

# The Catholic Record

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

LONDON, ONTARIO, SATURDAY, MARCH 30, 1912

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### A PHENOMENON

It is passing strange that many Christians are addicted to gossip and tale-bearing. They live in cemeteries and are always browsing on the dank grass of the tomb. Talk to them of the true and beautiful and you bore them; talk to them of the follies and faults of their neighbors and they are alert and attentive. Beamish a fair name, mire a character in the filth of falsehood and you have them in ecstacy. Praise the brethren and forthwith they use the scalpel of malevolent criticism. They have a well-developed scent for everything unsavory. News they quest for, but it must be news saturated with the poison of uncharitableness—news that breeds strife and misunderstandings, sunders friendships, and represents everything that is endeared to hell. News that uplifts and scatters sunshine they shun as profane. Not for them the smile, the word of cheer, the kindly eye, but the sneer, the bitter utterance and the scowl. They are like the coyotes, always yelping and snarling but always in the darkness. They are scavengers, or, if you like, sewers through which flow the turbid waters of unloveliness and of sin; or living advertisements of gossip and scandal. And yet they pride themselves on being followers of Christ. Nay more, they are apt to be individuals with a very pronounced assurance of their exalted virtue. For they imagine, by some strange mental process, that in doing the work of the devil they are helping the cause of religion. They take for granted that flouting reputations is in harmony with the commandment of brotherly love. Spiritually they are out of gear, but they never notice it. Bitterness and hate have robbed them of vision, and they stumble along in the darkness, crying rationally and, spitting out the venom of diseased minds and hearts. An awful fate, surely, for men destined to live forever. In comparison with them the prisoner shackled and solitary is preferable. He is bound with chains that touch but his body; the slanderer and gossip is manacled with hell-wrought iron that sears the soul. The prisoner is buoyed up with hope of liberty; they, while they are blind, must live with filth and carrion. Our spiritual guides do not let us forget this. But even they cannot penetrate the invulnerable self-conceit of the hardened tale-bearer, who, while a curse to the community, must be a burden to himself. They who wish to lead helpful lives should avoid him and all his ways. Here for a span, let us all fit with the music of kindness, with words and deeds that soothe and help. And when the eternal gates loom up before us our love and mercy shall minister to us and lead us for us before the Great White Throne.

### THE WORD OF A TEACHER

"The truest expedience," says Cardinal Newman, "is to answer right out when you are asked: the wisest economy is to have no management; the best prudence is not to be a coward."

### WE CANNOT SEE IT

We confess that the tearful complaints about our neglect of the Catholic author do not make our eyes wet. Not every Catholic who is in the writing trade is a genius; he or she may be mediocre. A novel filled with much controversy and a few descriptions of scenery, which we always skip, is not necessarily a book which ought to be read by the Catholic. Controversy we can get from experts, and pictures of hill and dale are to be found on the palette of every budding school girl. We have read criticisms, scented with the most exquisite perfume of eulogy of books, which could be read with one eye shut and the other not half opened. But even perverted charity cannot give a dead thing life. Catholic writers as secular writers must rely on good work. That the former are handicapped because of their faith we are loth to believe. In the first place, publishers are not at all concerned with the religion of those who send them manuscripts. A Buddhist who could put blood into "soapy" would be accorded a welcome. So a Catholic, conscious of his responsibility and able to make a story a transcript from life, would be received with alacrity. In the second place there are not a few Catholic authors who have, though intensely loyal to the Church and with lives exalting the fragrance of simple piety, found a public. Mr. Wilfred Ward, Maurice Francis Egan, Rev. Drs. Sheehan and Barry, Miss Imogen Guiney, Monsignor Benson, Lucas Mallet

and others are well and favorably known to thousands of readers. We remember, also, that Henry Harland, in the "Cardinal's Sant Box," a work which is, in tone and atmosphere, distinctly Catholic, achieved a great success.

### MR. DOOLEY

In regard to the hundred greatest men of the world competition, Mr. Dooley remarks that Mr. Carnegie started it. "There's a man I like," he says. "He's good company. When nobody is talking of amusement where the 'ir golin' home he's always ready to jump in and get up some kind of parlor entertainment whether 'his raynered spellin' or a peace conference or a hundred gr-restest men compytition." But then an iron-master with libraries to give away and a yearning desire to be of use to his fellow-men may be pardoned for taking the centre of the stage.

