

The Catholic Record.

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

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I Often Wonder Why 'Tis So.

Some find work where some find rest,
And so the weary world goes on.
I sometimes wonder which is best—
The answer comes when life is gone.

Some eyes sleep when some eyes wake,
And so the dreary night hours go;
Some hearts beat where some hearts break—
I often wonder why 'tis so.

Some wills faint where some wills fight,
Some love the tent some the field;
I often wonder who are right—
The ones who strive or those who yield.

Some hearts beat where some hearts are
Lifted bravely in the strife;
And so through ages and through lands
Move on the two extremes of life.

Some wills faint where some wills
In tireless march a thorny way;
Some struggle on whose some have fled,
Some seek when others shun the fray.

Some swords rust where others clash,
Some fall back where some move on;
Some flags fall where others flash
Until the battle has been won.

Some sleep on while others weep
They will not rest till roses creep
Around their name above the grave
The vigils of the true and brave.

—FATHER RYAN.

visited the town, called upon the leading citizens and secured for a creditable subscription list. About the same time two young men in the East conceived the idea of building a little monument church. Their attention was called to the conditions in Julesburg. The rest was easy. As the result of a beautiful little church stands in a prominent place in this thriving western town. The pastor tells us that more than forty families have returned to the practice of their religion. The schoolman is still there. She still has charge of the children in the Sunday school, and we presume it will be news to her that the present church is a direct result of her initial efforts in behalf of a little band of forlorn western children.

CATHOLIC CHURCH EXTENSION SOCIETY.

A GREAT WORK GAINING GREAT RESULTS
—FROM THE ACORN COMES THE MIGHTY OAK—STRETCHING OUT TO THE POSSESSIONS.

Contributed to Catholic Union and Times.

"Seven years have passed since I was inside a church," writes a woman from Olla, La. "The nearest church is forty-nine miles off. We are nine miles from the railroad and we are too poor to pay railroad fare and hotel bills, so we stay at home. My family consists of my husband, myself and four children. Two years ago a little girl sixteen years of age died without the sacraments, because a priest could not be gotten here in time. There are few Catholics in the neighborhood, and most of them who have been such are now fallen-aways. God speed the day when the comforts of religion will be brought to the churchless districts of our big country.

The foregoing letter is an evidence that the people living in the desert places have heard the glad tidings of the new movement, having for its purpose the providing of churches and priests for people situated as they are.

It is wonderful how much can be done by humble men and women who are animated by the true Catholic zeal. About a year ago the president of the society received a letter from a man living out in the Dakotas. He wrote to tell him of ought-to-be's and used-to-be's. They had no church. There were only a few of them. Some of the few already regarded themselves as fallen-aways. He wished to know if anything could be done in their behalf. The president wrote and told him that much could be done. He advised him to go out with a subscription list and see how much money could be raised. When the list had been completed, he instructed him to forward it to the society and he would take the matter up with his Bishop.

The zealous correspondent did as he was told. He returned a subscription list calling for pledges amounting altogether to about \$900.00. The president was present at the time and did not take any action in the matter for almost a month. Before the end of the month he received another letter. It was full of the deepest spiritual joy. The chapel car, in the course of its wanderings, had come to town. It had stirred Catholics and non-Catholics alike to a high degree of enthusiasm. One of the strange results of the visit was a new church already occupied and opened for divine service. They had bought the Methodist Church at a cost of \$1,300.00 had it blessed and held the first service in it before the departure of the chapel car. This is the only one of many instances in which earnest individuals have started movements which ultimately led to practical results.

One of our field secretaries, about two years ago, preached on "Church Extension" in an eastern city. A western schoolman was visiting in the city at the time. She was present at the service and was evidently impressed with his story. She was then teaching at Julesburg, Colo., and she came to the rectory after Mass to tell the priest of the conditions which prevailed in that place. There was no church; the priest came three or four times a year; a few turned out whenever he came; but the majority of Catholics seemed to have forgotten that they ever belonged to the old faith. She wanted to know if anything could be done and particularly if she herself, could be of any assistance in changing conditions. The priest told her that she certainly could do something. He advised her to gather the Catholic children together and to teach them the catechism. He advised her to do another thing, and that was to talk the building of a church to every Catholic whom she met. He sat down on the same day and wrote to good Bishop Matz and inquired who the priest was who attended Julesburg. At the same time he offered to interest the board of governors at their next meeting provided the Bishop concluded that the time was ripe.

