

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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A WONDROUS BEING

The modern child is, in the opinion of some educators, a weird phenomenon. Time was when the parent trained him in a natural manner, never suspecting the mysteries revealed to us by up-to-date pedagogues. Hence to-day he is coddled and developed and ruled by educators who would fain relegate the parent to obscurity. He is charmed, if we may use the word, and the manifestations that we were wont to designate as animal spirits are given very learned names. Poor child, born to make a holiday for some wondrous educators.

COMING BACK

Educators are coming to feel that unless schooling makes pupils morally better, purer within and sweeter, kinder, stronger in outward conduct, it is unworthy the name. They are being gradually weaned from the idea that book learning is the beginning and end of education. And it has been forced upon them that mere instruction must turn out a top-sided individual who may be a burden to himself and a curse to the community. This means that the Catholic theory of education, as the development of the whole man, is winning its way among those who but a few years ago would have looked askance at anything emanating from Rome. It is also a hopeful sign that moral training is being regarded as the supreme element in education. And, perchance, those educators may hark back to the schoolman, who, virile in intellect and unsurpassed in creative power, taught the eager thousands who thronged to hear them to think and to act in a manner worthy of souls destined to live forever.

BLIND LEADERS

There are two or three publications of the "Smart" type which have a circulation in Canada. Flippant in tone about doctrines dear to many, and railing at others who do not see eye to eye with them, they are bought, perhaps, through curiosity or with the hope of being guided aright by their editors. To jest at a future life, or to admit there is some kind of a hereafter devoid of punishment, may be pleasant news to the sensualist and debauchee, but hardly reassuring to the thoughtful. To put out hell, and to laugh at it as the argument of visionaries may be joyful tidings to all who are close friends of the world and the flesh. And, by the way, is it not inexplicable how men who scout the authority of the Church and who, while flouting their independence, taunt us with being priest-ridden, should follow the guidance of some self-constituted teacher. Any Christian can obtain an audience. Any scribe with his public. The Catholic can give a reason for his obedience to the Church: the readers who support these publications can, for their childish credulity, furnish not an argument that would be accepted by a reasonable man. They prate about science, these editors, with an assurance unknown to the reputable scientist. They tell us that the soul is material and adduce as a conclusive argument for it the testimony of an inventor whose specialty is not metaphysics. The scientist would inform these aspirant gentry that science deals with phenomena and their laws. And he would also tell them that so long as the scientist does not violate the scientific method—so long as he confines himself to material phenomena—there is no danger of being condemned by the Church. The farthest reach of reason, says a great writer, is to recognize that there are an infinity of things above it. If we know anything we know there are many things which we do not and cannot know. We commend these words to these editors, with little hope, however, of their restraining the flippancy and unabashed ignorance of their writings.

THE CONTEMPLATIVE

Some writers are not averse to praise of the Active Orders in the Church. They laud the Benedictines, the Jesuits, etc., for their services to charity and education. This is, indeed, an admission, for until recently religions of all kinds were viewed through the medium of misconception and of prejudice and were lashed with the whips of scathing invective. But these writers, willing enough to give honor to the men who give of their time and talents to the world, are unable to see the usefulness of Trappists or Carmelites. They wonder at the fastings, prayers and seclusion and declare petulantly that these people but enumber the earth. They

neither teach nor preach nor contribute anything to the good of the world: and hence live to no purpose. These writers, however, mistake assumption for argument. They take for granted that men and women who seclude themselves from the world and chastise their bodies are of no value to others. We should like to hear them prove it. It is a fallacy to assume that life that is not productive of visible results is a failure. Can they assure us that the prayers that well up from the souls of Trappists and Carmelites are devoid of result somewhere in God's wide kingdom? Can they prove to us that prayer, the greatest force in the world, does not by its intercession and propitiation bless and protect the people and give success to human endeavor? It seems to us that they who object to the contemplative mode of life forget that it is by copying the greater part of Christ's life. He had a stupendous work to do. And yet, to subjection, obedience and seclusion, He gave thirty out of thirty-three years of His earthly life. He walked hand in hand with poverty: He took up manual labor: He spent years in silent prayer to the Father. Why such a waste of time, our critics would ask? There was the world waiting for redemption, and yet the Lord went on obeying, carpentering and praying. And these conditions were chosen by Him with the purpose of winning souls to His Kingdom. It seems to us, therefore, that Trappists and Carmelites are in the best of company. They have a very good precedent for their behaviour. Taking Christ's hidden life for their model, we fail to see how they are useless. And let us not forget that man's duty in life is to worship and serve God; and his utility here will be judged according to the degree in which he serves the purpose of his creation.

