The Catholic Record.

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

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THE FACTS

A correspondent writes us that the immorality of the clergy in the time of Henry VIII. played a very important part in the success of the Reformation in England. We have heard this many a time, but always from those who regarded myths and legends as history. This charge has been brushed aside by the reputable Protestant writer and is now in favor only with those of the type of our correspondent. Brewer in his "The Reign of Henry VIII.," says "the existence of such corruption is not justified by authentic documents or by an impartial and broad estimate of the character and conduct of the nation before the Reformation. There is nothing more difficult than for contemporaries to form from their own limited experience a just estimate of the morality of the times in which they live: and if the complaints of preachers and moralists are to be accepted as authoritative on this head, there would be no difficulty in producing abundant evidence from the Reformers themselves that the abuses and enormities of their own age under Edward VI. and Elizabeth were far greater than in the ages preceding."

THE KNOCKER

The man who sees but evil in the actions of others is the victim of a diseased mind. He is also a nuisance. He gorges himself with the tit bits of scandal and then gives the public an itemized account of his meal. Pessimistic with regard to others, he is optimistic with regard to himself. Ready to denounce his brethren, he is ever certain that his perfect self is immune to adverse criticism. And so weaving tales and reports, gloating ghoul-like over the reputations murdered by him, dabbling in uncharitableness, he spends sordid years. Life has no glamour for him. He is a stranger to the nobility and enthusiasm that cheers and encourages. Deaf is he to the music of good-will and love, to the sounds that inspire the worker and the helper. And yet we have no contempt for him. He but cumbers the earth, an object lesson to teach how life that can be fashioned into a thing of beauty becomes, under the touch of an evil mind, a poor, tawdry, sordid and withal a pathetic thing.

WORK COUNTS

What a beautiful world this would be if our critics and advisers would transmute their words into facts, their vaporings into achievement. But their contribution to our assets is talk in different keys. If all of us had the proper environment, the heritage of good breeding and of cultured taste, the advantages of a sound education, we might be able to evoke the praise of the most exacting critic. But many have not had these aids to making the life beautiful. Poor youngsters of the slums know nothing of the world of their critics. And they will never be disposed to heed talk of the critical, patronising kind. But they can understand the word of direction, the helping hand, the patience that bears with their shortcomings. They can be induced to become members of our organizations and to grow up in them and to be good citizens. Our critics, therefore, should use their hearts more than their tongues. And in passing let us note that immaculate attire and exquisite manners do not make the gentleman.

AN OUTSIDER—THE BOY

In many families the boy is regarded as an outsider. He goes to school, and after a few years of more or less application to his studies he is thrown out of doors to fend for himself. He may in time be a legislator and he may be one of the great unwashed. Certain it is, however, that without education, self-discipline, experience, maturity of powers, he has as much chance of rising as a rat would have of living in a den of lions. But the parents waste no thought on his future. His sex seems against him. His sister is the object of concern. She must go to the boarding-school and be dowered with a knowledge of all the arts and sciences. She plays all the stuff you cannot whistle on the piano like a Rubenstein. Wondrous designs in filmy lace attest the deftness of her needle: and as proof of her prowess as a painter the doting mother points to the castle on the banks of the rushing river that is resplendent on the walls of her best room. For some reason or other the sister puts by her palette and brush as soon as she leaves school. And as for the piano, she makes it the interpreter of the popular melodies. Accomplishments cost quite a penny, and are, as a rule, of little value either to themselves or to others. But why should the sister be given all this attention, and her brother treated as an outcast? Why should he be given every opportunity to be a failure? If some of this money were devoted to his education there would be fewer imitation piano-players and more intelligent Catholics.

DISAPPEARING

The antiquated trash that once did duty as history is shunned by the reputable newspaper. Non-Catholic scholars are showing how their forbears were gulled and fooled by special pleaders and reckless partisans. The fairy tales about Rome are now the exclusive property of the notoriety-seeking preacher.

