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A. MERRAN, M. A. the Tide Came in. By MARION e Words of Wisdom. o. By Hon. Maurice Francis Egan L.L.D. of War. By MARY T. WAGGAMAN. FOU

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he Catholic Record LONDON, CANADA

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Catholic Record.

VOLUME XXXI.

LONDON, ONTARIO, SATURDAY JUNE 5, 1909.

The Catholic Record

LONDON, SATURDAY, JNNE 5, 1909.

C. W. STODDARD.

California, the land he always loved. It was there he fashioned the pencil that gave us wondrous canvasses and there he found that the writer's trade is one of difficulty, and one, also, that Lady Poverty. He was a man of genius, many sided, with a zest for straying that brought him into out-ofteresting people all over the earth. Not that he cared about tinsel and decoration. He liked the one who wore the medal of character. And wherever he met him he had a yarn about the things which, without market value, are prized far above pearls and rubies by those who can understand. Stoddard's joy was, if not painting the Southern Seas, with their sunny waters and foamlipped lagoons, and weaving prose that had in it the smell of the salt and the out of doors, was to be with friends whose hearts were, perhaps, not carefree, but who understood that a smile and a cheery word and a thought above the commonplace lightened the load and made the way less toilsome.

He will be mouraed by those who knew and loved him. He will be missed by the thousand who regarded him as great a stylist as was Stevenson.

WHAT THE POPE SAID.

Some of our secular contemporaries are "amazed" at the recent pronouncement of Pius X. concerning woman and her place in society. If, however, they read the words of the Pope they may possibly admit that an unrestrained imagination is responsible for this amazement. The Pope did not say that woman must not vote under any circumstances. But he did say that it was an error to suppose that woman has the same rights and the same social function as man. She is not his slave or his servant, but his companion and helpmate. Their functions are different but both equally noble and harmonizing, in the scope of forming the family and educating the children. On man rests the duty of providing, by his labor, for the means of keeping and educating the family: on woman that of regulating the household, and especially of educating the children. He did not say that her duties are entirely confined within the household. But he pointed out that she has also a duty towards her neighbor, to dry the tears of the afflicted, to assuage sorrow, to band together for the alleviation of the spiritual and temporal miseries of those who suffer, thus fulfilling a social mission which makes of her an angel of love amid human sor-

A CLEAN CUT WORD.

f Orleans, the day after the Beatification of Joan of Arc, is simple, direct, pulsating with the spirit that draws its strength from on high and its confidence from his faith in the mission and destiny of the Church. He has praise for the France whose missionaries have gone to the ends of the earth and whose intrepid defence of religion is attested by many a word and deed. The utterances of the Pope must be somewhat disconcerting to the politicians who told not many moons ago that the policy of the Vatican was ill-advised and reactionary. Reactionary, by the way, is supposed to be the "limit" of polite disapproval. And the infidels, the bitterminded retailers of blasphemy, must be surprised that the Pope is as little overawed by their threats as he are set at naught by his virile energy and steady will. Where they look for match for the craft which ignores justice and truth. He bids his children in France to live so that their prayers stigma of hatred of religion from the brow of their country and lead the minds of their persecutors back to the truth, and their hearts to the charity of Jesus Christ.

SOWING THE WHIRLWIND.

not uncommon sight, is the crowd of young people on the streets at night. It is bad enough to have young men God tree oct upon thy soul.

in a tread-mill, but it blurs the eyes to see the boys and girls taking a postgraduate course in the school of the pavement. One might as well put them in a pest house. The bloom of purity Charles Warren Stoddard died in disappears. Reserve and dignity perish the vocabulary. Curfew-bell ordinance is invoked to put an end to the nuisance. But the source of the trouble is generally in the good graces of my is in the home. If parents were not criminally careless there would be fewer scandals, fewer smirched reputations, less sport and talk and giggling way nooks and into contact with in- foolishness. If they took as much care of their children as they do of the furniture in their homes, or of their animals, there would be less cause to be

NOTHING DOING.

