OVEMBER 13, 1909.

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Canada
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NTHS ending 30th No-
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TEACHER WANTED FOR R. School, Section No. 5, Sombra, ond class normal school certificate, nce on the 3rd of January 1910. ply stating qualification and experi- Conlon, Sec. Treas., Port Lambton. 1617-tf
ACHER FOR S. S. NO. 4, FLOS, olding second class professional to commence Jan. 3rd, 1910. State ence. H. J. Friel, Sec. Treas., Apto. 1619-4
NTED FOR SCHOOL SEC. NO. (La Passe) for 1910 holding Nor- d capable of teaching French and stating salary to Gilbert Gervais, Passe, Ont. 1619-4.
NTED FOR S. S. NO. 6, HUNT- fied teacher. Duties to commence Apply stating salary and quali- Carter, Sec. Treas., West Huntley 1620-3.
ED TEACHERS WITH PRO- ning required for town, village ols commencing January next. obtained. Schools procured in . Full particulars each appoint- ply stating qualifications, to Cana- gency, Regina, Sask. 1621-4
TEACHER WANTED FOR S. S. te. Apply, stating salary, experi- g testimonials to Jno. P. Fitzgerald, , O., Ont. 1621-2
ACHER FOR R. C. S. S. NO. 6, lust be normal trained, commence Salary $450, per annum. Apply tions to Matthew Dillon, Box 54, 1621-2
T LADY TEACHER FOR THE te School, Chepstow, Ont. Hold- professional certificate. Duties to rd, 1910. State salary, experience any, applications will be received y Michael M. Schurter, Sec. R. C. stow, Ont. 1621-4
ACHER FOR ST. JOHN'S R. C. chool, Ellice, one mile from the city duly qualified teacher, male or commence Jan. 3rd, 1910. Applica- p till Dec. 1st. Apply stating uinlan, Sec. Treas., Stratford. Box 1621-3
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# The Catholic Record.

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

VOLUME XXXI. LONDON, ONTARIO, SATURDAY, NOVEMBER 20, 1909 1622

## The Catholic Record

LONDON, SATURDAY, NOVEMBER 20, 1909.

### *KEEP IT UP.*

The Christian Guardian says in a recent issue that a toleration and a broad-spirited charity ought to be the very manifest fruit of our faith and teaching in this age of knowledge and enlightenment. And if we find in ourselves any un-Christ-like prejudice or narrowness, we should contritely crave pardon for it and humbly ask for more of the spirit of our Master.

Very pleasant words, indeed, and indicative that the Guardian has modified its policy toward us. We remember that not so many moons ago it looked at us through the glasses of prejudice and supported men, however un-Christian and antagonistic to the best interests of society, if they were arrayed against the Catholic. This we forget, hoping that the pages of our contemporary may be ever worthy of a weekly for the household.

### *GOOD EXAMPLE.*

It strikes us that many a one would never touch liquor were it not for the moderate drinker. When a young man sees a respected and respectable citizen exploring the mysteries of a cock-tail he may thereby be induced to imitate him. It is the first step that counts. The first drink at gatherings of the woozy speech-making variety, a few at a bar, are generally the prelude to a history of drinks. A word of warning, and above all, good example, would save many from the terrible bondage of intemperance.

### *QUEBEC TO THE FORE.*

Quebec is in the forefront of every good movement. For example, we learn that the Catholic Total Abstinence union of Quebec is affiliated with the Dominion Alliance of the same Province. The crusade of the Franciscan Fathers has succeeded in closing eighty bar-rooms and has enrolled eighty-four thousand pledged total abstainers. On the 30th June last there were six hundred and sixty-four municipalities in which not a single license for the sale of liquor existed. Since that a few more municipalities have been added to the list. From other sections of Canada comes the news that the liquor dealers have the greatest difficulty in securing the necessary number of signers of licenses. Men who signed them in the years past refused to countenance them in any manner. They are proof against flattery and cajolement. They are to the eyes of the dealers, cranks, and doubtless reactionary, but men are being more and more educated in the belief that the "licensing system is a chief cause of the present-time poverty, debasement and weakness of the poor."

"I have," said Carroll D. Wright in 1895, "looked into a thousand homes of the working people in Europe: I do not know how many in this country. I have tried to find the best and the worst: and while I am aware that the worst exists. . . I have never had to look beyond the inmates to find the cause: and in every case, so far as my own observation goes, drunkenness was at the bottom of the misery and not the industrial system or the industrial conditions surrounding the men and their families." And we mind us that the late Bishop Hendricken, of Providence, appealing for charity in favor of the orphans, said that "in the far greater number of cases these helpless children were dependent on alms because saloons murdered their parents."