AN EDUCATION ON THE WRONG TACK

The Rev. G. B. Cutten, M. A., is the president of Acadia University in Nova Scotia. A few weeks ago he wrote an article for a special number of the Halifax Herald. In reading his effusion we were struck by the inapt phrase, slovenly diction and thoughtlessness which characterized it. As head of a home of learning the rev. gentleman should give his pronouncements the dignity and accuracy and reserve which the man in the street is wont to look for in academic dissertations. In the course of his article he refers to the Maritime Provinces as the only Anglo-Saxon community in America. What does he mean? Is he making a "play for the gallery" or merely agitating the atmosphere. He ought to know that in the Maritime Provinces there are thousands of Irish, Scotch and French descent. The President should bear in mind that we do not accord him the privilege of knowing "things that ain't so." In the quiet village of Wolfville he may talk about the Anglo-Saxon, but when writing for the outsider he should bear in mind that accuracy is the badge of scholarship. He also said that "we have been untainted to a great extent by the French Canadian element."

This statement, to our mind, is unworthy of a President of any university. It is either indicative of bigotry or of ignorance or of confidence in the gullibility of the public. This statement is so unblushingly reckless in its contempt for facts and the social amenities as to warrant us in saying that the gentleman is living in a dream-world peopled only by the Anglo-Saxons. "Untainted by the French Canadian element"—strange words to find in a respectable newspaper. President Cutten may live to learn that the Maritime Provinces boast of men who love fair play and are willing to accord to others, alien to them in race and creed, due appreciation. Here is what the Canadian Churchman (Anglican) says of the French Canadians:

"A recent writer in the London Times, after speaking a little severely of the connection of the Church with politics, concludes with this panegyric on the Quebec priesthood: "Notwithstanding these frequent political conflicts, the pastoral relation between the curés and the French people is ideal. The priests are unfailing springs of wholesome influences. They teach thrift, sobriety, and industry. They are the patient, self-sacrificing pastors of a people happy in their social and faithful in their domestic relations—courteous to a fault, and hospitable to a degree. They are of a younger world, perhaps; but any one will find in rural Quebec as much virtue, as much charm, as much of the joy of life, as anywhere else on earth." This is high praise, and it is written by a man on the spot.

On the broad grounds, therefore, of general social well-being, we can honestly and heartily congratulate the Roman Catholic Church on its magnificent work in the Province of Quebec, and we have many valuable lessons to learn from them. It is a matter for devout thankfulness that this great Church stands uncompromisingly for the sacredness of the marriage tie, and the consequent stability of the home and family. The whole future of our Christian civilization is bound up, and will stand or fall, with this. Again, they have borne unflinching witness to the principle of religious education, for which they have made, and are making all over the continent, tremendous sacrifices. And, again, they stand for the supernatural in religion,—for the truth that Christianity is a divinely instituted system, and has its origin from above and not from below. These three principles of prime importance are now being everywhere questioned and imperilled; and the Roman Catholic Church, in upholding and vigorously defending them, deserves well of the whole of Christendom, and mankind generally. . . .

With a full consciousness of the points at issue between us, and with the profoundest loyalty to our own beloved Church, whose work and influence we would not belittle by one iota, we have unalloyed pleasure in bearing our testimony to the great work now being accomplished by the Roman Catholic Church in Canada, and to her loyalty to those fundamental principles inexpressibly dear to myriads outside her own communion."

The methods of President Cutten may be in honour across the border, but in Canada they are reprobated by the cultured and fair-minded citizen. We know the French-Canadian as one of the most valuable assets of our national life. His achievements are not writ in water in our history. He has been and is a target for the ignorant and bigoted who are the greatest menaces to our peace and unity. And among these President Cutten is making a place for himself. But let him associate for a time with the French-Canadian, and, in the interests of Acadia University, become tainted with his virtue and honesty and Christian charity. In Lord Durham's despatches we read: "I know of no parochial clergy in the world whose practice of all the Christian virtues has been more universally admitted and has been productive of more beneficial consequences than the Catholic priesthood of this province (Quebec.)"

