The Catholic Record.

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

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A SONG FOR THE CHILD-WORKERS

Shall we cheat them of their childhood?
Shall we rob them of their right?
Shall we bend their shrinking shouiders
'neath the load?
Shall we stunt their slender bodies?
Shall we stint their souls of light?
Shall we deal with them by Greed's accursed code?
Ah, my brothers, from your ledgers for moment turn away!
Ah, my sisters, leave your follies and your toys,
And give ear to one whose song is for humanity to-day,
For the bodies and the souls of girls and boys!
Dearly do we pay for progress, dearly are our profits priced,
If we have to rob the school to run the mill,
And our creed's the creed of Mammon, not the gentle creed of Christ.
If the little ones He loved must suffer still.
Let us cease our foolish babble of the rolling tide of trade,
Let us prate no more of traffic and its noise
If the wheels of Commerce rattle o'er a roadway that is made
Of the bodies and the souls of girls and boys.
Shall we cheat them of their childhood, shall we rob them of their right?
Shall we bind them to the chariot of gain?
Shall the childish brain be blunted, shall the little face grow white
In the crowded hives of Industry—and Pain?
Ah, my brothers!—Ah, my sisters! You had better turn away
From your ledges and your dividends and toys,
For a menace to the future is the thrift that thrives to-day
On the bodies and the souls of girls and boys.

—DENIS A. MCCARTHY in American Primary Teacher.

THE EUCHARISTIC CONGRESS

From our own Correspondent.

Montreal July 5, 1910.

As is known, this city next September will have the honor of being the first on the American Continent to be the rallying point of an International Eucharistic Congress, thus taking its place amongst the far famed old world centres to which hitherto has fallen the distinction of being the scene of such an august gathering. To say that Montreal, to a man, appreciates the honor, is to put the matter mildly. No expense is being spared, no endeavor stinted, to prepare the city for the grand event. For months large committees, composed of the elite of the population, the leading men, ecclesiastical and lay, in professional or business life, have been at hard work elaborating plans, for be it said that Montrealers are animated with a rather excusable conceit that they, though of the New World with all the drawbacks of that very newness, will be able to equal, if not to surpass their brothers of the old lands, in the gorgeousness of the display with which they will surround the deliberations of the Congress.

The preparations for the event are going on apace. It has been arranged that the three largest churches in the city, Notre Dame, the Cathedral and St. Patricks, will be the centres of attraction during the whole Congress. As is known, the far-famed Notre Dame, which by the way owes its gorgeous proportions to the ingenuity of an Irish architect, O'Donnell by name, possesses the greatest seating capacity of any church on the continent, and here will take place the public conferences in connection with the Congress. A platform will be erected throughout the whole extent of the spacious sanctuary, in order to accommodate the speakers and other dignitaries who will take part in the public discussion. Here also will take place the Midnight Mass at which His Eminence the Cardinal Legate will officiate and which will in itself constitute one of the features of the Congress.

For the English speaking section of the Congress, owing to the bi-lingual nature of the community, it is necessary to have two distinct sections. Old St. Patricks, the foster church of Irish Catholics, will be the rallying point. Here the English conferences will be delivered, and, in this connection, it is not uninteresting to note that these conferences will be divided into three classes, those for priests, those for ladies and the last for men. Of course, neither in the case of the French nor of the English discourses, would the one church suffice, so the committees in charge of both sections have made arrangements to secure additional halls, and thus, for this purpose the leading auditoriums in the city have been spoken for in advance. Such spacious halls as the Windsor, the Stanley, the Convocation Hall of the Sacred Heart Institute, Sohmer Park, the auditorium and many others will be thrown open for the convenience of the visiting delegates.

