

The Catholic Record.

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

VOLUME XXXV.

LONDON, CANADA, SATURDAY, DECEMBER 20, 1918

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FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD's appeal in behalf of Father Fraser's Chinese mission encourages us to keep the list open a little longer.

It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salvation to innumerable souls. Why not, dear reader, have a share in that work by contributing of your means to its maintenance and extension? The opportunity awaits you; let it not pass you by.

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THE FUTURE OF THE CHURCH

We notice from time to time reflections, wise and otherwise, on the future of the Church. Some affect to believe that new theories and scientific advancement must work a change in dogma and force the Church to readjust her teaching to conform to the modern spirit. But every century has heard these predictions. From the very dawn of Christianity the opportunist and persecutor, the tyrant and philosopher have sought but in vain a weak spot in her armor. To day, according to writers who owe her no allegiance, never was she better equipped to illumine the intellect and to save society. W. H. Mallock showed, several years ago, in the Nineteenth Century of London, "that if the Christian religion holds its own at all in the face of secular knowledge it is the Christian religion as embodied in the Church of Rome, and not in any form of Protestantism, that will survive in the intellectual contest."

The criticism of the last century has neither impaired her vitality nor destroyed her doctrine, but it has stripped many without the fold of all belief in religion and sent them into the barren lands filled with the clamor of warring divinities and of charlatans who proclaim the merits of their brand of doctrine. Whatever the future may bring forth the Church faces it with equanimity and with confidence in her ultimate triumph. With her hierarchy well equipped, with an illustrious Pontiff who seeks to bring mankind to Christ by supernatural means, and with divinely made unity, she is capable for all demands, to answer the ever-recurring question "What is Truth?" to enlighten, console and guide. She knows that however low the world may sink in degradation there is a point beyond which the 'gates of hell' will not prevail, but exhorts us to live in the present. "Say not, what thinkest thou, is the cause that former times are better than

they are now? for this manner of question is foolish."

THE PESSIMISM OF TO-DAY

The pessimism which finds life without ideals and motives insufferably monotonous is ever declaiming against the Church as the enemy of progress. The protest is made sometimes in minor tones, and at others with the Schopenhauer school, in the full notes of an iridescent rhetoric. But they who can read have at hand proof and to spare that the Church has neither checked social progress nor retarded mental development. When it exerted vast influence in every department of human activity; when in the thirteenth century—a pre-eminently Christian age—there was one common creed, one ritual, one worship, one sacred language, it laid its hands in benediction on everything that could redound to the glory of humanity. This was an age of freedom, the era of rich, free, self-governing municipalities. It was a period of epoch-making, artistic work. Burgers and kings ennobled it with deeds of loyalty and self-sacrifice. To those who think that progress is proved only by factories, and by the noise of machinery, we may in the words of Frederic Harrison say that "it was the thirteenth century that saw the great development of the manufacturing and trading cities north of the Alps. By the end of the thirteenth century we meet with the great wool cities of East England, the ports of the South and the West, the great river cities of France along the Loire, the Rhone, the Seine, the rich, laborious, artistic cities and crowded cities of Flanders, the cities of the Danube, the Elbe and the Baltic. Macaulay, also, in his "Essay on Machiavelli," speaks of Italian ships on every sea, of Italian factories on every shore, of the tables of Italian money changers in every city.

WHAT THE CHURCH TEACHES

The Church, however, offers no passport to worldly eminence. But her teaching, as to the importance of the spiritual issues of life, is not opposed to the fullest development of man during his brief day on earth. Witness the energy and enthusiasm of many of her household. Her mission is to proclaim that enterprise, however hazardous, and conquests however glorious, in the realms of commerce and art, are in themselves of no real value unless by right intention they are directed to our spiritual life. The intention marks the deed for good or evil. And so all human actions may receive a character of goodness from the right intention of the doers. This doctrine cannot interfere with social progress. On the contrary it makes for joyousness of work and results that are as inimitable as far as the individual is concerned as the eternal hills. Let us remember that the Church is a spiritual organization founded for a supernatural end—to guide men to eternal happiness. But she has neither discouraged human efforts nor undervalued human interests.

