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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IN THE OPEN

Unfortunately now-a-days nobody is left alone. It may be a good sign, but is is true, we are all required so hold an opinion one way or another. If all are eminent in any way or have merely a certain amount of influence we are apt to be asked for our opinion on matters more or less indifferent. In this connection we may note how responsive are the great and near—great to every demand for information. The Captain of Industry will at a moment's notice emit a preachment on the ways and means of success. Platitudes will flow trippingly from his tongue for the edification of the youth and incidentally to prove that he himself sailed into the port of the money-bag over a course charted by every virtue. And all the while we know that his wealth was squeezed out of his fellows either by work or by crushing them in the market. We live in the open with notoriety dogging our steps. Pretending that we are more enlightened than past ages, we are, perhaps, more assiduous in our quest of trifles, more easily satisfied with humbug and charlatans than ever before. Many of us do our thinking by proxy: and others use their minds as channels through which flows a constant stream of chit-chat, news items and scandals.

THE ORDINARY RANTER

Some time ago Mr. Speer, the student evangelist, put on his armour and made a charge against the Catholic clergy in South America. His language was sulphuric, his manner earnest, and his brother evangelists wondered at the sad conditions pictured so luminously. But, unfortunately for Mr. Speer's reputation, our exchanges across the border subjected his charges to an investigation, with the result that this evangelist is now known as an ordinary ranter who goes up and down the country performing the tricks and retailing the stories that have done duty against the Church for generations. Forced to give reason for his statements, he could only quote a bogus encyclical and bogus letters from bogus Bishops and Archbishops. Yet every year we have ministers shouting the watchwords that are meaningless, and prating about giving the Gospel to people who, by the beauty of their lives, are eloquent testimonies to the Church that guides and safeguards them.

THE DECLINE OF THE PULPIT

Sorrowful indeed seems the non-Catholic divine who grows plaintive over the decline of influence of the pulpit over the pew. For this he blames the notoriety-seeking and sensational preacher. But not every preacher is of this type: and yet the disintegration of the sects goes on apace. True, that social reasons, environment and prejudice give them a measure of coherency, but the spirit that animated them in former days is but dull and flickering. The real reason is that the seeds of dissolution sown by Luther have germinated, and their flower and fruitage are all too visible in the pronouncements of ministers, in the unrest and religious uncertainty that prevail without the Church. Bereft of authoritative teaching, they are catching at nebulous hypotheses and losing sight of all doctrine. Their adherents have not the same reverence for the Bible as their fathers, because their leaders have assailed it with the weapons of higher criticism. "Any supernatural revelation," says Mallock, "that renounces its claim to absolute infallibility, it is clear, can profess to be a semi-revelation only. It is a hybrid thing, partly natural and partly supernatural, and it thus practically has all the qualities of a religion that is wholly natural. In so far as it professes to be revealed, it, of course, professes to be infallible: but if the revealed part be in the first place hard to distinguish, and in the second place hard to understand, it may mean many things, and many of these things contradictory. It might just as well have been never made at all. To make it in any sense an infallible revelation, or, in other words, a revelation to us, we need a power to interpret the testament that shall have equal authority with the testament itself." Deprived of this, Mallock goes on to say that we are at last beginning to see in Protestant Christianity neither the purifier of a corrupted revelation nor the corruption of a pure revelation, but the practical denier of all revelation whatsoever.

IDIOTIC OPPOSITION

The opposition of the English nonconformists to any amendment of the Royal Declaration and Coronation Oath is a problem that defies solution. That they are steeped in bigotry is evident: but even bigots can retain some semblance to a rational animal. Here, however, we have educated men fanning the embers of rancor, because, forsooth, Englishmen, whose love of country is beyond suspicion, would fain have expunged from the coronation oath words that are as insulting to themselves as they are unworthy on the lips of an English gentleman. One would think that these individuals who prate about fair play would gladly try to make fair-play a reality so far as they are concerned. Yet the Protestant Alliance is manifesting symptoms of violent insanity on this point. They will have none of it, they say, with much invective and picturesque abuse; and they preen themselves on being guardians of English liberty, loyal, etc. They were very loyal when some of them plotted to put the Duke of Cumberland on the throne instead of Queen Victoria. They fumed and raged and threatened to put an end to the union if Gladstone disestablished their Church. But we think that their fangs are clipped. They make noise to their own edification and pity of their wondering compatriots. But, as we said before, it is about time for them to lay aside the cap and bells and to have compassion on a long-suffering public.

