

AN OLD STORY

A correspondent has sent us a long screed about Orangemen, with a request to have it published. However, we cannot do so at present; and, moreover, what would it profit? Orangemen talk an archaic language. It resolves and protests and bears in every reference to Rome but bondage and oppression. Frankly we confess that we always read the bombastic resolutions of our saffron-hued brethren with a great deal of amusement. They are so serious about it and withal so prodigal of warlike rhetoric. They bare their mighty breasts to meet the shock and they proclaim that never shall they be recast to their duty of safeguarding the Empire, or protecting the “open” Bible, etc. It is all very funny, and we presume that in the morning after the average Orangeman must laugh at it and promise never to do it again. It is wearisome, doubtless, but then it takes time for some men to rise superior to their environment, to emancipate themselves from the thrall of upbringing and bigot journalists and to use the language of fair-play and truth.

EXAGGERATED EULOGY

Reading some articles in papers and magazines one would imagine that this generation, with its Carnegie libraries, short cuts to knowledge, was the favored of the ages. Reference is, of course, made to past times, but perfunctorily as if to designate them as of little consequence as factors in the work of education. They contributed, indeed, their quota commensurate with their opportunities, but they are dwarfed when compared with this age. When we meet writers of this type we are at a loss what to do. Give them facts and they will smile with a pitying condescension; tell them to read and they will state they have no time for special pleaders. Yet we venture to say that in one of the old European universities, founded under the shadow of the everlasting Church, there was more mental life, a surer grasp of fundamental principles, a saner outlook, a greater influence upon thought and life than in any similar institution of to-day. They got at the essence of things. They assimilated the learning of other countries, purged it of its defects and placed upon it the accuracy which is the badge of scholarship. They taught men to think and not to enfeeble the mind by a profusion of subjects. And the old professors proclaimed insistently that toll and attention are the handmaids of learning.

Catholics ought to know their own. They ought to know that many of the things on which this age sets store in the matter of education are a heritage from Catholic times. The method of instruction in public school, the Normal School, etc., have their roots in the ages of faith, whose golden rule was that “no man can be the client of science who does not love justice and truth; but there is no truth or justice without the light of the knowledge of God.” Knowledge of what we have done is the antidote for misleading statements of biased writers.

INTEMPERATE TEMPERANCE

If some temperance advocates pruned their language and conceded to others a right to base all opinion as to the best means of curbing the liquor traffic they would command more attention. We do not impugn their motives, but their methods betimes are pathetically unproductive of success. We all know the evils that are associated with the traffic, but we are not aware that liquor and the selling of liquor are wrong and abominable. Sweeping assertions may please those who chant the praises of Prohibition, but they have no weight with the many who believe in comporting themselves like reasonable beings. Abuse is not an argument, and personalities serve but to create a suspicion that they who use them are not worth considering seriously. The real temperance man seek to form an enlightened and public opinion on this subject. They neither quote scripture against the use of liquor nor imagine that their views are the only ones that are wise and tenable. But they use the economic argument; they appeal to religion; they labor to form an army of Total Abstinents. That they achieve success is beyond doubt. Not that they do all they wish, but their work is bearing fruit, and is commanding itself more and more to real temperance men. Take the boy and give him the stimulus and sustaining power of a temperance society, and he will, as a rule, never be addicted to strong drink. The adult who desires to be somebody, to leave the impress of his personality in some measure upon the

community, cannot but see in the trend of the times that liquor-drinking is a handicap and may in time make for dishonor and ruin.

TOO FAR AWAY

It strikes us that Rudyard Kipling is too far from Mandalay. When he bade farewell to his soldiers and natives of India and became the advisor of the Empire his pen lost its cunning. Instead of listening to the temple bells he busied himself with screed and pamphlet and poem till he became hoarse and the people tired. His latest contribution to the white man's burden is collaboration with Mr. C. R. L. Fletcher in an illustrated school history of England. The Tablet says that it is not a history book. It does not attempt to look before the young mind a clear panorama of the course of history. It attempts rather to bring up the young generation in the views of Mr. Fletcher and Mr. Kipling: to turn them into Protestant Imperialists.

