

The Catholic Record.

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

LONDON, CANADA, SATURDAY, NOVEMBER 29, 1913

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VOLUME XXXV.

FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD's appeal in behalf of Father Fraser's Chinese mission encourages us to keep the list open a little longer.

It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salvation to innumerable souls. Why not, dear reader, have a share in that work by contributing of your means to its maintenance and extension? The opportunity awaits you: let it not pass you by.

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LONDON, SATURDAY, NOVEMBER 29, 1913

BE CHEERFUL

One thing to be dreaded is old age. And many people, before the grey creeps into their hair, are particularly old. The people who grumble at the hardness of the way; who have no ideals, or, for the sake of the things that pass, have cast away their things worth while, are old. Their inner strength is gone. They play indeed in the market place, but their lips know not the waters of youth. But they who are guided by principle and pay toll into life's treasury with smile and helpful word, are always young. They are of the opinion that charity is a truer guide than justice. They cherish the charity that, according to St. Francis de Sales, at the first alarm of evil closes her eyes and afterwards believes with an honest simplicity that it was not evil but only a semblance of it; and if she sometimes cannot avoid acknowledging it to be real evil, she quickly turns from it and endeavors to forget even its shadow.

A VETERAN CRITIC

Mr. William Winter, known here and abroad as a critic of the drama, has put into his book, "The Wallet of Time," reminiscences that cover a period of sixty years. When we call him a critic we give him a title that is his by virtue of his insight, association with the stage and devotion to high ideals. And, despite modern tendencies, he has never wavered in his fidelity to those ideals. We do not wish at present to say anything about his portraits of the great exponents of dramatic art. Suffice it to say that they are penned with astonishing vitality, precision and incisiveness. But his depiction of the modern drama will not please these scribes who are "critics" by grace of the playwright and actor. He does not see beauty in putrescence and he has no mercy on the plays that daily with subjects whose discussion concerns those who are competent to deal with them under the right conditions and in the right way. He lashes them with vitriolic contempt which they deserve. "Delirious inebriates," he says, "ac-

butic cranks, male and female, some of them from France, some from Germany, some from Norway, and sad to say, some from England, have swarmed over our stages till at last it has sometimes become difficult for the spectator to determine whether he is in a theatre or a hospital; and, strangely enough, the purveyors of this tainted trash proclaim that it is representative of ideas." He declares that "the drama is becoming a brazen and shameful portrayal of depraved persons, iniquitous conduct and vile social conditions." The drama, scored by Mr. Winter, tends to fill the mind with images of immoral character and pictures of licentious conduct: to depress the intellect and to sadden the heart with an almost despairing sense of human frailty and wickedness, without inspiring even one suggestion of practical palliative value. While, however, men and women are not loth to pay for the portrayal of these subjects, the theatrical manager may go his way with impunity. But when his box-office receipts grow less he, however critics rant about what they call unconventionalism, may purge the stage of indecency and consign it to the realm of the things that don't pay. They who have any respect for their souls can compel the manager to have a clean stage. They who regard the commandments as fables or who submit to being insulted in a theatre will patronize the unclean, invent some excuse to condone their morbid curiosity, and increase the bank account of the manager.

ACTION IS NEEDED

More condemnation will be no adequate breakwater against the tide of dramatized immorality. The people desire the drama as an entertainment, and hence it should be the aim of the citizen to lend his aid to the promotion of plays that can please and instruct. When St. Gregory of Nazianzen found the stage vile and worthless he opposed it with the clean drama. Doubtless the critics of his day deemed him a prude, but history has it that his efforts met with great success. They weaned the public from the influences that degraded it, and put into their place amusement that charmed and instructed both mind and heart. These plays gave rise to the miracle play, whence came the English play. And not so long ago one of these miracle plays found a legion of admirers wherever it was presented. Even to the bored theatre-goer it was a reminder of the day when artists worked for love and sought inspiration in prayer.