### A GOOD WAY

In St. Paul, Minn., the Catholic women are taking steps to do what they can to reform the stage. Six hundred of them have signed the following promise:

"I pledge myself to remain away from all places of amusement where the standard of morality is not of the highest. It is not necessary that I take such a pledge, but I hope by so doing to influence others to do likewise; also to try to influence others to attend anything commendable."

We are of the opinion that were Catholic women everywhere to sign such a promise, theatre managers would not wander from the ways of decency.

### EXTRAVAGANCE AND DEBT

When a family is dominated by the desire to be as good if not better than another family there is bound to be heart-burnings, a manifestation of frivolity, a continual striving after the things that are of no value. Sometimes debt is added to the burden of those who adore society with a big S. And it is strange that debt is viewed but lightly by many who incur it. They lightly pay off payment because they must keep step with their neighbors. They must have bridge parties, plumage with which to adorn themselves, a little dinner now and then for their friends because fashion's edict so orders. Meanwhile the butcher and baker must wait for their money. They may be embarrassed by the non-payment of their accounts; they may be brought to the brink of bankruptcy; and they may solicit payment without a measure of success. We wonder what kind of conscience these debt-incurers possess. They may have the art of forgetting or imagine that they and what they regard as their needs must be satisfied despite the rights of others. They may even deem such and such a debt outlawed. They should, however, if they value the salvation of their souls, have their conscience regulated by the law of God. At God's tribunal there is no debt outlawed. It may have been contracted years ago, but it remains on the books of Divine justice until paid. This is a very serious matter which deserves the earnest consideration of those who incur debt without the intention of paying it, or who rush into it, hoping, without any foundation, that the future may furnish them with means of discharging their obligation.

### BE JUST BEFORE GENEROUS

Some of us are generous with other people's money. We are wont to give to this or that object of charity forgetful that we should devote it to payment of just debts. We are told that the King of Naples, anxious to show his appreciation of St. Francis of Paul and his work, offered to build him a convent. The saint refused, saying that convents should be built with honest money. The King amazed, besought him for an explanation. Taking a coin, the saint pressed it and forthwith it was covered with blood. "This blood," said St. Francis, "is the blood extorted from the poor by unjust taxes: it is not fit to be used in building convents but must be restored to those oppressed by such taxes." That is a story with a moral to be just before being generous. Debts must be paid first of all. We must choose to restore or to be punished.

### A CLERICAL CHATTERER

A clergyman in Ontario, under the spell of a brain storm, induced by reading the Ne Temere through the glasses of bigotry, wants some power to depose the Pope. A blatant appeal to the ignorant, and unworthy of any clergyman who has a bowing acquaintance with fairness and truth. We suggest that Ontario should take steps to suppress the clerical fire-brands who are given to offensive volubility. If they must talk of the Ne Temere let them be accurate

as to its teaching. Let them tell their people that the decree does not effect the civil status of the parties concerned. Let them state that it does not encroach upon the civil law. And let them give over the ohild and un-Christian fulminations against things which exist in diseased and hate-inflamed minds. It may not be popular, says Mr. W. Mills, K. C., to state these things, but it is on the side of truth and we should prefer the truth rather than the popular; let us stand out and apart from the rabble let us be great because we are right. Let it not be the reproach of any one of us that, born in a land where thought and speech are free, we ever lent the helping hand through custom, folly or utterance, to extinguish one spark of that divine flame we call the soul. He advises ministers not to gratify an unworthy itching for notoriety as an anti-Romanist. We wish but fair play. In the upbuilding of the national fabric we give brain and brain: we respect the religious convictions of others, and never an intention of trenching upon the rights of fellow-citizens is harbored. In return we have the right to demand that any decree affecting Catholic discipline shall be judged, not by what it does not say, but upon its merits.

## THE MANITOBA BOUNDARY QUESTION

SPEECH DELIVERED BY HON. THOS. COFFEY, IN THE SENATE

On Monday last week the Bill dealing with the extension of the boundaries of Manitoba came up for a second reading in the Senate. The Hon. Thos. Coffey, of London, publisher of the CATHOLIC RECORD, spoke as follows in reference to the rights of the Catholic minority in the matter of education:

Hon. Gentlemen.—Will you permit me to call your attention, not so much to what is contained in the Boundaries Bill, as to what is not contained. The school question of Manitoba has for long been discussed by the ablest lawyers in the country. They have crossed swords pro and con and in our day the legal journey still goes on. I do not propose to advance any opinion as to the constitutionality of the stand taken by one side or by the other. Until the crack of doom the legal profession may be hopelessly sundered on this point.