THE SUNDAY PAPER

These Sunday editions that come to us from over the border are for sale in every town and city in Canada and are read with avidity by thousands. Filled with reports of crimes, scandals and personal gossip, and disfigured by cheap and vulgar illustrations, they are a distinct menace to good taste and spiritual well-being. The “comic supplement” teaches the young to disregard authority and the method of playing practical jokes of the saline kind. Published for the workers, they misrepresent and mislead and endeavor to stultify them with the most belittling kind of reading matter. Men and women who are careful about their exterior have no hesitancy in allowing their minds to be clothed by editors who write flippantly about every subject under the sun. Instead of arraying their souls with ideals and ideas, with sources of inspiration and enthusiasm, they put upon them anything and everything from the “rag-bag” of opinions that is the monopoly of the yellow journal. And they prefer to wallow in the turbid stream of divorce court proceedings, of senseless chattering about actresses, rather than be refreshed by the pure water of decent reading. No wonder, then, that many of us are incapable of being serious, and are hopelessly vulgar-minded. The adult who is given to this kind of reading is beyond redemption. The child, however, may be saved from the curse of the Sunday paper through the watchfulness of parents. His right to have dreams, to have his purity of mind and heart safeguarded, to have his impressionable years moulded by the hand of virtue, ought to be maintained by the parent who has any idea of his responsibility. Bar the door, then, against these publications. Give the boy and girl a chance to become immune to them. The chief characteristic of the “New Journalism,” says Mr. Chesterton, is simply that it is bad journalism. It is, beyond all comparison, the most hopelessly careless and colorless work done in our day.

NEWMAN AND ROME

A touching passage appears in William Barry's “Life of Newman.” On his first visit to Rome the author declares that the sight of it overcame Newman. “And now what can I say of Rome,” he exclaims, “but that all I ever saw are but as dust (even dear Oxford) compared to its majesty and glory.” It grew more wonderful to him every day. “How shall I name thee, Light of the wide West? or helms error's seat?” This had been his question, but it ended in a cry to Christian Rome, “O Mother! which recalls the tender invocation of the Georgics,—“Salve magna Parens, magnæ mater.”—While the famous lines in the First Eclogue describe “kneeling and affectionately” what he was feeling, “quite abashed” to be standing in the City of the Apostles. He should invoke a “proper pride” lest he should prove distasteful to “sacred” Oxford. “Was it possible that so serene and lofty a place could be the ‘cave of unclean creatures?’ He would not believe it without evidence. These were the impressions, “like seeds sown in the mind,” under which he went back to St. Elia. He was drawn to that loveliest of islands as by a loadstone—wandered through into the centre, making for Palermo, and was stricken with fever and laid up at Castro Giovanni, where he nearly died.

His account of this expedition is pathetic—an admirably true self-portraiture, abounding in dreams, through which runs the cry of depression. “I have not sinned against light.” He had written during the cholera in 1832, “one is destined for some work which is yet undone”; he had written as seemed at death's door. Recovering, he was detained, homeless and desolate, in Palermo; there, soothed by his visits to the sanctuaries of which it has so many, he wrote, “O that

they could be found, thou Church of Rome!” He sailed at last in an orange-boat, and as a calm held them one whole week in the Straits of Bonifacio, his heart breathed out its deepest aspirations, “Lead, kindly Light!” This most tender of pilgrim songs may be termed the “March” of the Tractarian Movement. It is pure melody, austere yet hopeful, strangely not unlike yet strangely like Carleyle has made familiar to the whole English race, the “Mason-song” of Goethe, in its sublime address and inviolable trust. Both are Psalms of Life, Hebrew or Northern, chanted in a clear-obscure where faith moves onward heroically to the day beyond.

