

The Catholic Record

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

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WHY TALK ABOUT IT

We are often told that the Church is out of touch with modern life and confined in antiquated ideas which have no meaning. Divines who will not see talk complacently about our anomalous position in a living world. Yet they waste a good deal of ammunition on the dead. Why do they repeat the charges that are threadbare and bear the marks of myriad refutations? Why not let the light of which they claim a monopoly illumine the wastes of our ignorance and decay. It strikes us that the ministers who give vent to platitudes and was unctuous about their blood-bought liberties are either the victims of a neglected education or are looking forward to a call to some other part of the vineyard. If they knew history, not from our writers, but from their own, they would have their public utterance regulated by facts and the public would be spared much noisy declamation. They would abide by the decisions of historical research and earn the appreciation of the discriminating and judicious. It is, however, pathetic to see a clergyman mouthing charges which can appeal but to the ignorant. Surely this is a curious roll for educated Canadians. That the Reformation was the mother of learning is no longer defended by the historian. It appears, however, on the platform now and then to the wonder of the Catholic who is out of date. Hallam says that the first preaching of the Reformation appealed to the ignorant. In England, under Edward VI., Green notes that divinity ceased to be taught in the universities; students had fallen off in numbers; libraries were scattered and burned, and the intellectual impulse had died away. Even France confesses that college libraries were plundered and burned, and divinity schools were planted with cathartes and Oxford laundresses dried clothes in the schools of art. In Germany we can find no trace of the Reformation tilling the lands rendered unproductive by Rome. But we do find that wherever it obtained a foothold, education languished, and that schools and colleges received but scant recognition. This is admitted by the reputable historian. And here by the way let us remark that some modern educators are calling our attention to the fact that the schoolman of the long ago had many ideas and methods which can be, and with profit, pressed into service by this generation.

IT IS TO LAUGH

One has to smile at the amazing effrontery of the assertion that the Anglican Church is the same as the pre-Reformation Church. The first Anglicans did what they could to disprove this. Cranmer and Barlow and Latimer and the others who severed England from Catholic unity would, were they on earth to-day, be amazed at this pro-posterous opinion of their descendants. Protestant historians have no patience with the continuity theory—formulated by those who are ashamed to owe their spiritual origin to a tyrant who was dominated by lust. But the facts are there to show that Anglicanism did not exist before the time of Henry VIII. No amount of special pleading will blot out the thousand testimonies to England's devotion to Peter prior to the Reformation.

"To continue," says Father Breen, "means to remain the same. In order to prove the religious continuity of the post-Reformation Church with the pre-Reformation Church it must be shown that its constitution, its creed, its discipline remains the same as it was before. You must prove that the constitution of a Church which accepts the Royal supremacy as its *raison d'être* remains the same as the constitution of a Church which held the Papal supremacy to be the divinely instituted principle of all Church government. You must prove that a creed which holds the sacrifice of the Mass to be a blasphemous fable and a dangerous deceit remained the same with a creed which held the Mass to be the highest act of Christian worship. You have to prove that the discipline of a Church which allows the marriage of the clergy remains the same with that which forbade it."

This continuity theory is of a comparatively recent date. It was unknown to Anglicans of a hundred years ago, who burned incense to Henry VIII, and Edward and Elizabeth as their deliverers from the bondage of Rome. But now, with an incomprehensible disregard of history, and contempt for the teaching and practices of their forebears, they shun the much-married Henry and would fain claim fellowship with the scholars and saints, with the generations of English-

men who proclaimed "where Peter is there is the church." It is futile to say that Englishmen always protested against the papal power. The late Bishop Creighton advocated that opinion, one to which Protestant writers have been generally predisposed. Dr. Caird, however, an authority which cannot be viewed but with respect, dismisses that opinion as one destitute of any foundation in fact. He, with the records of the times in question before him, does not see any general dislike of Roman jurisdiction before Henry VIII. "That Rome exercised her spiritual power by the willing obedience of Englishmen and that they regarded it as a really wholesome power even for the control it exercised over secular tyranny is a fact which requires no very intimate knowledge of early English literature to bring home to us." Why not, then, heed this non-Catholic historian and govern themselves accordingly? Why should they long to be as one with the pre-Reformation church which as they say themselves was buried in idolatry? Is it not evident that by so doing they are recreant to the memories of the Reformers? Why should the pre-Reformation church, which their ancestors harried and plundered, which they despised and denounced with all the wealth of vituperation, appear to the Anglicans of to-day in so beautiful a guise as to attract them even to the verge of idiotic utterance? Why not ring around King Henry and the others and show us how well qualified they were as Apostles and Reformers?