ON THE JOB

We learn from one of our contemporaries that the ministerial tourist is once more on his rounds. So far as getting information he may as well stay home and retail his fairy stories to the elect. But he must set forth to garnish religious weeklies with tales that are tawdry and frayed at the edges because of much handling. It must be tiresome even to the people who like the pabulum. One would imagine that a divine with any imaginative power would be able to conjure a spectre somewhat different from those that have done service and to spare. He should be competent to embellish some new fiction for the delectation of those who presumably neither read nor observe. But to tell us that Mexican Catholics were displeased because the President accepted the gift of a Spanish Bible betokens a lack of inventive power. The correspondent might have said that the President was amazed when he learned of the existence of a Bible and was lifted up into an ecstasy of gratitude for so priceless a gift. Then, pictures of Mexicans coming from all parts of the country and departing with the Bible, and a few purple patches about the iniquity of Rome, would serve to while away the hours of those who live in districts patrolled by prejudice. The clerical tourist, however, must minister to the hilarity of alien peoples. They accept his money and give in return what coincides with his preconceived ideas. And, being polite, they humor the stranger who looks at them with unseeing eyes. But it is well to remember that we should not have our intellect improperly exposed.

A SENSATIONAL TOPIC

Preachers of a certain type are wont to take topics of a nature to allure the multitude. It may be a subject allied to politics or to literature or dealing with the trials and adventures of those who sally forth into the wastes of ice and snow. But we have never seen a more startling announcement than the one informing us that an address will be delivered on the Church of England as the centre of unity. So a Halifax, N. S., paper tells us. We may grant that the Church of England represents much wealth and learning, can point to many distinguished men as its adherents, and has within its gates God-fearing people, but that it makes for unity is denied by solid facts.

Macauley says "that it has not and never had unity and that it is mere mockery to attach so much importance to unity in form and name where there is so little in substance."—(Essays, Vol. 11, p. 288 291.)

And Bishop Wilberforce states pointedly that "in all times since the Reformation the people had been allowed to hold extreme doctrines on one side or the other."

He certainly does believe in the Church of England as the centre of unity. We fail to see where there is the

unity by which the Church is one, and the people one, joined in the solid unity of one body by the cement of concord. We do not hear in the clangorous and discordant voices, proclaiming mutually incompatible opinions and testifying to doctrinal mobility, the note of unity. Nor do we see how they heed the fervent appeals of St. Paul "that you all speak the same thing and that there be no schisms among you." And when in reading the history of the Church of England we are confronted by the fact that many of its leaders of acknowledged prowess in scholarship and of unquestioned orthodox epoused divergent views about fundamental truths, we are at a loss to understand how any legitimate claim to unity can be made.

Harold Frederic, if we mind aright, put the matter accurately if cynically when he said "that the Church of England drives with an exceedingly loose rein; you can do anything you like in it provided you go about it decorously."

A MORE EXCELLENT WAY THAN SOCIALISM

FATHER BERNARD VAUGHAN ON SOCIALISM AND SOCIAL REFORM

CONFERENCE VI

On Easter Sunday morning Saint Patrick's Cathedral, New York, was crowded as never it was, with everybody who is anybody, with all sorts and conditions of men to hear Rev. Father Bernard Vaughan's concluding conference on socialism. These were many Canadian present. Cardinal Farley officiated. He said in part:

Socialists have laid us under a deep indebtedness in two ways. In the first place they have set us a splendid example not only of energy and of enterprise in working for a cause, but they have also shown us a spirit of generosity, not to say of self-sacrifice, by the way they go to work in their attempt to establish a Commonwealth with a very problematical future and a very uncertain destiny. In the second place they have done a great and valuable work in calling our attention to the social evils of the day. In fact, reading the history of socialism is almost like reading the history of the quest for the Philosopher's Stone which was to transmute all metals into gold. The object sought for in both cases is unattainable. You can no more revolutionize human nature than you can turn iron into gold. Yet the search in both cases has resulted in a number of by-products not without their use. Alchemy gave an impetus to modern chemistry, and has not socialism given incentive to social science to which many socialists have contributed valuable service? True, they are not alone in their denunciation. I might cite a long list of earnest men of all shades of religious and political creeds who have done the same.