While it may be claimed that provincial rights is a sacred thing—that they should be interfered with by these rights by the federal parliament, it should also be borne in mind that there may be, and there actually is, such a thing as provincial wrongs, and when it is felt that such a condition as this prevails, where is the remedy?

The minority in Manitoba feel deeply on this question. They have reasons for being so. They have been harshly dealt with, that their dearest rights have been trampled upon by a majority that seems regardless of the appeals of natural justice. The fathers and mothers of the minority feel it incumbent upon them to give their children a religious education. This they deem a secular duty they owe their God, their country and their children. The State steps in and tells them they will be permitted to do this, but if they so elect, they must also contribute of their means to sustain other schools they cannot use, other schools from which is excluded the training which is essential to the life of the child. They will have to support two sets of schools—those which they use and the schools of their neighbors which they do not and cannot in conscience use.

This is the condition that faces us in Manitoba, up to the present a comparatively small but important province in the federal family group. In other provinces—I have now in mind those down by the sea—there was a time when feeling ran high on the school question, but at long last a settlement was arrived at—there was a compromise—there was a spirit of give and take—there was on the part of the majority a willingness to be just if not generous, and a peaceful solution of the trouble was achieved.

Not so, however, with Manitoba. It still clings to the motto that in school matters at least the minority has no rights which the majority may concede or respect. We will be assured that in certain sections of the province the Catholic people have been permitted to establish and conduct schools which are practically separate schools. They cannot in the true sense be recognized as such because they are forced to conform to an education department which merely tolerates them, but ever looks at them askance. Let us consider the conditions prevailing in a section composed entirely or almost entirely of Catholics. These people establish a school. It must be open for a short period—will continue for so long a time been cast about, particularly in Winnipeg, like a hockey puck, by the practical politicians who cared much for the sweets of office, and but some means should be taken to force the hands of those who value not fair play, whose shibboleth of equal rights for all comes but from the teeth outwards. Lawyers may tell us that it would be unconstitutional to take drastic measures. Well, be it so. Then let the constitution be altered, even if we have to appeal to the mother of parliaments and our gracious Sovereign.

the Dominion, where Catholic parents are given fair play—where their schools are placed on the same footing as the public schools—where they are not hampered in their work by vexatious restrictions—they not only hold their own in secular studies, but in many places are far in advance of the public schools. But to the proof, which I think will be revelant to many who imagine that Catholics make a mistake in not taking advantage of the public school training. In the city of London at the last entrance examination, 382 pupils from the public schools went up for this test. Of these 285 or 74 per cent. passed. At the same examination 43 candidates from the Separate schools went up for examination and 42, or 97 per cent, passed. Let me say too, that this is not an isolated or exceptional case, for like results are obtained by nearly every other separate school in the province, and London's Separate schools employ only nuns as teachers. Catholic people are bold also that they must have no religious emblems in the schools, because the law will not permit it. The inspector may not deal harshly with the conditions as he finds them, may tolerate these practices, but if so he is not doing his duty as an officer of the law.

Catholics feel deeply on this matter. The sense of wrong done to them is a sure sign of the wrong done to the whole people. I do not fully realize the depth of the wrong inflicted upon their Catholic neighbors. Yes, Catholics feel aggrieved, and abundant reason have they to so feel. Their faith is dearer to them than anything else. The little catechism they place in the hands of their children is classic. It is not much to look at, but within its covers is that small volume the story of Christ, and the law He laid down to guide souls to Himself, and Christians tell their fellow Christians that instruction in the Christian precepts contained in this book must be discontinued or carved down to a degree which would render it useless. I am of those who believe that if our great Dominion is to achieve the grandeur and the glory which an All-wise Providence has destined it should achieve, Christ should be the cornerstone and a Christian atmosphere should be created about the whole of our striving to attain for Canada its great destiny.

I may be met here with the argument that the school should confine its work to secular training and that the home and the Sunday school suffice for religious instruction. There has never been a contention more fallacious, for experience has proved that, while these methods are excellent as far as they go, but a mere fringe of the work can be done in this way. A very large proportion of our rising generation do not attend Sunday schools, and another large proportion of the parents are more or less indifferent. While they are solicitous about the things of time—while they are anxious to equip their children for the race for the golden goal—the thought of eternity, and the thought of character-building on Christian standards, give them small concern.

