

The Catholic Record.

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

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POPE BENEDICT XV.

The spirit of Christ, says the Holy Father, does not reign to-day. The people talk of brotherhood more than they have ever before, yet brotherhood is ignored to-day to a degree greater than ever before. Nations, races, cities and individuals are divided by day by rancor and selfishness more than they are to-day by political frontiers. The lack of reciprocal charity is causing a lack of respect for authority.

THE HOLY FATHER

They without the fold regard the Pope as they would another sovereign. They talk of the obstinacy and stubbornness of the priest who repeats what has been said throughout the centuries and remains memorable while about him all things are confused and agitated. They may regard him as a phenomenon, but they lack the power to see behind the veil. But love and faith give us sight. And with these we see Christ hidden behind a man, enlightening the world and impervious to all its attacks; this man loaning to Christ that ministry his voice, his action, his human exterior; Christ communicating to this man his infallibility, his divine jurisdiction. Man is inconstant. He throws away what he took but yesterday to his heart. And yet man mobile as the sea becomes the organ of the immutable spirit of Christ. Man has a taste for evil and yet this man will guard forever, for the cleansing and strengthening of the world, the stainless source of grace and virtue. Against such a man pride and passion rage. They seek to close his lips; they would fain drag out his tongue by the roots and yet he will always speak. As Pope he is invincible and immortal. Man may fall away, tremble and be afraid: the Pope never. Man dies but the Pope lives forever.

ANOTHER FOE

Big business is the new foe of the liquor traffic. It insists upon having not only the sober man but the total abstainer. It looks askance upon the man who, however efficient or brilliant, muddles his brain with liquor. The moderate drinker may be and is oftentimes a capable workman, but the man who invests money in various enterprises places no dependence upon him. They seek the steady-nerved workers who are able to cope with an emergency and to render adequate service, and they are unanimous in declaring that such men are total abstainers. The manager of a firm employing three hundred men says that it is only common sense to state that a strictly sober man is worth more to his company and that the firm expects to be more than repaid by the improvement in the service it will get from sober workmen. These employers who are neither philanthropists nor advocates of prohibition as such have come to the conclusion that the men who frequent road houses and saloons are not good investments. Time was when the alcoholic, always brilliant, was tolerated because he was out of the line of progress; but that time is past. To-day he gets but little sympathy from even the sentimentalists and he is condemned by all who realize that intemperance stands for inefficiency and for mental and moral degeneration.

SOCIAL SERVICE

The unemployed often suffer because of the unemployable. But there is always one method that truly separates the one from the other, and distinguishes the first from the second. That is not to help the man directly but to help him to help himself. Direct help is oftentimes weakening; helping a man to help himself is always strengthening. This is true service to the individual and to the community of which he forms a part. St. Peter said to the cripple at the Temple: "Silver and gold have I none; but such as I have I give thee. And he made him whole." That is he put him on his feet. And

there and then was struck the true note of the real social service to the world.

LOOK AT OURSELVES

The French proverb that "no man is a hero to his valet" has many and varied applications. Most of us err in our estimate of our neighbors personal worth, being too narrowly observant in small matters and too heedless of general tendencies. Some of us have a well developed scent for unsavory gossip and a natural itching for retelling all we see and hear that reflects on others. We watch especially those whom we dislike. Any fault or blunder we blazon forth with delight. We may become walking bill-boards of gossip and scandal. And while leaving behind us a trail of misery and strife, of distrust engendered, of suspicions aroused, we have the utmost confidence in our righteousness and go our way disdain the pity and mercy that we shall perhaps one day stand in need of. Montaigne testified: "The farther off I am read from my own home the better I am esteemed." The rule works favorably in many cases. Ben Johnston remarks that "Men have their reputation by distance. Rivers, the farther they run the broader they are. Where our original is known we are less confident; among strangers we trust fortune." Alas! for human frailty which distorts and deforms the vision of qualities and characters that differ from our own.

THE BLESSED SEASON

Another year has gone carrying with it a big bundle of mistakes and sorrows and joys. In spite of cynics most of us are very much better for the coming of the holiday season, when we must give thought to others. Over indulgence in any way is bad, whether it be in gift-giving or in entertaining, but to do what we can to increase the sum of the general happiness is to ensure peace of mind at least to ourselves. There are times when Brotherhood finds its expression not in prayer but in a loaf of bread, and we can, each in his own sphere, prove that Christianity is not merely a string of fine words but a vital force that operates not only for eternity but for time. We must not be among those who build fine temples of stone to the Christ and ignore Christ's "least brethren" as though they are not. Let us try then to do our very best for the lonely, sorrowful mothers who have to be fathers as well—wretched, aching, drudging women who play the game against odds such as are never dreamt of, and conquer despairs that would crack the will and crumple the courage of strong men. A strange thing called Increased Cost of Living seems to interfere so much with gift-giving that many children were disappointed last year, yet they are hoping this year, just as though everything had come out right. And the air is filled with anxious wishes that never will come true unless we rescue these wait-prayers and answer them in a practical manner.

