

# The Catholic Record

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

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### THE MAN WITH A THEORY

A man with a theory is, if given to voluble exposition of it, a first aid to conversation. He may be a source of disquiet to some of his neighbors, but to himself he is a joy perennial. A few weeks ago we listened to a man with a theory. He is in love with this child of his imagination and fondles and dandles it with never ceasing delight. His theory is that the religion of the future shall be a blind of sweetness and light. There is nothing definite about it save that it is creedless and pleasant to the taste. No dogma shall enslave the mind, and no priest shall have any place in this religion; and all men undisturbed by passion shall go hand in hand along the road that leads to nowhere. It did not occur to this man with a theory that he was enunciating dogmas by the score. Neither did it trouble him that the most of us prefer theories served on facts. And it never dawned upon him that prophecy of this description is designated by the man in the street as "hot air."

### PAY YOUR DEBTS

The payment of debts is a very serious as well as a necessary business. It may mean retrenchment, but it must be done. Yet we have a suspicion that some of us regard this matter as of little consequence. We buy things that we do not want, merely to rival or to outshine our neighbors. We crowd our homes and bodies with all manner of adornment, recking little of payment, or relegating it to some far-off time. And all the while the law of justice presses. Reminders of our indebtedness are dismissed as lightly as an after-dinner talk. We become accustomed to debt and adept at avoiding the collector. But payment must be made sometime. The debt is written in God's book though we have erased it from our memory. And we pay the man who, with a load of debt contracted through foolishness or negligence, goes up to the eternal gates.

### USELESS TALKING

We have no patience with the man "with a grievance." We neither weep nor "resolute" with him. We shun him as much as possible, because the individual who has a real grievance and talks about it incessantly is in the kindergarten stage of manhood. The grown-up man reserves his energy for action. If all the whining and complaining could be transmuted into clean-cut business there would be fewer grievances. Politicians fear not talk. They are not affrighted by resolutions. When, however, they see union and determination that refuse to be either thwarted or conciliated by sweet words and promises they are disposed to look upon us in a serious manner. The weak factor in any concerted movement is the man whose source of energy dries up at the mention of some coveted position. One thing we have noticed is that sometimes a storm of protest, strong and driving, dwindles into a zephyr that has never a tone of menace. And the reason is known to the initiated. The air, so vibrant erstwhile with clamor, and pulsating with excitement, becomes serene and balmy because the weak factor is quieted with a job all for himself. All the while he was using his fellows as a grindstone for his axe.

### THE HOME CLUB

We have all sorts of clubs nowadays. Some are for athletes, others for total abstainers, and not a few for social purposes. Used with moderation a club is beneficial: indulged in to excess it makes for deterioration. A club, whose atmosphere is surcharged with ambition, noble thoughts and aspirations, is stimulating and invigorating. But, unfortunately, some clubs cater only to the card and billiard devotees. Now and then a serious note is heard in the song of triviality, but as a rule it is content to live in low levels and to waste its time and toil to no purpose. We have no quarrel with amusement, but we plead guilty to a feeling of wonder when we see young men fingering the cards during the day. In our opinion this is a mystery. We might understand it were they but waiting for the summons of death; but that men who should be on the firing line, arise with enthusiasm to fill up every minute with work, should thus make a bid for failure passes our comprehension. And, perchance, some of those who are bartering the treasure of youth for toys and rattles will tremble when the world accepts them at their own valuation. This wasting of time means degeneracy. It weakens the character, robbing it of decision and depleting it of value as an asset to the

man and his community. A member of a club may also give it too much attention. We mean that a club may be a menace to the stability and happiness of the home. When men pass all their spare time at the club, they need instruction as to their duty and responsibility. When night after night they are around the festive billiard table or spinning yams, or perhaps, on the altitudes of political discussions, they are going to destruction on the sands of clubdom. Their one hope of salvation is a resolution to re-enter a Home Society, which, so far as we know, transcends in dignity and importance any other club.