We have received a lengthy communication about parochial doings, with a request to have it printed. It is a pretty bit of composition, but the gentleman who blue pencils our "copy" says that he has no room for it. We may venture, however, to remark that some accounts of parochial activities are a little overdone and cause, doubtless, the clerics referred to in them to exclaim: "Preserve me from my friends!" When we read that the sermon was scholarly, profound, and scintillating with thought as beautiful as the diction in which it was set forth, we say our prayers and hand it over to the editor-inchief. But it is strange that some of us who pay for a "local" in the daily print are surprised when we do not print a column of words for nothing.

THE OLD STORY.

Rumor has it that we are to have another organization - an up-to-date society which will deal with present-day conditions and satisfy every want. We hope not, for we have societies and to spare. We have the society whose ideals are above reproach, and whose members content themselves with the playing of billiards and bridge-whist, thinking, we assume, that any other mode of amusement would fatigue them unduly. There are others which are prominent factors in the world of sport. Others, again, drowse along, mere phantoms in a living world. If we had but two or three organizations well sup-ported, given more to action than to talk, caring more for achievement that is worth while than for victories either on land or water, we might have results longs to a Catholic society and limits of which we would be proud. It is not his activity to the mere routine of on land or water, we might have results true that a society devoted to serious ends could not obtain a foothold. We admit that, in every parish, there are the old rut. But there are many who could be urged to better things by intercourse with the thoughtful, and by a systematic plan for self-improvement. This would dividual members of our several Cathalian and the control of the c entail labor, for men are loth to leave their little tin gods too suddenly. Crittle societies as such are so whole-The reply of the Holy Father to the icism might oppose us. The flippant and thoughtless would make us the target for cheap witticism. But we believe that young men with red blood and ambition to be something above a dawdler would welcome any organization that, captained by our best and purged of cliques, would be pledged to serious business.

A QUESTION.

Some ask whether it is advisable or not for every individual Catholic to take an active interest in the work of Catholic societies. As we'l ask whether it is allowable to a Catholic to feel indifferent about the advance of religion, the spread of the Church, the temporal and eternal welfare of his brethren: or is deceived by their efforts to destroy whether he might not confine his interhis authority. The plottings of the est in them to a mere sentimental symsecret societies, the manoeuvres of pathy without active co-operation. The the men who quarrel with God, notion carries with it its own condemnation and is repugnant to the instincts of every truly Catholic heart. There must weakness they find strength, and the be no cold, inert, sluggish members in policy so often decreed is more than a the Body of Christ. Above all there must be no carping, sneering members who try to palliate their own inaction by decrying the activity of others. If and good example may remove the the spirit of God is in us let us show it by the untiringness of our Catholic action, and let our hearts, like that of our dear Lord, be eaten up with zeal for the honor and beauty of the Church of God.

Patience accomplishes more than

Mere membership in a Catholic society does not give one a patent of active Catholicity. It does not imply that one is any better as a Catholic than the man who belongs to no organization save the one grand organization of the Church. in contact with the familiarity of the streets. Slang, and worse, creep into should be. Of course there is a certain activity in the life of a fraternal organthere are meetings to be at ization—there are meetings to be at-tended, initiations to be gone through, "degree work" to be "exemplified" we believe we are using the correct technical language) balls to be planned, whist parties to be conducted, smoke talks to be arranged, and so on: but no member worthy of the name should be satisfied with these superficial stirrings. There are other and deeper things for which the organization stands, and these should not be lost sight of. The Right Rev. Peter J. Muldoon, Bishop of Rockford, and State chaplain of the Knights of Columbus in Illinois, had very likely some thoughts like these in his mind when at a banquet given in his honor in De Kalb, Ill., April 18, he spoke of the great good done by the order, but called attention also to possibilities for the individual member still latent. A K. of C. paper gives one passage from his address as follows:

What are you doing? Are you true to the order, membership in which you boast? Are you true to the Church of which you claim your order is a strong supporting arm ?

Not one of my hearers would answer me other than in the affirmative to both of these questions. Then let me ask: Have you a pew in your church?
Do you contribute to the support of

Are you active in works of charity?

Do you support the St. Vincent de Paul, or any other kindred society?