Pardon me, honorable gentlemen, for taking up your time with this phase of the subject. I would not do so were it not in my mind that our country's future will in due time be in the keeping of the little ones who are now in life's springtime. Their own future is now in the moulding. Will it be for good or evil? Will our boys of to-day be noble men of to-morrow? Will they carry a conscience into their life-work, or will all their energies be directed towards the acquirement of wealth?

It is but wasting time to antagonize the purpose of Catholics to establish separate schools. No matter what the law may be, Catholics will everywhere, and at all times, establish religious schools, or, rather, schools in which religious training and secular training go hand in hand. You may compel them to pay the double tax if you will, but that will not stay them in their purpose. With them it is a matter of conscience. They cannot and they will not relinquish their right. Nowhere in the world are we furnished with a more striking illustration of this fact than in the great American republic. In that country Catholics pay the double tax, and while the separation of the holy of holies of Marx and Engels to Christianity was bound with their socialism, that in the measure they were sympathetic with socialism, they were antagonistic to Christianity. It would be strange said Father Vaughan if they had been anything else, seeing that socialism was based upon a conception of the Universe which left no room for any kind of revealed religion.

Was not socialism built upon materialism and were not socialists proud of proclaiming its origin, and were they not trying everywhere to inculcate "comrades" with its materialistic principles? He said: "Listen to another of its leading lights, Bernstein, who reminds us that the most important part in the foundation of Marxism is its specific theory of history which goes by the name of the materialistic conception of the world." "It was the boast of Marx," he goes on to say, "that socialism would deliver men's consciences from what he called 'the spectre of religion.'" "The man who boasts that it is their mission to free men's consciences from 'the spectre of religion,'" can by no process of reasoning be said to be the allies of revealed religion; they are on the contrary its most determined foes.

"Look at the genesis of socialism," exclaimed the preacher, "and you will be satisfied that it is first and foremost a merely man economic method of curing the abuses of Capitalism, but as a new ethical method of life, a shifting of men's aims, hopes and aspirations from

entirely to time, from heaven to earth, from God to the State. Believe me, it is offered to the world as a new cult, as a new religion; nothing less than a basis on which to stand, whose place it promises fully to occupy, and whose mission it undertakes more than to fulfill. "We have done with God," was the cry of Engels; "We must wipe out," exclaims another, "those two curses, Capitalism and Christianity." "Until that is done," exclaims a third, "the free husband of Marx's daughter—'nothing is done.'" "One of the greatest powers in Europe," Bebel, has assured Europe that Christianity and socialism stand towards each other as fire and water. Nor is Bebel alone, Liebnicht, goes further, reminding comrades that it is their duty to root out faith in God." The preacher said that he might multiply quotations from socialist classics read on either side of the Atlantic, and all competing with one another in their denunciation of all revealed religion, but he would rest satisfied with citing one more authority, perhaps the best equipped man on the States to speak in the name of the true socialism. John Spargo tells us that the association of socialism with atheism was an accidental result of the confluence of nineteenth century thought. He excuses the founders of socialism for attacking a Christianity resting on immutable dogmas. But he goes on to inform us that all this has changed, and that Christianity with its dogmatic belief and ethical codes is ever undergoing change, so that the Christianity which was so ruthlessly attacked by the founders of socialism has long since passed away. With John Spargo Christianity would seem to be a mere stage in the process of mental evolution.

## LENTEEN CONFERENCES

FATHER BERNARD VAUGHAN ON SOCIALISM AND RELIGION

### CONFERENCE V

On Sunday, March 24, Father Vaughan gave his fifth conference in St. Patrick's Cathedral, New York, on Socialism. The throng, if possible, was bigger than ever. More than a thousand were unable to find standing room. The morning was bright and clear, and we went to examine dispassionately but unparaphing the socialist attitude toward religion. What value does the socialism which is alive in its meeting-house and in its press set upon religion? How does it regard morality and religion, those pillars of the state; "those buttresses of the temple of civilization," as George Washington called them, "of human life and human society?" I am not here asking whether socialism as a mere economic theory is bound up with religion or irreligion, but I am at pains to know whether the socialist movement in the concrete as a going concern, or to borrow socialist language "as a philosophy of human progress, as a theory of social evolution and as an ethical practice," is or is not an irreligious movement, and in particular, is or is not a movement hostile to Christianity.