As to the personnel of the slate of lecturers as well as the subjects to be treated of, the space at present at the disposal of the writer forbids extensive mention. This will be reserved for some future letter. Suffice it to say that, from a cursory review of the subjects chosen, it is seen that they all centre around the rather vital point of the doctrine of the Sacred Eucharist and its relation to the world of to-day. As to those entrusted with the task of delivering the conferences the mere mention of such names as Mgr. Tronchet, Cardinal Gibbons, Abbe Duchesne, Father Bernard Vaughan, the outspoken flayer of London society, is a guarantee that the work has been left in good hands. In connection with the English speaking conferences, it may be stated, in passing, that no local men have been called upon to deliver them. It has been the aim of those in charge to call upon the persons best qualified in the English speaking world, religious and lay, male and female, to address the delegates. The responses to the invitations sent out have been gratifying, with the result that a veritable treat is in store for those of the English-speaking tongue who may have the good fortune to journey northwards to the Rome of America next September.

But of all the items of the well-filled programme of the Congress, none will assuredly begin to rival that of the procession of the Blessed Sacrament, which will be the culminating point—the one grand finale in which all the events of that notable gathering will sink themselves, as it were, in a sea of glory. The conferences, the discourses, disputations will be but as minor events leading up to this one grand, spontaneous outburst. They will be the theory as it were—the latter will be the practice. Even to old Catholic Montreal, famous the continent over for its celebration of the *Fete Dieu* (feast of God as the Canadians lovingly term it) the Eucharistic procession on this occasion will be a revelation.

When one considers for a moment that, under ordinary circumstances, this annual procession must of necessity be divided into twelve or fourteen different sections on account of its size—each section being composed of four or five of the city parishes—and that almost any one of the sections takes from one to two hours to pass a given point, he may begin to form some faint idea of the gigantic proportions of a procession composed of all these parishes, reinforced by some twenty-five parishes situated on the island of Montreal, as well as by upwards of one hundred and fifty thousand delegates from other parts of Canada and the whole civilized world.

The route will be through the principal thoroughfares of the city and a special commission of local architects has been at work for months preparing the decorations. No less than forty triumphal arches, specially designed for the occasion by these experts, will mark the line of march and the general lines of the mural decorations have been determined upon. The procession will leave historic Notre Dame, and amid the ringing of the bells of all the city churches, the Sacred Host will be borne through four miles of the streets of the city by the Cardinal Legate. Immediately preceding the latter will be the visiting cardinals, whilst upwards of 250 Archbishops, Bishops and other Prelates, all visited in their robes of office, will be seen in the line of march. Priests innumerable, robed in their vestments, will also take part in the function, whilst special places have been reserved for the Federal Premier and the members of his cabinet, the Provincial Premiers and their Cabinets, the judges of the Canadian Courts, Mayor and Aldermen of Canadian cities, all of whom present will be attired in full regalia.

To the tones of countless bands, the processisn will wend its way through flower strewn streets, to the base of the majestic Mount Royal, where an open air Mass, with the glowering mountain side as a back ground and the heavens as a canopy, will be celebrated. The Mass will be a full pontifical one, and a choir, of upwards of 2,000 voices, composed of members of all the city choirs, under the direction of Prof. Couture, master at the Cathedral, will supply the musical portion of the ceremony. The excellent military band of the 65th regiment will accompany. For the accommodation of those assisting, special stands are to be erected, but the great bulk of those present will have to kneel on the gently undulating slopes on the mountain side. The conclusion of the Mass will mark the breaking up of the procession, the various units disbanding at the foot of the mountain. This will also bring about the end of the Congress, for, then, the visiting delegates will turn their faces homeward.

