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The Catholic Record

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

VOLUME XXXIII.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 30, 1911

1719

The Mother

You struggled blindly for my soul
And wept for me such bitter tears
That through your faith my faith grew
Whole
And fearless of the coming years.

For in the path of doubt and dread
You would not let me walk alone,
But prayed the prayers I left unsaid,
And sought the God I did disown.

You gave to me no word of blame
But wrapped me in your loves belief,
Dear love, that burnt my sin like flame,
And left me worthy of your grief.

—HESTER L. KAPOR in Atlantic Monthly.

In the Chapel

O little lamp that glows before the shrine
Of Christ the Lord, here in the chapel dim,
I would the tireless constancy were mine
Wherewith your radiance serves and honors Him!

O little lamp, thy steadfast worship shines
My hours of deep discouragement and doubt,
When faithfully with love my heart up-raises
And then in dark forgetfulness goes out.

—DENNIS A. MCCARTY

Just a Little Song

Just a little song, dear,
When the heart is gay;
Just a lulling measure
On the lone day;
Just a thread of melody
In the weary way.

Just a little song, dear,
When the burden binds;
Just a snatch of music
When the toiler treads;
Life a little wearing,
And the day's work grinds.

—Collier's Weekly

THE KNIGHTS OF COLUMBUS AND TEMPERANCE WORK

AN AMERICAN JUDGE'S SUGGESTION

Justice Barnes of the Supreme Court of Wisconsin, who is a member of the Knights of Columbus, makes some suggestions for the Knights to take part in temperance work. He writes:

Many benevolent organizations are born under apparently auspicious omens. Fostured for a time, and, as the cause of youth vices, become atrophied and fall into a decline that presages death.

That organization which works with some set, definite, and laudable purpose in view, that has a mission to fulfil, and can point with gratification at the record of its past accomplishments, has built on the most secure foundation.

The Knights of Columbus have done much during their short career. The endorsement for the Catholic University was a grand conception. While ostensibly our great universities directly benefit only the few, indirectly they benefit the many.

It is a pity that the enthusiasm which once occurred to me that it might be desirable for the Knights of Columbus to take up some worthy object, not restricted to its members and their families, stand sponsor for a good work in the world with the limited means at our command.

Having put the matter forward, I have reluctantly concluded to offer a suggestion, not in any spirit of dogmatism, but to illustrate what I have in mind, and perchance to invoke honest and friendly criticism, which is always helpful in working out the details of any plan that has merit in it as well as in killing off any scheme that is mere speculation.

A very large proportion of the membership of our Church are wage-earners who barely earn enough to support their families decently. Drunkenness not only promotes sin and crime, but it brings misery in numerous ways to innocent wives and helpless children. It is not my purpose to preach a temperance sermon. It is unnecessary. Every intelligent reader knows that results from the excessive use of alcoholic beverages. It is so common that it fails to attract more than passing notice.

But why not try to take care of our rising generation? There is a great field for labour in virgin soil when strong habits have not taken hold on weak minds and bodies. The most reputable physicians and physiologists tell us that a boy who abstains from the use of Honors until his bodily and mental powers are fully developed rarely becomes a drunkard. There are exceptional cases, of course, but in dealing with a large subject like this the question is: Can we confer a benefit on a large number of the boys to-day and to-morrow who are to come after us? I think it could be done easily and at a comparatively trifling expense.

The day on which First Communion is administered would be a particularly auspicious one on which to administer the pledge. There is an element of sanctity associated with any obligation taken on this occasion that would afford assurance that the vow would not be broken, and I believe few children would decline at that age to make the vow for a limited period of time, and it should

be exacted for a limited time only. I am optimistic enough to think that, if this scheme were carried out, in course of time it would be a rare spectacle to see a Catholic who was neglecting and bringing misery and disgrace upon his family by spending for drink the money needed to bring happiness to the home. In nearly every State we have laws forbidding the sale of liquors to minors. The decent element engaged in the liquor traffic would approve of these laws. The indecent element and the opportunists engaged in the trade disregard them. It is meet that any organization engaged in moral uplift should take the State in bringing about what it seeks to accomplish in the respect named. The skeleton outlined might be clothed with most ornamentation, but space in the mouthpiece of a fraternal organization is of value, and perhaps too much has already been taken.