OUR DUTY

Some of us need a shock to dispel our day dreams—a tonic to keep us on the alert—ever ready to make the best use of our opportunities. We have a chance to compete for the prizes which this country has to offer. We can contribute our quota to the formation of public opinion, to efficient civic administration, to the removal of prejudice. But this never will be done by resolutions and addresses, however eloquent. One of the things that can lift us out of the rut is to frown upon the policy of allowing our boys to leave school at too early an age. Just at the time when they would profit by their books and when discipline is absolutely necessary for them, they are flung headlong into a world to be one of the many who scramble for a living. We lose hundreds of them every year. And many of them, if given a chance, would more than repay any sacrifice made in their behalf. We cannot view this fact with equanimity. What can we expect from a boy of unformed mind if we permit him to go into the street to labour for a pittance and to be played upon by every influence. One might as well send him into a lion's den to escape being mauled. And while parents are doing this we smile and talk about our progress. As an indication of our apathy we may mention that recently at a "High School examination," in a Canadian city, out of five hundred candidates but twenty were Catholics. Where were our boys who ought to have been at work answering the questions? They were running errands or driving trucks, wasting their strength in work paid for by a sum that is of little value to the household. We say, indeed, that parents are responsible for this criminal folly. But can we hold ourselves guiltless? Are these boys our brethren? If they are do we take an interest in their welfare? Or do we adopt the pagan dont-care policy? Do we visit the schools and encourage the lads to pursue their studies? This may be done in some places, but in sections in which we have knowledge the school-room is rarely honored by the Catholic whose advice might have a lasting influence upon the boy. Bishop Hedley says that one consequence that results from our belonging to the Catholic Church is the duty of being zealous for that Kingdom of God which the Church embodies and carries on. The laity are bound to interest themselves in the means of promoting God's glory, forwarding the interests of our Saviour and saving the souls for whom He died. These things are not by any means exclusively the business of the priest. No one can be a thorough Catholic who is not animated with this zeal for souls and ready to make sacrifices in the cause of the great Shepherd of souls. To wrap oneself up in one's money-making, in one's family, in one's comforts, and take no share in saving the children of poverty, is to be a poor and contemptible Catholic.

DREAMING

The contentions of some Anglican prelates would lead one to believe that they are living in a land where dreams are realities and facts non-existent. To claim for the Anglican church the unity for which the Lord prayed as proof of His mission indicates a state of mind that is bewildering to those who know that the Church of England drives with an exceedingly loose rein. You can do anything you like in it, provided you go about it decorously. That unity can be found in a medley of irreconcilable and incompatible opinions and teachings is the boast of those only who, through environment or education or prejudice, forswear reason when talking of this subject. It may be conducive to their peace of mind to allude to the dignity and heaven-given power of the Anglican prelates, though even some of their own apologists dismiss this claim with contempt. For instance, one of them does not hesitate to say that an Anglican bishop boasting of his power found himself precisely in the position of a lunatic who may fancy that he is the monarch of the universe, but who cannot pluck a flower or fill a glass of water without the permission of his keeper. The spiritual authority they boast of is no better than a child's toy or a fool's rattle until it is charged by the ruling force of society and armed with the sanction of civil penalties.

A SERIOUS SUBSCRIBER

To a correspondent we beg to say that "Life's too short to quarrel." Bickering and wrangling days, splashed with violent words, abusive letters to our humble self—all this makes life a very sordid and drab kind of thing. Yet many people prefer, owl-like, to live in darkness and to mistake the phantoms of a mind diseased for attacks upon themselves. And it is not that they want to quarrel in a majority of cases. They cannot imagine why others will be so rude to them and why they are being slighted and "put upon." Consequently they become very pugnacious and touchy, in a word, unmitigated nuisances. The explanation of the fact that they have a grievance is that they are always looking for one. They are too ready to take offence, which is not only foolish but selfish and inconsiderate; an unreasonable conceit is usually at the bottom of the trouble. Our correspondent should, while learning the lessons of charity, endeavor to lay hold of the fact that most of us are too busy to pay attention to any individual on a pedestal of his own making. Get down on the level, my friend, and be one of the folks who smile however the winds blow. And remember that there must be patience, for all have to endure—there must be long suffering, for unpleasant and evil-minded people will surely be met; there must be diligence, for the essence of life is work; there must be cheerfulness, for this is needful; there must be love, for thus we imitate the Creator.

