

The Catholic Record.

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

LONDON, CANADA, SATURDAY, FEBRUARY 12, 1916

1947

VOLUME XXXVIII.

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THE GREAT ARGUMENT

The way to attract our separate brethren is to live and to build up pure and genuine Catholicism. What scandalizes right thinking people is, among other things, the curious and incomprehensible conduct of some good people. If we exhibited in our lives the sanctity which is required of us, they without the fold might be induced to listen to the preaching of the Catholic faith.

But when they see some people baiting their neighbours, or taking advantage of them in business mercilessly and unscrupulously and trying to cover it up with the mantle of "piety," they are rather disposed to listen to their prejudices than to us.

And so the Church is abused and calumniated because her enemies unjustly impute evils, which exist in spite of her, to her as their cause and source.

OUR DUTY

Bishop Hadley, whose death Catholics mourn, was a fashioner of lucid and stately diction. A theologian of acknowledged prowess and a model of the life beautiful, he stimulated and guided not only his own subjects but many who were not under his jurisdiction. We have in mind a pastoral letter on Catholic unity. He reminded us that there should be among Catholics, if true to their principles, a marked spirit of mutual forbearance and kindly help. No man should believe evil of a fellow Catholic on mere hearsay, or any such insufficient grounds as men are generally content with: neighbour should try to understand neighbour, family to understand family, and the well-to-do and the poor who worship at the same altar should resolutely cast out of their hearts all mutual bitterness, jealousy, and evil judgment.

No Catholic who has any influence, position or opportunity should neglect to forward interests of Catholics who are seeking situations, looking for employment, or struggling to make a living. To push forward those who are unfit would, it is needless to say, be wrong and often unjust to others. But men and women who are in earnest in imitating their Saviour's compassion will not shrink from the trouble that is involved in helping the needy, and yet doing no injury thereby to any man.

A GREAT PATRIOT AND PRIEST

The devotion and courage of the French priests remind one of the great Jacques Andre Emery, who gave of his zeal and prudence and indomitable spirit during his many years to State and Church. A glory indeed of the Society of St. Sulpice, he also an exemplar of the steady resolve that, fed with sacramental help, bends not at the behest of either caprice or tyranny or death. In 1789 the Revolution found M. Emery, Superior of St. Sulpice, unflinching. The men who held the stage to the accompaniment of the creaking of the guillotine, and the raucous cries of the many who lusted for the blood of the aristocrats had some respect for the little man in the soutane who went his way serving Christ as calmly as in the days of peace. He was thrown into prison in August, 1793.

He consoled his fellow prisoners and poured into them his own dauntless enthusiasm. He was going to Heaven and it mattered little by which means at the disposal of the Revolution. The unfortunate Queen Marie Antoinette received his ministrations and it is not improbable that he brought peace to the stormy soul of Charlotte Corday. After fifteen months of imprisonment he was set free by the cessation of the Reign of Terror.

Restored to freedom he bent himself to the task of the re-establishment of the Church in France. Priest and layman drew upon his wisdom. He was strength to the weak, and an unfailing source of courage to those who saw but the wintry skies of desolation.

When a new century dawned and a soldier held Europe in the hollow of his hand, M. Emery held himself in readiness for good or ill. Napoleon's whirlwind of anger beat unavailingly

against M. Emery. And he, maker of Kings and accustomed to melt men into compliance with his wishes by the fire of his personal magnetism, was baffled more than once by the stern and unbending devotion of this priest to duty.

"He is," said Napoleon, "the only man who can make me afraid." And again: "There is a man who could make me do anything he wished and perhaps more than I thought." The Salpician was treated according to the moods of Napoleon. One day he would be welcomed with courteous and gracious words and the next with unbridled anger. But M. Emery, neither a fawning sycophant nor a trembling courtier, but always a man of God, was neither fearful nor troubled.