Some of the ardent and energetic priests were selected by the proper ecclesiastical authorities whose mission it was to visit each church on one Sunday, say as often as every two years, and deliver a sermon to our youth on the dangers of intemperance and administer the pledge to those who are willing to take it until they arrived at an age when they could know and appreciate the dangers themselves. Unless a vast army of our boys could soon be enrolled in the cause; that practically all of them would keep their obligations and that many of those who took the pledge would be total abstainers during the rest of their lives, and that of those who did not, few would become excessive drinkers.

On this The Catholic Citizen of Milwaukee remarks: The reader may wonder whether the Knights of Columbus are in fact, in the proposed scheme, they come in incidentally only. Their part should be to provide the funds to pay the expenses and charges of the reverend lecturers employed, and perhaps to arrange their itineraries and to render their best efforts towards creating local sentiment in favour of the project. The expense would not be felt and the good accomplished might well be incalculable.—London Tablet.

ANTI-CHRIST

Optimism flourishes to-day. Politically, socially, religiously, the world is rushing onward, whither—men do not really know. Sitting in their Pallmans they have good reason to suspect that the train despatcher has lost sight of them, that the conductor is without orders, that the locomotive is beyond the engineer's control; yet they are gleeful over the progress they are making. They ignore the elementary truth that progress means necessarily a movement in the right direction. A donkey-cart going right is making more progress than a limited train going wrong.

A world going wrong politically and socially is a world going wrong in religion is infinitely worse. The former hinders man's salvation, as all will see who think seriously for a single moment. The latter, so far as it is concerned, tends to make salvation impossible. This evil work the Reformation began for the modern world when it cut men off from the fullness of revelation and grace. Still as long as Protestants agree to be saved by the more freely accepted Apostles' Creed and the Holy Scripture in their obvious and traditional sense, and must believe especially the doctrine of the Fall, the Redemption, the Incarnation, the Resurrection, the Judgment, and the future supernatural life of happiness or woe, so long was enough left those who, through no fault of their own, were outside the pale of the Church, to make, through God's merciful grace, their way back to the moral at least, a matter of legitimate hope.

What men now call religious progress is the gradual renunciation of this faith. They, who, outside the Church, have no faith, and no grandparently dogma, grow fewer every day. Dogma to-day holds in many minds the place once occupied by what the elder Protestant generations dubbed superstition, and Christianity is being reduced to a system of morals. We, on the contrary, holding the true and only Christian religion, know that one who, however he may rule his actions by Christian precepts, refuses to be guided by the will of the ordainers' vote, while in their favor is a strong minority the more orthodox dare not assail. The other day an attempt was made to procure the discipline of a professor of the Union Theological Seminary, for a notoriously heretical book. It failed, and the professor will continue dechristianizing the candidates for what pretends to be a Christian ministry. Some years ago, Episcopals managed to silence a certain Mr. Copesey, guilty of odious heresies regarding Our Lord. Yet he had sympathizers to declare him a martyr. In one sense he was such; for his defenders, no less guilty than he, were not molested. The Protestant Episcopal Church glossed over their error, and by retaining them amongst its ministers made itself responsible for their heresy.

A Mr. Thompson, Dean of Divinity in Magdalen College, Oxford, published lately a grossly heretical book on Our Lord's miracles, and the Bishop of Winchester suspended him from the cure of souls. The Bishop could hardly have done less; but the Guardian, the champion, it has always been supposed, of Anglican orthodoxy, is displeased. "We regret the book, and we regret its consequences," are its words. Not so many years ago the Guardian would have been its own savior by the children of the men whom she raised to honor. And yet on her secular side she has seen every kingdom of Europe rise and fall and rise again; she has seen a republic

SOCIALISTIC FALLACIES

Socialism is a philosophical error and an ethical calamity. Its scientific and erroneous, and captivating principles would fall place at the door of capital all the evils under which the laboring classes now suffer. Yet, great as the pernicious and lamentable exploit'ion of capital may be, and apart from the fact that the real remedies for this evil can be found only outside of socialism, the American now suffer, because atrophied and fall into a decline that presages death.

