

# The Catholic Record.

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

VOLUME XXXVI.

LONDON, CANADA, SATURDAY, JULY 11, 1914

1864

## The Catholic Record

LONDON, SATURDAY, JULY 11, 1914

### ORGANIC

The trouble with many who rail against private ownership and property is organic. They cannot be cured by philanthropic poultices. What they need is a dose of right principles supplemented by object-lessons of charity and justice on the part of Christians.

### THE BEST ARGUMENT

The best argument against Socialism is achievement. They who chafe under the exactions of the capitalist may not attach any importance to academic disquisitions, but they can understand sympathy and effort to redress their grievances. To ridicule them is to violate the laws of tact and social amenity. And men not far from the ragged edge of starvation are not disposed to wax merry over witticisms at their expense. They should be guided, given vision, and the self-sacrifice which is characteristic of many of them should be turned into other channels.

### THE CORRECT THING

It is the correct thing for Catholics to know the Catholic position on all the public questions of the day. For parents to permit no reading matter in their homes which might have a bad effect on their children.

To be as incensed at a person who recommends a bad book as at one who would mislead them into a mud-hole.

To remember that as pitch cannot fall on a white gown without leaving a stain so neither can the pitch of bad reading fall on the soul without leaving a mark.

Many novelists whose problem-stories are so eagerly devoured would no more permit their daughters to read one of their books than they would allow them to enter a plague-stricken sanitarium.

To remember that there is a good deal of fallacy in the much quoted saying that "to the pure all things are pure," for practical demonstration has proven that mud is mud, sin is sin no matter what angelic purity may characterize their victims.

This quotation is often on the lips of battered men about town whose standards of morality are vague and who mistake the phosphorescent gleam of corruption for the light of purity.

This true some natures have an abnormal capacity for getting soiled. Just as some are naturally clean and wholesome. This does not lessen the tendency to leave a spot wherever it touches.

Let the atmosphere of the home be Christian with memorials of Catholic history and devotion—teaching art upon its walls and Catholic books to familiarize the young with Catholic literature. Let the conversation sometimes turn to Catholic subjects and that sympathetically—not in an offensive and critical spirit. And above all let there be occasional prayer together.

### GOOD SERVICE

Mr. Taft is serving his countrymen effectively by his wise dealing with facts and fallacies. Not so long ago he flayed mercilessly the eugenists, and his criticism was endorsed by the thoughtful everywhere. Now he points out that Socialism is not conditioned by the facts of human nature. Discussing the Owen experiment in socialistic communism he puts forward an argument tersely and very wisely in the following words:

"The plan was based on the assumption that man was a different being from what he is. If he were so perfect that his love of human kind would banish from every one in human form selfishness and retain in him the same energy, self-sacrifice and industry in behalf of others that he now manifests in himself, then there would be no need for the organization of a socialistic community because we would have it at hand. Until men are perfect beings of this kind socialism must either constitute a tyranny so rigid as to destroy not only the right of liberty and to interfere with the pursuit of happiness, or it must be a failure."

### THE NEW WAY

If we are to believe what the "experts" tell us the present day child must be a veritable compendium of mysteries. The boy of other days used to get along somehow without expert aid, and his guardians never suspected that he needed the combined assistance of educators, doctors, nurses and the juvenile court. To much of his mischievous pranks, due oftentimes to exuberant vitality, they were wisely blind: they punished him when necessary and had an idea that the parents were his teachers duly certificated by God. But our children are different. When they are bad, it is due not to perversity but to their teeth or to the fact that they do not breathe properly through their noses, or to defective vision. The recipe for making a good boy is, according to the experts: Equip him with eye glasses, cut his adenoids and accustom him to the dentist's chair. It is very simple and much money is made by it.

### THE IRISH IN CANADA

There have been few more flagrant examples of a man using his imagination to support the arguments of his editor than the contributions of "E. B. O." to the National Review. At present this publication is striving to convince the English speaking world that the entire Home Rule movement is a conspiracy between Irish shebeen keepers and ultramontane priests for the destruction of the Empire, and it was to be expected that "E. B. O.'s" monthly causerie on Canadian affairs would take color from his editor. Thus we find the assertion: "There can be no doubt that the recent crisis in Ireland stirred English speaking Canada to its depths." If it did we must be a very shallow people indeed, for no one noticed the disturbance. But the fervid imagination of "E. B. O." does not stop short at this general assertion. In his zeal to insult Irish Catholics as a class, in accordance with the precepts of his editor in chief, he says: "In comparison with the Orangemen, the Irish settlers from Catholic Ireland are weak and unorganized. In Canada as in the United States, these men are seldom settled on the land; the great majority are wage earners, navvies, and so forth, and saloon keeping is the only industry of which the more intelligent can be said to have a grip. There are of course brilliant exceptions."