THE POPE—A WORD PICTURE

“Watchman, what of the night?” All's well, and a fine night. The Dawn serene in the darkness, the beginning of the night, the first steps in that retirement; the Roman Breviary, which has been long perceived by many to both desirable and necessary, and which many Bishops have petitioned the Holy see to undertake. Of the public and official prayer of the Church, which is the basis of the Breviary, and which has been the law, handed down by most ancient tradition, that they should be so arranged and distributed, that the entire Psalter of one hundred and fifty Psalms could be recited within the space of a week. And so we find such an arrangement made in the Breviary of Pius V., which has been in use up to the present day; for it begins with the “Psalterium dispositum per hebdomadam.” If the office in practice be recited as it stands in the Breviary, the law and the intention of the Church would be completely fulfilled. But there have been introduced into the Calendar so many Offices of Saints, which, according to the Rubrics, took precedence of the Divine and Ferial Offices, that very few days remained upon which these latter Offices could be recited. Their length was also practically increased, so that the number of the clergy are not so great, and their occupations have increased. This led to the introduction of the optional Votive Offices, which in practice still further reduced the opportunities of reciting the Breviary. These Votive Offices were much shorter than the Ferial, they were in practice almost always recited when the Rubrics gave the choice between a Votive and a Ferial Office. The consequence was that only a few Psalms were usually recited during the week, generally about thirty, which were repeated over and over again, and with which the clergy became very familiar; while an intimate knowledge of the rest of the Psalter was reserved to Scripture scholars. Familiarity and constant repetition breed, not contempt indeed, but mechanical and distant recitation; variety engenders interest, attention and devotion.

The primary object, then, of the present reform is to re-introduce the recitation of the entire Psalter in the Office of each week, without increasing, but rather diminishing, the hours of the clergy. It is to be noted that the object of this object, another purpose is achieved, viz., the restoration of the Dominical and Ferial Offices to the place in the liturgy, from which they have little by little been excluded by the introduction of the Offices of Saints. Care, however, is taken to place in their stead other Offices which are of greater value, and which the Church has long taught, defended and practised as an integral part of divine revelation and of the Christian Religion, shall in no wise suffer. The Psalms have accordingly been re-distributed throughout the days of the week; and the Rubrics of the Breviary have been modified so as to ensure the attainment of the desired end. It is my purpose now to explain these changes of the Rubrics.

A PROTESTANT CANON AND INTOLERANCE

At a meeting of the Joint Technical Instruction Committee for county Cork, Ireland, recently, Sir Bertram C. A. Windle, President, University College, Cork, presiding, the Rev. Canon Courtney Moore, M. A., proposed a resolution congratulating the Rev. Canon O'Connell on his victory over the Bishop of Clogher, on his proposal for a resolution Canon Courtney Moore referred to the question of Home Rule and said he thought it should be discussed on financial grounds, constitutional grounds, apart from religious controversy. But he was afraid that the religious element in the discussion was not only dominant but predominant. The raising of this controversial argument really came to this—and it was a very serious indictment—that the lives of Protestants and the property of Protestants in Ireland would hardly be safe under a new Parliament. That was a very serious indictment. He wondered did those who made such a charge really consider that it tended to make people censorious and uncharitable, and that it was calculated to embitter and to irritate those persons against whom such a charge was launched and who constituted four-fifths of the population of the whole country? For himself he could say that during his residence of over forty years in the county of Cork he never received anything but kindness and courteous consideration. During that long period of residence he had been agitated many times. He remembered the Rising of 1847, and he remembered the agitation on Mr. Gladstone's Church Act of 1839; he remembered many agitations, and through them all he never received anything but kindness and respect for him. He was glad also on the broader basis of religious liberty and toleration, and on the grounds of truth and charity that the Bishop would not himself. Mr. K. B. Williams, J. P. (a Protestant member of the committee) said he would like to be permitted to second the vote which had been so very ably and eloquently proposed by Canon Courtney Moore. It was utterly wrong to make accusations of this kind, to try

and spread strife between them there in the South of Ireland, when they were living in perfect peace and on the best terms one with another. Sir Bertram Windle then put the motion to the meeting, and it was unanimously adopted.—Tablet.

THE NEW PSALTERIUM

THE MANNER OF RECITING THE DIVINE OFFICE

BY THE RIGHT REV. MGR. CRONIN, D. D.

