CARDS

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

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O Heart of Mine. O heart of mine, we shouldn't

Worry so What we've missed of calm we couldn't Have, you know. What we've met of stormy pain, And of sorrow's driving rain, We can better meet again,
If it blow,
We have erred in that dark hour

We have known; When the tears fell with the shower, All alone,

Were not shine and shower blent As the gracious Master meant? Let us temper our content With His own, For we know not every morrow

Can be sad : So, forgetting all the sorrow We have had, Let us fold away our fears, And put by our foolish tears,

And through all the coming years Just be glad. -JAMES WHITCOMB RILEY.

THE TEST OF ORTHODOXY.

THE EUCHARISTIC PRESENCE IN THE MASS TORIC IRISH FIDELITY TO THE BLES-SED SACRAMENT. Mgr. Carr, Archbishop of Melbourn

in seconding a resolution proposed by Archbishop Amette, of Paris, at the recent Eucharistic Congress in London, responded as follows:

I take it as a special compliment to the Church in Australia that I am asked to second the resolution so eloquently proposed by the eminent representative of the French Church. This association of the eldest daughter of the Church with the youngest is not with-out significance in illustrating the Catholicity of the Church in its doctrinal and devotional attitude towards the Blessed Eucharist. There is no circumscription of time, place, language, race or institution, whether national or political, when there is question of doctrine or essential devotion. In the ecclesiastical history of France devotion to the Blessed Eucharist, both as sacrament and sacrifice, brings us back through all the ages to the very dawn of her Christian life. As early as the Council of Arles held in 314, at which three English Bishops assisted, three at least of the Canons prescribed what should be observed in offering the sacrifice and administering the Sacrament of the Altar.

THE INFANT CHURCH IN AUSTRALIA. The records of the Australian Church, though covering only a century, supply a thrilling chapter to the history of devotion to the Blessed Sacrament. Not in all the annals of the Church do we find an example of more vivid faith and more pathetic love. The Infant Church of Australia, like her mother the Church of Ireland, was in chains; the first priest who ministered to the chilof sorrow in that far off land, was suddenly seized on in the street Sydney and forthwith deported to Ireland. The Blessed Sacrament remained in the private house in which he had lodged. For two years these children of undying faith assembled in and around that house, Sunday after Sunday adoring, as long as they might, the hidden God of the Eucharist, whose presence was their only solace, and oh! how earnestly they begged Him to send another zealous laborer into that distant and forlorn

portion of His vineyard. A priest belonging ito a French war vessel having landed at Sydney, in compliance with the law of the Church, removed the Blessed Sacrament, but imperishable faith of the people l brought them Sunday after Sunday to watch like Magdalene beside the empty tomb.

As long as Our Blessed Lord had a home in Sydney, there was light in the prevailing gloom, for from out the Tabercle there came the loving invitation "Come to me all ye that labor and are heavy burdened, and I will refresh you." and in all their trials there came the consoling assurance, "Lo! I am with you." But when their Divine Lord had been taken away they still assembled in and around the dwelling where His Glory and appeared which was to them a second

The house that had given shelter to the Blessed Sacrament became a Shrine f inestimable value. The improvised Tabernacle became a precious relic.
The very woodwork of the room in which the Tabernacle reposed was apportioned out, and is to be found to day as amongst the most precious portion of the furniture and ornamentation of eathedrals, churches, and convents in Aus-

The owner of the house, Mr. Davis, gave the whole property for Church purposes, and gave a large money contribution also—and now on the site of that house stands a home of the Blessed Sacrament under the invocation of Ireland's Patron Saint, and on the ground adjoining stand three homes of the Blessed Sacrament—a convent of Mercy, a house for the Marist Brothers, and a

Nearer home an historic cathedral of this once Catholic land supplies a path-etic illustration of the fate of our Adorable Lord in the Sacrament of His Love.

There is a window in the Galilee Chapel in Durham, and the only portion of the stained glass that escaped the hammer of the iconoclast is the picture of the Flight into Egypt. The window overlooks the tomb of Venerable Bede, whose history tells us of the centuries the Blessed Sacrament was in honor in England, when from Land's End to John O'Groat's House, belief in the Blessed Sacrament was the possession of every

minster, which were built as homeslof

the Blessed Sacrament, our ever Adorable Lord was driven. It was the flight into Egypt renewed. But Herod the persecutor is dead, and the Divine Child has taken up His abode not, indeed, in the old home, but here in one that in years not distant will be no unworthy compeer of the historic Shrine close by.