NONSENSICAL

Some time ago we heard a discourse on what was termed "undogmatic Christianity." A dogma is a truth formulated in accurate terms. The axioms of geometry are dogmas. Science has its dogmas. When a tenet of the Christian religion is defined and declared by authority, it is called a Christian dogma. If we pose as undogmatic Christians we profess that Christianity has no truths to teach and no authority to define them. But this Christianity would not be the Christianity of Christ. For His Christianity was a dogmatic religion, teaching truth and condemning error. Hence undogmatic Christianity is a contradiction in terms, a caricature, a manifestation of emotionalism. It can cajole the ignorant or those who are willing to be deceived. It is used unctuously by some "broad-minded" divines for diver reasons, such as to coax the unwary into their organizations or to achieve notoriety. "These leaders ought to know that we cannot have supernatural virtue without dogmatic religion. These virtues arise from grace and faith. Faith is an act of

the intellect and implies a belief in the dogma that there is a God whose truth we may rely upon. They ought to know also that every branch of Protestantism is cut off from the Church, a sect, and cannot, without self-stultification, talk about preaching a non-sectarian religion.

THE TWO PARTIES

In an essay on St. Francis of Assisi, Chesterton says: "The two great parties in human affairs are only the party which sees life black against white and the party which sees it white against black, the party which macerates and blackens itself with sacrifice because the background is full of the blaze of an universal mercy, and the party which crowns itself with flowers and lights itself with bridal torches because it stands against a black curtain of incalculable night."

THE BLESSED SEASON

This is the time of year when the various charities of the parish are supposed to be in active and excellent condition. To continue this good work, to broaden it, there is need of co-operation of all Catholics. We are all members of the same family. No one can be a thorough Catholic, with a zeal for souls, and ready to make sacrifices in the cause of the Great Shepherd of Souls. To wrap oneself up in money-making, in one's family, in one's comforts, and take no share in saving the souls of the children of poverty, is to be a poor and a contemptible Catholic. Knowing what great work there is to be done and what crying need there is of such work, we are unworthy of our name if we do not throw ourselves into every project that concerns the temporal and spiritual welfare of the needy.

BISHOP FOLEY'S FINE WORD

"My residence in Detroit has made me a witness to that fraternal tie which links the Protestant Christian with the Catholic Christian. This spirit has had a steady growth in the years I have lived here."—Bishop Foley.

Thus after eighty years of life, fifty years in the priesthood, and twenty-five years in his bishopric, the Right Rev. John S. Foley speaks in a word, not of tolerance—for "tolerance" belongs to a darker twilight time—but of brotherhood. Nay a word of more than brotherhood—a word of fellow-discipleship in the verities of religious faith. The Roman Catholic Bishop of Detroit makes the name of Christian to cover the two great branches of the faith, and this is possible only where a melior, tested Christian charity inspires the words.

Protestant Christians and Catholic Christians are separated on ecclesiastical doctrines promulgated by councils, and on certain matters pertaining to the visible organization of the Church; but when their thought is raised above these temporal aspects of Christianity we find them believing in the same God, in the same Christ, in practically the same scriptures, and in the same method of redemption. The virtues each holds aloft for the emulation of the people are the same—to do justly, to love mercy, and to walk humbly before the encompassing mystery of God and eternity. And in these higher, deeper matters there is Christian unity which ought to be, and is, far more vital than mere Christian uniformity could be.

Bishop Foley's rule over the diocese of Detroit has done much to elevate this vital conception of religion as a life, whose central characteristics are faith, hope and charity. When he came here, it was a day when sectional prejudice ran higher than it goes now, and nothing is more calculated to destroy the true course of the religious life than is religious prejudice. Indeed, the terms "religious prejudice" are mutually destructive—either the prejudice destroys the religion, or the religion destroys the prejudice; and it is one of the most hopeful signs of the times that religion, having more vitality than hatred of those of other folds, is destroying the prejudice. We have lived to learn that the man who is always fighting about religion, has not much. If he had, he wouldn't be fighting. He would find the wide and ample robe of Christian charity covering all the attempts of faith to relate man to his Maker and to those eternal laws wherein are wrapped his happiness and his worth, in the life which now is and in that which is to come.