A SOURCE OF WONDER

It has always been a source of wonder to us—this flocking to the theatre to behold the panorama of sin. It is betimes outlined in bold line, and at others it is arrayed in silk and fine linen and speaks through rakes and wantons as if it were but a matter of little moment. But it should not impel people to pay money to see its presentation. On the contrary, it should be abhorrent to all who value refinement of mind and their mortal souls. Some may see beauty in the sordid but they are not normal, and are twisted either mentally or morally.

PIN HIM DOWN

The Catholic layman can render service to the Church by allowing no charge against her to pass unchallenged. Sometimes we permit a clerical firebrand to show his wares, confident that the intelligent non-Catholic can see their vileness and worthlessness. We know, also, that Dean Stanley was convinced that Protestantism in general treats Catholics "with shameful ignorance and unfairness." But when we endure insult silently and with patience some without the fold may have a suspicion that we are unable to give a satisfactory answer. Due to environment and education, to repetition of calumny, some non-Catholics may do and heed that type of preacher who recognizes neither truth nor justice when treating of things Catholic. His only aim seems to be to arouse animosity and to perpetuate prejudices. And his confidence in the credulity of his auditors may be seen from his utterances refuted a

thousand times, and now only in honor among the lowest grade of Protestant polemics. Perhaps this kind of preacher craves notoriety, but when he makes a specific charge or assails unjustly and falsely our organizations he should be taught as effectively as possible, that, though patient, we are not idiots. The law has no compassion on the libeller, and we should, when necessary, bring it into play to stop the turbid eloquence that seeks to discredit and to bemoir us for the detection of some non-Catholics. "In the present day," says Dr. Johnson, "there is much vituperation of the Roman Catholic belief; indeed it stands forth prominently. What good purposes have fierce denunciations ever subserved? And what evil?" We pity our non-Catholic brethren who are swayed and misled by preachers who believe that impartiality in religious discussions is to be set down as a weakness, and courtesy as treason.

CATHOLIC FEDERATION

A correspondent deprecates our plea for the Federation of Catholic societies on the grounds that it would provoke antagonism to us. We confess our inability to see any justification for his contention. An association devoted to the best interests of the community should not cause disquiet in any mind. But if, unfortunately, it would have this effect, the reason should be attributed not to Federation but to ignorance of its aims. And we are not going to influence the community either by idleness or by solacing our conscience with the thought that all is well. To repudiate or to damn with faint praise a movement that cannot but redound to our own betterment, is not complimentary to our zeal or courage. But we beg to assure our correspondent that, however he may like to dwell under the sheltering palms of his own ease, there are thousands who are ready to get on the firing line to do battle for truth and country. For instance, a Catholic can contribute his quota towards exposing the fallacies of Socialism. He can find his weapons in the publications of the Catholic Truth Society. He can do his part in safeguarding the young from the perils of the streets—in protecting girls from the stigma of defilement. He can be a deterrent towards placing men, destitute of integrity, in official positions. He can be a member of the Federation that wishes to unite our forces, and to stimulate them by the interchange of thought and aspiration to greater and more successful efforts.

RECTOR'S WIFE A CONVERT

EPISCOPAL CLERGYMAN SAID TO HAVE TAKEN HER TO PAULIST FATHERS

Special to the New York Times

Freehold, N. J., Nov. 12.—It became known to-day that Mrs. John F. Milbank, the wife of the rector of St. Peter's Episcopal Church here, went to New York yesterday, accompanied by the rector, and entered a Catholic institution with a view of becoming a Catholic. Members of the Vestry were reticent to-day beyond confirming the fact that Mrs. Milbank was in a Catholic institution in New York City.

The rector was not here to-day, and it was learned that he had gone to visit his wife again. The report is that Mrs. Milbank has taken refuge with the Paulist Fathers, in Fifty-ninth Street, New York.

Mrs. Milbank is the mother of four girls and one boy, all of whom attend school here. The eldest daughter will be graduated from the local high school next June. The family moved here about two years ago from Danbury, Conn.

The Very Rev. Father John J. Hughes, Superior General of the Paulist Fathers, when seen last night at 415 West Fifty-ninth Street, where the Society of St. Paul has its home, said he did not know whether Mrs. John F. Milbank had been received into the Catholic faith. He said that if she had been formally received, the record of the baptism would show it. However, the baptism was closed and the records were unavailable.