IRELAND AND THE BLESSED SACRAMENT.

Every student of ecclesiastical hisory knows that devotion to the Blessed

Sacrament is a most outstanding fact in Irish Church History. In the missionary annals of the Church there are few names, outside the Apostolic College, brighter than that of Colum Cille. To the children of his race that name is fresh and green as if he were still laboring in his Monastery at Derry, at Durrow, at Kells, or in Iona. Poet, patriot, law, given by men the most partied by given by men the most partied by given by men to the most partied by the most partied b

patriot, law-giver, he was each, but it is as Colum Cille the Dove of the Churches —the Saint of the Blessed Sacrment, his mory is enshrined in Irish hearts.

His death was the fitting complement of his life. As he had lived in the pres-ence of His Lord in the Eucharist, so when he found death coming he hastened to the Tabernacle and surrendered his oul under the smile of Him Who had been his life-long friend, and was now to his eternal reward. And the love for the Blessed Sacrament which St. Colum Cille taught has endured through cen-

But there came the day when ou Blessed Lord was driven from the homes which the generosity and abiding faith of the Irish people had built for Him. Then he found a shelter in the people's heart. Where in glorious basilica, or in stately cathedral, was ever witnessed such outcome of a people's faith as were uch outcome of a people's faith as wa shown in Penal days in Ireland when on mountain or in glen, along the lonely shore, or in the sequestered cave, the people at the risk of land, liberty and life, gathered round the "felon" priest as he offered the Eternal Victim in

The Mass-rocks, desecrated shrines, or traditionary green-swards, marking the sites of so many homes of the Blessed Sacrament, are still quickened with nemories of unconquerable faith and un-compromising devotion to the ever ador-

able Dweller in the tabernacle. But in the appointed hour the angel of the resurrection moved away the stone, and the Irish Church came forth from her living tomb. Her children at once set themselves to gather together the stones of the Temple, and homes as worthy as may be, for the Blessed Sacra ment, are again studding the land Political economists blame the Irish people for their prodigality in church building, but they do not know the secret of Irish faith, nor the depth of

Irish love for the Blessed Sacrament. Are the great ones of the earth to have their gorgeous dwellings, and is our Lord's abiding portion to be the mud-wall chapel of former times? Is He not a King, and has He not claim to His Kingdom? and has He not made good His

The metals in the mine, the marbles in the quarry, the pearls in the sea, the choicest wood in the forest, are they not he work of His own hands, and should hey not each be asked to do homage to His glory by embellishing a home for their Creator, Whose delight is to be with the children of men?

THE TEST OF ORTHODOXY. But we who believe in our Lord's abiding presence are bound to cultivate in our souls, and to promote amongst others, earnest and solid devotion to the Blessed Sacrament by every means in our power. For, whether from a doc-trinal or devotional aspect, the Blessed Sacrament is the very life of the Church as a body and of each of her members. It is the great test of orthodoxy.

n' of it, go back and walk no more

eal our belief with our blood.

It has been beautifully said that the Star of Bethlehem was the first lamp be fore the Tabernacle. As the star brought the first Gentile worshippers to the Infant Saviour so, as those who have most experience in the work of conversions know, the Blessed Sacrament is the most potent influence in leading souls to the Church. From a devotional aspect the Blessed

Eucharist is in the Church what the sun is in the physical world. It is the centre of the sphere, it enlightens, it warms, it vivifies. It gives purity to youth and patience to old age. It is the boast of the Church that it has the gift of making the young heart pure, and why is this, as Cardinal Newman writes, but because she gives them Jesus for their food and Mary for their nursing Mother? Such, then, being the office of the Blessed Eucharist in the Church, we are asked in this resolution to pledge ourselves to promote solid and earnes devotion to it, by every means in our

This we can do both by word and example. First by word — all true devo-tion must be intelligently understood before it can be profitably practised. Our first pledge, therefore, must be to make ourselves more perfectly acquainted, through the many helps at our disposal, with the doctine concerning the Blessed Eucharist and to spread a knowl-edge of that doctrine amongst others,

There is one opportunities.

