The Catholic Record.

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

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The Catholic Record

London, Saturday, July 23, 1910

TO BE DEPLORED

One of the saddest sights of the city is the number of young people who roam the streets at night. Lads scarcely out of their teens — girls in the bloom of childhood patter up and down to the accompaniment of laughter and jest, taking a post-graduate course in the college of the street. By some very good-natured citizens this is regarded as but a manifestation of the buoyancy of youth, but by the many who see things as they are and not through the mist of thoughtlessness, as a menace to the moral well-being of the community. Street-walking is not conducive to morality. The ribald jest and the flippant word rob, as time goes on, purity of its charm and sensitiveness. We do not mean to say that the young girls who stare at the passers-by, whose eyes are suffused with the light of the world, are intent upon evil. But they cannot have the fascinations and temptations playing upon their heart-strings without paying the penalty at least in the loss of moral fibre.

GIVE THE BOYS A CHANCE

Parents, keep your boys at school a little longer, say our pastors. It may mean sacrifice for you, but it means growth and power for him, and he will repay you for it all a hundred fold. In school he is not only learning religion, science, etc., but which is far more important, how to think, how to study, how to acquire knowledge. He is gaining that mental strength and moral discipline which is life's power character. So long as he is hungry for knowledge and is making good use of his time and means keep him at school. The policy of some parents is to thrust their children with minds unformed into the world. They ignore the boy's right to a chance to do the best with himself; in other words, for a pittance they sell their own flesh and blood. Every year we witness this shameful spectacle. Pastors and teachers may plead for these boys, but the parents heed neither threat nor admonition. As a result we are burdened with the incompetent—with the hundreds who are fighting their way with bare hands.

THE SUNDAY SCHOOL

The first requisite of the Sunday school teacher is knowledge of Catholic faith and Catholic moral teaching. It may seem unnecessary to dwell upon this qualification, but the experience of persons who know will bear out the statement that the knowledge of Christian doctrine possessed by a large proportion of our Sunday school teachers is neither adequate nor coherent enough to justify our passing over the point as an assumed fact. The catechetical knowledge of some teachers will often be found superficial to a degree truly alarming. These teachers should arouse themselves to a sense of their deficiency in this respect and set about acquiring a knowledge of their faith. A systematic course in Christian doctrine is not, unfortunately, within easy reach of all, but a course of reading on doctrine should be taken under the direction of some competent individual. Knowledge is an excellent thing and zeal likewise, but the Sunday school teachers must aim at knowledge that is power and at zeal that is according to wisdom. It is not difficult to lack knowledge of our faith: it is impossible to know it too well.

THE OLD TALK

Our attention has been called to an article on St. Francis of Assissi by a non-Catholic. The writer lauds the saint as a great democrat who taught men that golden harvests come from seeds of love. Nothing original in this, for these many moons scribes have hymned the praises of spouse of Lady Poverty. When, however, he says that the sons of Ignatius are deficient in many things that ennoble the Franciscans his unoriginality is but an echo of a bigoted past. It is but thrumming over stories received by the easy credulity of former days. Every Catholic knows, and everyone presuming to give his view to the public on this point ought to know, that the difference between religious order is mainly of garb and work. The Jesuits of the cat-like step and purring manner and velvety smile live only in fiction of the Hocking type. Non-Catholics who read and do their own thinking know the Jesuits as missionaries, scholars, educators: the others keep steeped in rancor the memory of the trouncing they gave their forebears. Hence their rage and futile clamor.

THE COMING CELEBRATION

Halifax, N. S., will open its gates in September to many Anglican dignitaries. English prelates will lend their courtliness and culture to grace the ceremony: and the United States will have its quota to contribute to the distinction of the ceremony. But why some Anglican writers should, in saying a few pleasant words about the English prelates, refer to them as successors to St. Augustine, inheritors and guardians of the ancient faith of England, passes our comprehension. That the English Church of the present day is not continuous with the English Church that existed before the alleged Reformation is surely a fact that defies contradiction. There is no connection, historic or organic, between the two churches. To illustrate this let us take one point—the headship of the Pope.