INTRODUCTION

By the Bull *Divino afflatu*, dated November 1st, 1911, and promulgated in the *Acta Apostolicae Sedis*, December 20th, 1911, the Sovereign Pontiff, Pope Pius X., has taken the first step in that respect of the Roman Breviary, which has been long perceived by many to both desirable and necessary, and which many Bishops have petitioned the Holy see to undertake. Of the public and official prayer of the Church, which is the basis of the Breviary, and which has been the law, handed down by most ancient tradition, that they should be so arranged and distributed, that the entire Psalter of one hundred and fifty Psalms could be recited within the space of a week. And so we find such an arrangement made in the Breviary of Pius V., which has been in use up to the present day; for it begins with the “Psalterium dispositum per hebdomadam.” If the office in practice be recited as it stands in the Breviary, the law and the intention of the Church would be completely fulfilled. But there have been introduced into the Calendar so many Offices of Saints, which, according to the Rubrics, took precedence of the Divine and Ferial Offices, that very few days remained upon which these latter Offices could be recited. Their length was also practically increased, so that the number of the clergy are not so great, and their occupations have increased. This led to the introduction of the optional Votive Offices, which in practice still further reduced the opportunities of reciting the Breviary. These Votive Offices were much shorter than the Ferial, they were in practice almost always recited when the Rubrics gave the choice between a Votive and a Ferial Office. The consequence was that only a few Psalms were usually recited during the week, generally about thirty, which were repeated over and over again, and with which the clergy became very familiar; while an intimate knowledge of the rest of the Psalter was reserved to Scripture scholars. Familiarity and constant repetition breed, not contempt indeed, but mechanical and distant recitation; variety engenders interest, attention and devotion.

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A note of alarm has been sounded in quarters to this effect: “Are the Breviaries which we have at present, to be henceforth entirely to be rejected, and it would be well to buy new Breviaries? We will wait till the complete reform has been made, and then buy Breviaries that will have some guarantee of permanence.” There is really no need for this alarm. Mr. Menghin gives the following assurance: “There is no law that the religious element in the foundation of truth is drawn from it are false. Instead of being useless, the Breviaries of to-day are absolutely necessary for those who wish to use the Psalterium separately; and as regards buying a new Breviary containing the new Psalterium in substitution for the old, it will always be most useful, so as not to have to hold two books in the hand simultaneously. All the more because, besides the Psalterium and the Ordinarium Divini Officii, they will contain also the other changes introduced by the later Decrees of the S. Congregation de Ritibus. The advice then to purchase the complete reform is neither serious nor impractical, since this reform cannot be carried out without many years of labour, and one of its important matters, and one full of extraordinary difficulties, which occupy the attention of the S. Congregation, and the clergy would therefore be depriving themselves of an existing convenience, in order to wait for one that is in the future, and will come no one knows when” (op. cit., pag. 6). Mgr. Piacenza says in a letter which was published in Rome, B. A. August 27, 1911. “The Bull *Divino afflatu* abolishes and interdicts, as part of the Divine Office, the Psalterium in present use, from January 1st 1913; and, as from the same date, imposes upon all who have the obligation of reciting the Divine Office in place of the old. From that day forward, the use of the new Psalterium will be necessary for the fulfilment of the obligation of the Office.”

But during the current year, all are at liberty to use either the old or the new arrangement—to keep to their old Breviary or to adopt, or to adopt the new Psalterium and the Calendar which it requires. Moreover, in the private recitation of the Office it is lawful during this year to change from one Psalterium to the other at pleasure from day to day, provided that throughout the entire course of the day, the use of the Psalterium with which the Office of that day was begun, is continued. “Littere omnia officium divinum persolvere aliis diebus ex novo Psalterio, alia vero ex antiquo adhibuit, perdurante anno 1912” (S. Rit. Congr., Feb. 24, 1912; from the Tablet, March 2, 1912).

We have now to consider: 1. The principal changes that have been made in the Office and in its Rubrics; 2. When the new Office is to be said; 3. How the new Office is to be said; 4. Some other changes of the Rubrics; 5. By way of appendix, some changes in the Rubrics of the Mass.

THE PRINCIPAL CHANGES IN THE OFFICE AND ITS RUBRICS

As I have said in the introduction, the principal changes that have been introduced into the Breviary by the Bull *Divino afflatu*, are: 1. the re-distribution of the 100 Psalms that compose the “Psalterium Davidicum” through the days of the week, in such a manner that the entire Psalter can be recited within the space of a week, with a diminution of the burden of recitation; and 2. the alteration of the Rubrics of the Breviary in such a way as to make this complete weekly recitation of the Psalter more practicable and actual.