The priest in charge of the place, was, fortunately, a zealous, hard-working missionary. Encouraged by the promise, he

visited the town, called upon the leading citizens and secured for a creditable subscription list. About the same time two young men in the East conceived the idea of building a little monument church. Their attention was called to the conditions in Julesburg. The rest was easy. As the result of a beautiful little church stands in a prominent place in this thriving western town. The pastor tells us that more than forty families have returned to the practice of their religion. The schoolman is still there. She still has charge of the children in the Sunday school, and we presume it will be news to her that the present church is a direct result of her initial efforts in behalf of a little band of forlorn western children.

The society's second-hand church goods store department has been an unexpected benefit to many struggling missions. We have distributed numerous boxes of second-hand vestments, albs, altar-cloths, candlesticks, crucifixes, chalices, linens and the like. Many pastors have sent us old stations of the cross and in some instances old statues and altars. They have been distributed where we deemed them to do the most good. Second-hand vestments have been particularly acceptable. In some little mission churches it has been the rule to have only one vestment for all occasions. Frequently priests have been obliged to carry their vestments with them when they say Mass. The second-hand department has enabled us to furnish such poor and needy places with articles necessary for divine service.

In the earlier stages of the society's existence the advisability of reaching out to Alaska, Porto Rico and the Philippines was seriously questioned. The board of governors finally came to the conclusion that an American missionary society ought to reach out to all of America's possessions. The results have been extremely satisfactory. We are helping, at present, to educate ecclesiastical students for duty in the Philippines. A certain sum has been set aside for the Church in Porto Rico. We have three or four churches to our credit in far-off Alaska.

THE NECESSITY OF CONFESSION.

Confession is necessary. It is necessary because, being sinners, we should acknowledge our sorrow for our sins before God. In the old law there were sin offerings, and in the new there is the offering or sacrifice of an humble and contrite heart for the taking away of sin through the power vested in the priests of the Church. As in the old law the priests took the offerings for sin and offered them up on behalf of those presenting them, so in the new the priest offers up the sacrifice of the contrite heart of the penitent one. In the old law the priest could not assure the sinner of forgiveness, but in the new law the priest can do so, in fact, he himself forgives by the power given him by Christ. When our Lord was on earth He was constantly forgiving sin, as we see by His oft-repeated words: "Go thy way, thy sins are forgiven thee;" but as He left His apostles as other Christs to continue His mission of love and mercy towards men, He gave them His own power of taking away and forgiving sin, for assembling them around Him. He said, "All power is given to me in heaven and on earth, and breathing upon them, He said, 'Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained.'

From this we see not only is confession of our sins necessary that we may regain God's favor, but also that it is obligatory. It is not only what all should do, but what all must do if they would have again the lost friendship of God. Men may suggest other ways, but this is God's appointed way, and from it there can be no departure. Hence we are commanded by Holy Church to confess our sins at least once a year and are commended to go to confession as frequently as we can, at least as often as we find ourselves in grievous sin. At Easter time the Church commands that the faithful approach the sacrament of the holy Eucharist, and this supposes a good confession as the necessary preparation. From this we see how obligatory is the humble acknowledgment of our sins, and how of all Christian duties this is the most important; for as sin cuts us off from God and deprives us, therefore, of the merit of anything we perform while in that state so the remission of our sins is first to be attained before anything else, and is the duty we owe to ourselves as well as to God whenever we have been so unfortunate as to grievously offend Him.

But not only is confession necessary and obligatory, and as such commanded by Holy Church, but it is commended likewise to be practiced frequently by all, for it is not only the remedy for taking away sin, but it is likewise the prevention against relapse. So true is this that it has passed into an axiom "that mortal sin and frequent confession cannot exist in a person at one and the same time." We know how easy it is to fall away, and one of the chief causes of our falling the first time was caused by our failure to grace, but by frequent confession grace is renewed to us again and again, and the sorrow for our fall is deepened and increased and our return to sin made the more difficult. Again, by going to confession often we ground ourselves the more in virtue; our faith is deepened, hope increased, charity through the exercise of our humility in confession and the punishment of pride, take root in the soul and make it strong in the love and service of God.