There is one opportunity common to all; they can circulate, or aid in circulate. ating, the publications of the Catholic Truth Society treating of the Blessed

Eucharist. But as example is more powerful and convincing than either the spoken or written word, let us in our own practice From those glories of architectural manifest to the world the fruits of the genius such a; Durham, York, and West-faith that is in us.

Let us approach frequently the Table of the Lord, let us partake often of the Bread of Life and of the Wine that begetteth Virgins, yet, let us, as circum stances permit, use that inestimable privilege so strongly recommended by the reigning Pontiff, and daily nourish our souls with that Heavenly Bread by which "If any man eat he shall live for-

Again let us pay a visit to the Blessed Sacrament daily, "Ecce Magister adest et vocat te." (Behold the Master is here and calls you.) Let us during these visits, whethy visits, whether short or long, always make acts of adoration, contrition, thanksgiving and supplication. Let us make some little return of love for the infinite love shown to us by Him Whom love keeps certified days because of the state o ve keeps captive, day and night, on

Another practice surely pleasing to e Sacred Heart of our Divine Lord is, when passing a church in which the Blessed Sacrament is reserved to make a suitable salutation accompanied with a short ejaculatory prayer—an indul-genced prayer by preference. This ractice involves an external act of faith which cannot fail to arrest the attention of non-Catholics and to remind negligent atholics of their duty to the Ble

acrament.
As the veil that separates us from our Sacramental Lord grows more transparent with the passing years, so may our love, for the Blessed Sacrament grow stronger and warmer.

When at length will come the day

that the veil will be entirely withdrawn may it be ours to gaze with unending rapture on the beauty of Him Whom we have known so many years as the hidden out, alas, too often the forgotten God of the Eucharist.

THE REFORMATION IN SCOTLAND.

Reviewing Dr. James King Hewison's ecently published work, "The Coven-nters," the Saturday Review makes the ollowing remarks, which we commend to the attention of the person who sent us some months ago a marked copy of the Presbyterian Witness containing a whole page of glowing eulogy of the Scottish Reformation:

"The political problem that faced Mary Stuart and her successors was in fact not dissimilar to that which confronted Richelieu in France. The France of Louis XIII. was menaced by a rebellious feudalism and a Calvinism which in its synods and its fortresses ad become an imperium in imperio, and Richelieu by the capture of La Rochelle crushed both. The old Scotch Calvinsm was, if anything, more incompatible with civilized government than was the French. The claims put forward on be-French. The claims put forward on behalf of the Kirk by extreme preachers like Andrew Melville went far beyond anything that the most extreme has ever demanded for Ultramontane has ever demanded for Church against State. Not only did this fanaticism assert that it was the right of the Kirk to dictate its duty to the civil power. It also laid down and acted on the principle that every church or congregation was a court of religion and morality in which the pastor as a spiritual judge was bound to give verdicts on men and things which could only be varied in the higher courts of the Kirk. In other words, Presbyterianism gave to the parish minister an uncontrolled power of excommunication such as the Canon Law had never permitted to the parish priest of pre-Reformation days. In a civilized State such claims on the part of a number of individual ministers could hardly be reconciled with public order. To tolerate this in a turbulent like Scotland, where every country Now as of old there are many to whom it is "a hard saying," and who, on or no cause, was to make anarchy chronic. Nor at this period could the with Jesus. But we reply with St. Kirk in any sense claim to be a civilizer large sense laim to be a civilizer large sense laim to be a civilizer. We believe therefore and, if need be, are prepared, with the divine assistance, are prepared, with the divine assistance, are prepared. years of "gospel teaching" the moral standard of the community was, speaking from the standpoint of the age, deplorable. The education of the people was worse than it had been in pre-Reformation days, for Knox's schemes for parish schools was a fond dream, and no practical stops for the dream, and no practical steps for the establishment of a system of popular education were taken until the latter part of the seventeenth century. And when we recall the terrible atrocities which the Covenanting troops were constrained by their ministers to com mit after Philiphaugh and the loath some witchburnings encouraged by the same divines, it is difficult to escap-from the conclusion that if a tree is to be judged by its fruits, the Kirk of Scotland of that date was a disgrace to Christianity. At least to contemplate its works is to understand how statesmen may well have judged that in the restoration of the episcopate lay the only chance of giving to Scotland the blessings of such Christian civilization as England enjoyed. And it must be remembered also that, though the struggle between the Covenanters and the Stuarts was a main cause of the revolution of 1688, the fruits of the victory were not for the Cameronians. Presbyterianism indeed became the tablished religion of Scotland; but it was the Presbyterianism of the moderate ministers like the Poundtext of Old Morality,' not the flerce fanaticism of Balfour of Burleigh. The Kirk