HUMBUNG

When a divine talks about "standing on the Bible" he means that he and they who follow him are guided by the Holy Spirit. Catholics, of course, have no claim to celestial guidance. If, however, we need but a Bible and the Holy Ghost to interpret it for us, Anglicanism is a costly luxury. Why then invite people to pay for expensive churches and ministers? Why go to church at all if we have the Holy Spirit to teach and guide? But it seems to us that some means should be at our disposal in order to discern the Holy Spirit. Can Anglicanism give an answer to this question? If Anglicans are "standing on the Bible" how is it that they are without a semblance of doctrinal unity? Why does one minister believe in the Real Presence and another see it as an absurdity? Why are they not in accord on matters of vital import? Does the Holy Spirit teach one Anglican opinion and another to contradict it? Are the members of the Broad Church, Low Church, High Church, the recipients of the illuminating power of the Holy Ghost? Can any sane person believe this? And yet at this period of the world's history, a man, supposedly normal as to intelligence, talks about Anglicanism being directed by the Holy Ghost.

STANDING ON THE BIBLE

In the course of the same lecture the clergyman indulged in rhetorical claptrap about "standing on the Bible." He deplored the mental slavery of the Catholic, and a few other things that do not exist. Time was when a profession of love for the "open Bible" was a soul-compelling argument for many of our separated brethren. The preacher who depicted the sad condition of the Bible-less Catholic, and with colored words described how the Reformers brought men from bondage into freedom by the way of the Scriptures, was a man of power and leading. But not to-day, for the man in the street has had his faith in the Bible shaken, if not shattered, by the Higher Critics. He has seen critical analysis of the unprotected Bible, disclosing mystery after mystery, and robbing of that strength and power with which it was endowed in the eyes of his forefathers. He has been driven in many instances into the wilderness of doubt and disbelief by the critic and the sensational preacher. Hungering for food he has been given hooks; beset by doubt he has been invited to behold how many weak spots were in the Bible which his forebears had regarded as impregnable. True it is, indeed, that the "open Bible" is open to the attack of every meddling who is under the spell of the New Theology and who in his arrogance believes that he can beat the Ten Commandments. The Bible in the hands of our separated brethren can no longer call spirits from the vasty deep.

A BAFILING MYSTERY

It is, however, baffling to many of us to hear that the Church established to teach, and which, even according to Anglicans, did teach in earlier times, had her truth and holiness obliterated during the passage of the centuries. Leading men to heaven

at first, she afterwards led them to hell. Set up on high as an independent authority she fell only to talk the speech of damnable idolatry. The mother of saints became the mother of sinners, and umbered the earth in all loathsomeness and corruption until an apostate monk, a much-married tyrant restored it to its pristine splendor. Surely, according to them, God was a poor workman. To declare a belief in the early Church and then to proclaim that God broke His promises and committed His Church to every whim and caprice of error may well arouse the laughter and scorn of the infidel. And suppose an Anglican went to his divines and asked them to smooth the way for him would he receive an answer that would satisfy him? We think not. He would be treated to mutually irreconcilable and contradictory opinions and would be forced to choose the brand that appealed to him. And whatsoever it might be he could still be an Anglican. The compliant flexibility of Anglicanism, its vagueness in enunciating its doctrinal formularies may have led Macaulay to say that it is hard to endure with patience the spectacle of a hundred sects battling within one Church, and that Anglicanism is the most absurd and indefensible of all institutions now existing in the world. And in view of its warring divines was not Harold Frederic well within the bounds of propriety 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 MAKE SHIFT

A short time ago we heard an Anglican clergyman declaring that the General Councils of the first centuries furnish the test of orthodoxy. This statement is opposed to the official creed of Anglicans which places the mark of fallibility upon all General Councils. But why accept the early councils and reject all others? The first four councils were summoned by the Pope and confirmed by the Pope. Accepting them he accepts an infallible teacher in the Church of the first centuries. Why does he not do the same for the infallible teacher became dumb during the centuries? Did the Church with which God promised to remain for all time abdicate her rights and cease to exist? The Anglican Homily says that the Church of God was sunk in the pit of damnable idolatry for eight hundred years and more. Therefore, according to this, Christ failed to keep His word and Christianity is but a fabric built upon the word of a deceiver. Why then talk of a belief in any council.