### ABOUT EMERSON

The famous Dana of the New York Sun was unwearied in telling his readers that Goldwin Smith set down his thoughts in English, unedited, and lucid, and strong. Doubtless, indeed, Dr. Smith was a deft artificer in words and pensive diction that had the scholar's reserve and dignity. We may, however, be pardoned if we say that, with all due deference to his ability, Dana's said excellencies were not visible to the ordinary eye. His views on current issues and vital questions have been often commented upon in the Record. We have differed from him in many opinions, but we are in accord with him in his estimate of Ralph Waldo Emerson. Emerson is in the immortality built up for him by the New England. Venerated as a seer, he is sacred-sacred to all who have any pretensions to culture. But Goldwin Smith says that he can not honestly say that I ever got much from his writings. I can find no system; I find only aphorisms; an avalanche as it were of unconnected pebbles of thought, some of them transparent, some translucent, some to me opaque. Carlyle introduced Emerson to the British public as one who brought new fire from the empyrean. But the two men in genius were leagues apart, and Carlyle at last found the new fire a bore.

### BUNGLERS

Some fathers and mothers are the sorriest of bunglers in the business of home-making. Were one to tell them this they would give vent to an indignant denial, and as proof of their parental solicitude point to a well-appointed home and children clad in godly raiment. But furniture and clothes do not constitute a home—a pretentious house may be as cheerless as a wind-swept moor. But any place, even if open to the rains and the cold, may be a home as solid and as enduring as the everlasting hills. For a home is made by love: it is an artist using the colours of the world beyond the spheres to draw out the divine in the souls of the children; a creator of memories and thoughts which instruct and safeguard: an imitation of the little home of the long ago which sheltered the purest of mothers, who held in her arms the best of Sons.

There are, fortunately, homes which are well-springs of peace and happiness. But in these there is no unceasing clatter about getting on in the world. Energy and ambition can be developed without adoration of the God of getting on. We can play our role on the stage of time without forgetting that of eternity. But the trouble is that some parents by word and example befall the springs of life with the waters of worldliness and drill their little ones into believing that while eternity is real, the present life is the one that demands instant and incessant attention. This, in our opinion, is one of the factors that is responsible for indifference.

### AN OLD CHARGE

Not of recent date is the charge that the Church cramps human energy and makes life joyless. Truth is, rather frayed at the edges is the accusation which however struts unashamed in novel and essay. A little knowledge about the Church would serve as a deterrent to verbosity and mushy sentimentality in this matter. Because some old rake is prevented from pawing over a soul, the Church is a kill joy. And because another, who has flashed through life with every brake off, heedless of law and commandment, is told that the wages of sin is death: the Church is a menace to happiness. Because she will not give up her claims to teach the world at the behest of anyone who has dug out of his inner consciousness some wild caprice of an overheated imagination, she is opposed to human effort. These dealers in words are merely victims of verbal mania. They would not know how to use words at all but for the Church which they malign. Instead of moaning over imaginary evils and cultivating the wild-eyed, tearful pose, they should clear their minds of cant, and talk in consonance

with common-sense. The Church is no more opposed to human effort than she is opposed to the great wall of China. Under her guidance, and oftentimes with her help, her children have done nearly all the work of which the world has reason to be proud. There is no need to go into detail, for this work is of the warp and woof of human history. But she desires all work to be brought by a right intention into connection with our spiritual life. Hence she wishes every achievement in science or art, in empire-building, to be of real value. She insists upon the paramount importance of the spiritual issues of life, and true prosperity is based on the truth of "seek ye first the kingdom of God and His justice and all these things shall be added unto you." Because she is not heeded, the pessimist writes acridly, and the many drift on the sea of opinion and speculation are hopeless of anchoring in any haven. Life for them is a mournful enigma. They seek to place heaven upon earth, but their work comes to naught. Philanthropic plasters do not cure social ills. And when the workers, for whom eternity is but a fiction, see their toil rewarded with little fruit, and contemplate the waywardness and ingratitude of the many, they are tempted to rail at human nature and to exude melancholy. The Church, however, is the mother of cheerfulness and joy. Within her pale every man can be an optimist. In the days when the world was guided by one shepherd men walked hand in hand with happiness. They knew neither the pessimism nor the frenzied laughter of our generation. Life was not a thing of terrors and groans. Nor was it made for the bells and rattle of the jester. But it was a prelude to the greater life; a battle in which one could be victor; a many-sided problem which, difficult if you like, and bewildering, did not dismay those who strove to solve it. And when the way was dark they had the light of faith to guide them. No man, buoyed up by the hope of an imperishable crown, can have any love for cheap cynicism and maudlin melancholy.