of 1689 was a Kirk that had learned its lesson, and wisely dropped the Coven-We have before now quoted the word but it may be worth while to quote them again, in which the late York Powell, Regius Professor of Modern

same idea expressed by the aturday Reviewer was in the mind of ne late James McLaren Cobban when e put on the lips of his hero, Alec urnet, in the novel "The Angel of the

venant," the following words: I dare aver . . . that of all rannies I have ever read or heard of seen, whether civil or ecclesiastical tyranny of the Reformed Kirk of tland has been from the beginning. nd is up till now, the most constant, rinding and intolerable."
As late as 1860, the historian Buckle,

ter making a tour of Scotland, wrote :
"Knowing that these words will be read and circulated in Scotd, and averse as I naturally am to civilized country is toleration so understood, and that in none is the bigotry and persecution so ex-

adifference in religion. At the same our gratitude for the toleration

At Kennywood Park Rev. John Price delivered an address to a large gathering of workingmen on Labor Day, saying in part :

me and my calling to be extended the privilege of addressing God's noblemen; for whilst all other human civil dignitaries are the offspring of man's pride or of man's lust for domination, the working-man is God's first and own creation. "In proof of this conclusion religion

puts the Bible in my hand and bids me read this pregnant text from the Book of Genesis: 'The Lord God took man and put him into the paradise of pleasure to dress it and to keep it.' Labor, then, is of divine ordinance, there is no

vocation for the idler.

"The workingman is also God's vicegerent in the perfecting of material creation. Divine omnipotence has sheathed itself in man's muscular arms, and made man God's partner in the dispensing of the benefits of Providence. The combination of human brain and human brawn with divine energy has changed the thorn-clad face of the earth into fields of succulent nourishing harthe lightnings from the skies to flash his thoughts around the globe, and has extracted the embowled ores of earth to which roll afar the products of his indus-try, or which bring them from distant realms as tributes to his feet. On every ocean, lake and stream ride vessels of man's construction, bearing the wealth lift his argosies into the air as the medium of the swiftest and most direct

ransmission. gress. A base, groveling man cannot rise above his level. Consequently, to be truly manful, man must be convinced of his lofty dignity. Herein you have the reason why I deemed it wise to show ecting material creation and dispensing

pies in the divine plan of creation, h greed. And, if because of merciless greed the workingman may come to

lowed kisses.
"I know too well that there are men who by voice and pen rail against the Church and league it with the exploiter and despoiler of the laboring classes but in the name of all that is sane and true, and with the sacred words of Sqripture under my eyes, I affirm that such a charge is profoundly unjust and erroneous, for I can take your horny hands in mine and salute you as brothers and over our clasped hands the Church will breathe a kindly benediction. And I, son of a workingman, I whose hands were once calloused with wielding a miner's pick, would be a Judas, if

n open rebellion and ruthless persecu-tion, justified only in its indirect reis perhaps as sordid and disgustg a story as the annals of any European atry can show.'

r whose many sterling and qualities I entertain sincere do, nevertheless, affirm that

things are better than is to-day, but while we rejoice at the cannot rejoice at the causes believe have brought it about, ely the decay of Christianity in Scot-l under the influence of German ionalism, and the consequent spi it Catholicism now enjoys in Scotdoes not require us to laud John as an apostle of civil and religious ty and the founder of the Scottish system, as one of our leading men lauded him when addressing

THE TOILER'S DIGNITY.