It will be remembered that in the Office as hitherto recited, there were, on festis above the rank of simple, nine Psalms at Matins, three for each of the three Nocturns, and seven Psalms at a Canticle (not counting the *Benedictus*), which were always the same, at Lauds. At the Little Hours, only two Psalms were said, the 53rd. (*Deus in nomine suo saluum me fac*) and the 118th (*Beati amen. In vobis*), which latter ran through all the Little Hours. The longest of the Psalms, is an Alphabetical Psalm. The Alphabetical Psalm is a peculiar form of Hebrew poetry. In the Hebrew Alphabet there are twenty-two letters; and in the 118th Psalm there are one hundred and seventy-six verses divided into twenty-two stanzas of eight verses each—in other words, into as many stanzas as there are letters in the Hebrew Alphabet. Each of these stanzas begins with a different letter of the Alphabet, the letters following one another in their natural order. The number of each stanza begins with the letter proper to that stanza. In the Breviary these twenty-two stanzas of eight verses each are paired into eleven sets of sixteen verses each; the first two of which are assigned to Prime, and three each to Tierce, Sext and None. Five Psalms, of which three generally unchanged, were said at Vespers; and four, or rather three with the first six verses of the 30th Psalm (*In te Domine speravi*), all invariable, at Compline.

In the Sunday Office, Matins had eighteen Psalms, and in the Ferial Office twelve; the others Hours retained the same number as in the Breviary, with the exception that an additional Psalm was recited at Prime on Sundays, and Saturdays and Paschal-time excepted, in the Ferial Office. The Psalms at Matins and Vespers, one Psalm and the Canticle at Lauds, and the extra Psalm at Prime varied from day to day throughout the week; and thus, if the Dominical and Ferial Offices could have been said all through the week, the entire Psalter would have been recited in the course of it, although the Psalms of the other Hours remained unchanged.

According to the new arrangement, the number of Psalms to be recited at the various Hours has been fixed uniformly for all Offices as follows:—Nine at Matins, four Psalms and a Canticle (as well as the *Benedictus*) at Lauds, three at each of the Little Hours (with an additional Psalm in certain Ferial Offices as Prime), five at Vespers, and three at Compline; and the Psalms at the Little Hours and at Compline vary with the day of the week, just as those of the Hours. Thus, there are thirty-three Psalms required for each day's Office, making two hundred and thirty-nine (or, with the *Invitatorium*, which is Psalm 92, two hundred and thirty-two) for the whole week. But there are only a hundred and fifty Psalms in the complete Psalter; so it becomes possible and necessary to divide some of the larger ones, each portion of a Psalm being treated as if it were complete, and concluding with the *Gloria Patri*. Twenty-four Psalms are divided into two parts; twenty-one into three; one into four; one into six parts; and the division of the 118th Psalm into eleven sections is retained.—Rome.

TO BE CONTINUED

IRELAND AND HOME RULE

To the Editor of The Gazette: Sir,—When I arrived here from Ulster it was somewhat amusing at the apparent jaegers of the press of this most progressive country in regard to the position of that province, as I knew perfectly well that nothing of an outrageous character would take place as the result of the Home Rule meeting which has just passed off quietly. Ulster to-day is not the Ulster of a hundred years ago. She is a new province, geographically, commercially, intellectually, socially and otherwise. The people thereof are intelligent and enlightened. In my interviewing of a number of gentlemen, who are residents of this city, I have ascertained that the universal opinion existing amongst the Protestants here is that every Protestant of the North of Ireland is an anti-Home Ruler, and that the Roman Catholics in Ireland have in the past and are to-day doing their utmost to suppress Protestantism and make the

lives of the Protestants intolerable. I do not for a moment blame the Protestants for holding such outrageous opinions as I know they have no means of knowing the conditions of the country except through the channel of the press and which, as everyone must admit, is prone to exaggeration and not at all to be relied upon in matters of a political nature. But let me as an Ulster Presbyterian and as one who is fully conversant with the affairs of Ireland, tell the people of Montreal of every nationality that such opinions are absolutely inaccurate. Take, for instance, the counties of Antrim, Down and Armagh, which are the very seats of Orangemen and Protestantism. How do matters stand there? Well, I can say without fear of contradiction, that considerably over one-half of the Protestant population of these counties are firm Nationalists, and such portion is undoubtedly the more intelligent people thereof, amongst whom are the largest employers of labor. In my own native town, Portadown, the birthplace of Orangemen, there are ten very large Protestant employers of labor, and out of that number six are well known Nationalists, and two of the remaining four remain neutral.