Undoubtedly the most note-worthy personage assisting at the deliberations of the Congress will be His Eminence Cardinal Vanutelli, the Legate of His Holiness, the Pope. Arrangements have been made for the reception of His Eminence and to this end it has been provided that, from the time of his departure from the old country, he will be the particular guest of the Canadian Pacific Company, probably the largest overland and overseas transportation company in the world. Embarking on one of the Empresses at Liverpool, His Eminence will entrain at Rimouski, P. Q., whence he will come up to Montreal. It has been arranged that an official reception, in which will take part the leading Canadians, including Sir Wilfrid Laurier, the Premier of the Dominion and Sir Lomer Gouin, the Premier of Quebec Province, will take place in the Metropolis. During his stay here the Cardinal will take up residence in the palatial home of Sir Thomas Shaughnessy, the President of the Canadian Pacific Railway. It has also been arranged that during the course of the Congress, His Eminence, accompanied by a numerous entourage of fellow prelates assisting at the deliberations will be the guests of the Richelieu and Ontario Navigation Company, one of whose steamers will be placed at the disposal of the visitors. They will be taken on a trip to the Niagara District, as well as down the St. Lawrence.

The arrival of His Eminence in the city will mark the official opening of the Congress proper. After the official reception at the water front, the Cardinal Legate will proceed to St. James Cathedral where he will be welcomed by His Grace the Archbishop. The service on this occasion will open with the singing of the "Veni Sancte Spiritus" after which an address will be read. This will be followed by Benediction of the Blessed Sacrament which will bring the whole proceedings to a close.

One notable feature of the whole musical programme during the Congress will be a strict adherence to the general lines of the decree "Motu Proprio" calling for a revival of the old Gregorian ecclesiastical chant in the church. There will be some deviation from this style of music but it will be slight. It is the formal intention of His Grace Archbishop Bruchesi that the whole world may thus witness the alacrity with which, in this diocese at least, the will of the Sovereign Pontiff has been regarded. Incidentally all lovers of music and especially those who have some knowledge of the deep religious spirit displayed in the old Gregorian chant or plain song will have the opportunity of their lives to hear this exemplified during the International Eucharistic Congress at Montreal. The experience alone of assisting at an open air Mass, with the musical portion of the ceremony rendered by a choir of two thousand; voices, singing the grand old plain songs unrivalled down the centuries as the most exquisite expression of the irrepressible longing of the human heart for things divine, will assuredly be one which will remain ever afterwards ineffaceable.

DR. BARCLAY AGAIN

About seven weeks ago Dr. Barclay, of Montreal, visited the city of Halifax and, invited by the Canadian Club of that city, on the evening of April 29th, delivered a lecture, the subject of which was "Literature; its Power and the Test of its Worth." The president of the club, who is a Catholic, in introducing the lecturer, referred in complimentary terms to his breadth of view in dealing with those who differed from him in race and creed. To make his welcome more marked the presence of a Catholic priest was secured in order to have him propose a vote of thanks to the lecturer.

Taking as our authority the fragmentary sentences recorded in the St. John Telegraph, the Montreal Star, and an article on this topic in the CATHOLIC RECORD, we find that the lecturer permitted himself to launch out in a tirade of abuse against the learning of the ages previous to Luther, charging the Catholic Church with "fraud," "keeping the people in ignorance," "burnings at the stake" and "superstition."

The Telegraph and Montreal Star coupled with the report of the above terms the words "previous to the Reformation." A few days later a reporter of the latter paper asked the reverend gentleman whether he meant to charge the Church in the terms reported. The doctor seized the opportunity unwittingly furnished him by the Star to wriggle out of the charge of having used terms which we had foolishly believed to have passed away with the so-called historians of the past century. By the disingenuous subterfuge of denying that he had used in his lecture the word "Reformation," he fancied he had disarmed his critics. But he left the substance of that with which he was charged untouched, and, of course, undenied. No doubt he believed or hoped that the omission might pass unnoticed.

Here I must offer an apology to my reader for recalling, at this late date, an incident which men seem inclined to forget, as is evident from the meagre reports furnished by a part of the press, the absence of the objectionable matter from the Halifax papers (these I secured later), and the reluctance of the doctor to stand by his guns. My Halifax correspondent, though not present, secured the views of a prominent public man of the city, who stated that, at the end of the lecture, Doctor Barclay "allowed himself the use of language which was entirely uncalled for;" thereby confirming the slender reports and the inference drawn from the qualified denial of the Star interview.