Now the only truthful statement in the above extract is ambiguously embodied in the final sentence. The assertion that the Irish Catholics in this country are weak and unorganized, is one that is constantly denied by Orangemen, and a reverse condition is alleged as an excuse for the existence of their Order on Canadian soil. The allegation that Irish Catholics are seldom settled on the land is nonsensical to anyone familiar with the political complexion of Ontario. Moreover the day is long gone when navvies were chiefly recruited from Ireland. Our navvies are now chiefly Italians, Macedonians and men from the various countries of Eastern Europe. Forty years ago many poor Irish lads began life in this country as navvies, but the class of immigrant that has come to Canada has been quick to seize the opportunities which the resources of this country afforded. His sons are prosperous professional men, and tradesmen in a great or small way.

Finally the statement that saloon keeping is the only industry of which the more intelligent can be said to have a grip, is a calculated lie. In the city of Toronto, in the English speaking sections of Montreal and Ottawa the Irish Catholic is firmly entrenched. In the down town sections of Toronto, if we except the great department stores, the number of merchants of Irish Catholic descent is out of all proportion to the complexion of our total population. "E. B. O." has grudgingly covered himself with the phrase "brilliant exceptions."

Perhaps he had in mind the fact that the Chief Justice of Canada is an Irish Catholic, as are also the Minister of Justice for Ontario, and the Attorney General of Ontario. But not alone in the legal profession is the Irish Catholic prominent. In the medical profession he has been successful in all our Canadian cities, a notable instance being Sir William Hingston, of Montreal. Canada's greatest railroad happens to be presided over by an Irish Catholic, and the meat industry of the Canadian West is practically controlled by another. Most of our great public works have been constructed by Irish contractors. That the Irish Catholic has had a grip of the saloon keeping business is to some extent true. This is not due to lack of intelligence, however, but to the instinct for money making which the Irishman from the South or from the North has shown in this young and prosperous country ever since he came here.—"The Colonel" in Toronto Saturday Night.

### RELIGIOUS QUACKS AND SILLY BIGOTRY

#### ENLIGHTENED PERSONS AVOID THE ITINERANT VENDOR AND CONSULT MEN AND BOOKS OF RECOGNIZED AUTHORITY

Speaking recently before the United German Catholic Societies of Baltimore, the Rev. M. J. Riordan, pastor of St. Charles' Church, Pikesville, Md., discussed "Bigotry."

"Bigotry," said Father Riordan, "springs from a narrow outlook and gives evidence of an undiscriminating mind. It flourishes most where intelligence is lowest. There is less of it in metropolitan cities than in provincial ones, less in the town than in the country, less in the university and college than in the elementary school. It assumes its most obstinate form among the credulous and unsophisticated. It may sometimes be found among intelligent men of the crusading type, but never among those of intellectual breadth and acumen."

"Men of superior minds are too proud to yield to bigotry. It offends their intelligence and sense of dignity. Pick out the twelve most enlightened clergymen in Baltimore, name the twelve foremost physicians, the twelve ablest lawyers, the twelve keenest journalists—and among them all you will not find a bigot. Not one of them, whether Jew, Protestant or Catholic, will read or countenance literature caricaturing or reviling another's religion. If they wish to know something of their neighbor's religion, they will observe its influence upon his daily life. If they want to examine its dogmas, they will not read sensational and salacious literature prepared especially for persons of feeble discriminating powers. They will procure standard works on the subject, written by authors of recognized worth."

Let those who would know the truth about the Catholic Church use similar methods. If unwilling to accept the word of Charles Carroll of Carrollton, Chief Justice Taney, General Phil Sheridan, Chief Justice White, Cardinal Gibbons and Charles J. Bonaparte, let them at least consult the highest, not the lowest, Protestant authorities. Let them go to men of the type of Bishop Murray, the Rev. Dr. M. H. Lichtner, the Rev. Dr. Harris, E. Kirk, the Rev. Dr. D. H. Steffens and Rabbi William Rosenhan. Let them avoid religious quacks, with their sensational pornographic literature.