The opposition to self-government comes principally from the members of the predominant organization, the Orange body, who are composed of the working classes, and who are being unconsciously led by a class of men who are merely using them as stepping stones to prosperity.

In regard to the alleged intolerance on the part of the Roman Catholics, I must say that I have never yet met one professing the faith who would not lose a night's sleep to oblige or in any way help a Protestant. One will have a kind and hearty desire to live peacefully with all men. Under the existing Local Government Act, they have large powers whereby they might be intolerant, but the opportunity has never appeared to them. Therefore, if it is not only natural to assume that they will not with increased powers do otherwise? When I was in the South and West of Ireland, which is exclusively Roman Catholic, the principal shops are owned by Protestants, you can readily infer that there is very little intolerance there.

After a careful consideration of the position of affairs in Ireland, financially and otherwise, I have come to the inevitable conclusion that self-government is her only salvation and that it must be accomplished at all cost.

Keep Ireland under the present regime and in fifty years she will have become a barren and demoralized country and a burden upon the whole British Empire. Canadians should not lose sight of the fact that poor, down-trodden Ireland is part and parcel of the British Empire and that, therefore, it is their duty to do all in their power to save her from herself and from utter destruction.

CURTAILING LIBERTY OF THOUGHT

“Alphonsus” in the Ave Maria, thus answers the time-worn objection that “the Church curtails liberty of thought.” The answer to an objection so often made against the Church—that she curtails liberty of thought, closes up the search for truth, and stifles freedom of discussion, and thus, if you will, deprives your right and your freedom to hold, or even to think, the opposite of that truth. Take an example. No scientist thinks his liberty of thought interfered with because he has accepted the law of gravitation. He has committed himself forever to Nature's principle that a stone will fall to the earth; he can not, consistently with sanity, assert for himself the liberty to think that the stone will fall up to the moon. Has he, then, renounced the freedom to think for himself? In regard to this particular truth, he certainly has.

Again, he will not and can not deny that of the religious system, or the possibility of navigating the air, or the fact of the circulation of the blood, or of the rotundity of the earth, or the truth of the proposition that any two sides of a triangle are greater than the third side. I say he is absolutely committed, whether or not he admits these facts; consistently with reason, he dare not think otherwise about them. Has he then, given up his freedom to “think for himself”? Again, I answer, so far as these truths are concerned, most assuredly he has; and for the same reason, that every truth excludes its opposite, and no sane man can hold two contradictory beliefs at the same time.

But to recognize this is one thing, and to say that in consequence the scientist has paralyzed his judgment, and forfeited or bartered away his God-given faculty of thinking for himself on other things, is surely something quite different. Who would be so silly as to draw such a conclusion? No one, I venture to think. Yet it is precisely this silly conclusion that Protestants draw when they accuse Catholics of “giving up their freedom of judging for themselves” because they are obliged to accept certain truths that God has revealed. Catholics believe the Catholic Faith because it is the Faith, no more and no less, once delivered by the Eternal Son of God. And they certainly have no wish and no right and no freedom to criticize it, or believe anything opposed or different from it. But surely in this there is no sacrifice of liberty except in the sense I have already explained; rather is it the attainment of true freedom. “You shall know the truth,” said Our Blessed Lord, “and the truth shall make you free.”

Let us remember that our Saviour lived on earth for every one of us, and that He still continues to be most holy life in the humble little lives of us all.

CATHOLIC NOTES

“In Westminster alone,” says a leading English Catholic paper, “something like 1,200 conversions of non Catholics to Catholicity are recorded every year.”

Archbishop Bonzano, who was recently appointed Apostolic Delegate to the United States, will reach Washington about May 1.

