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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 XXXIII.

LONDON, ONTARIO, SATURDAY, AUGUST 19, 1911

1713

The Catholic Record

LONDON, SATURDAY, AUGUST 19, 1911

NOT TO BE PURCHASED

Some of our readers may be urged to purchase the new edition of the Encyclopaedia Britannica on the ground that it is scholarly and devoid of partisan bias. For their benefit we beg to point out that the Britannica has been examined by our esteemed contemporary America and has, in many instances, been found prejudiced and untrustworthy. The article "Jesuits" is a blend of absurdity and calumny. Strange, indeed, that the editor should ask men who are antagonistic to the Church to write on questions affecting things Catholic. But a protest in the shape of a refusal to buy it may induce the editor to repudiate the articles that, while unfair to us, are a distinct disgrace to him and his staff.

COMMENDABLE

We are glad to notice that some Catholic laymen are not of the temper that allow charges against the Church to pass unchallenged. A protest from a layman is always effective. And while we are averse to any attempt at notoriety-seeking we are of the opinion that a word in season will have a quieting effect on bigots lay and clerical.

RUNNING AMUCK

We wonder why some editors run amuck verbally when any government arrays itself against the Church. As a rule they are fair-minded citizens not inclined to abuse or caricature us, but on these occasions they hit away to regions where honour is not. For instance, when France began banishing the religious and when her leaders reviled doctrines dear to every Christian, the editors—and one of them directed a "religious weekly"—waxed eloquent on democratic ideas and shielded the blasphemers from attack. When the opponents of the Church unfolded their plans and made no excuse for their unbecoming and unjust purport, these editors kept their peace and refused to repudiate their championship of them.

When Portugal democrats spoke their little piece the editors furnished their rhetoric for their benefit and decked them in phrases resplendent with many coloured adjectives. They were advocates of liberty and were actuated by the motive to free their countrymen from bondage. Just now, however, the editors are silent, for the man in the street knows that those democrats are in the liberty game for themselves. It is true that they spent indeed rubbish, but some editors are not shocked at blasphemy even in its crudest and most revolting form.

THAT BROOKLYN PAPER

In Brooklyn, N. Y., is published the Peoples' Pulpit, which is edited with much volubility. Just now it is busy with Church Federation. By obeying instructions we would be dancing around the maypole of unity with Pastor Russell looking on and regaling us with one of his sermons. According to the Brooklyn plan the Church would have to be changed essentially for Federation purposes. By denying the Blessed Eucharist, that the Church has authority to teach, and a few other things, Federation would be possible for us. The editor must be, as A. Ward would say, "an amusing scum." He is an adept in baseless assumptions, and his assurance that he can give the world a better brand of Christianity is proof enough that his bump of self-esteem is well developed.

RATHER LIKE IT

We are not averse to criticism when it is criticism. But in an article on some Latin countries, which are measured by the standards of the village pump, we see but ignorance. A parson resorted in out-of-date polemics, and haunted by the fear of Rome, will be amazed and shocked and constrained to waste good paper in telling it every time he visits a Latin country. If he could but rid himself of the notion that people, because they are not on the jump always and ever, are not progressive, that Rome is but the symbol of ignorance and crime—if, in a word, he could clear his mind of cant and talk like a reasonable being he might get both pleasure and information from the Latins. His plaints, however, cause no trouble. The sewing circles may read them, but to the average citizen they are the stock in trade of these clerical tourists who, judging from the yarns they spin about their travels, must, while abroad, keep very bad company.

DIVINITY OF CHRIST

FIRST PROCLAIMED BY HIMSELF, DENIED BY ENEMIES. RENAN, AN INFIDEL, PROCLAIMS HIS DIVINE QUALITIES. NAPOLEON'S TESTIMONY.

The claim of the divinity was first put forth by Christ Himself. Not that He was a God, but that He was. The claim was no sooner made than it was denied. Yet He never swerves from His original claim, nor did those who opposed Him, relax in their vehement denials, nor in their fury against Him because of this claim that He was God. The testimony of foe and friend proclaim His superior qualities. Renan's life of Jesus was condemned by many of the Rationalists of France because He adopted a system of false or hypocritical praise. He describes the moral beauty and grandeur of His character as being "incomparable and absolute," and represents Him as one "who surpassed the conditions of human nature, possessing qualities and qualifications which belong to God alone."