In February, 1811, M. Emery wrote his name in letters of gold on the pages of history. Napoleon summoned to the Tuilleries the dignitaries lay and clerical to have them ratify and justify his conduct in regard to Pope Pius VII. The poor shabby Talleyrand was there and famous generals and the time-servers with imperial decorations on their coats, and the timorous who blanched at the frown of this fashioner of history. The Emperor inveighed against the Pope, Pius VII, whom he had subjected to indignity and duress. He would curtail his authority. His bitter and vehement wrath fell like a blight upon those present. After finishing his diatribe against the Pope's authority, of which he said the Bishops had no need for the government of their Churches, he suddenly exclaimed: "M. Emery, what do you think of all that?" And the old Sulpician with no glamour of wealth or rank about him, with his poor soutane and his record of unswerving service to justice and truth, calm and resolute answered the scoldier who had made Europe a vast cemetery as a monument to his ambition. "Sire," said M. Emery, "I can have no other opinion on this point than that which is contained in the Catechism taught by your orders in all the Churches of the Empire. We read in several places in this Catechism that the Pope is the visible head of the Church, to whom all the faithful owe obedience as to the successor of St. Peter; and according to the express institution of Jesus Christ. Can then a body do without its head—that is without him to whom by divine right it owes obedience."

Napoleon said that he did not contest the spiritual power of the Pope since he has received it from Jesus Christ. But Jesus Christ did not give him the temporal power, and that this he took away from him because he did not know how to use it, and because it interfered with the exercise of his spiritual functions. In reply M. Emery quoted Bossuet as declaring that "the independence and complete liberty of the sovereign Pontiff are necessary for the free exercise of his spiritual authority throughout the world in so great a multiplicity of Empires and Kingdoms." "Well," was the answer of Napoleon, "I do not reject the authority of Bossuet. All that was true in his time when Europe acknowledged a number of masters. But what inconvenience is there in the Pope being subject to me—to me, I say, now that Europe knows no master except myself alone." M. Emery's reply was a very wise one: "Your majesty is better acquainted than I with the history of revolutions. What exists now may not always exist, and therefore the inconveniences foreseen by Bossuet might once more make their appearance. Therefore the order of things so wisely established might not be changed." Napoleon was not offended. On the contrary he said to the members of the commission: "You were willing to let me commit a gross blunder, persuading me to seek from the Pope a thing that he has no right to grant me."

What passed in the minds of those who had condoned the persecution of Napoleon and found in his smile a passport to earthly greatness? But that day there were but two men in the Tuilleries; the other were nonentities. Napoleon recognized his worth and when informed of his death praised him as a wise man and an ecclesiastic of distinguished merit.

THOUSANDS OF CONVERTS

LEAGUE DECLARES THAT 45,000 IS AVERAGE IN UNITED STATES

The assertion that between 35,000 and 45,000 persons yearly are converted to the Catholic Church in the United States was vigorously upheld and denied by certain Protestant ministers who were repudiated at last week's meeting of the Catholic Converts' League of New York at the Plaza Hotel. Stuart P. West, president of the league, said the figures given were probably an underestimate.

He was supported by Rev. Dr. Signorini W. Fay, formerly Arch-bishop of the Episcopal Diocese of Fond du Lac, Mich., and now headmaster of the Newman School at Hackensack, N. J., who said the number was undoubtedly much greater than stated.

Mr. West said the figures were based on the number of adult baptisms, which in many cases were not carefully recorded. He said it had been stated that one-third of the converts to Catholicism returned to their original faith, but that only two out of 1,300 Catholic converts he had known had returned.

Other speakers were Rev. John J. Hughes, Superior of Paulist Fathers in New York, and Rev. Henry E. O'Keefe, C. S. P. Father Hughes told of the success which the Catholic Church was enjoying in securing converts in Texas.

The following list of former Episcopal ministers who have become Catholics was presented to the meeting: Foster Waterman, Superior of the former rector of Christ Episcopal Church at Sheffield, Mass.; John B. Pletcher, former rector of All Saints Episcopal Church at Orange, N. J.; Henry S. Dawson, former Episcopal minister at New Haven, Conn.; Rev. Henry Sargent, former Superior in the Episcopal Order of the Holy Cross; Dr. Jesse Albert Lock, W. A. Farmer of Georgia, Arthur Augustus Beaumont, and Rev. Paul James Francis, S. A., graduate of G. T. S.

The following former Episcopal laymen have become Catholics: Dr. B. Stuart Chambers, Rev. Henry Woods, Rev. James Viet, Rev. Eugene O. Wilson, O. P., Rev. C. J. Ljansanz and Carl L. Sandri.—Boston Pilot.

PRAY FOR THE POPE

The appeal of our Holy Father for the prayers of the clients of the Sacred Heart is like the cry of Peter for help.