"Enlightened persons do not prefer the itinerant medicine vendor to Dr. William H. Welch or Dr. John M. E. Finney. They do not believe that the lurid pamphlets distributed from the village medicine wagon are more reliable than Sir William Osler's works. Why not use as much care and sense in the study of religious questions?"

"An excited patient who listens to the harangues and reads the pamphlets of medical fakers must inevitably grow worse, while consultation with a reputable physician would restore him to sound health. So those alarmists who read sensational attacks on their neighbor's religion would drop their fanaticism if they consulted men and books of undisputed authority."

"How a well-balanced mind can entertain fears of domination by Catholics is beyond me to imagine. We form but one-seventh of the population, yet certain fanatics credit us with the ability to subjugate the other six-sevenths. That is to say, one Catholic is superior in resourcefulness and power to six non-Catholics!"—Philadelphia Catholic Standard and Times.

#### SUPREME COURT CONFIRMS CONVICTION OF LIBELER

#### DEFAMER OF BENEVOLENCE IN ORIGIN MUST PAY FINE

In an exhaustive opinion written by Justice McNary, the Supreme Court of Oregon on June 16 affirmed the verdict of the Marion County Circuit Court that J. E. Hosmer, editor of the Silverton Journal, was guilty of criminally libeling the prioress of the Benedictine Convent, Mount Angel, in a pamphlet published several months ago. The opinion was concurred in by Chief Justice McBride, Justices Bean and Eakin.

One paragraph in the decision reads: "The essence of the crime of libel is the publication of libelous language, and does not necessarily lie in the authorship of the article. Every repetition of a false and scandalous matter originated by a third person is a willful publication of it, rendering the person so repeating it amenable to the law. If he repeats the libelous words, he must be prepared to prove them or suffer the legal consequences."

A feature of this case that should be known to the world is the fact that no one connected with the administration of justice in this instance is a Catholic—non-Catholic attorneys, non-Catholic Circuit Judge, non-Catholic jury and non-Catholic

Supreme Court Judges, but all men who love, justice and fair play.—Philadelphia Standard and Times.

#### TRIBUTES TO OUR LADY

A writer in the Irish Monthly quotes five noteworthy tributes of praise to Our Lady from eminent writers outside the Church.

Says Hawthorne, in *The Blithedale Romance*: "I have always envied the Catholics in that sweet, sacred Virgin Mary who stands between them and the Deity intercepting somewhat of His awful splendor, but permitting His love to stream upon the worshipper more intelligibly to human comprehension through the medium of a woman's tenderness."

Ruskin's well known tribute to the influence of the Blessed Virgin appeared in the instalment of *Fors Clavigera*, issued May 1, 1874:

"Of the sentiments which in all ages have distinguished the gentleman from the churl, the first is that of reverence for womanhood, which even through all the cruelties of the Middle Ages developed itself with increasing power until the thirteenth century and became consummated in the imagination of the Madonna, which ruled over all the highest arts and purest thoughts of that age."

"To the common non-Catholic mind the dignities ascribed to the Madonna have always been a violent offence. They are one of the parts of the Catholic faith open to reasonable dispute and the least comprehensible by the average realist and materialist temper of the Reformation."

But after the most careful examination, neither as adversary nor as friend, of the influences of Catholicity for good and evil, I am persuaded that the worship of the Madonna has been one of its noblest and most vital graces, and has never been otherwise than productive of true holiness of life and purity of character. I do not enter into any question as to the truth or the fallacy of the idea. I no more wish to defend the historical or theological position of the Madonna than that of St. Michael or St. Christopher. But I am certain that to the habit of reverent belief in the contemplation of the character ascribed to the heavenly hierarchies we must ascribe the highest results yet achieved in human nature."

"There has probably not been an innocent cottage home throughout the length and breadth of Europe during the whole period of vital Christianity in which the imaged presence of the Madonna has not given sanctity to the humblest duties and comfort to the sorest trials of the loves of women; and every brightest and loftiest achievement of the arts and strength of manhood has been the fulfillment of the assured prophecy of the Israelite maiden: 'He that is mighty hath magnified me; and holy is His name.'"

This tribute is remarkable, coming from an Irish Protestant, but surely a still more unlikely person to pay such homage to the Blessed Virgin is the Rev. Charles Kingsley, who shows in many of his writings an ugly, un-Catholic spirit. Yet he says: "Our hearts and reasons tell us, and have told all Christians in all ages, that the Blessed Virgin must have been holier, nobler, fairer in body and soul than all women upon earth."