Righteous indignation at injustice and strenuous endeavor to right it spring spontaneously from human nature wherever it is found unspoiled, and I am one who firmly believes that the spirit to make what is all wrong all right is a spirit that is growing all the time.

But after paying my debt of praise to socialists for having arrested and fixed the attention of lawmakers, capitalists, philanthropists and others on the many social ills and industrial burdens weighing down and hurting the workingman, I must now part company with them; I can no longer call them "comrades."

As a man and a Christian I am compelled to condemn socialism first, because, whether I consider it from the standpoint of philosophy or from the outlook of Christian ethics, I find it to be bound up with principles and postulates and consequences which, by the need of a legitimate process, can be made to fit in with the laws of justice, equity and right as promulgated by the Christian Dispensation.

Secondly, as a man and a Christian I condemn socialism because, even if it were an economic theory only, which it is not, it would still be fraught, as I have pointed out in my previous Conference, with consequences pernicious and even disastrous to the individual and to the family, to religion and to the State.

Thirdly, I condemn socialism because it takes for granted what is not true, that all the social and industrial evils of our day are wrongs inherent in the system of private capital.

It will not do vividly to portray the troubles and the wrongs of the wage-earning classes—their cold and hunger, their poverty or penury, their want of wage and of work, their wretchedness and misery, and then, with a lightning jump of logic, to exclaim: "This is all due to and is a necessary consequence of the private ownership of the means of production."

We must proceed calmly and surely in judgment, and before passing a verdict on a case involving such tremendous issues as does the one before us, we must first of all give a patient hearing to both sides of the case, hearing in mind that, while on the one hand socialists saddle upon capital the entire responsibility and burden of all our present-day social wrongs, there are on the other hand thousands of their fellow-citizens, men upright of purpose, sound in judgment, students of history, well read in sociology, ripe scholars and earnest Christian solicitors, nay, most anxious to safeguard the rights of all their fellow countrymen, who declare that the social evils, of which both parties alike complain, are not due to, nor essentially inherent in private owner-

ship, but, on the contrary, are due almost entirely to certain economic and industrial abuses that have been imported into the system. Nay, I will go further and will say with the Supreme Pontiff now sitting on the Throne of the Fisherman, that if only the principals of Christian justice and Christian charity, as taught in the Christianity of Christ, had been observed and enforced in the relations between Capital and Labor, these said abuses never could have arisen, never could have crept into the system hitherto obtaining. Be sure of this, that our present-day struggles, our present-day evils, and our present-day situation of unrest and of rivalry, of class hatred, and of fight for bigger dividends and bigger wages are in no small measure the outcome of apostasy from God, and revolt against Christ and His Christianity.

Clearly, therefore, as Pope Leo told us "a remedy must be found and found speedily" for such a condition of affairs. What is the remedy to be? I repeat, not socialism. For socialism, as I have endeavored to show, would cripple the forces which are indispensable for social welfare. I have dealt with religious and moral objections to socialism. There are other objections, and weighty objections, to socialism on its economic side. These are beyond the scope of my Conference, but form part of the general case against socialism.

Nor is the remedy to be found in legislation alone. Legislation can but indirectly touch the deeper springs of national well-being. How can it foster kindly relations between employer and employee, or strengthen conjugal fidelity or kindle patriotism or inculcate generosity, manliness, thrift? It may help to remove obstacles to the development of these qualities, but it can scarcely do more.

Moreover legislation unless supported by public opinion is almost useless. You may pass your laws, but they will be evaded unless a healthy social conscience among the people insures their application. How much social legislation in the past has become a dead letter owing to the fact that the public, which may be presumed for a moment to be of good will, is apt to lose interest in it as soon as it is secured.

What we want on both sides of the Atlantic is a highly developed social conscience—a trained alertness on the part of all citizens to use every fraction of their social influence in getting, first of all, the employers and employees were to heed Christ's ruling they would both begin to realize that there can be no permanent settlement of the industrial problem till they both alike accept His principles of justice, equity and charity.

My final word then to all persons interested in the social and industrial problems of the day is this: "Come to the social question, it is an economic and political question as well. It demands the positive action of Civil Authority."

It is not my business to draw up a scheme of social legislation. I merely wish to point out that much remains to be studied. Let me further emphasize the need of legislation for the good of the people and the good of the world. Let us not allow to prejudice the progress of beneficial legislation. We need a great diffusion of social conscience in the community which will elevate the vital interests of all to the level of the Brotherhood of man, and secure a consistent and well-calculated system of social laws.

