### THE SOCIAL PROBLEMS OF THE DAY.

THE CHURCH ALONE THE SPIRITUAL LEADER OF THE PEOPLE.

In indicating the attitude of the In indicating the attitude of the Catholic church toward Socialism, Archbishop Glennon, in his sermon at Vespers, on the occasion of the recent centenary celebration of the Cathedral in Balamore, unhesitatingly declared that the social fabric appears to be in imminent danger through the ignoring of old principles and attacks upon old

In this connection His Grace said : "As we speak the word of greeting, we close the first chapter, the first cenwe close the first enapter, the first century of the church's formal life in America. To-morrow we open a new chapter, and with its openin ar faces are toward the future. We ask ourselves: What has the future store for us? How will stand this Catholic church is the second capture of her life. here in the second century of her life the Catholic church—the American nation—the twentieth century? These. elements of my theme. The Catholic church we know; the American nation we know; but the twentieth century and what it will bring we do not know, nor may we dare to presume on know ing the inscrutable will of the Most High, in Whose hands are church and

nation and century.
"And yet, the occasion is opportune fore and after; to ask the duties of the day and the morrow; to duties of the day and the prepare intelligently for to morrow's work, and, in doing so, to study as best as we may the trend the best as we may the trend the thought and activity, so that the work we do, based on this experience, may merit the benediction of heaven.

" First, it is necessary to know what day conditions-social, civil present day conditions—social, civil and religious—confront us if we speak of the church of the twentieth century, its prospects, place and duty. This, my friends, is a broad field to cover; almost impossible task to accomplish. Yet we have a right-a duty-to face it. Here we to-night stand heirs hundred years of achievement heirs of the nineteen hundred years of Catholic history, blessed by God as few nations have been blessed, with much prosperity and great progress. The church, too, has grown during all these years; and it were natural to expect that its growth in the future ald be greater still were there no disturbing elements to threaten that

growth. "Unfortunately, such elements are everywhere apparent. For instance, the social fabric appears to day to be in imminent danger, because old principles are ignored and old foundations. attacked. What was held as law is regarded now as injustice: what was held as government is now deemed tyranny. Men hold no longer the duty tyranny. Men hold no longer the duty of obedience to power, nor admit that power should claim a divine sanction. Severnment as it is must change; law as now written must be modified, and principles of old deemed sacred must give way to the new order, those new principles based on what they would laim must lead to the absolute social, civic and physical equality of men.

In other words, we must socialize the entire people; we must tear down the mighty from their seats, and elevate those of low degree: property rights, vested interests, private ownership-all must go. It is Humanity that alone may remain, and all of principle or of adition or of written law must yield to the new gospel—the socialization of

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"It were folly to deny that the shadow of socialism is hanging over the land; and while learned men are busy pointing out its unreasonableness, its injustice, its lack of feasibility, the shadow deepens, the preachers capitulate and the leaders grow more audacome for that form of social life that heretofore obtained in Christendom; and they doubt not that with it will go the institutions and churches that cling to the past; so that you might infer credited, lift up the standard of revolt. to the past; so that you might iffer that a church that refuses to modify its teachings, or change its principles, or divorce itself from a past that is now impossible must view with anxiety the

threatening future.

"And yet we fear not. We are con-"And yet we fear not. We are convinced that the church has a message for these coming years. Do the people demand equality? Do they ask for an even chance in the struggle for life? Is the brotherhood of man the dream they would see actualized? Then comes our church, heedless of the passing clamor careless of the mere surface thought of a restless age, to hold up for all good a resuess age, to note up for an good men's admittance, the changeless prin-ciples of the democracy of the cross, inviting humanity back to that cross and to the One Who died thereon.