Announcement has been made that the women of the Cathedral parish of Toledo, Ohio, have decided to abandon the large hat and substitute the graceful Spanish mantilla while attending church services hereafter.

The number of Catholic churches in Washington, D. C., has been increased to twenty-five by the addition of the latest edifice near “Red Top,” once the country home of President and Mrs. Cleveland.

Admiral Aubry, commander-in-chief of the naval forces of Italy, died after a brief illness two weeks ago. He received the last sacraments. His body received a public funeral, the King of Italy walking behind the coffin through the streets.

William Steaton Merrill, himself a Catholic, and an official of the Chicago public library, writing on religion from the librarian's point of view, declares that no writer will lose in the end by permitting the fact to be known that he is a Catholic.

Three hundred and seventy years ago, seventy-eight years before the Pilgrim Fathers landed at Plymouth Rock, Kansas gave to the Christian Church its first martyr in what is now the United States. The martyr was a Franciscan priest named Fr. Juan de Padilla, who was slain by Indians.

Rev. Henry A. Gabriel, S. J., of Santa Clara college, California, recently opened a Catholic information bureau, the object being to work for the progress of Christian unity by inducing non-Catholics to seek first hand information about the teachings, practice, ritual and history of the Catholic Church in all its details.

Rev. Frederick L. Odenbach, S. J., director of the meteorological and seismological observatory of St. Ignace college, Cincinnati, is now at work on an apparatus for the audible recording of natural vibrations. This will mean that sometime in the future we may see a telephone which will record and intensify every sound in the universe.

A pontifical brief sent recently by the Pope to Cardinal Amette of Paris, very heartily commends the project of a convention to be held in Paris of all the Catechetical Works of France; the said brief greatly extols the fact that 40,000 Catholic ladies are enrolled in the country to teach Catechism, and declares that children and concludes by sending the Apostolic Blessing to the members, to the children and of his Eminence.

Father Don Riva of Turin, who was serving his sentence for an infamous crime has been released. Filomena Ranco and Guiseppea Bavassi, his accusers, have admitted that they were constrained into swearing falsely by the Director of Public Safety. And in Ignorance, France, the Abbe Laroux has been acquitted of murder. The real murderer fell at the priest's feet in the court room and begged forgiveness for having charged the crime to him.

Frederic L. Griggs, the well-known English artist, has been received into the Church at St. Catherine's, Chipping Campden, England. Mr. Griggs works with pen and pencil always sympathetically adequate to the presentation of the ecclesiastical masterpieces in architecture, as well as to the humbler shrines of Catholic England, is well known by his many and admirable paintings in himself many a masterpiece of art. Indeed, his work lends distinction to many a drawing in the architectural room of the Royal Academy, and his watercolors are likely soon to widen the circle of his admirers.

Pope Pius X's passion for music is well known. It is he who has encouraged Don Poroli, the priest-composer of the Church at St. Catherine's, to give his personal attention to the music of the church has been modified and improved. Recently a new school of sacred music has been formed, with headquarters in Rome, but extending to the United States. It is under the direction of the Society of St. Cecilia, Cardinal Rancano is the patron of this new society, and not long since the Pope sent to him a brief letter in Latin expressing his satisfaction at the splendid success already attained by the new organization.

The Rev. John W. Keyes, pastor of St. James Church, Kansas City, Mo., put the Christmas offering of his congregation to good use, during the late severe cold spell, and at the same time established a little loan welfare agency of his own. Thinking there might be distress among his people which could not be reached by other means, he announced at the Sunday services, that he still had the Christmas collection intact, and if any members of the congregations stood in need of a little money to tide them over the cold weather, he would be glad to advance it for thirty or sixty days without interest. Many availed themselves of the offer.

Some time ago Mr. William Archer, the self-constituted defender of the Spanish anarchist, Francisco Ferrer, wrote to the London Daily Chronicle that he had learned from a Belgian paper that the Supreme Court of Madrid had practically reversed the judgment of the Barcelona Council of War and declared the innocence of Ferrer and ordered that his confiscated property be restored to him and his family. This would be good news to the friends of the Spanish anarchist and would serve to show that his character had not been maligned by his enemies were it not that it is devoid of any foundation in fact.—Church Bulletin.