

# The Catholic Record.

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

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LONDON, ONTARIO SATURDAY, MAY 24, 1913

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### LITTLE BY LITTLE

Some time ago a large building, a very marvel of workmanship and engineering skill, collapsed without any apparent cause. Seemingly it was destined to defy the storm and time, and yet in one brief hour it was a mass of broken concrete and twisted iron and timber.

And so it is oftentimes with individuals. They seem strong and able to meet whatever fate may bring; they are clothed with integrity as with a garment; endowed with the gifts which experience has bestowed upon them and yet, like the building, they fall, ruined and unsightly. Some defect has caused the damage. It may be that some temptation unchecked has undermined the foundations; or some indulgence has waxed strong and blotted out the strong and smiling front which we admired. It may have been within years, adverted to but not seriously, laughed at, perhaps, as a source of danger, but securely and insidiously it saps the strength, distorts our vision, breaks down our safeguards and ultimately lets in upon the waters of decay and death.

### LET US WORK

Some of us are adepts at deploring. Some time we do this at public meetings where there is an abundance of words and a dearth of business, and at others we bore people who are alive with our doleful pronouncements. We deplore, for example, that some of our boys become members of the Y. M. C. A. gymnasium classes. We have our opinion of the Y. M. C. A., but we think that as an organization it is strong with the support, sympathy and money of the Protestant. It offers inducements to the young and endeavors by addresses given by prominent men and by other methods to keep itself before the public. It is a factor in civic life, and however we may dislike its policy and aims, so far as Catholics are concerned, it is influential and seems destined to be the last stronghold of Protestantism. But instead of deploring, which is of a pathetic futility, why not have an up-to-date gymnasium of our own? Why can we not have a lecture now and then by a Catholic who has something new to tell us or who is able to invest an old thing with dignity and a semblance of originality? We can give advice, but one way to hold our youth is to cater to demands which they deem imperative, and which, if we do not care to busy ourselves with them, can be supplied by others. We do not wish to say aught derogatory to our organizations save that some of them have been talked into a comatose state by the "orator" or are unduly hampered by those who are going to do things in the future that never comes. More business and less wind would increase their efficiency and enlist in their behalf workers who live in the present and are anxious to cope with conditions as they are. Deplored, however, and agitating the atmosphere with querulous complaints will not deter some of our young men from becoming members of alien organizations.

### ONE POINT OF VIEW

A subscriber tells us that betimes the RECORD is somewhat harsh in its comments on those without the Church. Not being blessed with the equanimity which our friend possesses, we confess that where the Church is lampooned and made the object of calumny and indignation, it incites us to words which may fret nerves attuned to harmony. But in this imperfect world some of us must lack that tranquility of mind which seems to be immune to the vapouring of those who berate the travesty which a diseased imagination conjures as the Church. We are occasionally referred to as imprudent by those who cherish the delusion that going through the world with bated breath, saying always that intelligent Protestants take no account of current calumnies, regretting this or that pronouncement of ecclesiastical authority as inopportune, if not un-

necessary, is the best passport to success. But success achieved through either fear of declaring and maintaining our principles or a desire to curry favour with social or political arbiters is not envied by the individual who has a due regard for his own manhood and his soul's salvation. Calumny must be challenged; charges must be disproved so long as divines who seem to have a public are suffered to engender animosities and to perpetuate prejudices. If Protestants of intelligence and good-will do not constrain a certain type of divine we must do double duty—theirs and our own.

### NOT TOO MUCH

Recreation has its uses as a safety valve. When it engrosses all our leisure time and makes the mind but a channel for the passing through of odds and ends gleaned from the "sporting" columns of the daily newspapers, it has its disadvantages. Exhibitions of brain and muscular skill are not to be despised if we make them but means to an end, viz., to keep the brain clear, to steady the nerves and to enable us to cope with emergencies.

### SAYINGS OF THE WISE

Be what you are. This is the first step towards becoming better than you are.

It is good to prostrate ourselves in the dust when we have committed a fault, but it is not good to lie there.

To attack another's fault is doing the devil's work; to attack our own is doing God's work.

Nothing is more incurable than a frivolous habit. A fly is as unattractive as a hyena.