Facts such as these deter many from aiding their fellow citizens to conduct a business that is losing ground daily in the estimation of the thoughtful.

### *NOT SO HYSTERICAL.*

The editors who but recently hymned the praises of Ferrer and denounced the Spanish authorities as unjust and tyrannical are growing less hysterical. They were either duped by the anarchists or urged to senseless clamour by the prejudice that a Catholic nation must necessarily be in the wrong on any question. But they acknowledge at this date that Ferrer received his just deserts. He was neither a reformer, nor a philosopher, nor a man of destiny, but a rabid anarchist bent on a mission of destruction and blood. He had a fair trial. The evidence that he had instigated and had taken part in Barcelona riots was conclusive. The Spanish authorities had nothing else to do but to remove him as expeditiously as possible from the land of the living. In view of the facts the talk about Ferrer being a martyr is rhetorical clap-trap unbefitting the lips of editors who have due respect for order and law in this country.

### *TRUTH.*

When Pilate said, "What is truth," he may have jested or spoken with a sad and serious philosophy. Truth has no one face, although the ordinary mind wishes her to have a fixed expression. The average intelligence craves clear-cut decision. It wishes one thing to be all right and another all wrong. It wishes, for instance, that an organ of opinion should be sharply for or sharply against. It has more respect for the editor who is a strong hater than for the one who uses honied words and carries a knife up his sleeve. Truth has more than one side, and most detrimental and pernicious is that which gives one half and omits the other. That is why the official oath includes the expression, "tell the truth, the whole truth and nothing but the truth."

### *THE SPIRIT OF THE AGE.*

We call this the spirit of the age, but we are all the while insisting that they quit their specialty. An innocent belief that an authority in one department must be one in all, appears to be distinctly on the increase. Hence our grave citation of a great chemist on the Irish question, our appeal to a famous romancer to tell us how railway cars ought to be built and our awed listening to the creator of Mulvaney, while he unrolls the scroll of fate and reads the signs of the times. Far from requiring a specialist to stick to ties lost we drag him away from it on every occasion, very much in the spirit of that friend who maintains that "the opinions of these great men always carry weight of themselves."

If Kipling had clung to Mandalay and the temple bells and the long stretches of India, he would be entertaining instead of boring us. And if the near great who established societies for our development had had replenished their stock of enthusiasm we might have today more of us with souls above bridge-whist and euchre.

### *SOME STATISTICS.*

In regard to the present crusade against the Great White Plague the following statistics, just published in Austria, throw an interesting light on the ailments from which doctors suffer. One fact is instructive. The medical profession contributes only 7 per cent. to the mortality from tuberculosis, which speaks volumes for the efficiency of precaution. On the other hand, for some reason not very apparent, 40 per cent. of doctors die from diseases of the heart or of the nervous system. Forty per cent. of Austrian victims of the morphia habit are medical men. The average age of Austrian doctors is sixty. We may remark that many a wreck in health and morals is caused by recourse to dangerous treatment. It is better for sick to bear with suffering and to go forth to God undrugged with morphia.

### *ADVICE TO POLITICIANS.*

There is a certain gratification to the human taste in the fierce political discussions we in this country give way to But the most of this perpetual bickering and back-biting is idle, demeaning and hateful. The man who day in and day out reads in his newspaper the nefarious actions of the opposite party becomes at length so imbued with partisanship that he sees things that "ain't so" The politicians and the partisan newspapers make it their business to keep open political wounds. But if the passions of the country were not stirred up politics would cease "to draw." Our advice would be to be more kindly, more dignified, more charitable, and let our men unite in attacking the great problems that confront our national life. As it is a great part of our energy is used up in friction and noise. If voters would take pains to acquire some knowledge of current issues they could eliminate the wordiness of a certain type of politician and make him attend to business.

## POISONERS OF THE WELLS OF TRUTH

ABBOT GASQUET, FAMOUS HISTORIAN ON THE WORK OF ANTI-CATHOLIC SCANDAL MONGERS.