That organization which works with some set, definite, and laudable purpose in view, that has a mission to fulfil, and can point with gratification at the record of its past accomplishments, has built on the most secure foundation.

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the Christian religion that broke the chains of slavery and lifted woman to her true dignity as man's equal and his partner.

Let defection from God, let blatant infidelity which holds sway in the upper classes, from the majority professors down, become still more general and take full possession of the laboring classes, and modern society will totter and fall to ruin. Then, indeed, will the upper ten thousand be low; they have sowed the wind and they shall reap the whirlwind.

Socialists are only drawing the logical conclusions from atheism. Cast off all faith in the Almighty, to whom we are responsible for all our thoughts, words, actions and omissions, yes, for every cent we have ever earned, and what is to prevent man from squandering his money as his passions may dictate; when the present man, on the other hand, from taking by force what he considers worth having, wherever he may find it.

Capitalists have set the teachings of Christianity at naught, what is to prevent them from doing the same? In vain does the Church lift up her voice, in vain does she point out to nations eternal justice, in vain does she try to safeguard the rights of man. Unless she can prevent man from committing a general law, unless they use the lawful power of the ballot and compel capital to respect the God-given rights of man, unless governments again adopt Christian principles, the world will be a hell, and the future superior system of the world a paradise, socialism shall make of it a veritable hell. We may not live to see that day, but those among us who shall have been responsible for these consequences shall not escape eternal perdition in the bottomless pit.—Rev. Joseph Fischer, in Social Service.

ANTI-CHRIST

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give birth to a monarchy or an empire, and an empire yield to a republic; she has seen every dynasty fall except her own; she has seen, in religious affairs, every modern sect—whose one claim to efficiency lies in its modernity—fall to keep pace with herself who has the centuries on her shoulders; and she remains to-day the one single sacred and secular commonwealth which has faced the revolutions and the whirling religions of the West and has survived with a continuity so unshaken that not one of her enemies can dispute it, and an authority which they can only resent; she reigns even in the day of her 'discredit' over more hearts than any other earthly sovereign, and more heads than any philosopher of the schools; she arouses more love and obedience on the one side and more hatred or contempt on the other, than the most romantic, the most brutal, or the most constitutional sovereign, sage or thinker ever seen.

"I called this characteristic of hers Recuperation. I call it the Resurrection. For this is the 'sign of the prophet Jonas' to which her Divine Founder appeared. And yet our 'modern religious thinkers' are dreaming in their armchairs of another 'creed'!"

BAPTIST PREACHER'S CHANGE OF HEART

AN AUSTRALIAN MINISTER DISCOVERS THAT THE ENEMIES OF THE CHURCH IN EUROPE ARE THE FOES OF ALL RELIGION.

The Rev. F. C. Spurr, a Baptist minister of Melbourne, when he first arrived made the mistake of appearing at an Orange gathering and joining in denunciations of the Church. He seems, however, to have learned better, judging by recent utterances. In an address which he delivered on "The Religious Outlook on the Continent of Europe" he rebuked those Protestants who make common cause with irreligion and atheism in Catholic countries, and even go the length of countenancing the irreligious and blasphemous "Aims," because they are hostile to Rome, both political and religious. Rationalism was also an obstructive force. In its very worst form it was rampant in the French capital, and at one of the great functions of its adherents the crucifix was brought in after dinner, broken by the chairman, and passed round the table for each in turn to trample upon it. To that attitude he was entirely opposed, and he would urge them not to let their religious prompt them to be unjust to the Catholic Church. It seemed to him the French people had gone beyond the limits of justice and toleration in so cruelly and affectionately hating the religious orders because two of them happened to be at war against the State; because he believed the hearts of the people there beat true to Jesus Christ. Rationalism was setting itself against Christ and Christianity, and therefore merited no sympathy from Protestant people; but they should resist it to their full power. There was another factor to be contended with—the presence of Godless Socialism. It was present in Germany, Italy and France, and it would take every bit of religion to prevent it finding its way into the homes and lives of the people, affecting the marriage tie and reducing society to anarchy. Its certain influences are at work as well as its public manifestations. The Postmaster General, who he complimented on preventing the distribution of a manifesto in its views and totally opposed it.