THESE PIOUS EDITORS

Some of these pious editors who write sonorous platitudes on journalism have the habit of wondering why the French-Canadian is so sensitive to criticism. But are they not too naive for this world? And perhaps in the thin air of the region in which they dwell they cannot get a true perspective of things here below. We don't believe that the French Canadian is more sensitive than other Canadians. But because he has blood in his veins he will not, and we are glad of it, allow the charges of the bigot to pass unchallenged. If the editors would frown upon the screeds of preacher and politician their professions would have some meaning.

FRUIT OF THE CONFESSIONAL

In a city in the diocese of Scranton where is to be found one of the most complete railway systems, the superintendent, who is not a Catholic, but who has Catholic employees, has been making observations and has been putting two and two together, to the advantage of the Catholic men employed as conductors, says Light of that city.

Accosting a Catholic conductor recently, the superintendent put a suppositious question to him to the effect that had the conductor stolen a dollar from the company would he be obliged to make such fact known to his priest when he went to confession? "Sure," was the prompt answer.

The next question was intended to probe deeper into such affairs, the superintendent wanting to know if the priest would forgive such theft and allow the conductor to go to Communion. "No" was the answer to this question, the conductor qualifying his statement by adding: "Unless the one making such statement in the confessional would promise to steal no more, and would also promise to restore the amount stolen."

The superintendent was satisfied. The answer was in line with his own conclusions, for he informed the man he had been quizzing that he had been making comparisons of the return envelopes of Catholics and non-Catholic conductors, to the advantage of the former, and that there might be something in the confessions of Catholics that would explain the discrepancy that he noted.

THE CATHOLIC NEWSPAPER

THE BISHOP OF LIVERPOOL HAS WRITTEN A PASTORAL ON THIS IMPORTANT SUBJECT

The Bishop of Liverpool is to be congratulated on the pastoral which was read in the churches of his dioceses recently. We fervently hope that other members of the Hierarchy, recognizing the importance of the subject, will not be slow to follow a lead so admirably given. If the chief pastors of the Church show this readiness to insist upon the importance of a Catholic newspaper finding its way into the home of every Catholic family, we may be certain that the clergy generally will prove willing supporters and co-workers in the Apostolate of the press. At all times a Catholic newspaper is useful and necessary, but particularly so in the presence of a public crisis, such, for instance, as the education crisis, when Catholic interests are at stake. But the Catholic paper, to warrant its claim to be considered a reliable medium and purveyor of sound matter, must fulfill certain conditions, and Catholics should ponder well the words of the late Pope when selecting a Catholic paper for their families. We cannot do better than quote the words of the Bishop of Liverpool:

"The fact that a particular paper has no politics, or that it advocates one set of political views rather than another, should not be a reason for choosing or rejecting it. A Catholic reads his Catholic newpaper not for its politics, but to get the best of what, as a Catholic, he wishes to find in it. . . . The fact is that when we try to realize how much goes towards the production of a weekly Catholic newspaper, the vast amount of sound, stimulating, and interesting information gathered into one weekly edition, much of which has to be procured, digested and possibly commented on in a very limited time and at short notice, the wonder is how so much can be done at the cost. . . But whatever allowance a Catholic reader should make for the deficiencies, real or apparent, of a Catholic newspaper, in one thing, and in one thing alone, should he be exacting. The newspaper that claims to be Catholic must be so not only in name, but in reality. And the test and touchstone of this, as of every other activity in the Church is unswerving loyalty to authority. . . By one word to do anything to introduce division and distrust where a spirit of due subjection and of mutual confidence reigns, to reverse the order established by Christ, and to seek to submit the ruling of their diocese by Bishops, of their parishes by priests, to the tribunal of the people, this is to incur the guilt of schism, and that of rending the seamless garment of the Church's unity."

A little later Bishop Whiteside quotes from the letters of Pope Leo XIII. the following words:

"It can in no way be allowed to laymen, professing to be Catholics, in the columns of a newspaper, to usurp to themselves the right to denounce and to criticize with the greatest freedom, and according to their pleasure, all manner of persons, not excepting Bishops, and to think they are allowed to hold, except in such matters as touch on faith, just what opinions they like."