Fathers Hughes said Mrs. Milbank might have come to the institution to receive instruction, the same as other women who contemplate embracing the Catholic faith. He was unable to say whether the Episcopal clergyman's wife had been admitted to any of the classes because many of the priests were absent from their particular missions, and only from them could he get the information.

FOREIGN MISSIONS

MISSIONARY IN CHINA MARTYRED.—In northern Shen-si, on the upper course of the Kiang-ho and beyond the Great Wall of China, brigandage has lately been rife and the latest letters from the Franciscan Vicar Apostolic, who resides in the frontier town of Siang-fu, tells of the martyrdom of one of his priests, Father Bernat, a veteran of the missions. Captured by the brigands, he was put to death in a particularly cruel way—bound to a post and hacked to pieces. The fact that torture was thus employed shows that it was not a mere murder for the sake of robbery, but that Father Bernat was killed "in hatred of the faith" so that his death was a martyrdom.

THE CHURCH THRIVING IN ALGERIA.—The Diocese of Oran is one of the most thickly populated districts in Algeria. It counts nearly 275,000 Catholics, of whom a large number are originally Spanish. Monsignor Capomartino, late Archbishop of La Reole, has occupied the see for three years and has just been making his pastoral visitation.

He finds the general condition of things very consoling, particularly since the Catholic population lives among some 700,000 Mohammedans and Jews. Everywhere the Catholics are faithful, and indeed in more than one town the churches have had to be enlarged. At the little town of Arzen, on the sea, the Bishop appealed for funds to enlarge the church. The children immediately formed themselves into a collecting league, and a sailor of the port spontaneously offered to collect 2,000 francs among his shipmates.

VERILY CATHOLIC.—We learn that among the students of the Propaganda at Rome recently ordained to the priesthood was a young Zulu, the son of a prominent chief, who is still a pagan. He made a brilliant course in theology, and speaks fluently, besides his own language, French, Italian and English, the latter with a pronounced Southern drawl. He will work among his own people in South Africa. He is the fourth of his tribe to be ordained to the priesthood in the last eleven years. Ordained with him were three Chinamen, who also speak English.

A WEST AUSTRALIA MISSION.—A recent number of the West Australian Record furnishes striking details of the thriving Catholic missions at Beagle Bay, with their dependencies, founded in 1890, for Christianizing the aborigines of Kimberley. The Fathers, who in 1900 took on the work from the Trappists, have built a fine community house, and the flourishing convent is a centre for work among the native women and girls, whose worth can hardly be overestimated. Mother Antonia O'Brien brought over nine nuns of the Order of St. John of God (Subiaco), and their devoted labors are already bearing fruit in what would otherwise be a spiritually destitute corner of the world.

FOR CATHOLICITY IN ORIENT.—The Bishops from Africa and Asia are endeavoring to raise \$10,000,000 for the establishment of suitable schools, churches and hospitals in their dioceses. The Holy Father, approving of their plan, has authorized them to receive subscriptions and has himself headed the list with a large donation.

UNIVERSITY IN INDIA.—The Jesuits at Beirut, India, have made the beginning of a Catholic University.

An African missionary relates this anecdote, which speaks for itself, of the good that he has been able to accomplish in his work among pagan prisoners. "Of the prisoners whom I had instructed at this time, one died. What was my surprise, when I entered the prison one morning, to find from one of them: 'Father, do you know the news?' 'No, I replied, 'what is it?' 'Alas, I fear of us have lost our chance. We have been pardoned, and cannot go to Heaven!'

SHAME ON THE CENTURY

The anonymous author of "Home," a serial running in the Century Magazine, introduces into the November installment of the story, Father Matthias, a priest whose moral theology is certainly as "Jesuitical" as the most Protestant readers could desire. For we find the priest addressing a non-Catholic who already has wife in the United States, to marry a Brazilian girl.