Life can never be completely happy for it is not heaven; nor completely wretched for it is the road to heaven.

The priest went daily not to console but to converse with him in his troubles; like those who lighten a boat of the bitter waters of the sea without being able to stop the leak but only to prevent its sinking.

If I had the management of the moral and physical atmospheres there would be less rain and fewer tears. But probably heaven would be less populous in that contingency and the wheat crop less abundant.

Gossip is a sort of smoke that comes from the dirty tobacco pipes of those who diffuse it; it proves nothing but the bad taste of the smoker.

Of what a hideous progeny is debt the father. What lies, what meanness, what invasions on self-respect, what cares, what double-dealing. How in due season it will carve the frank open face with wrinkles; how like a knife it will stab the honest heart.

In mendicant fashion we make the goodness of others a reason for exorbitant demands on them.

Praise makes a wise man modest; a fool arrogant.

A thoroughly unselfish spirit is always a happy and a bright one. It is self-love wounded or vexed or disappointed that causes the greatest amount of misery and melancholy in the world; if we could kill this aching nerve, the chill blasts of life would lose their power to give us pain.

Kindness is the turf of the spiritual world whereon the sheep of Christ feed quietly beneath the Shepherd's eye.

Being patient is the hardest work that any of us has to do through life. Waiting is far more difficult than doing. But it is one of God's lessons all must learn one way or another.

All contradictions are reconciled in Jesus Christ. To know God and not to know our misery is pride. To know our misery and not to know Jesus Christ is despair. But to know Jesus Christ delivers us both from pride and despair; because in Him we find God our misery and the only way to repair it.

Love is the Amen of the universe.

In an age and country where success, and above all success in making money, is becoming more and more the object of men's hopes and prayers and efforts it is good for us all to be reminded that if self-assertion is the first law of nature self-sacrifice is the first law of God.

When either men or women are out of temper they sometimes tell the truth.

## SAFEGUARDING SOCIETY

Cardinal Ferrata's inaugural address at the opening of the recent Eucharistic Congress held at Malta furnishes food for much thought. It deals with subjects that have an intimate bearing upon modern life. Society to-day is not in a healthy condition. It is in a feverish state. In our own land, as in all European countries, there is not wanting signs of deep seated discontent and of unrest. Not only are nations spending millions upon armaments to be in readiness for an anticipated death struggle, but the different social elements in all countries are arrayed against one another. It is the House of Want versus the House of Have. The struggle between them is shaping politics, is dividing men into warring camps and is creating conditions that bear a close resemblance to a state of civil war.

When wage workers are shot down by militia in American cities, as they were recently, even the most thoughtful have to recognize that there must be something wrong in our social—economic arrangements. The Socialist will tell you that making the Government the sole employer is the only panacea. The anarchist will inform you that only by the abolition of all government will things be righted. Those who are neither Socialists nor anarchists will insist that more stringent enforcement of existing laws will place society on a more secure basis. It will be noted that these suggestions have not the remotest reference to the absolute need of cleansing the individual heart of the passions that are the source and fountain head of all the moral disease that is afflicting society—disease to which can be traced back the causes that have been productive of the evils under which the world is now groaning.

"Renew all things in Christ." How efficacious is the remedy suggested by Pius X. ten years ago when, as successor of St. Peter, he assumed the government of the Universal Church. Such a renewal would dissipate the passions of men, as the rising sun dispels the darkness of night. The Eucharistic Congresses, of which the one just held at Malta was the twenty-fourth, are most efficacious aids for bringing about all this embracing reformation. By concentrating attention upon the Blessed Sacrament, as the greatest source of spiritual strength, these Congresses increase devotion to the Holy Eucharist. Cardinal Ferrata, in speaking of how this devotion helps in developing the noblest traits in men and women, pointed out how it makes heroes and heroines of those who are inspired by it. We quote: "Ask, as the historian Taine did, ask the missionary who, while still young, gives up his country, his family, all his hopes to go and preach the Gospel to the heathen with the prospect, it may be, of meeting death at their hands; ask the Sisters of Charity, keeping constant watch by the beds of the sick or dying in the wards of our hospitals, or exposed to mortal danger on the field of battle; ask all those heavenly beings who spend their lives in the service of the aged, the leprosy and the plague stricken; ask them, I say, whence they derive the courage to overcome their natural repugnance; and they will all spontaneously point to the Tabernacle and the Eucharistic Banquet; they all tell you that when Jesus came down into their hearts and gave Himself to them, they felt the imperative call to give themselves wholly to their brethren, the poor, the sick, the unfortunate of every class."