It is quite refreshing to find that Mr. Spurr, instead of enlarging on the decay of Catholicism, made the confession that Protestantism is the great enemy of the Church. In Germany Protestantism was dead. In France it was divided, and in England it was disturbed. The French Protestants only number 200,000. That they are divided and will be so long as certain influences are at work was certain, for at one church they had one preacher discouraging in one direction at the morning service and another in the evening on a jocosely appropriate line of thought. With regard to England, the one great feature was the work of disturbance. The position of the churches was bad. There was a declining membership and declining enthusiasm, and a corresponding lightening of the purse strings in the churches, which made the position very difficult at the present juncture of transition.

CATHOLICITY AND THE MODERN WORLD

THE CATHOLIC CHURCH AND SECULAR INSTITUTIONS

In the course of an article in the Atlantic Monthly, Right Rev. Mgr. R. J. O'Connell, who is a member of the passage reminiscent of the past glory of the Catholic Church and suggestive of her still greater power and prestige in the world of modern thought and activity.

At every crisis in the history of Christendom—at the captivity of Avignon, the appearance of Luther and the capture of Rome in 1870—it was declared by modern thinkers to be a burden on its shoulders, and survived? For it is a burden which she cannot shift. She cannot, at least, recast her theology and drop unpopular or unfashionable dogmas (as can all sects which claim merely human authority) and yet live. Yet who can doubt that she is more of a force to-day than all the most accommodating denominations ever met her? See how lived, too, in the tumultuous rush of western life, not in the patient lethargy of the East. She has been exiled from nearly every country in her gate, but within her own house. She has been betrayed over and over again by the treachery or wickedness or cowardice of her own rulers; she has been exiled from nearly every country which she had nursed into maturity; she has been stripped in tears every one of her lands of all her treasures; she has finally seen her supreme sovereignty on earth driven to take refuge in her own soul by the children of the men whom she raised to honor. And yet on her secular side she has seen every kingdom of Europe rise and fall and rise again; she has seen a republic

TWENTY CONVERTS

FROM ANGLICAN MINISTRY IN ENGLAND SINCE LAST SEPTEMBER

There have been twenty clergymen from the Anglican Ministry received into the Catholic Church in England since last September.

An attempt was made to discredit the minister converts by the Church Times. It speaks of them disparagingly as the "small beer," but a study of the life and character of these converts places them in the front rank. They are all men of distinction, and many of them of high position.

Anyhow, they are men who have had to make the great sacrifices for their convictions. The man who casts behind him the world's prestige, the established Church holds out to its ministers and steps down among the lowly seals with his sacrifices, his change of life. It is conscience and not selfishness that demands the step and conscience can make no mistake as to when it is violated it make cowards.

THE DUKE OF NORFOLK ON THE POPE

At the recent Catholic Congress the Earl Marshall speaking to a resolution said:

It was a happy privilege, said his Grace, which had fallen to him, that of seconding a vote of loyalty and love to the Vicar of Christ. He wished instead of making a speech he could show to the Pope the sight that Catholic Newcastle had produced that night, for it would have cheered his heart amidst his sorrows. It would assure him that in this sea-girt land faith still lived strong and firm. They pledged their love and devotion to the Pope that night, because he was the Vicar of their Lord because he was the divinely guided head of their Church. And looking on the deep anxiety and sorrow which surrounded him, they pledged their love with all the more determined spirit, because they wished to afford him all the assurances of their trust, their fidelity, and their love. Could he, asked, any meeting take place with such absolute unity and unbroken unity as was instanced in that vast hall that night? They had discussed during the Congress, and thank heaven they had not agreed on all points. But on this they all thought the same. They were not a mere herd without a bond of union. They were all children of the true Church, guided and governed by the Vicar of Christ. He had attended many meetings but never one such as this. It showed the reality there was about their deliberations. There was no higher privilege on earth than to bend the knee in loyal love and homage to the Pope. As a layman on their behalf he desired to emphasize the message to the Pope which had been spoken by the Bishop of Northampton. That Congress had been of great value, encouragement and happiness to them all. From the Lord Mayor of Newcastle they had received not only a gracious official welcome, but as he was able to testify, a personally affectionate welcome, which had shown and inspired them all. He did not share their beliefs, still, at the same time, he did not wish to appear merely as a genial official but wished to make them feel that he was coming to Newcastle with his own friend in his Chief Magistrate. That stirred their hearts, and made them feel that not only did the Catholics of Newcastle welcome them as brothers, but that Newcastle as a whole came forward to them as generous friends. By command of the King he had had the honor of entertaining the representative of the Holy Father at the Coronation, who had told him of the Pope's love and esteem for England and his fondness for his friend in his Chief Magistrate. That great part in affairs, both political and religious. Rationalism was also an obstructive force. In its very worst form it was rampant in the French capital, and at one of the great functions of its adherents the crucifix was brought in after dinner, broken by the chairman, and passed round the table for each in turn to trample upon it. To that attitude he was entirely opposed, and he would urge them not to let their religious prompt them to be unjust to the Catholic Church. It seemed to him the French people had gone beyond the limits of justice and toleration in so cruelly and affectionately hating the religious orders because two of them happened to be at war against the State; because he believed the hearts of the people there beat true to Jesus Christ. Rationalism was setting itself against Christ and Christianity, and therefore merited no sympathy from Protestant people; but they should resist it to their full power. There was another factor to be contended with—the presence of Godless Socialism. It was present in Germany, Italy and France, and it would take every bit of religion to prevent it finding its way into the homes and lives of the people, affecting the marriage tie and reducing society to anarchy. Its certain influences are at work as well as its public manifestations. The Postmaster General, who he complimented on preventing the distribution of a manifesto in its views and totally opposed it.

THE LATEST "ESCAPED NUN"

The latest "escaped nun" story is like its numerous predecessors. It is a fake pure and simple. As told in the daily press, it depicts a hero and heroine who were an attending physician at a convent and an immured nun who fell in love with each other. Then follow the dramatic incidents of the plot to rescue the love-lorn nun from her convent prison. Of course there was a high wall to be scaled. It is unnecessary to state that night was the time selected for the escape. Marshall, Mo., was the place where the romantic episode was located. Dr. Baldwin and Sister Roma Romine were the names of the hero and heroine. The final scene is thus described: "She climbed the high wall and was assisted down on the outside by Dr. Baldwin, who in an automobile was awaiting her."

Such are the outlines of the story of the latest "escaped nun." Like many a similar story it dissolves into thin air when it is confronted with hard facts. In the first place, there is no "escaped nun" in the second place, there was no Dr. Baldwin. The Superior of the Convent at Marshall, Mo., punctures the romantic story by giving plain, unvarnished facts. In reply to a letter from the Catholic Standard and Times, she states that Miss Romine, who had been a pupil at the Convent, stayed after the commencement in June to take an examination as a teacher. She had the promise of obtaining the position of school teacher there. When she left for her home at Arrow Rock, Mo., the Sisters accompanied her to the depot and heard nothing more about her till the "escaped nun" story appeared in the newspapers. The good Mother Superior writing of her says: "She was a pupil, a Baptist, and not a Sister Novice, nor a postulant."

Here is what is said of Dr. Baldwin who was represented as waiting in an automobile on the other side of the high Convent wall: "The doctor—the Sisters never heard of Dr. Baldwin. He was never attending physician at the Convent." The Mother Superior knocks the wall story down by simply stating: "There is no wall, high or low, around the Convent." And so ends the latest "escaped nun" fake. Of course it will have successors.—Freeman's Journal.