Lastly, Mr. Robert Buchanan, author of "God and the Man," wrote in one of the newspapers not long before his death:

"The worship of the Virgin is to my mind—the mind of an unbeliever—full of holiness and beauty. We owe to it a great deal that is ennobling in life, in art, in literature. I myself see in the Virgin the exquisite incarnation of Divine motherhood, well worthy of the reverence of any man, whatever his theological belief may be."

#### INCONSISTENCY OF ENGLISH SUFFRAGETTES

One of the strongest arguments in favor of withholding the franchise to women is the action of the suffragettes in England. It seems to be a matter of daily occurrence in that country that valuable property is destroyed without any regard to propriety.

There might be some consistency with these women if they assailed individuals who were responsible for refusing to legislate in favor of their cause even, though such actions would be entirely unlawful; but when they resort to violence and destruction in the burning of houses, churches and historical places not to speak of slashing portraits and demolishing works of art, it clearly shows how absurd it would be to come to the rescue in defence of the claims these destructionists have been making for recognition.

It must be argued and with some force that the time is not ripe to grant women the right to exercise an important function in the affairs of civil government, because their actions clearly show that with the granting of equal suffrage there would be little prospect of conducting the affairs of the government

along reasonable, safe and sane lines, but on the other hand with the slightest provocation force would be resorted to the extent of putting not only the lives of citizens in peril, but jeopardising the existence of any nation that would recognize the rights of women in granting equal suffrage.—Intermountain Catholic.

#### TWO SOURCES OF BELIEF

What a different course the world pursues in reaching information to that which Catholics follow in seeking principles. If the world takes an opinion of the Church that tabernacles the truth and mystically hushes the Christ, it hails the rotten-hearted or the foul mouthed to "feed fat its ancient grudge." The impostor or the angry and excommunicated priest gets its ear and mind. No allowance is made for conditions, but the mad, the false, the extravagant are received as eternal verities. The wilder the howling, the greater the applause that greets it. Everything is taken absolutely; nothing relatively, and why? Because the world, an old liar, hankers after the crude, the common, the vulgar, the hypocritical and malicious.

How different with Catholics! We go to no man for our principles and the education that is their sequence. No matter how noble in birth, how gracious in manners, how learned in mind, how sublime in soul, we eschew humanity as our teacher. We go to Him who brooded over the apostles with His eternal wisdom, we go to the Holy Ghost for our teaching, in bowing head and heart to the Church, whose divine knowledge and power are conserved by the third Person of the Blessed Trinity. The world, in its course, and we in ours, are as far apart as hell, the home of liars, and heaven, the sanctuary of saints.—Buffalo Union and Times.

#### THE BOND OF UNION

The spectacle presented to the world by the gathering of an International Eucharistic Congress, such as that to be held at Lourdes from the 22d to the 26th of this month, makes a strong impression on the thoughtful non-Catholic. To see men of every race and tongue assembling in thousands at the Church's invitation on purpose to pay enthusiastic homage to the Blessed Sacrament, and to give joyful expression to their faith in the mystery of the Real Presence, must lead a reflecting Protestant or unbeliever to wonder what the secret is of such a remarkable manifestation of concord and union.

The Holy Eucharist itself is the explanation. "Thou hast hidden me in Thy Tabernacle," the Psalmist sang, "from the strife of tongues." As the words are even more strikingly applicable to the Blessed Sacrament to day than they were of old to the Ark of the Covenant, the text may suggest during the coming solemnity of Corpus Christi a strong gift of thanksgiving to God for the Real Presence, like the Primacy of Peter, is a dogma that unites and keeps united millions of Christians. "For we being many are one bread, one body, all that partake of one bread." Full of mystical significance too, is the fact that many grains of wheat unite to form the particles consecrated at Holy Mass, and the juice of many grapes fills the sacred chalice. Moreover, when the faithful receive Communion they kneel at the altar-rail as humble Catholics merely, all distinctions being forgotten that arise from race, nationality, wealth, ability or social standing. By the act of communicating, too, they make open profession of their faith in a mystery that runs counter to the evidence of the senses. Their intellect submits to God's word, and this submission has been made joyfully from the beginning of the Church's history until now by millions of her children of every clime and tongue. It is a mystery which a long line of martyrs, confessors and virgins, countless sages, scholars and geniuses have lived and died believing; a mystery which the little child who received his First Communion only this morning in a parish church professes with the same unshaken faith as that proclaimed by St. Peter in the synagogue of Capernaum centuries ago, when he answered, saying: "Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and have known that Thou art Christ, the Son of God."