ARCHDEACON ARMITAGE ISSUES A CHALLENGE

A CHALLENGE TO THE CASKET TO SHOW BOTH SIDES IN ITS CLOSURES

Sir,—It has long been the custom in the Casket to refer in scathing terms to a number of the chief actors in the Reformation drama in England. You have especially marked out for derision and consigned to obliquity, Henry VIII, Cromwell, Cranmer, Seymour, Edward VI, and Elizabeth. You appear to be willing to rest your case on the kind of Church upon which such characters would leave their imprint. It would be fair, I suppose under the circumstances, to invite you to do comparison. I do more, I challenge you to print in your own columns side by side, what historians have to say of the chief persons in the Church of Rome, at the same period.

Let us take Henry VIII, (1509-1547). Let the Casket select from acknowledged Roman Catholic writers what they have to say of the private characters of the Popes of that period, viz. Julius II, Leo X, Paul III. I challenge the Casket to print the impartial account of the unparisian Leopold von Ranke of the three Pontiffs.

Then take Cromwell. Let us have in parallel columns an impartial account of any great contemporary bishop, as for instance Gardiner of Winchester, or for that matter, Bonner of London. But why not that Gardiner of whom Tennyson writes:

"I have gulped it down. I am wholly for the Pope,
Utterly and altogether for the Pope,
The eternal Peter of the changeless chair,
Crown'd slave of slaves, and mitred king of kings,
God upon earth."

Gardiner was the chosen champion of Rome. Set out his character against the worst that can be said of Cromwell. Then take the "Boy-King" upon whom you heap your scorn. What name will you place against his? Why not that of the Boy-Pope. It would be unfair of course to ask you to pit against the innocent young Edward, the so-called Innocent VIII, or his successor Alexander VI.

And now Elizabeth's "great illness" (1558-1603). What character are you willing to place in parallel columns with that great name? Not surely the legendary Poppo Joanna, believed in by the Romish chroniclers of the sixteenth century. Leading men to heaven

the Protestant faith destroyed belief in her historicity. Not John VIII? Who then shall it be? No one but a Pope who then fitted against this sovereign, who knew how to outwit even Popes in statecraft.

All I ask from The Casket is a "plain unvarnished tale" of the man the characters set against our English worthies, "nothing extenuate, nor set down aught in malice."

Yours etc., W. J. ARMITAGE.

We accept that rebellion Armitage of intentional discourtesy, but we must ask him not to be so precipitate. The above letter was received by us some days before we found it possible to publish his very lengthy letter which appeared last week. The Venerable Archdeacon would not interrupt an opponent in the middle of his answer, and suggest that we should give him much of our own space; yet he has followed up his first letter with a second before the first was published, inviting us to take up another subject.

We must be permitted to judge as to the manner of conducting our side of this discussion. We beg to call the Archdeacon's attention to the fact that we have gladly given him much of our limited space, but that the Anglican organ, Church Work, recently declined to publish a letter from a Catholic correspondent in answer to an outrageous attack upon the Catholic bishops, giving only its own summary of the contents of the letter.

We shall, in good time, overtake the Archdeacon's second subject of controversy, but at present we are content with the subject he has laid out for us. We are not in a hurry; and we hope the Archdeacon can wait for us, for we shall take pleasure in discussing in the time this, second letter, which assumes that if the followers of Mohammed could prove that one of their prominent men was as big a villain as Judas they would thereby prove that Mohammedanism was superior to Christianity.