We are accustomed to associate the Pope with the dignity of his high office, the splendors of the Vatican Court and the sublime grandeur of the great Basilica. We picture Kings and Emperors kneeling at his feet to crave a blessing, proud to send envoys to assist at his throne. We hear the loud salutes from a hundred thousand throats that greet him when he appears on the balcony that faces the Piazza of Saint Peter. It is he to whom Christ said: "Thou art Peter and upon this rock I will build My Church." For him the Lord of Heaven prayed that his faith fall him not. In his hand he holds the staff of supreme spiritual jurisdiction over the lambs and sheep of Christ's flock. On his finger is the ring of the Fisherman, on his head the triple crown of his kingship. This is our picture of the Holy Father.

If we could go into the simple chamber of the Pope where he sits alone with God, our hearts would go out to him in a great pity. He kneels at his open window and his gaze goes out over the world. Like Daniel on the night that Babylon was in flames, he has laid aside the insignia of his high office. He prays for the people, for the whole world, for all peoples as his children. He weeps even as his Master wept over ungrateful Jerusalem. There is little to comfort him in his lonely vigil. He contemplates the apostasy of Christian nations, the infidelity of the country that was the eldest daughter of the Church, the consistent pride in rebellion of Mary's dower, the atheistic philosophy of a nation that was once the heart of the holy Roman empire, the Masonic hand in the lead of the Tabernacle. His heart near breaks when he realizes that he is a prisoner in the land of his birth, a captive whose jailer is of his blood and kindred.

He sees his children slaughtering one another on the red field of battles, Christian nations making a mockery of their Christian professions, shrines that have been hallowed by saintly presences desecrated, monuments to the zeal and piety of his predecessors levelled to the ground. In an agony that only a high spiritual soul can measure, he prays, for his only comfort is in Him Who promised: "I will be with you all days even to the consummation of the world." Con-templating the enormous responsibility and the world cares of the Pope, it is not surprising that Adrian IV., the only English Pontiff that sat on the Chair of Peter, opened his heart one day to a friend and said: "In my cell I had tasted happiness, but in my ascent to greatness, at every step I have been harassed by additional cares. Observers might

deem the tiara a shining crown, but I find it a burning one." It is not surprising that the saintly Pius X., like many of his predecessors, when he saw that the burdens of the papacy were about to be imposed on him, with tears in his eyes earnestly and pathetically appealed to his colleagues in the Sacred College to be relieved from a yoke that was too heavy for him to bear.

Our Holy Father asks our prayers. While he has those special helps from God that go with his high office, the responsibility is personal, the crosses are not the less heavy. Now that the Holy See is beset with trials and cares that perhaps have not been equaled since the days of Constantine, he calls on his children. From loyal and devoted hearts let us pray:

O Jesus, through the Immaculate Heart of Mary, I offer Thee my prayers, words and sufferings of this day for the intentions of Thy Sacred Heart in union with the Holy Sacrifice of the Mass throughout the world, in reparation for my sins, for the intentions of all our associates and in particular for our Holy Father, the Pope.—Intermountain Catholic.

KAISER'S NEPHEW A CONVERT

Rome, Jan. 7, 1916.—Prince Max of Hesse, nephew of the Kaiser, has died in a Trappist monastery, and is said to have been received into the Church on his deathbed. His mother is Princess Margaret of Prussia, a sister of the Kaiser, who was converted to Catholicity a few years ago. It will be remembered before the war broke out there was a great outcry in Catholic Germany regarding a letter which the Kaiser was falsely said to have sent to his Princess on the occasion of her conversion. Prince Max was a lieutenant in the 24th regiment of dragoons of the Hessian Guard and was seriously wounded at the beginning of November, during an encounter with the French. When retiring in the direction of the Black Mountains the Germans left the Prince at the Trappist monastery of the Mont des Cats, which is in the neighborhood. The Prince there received the care of the physician of Godenareveld, a little village of the north. A few days later Max of Hesse breathed his last, making a gift of his sword to a French sub-officer, who is said to have been a priest. He was buried in the Trappist cemetery, but the body has now been exhumed and taken to Germany.—New World.

CARDINAL GIBBONS

ON THE MEXICAN SITUATION

Recent developments in Mexico, together with the debate in Congress, have put an end to the arbitrary Mexican policy of the Administration. The latest outrages of the "watch dog" policy of the President, while the outspoken criticism of the latter's policy by Senators and Congressmen have brought matters to a keener edge. It appears that the protest of Catholics will now no longer be ignored.