THE CONFORMING CATHOLIC

A CLEAR DIAGNOSIS OF A CONTAGIOUS SPIRITUAL MALADY

STERLING SERMON OF REV. E. P. GRAHAM TO KNIGHTS OF ST. JOHN

The sermon of the Rev. Edward P. Graham at the opening of the Knights of St. John convention at Sandusky, on June 20th, aroused a good deal of attention and discussion. Its subject matter, a strong and forceful plea for more active Catholicity, both in the inner spiritual life and the outer civil life, in Catholic organizations, was discussed at length in one of the sessions of the convention. Father Graham spoke from the text: "Be not conformed to this world, but be reformed in the newness of your mind." (Roms. XII, 2). He compared the world today with the pagan world addressed by St. Paul and admitted that there is some improvement. "Yet it is, at bottom, and mainly," he added, "the same old world of evil."

"Its improvement is not very thorough in reality and indicates no deep-seated change in principles or in heart, and its better appearance arises in great measure from diversity of times and of circumstances. The ready means of communication, the force of public opinion, the trick, conscious or unconscious, of using Christian words and phrases, produce a semblance of a religious spirit the world does not really possess to any great degree. No, it is the same old world, and its struggles and its enmity against the real Christ and His true doctrine are as hard and as deep and as unrelenting as ever in the past. The words of St. James still ring true: "Whosoever becometh a friend of the world, becometh an enemy of God," and they who dream of harmony between it and the Church, dream of an impossibility.

THE WARFARE WITHOUT TRUCE

The warfare is largely a silent one. On many a field the battle begins with shouts and thunders of cannon and the heavy tread of charging cavalry, but after a while, when the combat deepens, the guns are silent, and sword in hand or with clubbed musket, the fight is close and fierce and comparatively noiseless. Such is the fight today. The prison, rack, stripes, are not ours to fear or to brave, but the combat is ever on, and the wounded are staggering; scarcely do they cry, aye, scarcely know they are hurt, until they fall insensible. The attack is continuous, there is no armistice, relay after relay is brought up. In the workshops, in the street, in the daily journal at your fireside, in the magazines, on the platform, in the pulpit, in the school, and college and university, in lodge, council chamber, in assemblies of many kinds, everywhere the enemy is present. And the result? Who does not know it? The wounded and the dead are around us on all sides. How many tens in every village, hundreds in every town and thousands in every city are either, partially or completely, fallen away.

And the children who remain in the Church, do they all bear a charmed life and pass unscathed through the conflict? . . . There is, alas, a certain current of thought which tends to throw some off their guard, to cause them to grow remiss in watching and prayer, and to take a view entirely too favorable of their situation. This current of thought is fed by two sources, one of which is openly anti-Christian in its tendency, if not quite so in its origin; the other is nominally Christian and springs from decaying Protestantism. The evolutionist presents a man as a being capable of perfection here below, by his own efforts and the accumulated wisdom of the centuries, and to him all things are lawful if they serve to develop man still further. Protestantism, which never presented Christian truth in all its fullness and beauty, but, always some one truth in excess, thus producing, unwittingly though it may have been, a caricature, preaches continually that God is love—a truth, wonderful and gracious indeed beyond words, but obscuring the other truth, that "it is an evil and bitter thing to forsake the Lord," as he "is a jealous God," and "a fearful thing to fall into His hands," as "He is a consuming fire." In this presentation, everything is nice, and smooth, and comfortable, and men are petted and soothed by easy predictions of better things, and beguiled by flattering strains, until the figure of a crucified, bleeding God almost shocks their delicate nerves, its awful significance is lost and thoughts about death and the terrors of judgment are banished as no longer necessary to restrain cultivated men from wrong-doing. . .