At this time it is peculiarly fitting that representatives of all the churches should convey congratulations to an old man whose influence in this diocese has always been on

this side of peace. John Samuel Foley is respected and loved for more than the ecclesiastical office he holds. He is admired as a public influence on the side of morality, of fraternity, and enlightenment. His own nature made a poor soil for raising crops of prejudice. Always sturdily advocating the faith of his fathers, he has nevertheless been able to respect the quality of the faith of others who in turn were following the faith of their fathers. How else could he have spoken of his non-Catholic fellow-citizens as Protestant Christians? The finest flower of a life spent in the service of religion is a wide and sympathetic understanding of other lives searching the certainties of religion in other churchly channels, lighted by the same revelation, and inspired by the same spirit.

For there are diversities of operation, but one spirit. Paul may plant and Apollus may water, but it is God that giveth the increase. Creeds may not be destination after all, but guide posts on the way. New light is ever breaking on the seeking soul of man—not different light, but ampler. But he who in his own seeking and service has learned to enter into the secret of another's seeking and service, has had the revelation of the essential unity of all souls in the bonds of one need and one faith that the need has been supplied.

Bishop Foley's twilight years are rich in evidences of the fruits of his labor in the esteem of his fellow-citizens without respect of formal creed. It is a good reward to have earned. It is among the things that live. May his remaining days be bright with these testimonials, and bright they will be, for he travels not toward the night, but toward the perfect day.—Detroit Journal.

PRESIDENT AT MASS

THE KEYNOTE OF IMPRESSIVE PAN-AMERICAN CELEBRATION

Washington, D. C., November 27

With President Wilson, members of his Cabinet, Justices of the Supreme Court, Ambassadors and Ministers from all of the Latin American nations, Senators, members of Congress, generals, admirals, the heads of the departments of the national capital and ecclesiastical dignitaries among the fifteen hundred worshippers present the annual Pan-American Thanksgiving celebration took place today in St. Patrick's Church with that grandeur and impressive dignity which for centuries has characterized the functions of the Catholic Church. Appropriately, the service was preceded by the playing of the "Star Spangled Banner," at the commencement of which the clergy left the rectory and solemnly filed down the grand aisle of the church.

Inside the edifice was decorated with a magnificence befitting the occasion, the flags of the various South and central American Republics being suspended from the massive granite pillars, an American flag partly covering each of these emblems, as if shielding them from harm and aggression and symbolizing in a manner the Monroe Doctrine. The high white marble altar was banked and surrounded with palms, ferns and yellow chrysanthemums, and flooded with light from hundreds of candles.

Each pew reserved for the Ambassadors and Ministers was decorated with the flag of his country, and that for the President with the Stars and Stripes. When President Wilson entered the church he was escorted by the Right Rev. Mgr. William T. Russell in a manner the most impressive, accompanied by Secretary Tumulty and Dr. Grayson. The church was crowded to its doors, while hundreds lined the sidewalks on the outside.

As the celebrant of the Divine Sacrifice, the Rev. Joseph Cassidy (rector of St. Stephen's Church, Washington) attended by Rev. Charles M. Bart (pastor of St. Teresa's Church, Anacostia) as deacon and Rev. John M. McNamara (of St. Patrick's Church) as sub-deacon, robed in vestments of gold, approached the altar the first choir intoned the Introit. Then the second choir of two hundred voices, accompanied by a full orchestra, began the "Kyrie."

Within the chancel railing, on a throne to the left of the altar, was seated His Eminence Cardinal Gibbons, while opposite him was the Right Rev. Charles Warren Currier, Bishop of Matanzas, Cuba, the preacher of the occasion.

WAR THE NATURAL ENEMY OF ORDER

In his powerful discourse Bishop Currier contrasted the blessing of peace and the horrors of war, declaring the latter as "the natural enemy of order, and therefore of that which is good and true."