The obligation of the Catholic journalist is to observe strict loyalty to those who are the spiritual rulers of the Church, and there is a duty no less incumbent on the heads of families to see that a Catholic newspaper of recognized loyalty is introduced to the home circle. As the activity of the secular press increases, there in an ever-increasing need for the presence of a Catholic press, which shall be at hand for the detection and refutation of error and calumny. Experience over and over again demonstrates the frequency with which statements calculated to cast ridicule and do injury to the Church are passed on from paper to paper, and from mouth to mouth, finally becoming recognized as part and parcel of that anti-Catholic tradition against which protest is vain. It is here, to use Bishop Whiteside's words, that the Catholic newspaper, appearing as it does at short intervals, steps in and plays such an important part, by pursuing the errors, stripping them of their disguises, and revealing them in all their naked falsehood. It is thus every week forging weapons which enable a practically instructed Catholic to deal a blow at the prejudices of non Catholics, and while defending his faith, to strengthen its hold upon himself. America and some Continental countries have shown us what can be done by organization of the Catholic press, duly supported by sufficiency of means. There are other countries, alas, which are an example of what inevitably results from a want of appreciation of their Catholic newspapers. May we express the hope that since one Bishop has spoken officially to his people, other members of the Hierarchy, and also the clergy, will not be wanting in impressing upon their people the need there is for an active and hard-working apostolate of the press?

WHY STAND YE IDLE?

From every section comes the cry for more earnest work along religious lines on the part of Catholic laymen. And with reason, for we are not doing our duty. We do not show ourselves where our presence would have a wonderful effect. Just at present there appears to be a demand for more extended use of school buildings for social purposes. It is maintained that these institutions are public property and that there is no valid reason why they should not be used for public meetings and entertainments, all of which is plausible. Whether enough people care to gather in school-houses for social purposes is still an unsolved problem. It can be demonstrated only by trial. In any event, if these gatherings become a fixture, the Catholic man has a duty which cannot be side-tracked. He must be present at the lectures and debates, and he must be there prepared to refute any statements derogatory to his faith. These social meetings sometimes develop queer arguments. In Rochester they have had experience, some of it not enlightening. The Socialist haranguer has been permitted to air his treasonable views: questionable dances have been held, and other things taken place not in keeping with the dignity of the situation.

The civic and the social center frequently cover a multitude of sins.

Then there is the work of charity. How many St. Vincent de Paul Societies are there in the land? How many Catholic men can find time to give a little attention to God's poor? How many of us put into practice the command "Thou shalt love thy neighbor as thyself?" Indeed, charity is one of the chief factors in the Church. To be sure, we have our great charitable institutions which care for the orphan and the aged poor. Just now there is work along social and charitable lines among the newcomers to our land. These are principally Catholics, but their faith is being shaken, they are being led away by proselyting organizations among the sects. Here is a field for Catholic men and women which should have instant and persistent attention. Our Italian friends, especially will in due time make splendid citizens. With a firm faith they will prove to be among the best. With that faith shaken, temptation will lead to fall and who can tell what the result will be?

A few weeks ago Rt. Rev. Mgr. Schrembs, Vicar-General of the Grand Rapids diocese, called earnest attention to the apathy so noticeable on the part of Catholic men. He referred to the words of Pope Pius X. to a company of Italian pilgrims: "The power of the enemies of the Church consists not so much in their own strength as in the apathy of the good." And he quoted further from Cardinal Newman: "Oblige men to know you; persuade them, importune them, shame them into knowing you. Make it so clear what you are that they cannot affect not to see you, nor refuse to justify you. . . . I would aim primarily at organization, edification and cultivation of mind, growth of reason."

Mgr. Schrembs complains that "Catholics are not strongly and solidly united for the defense of their holy faith. They live each for himself, and no thought of what is going on around them." That is truth. We do not trust one another. The Catholic layman has much work to do. When will he begin? When will he show to the world by word and example that he is a true follower of the Saviour of Mankind?—Catholic Sun.

A VERNACULAR LITURGY

LUMINOUS PAPER BY THE VERY REV. PRIOR LESCHER, O. P.