But who will attempt to describe the happiness one experiences by a good confession? The heart is made light, for the weight of sin is removed from it; the spirit is cheered, and the mind made free for the chains of sin have been stricken off, and the whole man again stands up with the freedom of one of the children of God. He is reborn, regenerated by this second baptism, as penance is aptly called, and he begins a life of perfection, a supernatural life, which if he but perseveres in by frequent confession will usher him one day into a high place among the elect in heaven. Such was the practice of the saints, and such is the example imitated by all who are striving for perfection of life. Thus the religious, by their holy rules, are obliged to go to confession every week of their life, and many in the world do the same with the greatest advantage to their souls.

It is this power of forgiving sin that the Church ministers so gladly exercise for the good of the people. It is a power divine in its character, terrible in its responsibility, most trying and laborious in its exercise, and yet a labor of love, so many and so consoling the graces and blessings coming through it. Like the Mass and the Holy Eucharist, the sacrament of penance transcends all human reason to explain, and can only be understood in the light of God's wisdom and the power of His love; and we can but gratefully avail ourselves of its privileges and admit the fullness of our belief in the frequency of our practice. It is the characteristic of the Church alone, saving a small sprinkling of heretics unwarrantably imitating her, to exercise this power, and this she has done from the beginning and will do to the end because she is the faithful bride of Christ, sharing His powers and filled with His spirit of love and mercy to exercise them.

As difficult and irksome as is the office of the priest in the hearing of confessions, as regards the labor and fatigue of the body, comforting and consoling, beyond all that is the happiness his soul experiences. The confessor feels a supernatural strength of the body and a supernatural power of the mind in the duties of the confessional. How quickly pass the happy hours and where is the good priest who does not so truly wage as within its holy precincts. Again and again he recognizes a power of thought and word not his own when in the sacred tribunal, and like the joy and consolation of the soul he reconciles to God, so all the priest's experiences likewise tell that confession is something not of man but of God, of our divine Lord, Who founded the Church and Who with His own sacred person and power has so wonderfully enriched her.

Should we not avail ourselves of God's goodness by confession, and frequent confession, be always worthy in His sight? Holy Church calls upon her children to make such a resolution. "Go show yourselves to the priests," was the command to the lepers of old, and so now Holy Church commands all afflicted with the leprosy of sin to have immediate recourse to the sacrament of penance, and those who happily are free she would have them come, too, to be washed and strengthened anew in the blood of the Immaculate Lamb.—Bishop Colton in Catholic Union and Times.

PRESENT POSITION OF CATHOLICS IN ENGLAND.

Nearly sixty years ago Dr. Newman, in one of his celebrated lectures on the Present Position of Catholics in England, declared that the anti-Catholic tradition propagated among his fellow countrymen was the sustaining power of the Protestant view regarding the Church of Rome. "Tell an Englishman, Churchman or Dissenter," he says, "that the vulgar legends of sin to which Catholics are but slanders, simple lies or exaggeration or misrepresentations. . . and he will laugh in your face at your simplicity." With him Protestantism is "the profession of a gentleman; Catholicism, of unbred persons, of the vulgar-minded, the uncouth, and the ill-connected." . . . "for the fathers and patrons of the Reformation have left us a substance, a momentum, and a permanence to their tradition, and have fastened on us Catholics, first the imputation, then the repute of ignorance, bigotry, and superstition." This, he points out, is the tradition of "Kings, Lords, Commons, Law, Literature, and also of the clergy."

Speaking of the Establishment, he maintains that its special duty as a religious body is not to inculcate any particular theological system, but to watch over the anti-Catholic tradition, to preserve it from rust and decay, to keep it bright and keen, and ready for action on any emergency or peril. The lectures make very interesting reading at the present time, not simply as presenting a vivid picture of a condition of things existing when the lectures were delivered, but as placing in non-day light the "vast enchanted palace" in which the Englishman's lot is cast and which must be shivered in pieces before England will ever return to its old-time allegiance to the Church of Rome.

Were any but an Englishman to characterize the great Protestant tradition in terms as scathing as Dr. Newman employs, he would, with the average Briton, risk reputation for honesty or fair-mindedness, and be roundly abused for allowing his rhetoric to color his facts. Beyond a peradventure he would be called a fanatic or a bigot, or both.