"There are those," said the right reverend preacher, who regard war as a necessary evil, as the pruning knife the surgeon's scalpel, the purifying storm. They tell us that it has been a great factor in the work of civilization; that it has removed noxious elements from society by overthrowing despotism, promoting liberty and freeing the people from the yoke of tyranny. They point to the United States and to the Spanish American Republics as object-lessons.

Admitting that certain good results have come to man through the instrumentality of war, we nevertheless proceed fearlessly to analyze this terrible remedy, if remedy it be, and its relations to civilization and to the family.

"War is the natural enemy of order, and therefore of that which is good, beautiful and true." "It impedes the pursuit of knowledge by taking away from nations that tranquility of mind so necessary for this object, and by the ruthless destruction of the instruments of knowledge, such as educational institutions and libraries. It is the enemy of the beautiful. If there is any beauty in war, it is accidental, hollow and fictitious, for in reality war is itself the deadly enemy of the fine arts by its wanton destruction of the costliest monuments. If there is beauty in war, it is the transcendental beauty that exists in the greatest of evils, even in death, a beauty that rises above a surface beneath which lie horrors inexpressible."

"To form an acquaintance with those horrors, pass beyond the glitter of the moment, the martial music the brilliant uniforms, the flying banners. Contemplate the sickening sight of the battlefield with its carnage, its blood, its grim death, its misery, upon which only vultures feed. Think of the homes made desolate, of hearts that are bleeding, of wounds that will never be healed. Tell me, after this, can you still love war? Shall we not rather say to the brave men and women who strive to impede it, 'Continue on the path you have chosen: the blessing of heaven will attend your efforts and the Christ of the Andes shall be no empty symbol!'"

"To the rulers of the world, if I might lift up my little voice, I would say beware, for the responsibility of what you do will rest heavily upon you at the end; and to you in this audience of the United States, who, in spite of criticism and of opposition have set your faces against war, I would say from my heart: God speed you."

At the end of the Mass the "Prayer for Authorities" was read, and the "Pan American March," composed for the occasion, was then played. This march is made up of strains from the national airs of all the republics.

CARDINAL AMONG SPEAKERS AT LUNCHEON

After the services Mgr. Russell entertained the distinguished representatives at a luncheon, where toasts were drunk to President Wilson, Secretary Bryan, Ambassador de Gama, of Brazil, and others and appropriate responses made.

Mgr. Russell in toasting Secretary Bryan said:

"When we see the representatives of one hundred and sixty seven million people join together here in prayer, and afterward in amiable, cheerful communion around this table, may we not rightly hope for some results in peace, results that will warrant a truer and broader significance to Thanksgiving Day?"

Cardinal Gibbons, in responding to the toast of the President, said in part:

"If our country is to be the light of the other nations in the advancement of civilization, our strength must be not in our dreadnaughts nor our army (with all due respect to our military), but in right principles. The principles that actuate us in our relations with one another should actuate us in our relations with other States. Every thinking citizen must indorse the action of the President and of his able Secretary of State when they maintain that as far as is compatible with the nation's dignity they will adjust all difficulties in the Cabinet, and not on the battlefield."

REPLIES TO CRITICS

"Critics have taken exception to this celebration on account of its quasi-official nature, expressing the belief that we aim at union of Church and State. An old Scotchman said to another: 'Sandy, Sandy, honesty is the best policy. I know because I have tried both.' The Church has tried both union of Church and State, and she knows the results of both."

Mr. Bryan said: "We must thank the Bishop for giving us the most beautiful symbol ever suggested, or that ever could be suggested, of peace the statue of the Prince of Peace."

The President's heart was with them there at the table where they were gathered together, and his sympathy was with their efforts to make closer the friendship between the American Republics, said Mr. Bryan, and he pledged his influence toward settling amicably all disputes.—Philadelphia Catholic Standard and Times.