One excellent way, therefore, of celebrating this year's Corpus Christi solemnity is to thank Our Saviour fervently for giving us the Holy Eucharist as the Sacrament of Union and the Bond of Unity. There is, perhaps, no tenet of Catholicism that appeals more strongly to those outside the Church than does the dogma of the Real Presence. It has drawn thousands into the Fold but millions stand aloof still who would like to believe in a mystery so consoling and attractive, but it is too hard a saying. The earnest prayers that Catholics offer on Corpus Christi Day can do much to win this gift of faith for Protestants, but striking proofs and manifest fruits of

our own belief in the Real Presence will do more. The use, for instance, of frequent Communion is a striking proof of a man's faith in a striking Eucharist and the vigor of soul gained from the practice is a manifest fruit of his belief in the mystery.

A great increase is needed of living arguments for the Real Presence. Macaulay considered the life and character of Blessed Thomas Moore the strongest proof there is for transubstantiation. That, of course, is a little of the essayist's "journalism," still it is clear what he meant. The union and harmony so desirable and necessary to-day among American Catholics will be wonderfully promoted by an increase of faith in the Real Presence, a warmer devotion to the Blessed Sacrament, and a more frequent use of Holy Communion. Those hindrances to concord or co-operation, which arise from differences in birth, ancestry, condition, and the like, can be, in a large measure, removed if Catholics will only show a more general and practical appreciation of the Sacrament of Union. In the Tabernacle we can find not only a refuge from the "strife of tongues," but also the bond uniting closely together the children of one Mother.—America.

#### BECAUSE PATRICK MURPHY KNEW HIS CATECHISM

In a recent pastoral the Right Rev. Bishop of Newport and Monavia observed: "The friend who knows how to explain to a friend some point of Catholic doctrine; the servant who can give a clear answer to an employer; the young man or young woman who shows careful teaching in the Catechism—it cannot be estimated how much good such Catholics as these can effect." An illustration of this is afforded by the circumstances of the conversion of Mr. Milne, a son of the Rev. Dr. Milne of Edinburgh. Inflamed with a desire to convert his father's Irish gardener from the error of his Romish ways, the young man undertook the task with great zeal. But he had reckoned without his host. Patrick Murphy was proud of his faith, and knew the Catechism "like a book." Instead of converting him, Mr. Milne's own mind was disturbed, and he began to doubt seriously the tenableness of his position as an Anglican. His reverend father, to whom he exposed his doubts, not being able to clear them up, recommended him to the Bishop of Edinburgh. But the difficulties raised by the interview with "Pat Murphy" were to be settled in quite another way.

His Lordship held forth in his library for two hours on the points submitted to him, with all the eloquence and logic at his command. Mr. Milne had just finished his university course in Cambridge, and had a sound knowledge of logical processes, and accordingly he yielded to the force of logic there and then. "Are your doubts removed?" queried the Bishop; to which young Milne answered, "Yes, my Lord; I have no longer a doubt that the Church of Rome is the Church of Christ." True to his convictions, he became a Catholic; and two of his friends were converted by means of the books which he had studied while preparing for his reception into the church. Good books are abundant, but there is a dearth of Patrick Murphys everywhere; and the example of such as he is needed to render good books effective for the conversion of souls. This is the apostolate of the laity.—The Examiner, Bombay, India.

#### NOT SATISFACTORY

In the Daily Post of Liverpool, Mr. Joyce, J. P., a Protestant and a business man, well known in that city, gives his views on Australia, which he has recently visited. Speaking on religion he says:

"The Christian Church, so far as her inner life and energy are concerned, appears to be almost entirely in the hands of the Catholics. The Church of England and dissenting bodies are a negligible quantity both as to attendance and activity. The churches are empty everywhere, the clergy are an indifferent class of men, the choirs are not worth calling such, while there is little or no organization; in fact, everything points to the practical disappearance of the Protestant religion. The teaching of the children has been surrendered to the State, and the only attempt at religious education is made in the Sunday schools, which are for the most part very feeble institutions indeed. In Australia, as in England, however, the Catholics look after their youth, and show no signs of yielding up their charge even though the State with its boundless resources could offer more efficient teaching."