In the light of recent occurrences on the occasion of the Eucharistic Congress in London, one may be pardoned for calling attention to Newman's picture of the attitude of John Bull when he is made to face the Roman question. It is at least doubtful if two generations of intercourse with Catholics have soft-

ened the lines of the picture. He charges them with shutting their eyes, with thrusting their heads into the sand, and trying "to get rid of a great vision, a great reality, under the name of Popery." "Was there ever," he asks, "such an instance of self-sufficiency, dense, and ridiculous bigotry, as that which rises up and walls in the minds of our fellow-countrymen from all knowledge of one of the most remarkable phenomena which the history of the world has seen?"—to wit, the broad fact of Catholicism.

Most emphatically was this broad fact brought home to Englishmen in the presence on British soil of the representatives of the great Mother Church of Christendom. This meeting of Cardinals and Bishops drawn from so many parts of the globe, who came not to legislate or to denigrate, but to consider for their own benefit and that of others, the priceless gift which all Catholics possess in the Real Presence of Christ in the Sacrament of the Holy Eucharist, as well as to deliberate on ways and means of increasing and promoting the devotion of the faithful for this great Sacrament, this remarkable gathering of dignitaries of the Church of Rome could not fail to challenge the attention of the thoughtful and excite a new interest in the ancient faith professed by the assembled prelates. The carrying of the Sacred Host in solemn procession, but a short distance in the neighborhood of the Cathedral, where it would naturally be venerated, was only an incident of the Congress. And yet it was sufficient of itself to disclose to the world at large the real sentiments of the Protestant Englishman and to fan into flame the smouldering embers of religious bigotry. We cannot feel that were the people of London only aware of the peaceful mission of the Catholic members of the Congress, or of the meaning of the procession of the Blessed Sacrament—the triumphal march among his children of Him Who came as the Prince of Peace—a brighter page would go as a record into the ecclesiastical history of twentieth century England. Ignorance nowadays is a poor excuse for religious bigotry or intolerance, and yet, we quote Newman again, "In this inquisitive age, when the Alps are crested, and seas fathomed, and mines ransacked, and lands sifted, and rocks cracked into specimens, and beasts caught and catalogued, as little is known by Englishmen of the religious sentiments, the religious ideas, of two hundred millions of Catholics poured to and fro, among them and around them, as if, I will not say, they were Tartars or Patagonians, but as if they inhabited the moon." And until the English Protestant knows the Catholic at his door better—and the Catholic at his door better than as the Catholic in Italy or in Van Diemen's Land—we may expect repetition of the sorrowful exhibition of religious bigotry witnessed during the closing scenes of the Eucharistic Congress in England.—The Messenger.

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GLADSTONE'S MEMORABLE WORDS.

"Go into the length and breadth of the world," said Mr. Gladstone, "ransack the literature of all countries and find if you can a single voice, a single book in which the conduct of England towards Ireland is anywhere treated except with profound and bitter condemnation."

These words were spoken by Mr. Gladstone in the House of Commons in support of his first Home Rule Bill, in 1886. That Bill was rejected by the British Parliament, but seven years later the same illustrious statesman, introduced another Bill with the same object—the object of giving the Irish people control of government in Ireland—and it was passed in the House of Commons by a substantial majority (of 43), only, however, to be thrown out by an overwhelming majority in the Tory land-lord House of Lords.

Thus the policy of Mr. Gladstone—the policy of conceding the just demand of the Irish people for the right of National self-government—though thwarted for the time by the landlord assembly was approved and accepted by the great Liberal Party of England. And it was applauded by the outside world. In all the British colonies, in all English-speaking countries, in Australia and Canada and in the United States, legislative assemblies passed resolutions, statesmen made emphatic declarations, and the press with all but unanimity gave voice to public sentiment, in approval of the policy of Home Rule for Ireland and of the Irish National movement for obtaining it. And ever since and up to the present time the same sentiment of sympathy with the Irish cause has over and over again been strongly expressed through the same channels of public opinion in all quarters of the globe.

That the National cause of Ireland is a just cause and so universally recognized stands therefore as an established fact. And, of course, it is a fundamental fact—a fact of primary importance. "There is," he argued that hath his quarrel just." Justice, like truth, and it is truth, is mighty, and it must prevail. But the just cause must have men of the right kind to take it in hand, else it may be very slow in prevailing. Who can truthfully say that the Irish cause is not in right and good hands? No National cause in the world has ever had a party more qualified and fitted in every way to carry it to success, and better led than the Irish Party led by John Redmond. Where in the English ranks can Mr. John Redmond be equalled? As an orator there is no man in Parliament at the present time to come within measurable distance of him.