ALARMING SYMPTOMS

Influenced unawares by this current of thought and the decorous life of unbelievers, some Catholics share these views unconsciously or, at least, these false theories taint their whole lives and exert a benumbing effect upon their spiritual faculties and activities. As a body Catholics may well rejoice in the material growth of their Church, in the beauty, strength and majesty she exhibits, and on certain occasions it is undoubtedly lawful to make a great display, for the good and encouragement that it brings, always provided that we do not take a merely natural or human satisfaction in it, remembering David's pride and punishment in numbering his people. At the same time, there is a steady decay of individual effort, an avoidance of religious observances and practices, a growing freedom in speech, look and act, a neglect of good reading and a frequency of bad, an over-looking of self-examination, a contemning of the divine warnings about bad company and little transgressions, a minimizing of the guilt of internal sin, a blotting out of the distinction between the natural and the supernatural, and of the memory of the deep gulf, invisible to carnal eyes, separating believers from unbelievers, and a corresponding loss of the sense of dignity and responsibility as temples of the Holy Ghost, fellow-citizens with the Saints and domestics of God and heirs with Christ. . . .

In a word, there is a growing conformity to the world, this busy, successful world and its pleasant theories. Where are the proofs? Place your own thoughts and cherished desires alongside the stern and direct sayings of Jesus Christ, and, maybe, you will notice some discrepancy. Examine your actions and their leading motives—are they directed and guided by God's holy will? How many call God, Father, yet love Him in such a hard-hearted way and display so little real affection, that an earthly parent would disinherit such as ingrates? They call God, Master, yet too many treat His commands in an easy-going, almost contemptuous manner, so that an earthly master would discharge them with indignation.

MORAL INFANTILISM

One of the saddest sights in the world is that which physicians term intellectual infantilism—where you have the growth of a man but the childish mind and features remain. The words and actions, school-child like, are at painful variance with the full stature of the man. What parish is not burdened with an undue number of Catholics afflicted with intellectual and moral infantilism! Such shudder at the word 'fasting,' but, excused, scarcely keep abstinence or substitute any good works; their pew knows them never at Vespers or Benediction, but they crowd the theaters in Advent and Lent. They find no time for Christian literature, but lose hours over the trash and worse than trash in ninety per cent. of our modern fiction. They are ruled more by their mere feelings or sentiments than by reason enlightened by grace. They have no leisure to practice any corporal or spiritual works of mercy; they know them not even by name, but they are quick at games or at some accomplishment, and are authorities in amusements and sports. They boil with indignation over fancied slights, but consider their own sins against God as trifles. They can take calisthenic exercises, but are too weak to make the Way of the Cross. They spend money freely for superfluities or worse, but save a few pennies and nickels for God. They will suffer yet smile to curry favor with the great or fashionable, yet sigh and pose as martyrs, if their pastor or confessor rebukes them. They study to shift upon other shoulders their own share of parochial or Catholic society work, but condescend, sometimes, to enjoy the results. If they venture into politics, or, when some great public gathering is on and there is honor in it, they swell up and parade their Catholicity like a certain barn-yard fowl or peacock. . . . A grown-up person playing seriously with the toys of an infant is not a more pitiable sight than many of our grown-up Catholic men and women playing with little petty vanities and absorbed with their whole soul and mind in the pursuit of the butterfly successes of the world.

A QUESTION FOR CATHOLIC SOCIETIES

Now, in examining the state of the Church amongst us, my dear friends, one of its bright features is the societies composed mainly of zealous Catholics. Their very name, like that of your own, encourages and suggests hope and confidence, for, "a brother helped by a brother," says the Holy Ghost, "is like a strong fortress," and some of the brightest pages in the Church's history are those whereupon shine out the glorious things accomplished by associations of her sons, when united under her blessing and faithful to her guidance. . . The Church, however, looks to the present and to the future. She lets the dead bury the dead, and presses on, for the conflict is ever raging, and so it may be asked of you and every other Catholic society, without the least wish to criticise and in the kindliest disposition: Has any of them done the work they might have done? Nay, the question can be amended. Let the past alone. Is any society at present doing the work it might easily do for God and His Church?