However, the Venerable Archdeacon began with that "Continuity" theory of the Anglican Church, and there we are holding him for the present. This theory has not been much discussed in Nova Scotia; and it is a little emphasized in England until 1855. At that time, rumors were thick that the Church "by law established" might be disestablished, and "Church Defence" societies and lecture bureaus started working over time and tide waiting for no man. The "continuity" theory was then brought forth and set in the forefront of the Anglican arguments. It involves no disrespect to the Venerable Archdeacon that there is nothing to be said for the theory, that has not been said and reiterated many times by men of far greater ability than his own, in England. All we need to say is that the "continuity" of Anglican controversy. The Catholic arguments are equally well-known; and they have the inestimable advantage of depending upon the authority of Catholic historians; they are strengthened and supported at every important point by Anglican authorities. For, many of the ablest Anglican historians, who have written before the continuity theory was thought of; and their testimony remains as a snare to the feet of the modern Anglican controversialist.

Did the continuity of this material piled before us on our table; but we are on the defensive, and are not in haste. All our comments upon this theory have been in reply to comments thrust upon us by our Anglican friends, and chiefly by Church work and the lectures at Halifax, of whom the Venerable Archdeacon was one.

In our personal and private communications upon this subject, we have found no reference to one very important depository of Anglican doctrine; and one which we feel sure will greatly interest the Venerable Archdeacon—the more so, perhaps that it is a little outside of his usual course of reading.

The continuity arguments in common use are familiar to most men who read. Anglicans themselves are not agreed as to just what they mean by continuity. Some of them have claimed that the continuity is in the church, which, driven to the hills and the vastness by the invasion of the pagan Angles and Saxons, still remained the primitive, pure Christian Church; and, abandoning St. Augustine as a proud mission of Romish despotism, have hailed the ancient Britons as their religious ancestors.

Driven by merciless logic and cold facts from that position, they leap back some countries farther, and claim that, in some mysterious way, the Anglican Church has reverted to the primitive pure Christianity of the Apostles. This last is, as we understand, Archdeacon Armitage's choice amongst the variations of the Anglican theory.

But, for the present, we ask his attention to a dull-looking series of books known as the "English Law Reports," and "Law Journal Reports." An Archdeacon of a Church "by law established" must, of necessity, recognize such a depository of Anglican doctrine and controversy. A Church which was established by Acts of Parliament; a Church which brought forth the "continuity" theory as an answer to the threat to disestablish it by Act of Parliament, must duly revere our Parliament, its Acts, the Courts set up by the Church by those Acts, and the personal authority of Anglican divines, ritual and church government. If such relations and such lay control make the "continuity" theory impossible, as they unquestionably do, so much the worse for the continuity theory. The Church "by law established" must abide by the law, let theories suffer as they may.

For a convenient summary of a few of the decisions of lay tribunals touching

the Anglican Church, we refer the Archdeacon to the "Law Reports Digest Cases," Edition of 1892, Columns, 2121 to 2210.

The Court of Arches was, when the Gorham case was there decided, and reviewed by the Privy Council, really an ecclesiastical court. Since 1867, a lay judge has presided in that court. Appeals are taken from that court to the Judicial Committee of the Privy Council, and decided by lay judges—the same Court which decided the Steel-Case. From the great number of decisions in ecclesiastical cases decided in those courts, we select two, to illustrate the extraordinary position in which this "Apostolic" church was placed when it became "by law established."

Sheppard v. Bennett:

The doctrine of the visible presence of Our Lord in the Holy Eucharist is at variance with all the formularies of the Church of England upon the subject, at variance with the language of the service of the Holy Communion, of the 28th Article of religion, and of the Catechism; but to describe the mode of presence as "objective, real, actual and spiritual" is not contrary to the law. It is lawful for a clergyman to speak in some sense of the "Eucharistic Sacrifice," and therefore also in some sense of the "Sacrificial character" of the Holy table. Where, accordingly, when treating of the doctrine of Sacrifice, the defendant, a clerk in holy orders, used language which was consistent with the doctrine of a Sacrament of commemoration, and did not necessarily imply a sacrifice of propitiation, it was held that he had not exceeded the liberty of expression which the law allowed upon the subject. Though the deification of the consecrated elements may not, the adoration of the spiritual presence of Christ in the Eucharist may lawfully be maintained, and accordingly, it does not contravene the law of the Church to thus speak of the Eucharist: "Who myself adore and teach the people to adore Christ present in the Sacrament under the form of bread and wine, believing that under their veil is the sacred body and blood of my Lord and Saviour Jesus Christ."