At the recent silver jubilee conference of the English Catholic Truth Society, held in Manchester, Right Rev. Abbot Gasquet, D. D., the famous historian, paid his respects to those "depraved poisoners of the wells of truth," the authors and distributers of libels and scandals intended to besmirch the Catholic Church. Abbot Gasquet spoke with special reference to his own country, but much of what he said is true of the world over, and especially of English-speaking countries.

The functions of the Catholic Truth Society, said the Abbot, are mainly two: First, to finish Catholics with useful information and sound instruction; second, the furnishing of corrections of mistakes, contradictions of misstatements and refutations of calumnies, and in this latter work, the production of cheap but highly concentrated prophylactics for the venom of anti-Catholic scandal mongers, has been a veritable apostolate in the cause of religion and historic truth during the past quarter of a century.

MERCHANTS OF FILTH AND GARBAGE.

Continuing, Abbot Gasquet said:

"The Catholic religion in this country seems destined to be ever fighting its way to recognition under a cloud of misrepresentation which it takes us more than all our time to deal with. It is only what Cardinal Newman fifty years ago warned us to expect from the legacy of prejudice left to the Church in England as the result of three centuries of misrepresentation and calumny. It is this and much more. If it were only inherited prejudice we had to cope with we might in process of time be able to remove it and to show that the venerable bogey of Popery, which so frightened the grandfathers and grandmothers of our Protestant fellow-countrymen was but a hollow sham carefully and deliberately constructed to scare them out of their seven senses, make their flesh creep and their very bones shake with terror at the mere name of the Pope and his wicked emissaries. But it is really disheartening to see that the manufacture of new untruths against the Church and the dressing up of old ones in new clothes is ever going on, and ever deceiving the multitudes for whom these fables are concocted.

"It is hardly possible at times to have patience or to understand how all this can go on and on in this so-called truth-loving England of ours. We are told that we ought to believe that the purveyors of these untruths, these merchants of the filth and garbage wherewith it is hoped to besmirch the Catholic Church, are themselves in good faith. I suppose we ought, but it is at times hard to do so and to imagine that the inventors and retailers of the mischievous myths which are supposed to discredit our religion before the general public do honestly believe their vile concoctions to be true. Yet I fear that these stories are not infrequently put about by men who in ordinary life would be indignant if their word or good faith were questioned, and who by their position ought to be as clear of any doubt as to their truthfulness as, say, George Washington himself.

A TRADITION BUILT UPON FALSEHOOD.

"What does it mean, this extraordinary disregard of truth when the Catholic religion is in question? Cardinal Newman tells us quite plainly that to maintain the English Protestant tradition of Catholicity it is absolutely necessary to lie. 'If you would have some direct downright proof that Catholicism is what Protestants make it to be, something which will come up to the mark, you must lie, else you will not get beyond feeble suspicions, which may be right but may be wrong. Hence Protestants are obliged to cut their ninth commandment out of their Decalogue. "Thou shalt not bear false witness against thy neighbor" must go, must disappear; their position requires the sacrifice. The substance, the force, the edge of their (Protestant) tradition is slander.

"It is terribly sad to have to accept this view, especially as it is precisely those 'Chadbands' and 'Stigginses' who turn up the white of their eyes in pity at the want of truth to be found in the southern nations and weep over the weaknesses in this regard of the poor Italians or Spaniards. Still only on the supposition made and so well exemplified by Newman, namely, that it is necessary to lie to support the good cause of Protestantism is it possible to explain how apparently good, modest and otherwise religious old ladies of outwardly respectable life can persuade themselves that they are working for God and Protestant faith, as by law established, by circulating even among young girls such untrue and disgusting books as 'Maria Monk' and the like. These 'pillars' of their Church, if they had their deserts, ought to be prosecuted under Lord Campbell's act as purveyors of indecent and demoralizing literature.

AS IF "THE END JUSTIFIED THE MEANS."

"The worst of it is that these very respectable dames would almost certainly be horrified at the very thought of taking part in so degrading and corrupting a business were it not for their belief that it is a blessed thing to help in defaming the Catholic religion in any way they can. They do not stop to inquire whether the facts are true or false. Truly, though professing their horror and detestation of the principle they try to father on others, they in practice act as if 'the end justified the means.' Probably many of those who circulate these infamous productions have not previously polluted their own souls by reading them, and are entirely satisfied with the mischief they can do to the minds of others. The lies of the notorious 'Maria Monk,' the fictions of her more modern imitator, Ellen Golding, etc., have been exposed over and over again, but still these and other filthy works no less fictitious are yet widely circulated all over England, and particularly in any place where Catholicity may appear to be gaining a hearing.