"Why make a mountain out of a distant molehill?" asked Father Matthias. "Need your two worlds ever clash? You lose nothing. You give peace to the girl, who is ready to denounce the rights and privileges of Mother Church than say a word that might frighten you away. The girl is all I am thinking of—the girl and the children. . . . After all, it is a small thing for you to do. You and I will know the marriage is illegal, but it is big odds that the law will never know it. . . . In the balance against peace of mind, lies are feathers. Besides, we all live a lie, anyway. Our ambition should be to live a big, kindly lie and not a mean, self-centered one."

So Father Matthias "married" the lovers and then went off to register the documents. Many of the Century's readers doubtless found highly entertaining this travesty on the marriage legislation of the one Church that has always upheld consistently the sacredness and unity of matrimony. But were the Catholic subscribers of that periodical equally pleased?—America.

A PRIEST'S SACRIFICE

From the Montreal Daily Mail

How Bishop Forbes, who was elevated to the See of Joliette, finally came to be ranked among the leading dignitaries of the Church, when he might have won his way to the front as early as twenty-five years ago, had he not willingly chosen a life of self-sacrifice and humility, was related yesterday by one of the members of the Archbishop's palace.

When a young man Abbe Forbes had two alternatives before him—to go to Rome with a brilliant future before him among scholars and theologians or to consign himself to a life of humble obscurity, hidden away among the Indians of Caughnawaga. He chose the latter course, and many of his companions of those days considered that he had buried himself forever.

Yet Abbe Forbes finally entered the hierarchy of Canada by the very means which it was thought twenty-six years ago would keep him in oblivion. Father Forbes never became a doctor of divinity, never followed a theological college outside of Montreal for the honors of a doctorate, the privilege of studying four years in the Eternal City were abandoned by him in a moment of zeal and sacrifice.

One of Bishop Forbes' classmates at the time tells the story in the following way:

"As a young man in the Montreal Seminary we knew him as the brightest student of the day, leading his class on all occasions. The Montreal College was about to open in Rome, and young Abbe Forbes was the first student chosen to attend the course. One day Mgr. Fabre, then Archbishop of Montreal, attended the seminary, and in one of his talks with the students he told them how the old Oblate Father in charge of the Indians at Caughnawaga was growing old and feeble, while the Archbishop had nobody to replace him. The opening called for a life of hardship and self-sacrifice, necessitating, moreover, the knowledge of the Indian dialect."

"Scarcely had the Archbishop returned to his room before a knock was heard at the door, and Abbe Forbes entered.

"Your Grace," he said, "I have some aptitude for learning languages; send me to Caughnawaga." "But," said His Grace, "you are the first on the list to enter the Canadian College at Rome."

"If I go to Rome, it will be for my own glorification," replied the young man. "My duty in life is to save souls."

"A week afterwards Abbe Forbes was ordained to the priesthood, several months ahead of his class. Thus did the Roman College lose a brilliant student, while the Indians gained a devoted missionary. To-day the See of Joliette acquired a zealous and humble Bishop."

ITS DOORS ARE NEVER CLOSED

In the course of an address at the College of Agriculture in St. Paul recently Dr. J. E. Young, professor of political economy at the University of Minnesota, advised the Protestant churches to learn a lesson from the Catholic Church and keep their doors always open.

It is a matter of common knowledge that Protestant churches are closed to worshippers on six days of the week unless some special service is scheduled to take place. Nor are the church doors thrown open at an early hour on Sunday morning. Protestantism has so little to offer to its votaries in the way of dogmas and devotions that there is no reason for a daily service. At the Reformation the great central doctrines of Christianity that a daily call to divine worship would be barren of results.

Not so with the Catholic Church. The Divine Tenant residing in the tabernacle makes every Catholic church in which the Blessed Sacrament is reserved a house of God and a home of prayer. Within its sanctuary the Saviour Himself resides day and night, ever beckoning His faithful children to their Father's house and bidding them pause in their daily round of toil to greet Him in a visit prompted by love, if the early hours of the day do not find them prostrate before the altar. From early morning to late at night there is a continual stream of worshippers passing into the Catholic church and pouring forth their petitions to Him who welcomes them with love for them.

