

# The Catholic Record

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

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### CHRISTIANITY AND WORLDLY PROSPERITY.

"Pleasant Hours" is a paper for the young folk of Toronto. Its editor is the Rev. John Withrow, D. D. Just how pleasant he contrives to make the hours for the young folk may be seen from an article bearing the caption "Picturesque Ireland," which appeared in the issue of June 17. The correspondent knows how to use his Badger, but he mars the description of the beautiful island by attaching thereto a bit of home-made ignorance. It is strange that some individuals who write for religious weeklies always reserve their warmest praise for the things that are connected in no-wise with religion. When they behold evidences of luxury, stately buildings, etc., they are filled with awe; and when these things are associated with Protestants they cry aloud: "How beautiful and true is the Protestant religion." They seem to regard the millionaire as the proudest trophy of Christianity. His money may represent oppression, and be stained with the mire of methods to which the most ignoble robber would not resort, but in the eyes of some tourists it reflects but the glory of heaven. Money, according to them, is an evidence of Divine favor. Hence a Methodist millionaire must needs be a very holy man. Worldly prosperity is the test of the genuineness of religion. Hence pagan Japan is on the way of salvation and needs no missionaries. And yet Christ says: "My kingdom is not of this world." He promised His disciples not riches and power, but poverty and persecution. "Lay not up for yourselves treasures on earth." And St. James writes: "Hath not God chosen the poor in this world, rich in faith and heirs of the Kingdom which God has promised to them that love Him." So it is difficult to see how they who proclaim themselves on the "open Bible" hold up worldly prosperity as a proof of religious truth. We do read in the Scriptures a promise of the kingdoms of the earth and their glory, but it was Satan who offered them as a recompense of sin.

Some tourists see only what is showy—the material and social improvements of the countries visited by them—while to those who delve beneath the surface are visible corruption and godlessness and an absence of distinctively Christian virtues. In the course of a sermon in the Royal Chapel in 1880 the Protestant Bishop of Rochester said:

"I lament that dense and coarse and almost brutal ignorance in which the toiling masses of the people who have outgrown the Church's grasp, are permitted to live and die ignorant of all that touches their salvation and explains their destiny. To hundreds of thousands of our fellow-countrymen Almighty God is practically an unknown Being except as the substance of a hideous oath: Jesus Christ in His redeeming love and human sympathy as distant as a fixed star."

And in 1883 in the Fortnightly Review (December), Mr. Chamberlain writes:

"Never before in our history were the evidences of wealth more abundant; never before was luxurious living so general and wanton in its display, and never before was the misery of the poor more intense or the conditions of their daily life more degraded."

Says Bishop Spalding:

"If England's wealth to-day comes from the Reformation how shall we account for that of Spain in the sixteenth and seventeenth century? And if the decline of Spain has been brought about by the Catholic faith to what cause should we assign that of Holland who in the seventeenth century ruled the seas and did the carrying trade of Europe? If, again, worldly prosperity is the test of the genuineness of religion how shall we explain the rise of Japan? Would our Methodist friends say that it was due to the faith or to the intelligence and industry of its people? We presume the prosperity argument of the lips of a Buddhist would be scouted by them as fallacious, and they might undertake to show him that Christianity is not for the making of money or building warehouses but for saving souls—for the imitation of the God Who had not whereon to lay His head.

CATHOLICISM AND THRIFT.

The writer in "Pleasant Hours" unburdens himself in this fashion:

"The prime factor of the poverty of Ireland we think is without doubt the Roman Catholic religion, which seems to sap the habits of thrift and industry of any people."

Which reminds us that "it is impossible to express how much our mind loses by the constant commerce and acquaintance with low and diseased souls."

If this writer would but come out of

his boggy lands and see things as they are, and become acquainted with religion and history, he might refrain from penning such nonsense as the foregoing. Must we ascribe the "industry unequalled on earth" of the Chinese to the truth of the teachings of Confucius? And how would our friend account for the facts that Dives though clothed in fine linen, and wealthy, was buried in hell, while Lazarus, who had nothing of this world's goods, was received into the Kingdom of Heaven.