"I never cease to wonder how there can possibly be found presumably educated and refined ladies living in England at the present day who are capable of circulating these disgraceful and untrue tracts and of urging young people to read and to gloat over them; and all in the name of religion and for the purpose of defaming the Catholic Church."

WALKED SEVEN MILES, AT SEVENTY-ONE, TO RECEIVE COMMUNION.

A noteworthy incident in connection with the reception of their First Communion of a class of seventy-nine in the little church at Cherie Dedeaux Settlement, near DeLisle, Miss., was the fact that one of the first communicants was seventy-one years old and walked seven miles fasting to attend the services. This was Mrs. Leonie Ladner.

Rev. Father Sorin, of DeLisle, the pastor in charge of the mission, makes a strong appeal for funds to build a church at the settlement. The people are very poor, there are many children in need of instruction, and the Baptists are working hard with large means, to draw them away from the Church. Father Sorin is a composer of sacred music and has already built three mission churches with the proceeds of the sale of his music. He has no more money and asks the Universe to make known to its readers the needy condition of his poor Catholics. His address is DeLisle P. O., Miss.

## PRIESTLY VOCATIONS.

From America.

"Something is wrong in a Catholic community where vocations to the priesthood do not germinate and bloom. Either there is in that community a lack of the true Christian piety which rises, at least now and then, into the heights of self-sacrifice and divine love where the priesthood is born; or there is a lack of that sacred knowledge which leads and enables pastors and people to understand those sublime soarings of the soul and to aid them in their upward flight."

These soul-searching words of Archbishop Ireland seem to come as a message to priest and people, to parent and child. It is a lamentable fact that some dioceses of our country are still largely dependent upon the charity of other American bishops or the missionary zeal of Europe for the priests needed in their every day religious ministrations. Is it not about time for the Church in the United States to become "self-supporting," as far as vocations to the priesthood are concerned? Is the republic to remain, in this respect, a missionary country on a par with Madagascar, China and Japan? Does God fail the Church in the matter of priestly vocations? If not, whence and why the lack of priests? A missionary sent to this country is a missionary taken away from the Kaffir and the Mongol, yet we "stand by the wayside, begging."

What is a vocation? It is a disposition of Providence which calls one to a particular state of life in which he is to work out his eternal salvation. Whoever follows his vocation cooperates with God's grace towards reaching the Creator's object in calling him into being; whoever misses or disregards or resists or rejects his vocation puts himself out of harmony with God's ordinary Providence.

There are as many vocations as there are ways of reaching heaven, but the word is more commonly used to signify a calling relatively permanent and fixed. Hence, an occupation that entails no lasting obligation and that, without sacrifice of principle or ideal, may be readily dropped for another quite different, is not, in our sense, a vocation.

As the functions of the sacred ministry are a part of the plan of Providence, it follows that there must be vocations to the priestly state, that is, if the Church is to exist in her organic entirety, there must be a priesthood and some of her sons must be called to discharge its duties. The vocation to the priestly office is given of God as a precious nucleus, the due development of which secures a worthy candidate for the Sacrament of Holy Orders. All hinges on the due development. God does not force our wills. Saul stricken to earth in a blaze of divine light, could still have become either an apostle or an apostate. If that priceless germ of vocation to the priesthood exists, how is it to be fostered until it ripens into full maturity? First, by Catholic home life, the shield of innocence and piety, the mainstay of religion. Where parents set before their children the example of a truly Catholic life, they are co-operating with God's grace unto a happy eternity for themselves and their offspring.

Over and above certain pious practices, the child, according to his ability, ought to understand his faith; else what he says or does in the way of religious observance will lack purpose and soul. To understand his faith is to love it, to take a personal interest in it, to make it a part of his everyday life. He will then see in the priest not merely a respected stranger or an honored guest, but rather a revered and trusted friend, one set aside and sanctified for a divine work in the Church. A full knowledge of his faith makes the boy a better Catholic, a better citizen. The ungenerous child is not the rule but the rare exception.

Few Catholic parents, if any, are so ungrateful to God as deliberately to thwart or stifle their son's possible vocation to the priesthood, yet what their consciences would keep them from attempting expressly may be effectually accomplished in a roundabout way. For example, in a home where worldly success is the one object sought, where frivolous amusement is the noblest aim, where devotional exercises are pruned to their barest essentials, where whatever is given to God is given grudgingly, what prospect is there that the tender plant of priestly vocation will flourish? "Thy destruction is thy own, O Israel."