INSPIRING ADDRESS BY REV. JOHN PRICE TO BIG GATHERING OF PITTSBURG

"I always regard it as an honor done

ircle the world with bands of steel upon of commerce to every inhabited port; and to-day man's efforts are put forth to

"No man can rise to his proper stature who thinks meanly of himself. Man nust have a lofty ideal in order to proyou that the workingman is God's first gentleman, and that by labor man be-comes a co-operator with God in per-

"If, then, the workingman has this sense of his real nobility, if he is conscious of the important state that he occurred to the important state of the important state of creation, he will not fall an easy victim to the false eloquence that pictures him as a slave, a thing of dishonor, a victim of insolent egard the wealthy ones of the world as igerish in their treatment of him, he will, in the light of revelation, never make that charge against religion, which places him on a pedestal like a saint whose blessed feet are warmed by hal-

whilst clasping your hands and calling you brothers, I only acted a part. No; in becoming a minister of Christ, I be-came a member of the order of which

" How could the Church look disdainfully upon the workingman when the radiant Christ on His judgment seaf will bid the world see Himself in the naked, the hungry, the poor and the downtrodden? How can the Church despise the workingman when its first founders were fishermen, and St. Paul made tents for a living? How could I look down upon the workingman when my Church puts a slave upon the throne of Peter in the person of Callixtus I.,

and a swineherd under the name of Six-tus V.? How could I think meanly of the poor, when my Church canonizes the spouse of Lady Poverty, sweet St. Francis of Assisi, and the large hearter founder of organized charities, St. Vin cent de Paul? And what man can ge the assent of an intelligent audience of workingmen to the charge that the Church is ranged on the side of the op-pressors of labor in the face of the epoch-making encyclical of Leo XIII. on the 'Condition of the Working Classes?' In that luminous document the great Pontiff shows that he is the champion of the trades unions, and con-tends that the laboring classes have tends that the laboring classes have not only the right to organize in their interests, but that the laborer has a right to a living wage, not sufficient merely to keep soul and body together, but to live and sustain his family in comfort, and to lay aside something as a provision for the day of need. He stands for the Sunday rest, protests against the employment of child labor and the dragging of woman from the

against the employment of child labor and the dragging of woman from the sphere of home to compete with men in the labor market. No; for all that is just, for all that is lawful, the workingman has no stouter more fearless defender and advocate that is the Church of Christ.

"I did not come here to preach a sermon, nor did I intend to vindicate the Church from aspersion, nor to de monstrate its constant, uniform friendli ness for the laboring class; for the Church needs not such vindication or demonstration. I came only to say to you that you must always keep vivid be ore your minds the lofty dignity that i yours, and to urge you to live commen-surate with that dignity, I came to cheer you, to praise you, to bid Godspeed to all your praiseworthy efforts towards the amelioration of your lot, and to urge you to set your faces like flints' owards justice and order, and in this compel the respect and aid of all men of generous minds and hearts. I want you all to live in such manful, noble fashion that the man who would paint the American workingman's portrait will find no model here like the degraded creature known as the 'Man With the Hoe; but that whoever draws your por-trait will find you models of noble, in-telligent gentlemen, worthy brothers of the Divine Master Workman, Jesus Chairt. Christ.

SWEDENBORG AND NEWMAN.

Mr. Hazeltine, the New York Sun's book reviewer, cites without any indication of dissent, Swedenborg's averment that the last judgment, with its fulfil-ment of the prophecies of the Gospel and of the Apocalypse, took place in 1757, and that he had witnessed it with his own eyes; that a person is woefully misled who submits his reason to priest and dogmas for the sake of peace and of attaining his soul's salvation. The re-viewer goes further, and designates as a reassertion of the Pauline doctrine of Trinity in Unity," Swedenborg's teaching that "instead of Jesus Christ being only the second member of a Divine Trinity, the whole Trinity is centered in His Own Person, the Father the Sor and the Holy Spirit embodied in the person of the Divine Saviour." "Although St. Paul asserted that 'in Him dwelleth all the fulness of the Godhead bodily," in the jail at Great Falls, Mont. The and although the early Christians accepted that view unqualifiedly, the doctrine had been almost lost sight of for fifteen hundred years until Sweden