Such are the effects of Holy Communion upon the elite of the Church Militant. Catholics who have not devoted themselves by solemn vows to the higher life, are suffused with similar love for their fellows by receiving at the altar fall Him who is love itself. There is no room for hatred in hearts where Christ has taken up His abode. Is not this the beginning of a species of social millenium? Is it not a preparation for the restoration of all things in Christ?

If the world is ever to be redeemed, men must get rid of the selfishness that was the dominant note of paganism. Unfortunately, the note survives to-day to a marked degree as the legitimate product, as Cardinal Ferrata points out, of the naturalism condemned by the Vatican Council. Here is how the Cardinal traces the relationship between naturalism and the present disorganized state of society: "The error which dominates modern society, and tends to drive towards decadence and barbarism, is naturalism which, as described by the Vatican Council, concentrates all its efforts to the effacement of Jesus Christ, our only Saviour, from the intellects of men, from our customs, our laws, our institutions, in a word, from our whole social life, and putting in His place pure reason and pure nature." After this substitution is made, there will flow from it inevitable consequences which are thus enumerated by Cardinal Ferrata: "From this come free thought and immoralities; from this come selfish indifference, a constant desire for pleasure;

and the exclusion of every noble and lofty ideal; from this comes the degradation of the immortal soul to the basest materialism." For confirmation of these statements we need not look around us. You cannot take up a daily newspaper without finding in it ample evidence of the truth of every word of Cardinal Ferrata's description. Let us quote his remedy for this state of things: "The Holy Eucharist is the defence against this error and its fatal consequences; it elevates and ennobles our minds, purifies our hearts, and gives us strength for generous and heroic action; it gives us a glimpse of the supernatural kingdom, makes us love our brethren, and raises us from material and temporal things to things spiritual and eternal."—N. Y. Freeman's Journal.

## "CATHOLIC" PROTESTANTS

Trinity Church, New York, which is said to give a close imitation of Catholic services on opportune occasions, has announced a new accession of carved figures in stone and wood for its All Saints' Chapel. They are all thoroughly Catholic, too, including the Crucifixion with the attendant figures of the Blessed Virgin and St. John and two angels with censers, Sts. Peter and Paul, St. Ignatius of Antioch, Pope St. Clement, St. Cyprian, St. Anthonisius, and even St. Patrick and St. Aidan—which suggests numerous variations of the exclamation wrung from a simple Catholic who discovered himself in such surroundings: "When did St. Peter turn Protestant?"

We have no doubt that the good people who presented the figures and those who received them had the very best intentions, and also that the statutory will have good effect on the beholders, inducing them to ponder on their saviour's life and the virtues of His most faithful servants; and by suggesting the inevitable question—Why has not Protestantism saints of its own?—direct their minds to the claims of the only Church that has been able to produce them. But the implication is false and misleading. These saints no more belong to the Episcopal Church than does the name Catholic, assumed by a fraction of its membership.

To such people, who would be Catholic in everything except the first essential, submission to Catholic authority, the advice given recently by Dr. Cummins, a member of their diocesan board, is pertinent and wholesome: "Follow the Caldey Islanders, dear fellow Catholics. We shall grieve at the loss of numbers, but rejoice in your gain. There is an acknowledged Catholic Church. That is surely where all true Catholics should be. Will you not, O Catholic friends, do as Caldey has done? Resolve highly and firmly to accept of his high and holy submission to Rome, unpleasant though it be for those accustomed to the freedom of Protestantism. Take the bitter with the sweet. It needs only a little courage, a little consistency. Why expect to have the sweet without the bitter? Please let us Protestants alone, let us enjoy our errors in peace. We shall love you much better when you are on the other side of the gulf."