Let the writer who believes that the Roman Catholic religion saps the habits of thrift and industry of any people, look at Germany. Does he know anything of the Centre—the Catholic party? Is he aware that the provinces of Rhine, Westphalia, peopled by Catholics, are marvels of prosperity as compared to Protestant Brandenburg? The German Catholic, however, does not ascribe his superiority in this respect to his faith. Let our friend look at Belgium through the eyes of the Daily Telegraph (London, August 2, 1878), from Rev. Father Young:

"Civil liberty in Belgium exists in almost republican profusion. Even the fact that the Ultramontane (Catholic) priesthood garrison the land, does not prevent the Belgians from enjoying the utmost freedom in respect of religion? Commerce flourishes and manufacturing industry advances at a pace so rapid that even we in Britain are every now and then pressed by the shadow of Belgian rivalry. Time would fail us, too, were we to speak at adequate length of the agricultural prosperity of the country. It is not an exaggeration to say that it is simply a huge garden; that every available spot is under tillage of the finest sort; that every economist from Mac Culloch down to Mill, have lavished the highest praises on the Belgian farmer and on the condition to which he has brought high husbandry in his happy country."

How would the writer account for this state of affairs? According to his teaching these Belgian Catholics ought to be thriftless and lazy—meat targets, in a word, for abuse and insult. Norway and Sweden, though Protestant nations, have no great position in the world. And how does our friend account for the fact that the Jews became enslaved to the Romans? Was Rome's temporal prosperity a sign that it was acceptable in the sight of God?

The Canadian who talks of the Church being opposed to progress does not know, or will not admit, that the language he speaks, the liberties he enjoys, the laws by which he is governed, have been fashioned by Catholics. A nation may have its treasures full, and the while be hastening to decay. The test of true progress is religion pervading the home and the school and the State. Material progress may chant the praises of its mines and factories, without however bringing a nation nearer to God: true progress insists, while welcoming every conquest of man, that civilization founded on the manger still endures; and the blessings on the meek, the clean of heart, the peace-makers, are for all those who wish to claim them. As to why temporal prosperity may accompany a sinful nation let the following answer, taken from Leo XIII's Encyclical of December 1888, suffice:

"The impartial and unchangeable justice of God reserves due rewards for good deeds and fitting punishments for sin. But since the life of peoples and nations does not outlast this world, these necessarily receive their retribution on this earth. Indeed it is not a strange thing that prosperity should be the lot of a sinful nation; and this by the just designs of God, Who rewards with benefits of this kind, actions worthy of praise, since there is no nation altogether destitute of worth. This St. Augustine considers to have been the case with the Roman people."

RELICS AND RELIC-SHOFFERS.

Lately the Independent did a useful public service by publishing a statement from a scientific authority on the supposed discovery of John Paul Jones' body. It also rendered a service by sneering, still more lately, at the veneration of Catholics for saintly relics, by enabling us to expose the fallacy upon which its shallow sneer is based. Asking what is likely to happen if, by and by, the body now resting in a national tomb at Annapolis is discovered to be not that of John Paul Jones, it goes on to cite what it mistakes for an analogous case thus:

A very similar case, which perhaps may be of value as a precedent, occurred in Italy in the fifteenth century. The Benedictines of Padua had for three hundred years possessed the body of St. Luke, which had proved very efficacious not only as an aid to devotion, but also as a means of procuring offerings from the devout, who sought the intercession of the Evangelist to secure favorable answers to their prayers. The Franciscans of Venice, however, came into possession also of an alleged body of St. Luke, and the Benedictines appealed to Pope Pius II. to issue an injunction against their rivals in the miracle business. The case was

tried before Cardinal Bessarion, the Papal Legate at Venice, and lasted three months. Unfortunately the Bertillon system of measurements was not available at that time for identifying the remains, but nevertheless the Benedictines had quite as strong evidence in favor of their claim. This was that the head of St. Luke had been given in 580 by the Emperor Theodosius II. to St. Gregory, and was still to be seen in the Basilica of the Vatican. The Benedictines argued that since their St. Luke had no head it was more probable that it was the right one than that of its own. Nevertheless the representative of the Pope decided in favor of the Franciscans, and the St. Luke of Padua was declared an impostor.