Professor Maitland, of Cambridge, who, in collaboration with Sir Frederick Pollock, published, some years ago, a work on the History of English Law, says that the characteristic of legal procedure in pre-Reformation days was "stark papalism." He refers to the ecclesiastical commission of 1382 which condemned independence of the Pope as heresy. The Bishop of Durham, in 1228, declares before the chapter of Salisbury: "Who am I that I should contradict or resist the ordinance of my Lord the Pope. Resistance to him is resistance to God." Disobedience to the Pope is banned by the Bishop of Lincoln as "sorcery and idolatry."

Do the Anglican prelates who will be in Halifax echo these words of the famous Churchmen of pre-Reformation days? Does their history show that the reverential love of Peter that was rooted in hearts when England was merry England, has accompanied the Church made by Henry VIII.? However they may wish to view this question the facts of history demonstrate beyond cavil that the leaders of their Church were Protestants opposed to the "tyranny and superstitions of Rome." Archbishop Bancroft, under James I., approved the statement that "the Church of England had abandoned the superstitions and anti-Christian religion of the Church of Rome and embraced the Gospel of Christ." Is there then any connecting link between a church guided by Peter and a church bitterly anti-papal?

ANOTHER STATEMENT

The statement is made by some Anglican divines that the present day Church of England succeeds to the ancient British church which they declare did not recognize the authority of Peter. Again, history brands this as a delusion and a sham. Ven. Bede, to cite one authority, says that Pope Eleutherius sent S.S. Fugatius and Damianas to Britain. Did they introduce any other religion than that confided to the care of the Pope from whom all their jurisdiction was derived?

At the Council of Arles, 314, three British Bishops were present and signed the decrees. The Pope's legates also assisted. This fact proves that the ancient British church held, with the Christian Church of the world, belief in the headship of the Pope.

Speaking at Bristol, Feb. 24, 1895 Lord Halifax declared that when for controversial purposes it is attempted to prove that the English Church from the earliest times down to the sixteenth century was not united to Rome by the closest links of an external unity and common faith, those who are acquainted with the facts are tempted to doubt either our honesty or at least the trustworthiness of our historical methods. For one thousand five-hundred years men might talk of the Church of England, of the Church of France, of the Church of Italy, or of the Church of Spain, but all knew that each was but a part of a greater whole: that as there was but one Lord, one Faith, one Baptism, one Eucharist, so there was but one Church: and in the West all looked to Rome as the great Central See grouped around which the different national churches of the West were supported in the profession of a common faith by the link of an external authority which, binding them to itself, bound them also to one another.

Do the prelates who will be in Halifax say with great St. Anselm, Archbishop of Canterbury, that "he who abjures Blessed Peter undoubtedly abjurs Christ Who made him Prince over His Church." Are they willing to declare with St. Anselm their obedience to the Holy Father as the venerated Father whom the Catholic world has recognized as worthy of all love while confiding to him the government of Christ's Church.

BEWILDERING

We cannot see by what mental process the Anglicans view with imperturbable gravity the presence of hopelessly irreconcilable opinions among them, and maintain the while that they are the children of St. Augustine. In his days the Church was one, and the faith one, and the people one, joined in the solid unity of one body by the cement of concord: in our days this Anglican Church houses a hundred sects, with no semblance of unity prayed for by our Blessed Lord. "It agrees," says Cardinal Newman, "to differ with its children on a thousand points: on one dogma it may surely rest without any mistake, that the 'Bishop of Rome hath no jurisdiction in realm.' Here is sunshine amid the darkness, sense amid the confusion, an intelligible strain amid a babel of sounds: whatever befalls, here is sure footing. . . . Heresy and scepticism and infidelity and fanaticism may challenge it in vain: but fling upon the gale the faintest whisper of Catholicism and it recognizes by instinct the presence of its connatural foe."