A French writer, a skeptic, commenting upon Renan's life of Jesus, said: "I cannot understand how such a man, as the author describes Jesus to be, can be so far divine, and yet not be God, at least to a certain extent."

The great Napoleon, when ending his days in St. Helena, said to one of his trusty friends: "I knew men, General, and I can tell you that Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the founders of empires, the conquerors and the gods of other religions. The resemblance does not exist; the distance between Christianity and any other religion whatever is infinite. There is no mission from heaven. You are formed of the same dust as other mortals; your own lives are entirely one with all the passions and all the vices which are inseparable from humanity, that it has been necessary to delude them with you; your temples and your priests themselves proclaim your origin. Abominations, fables, and rotten wood; are these religions and gods which can be compared with Christ? I say no."

"In Lycourgia, Numa, Confucius and Mahomet, I see law-givers, but nothing which reveals the Deity. They surpassed others in their times, as I have said before. There is nothing about them which announces Divine beings; on the contrary, I see much likeness between them and myself. I can testify to common resemblances, weakness, and error, which bring them near to me and to human nature. It is not so with Christ. Everything in Him amazes me; His mind is beyond me and His will confounds me. There is no possible term in which to compare Him and anything of this world. He is a Being apart. His birth, His life, His death, the profundity of His doctrine, which reaches the height of difficulty and which is yet the most admirable solution of the singularly mysterious Being, His empire, His course across ages and kingdoms—all is a prodigy, a mystery too deep, too sacred, and which plunges me into reverie from which I can find no escape, a mystery which here, under my eyes, which I cannot deny, and cannot explain."

"You speak of Caesar and of Alexander, of their conquests, and of the empires which they won; but do you awaken in the hearts of their soldiers, and thus draw them with them on adventurous expeditions; but this only shows us the price of the soldiers' affection, the ascendancy of the genius of victory, the natural effect of military discipline, and the result of able command. But how many years did the empire of Caesar endure? How long was the enthusiasm of the soldiers of Alexander? Their prestige lasted a day, an hour, the time of their command, and followed the chances of war. If victory had deserted them, do you doubt whether the enthusiasm would not immediately have ceased? I ask you, what was the military influence of Caesar and of Alexander and their life? Was it prolonged beyond the tomb? Imagine a man making conquests with a faithful army, devoted to his memory, after his death. Imagine a phantom, who has soldiers without pay, without hopes for this world, and who inspires them to submit to all kinds of privations. My armies forget me while I still live as the Carthaginian army forgot Hannibal. How many a Judas have I seen around me. In short, and this is my last argument, there is not a God in heaven, if any man could conceive and execute with full success the gigantic design of seizing upon the supreme worship by usurping the same name of God. Jesus is the only one who has dared to do this. He is the only one who has said clearly of Himself, 'I am God'; which is quite different from the affirmation. I am a god. History mentions no other individual who qualified himself with the title of God, in an absolute sense. How, then, should a Jew, to whose existence there is more testimony than to that of any of his contemporaries. He alone, the son of a carpenter, give Himself out as God Himself, for the self-existing Being, the Creator of all things. He claims every kind of adoration, He builds His worship with His own hands, not with stones, but with men. And how was it that by prodigy, by passing all prodigies? He willed the love of men—that which is most difficult in the world to obtain—and succeeded. From this I conclude His divinity. Alexander, Hannibal, Caesar, all failed. They conquered the world, but they

were not able to obtain a friend. I am perhaps the only person at the present time who has any love for Hannibal, Caesar, or Alexander. "Christ speaks, and from that time generations are His by ties more strict, more intimate than those of blood; by a union more sacred, more imperative than any other could be. All who sincerely believe in Him feel that superior love, of which time, the great destroyer, can neither exhaust the strength nor limit the duration."