### IS IT OUR FAULT

A subscriber wishes us to insert in our columns a lengthy disquisition on socialism as he sees it. We have read it carefully and without prejudice, and we cannot find any reason why we should give it space. It is futile to laugh at socialism, and it is patetically foolish to revile its exponents. They may be wild and unkempt, and they may be accustomed to the graces of our civilization as is our subscriber. Men and women who are on the ragged edge of starvation may not be able to relish a joke at their expense. Wild and unkempt, they can suffer the pangs of hunger and of cold and wonder why they have so little and our subscriber so much. We venture to say that the gruesome humour of subscriber and his kind has intensified the hate and ardour of those who work for the civilization brimming over with plenty and with never an ache for those who enjoy it. It is but an air caste for us, but to them it looms large and enduring, with its every room flooded with light, bathing all things in the radiance of new conditions. And we cannot blot it out with scorn and ridicule. We can, however, show that it is not necessary. And how? Not by pompous words about human brotherhood, but by action that makes men our brothers. Not by dreaming and hugging our ease and comforts, but by sympathy and help to the poor men and women and children whose feet are bleeding from contact with the stones of life. If words, these empty flumboyant phrases we hear from platforms, were of value this world would blossom like a rose. But how chary we are of action. We who follow the standard of the Lord, as we say, are strangely unlike Him in our methods. We drag our consciences and drift dead to our responsibilities and opportunities. We hoard our money as if we were not stewards of it. We even take pride in the trash, and the poor who would, if befriended, be mighty intercessors in our behalf, are unnoticed. And we call them brethren and regard them as outcasts. In our opinion the growth of socialism is due in some measure to the apathy and the pagan don't care policy of many Christians.

### 12,155,000 Catholics Under British Flag

According to the English Catholic Directory for 1911, which has just appeared, the clergy of England, Scotland and Wales now total 4,302, an advance of sixty-four on their number a twelve-month ago. Of these, 1,541, or rather more than a third, are regulars, and the increase on last year's total is made up of thirty regular and thirty-four secular priests. The total number of churches,

chapels and stations in Great Britain has risen by seventeen, Westminster leading the way with five. The total number of Catholics in the British Empire is estimated at 12,155,000, and for their ecclesiastical government there are 190 Sees, including those provisional ones known as Vicariates and Prefectures. British America, with a Catholic population estimated at over 2,800,000, consists of these Sees: British Asia, with its 2,150,000, contains 49; British Australasia, with nearly a 1,000,000, has 24; and British Africa, with 357,000, has 21, of which 20 are provisional.

### ARCHBISHOP GLENNON'S PEACE SERMON MISQUOTED

ELOQUENT ST. LOUIS PRELATE DID NOT SAY "THE MILITARY MAN IS A HIBED ASSASSIN"

On New Year's Day His Grace Archbishop Glennon, of St. Louis, preached a noteworthy sermon, whose tenor was universal peace among nations and disavowal of the present war. He said in one part of it that "the military man is a hibed assassin." Straightway the reputable Army and Navy Journal of Washington, D. C., assuming without further verification, the correctness of the report of the press reporter, publishes a long and scathing article denouncing the Archbishop, and calling upon the Vatican to take cognizance of his utterance and to censure him.

When shown that hisy and inconsiderate article in the Army and Navy Journal, His Grace at once declared that he was misquoted. Said he, as reported: "Much criticism has reached me, and just criticism, too, on the summary of my New Year's Day sermon, as printed last Sunday morning."

The writer of the Washington article was misinformed as to what I said by taking for granted that the published report of my sermon was correct. My remarks had no reference whatever to the soldiers of the United States army or to the armies of any other nation, or to any soldier who fights for the vindication of a principle. The words I used were these: "A soldier who fights for pay, and is willing to fight on either side, and allows his decision to be determined by the amount of money he receives—the old-time soldier who fought for money, and not for principle—such a one is little better than a hibed assassin."