AMERICAN UNION LABOR

"Labor unions sometimes make mistakes," says the Catholic Herald. "Their members sometimes disgrace their associations, which is true of the membership in all human organizations, but fundamentally the members are reasonable and sound economically and morally. When they do stray from the path they should follow it is because, like the McNam-

aras and others of their ilk, they lend an ear to the siren of Socialism with its offspring, anarchy and sabotage. In short, when labor adopts the banner of 'No God, no Master,' it becomes a menace to society, because it knows no law in that case but the passions and interests of its leaders, may God long postpone the day when American labor will march under the banner of Socialism."

NO CATHOLICS ADMITTED

At a recent large meeting in the town of Ballymonee, Co. Antrim, the rule was, "No Catholic Admitted." And it was a Home Rule meeting. Strange, one would think, but there was a good purpose in the exclusion. The enemies of Home Rule claim that they have all, or mostly all, the Protestants with them, and more especially the Protestants of the North-east corner. County Antrim is in this now famous corner, and it occurred to the patriotic Protestant Home Rulers there, of whom the number is considerable, that they would assert themselves as such, and put themselves on public record as in sympathy and accord with the majority of their fellow-countrymen in support of the great Irish National Cause.

So the Antrim Protestant patriots called and held their meeting, and they excluded Catholics, with the object of barring the Carson faction from being able to describe it as a "Papist" or A. O. H. demonstration. It was nothing of the kind. It was Protestant to a man, and in the address of the names of Protestant clergymen. Manifestly Protestant patriotism is still a record in spirit and deed in Antrim, as it was in the "dark and evil days" of '98. What it is now is well shown in the resolutions at Ballymonee:

"That this meeting of Protestant inhabitants of Ballymonee and district protests against the claim of Sir Edward Carson and the self-constituted Provisional Government of Ulster to represent the Protestant community of Northeast Ulster in the policy they have announced of lawless resistance to the will of the Parliament of Great Britain and Ireland." And further: "That this meeting disputes the narrow claim that differences of creed necessarily separate Irish men and women into hostile camps, and calls upon his Majesty's Government to pursue the policy of bringing all Irishmen together in one common field of national effort."

In support of these resolutions, Sir Roger Casement made an eloquent speech, the spirit of which, and of all the speakers, and of the whole meeting, was well expressed in what he said about the "two Irelands." The Orange opponents of Home Rule claim that there are "two Irelands, which cannot be united and must ever stand apart in two hostile camps and any project for uniting these two Irelands must be resisted by one of them by force," as to which claim Sir Roger Casement said they were met "to protest against that contention and to oppose to that unnatural and unChristian claim the bond of brotherhood that should bind all Irishmen in one family."

That bond is Home Rule, and the good Irishmen of the four North-east counties are resolved to have it as well as the brotherhood of the twenty-eight other counties. No two Irelands.—Freeman's Journal.

CONVERSIONS IN ENGLAND

The movement of conversions in England to the Catholic Church is admirably illustrated in the following paragraph from the Catholic Universe (London): "It is only a little over three years ago since the Brighton emute brought seven or eight high Anglican vicars and curates and over two hundred of their people into communion with Catholic Unity. Ever since, clergymen, laymen and laywomen have been submitting to the Church in increasing numbers all over the country, but dropping in, as it were, singly and unnoticed. Then, in March last, came the great and remarkable manifestation of God's grace at Caldey and St. Bride's Abbeys, which brought upwards of seventy chosen souls into the Ship of Peter. As might have been anticipated, the spots of consecrated ground where abide these neophytes, who have proved in their own persons the truth of the words of St. Paul and Barnabas, 'that through many tribulations we must enter into the Kingdom of God,' are acting as spiritual magnets to many scores of distressed Anglicans. Close upon a hundred of these pilgrims to the Welsh island have already found the gift of Faith, and letters are pouring into Caldey from clergymen in high positions in the Church of England whose bitter cry may be expressed in the words: 'We cannot long remain as we are. Pray for us.' Seven ex-Anglican ministers have been received into the Church during the past few months."