This is the official headnote to the report of the case, as given in 39 Law Journal Reports, Ecclesiastical Cases, p. 68. The date of the decision is July 23rd, 1870. The decision which was given, by Sir R. J. Phillimore, a layman, Judge of the Court of Arches, is very lengthy, and would interest Archdeacon Armitage. Filled with quotations from works and sermons of all times, it is, we suppose, a mine of Anglican learning on the subject. But we are not concerned with Anglican doctrine just now, but with the intensely interesting situation which was created in this lay report. The defendant was the Rev. William James Earl Bennett, clerk, Vicar of Frome, Selwood, in the County of Somerset, and diocese of Bath and Wells, and the suit was a criminal one. The other case we select is Martin v. Mackonochie: The Rev. Alexander Heriot Mackonochie was curate of the parish of St. Alban's, Holborn (Anglican). He made a lot of trouble for the judges whose troublesome business it is to exercise the Royal Supremacy, on behalf of the Sovereign who is the "Head of the Church." The first time we find this gentleman in trouble, he is charged with "excessive kneeling (though not for the purpose of adoration) during the prayer of consecration, and elevation of the paten and the chalice; (2) the use of incense during the celebration of the Eucharist; (3) the mixing of water with wine at the time of the administration of the Lord's Supper; (4) the use of lighted candles on the Holy Table. On the first and last questions the case was dismissed; (5) the other points were decided against him. The decision was by Sir R. J. Phillimore, March 28th, 1868. 37 L. J. Rep. Eccl. Cases, p. 17. Mr. John Martin, the prosecutor, was not satisfied, and he appealed to the Privy Council, with the result that Mr. Mackonochie lost his case on the points decided in his favor in the court below. The Court was composed of the Archbishop of York, Lord Westbury, Lord Cairns, Sir W. Erie, and Sir J. Colvile. The judgment was delivered by Lord Cairns, a layman, on December 23rd, 1868.

In explanation of the presence of an Archbishop in the Court, we quote as follows:

"In cases arising under the Clergy Discipline Acts, the Board of the Privy Council is assisted by three bishops as ecclesiastical assessors."

In all cases where assessors stand, they are in no way responsible for the judgment of Board; they are present merely to give an opinion on points which their lordships are not professionally familiar." Encyclopaedia Laws of England, 1st Edition, Vol. X, p. 455, article "Privy Council."

Rev. Mr. Mackonochie's troubles did not end there. We find him again before the court, the industrious Mr. Martin still after him. The Privy Council was now asked to make him obey the decision stated above. He had been ordered not to have candles on the Communion table; so he now put eight candles on a shelf about six inches above the table, but put them out before the Communion service began. The court, with unconscious humor, stated that the said candles were not required for the purpose of giving light. He had been ordered not to elevate the paten and chalice above his head; so he had taken to raising them just level with his head; and the affidavits recited the sundry bowings and kneelings in the course of doing so. It further appeared that he bowed the knee at certain parts of the prayer of consecration, to an extent that it occasionally touched the ground. The law lords pronounced against him at all points, and ordered him to pay the costs. This decision was given on Dec. 24th, 1869.

by Lord Chancellor Hatherley. 39 L. J. Rep. Eccl. Cases, p. 11.

We wish we had time and space to give our readers some particulars of the lengthy judgments delivered in these cases. The incongruity of the situation is most striking. To see the judges of the Privy Council, who may be Jews or Catholics, for all the law provides, deciding a Steel-Case from Nova Scotia one day, and the next day settling the doctrine of the Church of England, and the ritual and rubrics, with pains and penalties and costs to enforce their judgments, is one of the most astonishing spectacles to be seen in the whole world. The references and quotations contained in these judgments would, themselves, if merely listed, prove to any unprejudiced mind the utter hopelessness of the Anglican claim that their church is Apostolic, Catholic or primitive Christian. References to the Fathers of the Church, the Statutes of Elizabeth, the Royal Injunctions of Edward VI., the writings and the sermons of Anglican divines, the sayings of his- torians, the prayer-book of Edward VI., the notices and the notices of other men in numbers and at length, witnessing the immense industry of the laymen who are charged with the duty of deciding what the Church of England may or shall not teach, and a testimony forever against the men who substituted an artificial, man-made church for the divine institution founded by Christ.—Antiquarian Casket.