When satisfied of my ground, I naturally do not hesitate to make my strictures on the reverend gentleman's conduct and attainments. And here let me say that the Catholic priest is sometimes misunderstood when, on being invited by his fellow-citizens to take the platform with ministers of other creeds, he invariably refuses, his experience of the intemperance in speech of some lecturers or speakers being such as to force upon him the manly duty, in the interests of truth and consistency, of calling such speakers to account or quitting the platform. This disagreeable necessity he fain would avoid by prudently absenting himself.

The Doctor seems to have had a reputation in Montreal for fairness and courtesy which he may have deserved. Was the changed attitude due to a change of environment? In Montreal he was in the midst of a Catholic majority, while in Halifax he believed himself to be among congenial spirits. Probably he was not aware that half of Halifax is Catholic, many of that Church being the élite of the city's society, and the remainder, broad-minded, cultured Protestants, whose sense of the proprieties and decencies of society were evidently superior to the Doctor's, as is proven by their press refusing to give currency to his antiquated and bigoted aspersions on past ages. One would have thought that a guest of the Canadian Club, many of whose members are Catholics, and whose presiding officer on the occasion complained of was a Catholic, would, in deference to the feelings of his hearers, have been sparing in the expression of disagreeable truths, even were the assertions true, which we maintain they were not. Further, were not a single Catholic present, should a man misuse his non-Catholic hearers to such an extent as to compromise their intelligence?

His lecture, at least the parts of it that were non-polemical, was merely a tissue of platitudes such as might be borrowed from Dr. Hall on 'Books' or from encyclopædic articles of doubtful value. I noticed that he spoke of Burns, but neglected Moore. I failed to see the name of Goldsmith, who, according to Dr. Johnson, "wrote like an angel," and to whom the world of literature is indebted for two gems, the "Vicar of Wakefield" and the "Deserted Village." Nor did I see any mention of Washington Irving, unique for scenic description. Of course even Homer nods. Again he was in opposition to most English critics when he gave a high place to Longfellow's poems, forgetting to observe that the source of the poet's chief merit lay in two pieces, "Evangeline" and the "Golden Legend," both of which had their inspiration in Catholic subjects.

No, the doctor's lecture was ordinary, certainly, in its non-contentious, and I fear, just as certainly, in its polemical parts. The Halifax paper says that he read his lecture from manuscript. The latter part of it contained the capital sin against delicacy, good taste, hospitality and sound scholarship, with which I charge him, and call for the proofs of his assertions and the references to his authorities.

One would have thought that venerable years should have acted as a corrective that the disposition of childhood which induces it to credit all printed matter, and mellowed the immature and peremptory judgments peculiar to adolescence. True, there are those who learn nothing, nor do they forget anything. We, however, had a right to expect more from Dr. Barclay, both by reason of his attainments, and by virtue of that badge of scholarship—the doctorate—which, like other titles of eminence, is relative. A title of nobility granted by the Court at Bucharest cannot command the same respect as one given by the court of St. James.

The mere fact of the Doctor's violation of the customs of hospitality would not be sufficient for the strictures which, I believe, I am justified in making, if the sentiments expressed by him about the Church, which was in the past as it must be in the future, the guardian of truth and the champion of human liberty, were founded in fact or buttressed by unassailable authorities. But it is his ungrounded charges which compel us to regard his performance in another and more serious light. He certainly contributed his mickle to make the muckle of Protestant tradition, nourished upon misrepresentations, half-truths, suppression of facts, and generalizations from particular premises contrary to the laws of logic.