CATHOLIC NOTES

For the first ticket issued for the Paullist Festival in Chicago, Chauncey Olcott paid the sum of \$1,000.

The insurance expert statistician, E. B. Phelps, has found that the highest birth-rate in the United States is among Catholics.

Mary Stuart's chapel at Roscoff, on the coast of Finisterre, has been purchased by France. She landed there in 1548 to marry the Dauphin.

Of the 70,000 Catholics in Japan to-day, 40,000 are descendants of the primitive Christians, converted by St. Francis Xavier and his aids. Many of them have the blood of martyrs in their veins.

A keen judge of political affairs in Italy declares one reason for the defeat of so many unworthy candidates for parliament at the recent elections is the blameless life of the Italian clergy.

In the diocese of Dijon, France, is an organization named "The Silent League." This league inculcates and practices decent silence in the churches, at funerals and at the tomb, and everywhere where there should be observed reverence and silence.

The late Cardinal Primate of Spain left his library to the Franciscans, his religious brothers and "everything else" to the poor. At his obsequies, the Auxiliary Bishop of Toledo placed his own pectoral cross on the breast of the dead Cardinal.

The first, and as yet the only Chinaman to be raised to the papacy, was Gregory Lopez, born in 1619. Pope Clement X., in 1685, made him Bishop of the northern part of China, with the special privilege of choosing his own successor.

While the organization called the Catholic party in Mexico has steadily supported President Huerta one of the ablest officers opposed to him is a Catholic. General Gonzales, who recently captured the capital city, Victoria, after the "bloodiest battle of the revolution," is a Catholic and attended the Sacred Heart College, Denver, Colorado, for several years.

The late General Sir Martin Dillon, G. C. B., of the British Army, served with distinction in India, China and Abyssinia. Always a sterling Catholic, who never veiled his faith, Sir Martin received his first commission as ensign in the Ninety-eighth Regiment seventy years ago in his eighteenth year and his first experience of war was in the Punjab campaign of 1848-1849.

About ten years ago the Rev. Ernest Rich Grimes, member of the Anglican Cowley Fathers and pro-ponent of their church at Cowley St. John, Oxford, became a Catholic. Shortly after his ordination, seven years ago, his Bishop sent him to the little Leicestershire town of Earl Shilton, to found a mission. At that time there were but half a dozen Catholics there to-day the mission numbers 900 souls, all converts of Father Grimes.

The late Adolphus Busch, millionaire brewer of St. Louis, who left several thousand dollars to Catholic charities, was a Catholic in his younger days, as was his wife, says an exchange. They were married in Holy Trinity church, St. Louis, more than half a century ago. They paid dearly for their wealth in the loss of their religion. For many years, we understand, Mr. Busch has contributed \$5,000 a year to the Good Shepherd home in St. Louis.

Rev. H. La Coste, O. M. I., early in November warned the Catholic young men of Saskatoon, in Western Canada, against joining the Y. M. C. A. His words were heeded with admirable results. The young Catholics are canceling their membership in the association, and the Catholic Young Men's Club of the city has unanimously decided that a well equipped gymnasium is a necessity for the club. Committees have been appointed to ascertain the cost of new quarters and equipment.

The latest gift to this noble edifice is the chapel of St. Paul. This chapel held a special appeal to converts and many donations had been received from converts for its adornment, but the collection was slow. Now a lady, who wishes to remain anonymous, has come forward and placed in the Cardinal's hands sufficient funds to complete the work with great splendor. St. Joseph's chapel is also being completed in various colored marbles. Above the altar will be a triptych in gilded bronze with a relief of the saint. The work will cost \$13,000.

Unita Cattolica publishes a lengthy article announcing the discovery of a number of documents which go to prove that King Charles II. of England had a Jesuit son. Three authentic documents in support of this statement have been found in the archives of the Jesuits at Rome. Another document, which is said to have been brought to light, is a third letter from King Charles to his Catholic Father Oliva, general of the Jesuits, in which the King expresses to him his wish to become a Catholic and congratulates himself on the fact that his son, James de la Cloche, has entered the Company of Jesus.