This is noteworthy testimony coming from a Protestant. But it is not such as could be gratifying to Catholics so far as "the disappearance of the Protestant religion" means the disappearance of belief in the fundamental doctrines of Christianity.—N. Y. Freeman's Journal.

Riches exclude only one convenience, and that is poverty.—Johnson.

### CATHOLIC NOTES

There were 580 non-Catholics received into the Church in the Archdiocese of Milwaukee during the past year.

The announcement is made of the reception into the Church, at Farm Street, London, by Father Considine, S. J., of George Henry Boynton of Twyford Abbey, son of the late Captain G. H. L. Boynton, 17th Lancers, of Haisthorpe Hall, Yorks.

Whilst engaged in turf cutting operations on June 2 James Carson, of Conagher, a few miles from Ballymoney, County Antrim, Ireland, unearthed an old dug-out canoe, with two paddles of oak, all standing upright in the bog, at a depth of about 8 feet, together with three poles 6 feet in length and a small oaken shaft. The canoe, which is in a good state of preservation, is about four feet in length and 18 inches in width.

The foundation for one of the greatest hospitals and medical schools in the world was laid for St. Louis University in the will of the late James Campbell, utility magnate, filed in the probate court of St. Louis recently. The entire estate, valued at between \$85,000,000 and \$40,000,000, eventually goes to the university for a hospital for the care of "sick and injured persons" and the "promotion of the sciences of medicine and surgery."

Since the wholesale conversion last year of Anglican Benedictines in South Wales, close upon 25 Anglican rectors, vicars and curates have been received into the Church in England. With two or three exceptions all are unmarried, and are, therefore, hoping to enter the priesthood. The Beda College, which is attached to the English College at Rome is already filled to overflowing with ex-Anglican clergymen, who are pursuing their theological studies.

Francis B. Randall, formerly a clergyman of the Protestant Episcopal church, has been received into the Catholic Church, making his First Communion at St. Luke's Church, Saint Paul, on Pentecost Sunday. Mr. Randall served several parishes in Maryland and Virginia for about fifteen years, coming West in 1905 where he served various missions in South Dakota and Wyoming until the spring of this year.

Four thousand Catholic men, women and children marched in solemn procession through the streets of Santa Fe on the Feast of Corpus Christi as a public expression of faith in the Real Presence of God in the Blessed Sacrament. The procession was unusually interesting because it was composed of religious as well as laymen,—nuns, Christian brothers, priests and prelates walking as they prayed. The procession was under the general direction of Col. Jose D. Sena, and a score of prominent men of the Cathedral parish and its arrangements were well carried out.

A famous old violin, hundreds of years old that is supposed to be the handwork of one of the great Amatis, is among the treasured possessions of the Sisters of the Visitation in their convent at Park avenue and Centre street, Baltimore. An inscription in quaint old letters within the instrument records the fact that it was repaired by order of "Lord Baltimore in 1635." This date would make the violin of an age contemporaneous most likely with one of the family of Amati, who attained their greatest fame as makers of violins in the late sixteenth and early seventeenth centuries. Stradivari, the greatest of violin makers, was a pupil of Niccolò Amati, the greatest of his name.

According to the latest Catholic census for China, there are no fewer than 764 native priests laboring side by side with European missionaries. Sir Frederick Weld tells of meeting one of these Chinese priests in Straits Settlements, when he was made governor there in 1880. I was up early in this morning," he writes in a letter to his brother in England, "and went to Mass at the Cathedral, which is modern and larger than the one at Singapore." Mass was said by a Chinese priest, so reverently and quietly; he had a light, thin mustache and I think, a pigtail under his chasuble. He is a confessor, having been imprisoned and condemned to death and finally banished for the faith. After Mass I went into the Sacristy and asked his blessing.

R. Kopelka, postmaster and bank president of Gresham, Wis., is a wiser man these days because of a personal encounter he had with Rev. L. C. Becker, Kopelka, who owes some of his inspirations to The Menace, had made serious charges in a saloon reflecting on the moral character of Father Becker. The latter immediately instituted court proceedings against his traducer. When thus called upon to prove his charges Kopelka suddenly saw things in a different light. He paid Father Becker's attorney's fee and wrote the latter a letter of apology retracting his charges and authorizing the publication of his communication. The letter was accordingly published in 8 newspapers of Shevawano County, Wis.