To estimate it fairly socialism must be judged as a whole. He said: "We must take a general view of its tendencies, of its so-called ideals, of its aims and ambition; we must by no means do the injustice of mistaking the mere personal opinions of its individual members for the spirit generated in its inception by the movement itself, and inextricably bound up with it as a theory of human welfare and progress."

Father Vaughan went on to say that after having patiently investigated the matter he had no hesitation in saying that socialism was opposed to Christianity as darkness was to light; and that their spirit could no more be reconciled or delibated together than light and darkness. He said that the founders of socialism, the classical literature of socialism, and the propaganda and press of socialism compelled him to one conclusion only in the matter, namely, that socialism was quite as definitely antagonistic to Christianity as Christianity was to socialism. He could scarcely say anything more conclusive than that. Let him begin with Karl Marx, who, according to a leading socialist, "had translated its feelings into a dogma, and had discovered its true genesis."

The preacher said he was concerned to know how did Marx and his associates regard the relations of socialism with Christianity? They were assured by no less an authority than H. G. Wells that the socialism of Marx and Engels was "strongly anti-Christian in tone." The distinguished writer did not say that apart from their socialism these men were anti-Christian, but Wells made a point of reminding them that the hostility of Marx and Engels to Christianity was bound with their socialism, that in the measure they were sympathetic with socialism, they were antagonistic to Christianity. It would be strange said Father Vaughan if they had been anything else, seeing that socialism was based upon a conception of the Universe which left no room for any kind of revealed religion.

Was not socialism built upon materialism and were not socialists proud of proclaiming its origin, and were they not trying everywhere to inculcate "comrades" with its materialistic principles? He said: "Listen to another of its leading lights, Bernstein, who reminds us that the most important part in the foundation of Marxism is its specific theory of history which goes by the name of the materialistic conception of the world." "It was the boast of Marx," he goes on to say, "that socialism would deliver men's consciences from what he called 'the spectre of religion.'" "The man who boasts that it is their mission to free men's consciences from 'the spectre of religion,'" can by no process of reasoning be said to be the allies of revealed religion; they are on the contrary its most determined foes.

On both sides of the Atlantic what stood out in such bold relief that no one could escape noticing it, was the almost personal hatred the socialist had for revealed religion, and most especially for revealed religion as taught in the Catholic Church. Few were the matters of which during the past month he had been the recipient in which there were not quite appalling denunciations of the Catholic Church as the one stumbling block in the way of socialism, as the only living foe with whom there was no coming to terms, as the one and only enemy against whom it must marshal all its forces, and that, in the bitter end, Father Vaughan said that the Church Militant had nothing to fear in that warfare. Catholics who were loyal and true would not turn a deaf ear to the bugle call that summoned them into field, nor would they be dull to the word of warning uttered by the Supreme Pontiff to leave severely alone any Association, or Society, inspired by principles contrary to faith and morals, or influenced by persons who are not steadfast for right and friendly to religion. Religion is all or nothing.

## THE CHURCH AND DEMOCRACY

"Careful should we Catholics be," says the Catholic Transcript, "to lend no shadow of pretext to those who envy or fear the greatness of the ancient Church. Ecclesiastical democracy is a full days of glory and in days of shame. As one reads the history of the Catholic Church, he can not escape the conviction that her prelates are more at home among the people than among those who are in the palaces of the great. The American democracy is the finest field which ever opened to the zeal and the genius of the Catholic churchman. To do his best work he must realize that he is of the people and his greatest ambition should therefore be to remain among the people. To be a true democrat is the highest dignity in a true democracy. There are degrees of eminence, indeed, even among us—else all would remain monotonous mediocrity—but the foundation of all must be sought among the people, the people for whose salvation the Church exists, and without whom the most exalted prelate becomes a tinkling cymbal and sounding brass."

## CATHOLIC NOTES

Mr. Thomas M. Mulry is to get the Laetere Medal this year. He is President of the Particular Council of the St. Vincent de Paul Society of New York.

The non-Catholics of Boston, regardless of creed, presented Cardinal O'Connor with an illuminated address enclosed in a gold casket.