" Standing by that cross the church would teach an equality that mere forms of poverty and wealth could not affect, ehind the curtain veil of that tragedy stands a Man among men, a Brother among His brethren, Whose presence thereto teach brotherhood has the imprint on it of a divine flat. From the Sacred Heart, there opened, flow equal mercies. In that presence all equal mercies. In that presence all men are equal—in origin, life, duty and destiny. And in that deeper vision the church may point to a bond of brotherhood there created that is stronger than death—a brotherhood which, linking itself with the work and walking in the which, linking itself with the work and walking in the way of our Elder Brother, predicates infinitely more for the poorest and the lowliest than any dream of socialist or deed of philan-

For these latter would deal with passing conditions, which wise laws can improve. But for vital principles—basic truths, which must underlie all social legislation—these may be found only where Christ has set them, and may be ignored only at the price of the downfall of a civilization. It may be true that this civilization of ours, the creation of the church, nay have its faults. Sins may have been committed in its name, wealth accumulated un-justly, and application made to that civilization for apology or protection. Yet all this is only accidental; the in-Yet all this is only accidental; the intrinsic, essential principles still remain, and, taught as Christ would have them taught, become for man the only sure

foundations for the construction and perpetuation of the social edifice.
"I admit that there is darkne

the sky: social unrest is everywhere visible: rumblings are heard from the hills of the coming storm. Yet from he darkness and the gloom, as on Good Friday, will come forth again the vic-torious Christ, the great Leader to bless humanity and recreate the world. By the sacrifice there undergone He teaches all men that human life is henceforth equally sacred in all, duty equally per-emptory and hope equally comforting. It is this teaching that has given our civilization its form, remains still as its foundation, and so it will remain while the Catholic church remains, to

guards its walls.
"So, far, then, for the social problem of the day, a solution to which we have suggested, a solution which might be regarded as complete if social issues were the only ones the church of the future had to encounter. But this social propaganda is resultant and becomes only a phase of a wider, deeper agitation—a more comprehensive philos-ophy. Social science as it is preached to-day claims to be a chapter from a larger book, wherein may be found the larger book, wherein may be found the entire science of life as its modern pro pagandists would exploit it.

"We would teach the rights of men and their equality and the hopes also they might cultivate chiefly as based on and connected with the spirituality of the soul—putting time against eternity and a final vindication by a God infinitely just as against passing wrongs. But now comes the broader wrongs. science, which claims to have studied science, which claims to have studied all things, investigated and tabulated all the knowable; and it will tell you that your teaching is false, your theories antiquated, your advice foolish. For God and man, soul and body, mind and matter are, according to this broader science, but phases of one continuous recomments and the processing and the processi tinuous necessary existence, which are subject to one law, and the material and such forces as are intrinsically connected with the material world are the one source and cause of all. Hence such things as creation, revelation, redemp ion, Christianity, the spiritual soul (teachings, perhaps helpful once in the infancy of the race) are now hurtful—to this new science they are undemonstrable, consequently in

possible. "This is the teaching that envelopes all modern life outside the Catholic church. It grows with the years, planting its standard in many of our universities, filling the libraries with books and the rostrum with its lecturers. It reaches out to the labor organizations and tells them that the bread of to-day is the only substantial bread they shall ever obtain; that justice coming in the future is only a pious conceit—thus giving to their revolt the last argument of despair. reaches out to the homes of the people, robbing these homes of their stability and happiness, teaching that love is but a passion, marriage only a tempor ary arrangement and morals only a

ary arrangement and morals only a form of race preservation.

"Fifty years have elapsed since this system of philosophy making matter king was first preached among us, and its results are visible in the chaotic condition of things to-day Where formedly there were present and have formerly there were peace and hope there are found to day but despair and death. A tired race, afraid to think-since thought brings before them the sad tragedy of existence—sees in that life nothing but the barren, insipid and

hopeless.
"Of course, it cannot remain so. No argument, no system can ever hope to quench entirely the divinity that is in us. Our nature revolts; we will not consent to be counted as no more than mere clods of earth - n.ere moving matter. Already the cry goes forth that this boastful science, claiming all knowledge as its possession, is itself bankrupt, Icarion-like, it essayed the impossible, and now falls back to earth again, defeated and humiliated; and

"And resultant therefrom, just as the pendulum swings too far on the other side, we find those very people other side, we find those very people who bowed to the most absolute materialism when freed therefrom rush madly to the opposite extreme. Released from the oppression of atheism, they now will tollow any God, however strange or any fad however foolish. The many religious follies of the day are some of the results of dethe day are some of the results of de-based materialism. It has taught them exaggerations and untruths. They now react toward religious extravagance and absurdity. The scientists tell them to follow their own lights; that they must be gods unto themselves. And they answer by following any ignus fatuus of a mind, however diseased;

any trailing comet that crosses the sky, however evanescent its gleam.