The answer must be no, as the most zealous members of all societies admit. There is not one but seems to lose time, and, what is more deplorable, there is not one but fails to some extent to utilize energy placed at its disposal. Societies, having amongst their objects insurance and sick benefits, tend gradually and apparently irresistibly, to become mere insurance associations, satisfied to grasp the material advantages which are visible and easy of appreciation. Admitting this fact, such societies do not exist in vain, as they bring Catholics in contact with one another, promote friendly feeling, preserve them from less worthy societies, protect their families under religious feelings, tend to preserve and develop the Catholic spirit, and are, moreover, undoubtedly a means of preventing some weaker brethren from falling by the wayside. But should any society, worthy of the name Catholic, rest content with the material benefits and the rather slender spiritual ones? Is it not possible to raise the standard?

THE SO-CALLED PRACTICAL CATHOLIC

A man leaves his business, more often his amusements, for a few moments, has an interview with God in unseemly haste and with little recollection, and then one with God's minister, a few feverish moments in church, and in the morning he receives his God with a distracted mind and a wandering, curious eye, goes out with the non-communicants and is free for another year. Has he done his duty? It can hardly be said that such a man is working out his salvation in fear and love, or walking circumspectly in the light, or preparing his soul for prayer lest he tempt God. Yet, he is said to be, God bless the mark, a practical Catholic.

What pastor has not had, too often, the following experience: A slip of paper is handed him with the request to sign it. Sometimes it is the man himself, sometimes it is not convenient for him, so it is his wife or friend who presents it. "What is this?" "A certificate that I made my Easter Communion." "But who are you?" "Well, Father, I have been a little careless, etc." "What good will my signature do?" "It will show that I am a practical Catholic." There is the term, again, that is becoming like the ward politician, a dubious compliment and a word always requiring some comment or explanation. He may have missed Mass fifty-one Sundays in the year. Sometimes he has. He may have failed in his duty toward his parish, his life may have been a source of worry to his family, but, forsooth, he is a practical Catholic. Perhaps this time he will reform. In twenty years I have known but one "oncer" who was a real Catholic in all things else.

Who among Catholics should be the first, as a society, to show that more generous and filial respect for the spiritual authority of the Holy Father than the Knights of St. John, whose constitution lays down this more filial respect as a special object of their order. If not considered advisable to put it in the constitution, what is to hinder the by-laws of every commandery enjoining monthly Communion as a beginning. A rivalry in increase of Communion might be more productive in good than rivalry in increase of members. Why should not some provision be made to see that each member attends a Sunday Mass, unless lawfully excused. Why not a committee with authority to advise and remonstrate with the careless brother.

THE NEED OF OUR AGE

In every age, the cause of Christ has needed some particular virtue more than others in her children, and in some countries at the same age a particular demand could be made for certain qualities. No one will dispute, but that, pre-eminently in our age and country, there is need of Catholics, not only devout and obedient, but intelligent and well-instructed. Each man should be able to give, in his own circle in life, a reason for the faith that is in him. It is not a belligerent Catholicity that we need, but there is great need for the man with a clear conscience and a clear head. Piety and faith are essential, and indeed the very foundation, but for the out-door work of religion, intelligence, knowledge is needed and sometimes it is lacking. The foundation of a fair education was laid in youth, but maybe no building erected thereon. School days over, all serious reading was abandoned. There was a bodily development and a spiritual one, but, not always, the corresponding intellectual growth, so when false theories are broached, false statements made, and evil assumes a thousand disguises, simplicity is not always a sufficient defense or explanation. Cannot our Catholic societies help to remedy this serious want? They can and with little difficulty. Two things are suggested. No man has the right to be called a practical Catholic here, who, turning a deaf ear to the warnings, almost pleadings of the Holy Father, is not a subscriber to the Catholic press, and if he has any education or ability above the lowest, for a Catholic magazine, and who buys no Catholic literature. Why not make it a boast that every Knight is a subscriber to a Catholic paper?