Do you support Catholic education?

Do you subscribe for a Catholic pages?

Do you read and support Catholic Can you stand up in your council and state the attitude of the Church on So-

cialism or on Divorce?

These are a few of the questions each of them a test of practical, wide awake, active Catholicity—propounded by the Bishop, and the Columbian, an organ of the Knights, from which we make the above quotation, admits that although to some they may not seem so all-important, "a very large proportion of our membership would have to answer many of the questions stated in the negative, and thereby confess that they fall below the standard even in the first tokens of knighthood." first tokens of knighthood." And the same might, of course, be said of the members of other Catholic organiza-

The gist of the whole matter is this: rich the Catholic life of the members themselves and of the Catholic community as a whole. And the man who be attending meetings, smoke-talks, ban-quets and similar gatherings, is missing the very purpose for which his society is organized. Rest, recreation, social characterless who mean to play cards intercourse should properly be sought indefinitely and to plod on in the same and found in our Catholic club rooms, but these do not constitute the essen-

tial thing. the societies as such are so whole-heartedly loyal to the Church, and so ready, not to say eager, to help in the many great works she is doing in our country to-day. The half a million en-dowment of the Catholic University by the Knights of Columbus is a case in point. This a splendid gift to a splen-did cause, and one that will redound to the credit of the Knights for many year to come.—S. H. Review.

IN THE CITY OF CONFUSION.

Canon Henley Henson has sailed from Boston to England "to answer charges of heresy" as the daily press reports it. He carries with him our sympathy and our admiration. For how can we fail to admire a man who has succeeded in being accused of heresy by Anglican while repudiating Rome "as definitel outside the range of reasonable and practical policy!" Perhaps high churchmen are angered by his further eclaration that "the churches of Russia and the East are admittedly sunken orance and superstition, and would have to traverse the whole distance be-tween modern civilization and the semibarbarism of the Middle Ages before they would really be able to enter on equal terms into any negotiation (for with the reformed churches of the Western world." For shame, Canon how could you write such things of those dear people with whom your bis-hops have been flirting, though surely without encouragement, ever since the Tractarian movement discovered the comforting theory of Branch Churches. The canon's article in the current Nineteenth Century and After on The Lambeth Ideal of Reunion is well calculated to annoy Lord Halifax and his followers who plut their faith to Apostolic succession and valid orders. "Corporate reunion of Christendom along the lines of the Lambeth policy is a mistaken ideal; any reunion on the basis of 'historic episcopate' is essentially identical with the Roman ideal, only the Roman is incomparably better justified in history and reason. . . In the Roman Catheral Roman Cathe

with cigarette-adorned faces ogling and tramping up and down as if they were CIETY.

MEMBERSHIP IN A CATHOLIC SOolic Church alone episcopalianism finds its true logical development." It has been written, "a man's enemies are of his own household;" and here we have a canon of the Anglican church betraying the weak spot in her armor. He has no concern for continuity. In his eyes an Anglican bishop holds the same place as a moderator in the Presbyterian Church, and his appeal is that the Lam-beth conference should begin by joining nands with Non-conformity. That Con ence held out an olive branch toward esbyterianism when it made a tentae and hesitating suggestion that sbyterian ministers joining the Ancan body should not necessarily be mpelled to accept reordination at the ands of a bishop. In face of such a tep there is logic in the canon's appeal or another acrobatic wriggle to include a-conformity. But imagine the con-ion! The ritualist, the evangelical, the non-conformist all using the same one non-conformst an using the same prayer book. The one believes he is saying Mass: the other swears it is a "blasphemous fable"; the third holds that the Real Presence is a "damnable heresy." No wonder religion becomes repulsive to thinking laymen when such ideals of unity are contemplated.