Protestantism is essentially illogical—claiming to be Christian while deriving its name and being from perpetual protest against the only Church that derives from Christ—but in this the rector is logical. The assumption of the Catholic name and those of its practices that please does not make people Catholic nor make other people think them so. We are quite aware that a number of these good people are groping honestly in their way, and making serious sacrifices; in the pursuit of truth; but we cannot help thinking that a sense of humor, which Father Faber (who had also traveled that road) thought a great aid to religious development, would help materially to speed their progress.—America.

## CARDINAL NEWMAN AND HIS CRUCIFIX

Addressing his crucifix, Cardinal Newman thus prays: "Better for me that Thou shouldst come thus subject and dishonorable than hadst Thou taken on Thee a body fair as Adam's when he came out of Thy hand. Thy glories sullied, Thy beauty marred, those five wounds welling out blood, those temples torn and raw, that broken Heart, crushed and livid frame, they teach me more than wert Thou Solomon in the diadem wherewith his mother crowned him in the day of his heart's joy." The gentle and tender expression of the contentment is no new beauty or created grace; it is but the manifestation in a human form of ever-lasting. Thou canst not change, O Jesus; as Thou art still my mystery, so wast Thou always love. I cannot comprehend Thee more than I did before I saw Thee on the cross; but I have gained my lesson. As I adore Thee, oh! Lover of Souls, in Thy humiliation, so will I admire Thee and embrace Thee in Thy infinite and everlasting power."

## FATHER FRASER'S MISSION

On March 1st the editor of Notes and Comments gave a summary of an interesting letter from Father John M. Fraser, the Canadian missionary to China.

There are but 2,000,000 Catholic Chinese in a population of 400,000,000. The recent mighty revolution has broken down the old superstitions and prejudices, and now the fields are white with the harvest.

Catholics of Canada have the opportunity and privilege of sharing in the great work of the conversion of China by helping spiritually and financially their fellow Canadian, Father Fraser, whose missionary work has been signally blessed by God.

The CATHOLIC RECORD gladly accedes to the request to receive subscriptions, which will be duly acknowledged and forwarded to Father Fraser.

Here is an opportunity to discharge the duty of alms-giving, participate in a great spiritual work of mercy, and help to bring the Light of the Gospel of Jesus Christ to those who sit in darkness and the shadow of death. Do it now, in the name of God.

## REMITTANCES

Previously acknowledged.....	1,008 70
Mary E. Michelle, Oakville.....	1 00
K. C. 1063.....	3 00
L. Walsh, Toronto.....	1 00
David Byrne, Quebec.....	2 00
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## NEWMAN'S GENIUS

The genius of John Henry Newman, says Wilfrid Ward, has been challenged; but when his life was published, the bulk of English critics took a very limited view of its range. They treated Newman's literary gifts as something separate from his deeper work. They celebrated him as a poet, the author of "Lead Kindly Light," and "The Dream of Gerontius," a fascinating preacher and above all, a great master of English style. They disparaged his more serious work as mere "controversy." In point of fact this separation is quite unreal. Newman's great literary gifts were brought out by that very mental history the expression of which the critics label "controversy." His early works have no style. His highest literary gifts only become apparent in the "Essay on Development" and his Catholic works. We are driven, then, to measure his genius largely by his powers of imagination and thought, and here we encounter curiously opposite verdicts. The Dean Church regarded him as one of the greatest thinkers of the age. Carlyle declared that he had not the intellect "of a moderate sized rabbit." Lord Morley in his essay on Mill takes a similarly disparaging view of his intellectual gifts, and the reviewers of his life in the Quarterly and the Times likewise disparage his gifts as a thinker while enlarging his gifts as a man of letters. The fact is that genius is apt to outstrip the recognized categories, though the something which they cannot explain. At Oxford his followers were conscious of his greatness, but it was never analyzed by them adequately. Indeed, it is very hard to analyze it. Its aspects are so various. He is at once a religious leader, a preacher, a father confessor, a religious philosopher, a historian, a theologian and a poet. This multiplicity of gifts suggest the superficiality of a dilettante, but closer inspection shows this view to be false. The unity of aim which distinguishes Newman from the dilettante is to be found in the overmastering purpose of his life, namely, to preserve the Christian Faith against the inroads of modern doubt. It was in pursuing this single object that he came to touch on such very various fields. A dilettante, on the contrary, has no such unity of aim. Moreover, Newman's touch in each department is that of the specialist and not of a dilettante. His knowledge is first-hand knowledge, though its extent is limited. This has been recognized by the really greatest critics in each department. Such men, for example, as Dollinger, Lord Acton and Abbe Loisy. I quote these men, not for a moment agreeing with their theology, but as acknowledged critics in their several departments of the very first rank. Certain qualities in Newman made it very hard for the second-rate critics