Before the Catholic Truth Society, of Manchester, England, the following luminous paper on "A Vernacular Liturgy," was read to a large audience:

THE SUBJECT A MODERN ONE

The paper began by stating that the discussion which at different times, and recently in America, had been raised on the use of the vernacular in the Catholic liturgy, served at least the good purpose that a defense of the existing practice was opportune. It was a fact, and might be regarded as a curious fact, that the subject seemed to be quite a modern one, for very little, if anything, could be found in antiquity to be quoted on either side, for or against the present practice.

Tastes and customs changed, but it was indeed curious to see that the old word of Catholic antiquity was sensitive on the subject of the proper time for keeping Easter, and not in the least degree apparently affected by the subject of vernacular services.

VERNACULAR RULED IN OLDEN TIMES

In olden times the liturgy was celebrated in the vernacular or vulgar tongue, for the apostles in public worship used that language which was the native tongue of the people to whom they administered. That was quite clear also from ancient liturgies, for they were written in those languages which were in former times the vernacular and common ones. But when those languages in which the liturgy had been written became obsolete, the Church, in her great zeal for the honor of the worship of God, and fearing that the sacred mysteries should become of little esteem when performed in the vulgar tongue, retained the ancient language in mystical liturgy.

LANGUAGE QUESTION FORMALLY RAISED

Passing on, they came down the stream of history to the time when the language question was formally raised as a point of difference, and a new view arose concerning the use of the vernacular. The language question in the liturgy arose with the decline of the Roman Law. When the nations grew up, they became conscious of their power, and nationality began to absorb everything into itself with the rapacity of its own needs, character and language. Thus it was clearly displayed that the language question retained its own birth-mark of Babel.

A PRETEXT OF "REFORMERS"

Passing on, the reader showed that the "Reformers" found a convenient weapon in "the language not understanded of the people." It was one of their chief points as they knew. This was, and is, one of the chief planks, of the Protestant platform. Consequently, they banished the Latin, and introduced the vernacular. The effect was immediate in the triumph of all the schismatic elements enshrined in their principles.

OLD CUSTOM FAVORS LATIN

As regarded Latin, whatever was its origin in the liturgy, whether it entered first as a living or dead language, the facts of the present show that it was a custom and law many centuries old. It had an established position of its own. It was venerable in its antiquity, endeared to millions bp its associations occupying a unique place in the history of the Latin tongue itself, a species of Latin that had acquired a music, a grace, a beauty all its own. It had resounded through the vaults of the most glorious buildings erected, to the worship of the Creator and had earned for itself a victorious career visible to every eye. It was really the universal language, and such a universal language as they could never hope to see again.

AVOIDING NEW BABEL

The subject of vernacular services had been argued as between Latin and English, whereas the truth was that it ought to be argued as between Latin and the vernacular everywhere. It was not a struggle between Latin and another quasi-universal language; but between Latin and all the various tongues and dialects of all tribes and peoples. The sluice gates once opened, a new babel would be seated upon the altar itself. The flood would stream in, and every few years a new language would claim for itself a translation of all the old words into its perhaps almost unintelligible inaccurate jargon.

A SYMBOL OF UNITY

The Latin language was attached to the Universal Church. That Church was one, with a unity unlike any other. It had never yet succumbed to the national peculiarity and idiosyncrasy of language. The Church required an external symbol of her highest unity. Her work, her mission throughout the world was one, and one language was a safeguard of that unity when it was, like Latin, unchanged and unchangeable. The vernacular introduced meant mysticism abolished. It meant ceremonial shorn of its interpretative character. Where the veracular came in, the meaning of ceremony went out.

A CENTRIPETAL FORCE

They were told that an English liturgy would draw more; that inquirers would be attracted. On the contrary, it was found by experience that inquirers were frequently drawn by the mystical element and atmosphere about them. English they heard, and nothing else, in their own conventicles, but in the Catholic liturgy they came across a beauty, a majesty, a religious serenity and grandeur all the more attractive to their minds because it was new. Did English and vernacular services draw Protestants to their own churches? In that matter, two facts came out clearly and predominantly before all others. The age when the English and vernacular liturgy was introduced by the "Reformers" was the age when the people began not to go to church when the obligation of going to church ceased, and when the people took full advantage of their liberty to scorn all the new-fangled liturgy and its ministers in the fullest degree. Nations were striving against ecclesiastical unity with a force and a will beyond any former precedent. The opposite tendency of a great centripetal force was absolutely required to resist that universal aggression, and where could it be better found among all possible external signs, than in that great sign of the Day of Pentecost, the feast of union and charity, in one tongue.