How this Protestant tradition about Catholicity was developed may be learned from Dr. Maitland's "Dark Ages." "I feel it necessary," he writes, "to do this (clear away the rubbish before building) because statements extremely false have been handed from one popular writer to another, and it is quite impossible to form any correct opinion on the subject without knowing that they are false." (p. 27.) The explanation of this fact is, in measure, supplied by Frederick Stokes, M. A., in his introduction to the above work, and in which he writes: "In truth, judgments which men form are to a large extent subjective, and are determined not merely by evidence which may be the same for all, but by training, inclination, prejudice, sometimes even by heredity. In religious matters an impartial critic is an exception. Hence it may be assumed as fairly certain that a Protestant writer dealing with the 'Dark Ages' will have a tendency to deal out less than justice. Even if he be fair-minded—and many ultra-Protestants are not—there is the danger of what may be called involuntary bias." (p. 5.) "Moreover," he writes, on page 7, "it is necessary to remember that the Dark Ages were a time when Roman Catholicism was dominant, while the writers who founded the existing tradition were mostly Protestant."

It may be interesting, and it certainly should prove instructive, to recall the names of some such Protestant writers among the many, and give some specimens of their notions of historical truth and common fairness. This is rendered more necessary, because, if Dr. Barclay relied upon any authorities, it must be upon such as they—Robertson in his "History of Charles V: Henry, in his "History of England," Jortin, in his "Remarks on Ecclesiastical History," and Hallam in his "Middle Ages." Indeed, the reverend gentleman's reported remarks bear a strong resemblance to the sentiments and language of Hallam and Robertson. Hence, I select these two writers for further notice. Robertson, like many others who preceded and came after him, had strange notions of history, loose ideas on the duties of historians and critics. He must have had also a low estimate of his readers. He was neither worse nor better than his time; for history, as written, with some few—how very few—honorable exceptions, was indeed but a conspiracy against truth. We have, however, reason to charge Robertson with a conscious misrepresentation of facts and perversion of the truth.

He accused the clergy of the seventh to the eleventh centuries of not reading or understanding the breviary. How could they read it when it did not then exist? "Even monasteries of considerable note had only one missal," he wrote. And in support of this statement he cited Muratori, Antiquitates, book nine, whereas there were only six books in that work. He should have referred to "Breve Recordationis" of the Abbot Bonus, incorporated by Muratori in his fourth book of his "Antiquitates." Further, Robertson juggled with his chosen authority. Bonus, in the place quoted stated that when he and his uncle, having left Nonantula to establish a monastery near Pisa, reached that place, he found a little dilapidated chapel, without Abbot or Monks, which had no other service books than a missal. But this place, far from having been "a monastery of considerable note" was not a monastery at the time referred to by Robertson.

Robertson wrote, p. 19, "History of Charles V.:" "Even the Christian religion degenerated during these ages into an illiberal superstition. Instead of aspiring to sanctity and virtue, they, the converted peoples, imagined that they satisfied every obligation of duty by a scrupulous observance of external ceremonies. And in proof of this, in a note on page 236, to the above word "Ceremonies" he wrote: "All the religious maxims and practices of the Dark Ages are a proof of this. I shall produce one remarkable testimony of it, from an author canonized by the Church of Rome, St. Eloy or Egidius, Bishop of Noyon, in the seventh century." This 'remarkable testimony' is not taken from St. Eloy's or Eligius' (not Egidius) homily directly, but from an extract of Mosheim, who, to prove his contention that Catholic Christianity relied more on external ceremonies than on worship, "in spirit and in truth," took from St. Eligius texts here and there which could tend to establish his views and omitted what was likely to destroy them.

As well might one take a few texts from the Sermon on the Mount and exhibit them as a full statement of the Saviour's teaching. Mosheim, however, inserted in several places of his extracts hyphens or points to show that he omitted parts of the homily, and which, if inserted, would have presented an entirely different picture. Robertson went a step further. He printed Mosheim's extracts, but without that author's points. He wished his readers to believe that these extracts from St. Eloy's homilies fully exhibited the saint's teaching. He even corrupted the text as given by Mosheim by translating *oblationes et decimas ecclesius offerte*—"offer oblations and tithes to Churches," by "offer presents and tithes to Churchmen."