"I, Napoleon, admire this thought more than I have so often thought of it; and it proves to me absolutely the divinity of Christ. I have inspired multitudes to die for me. God forbid that I should form any comparison between the enthusiasm of my soldiers and Christian charity. They are as different as their causes. And then my presence was required; the electricity of my look, my voice, a word from me, then the sacred fire was kindled in their hearts. I certainly possess the secret of that magic power which carries away other people's minds. Not one of my generals ever received it from me or guessed at it; neither have I the power to eternalize my name and my love in the hearts of you two or three, whose fidelity immortalizes you, share my exile. Such is the destiny of great men, of Caesar and of Alexander; we are forgotten, and the name of a conqueror, like that of an emperor, is only the subject of college theme. What a gulf between this misery and the eternal reign of Christ, preached, praised, loved, adored, living in the whole universe. Is this to die? Is it not rather to live? Such is the death of Christ—such the death of God."

LUTHER'S "DISCOVERY" OF THE BIBLE

A DISCREDITED LEGEND THAT IS STILL RELIGIOUSLY DETAILED IN SUNDAY SCHOOL

The following correspondence, which is reproduced from The Pennsylvania-German (July, 1911), should be preserved for use on the constantly recurring occasion when the legend is detailed in Sunday School. It contains a legend which, though thoroughly discredited, will not do. St. Mary's Rectory, Lancaster, Pa., June 17, 1911. Editor of The Pennsylvania-German: Will you permit me to call your attention to a glaring error that appears in the article "The Gutenberg Bible" by the Hon. James B. Laux in the June number? On page 339 he says: "Some conception of the glaring force exerted by the invention of movable type in the distribution of knowledge may be had in the well known fact that thousands of priests of the Church never saw a copy of the Scriptures, much less and long before the beginning of Luther's revolt against the tyranny and teaching of the Church of Rome. If the Bible were so rarely found in monastic libraries, universities and churches, how much worse off must have been the laity and humble worshippers."

This assertion, though still religiously detailed in Sunday school and church library literature, is out of all accord with up-to-date historical writing, and has long since been relegated to the domain of the legendary by all Protestant writers of critical value and honest scholarship. The undersigned has given this precise subject considerable study, written rather extensively on it, and patriotically claims a fair knowledge and familiarity with it. To enter into a circumstantial account of it would fill a good-sized volume and is out of line with the scope of your magazine. I may be pardoned to quote from the two most recent lives of Luther—the one still in progress of publication, the other fresh from the press. Dr. McGiffert in his "Martin Luther and His Work" now appearing serially in The Century, maintains with scholarly honesty that if Luther was ignorant of the Bible "it was his own fault." He continues: "The notion that Bible reading was frowned upon by ecclesiastical authorities of that age is quite unfounded." (Page 373). Dr. Preserved Smith, whose "Life and Letters of Martin Luther" was published on June 5, makes this statement: "The young monk was chiefly illumined by the perusal of the Bible. The book was a very common one, there having been no less than one hundred editions of the Latin Vulgate published before 500, as well as a number of German translations. The rule of the Augustinians prescribed diligent reading of the Scripture and Luther obeyed this regulation with joyous zeal." (Page 4)

If the writer of the article desires further information on the subject of the Bible before Luther's translation (1521-1522) it will give me pleasure to furnish date and imprint of seventeen German editions which preceded it, a good-sized bibliography of eminent Protestants, Luther specialists, who distinctly disavowed the writer's attitude. As to the assertion that the discovery of the Bible "marked the beginning of Luther's revolt," it is so novel, even unique, that it is the first time I encountered it, though I have no less than thirty histories of Luther, from Melancthon's original life or appreciation, prefixed to the second volume of the Wittenberg edition of Luther's works, 1546—down to the latest literature on the subject.

I ask you to publish this, which I hope will be found untinged with any controversial animus, in the interest of historical truth. Yours respectfully, (REV. DR.) H. G. GANNS, Philadelphia, June 20, 1911.