ONE CAUSE OF SOCIALISM

The housing of the poor is coming to the front as a problem pressing for solution. In the old countries as in the new, the conditions under which the poor live are in many cases most deplorable. Owners of tenement property let to the poorer classes of tenants are all too often unmindful of conditions, in the houses their tenants inhabit, which themselves would not endure for an instant. No wonder the Bishop of Galway declared, the other day: "Socialism is a peril to-day all over the world. The poor and the workers are rebelling against their condition. One of the reasons is that they are so badly housed."

There are physical dangers in the old, ramshackle, unsanitary tenements. In the cramped and crowded quarters in which so many honest people are compelled to live, tuberculosis finds its greatest harvest. But there are moral dangers darker still incident upon such close and crowded living. The Bishop, whom we have just quoted, referring to this phase of the matter says:—

"It is not a crime that many innocent boys and girls and growing men and women are housed under conditions in which we would not suffer our dogs to be housed? I think can say with truth that there are people in the slums of our towns who are obliged to live in conditions in which you would not suffer the beast of the field to live."

The Bishop was speaking of conditions in the city of Galway but his words have a far wider application. He declared it to be the duty of people with means to look into this question; or failing that, to have their people in the slums of their business to economize along other lines, to save in every possible way in the public administration, in order to build healthy and happy homes for God's poor and God's workers.—Sacred Heart Review.

AMERICA NEEDS THE CHURCH

Broadminded students of government are coming every day that the most powerful ally they can have is the Catholic Church. A good Catholic means a good citizen, for the Church has ever been the friend of good government and the foe of anarchy, as well as oppression.

A recent number of the Outlook, which has ex-President Roosevelt as one of its editors, has this to say of the powerful influence of the Church:—

"America to-day stands in peculiar need of that contribution which the Roman Catholic Church is peculiarly fitted to furnish. For the chief danger of America is from disorganizing forces and a lawless spirit; not from excessive organization. One of the chief lessons Americans need to learn is reverence for constituted authority and willing obedience to law. This lesson the Roman Catholic Church is peculiarly fitted to teach. And within the reach of its influence are those who most need to be taught. That Church is a vast spiritual police force, a protection to society from the reckless apostles of self-will. But it is far more. Wherever it goes it teaches submission to control and that is the first step toward the habit of self-control in the individual which is an indispensable condition of self-government in the community, and of the Outlook congratulates America upon the evidences of spiritual property in the Roman Catholic Church in this country, and it gratefully appreciates the services, which that church is rendering to the community by inculcating the spirit of reverence which is the foundation of civil and religious liberty."—Inter-mountain Catholic.

Talking in Church

Down to a very recent date ancient tablets might be seen in the porches of venerable churches in the Old World, bearing the following significant question and answer: "What are the evil effects of talking in church? In the first place, it robs God of His glory, displeases the angels and saints, and deprives souls in purgatory of relief; in the second place, it stifles devotion, the worshipper; lessens the advantages of prayer and even prevents its being heard; in the third place, it disdresses our neighbor and distracts him in his devotions; finally, it is a sin that will be punished in purgatory."

CATHOLIC NOTES

Bishop Hartley, announces that during the past year 204 converts were received into the Church in the Diocese of Columbus.

Mr. Friedwald's will was filed in the Orphans' Court for Baltimore County at Towson and among his other charitable bequests to institutions he leaves \$200 to the Little Sisters of the Poor.

It is reported that King George and Queen Mary will make a brief visit to Ireland, probably in July or August. They will reside in the Vice Regal lodge and will hold a series of brilliant state functions.

The New York Historical Association is trying to secure from the State the lease of a tract of land in Lake George. It is the intention to place on the site a memorial in stone or bronze to Father Isaac Jogues, Jesuit missionary and martyr, who was the first white man to cross the lake.