A prepared address or paper; or good article or even chapter from a book, limited to ten minutes, with a correspondingly short discussion, at every meeting will meet with success. The meetings would arouse thought, convey information and excite interest. Each member would gather new ideas and facts, on timely subjects such as socialism, condition of the Church, popular errors, etc. Men are always eager to learn and willing to listen, if moderation in amount of matter and of time be observed.

GO BACK TO THE CROSS!

Our Lord, speaking of your patron, St. John the Baptist, asked: 'What went you out into the desert to see? A reed shaken by the wind?' The Church has need of strong men, men who can watch and pray, men of determination and of intelligence and men filled with the spirit of piety, and of fortitude, for think you that we will continue to enjoy for long without an additional struggle, the peace and prosperity that have been ours? Think you Satan sleeps? We can build grand churches and erect noble halls of learning, but that is not enough. The rank and file must have piety and intelligence. Turn to France and what do we behold? Infidelity marching in triumph through the sacred places of God and driving out her noblest sons and daughters whilst the patrimony of the poor becomes the support of the profligate. When was the battle fought, of which this is the passing triumphal march? Yesterday? Not at all. Not at all. It is the same old fight with the world, but it assumed a particular phase away back in the First Napoleon's time, when the spirit of the world sought to separate piety from intelligence. Are the children of to-day, who worship in our stately churches and study in our well-equipped academies, more pious, more humble, more chaste, more self-denying, more obedient than their parents, who were less fortunate in worldly goods? It is to be feared that they are not any better—maybe, some will assert, that they are not so good. It is sad if true, for France had glorious fanes and great colleges and they availed her little, and we cannot hope to escape the effects of the world-wide movement against Jesus Christ and His Church. It is open in France, and scarcely hidden in Italy, smoldering in Spain and arising in conservative England, mainly there against Christain education—a most ominous sign, and only in Germany and Belgium constant watchfulness and prayer and concentrated intelligent energies keep the enemy in check. Too long have we been delaying, too long have we been shuting our eyes to the steady deterioration of mental and moral fibre along with an outward growth of polish and culture. We are in danger of becoming sentimentalists in religion and of forgetting its sternness and the narrowness of the way of salvation. Always willing to enjoy its feasts, without sharing in its vigils and fasts. Flowers, laces, gold and pretty ornaments are all well enough in their way, but the crucifix presents a contrast to them, even though the victim be now risen. Certain it is that flowers, laces, gold and silver had little place in His life, but tears, sufferings and stripes abounded; so likewise with His dearest friends and His saints for nineteen hundred years.

"The hope was frequently expressed some decades ago that as the temporal condition of Catholics and of our parishes improved, more time would be given to the cultivation of the things of the mind and of the spirit and a higher standard of religious life would be set up amongst all Catholics. The material things have improved, but have the spiritual kept pace with them? Scarcely so in all directions, for vocations have not increased, our leakage but little decreased, Catholic life is not more robust nor does the frequentation of the sacraments and Sunday observance show marked progress. And whence the swarms of infantile Catholics and the numerous, miscalled, practical ones?"

Merits Memorizing

In explaining the dictum, "Outside the Church there is no salvation," it is possible to depart so far from the rigorism of the apparent meaning as to minimize the genuine doctrine of which the dictum is the expression. Bishop John Vaughan's statement of the case is graphic enough to merit memorizing: "Though we assert without any doubt that Protestants may be saved, and although we are quite ready to allow even that a great many, owing to their excusable inability to recognize the truth, actually are saved, yet there is one thing of which we are still more certain; and it is that, though a Protestant may be saved, it will not be by means of his Protestantism, but in spite of it. Protestantism, as such, has no saving power. Though it may perhaps seem a strange thing to say, it is nevertheless undoubtedly true that a Protestant who is saved, is saved not, in so far as he is a Protestant, but simply in so far as he is a Catholic."—Ave Maria.

CATHOLIC NOTES

According to the Columbiad, official organ of the Knights of Columbus, Baron G. Armfell, a representative Catholic of Stockholm, Sweden, has written that a large number of Catholics of Stockholm are anxious to have the order introduced into their country.