From an article on "The Gutenberg Bible: the first book printed with movable type," by Hon. James B. Laux, of New York, in your issue for June, 1911, I take this extract (p. 339, l. 16-34): "To these statements I make this reply: Two important statements in the article are: First, that 'Thousands of priests of the Church before the Reformation never saw a copy of the Scriptures' and 'The Bible was so rarely found in monastic libraries, universities and churches, how much worse off must have been the laity and humble worshippers.'"

ring to the Blessed Eucharist) reads thus in the 'Authorized Version': 'Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.' The 'and' here is important; for if it were a correct translation it might be taken as implying that unless the Eucharist were received under both kinds there would be no Communion. Catholic scholars have always insisted that the 'and' in this case was an unmistakable mistranslation and in the Douai Bible the verse runs: 'But whosoever shall eat this bread or drink the chalice of the Lord unworthily shall be guilty of the Body and of the Blood of the Lord.' And again, the 'Revised Version' has fallen into line with the Catholic Bible and translates the verse as follows: 'Wherefore, whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord.' Again, the imperative 'Search the Scriptures' (St. John v. 39) of the 'Authorized Version,' which has been so often appealed to as showing that the Bible was intended to be the sole rule of faith, is now correctly—viz. in harmony with a footnote in the Douai Bible—translated in the 'Revised Version' as: 'Ye search the Scriptures,' thus depriving it of all application to the question of a rule of faith. One more: The words of St. Timothy III, 16, which the 'Authorized Version' gives as 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, etc., has been corrected in the 'Revised Version' so as to run: 'Every Scripture inspired of God is also profitable for teaching, for reproof, etc.—and the Protestant rendering is once again brought into conformity with the Douai reading, and we might go on. It is curious, and perhaps significant, that in spite of its superior accuracy, the 'Revised Version' has never taken the place of the older version, either for home or Church use."

THE CATHOLICITY OF SPAIN'S CONVERT QUEEN

BASELESS RUMORS DISPELLED BY HER FERVENT DURING THE EUCHARISTIC CONGRESS— TOUCHING INCIDENTS

From the Catholic Weekly, London. The following account, which appeared in the Belgian Patriote for July 12, was furnished by the representative of the Turin Movement at the Madrid Eucharistic Congress. It may serve further to counteract the utterly baseless rumors, to the prejudice of Queen Victoria's sincere Catholicity, which have filtered through from certain Spanish sources to our English Catholics. It should so all the more effectually when added to what we already know of the active part played by the convert Queen in the great Eucharistic celebration. Nor is the significance of her pious activity diminished by the truth that she might reasonably have been excused from it on serious grounds of health. Queen Victoria, born in Anglicanism, became a Catholic at a time of her marriage with Alfonso XIII. She did not obtain much popularity among the lower classes in Spain, nor in certain aristocratic circles, owing to some coldness of manner which strongly contrasted with Spanish demonstrativeness. Her Protestant antecedents prevented her obtaining a close-allyship with the Queen in a Catholic nation—that influence which sovereigns and persons in high station can acquire over a people conscious of its equality with the ruler, and of Italian Renaissance and of the skill of Hispano-Roman architects—the Queen performed of her own initiative a fervent religious act which seemed like a divine inspiration to her for ending a painful misunderstanding between the people and its sovereigns. Even from this point of view the congress has had an unexpected and splendid result. Here is briefly the story of the Queen's pilgrimage. On Friday night, at 11.45, the quiet country residence of the Spanish sovereigns, her Majesty told her august husband and court attendants at supper how glad she was to have appeared publicly at the great pilgrimage, and signed her strong wish to join with the pilgrims at the Mass and night adoration of the Blessed Sacrament in the Escorial. The King, greatly pleased, personally made all arrangements for the Queen's visit the next day to the burial place of the Kings of Spain. Keeping the matter secret from all except those who had to accompany her, he secured the unexpected character of the Queen's arrival there.

By going to the Escorial—a national church and masterpiece of Italian Renaissance and of the skill of Hispano-Roman architects—the Queen performed of her own initiative a fervent religious act which seemed like a divine inspiration to her for ending a painful misunderstanding between the people and its sovereigns. Even from this point of view the congress has had an unexpected and splendid result. Here is briefly the story of the Queen's pilgrimage. On Friday night, at 11.45, the quiet country residence of the Spanish sovereigns, her Majesty told her august husband and court attendants at supper how glad she was to have appeared publicly at the great pilgrimage, and signed her strong wish to join with the pilgrims at the Mass and night adoration of the Blessed Sacrament in the Escorial. The King, greatly pleased, personally made all arrangements for the Queen's visit the next day to the burial place of the Kings of Spain. Keeping the matter secret from all except those who had to accompany her, he secured the unexpected character of the Queen's arrival there.