This is the testimony (in his book, "Ireland and the Empire," published in 1901), of Thos. W. Russell, M. P., presently a high Government official in Ireland, who also, referring to John Dillon, asked: "Where is there in the House of Commons a better parliamentarian, a man more skilled in debate, more relentless in argument, a man more feared— I had almost said hated—by the Treasury Bench and by his opponents?" And describing the Party in general Mr. Russell (himself a strong opponent) thus gave his opinion of them:

"These three men are the duly elected representatives of the great majority of the people of Ireland. What is to be done? Whatever fault is to be found with them, they are absolutely unpurchasable. They forego for their country's sake all the rewards that service in the English ranks would give them. Not a man in the Party can be bought. They are able, even brilliant. They have discovered and developed a new method of making war upon England."

Tribute to the Irish Party in the same direction was eloquently rendered by Bourke Cochrane in his speech at the recent New York meeting, in which, referring to the achievements of the Party as recounted by Mr. Redmond, he thus expressed what was undoubtedly the sentiment of the entire assemblage:

"But this splendid triumph has not been won without sacrifice after sacrifice—the renunciation by many of all personal ambitions—the dedication to country of services and talents, which if supposed for personal advantage would have reaped the largest rewards of fortune and affluence. You have heard to-night the leader of that Parliamentary Party describe the achievements of the last thirty years with such lofty eloquence, showing powers so exalted and splendid that had he employed them for his own benefit and the improvement of his own condition with half the zeal with which he has devoted these abilities to the service of his country the highest eminence in professional or commercial life would be his with material wealth in fullest abundance. And now, after a lifetime spent in the service of his country he comes here rich in every possession but one and that the wealth which might have been his in abundant measure had he chosen to pursue it, rather than to pursue freedom and justice for his countrymen—asking us for what? Not for a penny to reward himself, but for the means by which his great struggle already carried to partial success may be prosecuted to final triumph."

Such is the Irish leader and such is the Irish Party.—N. Y. Freeman's Journal.

SOCIALISM AND CATHOLICISM.

CHURCH IS OPPOSED TO THE REVOLUTIONARILY IN GOVERNMENT.

It would be strange, in one way, for socialists to attack the Roman Catholic Church, inasmuch that that is the only one of the great denominations whose members never have to complain that it is losing hold on the common people. A common saying in the world of dissonance, to which socialism makes its most fetching appeal, is that the Church has grown away from the masses; but to the Catholic Church this criticism does not apply. No sense of caste pervades its propaganda or its sanctuaries. Against it socialism can bring no such indictment.

There is a reason, however, why socialists may be expected to attack the Catholic Church, and that reason consists in the fact that the Catholic Church is the most powerful opponent of socialism in the world to-day. Neither the intensely practical and self-centered mood of the modern man nor the widely pervasive individualism of the age, nor the heretic Spencer can compare in vigor or efficiency of antagonism to socialism with the hostility waged against it by the Roman Catholic organization, from the Vatican itself to the humblest priest at the other end of the world. No wonder impetuous socialists sometimes behave ill-advisedly against "the hierarchy" and the Pope at Rome.

That Catholicism is against socialism, without quarrel and without rest, is inevitable; for it is not alone against socialism that this most powerful of religious organizations is arrayed, but it is the greatest conservative force in the world against it. Innovation in every branch of the tradition and experience, in government, science or religion against which the Catholic Church does not find itself instinctively and immovably opposed. Human civilization knows no other repository of conservatism to compare for a moment with that which centers at Rome and permeates every nook and corner of the Christian world. That is why troubled souls tossed on seas of doubt and modern speculation, have found rest in such numbers within the pale of the Catholic faith, tradition, authority, discipline.

An impressive thought for all who look sometimes with misgiving or alarm at the ominous unrest of the time, cropping out in long slumbering peoples of Asia and central Europe, menacing authority in government and religion in new world and old alike. We have all been looking for the titanic struggle for world mastery between Slav and Saxon or between Caucasian and Mongol. Is the final battle, after all, to be between conservatism and innovation to the death throughout the length and breadth of civilization, between the established order and barbarians springing up not from savage Goth and Vandals, but from our own firesides, along our own familiar streets? In such a time, as every thoughtful patriot must reflect with a feeling of satisfaction and security, the forces of conser-

vatism will have no more trustworthy dependence than the incalculable and immutable power of the Church of Rome.—Indianapolis Star.

A TIMELY QUESTION.