How ably soever he may be seconded by the Catholic home and the Catholic school, the chief factor in developing vocations is the priest. Long enough before the time of grave danger for their souls, his fatherly interest will prompt him to know his spiritual children, to interest himself in their welfare, to share their childish joys and sorrows, to guide their minds and hearts towards all that is pure, noble, holy. While keeping high ideals before them, he will not repel them by cold indifference nor crush them with harsh, unsympathetic words.

Vocation should declare itself when a youth is of an age to know his own mind. The pious desire of a boy in the First Communion class may mean nothing and may mean much. Again, signs of vocation may appear and then become dormant, as it were, until the genial sun-rays of a second spring arouse them to renewed life and activity! Though the matter is full of mystery, for here the Creator is dealing with the creature in the sacred secrecy of the soul, the prudent spiritual director will not err in his decision. If the priest be so engrossed in other parish work that he feels the lack of leisure for a matter so vital, his life of labor ought to warn him that he will one day need help in his holy ministrations. Whence is it to come?

To foresee and ward off spiritual dangers and to remedy spiritual ills is the great work of the physician of souls. Many a youth has laid by his school books for the summer with his gaze fixed on the sanctuary as his goal. But a deadly blight strikes the budding flower. The sacred ministry, with all its wonderful possibilities for helping others on the way to heaven, no longer appeals to him. Why? Because the spirit of evil, who is not longing for devoted priests, has cunningly tried not only to destroy a vocation but to bring about complete spiritual shipwreck. A few words of paternal advice and encouragement may save a vocation, even a soul. Choice plants need care; weeds thrive without it.

Monuments are raised to the memory of the dead, who may have slight claim to the grateful remembrance of the living. What nobler monument could one ask for himself than to have led some chosen soul to the service of the altar? What the faithful help to accomplish by giving of their abundance, the youth singled out by a priestly vocation is called to do by giving himself. The greater the offering, the greater the promised reward. D. P. S.

## HOLY INDIFFERENCE.

One way by which over-sensitive people may hope to overcome and cure this fault, defect, or misfortune of their nature is by practising what we may call holy indifference. We use the words, holy indifference, with a very marked meaning. If a person says something, intentionally or unintentionally, that hurts our feelings, and we reply with a stony stare, a chilling or supercilious manner, an ironical remark, there is surely no holy indifference there, even if we have conveyed a very strong impression that we do not care one whit what the offender may say or do to us.

But there is a life in which the soul may live, an atmosphere of sunshine which it may breathe, that will render it almost impervious to the gnat-like stings of our daily existence. This great grace comes from an inward conviction, and its happy, peaceful cultivation, that God is everything to us, and that we love all His creatures in Him. It comes, too, from a deep, real sense of our own real littleness in His sight, and of His immense goodness in stooping to care for us in spite of our defects. If He bears with us and loves us, then why should we not bear with others?

We look up and away from the dingy, fretting things of time and sense, and we see God so beautiful, so true, so kind that our hearts are simply over-brimming with joyousness, and if anyone speaks harshly or insultingly, or acts in a rude or contemptuous manner, we scarcely feel it, in our pity for him who is, for some reason or another unknown to us, dwelling in a valley of shadows and a day of gloom. After all, it is not worth while to be fretted at trifles, when we think how little time we have to bear any cross at all for Jesus—such a few years, and then comes an eternity of joy.

We should pray to God the Holy Ghost to grant us this great gift of holy indifference, for it is closely allied to His great grace of spiritual joy. When the sunshine of God's love is flooding the soul, how can we stop to dwell on the gloomy thoughts, the suspicious thoughts, that at times beset us? and when the music of angelic songs is in our eyes, how can we find room for taunting or irritating speeches to get any lodgment there?

If we reply that the sunshine of God's love does not envelop us, and the angelic harmonies do not reach our ears, let us consider whether this is not partly our own fault, because we are not giving to God the time that we might give to Him, and are not striving as we might to realize that He is our personal God, close to us, nearer than the nearest earthly friend, and infinitely dearer.

A help towards attaining these joyous and beautiful dispositions of the soul, a consecrated and very simple method, is to be found in the very easy practise of ejaculatory prayers. The hard-worked father, the busy mother, the girl at her stenography, the teacher in school, the clerk, the motorman, may have little time for long prayers; but we can say; "My God, I love Thee," or, "O my God, how glad I am that I belong to You!" many and many a time through our crowded day. Let us try this simple help towards the attainment of holy indifference.—Sacred Heart Review.