"But passing these people by, who in their foolish beliefs only show Science's extravagance, it is quite evident that the scientist exaggerates when he endeavors to include all there is in the control of the scientist exaggerates when he endeavors to include all there is in the deavors to include all there is in the terms of material world. Disguise it as he will, deny it as he may there is still that great mysterious humanity with all its passions, hopes and fears: still that throbbing heart, that languished mind, that inquiring soul: still the same dread questioning which must be an swered. From the depths still rises to the watch tower the sad inquiry: What of the night, what of the future how solve the riddle of existence? how solve the riddle of existence. These soul questionings— the surest proof of the soul's existence— grow more pressing the more they are denied. "They will not yield to the sueer of

the athiest, nor the formula of the scientist, nor the dream of the lotus-eater. From the depths the cry will come, as long as man remains what he is, this demand for the joy of the living, for eternity and God. There is living, for eternity and God. inunite pathos in that cry which calls for help, for bread—a cry of worhunger; a people demanding light:

The children crying in the night, The children crying for the light,

a cry more anguished and more intense

Victims of defeat, they now ask for a leader that all men may follow.

"And it is just here again that we turn to the church's opportunity. A world deceived, denied and betrayed asks for a leader, a teacher, a frien one who will speak to it the words of comfort, who will lead it back to God.

"With the experience of ages, the heritage of truth, the promise of God all curs-now comes the opportunity to go forth in earnest and teach the nations. Our faith has faced error, malice and betrayal through all the years of its history; it will not then be a new experience to face the errors-social and

"Must we, then, oppose science?
No; not for a moment—not that science which speaks the truth, and that alone is true science. When science speaks the truths of nature then scientific results will but express the laws of God working through nature, and this will always be found to correlate with the truths of a supernatural order which have with them the same origin and the same divine sanction.

"Instead of opposing science, we would welcome all the new truths which science daily brings forward for the people's enlightenment — those new principles of sociology which, founded n justice, are for the people's welfare. In a word, the church's wish would be

Knowledge grows from more to more:
But more of reverence in it dwells.
That mind and soul according well
May make one music as before.
"Indeed, it is well that science should

prosper when science teaches the truth. It is well that the world's material wellbeing should every day be advanced and a greeting extended to those who shall labor in its advancement. If through science we were to-

Rift the hills, and roll the waters,

e would accomplish for humanity all that the poet dreamed of and would have devoted admirers than the o more children of the church.

"What we claim is that even if these things were accomplished the church has still her work to do— that supreme duty to bring to the life of the toiler and the scientist the light that is brighter than the sun, loftier than the mountain top—the duty, to guide and save humanity; to protect it even in the moment of its scientific victories, teaching it that God alone is great and eternity alone lasting.
" One week ago there stool out there

by the Golden Gate the proudest city of the west, the metropolitan city of a golden state. For fifty years the gold of her mines flowed to her as a centre, and smilingly serene, indifferent to fate she still wore the orange blossoms of the bride of the Pacific. She has beauty, chivalry, ambition. All that science could do was done to make her every home a palace and her every The night of Sunday child a king. The night of Sunday passes, and while the morning sun be gins to glint her hills with the purple of a royalty more exalted and the sheen of a gold more refined, just then that proud city begins to rock and sway, and eager terrified voices speak the terrible word 'earthquake.' Louder grow the rumblings: violent, more violent, the rocking, until the great violent, the rocking, until the great buildings begin to be tossed about as a mere plaything. From open clefts and sbattered buildings the hundred-tongued demon fire adds to the desola-Great columns of flames stand out between the city and the bay and the darkness of smoke and despair envelopes all that is left of the proud

city.
"Ah man, thou pigmy, where now thy victorious science? From the palaces thou hadst builded, from the pleasant places thou hast pre empted, down now thou goest to the very jaws of death, into

the very month of hell.

'Mangled, charred corpses speak
now from out the debris of thy faced now from out the debris of thy faced the homes, thy supreme impotence, while three hundred thousand more flee from the living hell which now marks your the living hell which now marks your the homes, boxes—man withwring area. If the Christian leadership you may end day assert in your lives and vows.