A long and warm friendship between Cardinal Gibbons and the late Joseph Friedenwald, Baltimore, a member of the Jewish faith, was revealed recently when it became known that the prominent business man, who died recently bequeathed \$2,000 absolutely to the Cardinal.

There were Celtic, Jewish, Italian and Anglo-Saxon names among the 120 pupils of the Warren, Harvard, Prescott and Bunker Hill public schools who took part in a "spelling bee" in Charleston recently, but the prize, a certificate engraved on copper, went to a little colored lad named Peter Washington—a real coal-black negro—who spelled down all his fellow pupils. He was the only colored boy in the contest, and this made his triumph more conspicuous.

The Very Rev. Henry H. Wyman, C. S. P., has been elected to succeed himself for the second term as chaplain of the State Senate of California. He is the first priest ever to have held the position, and the first minister of any religion to have held it for a second term.

Nearly 5,000 Fathers and Brothers of the Friars Minor labor in sixty-eight districts entrusted to them by the Propaganda, containing a population of 33,000,000 pagans and Catholics. They annually baptize from 9,000 to 10,000 adults, and from 7,000 to 8,000 children. They instruct 60,000 catechumens, and their schools are attended by 78,000 pupils. They take care of 11,300 sick, aged poor and deserted.

Pittsburg Knights of Columbus are engaged in a laudable work which might well be taken up by councils in all large cities. The Pittsburghers have a rescue fund to which each member pays a dollar a year. The money is used to save the faith of Catholic orphans who are brought into juvenile court, and it may be safely said that not one of them has gone astray.

At the recent sale at Sir Thornley Stoker's the block of medals which Robert Emmet's head rested after the decapitation was sold for a small sum. When one remembers it was in this very street (Ely place) that Robert Emmet wooed and won Sara Curran, daughter of John Philip Curran, it seems a curious fate that this gruesome relic should be sold so near.

A beautiful statue of the Saviour, with arms outstretched in pleading, erected recently on the lawn of the Providence hospital, Wallace, Idaho, marks the fulfillment of a promise made by Sister Superior Anthony of the order of the Sacred Heart, when Wallace was burning last August, that if the hospital should be saved from the flames she would have the statue erected as a memorial.

The ancient family of Loyola, rendered immortal by the great religious work of St. Ignatius, founder of the society of Jesus, is represented at St. Louis University by Mr. Salvador Loyola, one of the students in the school of medicine. Some of the great names of St. Ignatius have brave parts in the early Spanish explorations of the new world; they were officers in the service of the crown, and appear frequently in the annals of South America and Mexico.

Eight nations, The Catholic Herald notes, had the lot of faith entrusted from the altars of Ireland. Germany honours 150 Irish saints, France 45, Belgium 30, Italy 13, Sweden and Iceland 8, Austria's patron is St. Columban, France's St. Kilian, Flanders St. Ewinius, Switzerland's St. Gall, Northern Italy's St. Romuald. Besides these Irish saints, Austria specially honours St. Fridolin, Calabria Sts. Prigidian and Cataldus, and Strassburg St. Virgilius.

The first settlement house under Catholic auspices was opened in Baltimore, Jan. 11. It is the result of untiring efforts on the part of the Willing Workers' Guide of the parish of Sts. Philip and James. Cardinal Gibbons who was present at the opening blessed the house and commended the work of the ladies of the guild. "You are the pioneers in a most holy work, undertaken in the true spirit of Christianity," he said. "Your motherhood is asserting itself, and I assure you you are doing a better work than those who are running about the city seeking equal rights with men."

The working being accomplished by Belgian Missionaries in the Philippines has been highly praised by Bishop Carroll, of Nueva Segovia. On his visitation of the territory in charge of these devoted priests, the Bishop confirmed 2,300, a good number, considering that heretics have been seeking to lead away the poor Filipino Catholics, and that the missionaries have been stationed in that part of the country only a short time. Belgian Sisters will soon open schools in the stations, and certain pious Belgian ladies will regularly contribute to the support of those schools. "The generosity of the people of that nationality," says the Bishop, "is remarkable."