THE LIGHT BREAKING

Our non-Catholic brethren can find in the pages of Dr. James Gairdner, Dr. F. W. Maitland, etc., light enough to guide them out of the maze created by Foxe in his "Book of Martyrs," by Burnet in his "Reformation," by Froude, who wrote fiction and called it history. It may pain them to part company with the stories transmitted to their keeping: but as recompense they will have the truth—the knowledge of how England was robbed of her title of our Lady's Dowry by kingly passion. It is quite true that the Bishop of London scouted, while in the United States, the idea that the Anglican Church was the creation of Henry VIII. It may be, says Dr. Gairdner, disagreeable to trace the Reformation to such a very ignoble origin; but facts, as the Scottish poet says, are fellows that you can't coerce and that won't bear to be disputed. Talk of the intolerable tyranny of the See of Rome; Who felt it, I wonder? Not Henry VIII. himself till he felt himself disappointed in the expectation which he had ardently cherished for a while, that he could manage by hook or by crook to obtain from the See of Rome something like an ecclesiastical license for bigamy. It was the King's infatuation for Anne Boleyn that was the cause of his direct challenge to the supremacy of the Pope; and it was in defence of that the martyrs in his reign laid down their lives.

From our own Correspondent.

THE EUCHARISTIC CONGRESS

Montreal, July 13, 1910.

Preparations for the Congress are going on apace. A few days ago the reception committee in charge of all this work issued a guide, for the special use of all delegates who may be in attendance for the event. The slate of lecturers is now completed, and the question of securing a sufficient number of lodging houses, hotels, etc., to accommodate the visiting thousands is the one with which the committee is now grappling. A list will be prepared in advance showing all the available places where such accommodation may be secured and this will be printed and distributed broadcast for the convenience of all desiring to attend the deliberations of the Congress.

The programme of conferences for the Congress, to which but cursory reference was made in last week's letter, promises to be one of such amplitude as to surpass anything of this nature which has ever marked the gathering of any religious body on the continent. Both in point of view of the lecturers chosen to take charge of the subjects, as well as of the matter assigned to each, the programme is a remarkable one. The whole burden of all the conferences, is, of course, the relation of the doctrine of the Blessed Eucharist to the spiritual life of the world to-day. The whole Congress has for its main object the revivifying of the time honored and wholesome belief in the Real Presence. Thus in the lectures this belief will be presented in all its phases and effects. Men who are universally recognized as leaders in the Catholic Church of the present day, have been called upon to express themselves on some given aspect of the doctrine. The list of speakers is not as yet wholly complete, some of those invited to address the delegates not having as yet signified consent to do so. However from the list at present available it is seen that many of the most prominent churchmen of France, England and America will be heard during the Congress. As before stated the conferences are of necessity, divided into two sections—the French and the English. Amongst those to address the former section, will be His Eminence Cardinal Vanutelli, the Cardinal Legate, Monsignor Heylen, Bishop of Namur, who is the permanent President of the International Eucharistic Congress, and to whose efforts is due the fact that the deliberations of this body will, for the first time in its history, be held in a city of the American continent; Monseigneur Bruchesi, Archbishop of Montreal; the Rev. Dr. L'Epicier, the far-famed professor of Dogmatic Theology in the Roman propaganda; the Rev. Father Curotte the only Canadian to be appointed a professor in a Roman University and at present the occupant of the chair of Dogmatic Theology in with the Appolo Appolinarists. Father L'Epicier's subject will be the relation of the veneration of the Virgin and the cult of the Blessed Sacrament, whilst Father Curotte will deal with the doctrine of the Eucharist as the centre of all Catholic dogma and the fulcrum of all Catholic endeavor. The Rev. Father Gosselin, Rector of Laval University, (Quebec branch) will give an historical study of the doctrine of the Real Presence and its bearings on the life of the early Canadians. Monseigneur Basil, of Three Rivers, will also speak as well as the Rev. Father Lamerand, the personal representative of the Archbishop of Cambrai, France.

Of the English speakers but little can be added to what has already been published in these columns. Undoubtedly, one of the sacred orators who, if he can come personally to deliver his effort, will be listened to with the greatest interest, will be the Rev. Father Bernard Vaughan, of London. The subject chosen by Father Vaughan, "The Doctrine of the Eucharist and its relation to the world of today," is one which at first sight appear to be characteristic of him and it is assured that the eloquent Jesuit will have something pretty interesting to say concerning the unbelief of the average non-Catholic man of the world today. Incidently, it is surmised that Father Vaughan will, in passing, have a little something to say of the frills and foibles of modern society.