who form the bulk of reviewers to measure his genius adequately. He was before all things a living personality, and that which lives cannot be scientifically tested like a dead body which is submitted to the dissecting knife. So subtle and many-sided a living mind can only be understood by a many sided critic, and of such there are few. Moreover, the literary form of his expression did not lend itself to being read, again, his Catholic conclusions are constantly urged that those who regard Catholicism as obviously untenable suspect the scientific value of his method beforehand, and do not really carefully weigh his words. Men like Carlyle and Morley thus dismiss the deeper side of Newman's work as mere controversy on out-worn subjects and do not take enough trouble to see that he is just as conscientious as they are of the deeper issues before the thought of the nineteenth century. They imagine the "Grammar of Assent" to be an ingenious method of justifying a belief in impossible miracles, the University Sermons to be an obscurantist disparagement of reason in favor of an irrational faith. Thus Newman's best thought is set aside without being understood and compliments are paid to the regal English style, to the poetic beauty of the "Dream of Gerontius," to the engaging frankness of the "Apologia." An imagination Newman is formed out of his more superficial gifts. It may be a graceful figure, but it is not the Newman whom Dean Church compared to Pascal or the Newman whose realization of modern infallibility was so keen that Huxley offered to compile a primer from his unfaith; nor is it the Newman whose insight and spiritual genius led Young Oxford to subscribe to the formula "Credo in Newmanum."

## A BISHOP'S TENDER TRIBUTE TO A CHRISTIAN MOTHER

Baron Von Ketteler, the wise and holy Bishop of Mainz, writing of his student days, thanked God that he had been preserved from doing anything of which he should be ashamed. The prayers of a saintly mother and the example of his pious sister helped him safely through the time of storm and stress. Later on in one of his sermons, Bishop Von Ketteler paid a tender tribute to these two angels of the household—a good mother and a good sister. "The greatest blessing that God can confer on man in the natural order is without doubt the gift of a truly Christian mother. I do not say the gift of a tender loving mother, because, if the mother is filled with the spirit of the world her love is not a boon, but a bane to her child. But a Christian mother is of all divine gifts the greatest. When such a mother has long been laid to rest and her son is seized by the stormy winds of life, and tossed about hither and thither, is on the verge of losing both faith and virtue, her noble saintlike form will appear to him and gently, yet forcibly, draw him back to the path of duty. He who has learned to know Christianity and its virtues, its inner truth, its purity, its self-oblivious love in the life of a Christian mother or of her counterpart—a Christian sister; he who has learned to know the peace which Christ calls His peace—the peace of such a family—the thought of it will pluck him out of every pool of perdition into which life may hurl him. He who has once seen virtue in such transfigured images can not look on vice, even though he be caught in its toils, except with aversion and contempt."

## AN UNPREJUDICED TRIBUTE

The growth of the Catholic Church in the United States is one of the most striking facts of history—and she has also gained the popular good-will, or at least a favorable prepossession, and she has conquered respect. At present those who look upon her most favorably are that large and influential class of men whose antecedents were Protestants, but whose actual connection with a Protestant church is little more than nominal. They know enough of Protestantism to make them admire its excellence. These men care little for the theological and ecclesiastical questions which separate Rome and Protestantism. They are legislators, city officials, railroad men, editors, managers of large business interests. Wherever they are that Catholic institution, they find an organization which knows its own mind, knows what it wants, has some one who can speak for it officially and finally. They can see that it maintains discipline among its own members, and seems at the same time to retain their affection. They are attracted, in a word, by its practical, business-like efficiency, and are repelled by the opposite qualities in Protestantism.—Booklovers' Magazine.