I did advocate the promotion of the peace of all nations, and I disapproved the increase of armament because that does not promote peace. I spoke for domestic peace, industrial peace and international peace. I spoke in opposition to the idea of training the small boy in the use of firearms, because such training leads to the perpetration of crime, and often to the death of the innocent. I spoke of the beauty of the life of the soldier, and of the glory of those who stand by their faith and yielded their lives for the flag of their adopted country. Their deeds will live long after the capturing of their trappings are forgotten in the oblivion of time.

### BIGOTRY AND INTOLERANCE

A DESERVED REBURE TO NARROW-MINDED PEOPLE

The following article we take from the North Country Times, published at Grant City, Missouri. While not agreeing with all the editor says, we reproduce it for the reason that it is well worth the study of our Ontario bigots: "We have another article this week on Roman Catholic Aggression, and its address to the nation. Many look for its ascension to power here, while others think it can never be. But this article, from a Catholic source is ominous, and the people of God will do well to read it. It is a warning to those who are not of the faith to put an end to all this and to institute his reign of righteousness."—Bible Advocate.

The foregoing extract is taken from a religious publication and for downright bigotry and intolerance it out-herods Herod. We have always been under the impression that the bible teaches harmony and brotherhood, and that the God to serve. To our mind it matters not that there are over seven hundred different denominations serving God in the way they understand His word so long as they are honest in their belief. Does it lie with any single one of these denominations to say who is right and who is wrong? To do so would be to say that the religion of the majority could not be proven to the other denominations. Now are the teachings of the Catholic church any more detrimental to the peace and harmony of mankind than those of any other denomination? Why this war on people who serve the same God as the editor of the Bible Advocate? Has the editor of the Bible Advocate a revelation from God assuring him that his denomination is right and every other denomination is wrong? Isn't there at least a chance that 50 other denominations may have a modicum of Christianity? The Catholic church extolled long before the first, second or seventh day Sabbath advocates were known to mankind and it will stand the test of time until the millennium shall burst on a semi-religious world. We are not a Catholic in belief, but we have lived with and amongst them so long and know them and their tenets so well that all the prophecies of the bible which speak of bigotry and hate cannot make us believe the dire predictions of this agency of God and peace the Bible Advocate. We believe in the broad principles of Christianity as practiced by the Redeemer, but we do detest the petty meanness of the bigotry in church practice. Note the phrase, "People of God," as it is used in the quoted para-

graph. Has the editor of the Bible Advocate a patent from on high which assures him that he is at the fountain head of the "People of God"? Are the followers of no other denomination the "People of God"? If those be such, to what particular denomination do they belong? Is it not possible that a few may be found in the Catholic church? What of the blessed Sisters of Charity? We make the unqualified assertion that the Sisters of Charity carry more cheer, more sunshine, more gladness, more genuine Christianity into the hearts and affections of mankind than do the sisters belonging to the Bible Advocate's church.

It is only the bigot, the essence of whose Christianity is intolerance, who will use the term, "People of God," when speaking of one religious body as contrasted with another similar body. It does not lie in the mouth of any man to say what denomination is right or what denomination is wrong. We are broad and liberal enough to say that all of them do good and that is the end of human endeavor. There is no more danger that the Catholic church will succeed to administrative power in this country than there is that any other church will succeed to it. The American people are too patriotic, too strongly opposed to permitting any church, as an organization, to control the affairs of our civil government. Should that day ever come it will be marked with the blood-red revolution that has ever convulsed our country. We are not defending the faith of the Catholic church, but we do defend it against the continued misrepresentations and vulgar assaults of those who wrap the "holier than thou" mantle around themselves and use it as a shield from behind which to shelter fulminating bombs against a sister church. If the Bible teaches such sacrilege we have never yet been able to find it and we are pretty steady readers of that book. What church has done more to Americanize our own country than the Catholic organization? Look in almost every county in the United States and see the magnificent church edifices, imposing educational institutions, hospitals, homes for the aged, charity establishments and other agencies for the relief of suffering humanity and then tell us that such an organization must be watched lest it have designs upon the life of the government. Shame on the thought! What church did more for our government to preserve its life in the dark days of the sixties than the Catholic? What more sumptuous does adorn American history than the wild and magnificent charge up Mayo's Heights of the Irish Brigade, with the gallant M'guffin at their head, as they fought storm of battle swept along the slopes of Fredericksburg. Hundreds of Irish Catholics went down to death and glory on those bloody slopes never again to see their loved ones.