This brings me to the second factor in social progress, namely, private initiative. Private initiative has effected much, and is capable of effecting considerably more. It would be difficult to estimate the value of such activities as Trade Unions, Co-operative Societies, National Temperance Leagues, the National Association for the Prevention of Consumption, charitable associations and so forth. Together they form a vast network of beneficent agencies which are an indispensable.

It is not only measures we want, but it is not only legislation that we need to take part in the work of social reform is found to characterize the majority of our people from the top rung to the bottom. The workers are the exception, and they have to contend with a mountain of apathy and indifference. The rich, with a few noble exceptions, are absorbed in pleasure-hunting; the middle class are sunk in routine; the poor are engaged in the grim fight for daily bread. Social responsibility fails to make itself felt. A general or local election with its torrent of rhetorical platitudes, special pleading and windy sentiment, its scarcely concealed bribes, its gross exaggerations, and its misleading news will for a few weeks secure the public attention. But a general election is not a time when a sound civic sense is calculated to develop. And when it is past we revert to our former ways.

Social reform is not a thing that can be put into commission. It postulates a widespread social sense. It is a matter in which we must all be interested, and to which we must all in one way or another contribute.

And now I come to that factor in social reform which is so often left out of account, and which the socialist almost invariably ignores or depreciates; I mean the influence of Christianity.

And if I speak more particularly of the Catholic Church let it not be thought that I undervalue the Christian social action of those who are outside its fold. I believe that Christianity exists in the fullest and integrity exists in the Roman Catholic Church and it alone, but I have nothing but praise and admiration for the social action of those

who, thought deprived of the fulness of Christian teaching (and this often by no fault of their own), are yet embodying Christianity as they know it in generous efforts for the amelioration of the people's ills. But I must be allowed to speak of the Catholic Church, since it is her doctrine that I seek to explain in these Conferences, and it is her action in this and other lands with which I am most familiar.

Catholic writers have ever insisted on the fact that Christianity must be the basis of true social well-being. They do not mean by this that the Church alone can effect such well-being: for in the Catholic view the State has positive functions to discharge in ameliorating the condition of the people. Neither do they mean that social well-being and temporal prosperity are the ultimate ends for which the Church exists. But what they do mean is that the social question cannot be solved apart from the Church, since the Church in Newman's phrase, supplies "the binding principle of society."

Such, then, is the Catholic solution of the social question—Church, the State, and Private Initiative working in harmonious concord. It would be going beyond my province to state which in detail should be the reforms undertaken by the Triple Alliance formed by the united action of the Church, State and Private Enterprise. By this much I may venture to say, that no concerted action of any kind can be effective and lasting in its results unless it becomes penetrated and permeated with the spirit of Christian justice and Christian charity. I say penetrated and permeated not merely with justice as laid down in law books, but as written on the tablets of the heart and expressed in the Gospel of Christ and in the spirit of His teaching. Nor is this enough without its association with the charity of Christ, for without this interior law of charity when there is a conflict of rights, it will be hard, nay, at times impossible, to find a line of settlement.

Instead then of going on to socialism with all its blindness to consequences, destructive of social and industrial well-being, let us come back to Christ with His laws adjusting relations between Capital and Labor.

Christ, I say, and Christ only, can be Arbitrator in the case before us, in the conflict between larger dividends and higher wages.

If only employers and employees were to heed Christ's ruling they would both begin to realize that there can be no permanent settlement of the industrial problem till they both alike accept His principles of justice, equity and charity.

To employers I would say: 1. Rally to the standard of Christ, the civilized world's Great Reformer, Inspirer and Liberator. Exchange the rivalry between wealth and wages for a fairer division of the profits. Instead of making exorbitant profits your aim, let profit-sharing be your ambition. Come to realize that the Brotherhood of God means a Brotherhood inspired and actuated by a spirit of justice and charity manifesting itself in sympathy, patience, and forbearance, with all men. 2. You are only the stewards of God. You will have to give an account of your goods. You will have to give an account of how you shared them with the men who helped you win them.

To wage-earners, men and women, I would say: You have a right to form unions and by means of unions enforce your just demands for a living wage and human conditions both in your work-shops and in your homes.