OBEDIENCE

„And He went down with them, and came to Nazareth, and was subject to them," this is what we are told of Our Divine Lord's life on earth, from the time of that remarkable episode with the doctors in the temple of Jerusalem when He was twelve years old until He was thirty years old, which the Church recalls to our attention this Sunday:

He went down with them, and came to Nazareth, and was subject to them. And His mother kept all these words in her heart. And Jesus advanced in wisdom and age, and grace with God and men.

"He was subject to them,"—that is the example that Jesus Christ sets for children through all the centuries. But is it a lesson that Christian parents are striving to impress upon the children, whole-heartedly to-day? We fear not.

Jesus Christ was God. His Virgin Mother and his reputed father, St. Joseph, were His own creatures made by Him. He had been used to the homage of the wise Cherubim and the adoring love of the flaming Seraphim and to the constant service of all the heavenly choirs. But, He came to earth, and He humbled Himself, He "debased Himself," to use St. Paul's strong words, "taking the form of a servant, being made to the likeness of men, being in shape found as a man. He humbled Himself, becoming obedient unto death, even the death of the cross." To humble themselves—to be obedient—to appear in any way as a servant; are these things what we wish our children to do to-day, following the example of their Lord and God, Who for them became a child? Do we?

Or is it, rather, that we wait upon our children's whims and fancies—not obliging them to obey us, but instead, giving way to their wills, and pampering their desires? Do we not express our open admiration, in their presence, of things they say and do, or of the clothes they wear, or of their pretty faces, or their winsome manners, or of the notice they attract from teachers or friends of the family? Of Our Blessed Lady it is told us twice, in regard to the wonderful things that she saw and heard concerning her Divine Son: "Mary kept all these words, pondering them in her heart. . . . His mother kept all these words in her heart." Do we act like her in our far lesser sphere?

The example of the Holy Family at Nazareth teaches us that children should learn early to work about the house, to help their parents, to think for them, to obey their will. Do you remember the clever story of a very trying, obnoxious, self-willed girl, called "the Angel," but sadly far off from having an angelic disposition, and who appears upon the scene, in a certain part of the story, "respectfully attended by her parents?" Ah, in a certain very real sense, parents may indeed respectfully attend upon their children, when they think that these baptized children are living images of Jesus Christ, temples of the Holy Ghost, future denizens of heaven? But, this being the case, our duty is to bring them up in accordance with their sublime destiny and their present Christian lot. Not dress, nor intellect, nor flattery, nor ease and pleasure should be our aim and wish for them; but that they shall be modest, sincere, gentle, obedient, helpful, conscious that God's eye watches them, and that God's love enfolds them, and striving to please Him from the earliest dawn of reason in their minds. —Sacred Heart Review.

Catholic Ulster

University College, Cork, Dec. 28, 1910.

Dear Sir,—"Ulster" and "the Ulstermen"—all as Protestants, why does the CATHOLIC RECORD imitate the ignorant and thus tell the world what is not so?

The present M. P.'s of Ulster are just one-half Catholic — 16 Catholics to 17 Protestants.

Belfast returns one Catholic Nationalist. Mr. Devlin.

Derry has been held in our days by Mr. Justice McCarthy. At this last election the Nationalist, Mr. Shane Leslie, a recent convert from Eton and Cambridge, and heir to an Ulster property, was beaten by merely a small majority.

I think, in only two counties in Ulster do Protestants outnumber Catholics—Down and Antrim. I was assured lately by a Protestant Nationalist M. P. that in every town even in those counties Nationalists can muster a political—and Catholic—meeting.

Yours truly,
W. F. P. STOCKLEY.

CATHOLIC NOTES

Sir Francis Cowley Burnand, one time editor of Punch, and one of the leading humorists of the "Victorian age," is now 74 years old. He became a Catholic 53 years ago from Anglicanism.