Is there not something consoling in the knowledge that the doors of

the Catholic Church are never closed; that hour after hour, day after day, year after year, and century after century devout worshippers through her aisles, bend low before her altar or cast loving glances upon the Eucharistic God Who is the source of their spiritual strength? As the shades of night descend over the community and bid the people retire to rest, the doors of the local church are closed until the morning sun gilds the horizon and bids the early worshipper draw nigh to his God. But during that time in other lands the portals of God's house are open and the incense of love is ascending from grateful hearts, and in this way an unceasing tribute of prayer and praise to the Incarnate God is heard round the world following "the process of the sun."

Who can meditate upon this great fact without realizing how different the Catholic Church is from every sect society that professes to worship God "in spirit and in truth?" Should not the knowledge of this fact inspire the faithful to still greater fidelity in their daily devotions? Nothing can bring greater grace to the individual soul nor give greater edification to the non-Catholic world than devout attendance at the Holy Sacrifice of the Mass and daily visits to the tabernacle. Non-Catholics cannot fail to be impressed by these marks of devoted service, and if they conscientiously seek the source and inspiration of these truly Catholic practices, they will infallibly be led to Him Who resides on the altar for the welfare of humanity and makes the Catholic Church the vestibule of heaven.—Catholic Bulletin.

A KINDLY MESSAGE

In the midst of the slings and arrows of outrage bigotry with which Catholics are more or less familiar, it is pleasant to dwell on the message sent by the Protestant Episcopal Convention in New York to the Catholic Missionary Congress in Boston:

"The General Convention of the Protestant Episcopal Church sends greetings and asks the guidance of God and the Holy Ghost in your efforts to spread the Gospel of our Lord Jesus Christ."

And Cardinal O'Connell's reply was phrased in the fine spirit of a Catholic leader longing for the day when those others not of the fold may return and when "all may be one."

"I am deeply touched by the cordial message of the General Convention and beg to express my heartfelt desire for the speedy union of all with God's Church under the universal rule of our Lord Jesus Christ." —Sacred Heart Review.

FIRST OF A NOBLE BAND

FATHER MARTINEZ WAS SUPERIOR OF THE FIRST AMERICAN JESUITS—PUT TO DEATH BY THE INDIANS IN 1566

Father Peter Martinez, Superior of the first band of Jesuits that trod the soil of America, was born in 1533 at Ferul, a little village in the north of Spain. While yet a mere boy he consecrated himself to Heaven by a vow of perpetual chastity. He entered the Society of Jesus, for which at first he felt an aversion, and soon became noted for virtue and learning. When Menendez undertook the conquest of Florida, in 1565, he asked for and obtained some Jesuit missionaries. Father Martinez was appointed superior.

Owing to an unexpected delay, however, the Father did not sail with the Admiral, but took passage several months later in another expedition. When the vessel in which the Fathers sailed approached the coast of Florida it separated from the rest of the squadron, taking a northern direction. The captain, on nearing the shore, desired a few men to land in a yawl and explore the country. All refused to hazard their lives among the fierce savages.

Finally, about a dozen Belgians and Spaniards offered to comply in case Father Martinez was allowed to accompany them. He was informed of this. The fearless priest, moved by charity, was the first to leap into the boat. The exploring party landed, but had scarcely landed when a sudden storm arose, driving the ship which they had left far from the shore. Would space permit, pages might be filled with the adventures of this brave Jesuit and his sorely-tried companions in their efforts to create a Spanish Settlement.

At one of the rivers which they crossed the kindness of Father Martinez in waiting for two tardy Belgians caused his death. Rushing to the boat, a troop of hostile savages seized the heroic priest, forced him on shore, and began their murderous work. With hands uplifted to Heaven he received the repeated blows of a heavy club until life was extinct. His death occurred on the 28th of September, 1566, within about three leagues of the mouth of the St. John's River. And thus the good and fearless Father Peter Martinez, the first Jesuit who stepped on the soil of America, baptized it with his martyr blood.