THE NEW YEAR

To the practical Catholic the New Year comes with a sacredness that quite awes him. It moves him to take thought with himself about the journey he has been making; how much of it has been walked on the plain, straight way, and how much in the worldly paths where he did not serve God. It is a reproachful thought but a salutary one. And if a man be in earnest in regard to his soul's welfare such a thought is sure to start him off right on a fresh journey with a determination to seek first the kingdom of God. Our lives are marked by years, and so the beginning of a New Year strikes the note of something mysterious and unknown. God offers a special blessing to this marking of time—even a New Year soon becomes old, and the largest life on earth is but a breath compared to the life that is to be.

A solemn thought this, but the verities of life are more solemn than the most serious-minded of us can imagine. If we bring some of this solemnity into our consideration of the New Year the year will surely be the better and happier for it.

THE GREAT HAPPINESS

It is true that as the poet says, "all men think all men mortal but themselves." When the verdict of the physician is pronounced in a serious case the shock of surprise is not easy to bear; of a sudden there may be none, yet the contemplation of a sudden end to all our plans and worldly interests can but seldom be pleasing.

"There is no help for such a moment: friends can but follow us to the brink—there begin thoughts too deep, too troublous to be confided." Many echoes of this sentiment are to be found in letters: those who perish or linger in pain on the battlefield have to face spectres unknown to their relatives who mourn their loss. This thought should moderate the display of grief when evil tidings reach us. Heroism obtains its noblest development in the hours that follow the heated shock of arms. Given a great cause there is no greater happiness than that which refreshes the dying fighter, though instant victory be doubtful. There is a reserve force of simple faith in human hearts which those who sit at home in ease cannot fathom. The lowliest victim in a great struggle for liberty is to be envied when no meanness or vice silences the authentic voice of the witness to his claim upon the Infinite Goodness.

ENCYCLICAL OF HIS HOLINESS POPE BENEDICT XV.

BY DIVINE PROVIDENCE POPE

To Our Venerable Brethren, the Patriarchs, Primates, Archbishops, Bishops and Other Local Ordinaries Having Peace and Communion With The Apostolic See.

Venerable Brethren, Health and The Apostolic Blessing!—When, by the unsearchable counsel of God's providence, and without any merit of our own, we were called to the Chair of the most blessed Prince of the Apostles—for the same voice of Christ Our Lord which came to Peter came also to us—"feed my lambs, feed my sheep." (Jn. xxi, 15-17) immediately we began to regard with unpeppable affection the flock committed to Our care: a flock truly immense, for in one way or another it embraces all mankind. For all, without exception, have been delivered by Jesus Christ, at the price of His blood, from the slavery of sin; nor is anyone shut out from the benefits of His Redemption. Therefore as the divine Father has already happily gathered part of mankind into the fold of the Church, so, too, does He promise lovingly to constrain the rest: "And other sheep I have, that are not of this fold: these also I must bring and they shall hear my voice." (Id. x, 16.)

We will not conceal from you, venerable Brethren, that Our heart's first movement, attributable only to God's goodness, was a wonderful impulse of zeal and of yearning for the salvation of all mankind; and in entering on the Pontificate, we made the selfsame supplication that Jesus made just before going to His death on the Cross: "Holy Father keep them in Thy name whom Thou hast given me." (Id. xvii, 11.) As soon therefore, as we had looked, from the height of the Apostolic dignity upon the direction in which human affairs were going and had seen the lamentable state of civil society, we were filled with bitter sorrow. For how could it be that we, the common Father of all, should not be pierced to the heart by the spectacle of Europe and the world,—a spectacle perhaps the darkest and saddest in all human history? It seems as if the days foretold by Christ had indeed come: "You shall hear of wars and rumors of war. For nation shall rise against nation, and kingdom against kingdom." (Mt. xxiv, 6-7.) The dread image of war overshadows the world, and absorbs nearly every thought. The strongest and wealthiest nations are in conflict. What wonder, then, that furnished as they are with the latest weapons devised by military science, their struggle is causing enormous slaughter. There is no end to the ruin, no end to the deaths; each day sees the earth flowing with fresh blood, and covered with dead and wounded. Who would think that the nations, thus armed against each other, are all descended from one ancestor, share the same nature, belong to the same human family? Who could realize that they are brethren, children of the same Father in heaven? And while the mighty hosts are contending in the fury of combat, cities, families, individuals, are being oppressed by those evils and miseries which follow at the heels of war; day by day the numbers of widows and orphans; and the paths of commerce are blocked, the

fields are left untilled, the arts are at a standstill; the rich are made poor, the poor still more destitute, all are made to mourn.