Right Rev. Bishop Hartley is greatly pleased to be able to announce that during the past year 264 converts were received into the Church in the diocese of Columbus.

It is announced that M. Merry del Val, brother of the Cardinal Secretary of State, will shortly be nominated to his father's old post as Minister of Spain at Brussell's, where he and the Cardinal studied as boys at the Jesuit College.

The New York state degree team of the Knights of Columbus has completed all arrangements for their trip to Porto Rico to establish a new council in the city of San Juan. The party is under the direction of State Deputy Daniel J. Griffin.

Letters received in Quincy, Mass., from Rev. J. H. Whittaker, formerly pastor of the Memorial Congregational Church, of Atlantic, Mass., bring the announcement that he has become a convert and was ordained to the Catholic priesthood a couple of weeks ago in Baltimore by Cardinal Gibbons.

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

Archbishop Patrick John Ryan of Philadelphia is reported to be gravely ill at his home in that city. On account of his advanced age grave fears are entertained for him. Because of his indisposition the usual Christmas reception to the clergy of Philadelphia was cancelled. Since then the Archbishop's condition has become more serious.

The Catholic Theological Seminary at Zi-ka-wei, near Shanghai, has 27 native Chinese students preparing for the priesthood, and the Preparatory Seminary has 21. Since the opening of this seminary in 1842, it has sent out 103 priests, 26 of whom became Jesuits, and 77 missionaries in different parts of China.

In a modest report, the Rev. Timothy Dempsey of St. Louis shows that during the last three years he has given lodging in his "Exiles' Rest" to more than 23,000 homeless men. This is an average of nearly 8,000 a year. A report has also been issued by the Provident Association of St. Louis. It is conducted by non-Catholics. This elaborate record shows that the association sheltered last year less than 3,000 homeless persons.

Two hundred of the flock of the Brighton (England) convert ministers have followed them into the Catholic Church. Two more notable conversions of Anglican ministers are reported, making a total of eight in the past few months. Rev. C. Russell, curate of all Saints', Nottinghill, in the west of London, has made his profession of faith and been received by Father Herbert Vaughan, of the Missionary Society, while Rev. A. Burgess Bayly, of Clare College, Cambridge, and recently curate at Raynes Park, a suburb of London, has also made his profession of faith at Cheam.

At the recent institute of Catholic teachers in the Los Angeles diocese, Bishop Conaty strongly urged the use of Catholic weekly newspapers for supplementary reading in upper grades. He said there would be a double result of giving the children good reading and at the same time bringing them in touch with Catholic activities. "There is a growing disregard for religious reading," said the Bishop, "and it is necessary to cultivate in the children a taste as well as an interest in the work which the Catholic Church is doing throughout the world."

Bishop Casartelli of Salford, England, refers to the "present extraordinary fashion among women of wearing enormous hats. The extravagant hat of the present day is both unbecoming and inconvenient in church, and also a positive danger to the priest giving Holy Communion—speaking from experience—owing to the risk of striking the ciborium from his hand. Surely nothing can be more suitable, more becoming to a woman in church than the neat black veil worn in Spain and Italy. Every woman who has an audience of the Holy Father has to wear it."

Not many days since there was a terrible conflagration at Newark, N. J. Some twenty-five persons lost their lives in the fire, among them a number of Catholic girls. When the news of the imminent danger spread, a number of Catholic priests hastened to the fire. They ministered to those that had jumped and were dying. Then they motioned to others clinging for life near the flames, and a great silence fell on the throng at the fire, and they removed their hats as the priests gave conditional absolution to those near to death in the building. How little the victims expected to meet death as that morning they left their homes.

Bishop Muldoon, Auxiliary Bishop of Chicago, is quoted in the Columbian as follows: "I believe that each council of the Knights of Columbus should be an educational center, through lectures, classes for study and Catholic libraries. I am firmly persuaded that far too large a proportion of the annual dues of most councils is spent in cigars, lunches and vaudeville performances, and no particular good remains. I know that the members must have pleasure and recreation, but is it not time that we should strive to make our pleasure and recreation of a higher mental and spiritual order?"