Lower down the Independent irreverently scoffs at St. Luke himself and then remarks that a third or a fifth arm of his was preserved in the Basilica of St. Maria ad Praesepe.

Some time ago the Ave Maria devoted attention to this peculiar form of Protestant depreciation, and very aptly quoted from a non-Catholic but decent English periodical the Athenaeum, some useful observations on the subject. They were contained in a notice of "Shrines of British Saints," a recently published book by Mr. J. Charles Wall ("Antiquary Books," Methuen & Co.)

One of the curious results of the strange custom of dismembering the bodies of saints was the making of shrines or reliquaries that took the form of that member of the body a piece of which was enclosed, such as the head, arm, foot or hand.

Mr. Wall aptly remarks that it is this description of the reliquary that has led from time to time to undesired charges of fraud, made by those who were ignorant or wilfully misrepresented the usual nature of such shrines. Thus "a head of St. Eustace" or "an arm of St. Leobin" did not of necessity imply that the whole head or the whole arm was enclosed in such a reliquary, but merely—as was well known and understood by the faithful—that a fragment of bone from that particular part of the saint's body was therein enclosed. Doubtless there were cases of fraud in relics; but, when the truth is known about these member reliquaries, it becomes obvious that there is no need for cynical surprise at a saint possessing several heads in different localities.

But the main question is not as to particulars: it is the principle of relic veneration that is in question. Catholics are derided because they pay homage to remains of those whom the Church has pronounced sanctified. This is the gravamen of the indictment. The Independent has not ventured to question the propriety of paying homage to such relics as those of Jones, which no Church has declared venerable. Relics of civil celebrities are everywhere honored, and the whole people called upon to pay them homage, on certain occasions.

It is a few weeks since we noticed in a non-Catholic weekly a description of Martha Washington's birthplace and all the relics it contains. That admirable woman herself was referred to in terms that seemed little short of sacrilegious. Catholics using similar language with regard to the Blessed Mother of God would be stigmatized, in all probability, by the same organ in which the fulsome stuff appeared as open idolaters and blasphemers.

In its malevolent onslaughts on everything Catholic the Independent is developing a useful journalistic purpose. It enables the truth to be disclosed, as in the case of the Athenaeum and its literary comment on the "Shrines of British Saints."—Philadelphia Catholic Standard and Times.

### THE RECENT WONDERFUL CURES AT ST. ANNE DE BEAUPEE.

FATHER E. P. SAUNDERS, LEADER OF NEW ENGLAND PILGRIMAGE.

A despatch of July 27 to the Boston Globe says:

Quebec, July 27.—At least one dozen persons were cured yesterday at St. Anne de Beaupee in the presence of fully 4000 witnesses. Six of those cured were members of the Boston party of pilgrims who came Sunday in charge of Father Saunders of St. Anne's Church, Somerville, Mass.

Father Saunders' pilgrims reached here from St. Anne de Beaupee to day and a more impressive, happy aggregation of Americans does not exist in Massachusetts.

Father Saunders was in ecstasies this evening. He said:

"I am indeed a happy man and have witnessed a sight that is much more wonderful than mere words can relate. I not only can never forget the magnificent spectacle of the imposing religious ceremony in the church of St. Anne and the unspeakably solemn devotion of the thousands in attendance, but more wonderful than all were the miracles that it was our great privilege to behold. No less than six of our party received a manifestation from heaven through the intervention of good St. Anne.

"Frank O'Neill who keeps a small cigar store in Cambridge, was suffering from hip trouble, but after partaking of the Blessed Sacrament during the Mass he walked away from the Church, leaving one of his crutches behind him.

"Miss Annie A. Reynolds of Revere for years a sufferer from a deformity of one hand, was perfectly cured.

"Mrs. O'Reilly of St. Joseph's Church, Somerville, who suffered from acute knee trouble, was also perfectly cured. She was advised by Father Ryan not to come with us on account of

the long journey and fatigue. She came and God rewarded her faith by a manifestation of His goodness.