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specially prepared for her use, but on the black-stoned pavement. The Queen remained kneeling for half an hour, rosary in hand, and joined in the act of faith recited together by the worshippers, led by an English priest. After this she received Holy Communion.

ACCLAIMED BY THE PEOPLE

Having spent an hour in recollection, prayer, she left the church, and by the time she reached the "Court of Kings" the crowd could no longer restrain their enthusiasm. As she advanced, attended by the Princess Louise d'Orleans, the Duchess of San Carlos and the Duke of Santo Mauro, the Queen was moved to tears as the people pressed around loudly acclaiming her. Every one wanted to get near and touch the hand of one who bore the crown of Spain and prayed like "ana Espanola." A forest of flags and banners belonging to popular and workmen's societies waved before her, while the five hundred association banners of the "Nocturnal Adoration" flapped in the breeze. A venerable Basque peasant advanced and presented a flower to the Queen, exclaiming: "The Catholics of Biscay will ever stand up for Christ and for Spain." Upon this the old man enthusiastically tossed his cap into the air, learning that this aged man of the people—she was all but a centenarian—had attended all the acts of the congress with exceptional fervor, the Queen called him to her and imparted a kiss on his forehead. The old man reciprocated in a fatherly manner, kissing her once for herself, a second time for the King and again for the children. He then retired giving the traditional salutation of Spain, "Ave Maria purissima," to which the Queen promptly responded the time-honoured response, "Sin pecado concebida." The crowd applauded the while vociferously. It was like the sound of the ocean.

THE GUIDING PRINCIPLE OF ORANGEISM

Lord Farnham, an "Irish" lord in the House of Lords, made a speech against the Veto Bill, that is, against Home Rule for Ireland. He proclaimed himself "an Ulsterman and an Orangeman," and he said that: "Orangemen were neither few nor bigots. The guiding principle of Orangeism was to uphold the civil and religious rights of all men, irrespective of party or creed."

The "guiding principle of Orangeism" in its working aspect in Ireland is stated in the words of Bishop O'Donnell quoted last week, and here are a few facts in illustration cited by a Protestant public official in Ireland, Mr. Thomas W. Russell: "Of the six great officers of state at the Castle, five are Protestants and only one Catholic. There are sixteen Superior Court Judges and thirteen of them are Protestants. Of the hosts of highly paid officials in the Local Government Board, Land Commission and Agricultural Department, not one fourth are Catholics. The three Commissioners of Public Works are all Protestants. The President, (paid) magistrates and police officers are largely Protestant. In fact, through the whole official hierarchy the story is the same."

"That shows the system through which Orangeism 'upholds the civil and religious rights of all men' in Ireland."—N. Y. Freeman's Journal.

DIVORCE WORSE THAN MORMONISM

A number of prominent and influential magazines have opened a simultaneous onslaught on the ravages of Mormonism. The writers of the various articles agree in denouncing the system as a crafty and dangerous enemy to the republic and the whole world fabric, because destructive of the root idea of the home and the tender ties that spring from it. Mormonism is, no doubt, abhorrent in Christian eyes because of the heathenly idea of marriage that it induces in its wretched victims. But, evil as it is in this regard, it is not altogether so hideous as the divorce system, as prevalent in the United States, says the Standard of the Times. The polygamy of the Mormons is, at all events honest. It does not pretend to be monogamy. This is what Protestantism does while masquerading as Christianity. Cardinal Gibbons, who had made a study of both these painful systems, declares divorce to be "more destructive of the family life than Mormonism." Why, then, do not the powerful popular magazines begin a concerted movement against the deadlier because more strongly entrenched enemy? We strongly suspect that a potent reason is the belief that the discussion would by its means be a welcome one to the readers, and a swooping drop in circulation would be the immediate result of the beginning of any such campaign.

Priest's Narrow Escape

Rockport, Mass., Aug. 10.—Seven Redemptorist Fathers from the Mission Church, Boston, were rescued to-day by the life-savers from the Gap when the power boat Diana, in which they were on their way to Bar Harbor, was in a sinking condition by running on to the southerly end of the Sandy Bay breakwater.