Monseigneur O. J. J. O'Brien of Cambridge, Mass., will treat of the question of frequent Communion in parishes. Father Letellier of the Congregation of the Blessed Sacrament will deal with the subject of the sacerdotal League, which at the present time comprises no less than 5,000 members. Father Lewis J. Drummond, Associate Editor of America, will deal with the Doctrine of the Eucharist and its relation to the devotion of the Sacred Heart. The Rev. Father Neagle, of Moulton, Mass., will treat of the question of vocations; whilst the recently appointed Archbishop McDonald, of Victoria, a man of many parts, will deal with the doctrine of the Eucharist and the contentions of the Modernists. For a long period Vicar-General of the Diocese of Antigonish, N. S., Dr. McDonald has left an impress upon the Church in the Maritime Provinces which will ever remain ineffaceable. A self made man, originally a blacksmith, His Grace attended school in his native village and afterwards managed to make a college course which was completed in the Propaganda, Rome. During the course of his ecclesiastical career in the East, Father McDonald served as Professor at St. Francis Xavier's University, Antigonish, and he aftewards was connected with the Casket, which he successfully labored to bring into a position of high worth in the Canadian journalistic field. The mere mention of Father McDonald's name in connection with a conference on such a subject as that chosen by him is in itself an assurance that there will be something well worth listening to on the particular evening which this lecture is booked.

At the Ladies' conference, Mother Loyola, of York, England, who is known to the whole Catholic English speaking Catholic world of letters, will deliver a discourse, whilst Miss Sadlier will also speak. In the French speaking ladies' conferences, which will be held in Laval University, leading ladies who have become noted locally as leaders in works of charity, will be the speakers. Thus Madame Beique, president of the Canadian French Canadian Federation, and Madame Faustin, special delegate of the Patriotic League of France, will address those present.

In the conferences especially held for priest delegates to the Congress, the saintly and eloquent Father Lecoq, P. S. S., superior of the gentlemen of St. Sulpice, will preside. Father Lecoq was for upwards of thirty years Superior of the Grand Seminary—probably one of the largest theological seminaries of the world—and in this capacity he came into contact with most of the leading lights of the Church on the continent. Father Lecoq, if not in person, is at least known by reputation, to all the priests of the United States and Canada and it is certain that the conferences presided over by him will be well attended. Amongst the other speakers at the sacerdotal conferences for French speaking priests will be the Rev. Father Gonthier, S. J., Father Perrier, and others.

The accommodation and proper reception of the multitudes which will be in the city on the occasion, will, in themselves, constitute a serious problem. When one considers that, besides the 200 or so Archbishops and Bishops, and the 2,500 priests, there will be upwards of 200,000 outside delegates in the city, one begins to have some faint idea of what a task is before the organizers of the Congress to see to it that, in so far as possible, a place be reserved for each and every one of those coming to the city—for this is the end for which the reception committee is working. The estimate of the probable attendance at the Congress may be a high one, yet according to those in authority it will not be found to be excessive when the event finally takes place. The office of the joint Secretaries of the reception committee, the Rev. Dr. L. Luke Callahan, Vice Chancellor, and the Rev. Father Auclair, has of late been literally inundated with enquiries from all parts of the world, asking that accommodation should be reserved for prospective delegates. In consequence, the committee has had prepared a complete list of the local hotels, eating houses, private boarding houses, as well as the homes of citizens willing to receive those desiring to be present in the city for the Congress. Montreal is eminently a city of hotels, as any tourist who has had occasion to pass through it can testify. Yet, these hotels, numerous as they are, will prove to be inadequate to house the vast assemblage of delegates present in the city next September. Already in the leading hostelries, such as the Windsor, the Queen's, the Carslake, and the St. Regis, reservations have been made and the same holds for all of the other establishments of a like nature in the city.