Be that there is a word of warning which you must not heed: It is a word which I utter as a friend of the workingman, as a friend who in season and out of season has lifted his voice in behalf of the tolling masses, and who during these Conferences had nothing more at heart than to win a hearing for the toilers. That word of warning is: In your Labor Unions, in your disputes with your employers, nay, even in the sad necessity of a strike, never, never commit yourselves to the leadership of men who are the enemies of Christ and who, if true to their principles, must rob you of the dearest possession you have, your Christian faith.

To all I would say, no matter what our position and work in life may be, let us make it our ambition, as it is our mission, to teach all the world that we all have a common origin and a common destiny; that the same human nature in us has the same yearnings for peace, rest and happiness; that we have all the same Saviour, that in less than no time our present differences will vanish like a dream and then, if we be worthy, shadows shall give place to realities, faith shall pass into vision, hope shall be more than realized, and all men will discover that the conflicts of time were meant to be victories for eternity, and the rivalry of the Brotherhood a rivalry of service in the interests of our common Father in heaven, whose Home and whose love shall be ours throughout the everlasting day of Eternity.

Orange Chivalry

"During his visit to Belfast," says the Catholic Advance, "Mr. Churchill was well protected by the constabulary and the army, so he returned home smiling. But on Crumlin road, Belfast, there stands the Mater Infirmorum hospital in charge of nuns and here the cream of Orange chivalry vented its wrath. A regular fusillade of metal bolts and rocks was thrown at the building and several windows were broken. Dr. Johnston, resident surgeon, narrowly escaped injury. Such is the stuff religious enthusiasm is made of for to terrify the sick and dying to endanger the lives of helpless women and strike the soothing draught from the nurse's hand, are works of mercy beyond the reach of any but those who are led by the stern commands of an upright conscience."

UNSCRUPULOUS WARFARE

A HORRIBLE SLANDER WHICH FORMS PART OF THE CAMPAIGN AGAINST THE FAITH IN THIS COUNTRY

The average Catholic, be he layman or priest, has been taught the lessons of truth and honor so thoroughly that it is practically impossible to convince him of the widespread campaign of calumny and dishonesty now being waged in these United States against the faith. We do not call attention to this unscrupulous warfare because we are panic stricken or fear dreadful consequences, but because a proper appreciation of it is necessary to understand the average Protestant mind and the difficulties to be met in bringing to such mind a true knowledge of our holy faith. The readers of Truth would stand aghast if permitted to gaze upon the mass of vile, lying, obscene papers, magazines, pictures and books which are sent to the headquarters of the International Catholic Truth Society each year by indignant Catholics. Truth has already performed a valuable service to its subscribers in giving them some idea of these publications. Let us now attention to the following statements which appeared in the Protestant Magazine published a few months ago in the city of Washington, D. C., the highly enlightened and progressive capital of our glorious country.

A REMARKABLE DOCUMENT

"The following document is a public and authoritative one. It has even taken its place among the Symbolical Books of the Church of Rome, and I cite it from one of the most recent editions of the dogmatical collections of the Church. It is from the Roman Catholic Confession publicly prescribed and propounded to Protestants in Hungary and Germany on their reception into communion with Rome. 'We confess that the most holy Pope ought to be honored by all with divine honor, with all his blindness to consequences, destructive of social and industrial well-being, let us come back to Christ with His laws adjusting relations between Capital and Labor.'

Christ, I say, and Christ only, can be Arbitrator in the case before us, in the conflict between larger dividends and higher wages.

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WHY THEY ASSAIL THE CHURCH

Says the Catholic Advance: "Catholics discovered this country. Catholics first settled it. Catholics first preached the gospel in it. When fighting began, Catholics shed their blood for it. Washington himself was constrained to give public testimony to the Catholics especially, for their patriotism and sacrifice in the time of need. In the Civil War for the preservation of the Union, while regiments of Catholics fought and bled for their country, Catholics more than all other organizations combined, have built and are supporting asylums, hospitals, protectories, houses for the poor, the waifs and the outcasts, shelters for the aged and infirm, and schools, academies, colleges, and universities for general education. Now we would ask for which of these benefactions are we hounded by crazy Watsons or slandered and abused by A. P. A.'s, infidels, Orangemen, socialists and occasionally by backwoods gospel-grinders like the whitened sepulcher at Aurora, Mo?"

The Little, Tired Mothers

From The Denver Republican

They seem so tiny in this vast Old world we strive in daily; They see the busy folk rush past; With none to wave them gently; But theirs the courage proud and high, The wondrous strength that smothered The sob that's tangled with a sigh— Oh, little, tired mothers.