"Priests of Baltimore, priests of Baltimore, pries with fear and expectation of what may upon them. ome upon them.

"May they not pray in this sad recessional as you and I should:

Great God of Hosts! be with us yet— Lest we forget! Lest we forget!

"Can you see, my brethren, the duty thus of the church?
"But I am asked, "Is it not selfish to claim for the Catholic church alone to claim for the Catholic church alone
the spiritual leadership of all the
people? Are there no various nonCatholic bodies whose duty is the same
—who have in the past preached according to their light, Christ and His
tagehing? During the contrary that is cording to their light, Christ and His teaching? During the century that is past these various religious bodies have claimed an almost exclusive privilege of guarding the American conscience and guiding the souls of the people. Should they not then, have a place also in the world movement of the twentieth century? And our answer is that leadership is founded on authority. For four hundred years their authority to lead was based on a book. That book was the gift of the Catholic authority to lead was based on a book. That book was the gift of the Catholic church—written by her early leaders, guarded, preserved, and interpreted throughout all the years by the church's children. They have, however, in their enthusiasm, set the gift that they had received against the giver and endeavored to make the Sacred Scriptures speak against their friend and protector. In the course of time, however, the sacred Scriptures become by degress discredited by their new however, the sacred Scriptures become by degress discredited by their new found friend; their inspiration denied and their entire record subjected to criticism and contradictions. So that now, battered and broken, the gift re-turns to the giver who has held and treasured it as the Word of God and a heritage beyond all price. What hope heritage beyond all price. What hope is there now that they, without a Bible that will stand as altogether the Word of God: without an interpreter for it who can speak the least word concern ing its meaning; without authority or ning its meaning, normalization, excepting such as is nec-essary to hold property or perform the duties of a corporation? What hope is there, I ask, with such conditions duties of a corporation?

is there, I ask, with such conditions as at present exist for their spiritual leadership in the future—a leadership capable of inspiring confidence and commanding respect?

"No, the duty remains with us ; the

awful responsibility to fulfill unto all the world the divine mandate of going forth in God's name, with His commission, to intruct, to teach and to guide

"Will we succeed? Of the church Catholic—the church of all the nations
— I have no doubt of its success. There is no time in the long story of the years that as a church Catholic and spread throughout the nation, she has failed. Those divine promises which she heard from the Blessed Saviour, telling her of an enduring empire, of His abiding presence and of the glorious Gospel which was hers to preach to the end of time, have proved the provential to the rest and will prove true in true in the past and will prove true in

"But the church in America is of America and its people, the trend of its thought or character of its life and the dangers that beset it of which we speak—may we hope that what will hold of the church universal will also come true in its local application? Will this Catholic church in America respond to the demands made by this

wentieth century?
"It is a grave question that confronts us, and for answer thereto may we not at least hope that with God's benediction it will be equal to the task. For the church of America is vital. The spirit of God is evidenced in her For this one hundred years we past. have for our edification and inspiration have for our edification and inspiration the story of her great faith and her greater sacrifices. That century that is past was ushered into being while the feet of missionaries bled as they carried through thorny ways the gospel of peace. The pioneers of our land found no way too rugged and no mountainside too steen to stay the mission of tainside too steep to stay the mission of tainside too steep to stay the mission of the Cross. Southwardly from Quebec, northwardly from New Orleans and westwardly from Baltimore hurried those bearers of the glad tidings, saluting one another in the passing and refusing to rest in their pathway of conquest until they saluted the monks of the west, as they vigil kept by the shores of the Pacific. Who will tell how these men labored in spite of prejudice, danger and racial hostility. judice, danger and racial hostility. hore bravely the burden and th heat of the day, some to meet untimely deaths and almost all to go to their rest forests primeval chanted their

requiem. .. With such memories to cherish, with the record of their devotion be-fore us, who will say that, with God's penediction, we cannot also walk in their footsteps-nay, more, go on to greater victories in those brighter day The prejudice that they had to conter with is no more; intolerance is dead; the church is established; numerous today are its missions, strong its institutions. Tae people but await the word, and surely God will give it to us to say

"Why, then, should we hesitate? the words of commands were necessary have we not the appeal of Leo XIII still ringing in our ears? And does not Pius X., with all the energy of his devoted soul and responsibility of his apostolic office, urge us for ward to the luty of 'restoring all things in Christ Does not the charity of Christ Himself, in the words of St. Paul, urge us to duty and sa rifice ?