"Miss Edna Stoddard of Melrose Highlands, who was blind from a cataract on her left eye, was also cured.

"Mrs. James Kane of Lowell, afflicted with deafness for nine years, and who recently was told by specialists of Tufts medical school and Carney hospital that she was beyond cure, came with us and now returns perfectly cured.

"Miss Adele Boutin of Somerville, suffering from unbearable headaches for years, is also among the number of our party who was cured.

"Miss Mamie T. Griffin, a milliner from Chicopee, also of our party, was blind but now sees.

"Besides those I saw a lad named Harry Doyle, who resides on Clifford Street, Dorchester, Mass., and who was a lamentable victim of hip disease, perfectly cured. This boy was so infirm from the affliction that he had to be assisted from the pew where he sat to the altar to receive Holy Communion, and Peter Kelly of Charlestown was one of those who aided him."

Father Saunders and 500 of his pilgrims have returned.

### SUNDAY AND CATHOLICS.

PROTESTANT JOURNAL'S MANLY REBUKE OF NON-CATHOLIC PHARISAEISM.

In an article on the Sunday question the London Saturday Review asserts that too often there is a covert pharisaism about Protestant clamor against the Sabbath, and that half of the certain Protestant enthusiasm is ready with the amiable suggestion that Catholics go to Mass merely as a matter of form; that there is no religion in it. Of that, God is a better judge than man, who, if he has any decent feelings in him at all, will leave some good actions by assigning them to strong motives, but it is not a pastime for a Christian to rejoice in. In any case the facts remain that amongst Protestants the proportion whose observance of Sunday contains no single religious element is infinitely larger than among Roman Catholics.

It is an obvious truth that the Protestant conception of Sunday has largely been perverted into merely doing nothing. The man who loses his Sunday away in sheer idleness, never going near a church, thinks he is a superior Christian to the man who spends his forenoon in public worship, and in the afternoon plays a game of football. The English Sunday can well be said to be little better than a day of idleness, but its defenders should be a little careful of pointing to a fine example of the Roman Catholic and other conceptions of Sunday. We can find plenty of warnings amongst ourselves without going abroad for them.

The Saturday Review is to be congratulated on its manly rebuke of Protestant pharisaism in this matter. It may not, however, be known to our London contemporary or to Protestants generally, but it is nevertheless true, that the present laxity in Sunday observance is largely due to the spirit of unrest and rebellion, introduced into Christendom by Protestantism.

Protestantism, because it allows its people innocent amusements on Sunday after they have fulfilled their religious obligations, is accountable for all the laxity that prevails even in Catholic countries in the observance of Sunday. But the Church has always set its face against abuses. There is a golden mean between the vigorous, unconfined Puritanism (which New England in its early days experienced) and which would make Sunday a day of gloom, and the reign of frivolousness which the irreligious and thoughtless would inaugurate for Sunday.

"The Church believes in the golden mean, and not man for the Sabbath."—Sacred Heart Review.

### AN IDEA OF WHAT THE EARLY CHRISTIAN MARTYRS SUFFERED.

The Anglican divine, Arthur James Mason, Master of Pembroke College, Cambridge, Eng., has gathered certain records of the primitive martyrs, beginning with the story of St. James the Just, and ending with that of the little St. Hilarius of Africa in 304. We must bear in mind that the so-called Acts Martyrum, or "Acts of the Martyrs," means the official reports of trials. The Saturday Review of June 17, in a lengthy article of this book, remarks: "The tale is best left unadorned. In fact many of the narratives, for instance the sickening horrors of the Cilician martyrdoms, are a transcript of the paid short-hand writers' verbatim report of the judicial proceedings. That is, we must look upon some of these awful histories as we would upon the reports taken down to-day in our own courts of law by official and paid stenographers, cool and passionless, only intent on giving a clear and precise account of these proceedings, for future reference."

The reviewer, evidently in deep sympathy with his subject and fresh from the overwhelming influence of the volume before him, keenly realizes the difference between these martyrs and the modern creedless or careless reader of to-day, who yet, he declares, "must feel amazed at a religion which could feel strength to its disciples to endure, not only with constancy but with joy, agonies which no pen can describe. He will find himself asking, 'Is it the same power now? Is our religion the same as the primitive religion?'"

