 was recently pledged by popular subscription. When the contemplated building is complete it will have cost in the neighborhood of $300,000 and will accommodate a thousand students.

Rev. William Humphry, S. J., a convert to the faith and at one time a prominent pulpit orator in London, has just died in Rome. The deceased was ordained in the Scottish Episcopal Church in 1864, and became a Catholic four years later. Father Humphrey was the author of many learned works.

A unique religious ceremony took place at the Catholic church, Whitehill, Ireland, recently, when two handsome crosses which had been stolen by Orangemen forty-five years ago and thrown into a bog were set up in the churchyard and dedicated to the memory of deceased clergy of the parish.

The only distinctly Colored Catholic Church in Ohio is St. Ann's, in Cincinnati, in charge of Rev. T. Cleary. The parish has also the only Colored Catholic school in the State. It is housed in a handsome and substantial combination church and school building, dedicated December 12, 1909. The edifice is the gift of Mother Katharine Drexel.

The curfew bell is rung every night at 9 o'clock by Father Block, pastor of St. Stanislaus' Catholic Church, on the outskirts of Trenton, N. J. After he rings the bell, he goes out with a party, to see that the warning was obeyed. And thus the parish of St. Stanislaus is at home every night at a reasonable hour.

In St. Gaul's Church, Tintah, Minn., on the Feast of Pentecost, Charles F. Uebelhoer, with great humility, made a public profession of faith and was received into the Catholic Church by Rev. James Walcher. Until the last few months Mr. Uebelhoer was a Lutheran minister and was noted for his zeal and learning.

A secular dispatch says; "American churchmen in Rome are making elaborate preparations for the reception and entertainment of the pilgrimage of the Knights of Columbus which is to reach Rome the latter part of August. From advices received here it is believed there will be several hundred leading American Catholics from all sections of the United States among the pilgrims.

France is the land of paradoxes. While at home churches and convents are being robbed and despoiled, it continues to send out large contributions to the foreign missions, and while the men who rule it are working to dethrone God in the Republic, some of its noblest youths are being trained to carry His Name to those peoples sitting in darkness afar off. A few weeks ago eleven young priests, all natives of France, and students of parish Seminary for Foreign Missions, sailed from Marseilles for China.

King George is believed in his heart most anxious to secure the reconciliation of Ireland, says William T. Stead, the veteran English journalist. He is, as no other king before him has been, in sympathetic touch with the colonists who are Home Rulers to a man. He is king of the Britons beyond the seas, every one of whom would revolt tomorrow if they were deprived of Home Rule. Appeals are being made him to take the initiative in preparing a scheme of Home Rule all around which would at once settle the Irish difficulty and solve the constitutional crisis.

Among German Catholics attention is centering upon the preparations being made for the "Catholic Day" (Katholikentag) to be held in Augsburg, in Bavaria, next August. Begun in the revolutionary days of 1848-49, they have been during the past sixty years a principal means of cementing the union of Catholics in Germany and of strengthening their courage in faith. Year after year they have grown in importance and enthusiasm, and the inhabitants of the city of Augsburg are already planning to make the present year's congress surpass all of its predecessors in imposing splendor.

There were 2,500 policemen of New York crowded in St. Patrick's Cathedral Sunday, the 10th inst., to take part in a memorial service for their departed comrades. In his sermon the chaplain, Father Sullivan, told the policemen that they had physical courage a-plenty, but there was another courage that some of them would have to cultivate. "I mean moral courage," he said, "the courage to be able to resist the briber when he tempts you to neglect your duty and permit him to break the law; the courage to resist the glass that is offered to you to blind you to the misdeeds of tempter; courage to resist the temptations of lust which are flouted at you so often. No body of men is more tempted to break the law of God than you are. And it is a fight which you must make alone. For no one, except God Almighty, sees your success in overcoming them."