In his Eminence, Cardinal Gibbons, in an interview says, "With religion outlawed in Mexico, there is no hope for the people there. All that has been done in Mexico in the past for civilization, for progress, for humanitarianism, has been done under the guidance of the Church. To day the Church is out of from all communion with its people in that sorely distressed land."

"We would give them material aid, but our agencies for assistance are shattered, our bishops exiled and our clergy without abiding places. We can see nothing in the immediate future but a continuation of the domination of the forces of irreligious atheism and anarchy in the Mexican country."

"We do not desire to embarrass President Wilson, but rather having every wish to aid in all endeavors to bring peace and quiet again to the people of Mexico, I cannot be blind to the fact that the ultimate destruction of all authority in that land is the logical result of the policy of this administration from its very inception. We cannot apply to the Mexicans the principles upon which our own government is founded. Simple, illiterate, untrained for participation in even the humblest functions of government, they have been unfit to be suddenly called upon to organize their state along the democratic line of our own. The strong man has been needed in Mexico. The long and energetic rule of Porfirio Diaz demonstrated that. But since Diaz no strong man has won the favor of our government."

"So far as the United States committing itself to the recognition of Carranza is precisely the views I hold. He asked whether the ambassador of the United States should pursue Carranza to present his credentials, whether to the hasty campaign march of an irregular soldier on the march or into some ruined village held only for a moment and unworthy of the name capital."

"Since Huerta," the Cardinal continued, "no really strong man has

appeared at the head of any Mexican faction. When considerations, which apparently were to be all-controlling, made Huerta's recognition impossible, all that has followed came logically and inevitably."

"Mexico to day is in worse shape than ever before. The whole truth about the outburst, the robbery the wholesale assassinations in that unhappy country is not being told. There are many affidavits in existence corroborating not only the reports of cruelty to priests, but the outrages perpetrated upon holy women. Unfortunately, too, these cannot be looked upon wholly as incidents only of a lawless past which the Carranzas are trying to correct to-day."

"There is much evidence that the same atrocities are being perpetrated now, particularly in Yucatan, to which the power of Carranza has recently been extended."

"Indeed they are only the sort of procedure that may be expected from barbarous forces, who, from their leader down, are animated by fierce hostility to all forms of religion, not only to my Church, but to yours, and to all others."

"I do not believe that a government founded on atheistic principles will last and it is for this reason, among others, that I have no confidence in this latest expedient of the administration for restoring order in Mexico."—Buffalo Echo.

MIRACLE RECORDED AT TOMB OF POPE PIUS X.

Rome, Jan. 24.—Since the body of the late Pope Pius was laid in the crypt in the Basilica of St. Peter there have been a large number of pilgrimages to his tomb. In many instances special graces have been obtained and some miracles are said to have taken place through his intercession. An authentic case of the latter has come to the personal notice of The Tablet correspondent. A nun living in a convent here was compelled for many years to pass day after day lying on a sofa, walking very little, and only with the aid of a crutch owing to the intense pain she felt to do so. Last week she limped painfully to the tomb of the late Pope and prayed there as she had done a few times before.

Suddenly she felt convinced that she had been miraculously cured. She tried to walk without the aid of her crutch, and to her great surprise and joy, succeeded. Then she left her crutch at the tomb, walked up the stairs and left the Basilica, full of gratitude to God and blessing the memory of the saintly Pontiff through whose intercession she had been cured. She no longer passes days lying on the sofa, but walks about with ease and without any pain.—Brooklyn Tablet.

SOUND WORDS FROM A BOSTON MINISTER

Rev. A. A. Berle, a Congregationalist minister of Boston, appeared before the Massachusetts legislative committee recently to argue against a proposed constitutional amendment prohibiting the granting of funds to religious institutions. Rev. Mr. Berle argued that the proposed amendment was unnecessary, and he called attention to the fact that during the addresses in favor of the bill nobody had called attention to a single instance of aggression on the part of Catholics, while it was shown that millions had been given to Protestant bodies. Continuing, he said:

"I protest with all my might against setting Catholic and Protestant neighbors and friends against each other through sacred political organizations, thereby furnishing a sound and intelligible excuse why Catholics should themselves similarly organize secretly for political reasons."

"I do not believe it lies in the power of any church of any name to make a political unit of all its members. And because I do not believe this I have no fear of Catholic domination in this state. People with historical sense must remember (I am a Congregationalist) and I can remember different history of our commonwealth when we had Church and State, and when the Congregationalist Church was the established religion of this state, and sorry story it is. And there is no man knows the history of this commonwealth but knows what a pitiful story it has. You heard arguments of it the other day when Roger Williams had to flee in order to establish the commonwealth of Rhode Island."