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### PROGRAMME OF THE PORTUGUESE FREEBOOTERS

SPLENDIDLY AUTOCRATIC ENACTMENT BY WHICH RELIGION IS TO BE PAUPERIZED

The representative in Lisbon of the Tribuna of Rome, has sent to his paper an account of a lengthy interview with Theobald Braga, the President of the provisional government of Portugal, the principal interest of which lies in the very succinct forecast given of the projected law concerning the separation of Church and State in that country. The law can claim at any rate, the merits of simplicity, its main provisions being: (1) All the property of the Church shall become the property of the State, which will pay to the clergy at present living a stipend corresponding as nearly as possible to the interest on the capital value of such property. (2) When the present generation of clergy is extinct their successors will be deprived of that stipend, and will not be able to make any use of such property, churches included, unless they pay a rent to be determined by the State. (3) In case no offer is made of rent, the State will be at liberty to sell such property and devote the proceeds to any purpose it thinks fit.

On such a simple and splendidly autocratic enactment comment is needless; indeed it is impossible. From the remainder of the interview, however, several interesting facts are to be gleaned concerning the future of the country. The above law will appear before the year is out, but the elections will not take place until March next: the provisional government will meanwhile elaborate a Constitution which it will present to the newly elected Chamber for ratification; and having completed its work, it will then retire. Nothing, however, is said of the resignation of a certain irresponsible body called the "Directory"—ominous name!—which would appear from the President's remarks to retain supreme control of the destinies of the country, delegating certain powers to the provisional government, but retaining in its own hands, amongst other things, the "entire direction of future electoral operations." Under the beneficent guidance of this authority there can be no doubt that the Portuguese elector will be freed from the "abuses prevalent under the monarchy," and will gain the full liberty of conscience and action— which was accorded, for instance, to the

supporters of the Papey in the famous Roman plebiscite of 1870.

Possibly it was this same generous authority which determined that the three-judges who found Senor Franco not guilty of the extraordinary charges brought against him by the provisional government should be transferred to one of the Portuguese colonies; a decision which aroused such comment that it was found necessary to issue an explanation to the effect that "the government had no intention of tampering with the principle of the independence of the judicial power, but wished to punish a manifest rebellion against the regime established by the will of the nation." Another extraordinary statement which needs no comment, but merely excites wonder as to how far a self-elected irresponsible government is prepared to go in these days of up-to-date civilization.

### MAY ENGLAND BE WON BACK?

Before a large audience in Liverpool, under the presidency of Bishop Whitehead, Father Robert Hugh Benson, S. J., recently lectured on "The Conversion of England."

He had heard it said that never had any country which lost the Faith ever regained it. That was, of course, largely true, but to say that it was impossible to convert England was to put a limit to the power of Almighty God. They might be perfectly certain that the grace of God would accomplish what God wished it to accomplish, if men would correspond with it. It was an absolute duty for Catholics to strive toward the conversion of England. They were to keep their own faith, to work for the giving of that faith to others.

At the "Reformation," continued Father Benson, "Catholicism received such a blow as would have extinguished any religion not divine. The strength and vigor of Europe in the sixteenth century lay largely in the North, and it was the North which threw off Catholicism. Meantime the impetus of Christianity continued amongst the Latins in the South, where still remained the Vicar of Christ. Then began the great struggle between Protestantism and Catholicism. He saw, however, another crisis coming in the history of the Church which could only be compared to the crisis known as the "Reformation."

Up to the present time the Latin countries had retained Catholicism. Spain, Portugal, France and Italy had in the past remained faithful, but at the present time they saw a movement in those countries which was not comparable to the "Reformation" in that they were throwing over the authority of the Church and were not substituting any other religion in its place. He saw, however, another crisis coming in the history of the Church which could only be compared to the crisis known as the "Reformation."

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### CATHOLIC NOTES

It has been announced that the Rev. David Blyth Morgan, a prominent Welsh parson, was recently received into the Church at the Franciscan College, Oxford, England.

The French Government has removed the French Consul at San Sebastian from his post, and states that it has censured the French Consul at Passages for having attended a Catholic demonstration.