I feel that there is spiritual electricity in the atmosphere of to-day; that there is a force in this very assemblage, the most respresentative ica in twenty years; that there is be-fore me the synthesis of unusual pro-

"You my brother prelates, whose God given duty is to guard and teach the faith, whose footsteps are in the ways of the apostles, are to-day invested and enthused with apostolic works which lie before you. Go on in God's name and fear not censure for your activity. Set your exaltation not in pride of position nor in the impress of power, but in the good that you may do and in the Christian leadership you may every

day assert in your lives and vows.

"Priests of Baltimore, priests of America, lift up from the hillside the lamp of faith. Set the cross above the hamlet and by the river, in the valley and on the mountainside. Let parish bound parish and church bell answer church bell in one language of faith from church bell in one long paean of faith from the Atlantic to the Pacific. Teach your people all truth and fear not the claims of the misguided. Whether their title be scientist or socialist, or both, fear not to teach that truth is already Catholic. All their teaching of error will eventually be condemned.

"And you, Catholic people of Catholic Baltimore, by the genius of your faith which of old lighted the fires of religious liberty on the shores of Mary-land, go onward to the richer harvest that awaits you—the harvest of educa-tion that will come from the various Catholic institutions your children at tend; the harvest of peace and charity that will come from homes and grow from the seeds of your planting: walk worthy of your calling, worthy of the faith of your fathers. Let this be for your faith the second spring of a second century. The passing bells ring out the celebration of the hundred years; listen now to the clarion call to the higher duty that to morrow awaits you. It is the call of a nation asking for the bread of truth and the call of the church summoning her teachers and children

alike to duty.
"The tears you have shed in the past shall but serve to make your vision brighter for the future; the hardships endured shall but strengthen you to bear aloft with ease the world's burden; the Calvaries you may have passed through but fit you for the more glorious resurrection.

# The Duty of Parents.

Parents, your duty is to infuse, first of all, the knowledge of God in the hearts of your children. Give your children a religious education. Give children a religious education. Give them good example. Teach them to think seriously. Teach them according to their intellectual power. Teach them the love of God and the love of their neighbor. Teach them to love work from their infancy. Keep them away from bad companions and bad books. If all our young men had such a training from their parents, they would training from their parents, they would soon be models in the world.

#### SILVER JUBILEE OF REV. FATHER VAN ANTWERP, DETROIT.

On Sunday, May 6th, the Rev. Father Francis J. Van Antwerp, P. P., of Holy Rosary Church, Detroit, cele-brated the 25th anniversary of his ordination to the holy priesthood. Mass was sung in the parish church by the rev. jubilarian, the Rt. Rev. Bishop Foley of the discese being present.

The Bishop preached, and spoke of the good works and labors of Father Van Antwerp during his pastorate in the parish for seventeen years.

In the afternoon there was in the

chool hall a reception of the children of the parish, and in the evening a public reception was given by members of the parish in general, the hall being crowded to overflowing. His honor, Jadge Alfred J. Murphy read an address of congratulation, and presented Father Van Antwerp with a purse of \$1,100 on behalf of the parish.

Father Van Antwerp in the course of his reply to the address said: "All this e to me as a pleasant surprise, as I had not anticipated any such recep tion as you have accorded me. I have indeed received so many beautiful presents and congratulations on the occa-sion of this jubilee that I cannot ade quately express my thanks to my numer ous friends.

On Monday evening one hundred and forty priests assembled in the Holy Rosary hall, from various states and from the diocese of London to do honor to the reverend jubilarian, who is well to the reverend jubilarian, who is well known and most highly esteemed by all who know him. The Right Rev. Bishop Foley presided at the banquet which was spread upon the tables, and enjoyed himself with his priests, whom he was pleased to see gathered about him on the joyous occasion. The banquet tables were beautifully and artistically

decorated with flowers.
Short speeches were made by several of the priests in response to the toasts of "Our Holy Father, the Pope," "The Bishop of the Diocese," "The Clergy," and "The Jubilarian," Rev. Father Van Antwerp.