CATHOLIC NOTES

In Belgium there are 37,905 religious; in France 159,628; in England, 6,428; in Germany, 64,174; in Ireland, 9,190, and Spain, 50,670.

There are 3,900 men in various religious orders in Holland against 3,200 twelve years ago. These represent no fewer than twelve orders or societies.

At least 50 converts are the outcome of a mission to non-Catholics conducted recently in St. Mary's Church, Clapham Common, London, by the Rev. George Nicholson, C. S. S. R.

Lieut. Gov. Martin H. Glynn, who has become Governor of New York on the impeachment of Mr. Sulzer, is the first Catholic to govern the State since the days of Thomas Donagan, illustrious in Colonial times.

Bishop Schwabach, of La Crosse, Crois, administered the Sacrament of confirmation to two classes, one of 350 at St. Patrick's church and another of 100 at the Sacred Heart, Eau Claire, recently. Of the 350 candidates confirmed at St. Patrick's church in the morning 100 were converts.

According to a report compiled in the Assessor's office, Catholic Church and Catholic institutional property in the city of St. Louis is valued at more than \$10,000,000. Nine of the Protestant sects have a combined value of more than six and three-quarter millions, or \$3,000,000 less than the Catholics.

Ascoli, Italy, has shown its gratitude to the late J. Pierpont Morgan for having restored the cope of Pope Nicholas IV, the stealing of which created such excitement some ten years ago. The town is having executed in bronze a bust of the millionaire banker, which will be erected in the park of the city.

Reverend A. J. Bruno, S. J., former pastor of the Sacred Heart Church of Denver, before his recent departure for Texas, turned over to the Jesuit Order \$150,000 which he recently inherited from a relative. Father Bruno did not use a cent of the legacy, but gave it to the order as it came into his hands. The fortune is to be used for educational purposes under the direction of the order.

The holy Father, in an audience with the Bishop of Menavia who conducted the English pilgrimage to Rome, showed deep interest in the Caldey community of Anglican monks, recently received into the Church. His Holiness also accepted an album of photographs of religious paintings executed by one of the nuns of St. Bride's—also an Anglican foundation formerly, but now in communion with the true Church.

Archbishop Walsh, on his recent return to Dublin, at once made efforts to reconcile the strikers with their employers, using his past experience in labor troubles to good advantage. In a letter to the press he strongly stated his views before the Board of Trade representatives they should be left, masters and men, to settle the trouble in private. The Archbishop has always found that the influence of the press and the general public is not happy for a settlement, and he suggests that the terms proposed by either side should not first be discussed all over the country.

Some time ago a well known English priest, Canon Cafferata, was the object of atrocious calumnies circulated in anonymous letters. It took more than a year to discover the author, a certain Mr. Tugwell, who had the audacity to charge the canon's housekeeper with the crime and bring her twice before the courts. Mrs. Tugwell was convicted and went to prison for a year. Some extreme Protestants looked on her as a martyr. They have the satisfaction now of seeing her convicted again of the same crime, her victim this time being a lawyer, not a Catholic priest.

The Irish Protestant laity are in many cases more enlightened than their ministers, says the London Catholic Times. The Rev. C. L. Keane, M. A., who recently made a fierce attack on the Catholic Church, has resigned the incumbency of Mostert and accepted the curacy of the Union of Donoughmore and Donard. Repudiation his parishioners disassociated themselves from Mr. Keane's views as to the Catholic Church, and said they had always lived in peace and harmony with their Catholic brethren.

The Unita Cattolica publishes a lengthy article announcing the discovery of a number of documents which go to prove that King Charles II, of England had a Jesuit son. Three authentic documents in support of this statement have been found in the archives of the Jesuits at Rome. Another document, which is said to have been brought to light, is a third letter from King Charles (August 3, 1668) to Father Oliva, general of the Jesuits, in which the King expresses to him his wish to become a Catholic, and congratulates himself on the fact that his son, James de la Cloche, has entered the Company of Jesus. In the same letter the King asks Father Oliva to send the young Jesuit to him in London.