Mr. Rose, the Protestant editor of the British Review, in a note to Maitland's seventh paper, had the following to write about the methods of Robertson and others: "It may be doubted whether anything will induce many persons in this age to read for themselves. If anything could, surely the simple statement in this paper ought to have that effect. Here we find not only an individual traduced but, through him, the religious character of a whole age misrepresented, and this misrepresentation generally believed. We find men leaving out what a writer says, and then reproaching him and his age for not saying it. We find Mosheim, Maclaine, Robertson, Jortin, White, mangling, misusing, and—some of them—traducing a writer whose works not one of them except Mosheim (if even he) had ever seen. These things are very serious." (Maitland, page 127.)

Take Hallam. If one would criticize his "Middle Ages," he would first have either to destroy or rewrite that work. Every page, I had almost said every line, is bristling with evidence of bigotry, ignorance and misrepresentations. Moreover, he had neither the temper of a historian nor the patience of a critic and scholar. He traded on the popularity justly acquired through his "Constitutional History." He had nothing but sneers for the titanic struggles of Christianity with error upon such essential Christian truths as the Trinity fourth and fifth centuries. "There was and the Divinity of Christ during the indeed," he writes," "abundance of what is called theological learning displayed in the controversies of the fourth and fifth centuries. But I believe rather that polemical disputes will be not only found to corrupt the genuine spirit of religion, but to degrade and contract the faculties"—Middle Ages, Ch. 9, part one, p. 937.)

Finally, let us hear Hallam condemn himself. In the first publication of his work in 1818, we read: "Whether the superstition of these dark ages had actually passed that point when it becomes more injurious to public morals and the welfare of society than the entire absence of all religious notions, is a very complex question upon which I would by no means pronounce an affirmative judgment." In a word, he is not prepared to affirm that infidelity and barbarism are not better than Christianity. In a note to the above, written in 1848, by the author, he penned the following: "This hesitation about so important a question is what I would by no means repeat . . The fashion, among Protestants, was to exaggerate the crimes and follies of the Mediæval Ages—perhaps I have fallen into it a little too much. We still want an inflexible impartiality on all that bord rs on ecclesiastical history, which, I believe, has never been displayed on an extensive scale."

Dr. Maitland's 'Dark Ages' and Kenelm Digby's monumental work, Mores Catholica, or Catholic Ages of Faith, both of which were written in the meantime, forced, by their cogence and learning, that tardy acknowledgment of bias. Read, if you will, Robertson, Hallam, and others; but, as an antidote read Maitland's "Dark Ages" and Digby's Mores' Catholica."

If I gave, in this letter, an extensive notice of the makers of the Protestant tradition about Catholicity and furnished some samples of their methods, it was only because I saw a similarity between their and the reverend gentleman's views and language.

REV. T. MAGUIRE,
Newcastle, N. B.

Never be discouraged. God is supreme, and will win in the end; and His victory will be the victory of all who stand with Him.

Do not believe that all men are prone to evil and ready to do you harm. The longer you live and the greater and wider your experience of mankind, the more you will see the beautiful souls here on earth. Stand staunchly by your colors, square your wants to your condition, and want only what you can have; then you will have what you want. Above all, fling worry away.

RESTORATION OF THE HIERARCHY

A PONTIFICAL ACT FOR THE CARRYING OUT OF WHICH THE CHURCH IN ENGLAND WAS PERILOUSLY NEAR ANOTHER PERSECUTION

Coincident with the consecration of Westminster cathedral on June 28th, there will be celebrated the diamond jubilee of the restoration by Pius IX, of the English hierarchy. It will be with peculiar satisfaction that English Catholics will celebrate the double event. Not many are now living, probably, who were old enough to appreciate the stirring times of sixty odd years ago when England was aroused to such a pitch of indignation that the Church came perilously near another persecution, but English Catholics are familiar with the history of that period, for it has been many times retold to them.