After one thousand and seventy years, the sacred body of the great St. Benedict, Abbot, lies enshrined in an Italian abbey-church, in a marble sarcophagus with glass front, disclosing the saint in his abbatial robes. And his great Order has continued ever since.

The custom of the Pope's changing his Christian name on his accession was introduced in 884 by Pater di Porca (Sergius II.) who in his humility thought it would be presumptuous to call himself Peter II. From this same feeling no Pope has ever retained or assumed the name Peter.

Pope Pius has conferred upon Miss Katherine Conway, a member of the faculty of St. Mary's Academy at Notre Dame, the decoration "Pro Ecclesia et Pontifice." Miss Conway has won distinction as a poet, a novelist and an editor. She was awarded the Laetere medal by Notre Dame University three years ago.

The magnificent mausoleum which has been in course of construction for three years in Mount Carmel cemetery, Chicago has been completed. The mausoleum is to be the resting place for the bishops and archbishops of the archdiocese of Chicago. The tomb is asserted to be the only one of its kind outside of Rome.

Bishop Colton, accompanied by his sister, Miss Josephine Colton, and Rt. Rev. Mgr. Baker, have gone to Asheville, N. C. The 25th Feb. was the first time Bishop Colton had been out of the house for eight weeks, but he was comparatively strong and looked forward with pleasure to his sojourn in the sunny south.

The question of a successor to His Eminence Cardinal Falconio, late Papal Delegate to the United States, has been settled by the appointment of Monsignor Giovanni Bonzano, Rector of the Urban College of the Propaganda Fide, Rome. The news of his appointment was received by Monsignor Ceretti, Charge d'Affaires of the Apostolic Delegation Washington.

Under Catholic auspices a club of business women was recently organized in Chicago. It is "for the protection and promotion of the interests and well-being of girls employed in office capacities." When it is understood that the stenographers alone of Chicago number fifty thousand which number is doubtless more than duplicated by those employed in other capacities, the extent of the undertaking may be imagined.

The estimated Catholic population of Scotland is over 519,969, with some 558 clergy, secular and regular, ministering to their spiritual needs. The number of missions in the Propaganda Fide, Rome, is 241, with 403 churches, chapels and stations where Mass is celebrated. Religious houses number 70 (for men and women), schools 214, and charitable institutions 37. Of the whole Catholic population the Archdiocese claims 380,000.

The general chapter of the Order of the Holy Cross, which convenes every six years to legislate for its members in all parts of the world, will assemble for the deliberation at the University of Notre Dame Aug. 1. The Very Rev. Gilbert Francis, Superior-General of the order, sent out an announcement of the list of delegates on Feb. 18. The United States, Europe and Asia will be represented.

The large new wing to St. Anthony's School for Backward and Feeble-Minded Children at Eastman, Michigan, was blessed and dedicated to the service of God, charity and humanity on the 18th inst., by His Grace, the Most Rev. Archbishop Moeller, D. D., of Cincinnati, who delivered the sermon on the occasion. He was assisted by a number of bishops. This institution was established in 1898, and in 1907 we believe, the only institution of its kind in the world devoted exclusively to the betterment of backward and feeble-minded children under the auspices of the Sisters of St. Joseph.

The number of Catholics in the archdiocese of Westminster is estimated at 250,000, who are ministered to by 300 secular and 180 regular priests—a total of 480 clergy. The clergy list shows an increase of 5 on last year's total. There are 282 churches and chapels, and the convents total 161. Educational establishments of various kinds and grades number 187. There are 28 charitable institutions such as reformatory and industrial schools and orphanages for poor children, and other homes and refuges number 21. In addition there are hospitals. The school children on the books for 1910-11 numbered 39,902.

An attempted sacrilege at the famous shrine of Poli in Italy met with a terrible rebuff recently. A German, and a Protestant, was attempting to steal the wonderful miraculous silver statue of our Blessed Lady, for which the shrine is renowned, and which is adorned with gems and precious ornaments, the votive offerings of the faithful. The unhappy man had mounted the altar and stretched out his hands upon the statue, when he sustained a terrible fall and lay at the foot of the altar with a broken back till the entrance of the priests for early Mass. He was immediately tended by the good Fathers, but the evidence of his meditated crime, but succumbed almost immediately to the injuries he had received. The terrible incident has created a deep impression in the district, and it is hoped will create such a wholesome fear amongst the thieves that it may still the cause of the present panic in Italy resulting from so many successful depredations.