Among the priests present were the following from London diocese: Revs. L. Beaudoin, John Gnam, P. J. Gnam, P. Corcoran, G. R. Northgraves, R. McBrady, J. G. Mugan, D. Downey, P. Donohue, E. Hodgkinson, J.

From the archdiocese of Cincinnati were four priests who are brothers, the Rev. Fathers Hickey: a fifth brother, who is also a priest, was not present. All these Rev. Fathers are pastors,

and in the prime of manhood.

The CATHOLIC RECORD extends con gratulations to the Rev. Father Van Antwerp, and wishes him many years of health in which to continue his suc cessful work of ministering to the tem poral and spiritual wants of his impor-

### THE WORKMAN'S CURSE.

John Burns, the champion of labor in England, has written a book on Laber and Drink, and in it he addresses solid council to the workman. If he only heeds it, the Kingdom of Wisdom will enlarge her boundaries. After reading the book we would ask the man of toil what he thinks of the popular dictum, "he is a right good fellow; his only trouble is he takes a little

"Only," as if drunkenness could be an independent vice and not the fruitful parent of a vicious brood. Many and varied are the drunkard's sins! He lays down his cup with an "Ah, that tastes well!" We propose that he will wash down the whiskey cup he will fill. Drink down the tears of your sorrowing mother and say they taste well. Drink down the cup filled with your honor, and say it tastes well.

Drink down the blood of your broken. hearted wife, and say it tastes well. olic answered: You may say this is overdrawn; seek, then from those concerned the truth. Let the drunkard ask his mother what has made her eyes has made her eyes red-rimmed abloodshot, and her sigh will give him a wordless though eloquent answer. Let the drunkard ask his wife what has paled and furrowed her cheek, and her surprise that he did not know will be surprise that he did not know will be his rebuke. Let the drunkard ask his own heart what has become of God-given affections, and he will find that the blue flame of alcohol has licked dry

the blue flame of alcohol has licked dry
the deepest depths of his soul's honor.

And all this for what? Maybe to
reach the golden apple of ambition;
no, but to kill ambition. Maybe to
reach a fortune; no, but to prevent
the possibility of ever acquiring one.
Maybe to conquer an enemy and to
feel the gratification arising from a
sense of victory; not so, but to deliver
himself gagged and bound to the archenemy of true manhood and Christian enemy of true manhood and Christian character. He slaughters all his obli-gations for a glass of rotten liquor and goes staggering through life until he falls drunk at the foot of God's judg-

ment seat. We hope that the wise words of John we nope that the wise words of John Burns on the theme will be read, par-ticularly as it is most seasonable, for the labor of Europe and America is waging now a historic battle.—Catholie Union and Times.

### THE FIRST SODALITY OF OUR LADY.

Rev. Elder Mullan, S. J., in the Ecclesiastica Review. Perhaps the first mention of such a body is found in a letter of the year 1549 to St. Ignatius. This letter was written in the month of August, from written in the month of August, from Messena in Sicily, by the celebrated Father Nadal, and tells of the formation of a society which much resembled two great bodies of our day, the Society of Our Lady and the Society of St. Vincent de Paul. As the letter has in these two connections distributed interest, we give that not a distinct interest, we give that por-tion of it which treats of what seems to have been the first Sodality of Our

Lady:
"As many as sixty devout person have joined together seeking to form a society for the help of those confined in prison and of the poor that are ashamed to beg, and they are asking us for some manner of guidance of them-

selves and in the said work, and it is seen that they are growing in numbers and strengthening themselves for the glory of our Lord and public edifica-

"The women also are planning to imitate the men in another similar

Sodality. Probably Father Nadal composed a rule for these societies, but it is un-fortunately not extant. Probably, too. tortunately not extant. Propably, too, the societies were really Sodalities of Our Lady, a statement which is justified by the fact that the society first mentioned, as is clear from the date of the letter and its contents, was established either on or shortly after the feast of the Assumption of the Mother feast of the Assumption of the Mother

of God into heaven.