In mapping out life's career you can't afford to leave God out of account.

## CATHOLIC NOTES

The town of Hull, Mass., has bought the John Boyle O'Reilly cottage, the last home of the Irish poet and patriot, for a public library.

Dr. Neill who was the first instructor of political economy in the Catholic University of America, has been a great favorite with all those having cases before the Department of Labor.

The Senate has confirmed the nomination of Dr. Charles Patrick Neill as Commissioner of Labor. The expected opposition to Dr. Neill did not develop much strength. Senator Overman confining himself to a statement of his objection, but refusing to resort to dilatory tactics.

Right Rev. J. T. McNally, newly appointed Bishop of the Diocese of Calgary, will go to Rome for the consecration services, at the request, it is understood, of Msgr. Sabretti, former Apostolic delegate to Canada. But few Canadian Bishops have had this unusual honor conferred upon them.

It has just been announced that the first prize, \$300, for the best poem on an American historical subject, "The Battle of Brooklyn," has been awarded by the Brooklyn Institute of Arts and Science to a well-known Catholic writer, Patrick Joseph Coleman, M. A., at present associate editor of the Rosary Magazine.

There are about one thousand lepers in the settlement at Molokai, Hawaii. The women are attended by five Franciscan Sisters from the Syracuse Motherhouse, and the men by "Brother" Joseph Dutton and four lay Brothers, while two priests and an organized staff care for their spiritual and medical needs.

There are said to be 120,000 Japanese on the Pacific Coast and 30,000 of them are in Southern California. Among these little brown men and women are some Catholics, and though comparatively few in number, they are a credit to those who taught them the faith in far-off Japan.

A dispatch from Madrid states that King Alfonso has signed a decree ordering the continuance of obligatory Christian teaching in the "Public schools of Spain, but excepting the children of non-Catholics from the compulsory. This should satisfy every lover of justice, but we doubt if it will please the anti-clericals. What they are after is not justice, but the destruction of all religion.—Southern Messenger.

King Ferdinand of Bulgaria is a Catholic. Soon after his entry into Adrianople he paid a visit to the Congregation of the Assumptionists who have eleven priests and thirty-six sisters in that city. After having assisted at a *Te Deum* and partaken of the hospitality of the Fathers, King Ferdinand suggested to the Father Superior to secure a suitable site for a new house and church, adding that he intended to ask the Holy See to erect Adrianople into an episcopal see with its own cathedral.

The ancient tower of St. John's church, Ayr, Scotland, has come again into the possession of Catholics. The main body of the church is of comparatively recent origin, but the tower was built in the twelfth century and turned into a fort by Oliver Cromwell. It is one of the few remaining evidences of pre-Reformation Catholicity in a town which once possessed a Dominican priory and other religious communities. As the tower was in danger of destruction through neglect, the Marquis of Bute has bought it and undertaken to safeguard it from further decay.

Thomas Taylor of Headfort house, Kells, County Meath, Ireland, fourth marquis of Headfort, in the Peerage Baron Headfort, in the United Kingdom, Earl of Bective and Baron Kenilsh, has been received into the Church. He comes of an intensely Protestant house. The house of Headfort is one of the greatest and wealthiest in Ireland. The new convert owns large properties in land, houses and the like in and around about Kells, in County Meath, and also in County Cavan. His father and grandfather were terrible landlords and evicted the whole countryside. The present marquis was inclined at first to imitate them, but his marriage with Miss Rosie Boote softened him. She was a pious Catholic.

The Rev. Joseph Rigge, first president of Marquette college, Milwaukee, from which Marquette University originated, died at Cincinnati recently from general exhaustion, the result of work among the flood sufferers two weeks ago. Father Rigge, despite his seventy-two years, had been a worker among the poor in Cincinnati for the last two years, and was at Dayton when the flood was at its height. Father Rigge was for more than forty years a teacher of science. He served two years as the head of Marquette College immediately after its founding, coming from Omaha, where he was engaged in school work. From Milwaukee he went to British Honduras as a missionary. He was a brother of Rev. William Rigge, of Creighton University, Omaha.