To Catholics who have sung and loved Felicia Dorothea Heman's hymn, "Ave Sanctissima," the news that one of her sons is an English convert will be heard with interest. Mr. Hemans was a former curate at St. Nicholas Church, Blackwell, England.

It is not generally known, writes a correspondent of a New York daily paper, that Professor Halley (the name is a variation of Healey), of Halley's comet fame, had a Tipperary origin. The O'Halleys were hereditary physicians in Ireland, and a branch of the O'Briens. Their original home was Feralt, County Tipperary.

Within the next year all the Jesuit colleges in the United States will be equipped with seismographs to record earthquakes. The Jesuit schools at Cleveland, New York, and some other principal cities, as well as Washington, already have them. These institutions frequently are the first to give out the news of distant earthquakes.

An extraordinary light on American methods in divorce was shed by an expert witness giving evidence before the Royal Commission on divorce. He quoted figures showing the number of divorces per 100,000 of population. They were: Japan, 215; United States, 73; Switzerland, 32; France, 23; Germany, 15; England and Wales, 2.

Ten thousand Catholics of Chicago and surrounding suburbs participated in the ceremony and public parade held in connection with the recent dedication of the new monastery of the Passionist Fathers at Norwood Park. Archbishop Quigley dedicated the building and more than fifty priests assisted in the service.

Cardinal Gibbons has celebrated the forty-ninth anniversary of his ordination to the priesthood and the twenty-fourth anniversary of his cardinalate. The Cardinal was ordained June 30, 1861, in the Baltimore Cathedral by the late Archbishop Kendrick, after he had finished his theological courses at St. Charles' College and St. Mary's Seminary.

The sanction and patronage of the Bishops of Scotland are asked for a pilgrimage to the Shrine of Our Lady of Lourdes in 1911. The proposal is to charter a steamer and sail from Glasgow to Bordeaux, thus avoiding the long train journey and the changes at London and Paris en route. The date of the pilgrimage would probably be during the Glasgow holiday season.

The first Catholic Congress in England will convene at Leeds during the last week in July. The Archbishop of Westminster will pontificate at its opening. In connection with it there will be an exhibition of art and archaeology. Among the objects will be the Mitre of St Thomas a' Becket and the original MS. of Cardinal Newman's "Dream of Gerontius."

Instead of a hopeless financial tangle the estate of the late Thomas W. Waggaman, treasurer of the Catholic University, who was adjudged a bankrupt in September, 1904, and who died not long afterward, will pay twenty-five cents on the dollar. This has been made possible by the action of the Catholic University authorities, who have agreed to accept $350,000 in full settlement of their claim against the estate of almost $1,000,000.

The cure of the parish of St. Just, Marseilles, France, celebrated on May 26, the sixtieth anniversary of his ordination. The Bishop, the local clergy and a large congregation were present in the church and the venerable priest went into the pulpit to make an address of thanks for the congratulations showered on him. He had just concluded with the word: "To-day is the greatest day of my life," when he collapsed and expired in a few moments.

The ruffianism which has for a considerable period been disporting itself in Liverpool under the mask of religious fanaticism is growing bolder. On the last Sunday in June, as Bishop Whiteside was returning to his residence, after having laid the foundation-stone of the new Church of St. Alphonsus in Great Mersey street, stones were thrown at his carriage at several points on the route. Later a priest was assaulted in the public highway and severely injured.

The mission work for non-Catholics is beginning to bear fruit in a marvelous way. The statisticians at the Apostolic Mission House have been gathering, during the past few weeks, some accurate figures of converts who have been received into the Church in this country and an official report of the result of their work was made at the Congress. The announcement was a source of very great gratification to the assembled missionaries. They find that during the year 1908 there were 28,709 converts on record.

The other day an enormous flight of swallows, passing from Italy northwards over the Alps, near the famous hospice of St. Bernard, was surprised by a heavy snowstorm. The monks, observing the helpless birds like a black cloud approaching the hospice, opened the doors and windows, where-upon thousands of the birds swarmed in seeking shelter against the snow and storm. The refectory, the corridors, the kitchen, and even the monks' cells were crowded by the swallows. The birds remained the whole night, and next morning, the weather being fine, they continued their flight. Many hundreds that did not reach the hospice were afterwards found dead in the snow.