> have appointed committees to "Report on Prayer Book Revision." The truth is nobody really wants the Prayer Book is nobody really wants the Prayer Book revised. The main body of the people are indifferent, or hope that nothing will be done to mar the beauties of this great monument of Tudor English. Lord Halifax and his party dread any tampering with doctrine or ritual. The Dean of Canterbury and his henchmen are equally uneasy. Very probably what are known as the "cursing psalms," and others of a "revengeful spirit," and what are known as the "cursing passins, and others of a "revengeful spirit," and such daring expressions of belief as the Athanasian Creed will be put on the shelf; but genuine anxiety centres around the "Ornaments Rubric" which deals with Eucharistic vestments. On this point the Committee of the Lower House of Convocation of Canterbury has already sent in its report. "Whereas the Eucharistic vestments commonly socalled cannot be rightly regarded as symbolic of any distinctively Roman doctrines, and whereas the historical conclusions underlying the ruling judg-ments in regard to the vestments appear to be liable to reasonable doubt it is exedient that two alternative vestures or the minister at the time of celebratng Holy Communion, viz (1) the sur-plice with stole or scarf, and the hood of his degree; (2) the Eucharistic vestof his degree; (2) the Eucharistic vest-ment commonly so-called, be recognized as lawful under proper regulations."
> "The bearings of which saying lie in the application of it," as Captain Bunsby puts it. In other words it says to the Anglican ministry: one of you thinks himself a sacrificing priest and for that reason puts on a chasuble; the other thinks himself a minister of the word and for that reason puts on a surplice. and for that reason puts on a surplice. and for that reason puts on a surprise it is not the least consequence what you It is not the least consequence what you but wear, cucullus non facit monachum; be sure you do what your congregation

As was to be expected the Ritualists As was to be expected the troubless are very angry, and Mr. D. C. Lathbury, a supporter of Lord Halifax, complains that the "Ornaments Rubric" has now no sense at all. "It would be bad enough if the use of the vestments so inenough if the use of the vestments so in-timately associated with the conflicts of the past forty years had been forbidden. It is worse to have them relegated with other antiquarian survivals to the region of ecclesiastical art." Yet the Christian church was to be a city seated on a hill, with streets so straight that not even a fool should err therein—J. C. G. in America.

SIGNS OF WANING BIGOTRY.

The London correspondent of America

says that the Protestant Alliance, one

of the militant anti-Catholic organizaions, had a "great Protestant rally April 30th, at Queen's Hall, one of the largest of our concert rooms. Mr. Sloan, M. P., a Belfast Orange-Mr. Sloan, M. P., a Belfast Orangeman, talked of a mysterious conspiracy to put "Rome on the Throne." I fully expected to hear that King Edward VII. had been denounced as a Jesuit in disguise, for during his recent holiday in the south of France he motored into Spain one day and rold of motored into Spain one day and paid a visit to the Jesuits at Loyola, and saw the old home of St. Ignatius, now built into the historic college. Then when he went on to Malta he bestowed on the he went on to Matta he descoved on the Archbishop the decoration of the Victor-ian order. Apparently Mr. Sloan and his friends have not yet heard of the Loyola visit—the telegraphic agencies did not mention it in their press des-This will be perhaps another suspicious circumstance for those ultra Protestants. Next week there will be another of these anti-Catholic gatherings, the meeting of Mr. John Kensit's Wycliffe Association, which sends Wycliffe Association, preachers through England to denounce Ritualism and incidentally to thunder against Romanism. The "Kensites" against Romanism. The "Kensites" are a particularly objectionable and foul-mouthed crew of agitators. They are good allies of the "Protestant Allier good and allies of the "Protestant Allier good allies good ance," and slightly less respectable in their methods. It was the joint opposiion of these two bodies that last year frightened poor Mr. Asquith into forbidding the great procession of the Blessed Sacrament on the last day of the Eucharistic Congress. Kensit has just scored another success. On Palm Sun-

testants to prevent such processions in London, because on the morning of Low Sunday, in the almost entirely Catholic district of Hatton Garden, the Italia quarter, the priest took the Blessed Sacrament in procession to give Holy Communion at the houses of six poor people who were seriously ill.