"I want you to remember that nobody with an historical sense but knows that Catholics in this state have had to fight for recognition, and even tolerance, and in some circles, Mr. Chairman, they haven't received either of these yet, no matter what their merits are. It is worth more in fairness and justice to recognize that fact, and the man who sets people against each other on account of the religion they profess and love is not a good citizen of this commonwealth, and I don't care what he pretends to be, Catholic or Protestant."

I believe that most of the fear of such political domination in this state and the republic is a foolish fear, and I think I know the history of that Church and Christianity, too. It is reasonable fear which brings these things into the foreground of the stage of the world's life."

These words of the Congregationalist minister have the right ring. What a pity that more Protestant ministers have not the courage to denounce the attempt that is being made to stir up ill-feeling between Catholics and non Catholics in this country! In too many instances the stigma of bigotry, where they do not actively encourage it. It is not the Catholics who will suffer most from this attitude, but the Protestant churches themselves will sink in the estimation of thinking men for lending countenance to bigotry and bad citizenship. Rev. Mr. Berle can see farther than many of his co-religionists.—The Brooklyn Tablet.

COMMENDABLE WORK

NEW YORK CATHOLIC PUBLIC SCHOOL TEACHERS ACT AS CATECHISTS

New York, Jan. 24.—More than 1,800 Catholic teachers in New York City devote a portion of their time after school hours to the instruction of Catholic children in Christian Doctrine. The association, organized three years ago, has grown wonderfully and the teachers composing it can boast of a salutary influence over 8,000 Catholic children attending the Public schools. There is no proselytizing attempted; the teachers devote one hour each week to instructing Catholic children only in matters of religion. They meet in the church nearest their particular schools and the average attendance in each "center," of which there are 44, is about 200. The association plans a course of lectures in catechetical instruction, similar to normal school courses, and the establishment of a Catholic Men's Auxiliary to further increase the scope of their work.—Catholic Telegraph.

MORE ABOUT MATHEW

DETAILS OF RETURN TO FOLD OF NOTORIOUS SELF-STYLED ARCHBISHOP OF ENGLAND

London, Jan. 8, 1916.—The principal event of the week has been the conversation of "Archbishop Mathew" of the Old Catholics. He has been a prominent figure for some years in heretical circles. A convert, he was ordained priest some years ago, but broke his obedience, and, after becoming an Anglican, joined the Old Catholics and finally was consecrated Archbishop by the Old Catholic Bishop of Utrecht. He then consecrated in his turn two Birmingham Catholic priests who had incurred censure, and Archbishop Mathew put himself at the head of an Old Catholic "hierarchy" in England. The two Birmingham priests, however, made their obedience to Rome a year or two ago. Then Archbishop Mathew, who declares he is Earl of Llandaff, called on the Protestant Bishop of London to make obedience to him, when he would give him and his clergy consecration, making their orders valid, and would endeavor to bring about corporate reunion with Rome! Needless to say this appeal had no effect. Now Father Mathew, as he really is, has himself been converted. He has been living in retirement for two months and examining his spiritual position. Its untenability has struck him and he has publicly offered his humble contrition and obedience to Rome, asking through Cardinal Merry del Val that the Pope absolve him from censure and restore him to communion with the Catholic Church. In a public declaration of his action he calls on all his followers to examine closely into the claims of the Papacy and to follow his example in turning to Rome. He also begs the prayers of all Catholics for his assistance to persevere in his good resolutions.—New World.

POPE'S GIFT TO CARDINAL FALCONIO

When Cardinal Falconio celebrated at the beginning of this month the fiftieth anniversary of his ordination to the priesthood, he pontificated at a high Mass of thanksgiving in the Church of San Antonio, Rome, ad joining the house of the Franciscan General. In addition to an autograph letter warmly congratulating him and granting him the special privilege of imparting the Papal blessing at the Mass, the Pope sent him a magnificent pastoral staff. When His Eminence pontificated at another high Mass of Thanksgiving in the Cathedral of his suburb San See of Valletta, the sacred edifice was crowded, amongst those present being Cardinals Giustiniani, many Bishops and prelates, and Monsignor O'Hern, vice rector of the American College, accompanied by the students. Cardinal Falconio received numerous messages of felicitation from the United States on the happy occasion.—Sacred Heart Review.