Shocked by so great evils, we have held it to be our duty, at the very beginning of Our supreme Pontificate, and as the first act of Our Apostolic ministry, to take up and repeat the last words that fell from the lips of Our Predecessor—a pontiff of illustrious and so holy memory—and therefore we earnestly beseech Princes and Rulers that, moved by the sight of so many tears, so much blood, already shed, they delay not to bring back to their peoples the life-giving blessings of peace. When the Divine Redeemer first appeared upon earth, the glad tidings were sung by Angels' voices, so now, may God in His mercy grant that, at the beginning of Our labor as Christ's Vicar, the same voice be heard proclaiming: "Peace on earth to men of good will." (Lk. II, 14.) We beg of those who hold in their hands the destinies of peoples to give heed to that voice. If their rights have been violated, they can certainly find other ways and other means of obtaining a remedy; to these, laying aside the weapons of war, let them have recourse in sincerity of conscience, and good will. With no view to Our own self-interest do we speak thus, but in charity towards them and towards all nations. Let them not suffer Our voice of Father and friend to pass away unheeded.

But it is not only the murderous struggle now going on that is ruining the nations, and filling us with anxious alarm. There is another dreadful evil, which goes deep down in modern society, an evil that inspires fear in the minds of thoughtful men, because while it has already caused, and is threatening still to cause, immense mischief to nations, it must also be recognized as the true source of the present deplorable conflict. Truly, as soon as the rules and dictates of Christian wisdom, which are the assured basis of stability and peace, came to be disregarded in the ordering of public life, the very structure of the State began to be shaken to its fall; and there has also ensued so great a change of thought and conduct, that, unless God comes to the rescue, the dissolution of human society itself would seem to be at hand. The more prominent disorders are these: the lack of mutual love among men; disregard for authority; unjust quarrels between the various classes; material property becomes the absorbing object of human endeavor, as though there were nothing higher and better to be gained. These we regard as the four chief causes which, taken together, terribly shake the world as it is, and which, if not checked, will lead to its ruin. We must labour earnestly, therefore, by putting in practice Christian principles, to remove such disorders from our midst, if indeed we have at heart the common peace and welfare.

When Jesus Christ came from heaven for the very purpose of restoring the kingdom of peace, which had been ruined by the envy of Satan, he chose no other foundation for it than that of brotherly love. Hence those words of his so often repeated: "A new commandment I give unto you, that you love one another." (Jn. xiii, 34.) "This is My commandment that you love one another." (Id. xv, 12.) "These things I command you that you love one another" (Id. ibid., 17.) as though the whole scope and purpose of His coming were to make men love each other. To stimulate us to this love, what motives has He not set before us? He bids us to lift up our eyes to heaven: "For one is your Father, who is in heaven." (Mt. xxiii, 9.) Setting aside every difference of race, of language and of interest, He puts the selfsame prayer on the lips of all: "Our Father Who art in heaven." (Id. vi, 9.) He even teaches that the heavenly Father in bestowing nature's gifts, is not swayed by our deserving: "Who maketh His sun to rise upon the good and bad, and raineth upon the just and the unjust." (Mt. v, 45.) He further declares that we are all brethren: "But all you are brethren"; (Id. xxiii, 8) and brethren of Himself: "That he might be the first-born amongst many brethren." (Rom. viii, 29.) Then, what ought most powerfully to urge us to brotherly love, even towards those whom our natural pride would lead us to despise, he wished us to recognize his own personal dignity: "As long as you did it to one of these my least brethren, you did it to me." (Mt. xxv, 40) What more? At the close of his life he earnestly besought of the Father, that all who should believe in him might be made one by the bond of charity: "As Thou Father in me and in Thee" (Jn. xvii, 21.) Lastly, when hanging on the Cross, He poured out His Blood upon us all, so that, as if compelled and joined together in one body, mutual love should be found amongst us, just as mutual sympathy is found amongst the members of the same body.

But in these times the conduct of men is far different. Never perhaps was human brotherhood more preached than now; nay, it is pretended that, without any help from the teaching of the gospel, or from the work of Christ and the Church, the

spirit of brotherhood has been one of the highest creations of modern civilization. Yet the truth is, that men never acted towards each other in less brotherly fashion than now. Race hatreds are becoming almost a frenzy; nation is divided from nation more by enmity and jealousy than by geographical position; in the same city, within the same walls, the different ranks are on fire with mutual envy; all take as their supreme law their own self-interest.