They send their brood off, one by one, To mingle with earth's toilers, To wrestle with, from sun to sun, The builders and the spoilers; Their hopes are in that long defile Of tolling, dust-grimed brothers, And always do they try to smile, Those little, tired mothers.

They see their hopes turn ashes and Their toil go unrewarded, But in the wreck of hopes long planned Their victory is recorded: Smiling they go unto the grave, Nor bare their true woe to others; They are the only true and brave, Those little, tired mothers!

CATHOLIC NOTES

In San Francisco recently Archbishop Riordan laid the cornerstone of what will be the first Knights of Columbus house on the Pacific Coast. The order was established in San Francisco ten years ago.

The Antigonish Casket is receiving subscriptions to provide a motor-boat for the hard working Archbishop McNeil, of Vancouver, to enable him to visit his scattered diocese. The paper hopes to secure \$1,000 for the purpose.

According to report, Major Butt, the President's aide, will wed Miss Dorothy Williams, Miss Williams is a Catholic, a graduate of the Visitation Convent of Georgetown, D. C., and a daughter of Colonel John Williams, of Washington, D. C.

Of the 397 members of the German Reichstag, 179 are Evangelicals, and of these one belongs to the Centre Party. The Catholics number 130, and 89 of them are members of the Centre. Sixty-nine members do not belong to any church. The Jewish members number 7.

Pope Pius X. has just lost one of the principal lay dignitaries of his court through the death, at nearly eighty, of the aged Marquis Urbane Sacchetti, who ever since the reign of Pius IX., has held the office of grand quartermaster of the apostolic palaces.

Besides the \$50,000 which he left to his sister, Mother Bernard, of Our Lady of Mercy Convent, Cincinnati, as recorded recently the will of the late Thomas J. Kenny, of Pittsburgh, gives bequests to several charitable institutions in Pennsylvania. The estate is valued at 202,000.

Plans are being prepared, under instructions of Bishop Hartley, for the erection in Columbus, O., of a school for poor colored children. The site has been fixed at Burr and Hawthorne streets, opposite St. Anthony's hospital, and work on the building will begin just as soon as the weather permits.

Count Holstein-Ledreborg, Prime Minister of Denmark, for the period from August 8 to October 23, 1909, died at Copenhagen, March 1. Count Holstein was a convert to the Catholic Church and the first of that faith to hold the office of Prime Minister since Reformation. He was about seventy-five years old.

The Catholic Marquis of Bute is the wealthiest peer in Scotland. He is the possessor of 120,000 acres of land, which include the island of Bute, and most of the town of Cardiff, South Wales. He has six magnificent residences, situated in Wales and Scotland, with a town house in London. His father was a convert, and his wife is the daughter of an Irish baronet. Sir Henry Bellingham who is also a convert.

The tunnel connecting the Pope's apartments with the Vatican gardens has been opened and will be used by Pius X. It will enable him to take exercise in the garden at any hour. Heretofore this has been often impossible because it was necessary for the Pope to pass the art galleries, which usually are filled with people. The physicians are confident that regular exercise will be of great benefit to the Pontiff's health.

The United States Treasury Department has just granted the Order of the Alhambra, permission to place a tablet on the Custom House, Bowling Green, New York City, as a memorial to mark the place where the first Mass was celebrated on Manhattan Island. Old Fort James stood on the present site of the Custom House, and it was in this fort, in 1681, that Mass was first said in New York.

At Roscoff, in Brittany, there is a little granite chapel which is associated with the landing there in 1518 of Mary Queen of Scots, at the age of five. Locally, the chapel is sometimes called by the name of the Scottish Saint Ninian, but more often La Chapelle de Marie Stuart, and is a source of great interest both to British and French visitors, from the tradition that it was built to commemorate Mary's safe landing at Roscoff, and her escape from the ships of her grand-uncle Henry VIII.

A correspondent of the New York Times says that the impending visit of the granddaughter of Garibaldi to these shores should in fairness be followed or accompanied by a visit from her cousin, the son of Menotti Garibaldi, who does not maintain the traditions by which his family became prominent. This young man, now past thirty, has been a priest several years, being ordained at the very altar in Rome that his grandfather did his best to destroy. Doubtless as much interest would be shown in one of the cousins as in the other, and there would be moralizing on the divergent types produced by the family.