The boat was almost on the point of sinking when the life-savers, who had launched their surf-boat immediately on the lookout on their station discovered the plight of the Diana and her passengers, brought up alongside and took them off. Laughingly they remarked that they had been shipwrecked without having set the record.

The priests in the party were Rev. Thos. V. Twehey, Rev. Jas. Clarke, Rev. Frank Passalicht, Rev. William Prager, Rev. Michael Gannon, Rev. Simon Hogan (a native of Quebec), and Rev. Henry Borgman.

CATHOLIC NOTES

One hundred tons of flowers were strewn along the route of the procession held in connection with the recent Eucharistic Congress in Madrid.

The leader of the Mexican revolution, Senor Madero, is a thirty-third degree Mason. There is a strong conviction in the public mind that most revolutions have their origin in the Masonic lodge rooms.

Mgr. Henry, Bishop of Grenoble, noted for the courage and activity with which he defended the rights of the Church against the State after the enactment of M. Combe's separation law, and more recently for his vigorous denunciation of the irreligious textbooks condemned by the hierarchy, died on July 8. He was born at Bida, in Algeria, and was appointed Bishop of Grenoble in 1890.

Premier Callaux announces his intention of suppressing the Department of Religion in next year's budget. This will abolish the Ministry of Religion, which up to the present has survived the separation of Church and State. There is little use in having a minister of religion in a government without faith. A member of the Grand Orient of France acting as a minister of religion is one of the unfortunates.

In the Church of the Immaculate Conception, Boston, confessions are heard in six languages: English, German, French, Italian, Spanish and Gaelic; and in St. Vincent's Church, Los Angeles, confessions are heard in seven languages: Excepting the Gaelic, besides the five, they are heard in Polish and Portuguese, one priest hearing confessions in five languages.

A movement has been set on foot for the formation of a World's Federation of Catholic Societies along the lines of American Federation of Labor. The position has been made by the Catholic societies of America to the Westminster Federation Council of London, which has acted favorably on the proposal and has asked Archbishop Bourne of Westminster for his approval of the project.

What seems to be a serious revival of the unhappy sectarian disturbances is again prevalent in certain parts of Liverpool. Attacks on the person and property have been on the increase. The policy of excluding the Catholics in certain areas—a process of Orange intimidation—is being pursued with unabated vigor. In a number of cases ill-treated Catholics have been "served" with notices to quit their homes, falling within the area. Such rough measures are invariably threatened.

According to the Baltimore Sun, on the day following the great civic celebration in honor of Cardinal Gibbons, the mother had already been received into the Church. The Cardinal gave the family a heart-to-heart talk after the ceremony.

"In the initial work of the Catholic motor chapel," says the London Catholic Times, "the excellent interest of Bernard Vaughan and his clerical companions, Father Herbert Vaughan, D. D., and Father Norgate, have been such as to call for apostolic courage and patience. The Protestants of the country are wont to boast of a high state of civilization to be found among them. Any backwoods settlement in America would compare favorably with Haverhill."

At Nodwell, Newport, in the Isle of Wight, two teachers of the Council Girls' School became Catholics recently, and they were promptly dismissed. The charge made against them was incompetency, but it was such a palpable subterfuge that the public at large, and the candidates for the office, were shocked. The mother of ten children, received the habit and veil of the Order. Of her children five are living, and all in religion. Three sons are members of the Jesuit Order, and the fourth aspires to follow in their lead, while her daughter is a Sister of St. Joseph. Having thus given her all to God, Mrs. Scott hopes to spend her declining years in the Visitation Order. She received the name of Sister Mary Ignatia.

St. Ann's Roman Catholic Church, at Yorkville, on the shores of Gull Lake, Kalamazoo County, Michigan, was dedicated on Sunday, August 6th. The Very Rev. Provincial Morrissey, C. S. C., D. D., of Notre Dame delivered the sermon. A number of clergymen and a large crowd of resorters were in attendance. The remarkable achievement of building a twenty-eight by sixty-four foot church, completing it, exterior and interior, with nave, altar, vestments, organ and everything necessary for Catholic service within six working days is a record breaker, worthy of more than ordinary notice. The new church will be dedicated from St. Augustine's Church, Kalamazoo, Mich.