The Catholic answers: "Yes. The true Church is to-day the martyr's Church; and her martyrs die to-day for the same faith as then." But there are men who say that it makes no difference what we believe; and for these what reason is there for a martyr's death?

The reviewer makes answer for those martyrs who went to death by flame—and worse—sixteen hundred years and more ago: "Those senseless zealots, who perished by twenty excruciating deaths in one for a Master Who had drunk the bitter cup for them, had not received this comfortable doctrine. . . . But Christianity is an obstinately exclusive and uncompromising devotion, and the world finds its uncharitable claims just as absurd, awkward and irritating now as it did seventeen centuries ago. It is impossible for a thoughtful person to handle these records without a great awe and wonder. The martyrs were not picked champions. And the first love of Christianity had had time to grow cold. Look at Foxe's complaint of the cooling of Elizabethan enthusiasm for the Scriptures, or Burnet's accounts of Huguenot unspirituality. But even granted that one might expect to find the uncharitable exaltation, the rapacious intoxication, of a St. Ignatius (the martyr) in average Christians and chance neophytes two centuries later, and make what allowance you please for the power of an absorbing idea,—of winning the martyr's crown,—still the prospect of an immediate Paradise will make the Arab rush on sudden death, but it would not nerve him to welcome with cries of joy the rack, the weights, the red, the boiling oil, the slow fire, the red hot plates, the iron chair, the torch, the claw, the hook, the comb, the shattering of teeth the breaking of ankles and wrists, ending with crucifixion, beheading, the wild beasts, the stake, or drowning either with a stone around the neck or in a sack with reptiles. . . . These and other torments inflicted by a magnificently tolerant paganism are coldly recorded by its own votaries. Yet eager claimants for them, men, women, and children, were never wanting. There were apostasies—and the Church historians record these faithfully—but hardly ever under torture or protracted imprisonment. Timidly and his seven-year-old bride Maera, she tasting the love of God for the first time, hung on crosses facing one another for a whole week, comforting one another with visions. Martyr after martyr declared that the tortures were like sweet oil out poured. Sometimes they were defiant and aggressive, but usually they were collected and unfrenzied, yet said they felt no anguish. 'I saw the glory of the Lord,' said Carus simply, 'and was glad.' Angels, they averred, would come to assuage their pain. Their prison was lighted with an unearthly radiance. Is there any merely psychological explanation of these facts? It is idle to talk about fanaticism. Besides, the laws of the Church strictly forbade unnecessary courting of persecution. . . .

"Dr. Mason is so anxious to exclude all legendary elements that he is disposed to rationalize the visions and miraculous incidents which Origen and Eusebius, after thorough investigation, solemnly vouch for. Perhaps he really means to say that the records of the martyrs are a mere collection of legends, and that the laws of the Church strictly forbade unnecessary courting of persecution. . . .

"We will revert now to the reviewer's solemn train of thought in the opening of his paper. 'Men will die now,' he says, 'will, it may be, even suffer anguish, for an inspiring cause. But we can hardly imagine in Brighton or Birmingham a constant stream of ordinary men, women and children, who bear the Christian name, coming for hours, days and weeks of incredible torment rather than pay a trifling act of homage to another cult.' But, for these martyrs of olden days, 'to offer a pinch of incense, or to perform some colorable act which might be accepted instead, to the gods or the genius of Caesar, was, in their view, to deny the Lord that bought them.'"

If Dr. Mason will read the annals of the Catholic Church down to the present day he will find the martyrs' tale repeated. Where men truly hold the ancient faith in One Who died for us all, and rose again,—where they hold His Church to be His body, worthy living for and worth dying for,—there will be men who are always ready.—Sacred Heart Review.

The martyrs had no arms but their stout hearts full of loyalty to Christ, their brave words confessing His divine reinforcements but newly condemned victims of pagan hatred of Jesus crucified; no private solace but their prayers and tears for their sins and the inner witness of the Holy Spirit. And yet they overcame the world.—The Missionary.