This Kensit is the son and heir of father of the same name, who started a small bookshop in Paternoster Row and make a specialty of the "Revelations of Maria Monk," and anti-Catholic tracts against the Mass and the confessional patents and the confession of the started than the same of the started than the same of t sional, the former blasphemous, the stonal, the former biaspiellous, the law-ter so indecent as to bring him within reach of the law. John Kensit, senior, founded a "Protestant Truth Society," which never showed the public its balance sheet and which Mr. Labouchere in Truth aptly described as a one man organization for collecting subscriptions to be used in disposing of his own stock of pamphlets. In his latter years he took to lecturing against "Romanism and Ritualism." After one of his meetings at Birkenhead he was roughly handled, and died of his injuries, and he counts as a Protestant martyr among deals of unity are contemplated.

While the Lambeth Conference dreams freunion the House of Convocation are appointed committees to "Report Ritualist churches.

This week John Kensit has addressed a long memorial to the Bishop of London a long memorial to the Bishop of London pointing out that in many Protestant Churches in London the "adoration of the Cross" was carried out on Roman lines on Good Friday; that in some of them "the Sacrament" is reserved; that in others sermons are preached and hymns are sung in honor of "the Virgin." n others sermons are preached and hymns are sung in honor of "the Virgin." He asks Dr. Ingram if this is sound Protestantism? Kensit has logic on his side. He represents the bitter old Protestant tradition. But then the Establishment is a kind of Noah's Ark that wheters all kinds of strange greatures. shelters all kinds of strange creatures.

Low churchmen have been angered by the Anselm celebration at Canterbury Cathedral. Why, they ask, should a Pro testant Archbishop honor the memory of a "Roman saint," whose action "rivet ted the chains of Rome on England for centuries." The high churchmen, who were pleased with Dr. Davidson's cere were pleased with Dr. Davidson's cere-mony in St. Anselm's chapel as a tribute to their curious "Continuity" theory, are somewhat scandalized at the Shakespeare celebration in St. Saviour's Cathedral, Southwark. St. Saviour's is one of our pre-Reformation chrrches—once the "Church of St. Mary Overy" (i. e., over the river.) When it fell into Protestant hands at the Reformation in Elizabeth's hands at the Reformation in Elizabeth's hands at the Reformation in Edzabeth's days the dedication to Our Lady was got rid of. Close by stood in those days the Globe Theatre, where Shakespeare acted in his own plays. St George's Day was his birthday, so on this day the feast not of St. George but of William Shakespeare was kept in St. Saviour's. A prominent actor read an address. The prominent actor read an address. The poet laureate recited a feeble ode. A poem composed by one of the canons was sung to the tune of Luther's Ein'feste Burg ist unser Gott. The tombs of the poets and departition Company poets and dramatists Gower, Fletcher, Dyer and Massinger are in the church, and they were invoked to do honor to Shakespeare:

One High Church organ rightly says that this sounds very like a pagan ode. that this sounds very like a pagan out.
But the people who joined in this chorus
would be scandalized at being asked to
sing a hymn calling on the angel choir
to join with the faithful on earth in
honoring their Queen. It is a strange
world, and the wandering and blundering the constant of the strange world. ing of even educated human minds, unenlightered by the gift of Faith and without the guidance of God's Church would be grotesquely ridiculous if the whole thing were not so profoundly

A FRUITFUL APOSTOLATE.

Workers for the Apostolate of the Press, says Father McMillan, in the Catholic World, should be encouraged by the following letter from a Cath by the following letter from a Catholic writer to his brother Edward of De La Salle Institute, New York City. The writer, who is a teacher, says that where he is living at a mission all the people are converts. There are three hundred Catholics in the place.

How did they become Catholics? Some twenty-five years ago, a man named Monk received a nackage.

Some twenty-ney years ago, a main mamed Monk received a pickage around which was wrapped a copy of a New York daily paper. In this paper was an article by Archbishop McClosky on "The Authority and Infallibility of the Church." Dr. Monk read the rticle, and became so impressed by that he wanted to read more about the Catholic Church. He began by trying ight settle many doubts he had about the Church. And he found that the nearest priest was Father Cross of Wil mington, Del. Or. Monk and all his family went to Wilmington to see Father Cross and in due time the family were received into the Church. Dr. received into the Cartan. The anider in the work of the Lord. He went among his neighbors and told them of the worth of the Catholic Church and many of them listened and s'udied and prayed and in due season were baptized as children of the one true Church. One of Dr. Monk's grand-

1598

Unlovely things they were and cold As Death itself, last fall—

the bulbs I planted in the mold Beside my garden wall. Tet here above each sodden husk A bourgeoned beauty blows And fills with hyacinthine musk The little garden-close.