The gifted wife of Dr. Godfrey Raupert, whose books against "Spiritism" and against "Freemasonry" have done much good work for God and the Church, has joined her husband in the Catholic communion. Their son is a Jesuit, and the woman held out against becoming a Catholic until now, says the New York Freeman's Journal.

Sister Ste. Eucherie of the Congregation of Notre Dame, Montreal, was killed while engaged in repairing the elevator in the motherhouse of the order in Sherbrooke street, west. She fell down the shaft, a distance of 70 feet. Sister Ste. Eucherie had charge of all the mechanical machinery in the large building and was a certified mechanical engineer.

Dr. Glynn Whittle, of Liverpool, giving evidence recently before the New Divorce Commission, said he had questioned countless poor women—victims of habitual cruelty—as to whether they would avail themselves of divorce if they could get it. The answers had been most impressive. Protestants said "Yes," Catholics said "No."

The New York State Historical Association has appointed a committee of five to secure from the State of New York, by lease or gift, an island in Lake George to be named Isle du St. Sacrament and to place on it a memorial in stone or bronze to other Isaac Jagers, who was the first white man to cross its waters, and who gave it the name of Lac du St. Sacrament.

The Duke of Norfolk has presented Kirkcaldy orphanage, Sheffield, to the Catholic Church for the purpose of a convent. When the place has been altered it will be occupied by nuns of the Carmelite order, one of the strictest orders of the Catholic Church. Kirkcaldy was originally built for an orphanage for the Catholic Church, but the intention was not carried out.

Miss Helena T. Goessman, a daughter of the late Professor Goessman, of Amherst College, has been appointed to a chair in English in that well-known college. Miss Goessman is a Catholic woman of fine literary tastes and was educated by the ladies of the Sacred Heart at Elmhurst Convent, the Alma Mater also of that gifted Catholic poet, Louise Imogen Guiney.

Lawrence Woo, trained as a catechist in Canton, China, is now a zealous assistant to Father Monnar in his work among the Chinese of New York City. Mr. Woo went to Boston recently, where there are between sixty and eighty Catholics, and while there he gave them, in their own tongue, more accurate information, so as to strengthen their faith.

A unique ceremony took place recently in the convent of the Poor Clares Colettines, Chicago, when Miss Mary Kemper, daughter of a wealthy family of the city, was invested with the habit of this strict Order. Only half a year ago her sister Cecilia, a graduate of the Chicago Musical Conservatory, began her novitiate in the same convent. The ceremony of investiture was performed by their brother, Rev. H. M. Kemper, who was ordained a short time ago.

Thirty-two adults, most of them converts from non-Catholic denominations, were confirmed by Bishop Hecker in the Cathedral of Rochester on the Feast of the Immaculate Conception. The class had been under instruction by Rev. D. W. O'Hern, a graduate of the Apostolic Mission House, class A, who has been, during the past three months, lecturing on Christian Doctrine at the Cathedral every Monday, Wednesday and Friday evening.

Cardinal Logue in an address delivered at Armagh recently, uttered a very important, but little thought of, truth, when he said that no heresy ever started in Ireland. The preservation of the faith in that country is indeed remarkably constant. Perhaps some other Catholic lands would appreciate the blessing of faith if they were made to pay for it in the same way.

The Evangelical Lutheran Ministerial Association, of Pittsburgh, ruled out an attack on President Tait, made recently by Rev. J. M. Smith, of Washington, Penn., because the Presidential appointment of the Chief Justicehip is a member of the Catholic faith. As seen by Rev. Dr. Smith's motion was made half a dozen ministers rose in protest of any such action. While the controversy was at its greatest height the presiding officer ruled that the matter was "not worthy of discussion," and that it was not the proper time nor place for passing such a resolution.

The Redmond family, to which the Irish leader, John Redmond, belongs, has had a distinction almost unparalleled in parliamentary history. William Archer Redmond, who was selected for the representation of East Tyrone, an Ulster constituency, is the son of the leader of the Irish party. He bears the name of his grandfather who for many years represented Wexford in parliament. Already members of the family for three generations have sat in parliament—and for their native county of Wexford—many of them, John Redmond, and his brother, William Redmond, their father and their great-uncle.