(From an address of Lord Macaulay before the British Parliament in 1843.)

"Two hundred and eighty-five years has the Protestant Church been at work. What could have been done for it in way of authority, privileges, endowments, which has not been done?" . . . and what have we to show for all this lavish expenditure? What, but the most zealous Roman Catholic people on the face of the earth? On the great solid mass of the Roman Catholic population you have made no impression whatever. There are against the members of your Established Church. Explain this to me. I speak to you, the zealous Protestants on the other side of the house. Explain this to me on Protestant principles. If I were a Roman Catholic I could easily account for the phenomenon. If I were a Roman Catholic I should content myself with saying that the mighty Hand and outstretched Arm had been put forth according to the promise, in defense of the unchangeable Church; that, He who, in the old time turned into blessings the curses of Balaam, and smote the host of Sennacherib, had signally confounded the arts and the powers of heretical statesmen."

CATHOLIC NOTES.

Mr. Burns, the Cattle King of Calgary, one of the most generous Catholics in Canada, has donated two hundred acres of land to Father LaCombe, O. M. I., for his projected home for the Poor and Destitute.

According to the Catholic census of New Orleans, which Archbishop Glennon, of St. Louis, has been compiling for several months, the Crescent City has 181,549 Catholic communicants out of a total population of about 350,000.

Preaching his first sermon since his return from Rome, Archbishop Farley has made public the fact that the New York offering of Peter's Pence to the Pope was \$60,000. This was the largest offering made by any diocese in the world.

By the will of the late Mrs. Emily R. Lusby, of Baltimore, Md., the Catholic University at Washington, is bequeathed the residue of her estate. The estimated value of the bequest is between \$50,000 and \$200,000.

The Catholic King of the Protestant kingdom of Saxony, whose brother, Mgr. Max, is a priest of apostolic life, declined to be the patron of an art exhibition in Dresden, for the reason that some of its pictures are morally offensive.

Forty thousand men in orderly and disciplined array paraded the streets of Boston on Sunday afternoon, Nov. 1st, to give public testimony of their faith and of their gratitude to God for its preservation and ever-growing influence, says the Boston Pilot.

By the bequests of Lord and Lady Brampton, who died last autumn, the Archbishop of Westminster, received about \$900,000 for the education of priests. By means of this the Archbishop is greatly relieved of his former solicitude to provide his diocese with well-trained priests.

Archbishop Falconio, Apostolic Delegate in the United States, has received formal notification of the appointment of Vicar-General Owen B. Corrigan as Auxiliary Bishop of Baltimore. It came in the form of papal briefs and the documents were mailed to Cardinal Gibbons' residence at Baltimore.

One of the greatest religious demonstrations America has seen, and the largest ever witnessed west of the Mississippi River, was the vast multitude that gathered on October 11th to take part in the laying of the cornerstone of the new \$2,000,000 Cathedral at Lindell boulevard and Newstead avenue, St. Louis.

Before several hundred invited guests, including the family, relatives and friends of Boston's former mayor and congressman, the memorial monument of the late Patrick A. Collins was unveiled on last Monday morning. Jerome Jones, president of the Citizens' Memorial Association, presided, and beside him sat the Most Reverend Archbishop, who offered the prayer. His Honor Mayor Hibbard and Honorable John D. Long were the orators of the day.

An evidence of the goodness of heart and democratic disposition of Archbishop Henry Moeller, of Cincinnati, was given during a short stay in Urbana Sunday. After an impressive ceremony of class confirmation in St. Mary's church was over he learned that Mary Logsdon, who belonged to the class, had been injured and so was unable to be at the services. Notwithstanding a banquet had been arranged in honor of the Archbishop, he drove five miles in the country to the humble home and there confirmed the little girl.

Charles W. Burrows, of the firm of Burrows Brothers, Cleveland, prizes very highly an interesting relic of which he acquired possession while in Canada last summer. It is a hanging figure of Christ, in a state of perfect preservation, and evidently the remains of a crucifix. It was dug up by a man named Dion, a stonemason of Penetanguishene, Canada, in his garden, and is said by antiquarians to be at least two hundred and seventy-five years old. It was probably affixed to the cross of some intrepid Jesuit missionary who tracked the Canadian wilds in quest of souls early in the seventeenth century and may have marked the spot of his martyrdom or of his grave. Mr. Burrows bought the relic from the son of the finder, who is a clerk in a jewelry store in Penetanguishene.