### To-day's Chances to be Kind.

We sigh for the touch of a vanished hand—
The hand of a friend most dear,
Who has passed from our side to the shadowy land—
But what of the hand that is near?

To the living's touch is the soul inert
That weeps o'er the silent urn?
For the love that lives is our hand alert
To make some sweet return?

Do we answer back in a fretful tone,
When life's duties press us sore?
Is our praise as full as if they were gone,
And could hear our praise no more?

As the days go by, are our hands more swift
For a trifle beyond their share,
Than to grasp—for a kindly, helpful lift—
The burden some one must bear?

We sigh for the touch of a vanished hand
And we think ourselves sincere;
But what of the friends that about us stand
And the touch of the hand that's here?

—BRITISH WEEKLY.

## CATHOLIC NOTES.

The announcement is made that Mrs. Bellamy Storer has given to the Catholic University at Washington, $10 000 as a contribution to the endowment fund.

Bishop Shanahan has received a cablegram announcing that the Pope has conferred upon the Rev. Dr. M. M. Hassett, rector of the Cathedral, Harrisburg, Pa., the honor of domestic prelate.

An important movement for the grouping together of all the Catholic forces of France in view of the coming elections in May next is taking a very tangible form. What has been named the "Entente Catholique" has been founded, with many of the leading Catholics at its head.

Oberammergau is already busy with preparations for the performances of the Passion Play which will take place next year. Thirty dates have been fixed between May 16 and September 25, of which nineteen are Sundays. Extra performances are sometimes given on Mondays, when there are more people in the village on the preceding Sundays than can find places in the theatre.

Bishop McFaul, of Trenton, N. J., announced Sunday last that he had purchased the Cox farm of 131 acres at Marshall's Corners, and in the spring would open there a sanitarium for the cure of the consumptive poor. The Bishop said everybody and anybody will be welcome, so long as they are ill. While the nurses will be nuns, and the administration Catholic, creed will not be a bar to admission to the place.

Archbishop Ryan confirmed Sigourney W. Fay and James M. Raker, former members of the Protestant Episcopal ministry, at the Cathedral Chapel on Tuesday. Mr. Fay was at one time archdeacon of the Protestant Episcopal Diocese of Fond du Lac. Mr. Baker, who, until recently had a charge in Wisconsin, is a graduate of the Department of Arts of the University of Pennsylvania. Mr. Fay has entered the Catholic University at Washington for a year and Mr. Raker becomes a student at St. Charles' Seminary, Overbrook.

Madame Blauvelt, the noted singer who for some time has been taking instructions from Father Herbert Vaughan, the distinguished London Jesuit pulpit orator, will be received into the Church at the Cathedral in London this winter. She admits there are many reasons why she should join the Catholic Church. She is the only woman in the world who has ever been accorded the coveted Order of St. Cecelia, bestowed upon her in 1900 by the thousand-year-old academy of St. Cecelia in Rome, after she sang the Requiem at Verdi's funeral, and as a further honor her name was inscribed on the bronze tablet beneath the St. Cecelia window in the Vatican.

On the walls of the University of Notre Dame is proudly displayed the battle flag of the Irish brigade, which performed such heroic deeds in the Civil War under the gallant and brilliant General Thomas Francis Meagher. It is one of the finest relics in the historical collection of the university. Under its green silk, flapping in the forefront of the battle, brave men gave up their lives gladly that America might be an undivided nation, their dimming sight fastened on the embroidered harp and the shamrock. And now that flag, reduced to tattered pieces of silk, is a constant reminder of the loyalty and valor of the Irish in the 60's. The sight of it cannot fail to warm the heart of any one in whose veins red blood flows.

At a meeting of prominent Catholic women held in New York, the nucleus of an organization of Catholic women to be known as "The Daughters of Our Lady" was formed. It is the aim of the founders to make the organization national, and to enlist the co-operation of representative Catholic women throughout the United States. The scope of the organization is: to extend the influence of the Catholic press; to spread Catholic literature and to encourage Catholic writers; to exert an influence against bad books and plays; to establish a better social relationship between Catholics; to organize protection for Catholic working girls and to better their condition; and to take a special interest in the growing boys of our land, by studying their needs and providing them with proper safeguards as regards their moral, material and physical welfare.