You see, venerable Brethren, how necessary it is that no effort should be spared to bring back among men the power of the charity of Christ. This shall be Our constant endeavor, the chosen task of Our Pontificate; to this we exhort you to attend. Let us not grow weary of teaching and practising the injunction of the Apostle St. John: "That we love one another" (I Jn. iii, 23). Doubtless there are numerous benevolent institutions now doing useful and valuable work, but they do not prove to be of real benefit, unless they help in promoting a true love of God and our neighbor; without this they are nothing worth, for "He that loveth not, abideth in death." (I Jn. iii, 14.)

We have said that another cause of social disorder lies in this, that authority is generally disregarded. For as soon as human authority began to emancipate itself from God, the creator and master of the universe, and to seek its origin in man's free choice, the bonds between superiors and subjects were relaxed so that now they would almost seem not to exist. Within the same household, and in the same office, a lower rank only with justice, as is indeed imperative, but also with goodwill, and kindness, and consideration; it makes those of a lower rank to be glad at the prosperity of others, and to have confidence in their readiness to help; just as in the same family the younger trust to the care and protection of the elder.

The evils we have just been deploring find their cause, venerable Brethren, in a deeper root, and unless the good use their efforts to destroy it, we shall look in vain for the realization of Our desire for a solid and lasting peace among men. That root is, the Apostle tells us: "The desire of money is the root of all evils." (I Tim. vi, 10.) And to this root are indeed attributable all the evils now afflicting the world. When godless schools, moulding as war the tender hearts of the young, when an unscrupulous press, continually playing upon the inexperienced minds of the multitude, when those other agencies that form public opinion, have succeeded in propagating the deadly error that man ought not to look for a happy eternity; that it is only here that happiness is to be found, in the riches, the honours, the pleasures of this life, it is not surprising that men, with their insatiable desire of happiness, should attack what stands in the way of that happiness with all the impelling force of their desire. But since earthly goods are unequally divided, and since it is the office of the State to prevent individuals seizing at their own will what belongs to others, it has come about that hatred has been engendered against the public authority, that envy of the more fortunate, and that the different classes of fellow-citizens are in open antagonism,—those who have not striving for it, those who have not the others striving to keep what they have, and to increase it.

Foreseeing these things, Christ our Lord, in the divine sermon on the Mount, thought it good to explain what are man's true beatitudes even here on earth, and so to lay the foundations, as it were, of Christian philosophy. Man far removed from the faith, have yet seen in this teaching a supreme wisdom, and the most perfect form of religious and moral doctrine; and indeed, all agree that before Christ, who is truth itself, no one ever spoke of such things as He has spoken, with such dignity, such power, and so exalted a sentiment of love.

Now the deep, and underlying thought of this divine philosophy is, that the good things of this life have only the appearance without the reality of good, and so cannot bestow true happiness. In the truth of God's word, riches and pleasure are so far from bringing true happiness that to secure true happiness we must rather renounce these things for the love of God. "Blessed are ye that are poor . . . Blessed shall you be when men shall hate you, and shall separate you, and shall reproach you, and cast out your name as evil." (Lk. vi, 20-22) That is to say, if we bear patiently, as we ought, the sorrows, hardships and miseries of this life, we open for

whom they generally show themselves most submissive, who shall persuade them that, because men have equality of nature, it does not follow that they must have equality of rank in social life, but that each holds that position which, not frustrated by circumstances, he has gained for himself? When, therefore, the poor assail the rich, as though these had appropriated to themselves what belongs to others, they are acting not only against justice and charity, but even against reason, particularly because they themselves might better their own position by force of honorable labor.

It would be superfluous to point out the consequences, disastrous alike to individuals and to the community, that flow from this class hatred. We all know and deplore those frequent strikes by which the whole of public life, even in its most necessary activities, is suddenly checked; and then the riotous outbreaks in which recourse is frequently had to arms, and this followed by bloodshed.

We will not now repeat the arguments that show the untenability of Socialism and similar errors. This has been done with supreme wisdom by Our predecessor Leo XIII. in his memorable Encyclicals; but we appeal to you, venerable Brethren, to use your endeavors that that authoritative teaching be not forgotten; that by means of Catholic associations and congresses, of sermons and the Catholic press, it be adequately explained and enforced, as circumstances may require. But, above all, and we do not hesitate to repeat it, let us make it Our care, using every argument supplied by the Gospel, by reason and by public or private good, to stimulate all men to mutual brotherly love in accordance with the divine law of charity. This brotherly love does not set itself to sweep away all differences of rank and condition—this is no more possible than it is possible in a living body that all the members should have the same place and function—but it has power to make those of a higher rank act towards those of a lower rank only with justice, as is indeed imperative, but also with goodwill, and kindness, and consideration; it makes those of a lower rank to be glad at the prosperity of others, and to have confidence in their readiness to help; just as in the same family the younger trust to the care and protection of the elder.