All the Archbishops and Bishops who have already signified their intention of coming for the Congress, have been provided for. It is arranged that they will be housed in the Archbishop's Palace as well as in the homes of several of the leading citizens. Several of the educational institutions in the city have also come forward with offers to provide accommodation for these dignitaries. The priests attending the Congress will be received at the various religious houses throughout the city. The spacious Grand Seminary with its three hundred and twenty rooms, will be thrown open for them, and all the local colleges, both in the city and in the district, will be requisitioned for the same purpose. Besides these, all the presbyteries in the city have also been commissioned, so that there is no likelihood of there being any priest unable to obtain accommodation. In fact, so thorough has been the work of organization going on, that the great majority of the clergymen attending already know exactly where to find a temporary home when they arrive in the city. In passing it may be stated that, for the latter, the average charge to be made will be $1.50 per day; that is in the religious institutions of this city. This includes meals and room, with accommodation for the daily celebration of Holy Sacrifice should they so desire. In all the local churches, ample provision is made being fort his item and in St. Patrick's alone, with its numerous altars, twenty additional ones are being installed.

As for the general public attending the functions in connection with the Congress, the committee has been hard at work providing for their accommodation. Already several large parties have made arrangements for a proper reception in the city and this is also true of several individuals. As stated above, rooms have been reserved in the leading hotels, and the booklet listing all such establishments in the city, has been prepared with the view of aiding in the direction of those coming to the city. Yet, it would be wise on the part of those contemplating a visit to the city at the time, to write beforehand to either one or the other of the Secretaries of the Reception Committee as only in this way will they be assured in advance of securing what accommodation they may need. In a circular letter issued by the committee this week, it is especially requested that all such parties should communicate with the authorities here, saying just when they will arrive, the number of rooms required, the number of meals they will need, and all arrangements could be made for them.

A NEGRO PRIEST

CHOSES PART OF MARY—A RARE OCCURRENCE

On the same day and hour that Booker T. Washington, the distinguished negro educator, was addressing the graduates of the Presbyterian college of Macalister in St. Paul, a full-blooded negro, Rev. Stephen Louis Theobald, was being ordained a Catholic priest in St. Paul's seminary in St. Paul, Minn. These facts, taken separately or conjointly, are deeply significant. While it may be said that Dr. Washington is doing the part of "Martha," Father Theobold has chosen the part of "Mary," which may mean much to the whole colored race. While the former is ministering to the temporal advancement, education and civilization of the negro, the latter will administer to their spiritual needs, thus supplying a necessary pre-requisite without which true education and civilization are impossible. At any rate the ordination of a negro priest in these United States is an occurrence sufficiently rare to warrant extensive comment and attract wide attention. There is something startling in the statement that this is only the second event of its kind in this great country, the home of 10,000,000 negroes! Has the Almighty forgotten the colored people? Did not Christ die for all men white and black? Has the Catholic Church neglected her all embracing mission in this country? These questions arise involuntarily in the mind of him who contemplates the situation—10,000,000 colored people, only 2 colored priests! What are these among so many?" True, Christ fed 5,000 persons with 5 barley loaves and 2 fishes, and He commissioned 12 apostles to convert the world! May not this latest ordination signify the dawn of a new era that may culminate in the solution of the negro problem in the United States and the rescue of the negro from the depths of degradation?

Father Theobald was born in British Guinea thirty-five years ago, and educated in the Cathedral common school of Georgetown, and afterwards in St. Stanislaus college, conducted by the Jesuit Fathers, where he studied classics and philosophy.

He graduated from the college in 1890, taking the junior diploma of the University of Cambridge, in England, and, after a post-graduate course in classics at Queen's college of British Guiana, he took the senior diploma of Cambridge. Having studied law for several years, Rev. Theobald went to Canada in 1904 for the purpose of engaging in the profession. The field in Montreal proving undesirable, he turned his attention to journalism, and for sixteen months was attached to the editorial staff of the Montreal Daily Star.

In December, 1905, Rev. Theobald left the Canadian city for St. Paul, where he entered the St. Paul seminary as an ecclesiastical student under the patronage of Archbishop John Ireland. As a theological student, Rev. Theobald headed his class with three first prizes and two second prizes to his credit. Save for the single accident of color, in what does this young levite differ from his white brethren? He is a coadjutor to Christ, the continuation of Christ's personality, and Christ's ambassador to his people.