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### CATHOLIC NOTES.

The Pope has appointed a commission to superintend the religious instruction imparted in the Catholic schools of the Eternal City.

The literary executors of the late Cardinal Newman have entrusted to Mr. Wilfrid Ward the task of writing the Cardinal's biography.

Six Sisters of St. Joseph, exiled from France, have received permission from Menelik, Emperor of Abyssinia, to conduct a school in his country.

Germany, for the first time since the Reformation has a Catholic Chief Justice, Baron von Seckendorff, late Under Secretary of State for Prussia.

The first sizarship in experimental science at Trinity College, Dublin, has been won by a student of the Christian Brothers' School at Cork.

Dr. Chamberlain, one of the founders of the Tokio University in Japan, recently became a Catholic, as did Dr. Von Koerber, the professor of philosophy in the university.

Cardinal James Gibbons, was seventy-one years old July 23. Despite his advanced age he is still an active man and is as strong mentally as he was a score of years ago.

It is stated that the Archbishop of Palermo, Sicily, is, at request of Pius X., founding a seminary in which to train priests especially for missions among the Italian in the United States.

The late Mr. Chapman, of Oregon, left \$5,000 to Cardinal Gibbons for the negro missions, and \$15,000 to St. Mary's orphan home at Beaverton, Oregon.

Friday, August 15th, marked the second anniversary of the election of Pius X. to the Chair of Peter. In the two years of his reign he has endeavored himself to the whole Christian world by his piety and discrimination.

Baron Rothschild, of the famous Jewish family, is credited with leaving about \$20,000 to Catholic charities. If the report be true, the Baron by the act has cast a cloud on the memory of many wealthy Catholics which their wealthy heirs should remove.—Church Progress.

Pope Pius X. has contributed \$500 to the fund for the erection of a monument to the late Father Secchi, S. J., to be placed in Father Secchi's native town. Father Secchi was the inventor of the spectroscope, with which, for the first time, the sun's rays were analyzed.

At the diamond jubilee of Belgian independence, celebrated last month at Brussels, King Leopold thanked the Bishops of Belgium for what they had done for the Congo Free State, through the missionaries and nuns sent to Christianize and civilize that land.

The Rev. John F. X. O'Connor, of the Church of the Gesù, Philadelphia, has received from the Pope a letter of commendation and congratulation for the drama he composed on Dante. The Holy Father expresses himself as highly gratified, and sends Father O'Connor his apostolic blessing.

On the occasion of the recent Golden Jubilee of Monsignor Alarcon, Archbishop of Mexico, a dinner was given to the poor, lame, blind and halt of the city, numbering over 1,000. His Grace blessed them all, and also the young ladies of Catholic families who served these afflicted ones. The next day a dinner was given to the poor children, and toys in abundance.

It is said that Bishop Conroy confirms the report that he has received the personal check of a Los Angeles gentleman for \$225,000 as a donation to the Home for the Little Sisters of the Poor in that city. A million libraries at a million each, or a billion for tainted education, are insignificant in comparison with this gift.—Church Progress.

Conspicuous among those who attended the sick and dying of the gunboat "Bennington," which was blown up in the harbor of San Diego, Cal., was the venerable Spanish priest, the Rev. A. D. Ubach, of St. Joseph's parish, who went from cot to cot speaking words of comfort and cheer to the suffering sailors. Father Ubach also officiated at the funeral services of the Catholic dead.

The Rev. Royal B. Webster of Stockton, Cal., connected on his mother's side, with many prominent New England families all of Protestant predilection, and on his father's side with a Scotch settler in colonial Massachusetts, withdrew from Methodism a few years ago, studied for the Catholic priesthood, was ordained by Cardinal Gibbons, and said his first Mass at St. Mary's Church, Stockton, July 2.

The hop fields of Kent, England, will this year witness sights which have been absent since the Reformation. When the hopping season commences, about the first week in September, a small party of Franciscan friars accompanied by members of the Third Order, and by several Sisters of Mercy, will proceed to the fields to look after the spiritual welfare of