The restoration of the hierarchy meant merely that the Church in England would no longer be divided into vicariates, and that Episcopal sees would be established with Bishops to govern them. Up to the middle of the last century, English Catholics were governed by the system contained in the Constitution issued by Pope Benedict XIV. in 1753. This Constitution was called forth by the special and peculiar needs of the English Church at that penal time. With the passing of conditions which the decree was made to meet, new conditions arose demanding new methods of ecclesiastical government. From time to time, earnest representations had been made to the Holy See not precisely for a restoration of the hierarchy, but for a larger number of Vicars-Apostolic, together with a broadening of their authority. In 1838, the Holy Father increased the numbers of Vicars but did not augment their powers.

It was seen, however, that the Church in England could not be governed to the best advantage without Bishops presiding over organized dioceses. Accordingly, in 1849, Pope Pius IX, issued the Brief restoring to Catholics the hierarchy of which the Reformation deprived them, and naming Cardinal Wiseman as Archishop of Westminster.

The action of the Holy Father was merely domestic; it concerned the faithful only yet it aroused intense bitterness throughout England. If it were not for the virulence of the Protestant Alliance and those of kindred spirit in England at the present day, we could hardly credit the chronicle of events of that time. It was not a popular uprising in the sense that the common people were aroused by spontaneous action to repel a threatening foe. The agitation was created, fostered and spread by ministers of Her Majesty's Government, notably by Lord Russell, and by Anglican divines. It goes without saying, of course, that the London Times was a potent influence in stirring up and keeping up the strife.

Cardinal Wiseman's pastoral, "From Out of the Flaminian Gate of Rome," was so exuberant in its expression of satisfaction at the establishment of the hierarchy that Englishmen chose to take it as a gage of battle, and they denounced the Cardinal, the Pope, the Church, and the clergy with profound and resounding indignation.

The Archbishop of York assured himself and the nation that "we are not so degenerate as to be beguiled by the snare which Rome's ever-wakeful ambition is plotting for our captivity and ruin;" while the Bishop of London was certain that the Catholic priesthood was made up of "emmissaries of darkness." The Bishop of Bangor stigmatized the Holy Father as a "foreign prince, ignorant in his degradation." The rest of the Anglican hierarchy drew lavishly upon the vocabulary of vituperation to express a proper horror of Rome's "revolting, subtle, unparalleled, indecent, audacious aggression."

It was natural that the popular imagination should be inflamed. Englishmen in their tight little isle hate the word aggression unless they happen to be the aggressors themselves; so when the worthy and normally peace-loving Anglican Bishops professed to see a grave menace to the kingdom, and in particular to the continuance of the Protestant succession, the populace saw it, too. A mighty clamor went up over all England. Popular disturbances, which were fittingly inaugurated on the festival of Guy Fawkes, kept England in a state of great agitation for several weeks. The following account of how the inhabitants of Ware expressed their feelings is typical of similar demonstrations throughout the kingdom:

"His Holiness Pio Nono was burnt in effigy on an eminence overlooking the town. The figure was dressed in full pontificals, with the triple crown on its head, and the addition of a large pair of ram's horns. In the wagon was a donkey to represent His Excellency, the Cardinal Archbishop of Westminster. After solemnly parading the streets, the effigy was escorted by a large concourse of people to Musley Hill, where it was solemnly suspended by the neck on a gallows erected over a huge pile of faggot wood and tar barrels, and then burnt amid the roars and execrations of the multitude."

But the English came to their senses after a time. They began to tolerate the hierarchy and they brought themselves to see, as Cardinal Wiseman assured them in his celebrated appeal, that the Protestant status of the kingdom was not to be disturbed. To-day, we venture to think that Protestant Englishmen—save the Protestant Alliance—are proud of the Catholic hierarchy, and proud also of the stately minister soon to be consecrated in London.—Providence Visitor.

ONE OF US TWO

The day will dawn when one of us shall harken
In vain to hear a voice that has grown dumb;
And morns shall fade, moons pale, and shadows darken
While sad eyes watch for feet that never come.

One of us two must some time face existence
Alone with memories that but sharpen pain;
And these sweet days shall shine back in the distance
Like dreams of summer dawns in nights of rain.