CATHOLIC NOTES

Ten converts have been received from the Anglican Church of the Good Shepherd, Quincy, Ill., of which church Mr. Rieby was until last December the rector.

Dr. Thomas Dwight, one of the most distinguished physicians and anatomists of America, and one of the leading Catholics of Boston, died recently in his summer home in Nahant, after a long illness.

The lying-in-state of the late Cardinal Moran, in the Cathedral at Sydney, was witnessed by 150,000 people. An imposing procession through the streets, with the remains in the hearse, preceded the interment in the vault within the Cathedral.

A home for working girls who find it difficult to live decently on their small wages has been opened in New York City by the Sisterhood of St. Dominic. A house at 242 East Sixty-ninth street has been leased and is now ready for occupancy. It is to be known as the Convent of the Mystical Rose.

The Knights of Father Mathew of St. Louis have purchased an old Presbyterian church and will convert it into an athletic and educational club building. They will have a library, a reading room, gymnasium and lodge rooms, and outside there will be tennis and hand-ball courts.

The general court of Massachusetts Bay colony, following the example of the English parliament, in 1639 enacted a law that "anybody who is found obtaining by absence from labor, feasting, or any other way any such day as Christmas day, shall pay for every such offense five shillings." This law was repealed in 1681.

Mrs. Gertrude Halle Lanman, a wealthy widow of Norwich, Conn., and a recent convert to Catholicism, has entered the convent of the Sisters of the Reparation, New York. Mrs. Lanman, who is the widow of William Camp Halle, has for many years been one of the social leaders of Connecticut.

The golden jubilee of Bishop Henry Gabriels as a priest was celebrated at the cathedral, Ogdensburg, N. Y., on Sept. 14, with Pontifical High Mass. Bishop Gabriels was the celebrant, with Archbishops Farley, New York; Bruchési, Montreal; Gauthier, Ottawa; Spratt of Kingston; thirteen bishops, two hundred monsignors and priests, Canadian and American assisting.

There is at present in Russia a very marked movement toward the Catholic Church among members of the Orthodox Church. Conversions to Catholicity are numerous, despite the difficulties placed in the way. No fewer than four hundred thousand Orthodox Russians have joined the Catholic Church since the promulgation of the imperial Ukase granting religious toleration to the inhabitants of the realm of the Czar.

A press archbishop from Milan states that the Archbishop of Geneva has issued a letter to the clergy of his diocese in which he says that the size of women's hats is a grave impediment to the proper celebration of the sacraments and should pay to religious functions, as the hats often prevent people from getting even a glimpse of the altar or the officiating priest. "Even more serious," continued the Archbishop, "is the danger arising from the use of stiletto-like hats, which constitute a source of real peril to the congregation, especially in a crowded church."

Considerable interest was aroused in Germany by the conversion of the pastor of the Old Catholic parish of Graz, Karl Gross, who has since published his experiences in a brochure entitled "One Year an Old Catholic." When he had nearly taken charge of his audience he noticed that several children were absent from his second catechetical instruction. The reason was, as he found to his surprise, that he had made a passing mention of the fact that all children should be present since their former pastor had assured them that there was no such place. One of the boys threatened that he would never come again if this offense should be repeated. Gross soon aroused another storm when he strove to introduce the two hours of religion which the school laws require. The parents of the children candidly told him that if they had more hours of religion there would have been no need of becoming Old Catholics.

There have been twenty clergymen from the Anglican Ministry received into the Catholic Church in England since last September.

An attempt was made to discredit the minister converts by the Church Times. It speaks of them disparagingly as the "small beer," but a study of the life and character of these converts places them in the front rank. They are all men of distinction, and many of them of high position.

Anyhow, they are men who have had to make the great sacrifices for their convictions. The man who casts behind him the world's prestige, the established Church holds out to its ministers and steps down among the lowly seals with his sacrifices, his change of life. It is conscience and not selfishness that demands the step and conscience can make no mistake as to when it is violated it make cowards.