"So, too, while waiting for Mass to begin, listening to the soft strains of the pipe organ, watching the congregation of whites and blacks kneeling side by side, making the same genuflections, saying the same prayers and signing themselves with the same sign of the cross, I asked myself again in what essential feature the races differed. To be sure I was struck by one thing, the hats of the black women were not so enormous as those of their white sisters, but surely they were more becoming, both to the wearers and the sacred edifice, and certainly offered less obstruction to my view of the altar!

Again, when the Mass began and a negro choir, a negro choirmaster, and a negro organist began to render one of Gounod's masterpieces, I asked myself in what the blacks were inferior to the whites. The voices of the sopranos and tenors rang out as silvery and clear and the rich contraltos and basses rolled forth as solemnly, the chorus was as well balanced, and the voices blended as beautifully, and the difficult fugues were rendered as accurately and faultlessly as in any white choir. Indeed, critics are not wanting who maintain that there is a peculiar timbre in the negro voice and a mysterious note of spirituality in the ensemble that is often lacking in the white choir.

What, then, is the reason of the intolerable race prejudice that exists in this "land of the free" and nowhere else? It is related that the bishop who ordained Father Tolton, the first American negro priest, after witnessing the shameful indignities to which he was subjected, declared he would never ordain another. While this is probably a calumny or an exaggeration, since no bishop would stand in the way of a true vocation to the sublime dignity of the priesthood, and no priest could hope to escape persecution since the servant is not greater than the Master, yet the appalling fact remains that the number of American negro Catholic priests can be counted on less than the fingers of one hand. Are the faults and peculiarities of the colored race any different from those of any other race under similar conditions? Who does not remember, or has not read of the bitter hatred of the "Knownothings" against all "foreigners," especially the Irish, half a century ago? Prejudice against the colored race is usually summed up in the question, "How would you like to marry a negro?" That is not demanded; but if so unwilling to marry them, how explain the fact that more than half the colored population of the United States has white blood in its veins?

All the nations of Europe were wrested from barbarism by Christianity. Why cannot the Church do as much for the colored people of the United States? She alone can fully emancipate them, and only within her pale is equality found and the color line obliterated.

This was manifest at St. Peter Claver's church the other day, where not only in the congregation were whites and blacks mingled, but in the sanctuary white and colored altar boys walked side by side, and in the procession of the clergy the negro celebrant held the place of honor and was served by his white brethren. Nay, on last Good Friday, when the Church prays for all classes of men, not excluding schismatics, heretics and the Jews, Father Theobald, then only a deacon, was brought by his office into great prominence. This was especially true when he sang the gospel of the day in the rich musical voice characteristic of his race, when he presented the image of the Crucified to Archbishop Ireland at the "adoration of the cross," and again when he alone of all that multitude of ecclesiastics walked under the eucharistic canopy assisting His Grace to carry the Sacred Host.

Truly in the Church there is no distinction of persons and her highest offices are open to her worthy children regardless of color. When the colored people of the United States fully realize this fact there is no reason to doubt that they will turn to her as to their true mother and enter the Catholic fold by hundreds of thousands. Father Theobald goes forth with the same authority and in the same mission as the Apostles. The preacher declared the occasion "redolent of the supernatural." The gospel related how the Apostles after "laboring all the night had taken nothing." Father Theobald may well exclaim with St. Peter: "At Thy word, Lord, I will let down the net." Let us hope that it may be filled with as wonderful a draft of fish as was the Apostles'.—William F. Markoe, in Freeman's Journal.

Day, like a weary pilgrim, had reached the western gate of heaven, and Evening stooped down to unloose the latches of his sandal shoon.—Longfellow.

If every Christian in the country acted right in a majority of cases, and voted right in a majority of cases, we wouldn't have to bother about what the others do, so far as results are concerned.

We know that good mothers and great have been since the beginning and that to them we owe the best of what we are and the best of what we have. And we may know, if we wish to, that every good mother has been, in some measure, "our" mother,—helping to make things purer and pleasanter for us as well as for those she bore.

CATHOLIC NOTES

The Catholic University of America now has funds securely invested amounting to $930,000. Official announcement to this effect was made last week by the rector, Mgr. Shahan, on the occasion of the conferring of degrees.