Ah! lovelier dearer seed than mine Albeit cold as they, watched my widowed friend consign To church-yard mold to-day. Yet he, in darkness, questioning

The same Benignant Power, Can neither see the distant spring Nor visualize the flower.

T. A. Daly, in Catholic Standard and Times.

Calvary's Enduring Kingdom. Kings choose their soldiers from the

strong and sound And hurl them forth to battle at command,

Across the centuries, o'er sea and land, Age after age, the shouts of war re-

sound; Yet at the end the whole wide world around. Each empty empire, once so proudly planned, Melts through Time's fingers like the

But once a King-despised, forsaken,

Only with thorns-chose in the face of Earth's poor, her weak, her outcast,

gave them love, And sent them forth to conquer in his

The world that crucified him, and proclaim His empire. Lo ! pride's vanished

thrones above, Behold the enduring banner of the Cross !

-PRISCILLA LEONARD in The Outlook

CATHOLIC NOTES.

The Knights of Columbus will undertake to raise a half million endowment fund for the Catholic University of America.

According to the Rome correspondent of the Catholic Standard and Times there is a rumor there that Archbishop O'Connell of Boston is to receive a Cardinal's hat.

On the 12th April last there died at Watervliet, N. Y., Rev. Wm. F. Sheehan, and on the same day in Ireland, his sister, Sister Mary Teresa, died at the Mercy Convent, Killarney. This deed a painfully sad coincidence. This is in-

The Right Rev. John Grimes, D. D., was consecrated Titular Bishop of Adana and Co-adjutor-Bishop of the diocese of Syracuse at the Cathedral of the Immaculate Conception in Syracuse, N. Y., last Sunday.

The Right Rev. John Lancaster Spalding, whose resignation as Bishop of the Peoria diocese was regretfully accepted last fall, is created Titular Archbishop of Scyphopolis by a decree of the Vati-can at Rome, news of which was received.

While on the Red Sea, April 15, en route to Mombasa, Theodore Roosevelt wrote a letter to Cardinal Satolli, in which he said: "I look forward to rewhich he said: "I look forward to re-newing our acquaintance a year hence, when I shall present my respects to the Holy Father, to whom I beg of you to give my warm personal regards."

The Knights of Columbus have not long been established in Mexico, but the progress they are making is encouraging. On May 2, a banquet was held in Mexico City which was attended by about seventy members. During the afternoon a class of thirty-five new members were initiated.

Dr. Eugene Wasdin of Charleston, S. Dr. Eugene Wasdin of Charles C., a surgeon-major of the United States army, and formerly a Methodist, was re-army, and formerly a Methodist was re-James' on Thursday of last week by Rev. George P. Degnan. Dr. Wasdin head of the government hospital at Memphis, Tenn.

Memphis, Tenn.

Madame Melba visited St. Joseph's Mount at Lillydale, Vic., last week, where she was received by the Mother Superior, who presented her with an exquisitely-made peal of jaybells, draped with the Melba colors. The pupils of the convent sang a song of welcome in honor of the visitor, who was accompanied by Lord Richard Newell. panied by Lord Richard Newell.

In Chicago on the 22nd of May two burglars attempted to rob Holy Angels' Church. Fathers Wm. Griffin and Timothy O'Shea heard the noise. They lost no time in proceeding to the Church and grappled with the criminals, both of whom were worsted in the contest. One of them was held until the police came; the other succeeded in making his escape.

Rev. C. I. Smith, formerly rector of St. Paul's Episcopal church, Cnarleston, S. C., has become a Catholic. The congregation of St. Paul's is normally a colored congregation. It is made up of freedmen who earned their freedom be-fore the war. Many of the congregation are so white in appearance that in the North they could hardly be dis-tinguished from white people. They constitute a class apart in Charleston.