No doubt it was the example of this No doub; it was the Stauple of this body that led another Jesuit Father, Sebastian Cabarrasi by name, to found an association which until lately has been regarded as the first Sodality. For it was in the same country of Sicily that this zealous man used gather together the best of his pupils every Saturday after class to do honor to Our Lady. They engaged in a few devotions and he spoke to them of the greatness and the mercles of the Heavenly Queen and Mother. example was followed by several of his fellow teachers. The results in the

chool were marvelous. Such was the modest origin of tha plendid system which now covers the world, and which, in the words of the great Pontiff, Benedict XIV., "has wrought good untold in all orders and ranks of men."

### ENGLAND GAINING BY FRANCE'S FOLLY.

Since the persecution of Combes in France the religious seek refuge great nu abers in England; and as the number is very great, it becomes the subject of great anxiety for the churchnen of England. In their own biblical style, they warn their people against French papist They certainly have reason England. to be troubled when the number of conversions are counted by thousands every year.

In the diocese of Westminster alone, in 1889 the number of conversions was 1,200 and in 1900 the number increased by 30); that is to say the conversions 1900 in Westminster alone

Now in England there are 15 more dioceses which very likely must produce like good fruits. Let us suppose that every other diocese produces only half of the conversions of Westminster, it gives every year 12,750. No wonder that the English churchmen dread "the French Papist invasion."

The priests attribute that wonderful

result to the prayers that are said all over the world for the conversion of England, for "without the grace of God we can do nothing."

## He Was An Irishman.

Two American priests recently visited Shanghai, China, when returning from the Philippines. Passing from the European into the Chinese quarter, their attention was suddenly drawn a cross glittering on the top of a build-ing. They entered the court yard, which led to the office and found a Catholic school in operation with Chinese brother as teacher. The Chinese brother as teacher. The priests upon whom many airs of almond eyes were focused, blessed themselves, and the little fellows responded immediately by a similar sign of Christian unity. As the priests turned to go another teacher approached them, dressed in Chinese apparel, from the quaint shoes to the shaven head with its long, hanging shaven head with its long, hanging queue. He spoke a few words in English and one of the American priests, making further inquiries, was quite overcome when this good Chinese Catholic answered: "My name is Keneally and I come from Cork." He was an Irish Jamii.

Death of a Distinguished Religious All over Canada the press refers to the death of Sister Curran as the passing of one of the pioneer missionaries of the great order of Gray nuns. She was one of a small party who braved the wilds and laid the foundations the wilds and laid the foundations fifty years ago of many of the large hospitals, convents and schools of that country. The late Sister Curren was born in Montreal on July 16, 1831. In 1846 she entered the novitiate of the Gray Nuns, and shortly afterward was sent to By Town (now Ottawa City). In 1858, in answer to a call for subjects to go to St. Boniface, Manitoba, where the sisters had established a new where the sisters had established a new mission, Sister Curran, with five others, volunteered to undertake the Her surviving sisters are Rev. task. Sister Mary of the Immaculate Concepsister Mary of the Immaculate Conception and Rev. Sister Elizabeth Curran, both members of the Gray Nuns at Ottawa. Her only surviving brother is Hon. Judge Curran.—Montana Catho-

A Princely Contribution. As an individual contributor to the San Francisco relief fund, one notices an Irish name leading all the rest—far an irish name leading all the rest—lar and above the amount, the generosity of the Rockefellers, the Astors and the Vanderbilts. The name is that of Jas. D. Phelan, who subscribed \$1,000,000. And this, notwithstanding that he himself lost \$15,000,000 by the fire. These grest catastrophes always evoke large-hearted acts, and assure that neither magnanimity, public spirit nor courage have yet vanished from the face of the earth. Mr. Phelan's conduct pro-claims him a man worthy of his wealth. He is a Catholic, a graduate of a Jesuit college, and was Mayor of Sar Bernit college, and was Mayor of San Francisco from 1896 to 1902. He is only fortyfive years of age.

#### New Church to be Opened at Uptergrove.

Uptergrove.

The beautiful new church of St.
Columbkille, at Uptergrove, Ont., will
be blessed and opened by His Grace
Archbishop O'Connor on Sunday, May
27th. The people of Uptergrove and
the pastor, Rev. Father Dollard, are to
be congratulated upon bringing good,
work to a successful finish.