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CATHOLIC NOTES

The Duchess of Sutherland, sister of the Countess of Warwick, has been received into the Church.

Lemberg is the capital and most important city in Eastern Galicia. Its splendid Gothic Cathedral dates from 1350.

The last survivor of the crew of the Monitor in her battle with the Merrimack in 1862, was one of the five converts received into the Church on the occasion of a mission to non-Catholics at Nampa, Ida., recently.

His Eminence Cardinal Bourne, Archbishop of Westminster, England, has appointed the Right Rev. Dr. Butt, Bishop of Cambrayopolis, to the charge of St. James', Spanish place, London, in succession to the late Canon Gillies.

The splendid Gothic Church of St. Jacob, in Liege, Belgium, is uninjured; its stained glass windows, among the finest in the world, have been preserved. The same is the case with all the other churches, and notable buildings and collections.

When the native Indian troops which have been called up by Great Britain landed at Marseilles, France, a short time ago, it was a pleasant surprise to many Frenchmen to find that thousands of them were Catholics, and very good Catholics, too. Another thing which greatly struck the people of the north was the fact that they were well supplied with Catholic chaplains.

At present excavations are going on in the Piazza Colonna, Rome, whence it is proposed to remove the unsightly structure that occupied the great part of the Piazza. Some valuable discoveries have been made. The excavators have struck upon the "Campus Agrippae" and magnificent specimens of ancient architecture have been brought to light. Two statues of some importance have also been discovered.

The Most Reverend Archbishop Cerretti, first Apostolic Delegate to Australia and New Zealand, arrived in New York recently on his way to Sydney, Australia, via San Francisco. The Most Reverend Archbishop Kelly of Sydney, has placed at the disposal of the new Apostolic Delegate, his country villa on the outskirts of Sydney. Mgr. Cerretti was formerly auditor of the Apostolic Delegation, Washington, D. C.

The Knights of Columbus of Worcester under the title of the Knights of Columbus Religion, Educational, Charitable and Benevolent Association have begun a system of educational work that promises to be one of the most important features of the many activities planned by the organization. The Rev. Dr. John J. McCoy, John F. Gannon, John F. McGrath and Hon. John H. S. Hunt, comprise the committee on education, which has had this matter under consideration, and which has mapped out a plan of evening classes.

The will of Denis Hession who died recently on his farm near Humboldt, Ia., bequeathed \$45,000 for a memorial church at Humboldt, \$20,000 for a parochial school, \$65,000 for a pastoral residence, and \$85,000 for the maintenance of the school—a total of \$106,500 for religious and educational purposes in his home community. In addition to this, he left a number of other bequests for worthy purposes. Humboldt is a mission attended from Liverton by Rev. M. J. Costello. There are very few Catholics in the locality. Mr. Hession was the last of his family, his wife and daughter, who were converts to the faith, died several years ago.

The Ancient Order of Hibernians in Ireland has just completed a fine address of faith and loyalty, signed by 200,000 members, which it is proposed to present to Pope Benedict XV. The address has been beautifully illustrated in old Celtic characters and decorations and has been placed in a casket handsomely designed in bog oak and Galway marble. The designs on the casket include the Papal arms and the Irish harp, while the interior is lined with Irish poplin in St. Patrick's green. The casket and its contents are being conveyed to Rome, and will shortly be presented to His Holiness by some well-known representatives of the Irish clergy and laity.

A vacancy in the Westminster Chapter is caused by the recent date of Canon William L. Gildes, D. D., Knight Commander of the Order of Isidore the Catholic. He was born in Hampshire, England, and received his education at St. Charles' College, London, at St. Edmund's College, at St. Thomas' Seminary, and at Propaganda, Rome. Ordained in 1882, he was the same year appointed vicar of St. Thomas' Seminary. He held this position until 1893, when he was appointed to St. James' Church, Spanish Place, London, succeeding Mgr. Barry in full charge in 1900. He became a Canon of Westminster Chapter in 1899. Canon Gildes was senior chaplain to the Spanish Embassy. As an author he regularly contributed to the chief scholarly periodicals of England and America. Through all his literary labors he devoted unfailing attention to the details of his parochial charge.

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