Bishop Dunne, of Peoria, Ill., is credited with an unusual talent in acquiring languages. He is proficient in at least twelve, it is said, and can get a working knowledge of a new one in three weeks. This talent is particularly useful in the Middle West.

The spiritual children of St. Francis all over the world, subdivided as they are into many families, celebrated this year the seven hundredth anniversary of the founding, by St. Francis of Assisi, of the Friars Minors—the very beginning of the Franciscan Orders.

The Holy Father gave an audience, June 10, to Right Rev. John J. Hennessy, D. D., Bishop of Wichita, Kan., who presented a group of Americans headed by a white-robed girl bearing an American flag. The bishop read a Latin address of homage and devotion. The Pope thanked him and blessed the pilgrims and their families.

The religious, driven from France, are making homes for themselves in other lands. England and America have given asylum to many, and the latest number of the Kirchliches Handbuch, published by the Society of Jesus, shows how from 1908 to 1909 the number of these houses has increased in Prussia. No less than seventy new religious houses were instituted in the nine months beginning with April, 1908.

King George V. is not a member of the Masonic fraternity. His father, the late king was grand master for many years, and his uncle, the Duke of Connaught, is the present grand master of the Grand Lodge of England. The late Duke of Clarence, eldest brother of the king, was a member of the craft, but the new king has never joined the fraternity.

For some time past a movement has been on foot to form a union of the Irish priests who studied in Rome. A provisional committee, consisting chiefly of some of the senior priests from different parts of Ireland, is making the necessary arrangements. The Union will be called the Venerable Oliver Plunkett Union, in honor of the martyr who was a student of the old Irish College, Rome, and for many years a professor in the Roman Propaganda.

Six daughters, members of the orders of the Sisters of St. Francis, of Dubuque, Ia., constitutes the unique distinction of the family of Mr. and Mrs. James J. Koedken, among the pioneer residents of Peterstown, Ia. The aged parents, who recently gave up their two remaining daughters, possess a considerable fortune, but the pleasure of the world which they were able to give their children held no attraction for them.

An interesting reception by the Pope two weeks ago was that of his Excellency Dr. Rogue Saens Pena, president elect of the Argentine republic, together with his family. During the audience which lasted for thirty-five minutes, the Holy Father spoke in warm terms of the Catholic spirit that obtains in Argentine and of the progress and prosperity that continues to characterize the republic. For the president-elect Pius X. had words of hearty congratulation. He commended to his consideration the Italian emigrants to Argentine.

New Mexico is a little larger than the six New England States, New York and New Jersey combined. Over this vast area are scattered 133,000 Catholics, of whom the vast majority are Mexicans and about 18,000 Catholic Pueblo Indians. All these Mexicans and Indians live as a rule in widely separated villages and ranches, which make their attendance at the Church services extremely difficult. Whilst there are about 44 churches with resident pastors, there are about 340 different missions and stations visited at stated times. There are 60 priests to attend to these 340 places. Some priests look after a dozen missions, besides attending to their parish proper. There are parishes larger than the state of Massachusetts administered by one priest

Sister Algeria, a Spanish nun, has had the red cross of the Order of Military Merit of Spain pinned to her breast for heroism. The presentation was made at Melilla by the commander of the Spanish forces, in the presence of all the civil and military officials of the town. Sister Algeria had just recovered from an operation which she underwent on behalf of a wounded Spanish soldier. The man was in a desperate condition, and it was necessary to graft on him some skin taken from another person. The nun came forward and offered herself to the surgeon, saying that the life of a soldier was more precious to the fatherland than hers. The operation took place and was successful, though Sister Algeria was for a long time in a serious condition.

Among the more active workers in Rome, says America, who are doing their best to counteract the labor of the Methodists are the Mary Ward nuns. They have settled themselves in the Via Venti Settembre close by the Methodist headquarters, and there for ten hours a day lessons in foreign languages are given to women eager to learn. This special instruction is what is most needed to enable workpeople to find lucrative employment, and has been a chief magnet to draw the poor Italian into the Methodist net. The Catholics, men and women, are striving to meet them with their own tools, but the crying need is for them to be upheld by subscriptions from home, for in that respect the Methodists have a great advantage, for they are plentifully supplied with funds from America.