One of us two, with tortured heart half-broken,
Shall read long-treasured letters thro' salt tears;
Shall kiss with anguished lips each cherished token
That speaks of these love-crowned, delicious years.

One of us two shall find all light, all beauty,
All joy on earth, a tale forever done;
Shall knoweth henceforth that life means only duty—
O God! O God! have pity on that one.

CATHOLIC NOTES

The Italians living in Montreal now number 20,000. Rev. Father Caramello, S. J., is the only Italian priest in that city. Quite a number of these Montreal Italians have left the Church.

Frederick Von Schraeder, one of the three recently appointed Brigadier-Generals of the United States Army, is a Catholic and an alumnus of St. Louis University.

The students of the Seminary, of Tuy, France, are promoting Catholic reading. They secured 58 subscriptions to Catholic daily and weekly papers, distributed 18,670 copies of daily papers, 4,590 of periodicals and assisted the Catholic press with 3,400 other good works.

The Lazarist Fathers in China are working in a territory of 71,000,000 people They have under their care 286,041 Catholics. In one year they had an increase of 26,065 converts. They have also 138 native priests, and 168 European priests.

To Catholics who have sung and loved Felicia Dorothea Hemans' hymn, "Ave Sanctissima," the news that one of her sons is an English convert will be heard with interest. Mr. Hemans was a former curate at St. Nicholas church, Blackwell, England.

While Halley, the man who first discovered the comet which has just been bothering the world, was an Englishman, his name has a decidedly Irish sound. A writer in the New York Tribune says that Professor Halley undoubtedly had a Tipperary origin, because the O'Halleys are an old Tipperary family.

Many jails and military barracks in Ireland are being turned into homes of religion. The Briggitine Nuns have taken possession of Kilmainham and the military barracks at Galway will soon give place to a beautiful cathedral. Bishop O'Dea is also starting a new diocesan college at Galway. The site of it was blessed Sunday, May 26.

Right Rev. James J. Carrol, D. D., Bishop of Nueva Segovia, in the Philippine Islands, remarks upon the commonness of the names of Patrick and Bridget in his diocese. He says in a letter to a friend, that the influence of these patrons of Ireland was felt in Spain and thus communicated by the Spanish missionaries to that distant land.

In St. Gall's church, Tintah, Minn., on the feast of Pentecost, Charles F. Uebelhoer, with great humility, made a public profession of faith and was received into the Catholic Church by Rev. James Walcher. Until the last few months Mr. Uebelhoer was a Lutheran minister and was noted for his zeal and learning. He was born in 1874, in Germany, was graduated from the universities of Heidelberg and Bonn, and was ordained in 1899 in Baden.

For the past nine years, says an English writer, the greatest force has been exercised upon the Prince of Wales, now George V. of England, by the Masonic fraternity to induce him to join their ranks. Notwithstanding this he has absolutely refused to become a Mason. This is a very significant fact when we consider that his father, King Edward, had been grand master of the order of Great Britian since the conversion of Lord Ripon to the Catholic Church.

The commencement address was delivered by Right Rev. P. J. Muldoon, Bishop of Rockford, Ill. The speaker in his address to the graduates directed their attention to the fleeting character of time and urged them to make the most of their lives here below. He paid a high tribute to the school from which they were graduated, saying that Mt. St. Joseph's was a monument to the devotion of those who are determined that women shall receive under the aegis of the Church, an adequate mental training.

Now that Father Tim Dempsey of St. Louis, Mo., has got his hotel for workingmen running smoothly on a reliable basis, he has turned his big heart to the needs of the little ones around him. In other words, he is planning to open a day nursery in which the children of women obliged to work for themselves and those dependent upon them, can be safely sheltered and cared for during the absence of their mothers. For this purpose, Father Dempsey has opened negotiations with the Board of Police Commissioners for possession, by rent or sale, of the Carr street police station, soon to be abandoned for larger quarters at Tenth and Carr streets.