CATHOLIC NOTES

At the celebrated mountain resort, Asheville, N. C., is a unique church. It is constructed of brick, stone, tile, marble and onyx, and is nailless.

Through the generosity of John Agar, now of New York, the twenty-five Sister Servants of Mary, who were exiled from Mexico a year ago, have now a home in New Orleans.

The Irish Christian Brothers in Rome devote the money interdicted for prizes for students to the spiritual and temporal needs of wounded soldiers. Other educational institutes are imitating the example set by the Brothers.

In the baggage of one, Adolph Cramer, embarking for America, was found a picture supposed to be a Marullo. It is dated 1682 and was very highly insured. It represents the Madonna and the Infant. Cramer claimed to have received it from an Italian monk.

A portrait of the late Martin I. J. Griffin, who had done so much to clear our American Catholic history of unreliable statements, and shatter many Catholic household idols by his historical researches, was unveiled at the December meeting of the American Catholic Historical Society in Philadelphia.

Sacred Heart College, at Carquet, N. B., conducted by the Budist Fathers, was destroyed by fire recently. The loss is estimated at \$250,000. The college, which was opened in 1899, had an enrollment of 150 students, most of whom were at home for the holidays.

On January 25th, the successor of the late Right Rev. C. P. Maes, Right Rev. Ferdinand Brossart, D. D., was consecrated bishop of the diocese of Covington, Ky. The solemn ceremony took place at the Cathedral with a great number of prelates of the Catholic Church of America in attendance.

The London Universe learns of the reception into the Church a few days before Christmas, of Edward Hicks, the youngest son of the Anglican Bishop of Lincoln. It is interesting to recall that Mrs. Hicks was the daughter of a clergyman who was afterwards received into the Church.

Bequests amounting to \$450,000 are provided for in the will of the late Mrs. Deborah Milliken, New Orleans. A gift of \$50,000 is made to Charity Hospital in New Orleans, conducted by the Daughters of Charity of St. Vincent de Paul, the interest on this legacy to be used exclusively for repairs and refurnishing of the Richard Milliken Memorial Hospital for children.

A telegram from Rome announces that in the recent Consistory, His Holiness, Benedict XV., has proclaimed Monsignor Armand of the Congregation of the Holy Ghost, and Vicar Apostolic of the Upper French Congo, Titular Archbishop of Casipao, under which title he will henceforth be known, instead of that of Bishop of Sinita, in partibus infidelium, which he has borne for the last twenty-five years.

Carlo Delci (1616-1686), the master of the Renaissance, and one of the greatest Italian painters was a devout Catholic, and his wonderful powers were spent exclusively on religious subjects. Every Passion Week he painted a picture of the Saviour, and his paintings of Christ and the Blessed Virgin seem inspired. His masterpieces are "St. Andrew Praying Before His Crucifixion," "St. John Writing His Gospel," and the "Mater Dolorosa."

Antonio Lucero, Secretary of State for New Mexico, who recently returned to Santa Fe after a visit to El Paso, declares that the population of the Texas city is half made up of refugees from Mexico. Mr. Lucero estimated the number of Mexican refugees now north of the border at 400,000. From personal talks with many of the refugees of the better class he drew the conclusion that large numbers will never go back to Mexico.

For the first time since the "epidemic days of Queen Elizabeth," says the London Tablet, "the Holy Sacrifice was offered on Christmas Day in this obscure corner of the Eton Mission (Colnbrook) by the Rev. Reginald Vaughan, B. A., Canon Regular of the Lateran. A deserted school-room was hired for the occasion. Thus another English town has recovered at Christmas the gift of God—Christ in the Mass—of which it had been deprived ever since the Reformation. The occasion that restored this blessing was the presence in Colnbrook of a large number of Catholic Belgian refugees."

A rare book, once the property of Christopher Columbus, and over four centuries old, has just been acquired from Senor Sebastian Carral Braganza da la Corralia, of Matagorda Bay, Texas, by the Rev. Paul Falk, Librarian at Notre Dame University, Notre Dame, Ind. On the last fly leaf in the handwriting of Columbus, and still perfectly legible are the names of 107 authors cited in the work. The book is in a remarkably good state of preservation, owing probably to the dryness of the climates of Spain and Peru, in which it was kept until a comparatively few years ago.