borg revived it. Another literary person, Mr. Charle Another interary person, Mr. Charles Sarolea, in the volume of Scribners' "World's Epoch Makers," devoted to "Cardinal Newman," makes it his engrossing object to give the impression that Newman was hotly opposed to the Roman System, and modernistically "Liberal." Newman himself may write: From the time that I became a Catho-lie I have had no variations to record, no anxiety of heart whatever. I have never had one doubt. . . . In the midst of our difficulties I have one ground of hope, just one stay, but as I think a sufficient one, which serves me in the stead of all other argument whatever, which hardens me against criticism . . . the decision of the Holy See. St. Peter has spoken. He ha spoken and he has a claim on us to trust him." It was while such was Father Newman's state of mind as described by himself that the London Times agai and again made news by announcing that he could no longer stand Rome and was going back to Anglicanisa Significantly, when once the Time wrote to Newman for a series of article on some public question, and he asked "Shall I be free to write what I think?" scribe would make a "seller" he compile a Newman of his own, and justifies himself with this theory; "The vital-ity and influence of Newman will be in proportion as he is more ingeniously

nisunderstood." He that would be joyous must first be mortified; and he that is mortified is

1566

CATHOLIC NOTES.

Of the 20,000,000 population of Brazil, about 18,000,000 are Catholics. There are about 5,200 churches and chapels.

Right Rev. Michael Tierney, D. D., Bishop of Hartford, Conn., died a few minutes after 3 o'clock last Monday afternoon, following an attack of cere-bral hemorrhage on Saturday evening.

Sir John Stuart Knill is to be London's next lord mayor. Sir John is a Catholic, and it is interesting to note that the last Catholic lord mayor of the city was his father.

It is computed that the Catholic Church in the English-speaking world numbers 240 Bishops, 20,000 clergy and 24,000,000 people. In the British Empire alone it numbers 140 Bishops, 13,000 clergy and 12,000,000 people.

The library of the Vatican was commenced 1,417 years ago. It contains 40,000 manuscripts, among which are some by Pliny, St. Thomas, St. Charles Barrames, and

Borromeo and many Hebrew, Syrian, Arabian and Armenian Bibles. Mr. William Campbell, K. C., who, at Mr. William Campbell, R. C., who, at the age of fifty-three, succeeds Lord Stormonth as a Scottish judge, is the first Catholic since the Reformation to attain the rank of a judge in the North-ern Kingdom, says the Catholic Weekly.

Rabbi Dr. Solomon, a convert, is giving a mission to Jews in Pittsburg, with the approval of Bishop Canevin. Rabbi Solomon, who has become a member of the Pittsburg Apostolate, conducts his meetings in the conducts his

eetings in the open air when the weather permits. The Presbyterian church in Scotland determined to furnish its quota of inister converts to the Catholic religon. The Glasgow Observer, in a recent ssue, asserts that during the next few weeks three other ministers of the Presbyterian fold will probably come

over to the ancient faith. A cable despatch from Rome, dated Oct. 12, states that Cardinal Cretoni, the Prefect of the Congregation of Rites, has instructed his dependents to hurry work regarding the process of canoniza-tion of Father Isaac Jogues, the Jesuit missionary who, nearly two centuries and a half ago, suffered martyrdom at the hands of the Mohawks.

Rome reports that the Holy Father kept Archbishop Farley a long time closeted in his private library on the occasion of the Archbishop's final audience. Afterwards, when Msgr. Farley presented his secretaries and a party of friends, the Pope gave a public proof of his well-known affection for the New York prelate by throwing his arms around the Archbishop's shoulder and kissing him affectionately in farewell.

In the Bishop's house Grand Register

In the Bishop's house, Grand Rapids, Mich., is a remarkable bible in good preservation, which was printed in the year 1486, or six years before Columbus discovered American block. discovered America, when Luther was only three years old. Forty years after only three years old. Forty years after the issue of this bible, the first copy of the Protestant bible was printed in English; and one hundred and seventy-eight years later the King James edi-

tion appeared.

Belfast, Ireland, which was once Protestant ten to one, is now Protestant only three to one, and may yet be preponderantly Catholic. Geneva, in the sixteenth and seventeenth centuries, was spoken of as "the outpost of Pro-testantism." It is scarcely a generation ago that Geneva expelled the Catholic Bishop, Mgr. Mermillod, and gave his Cathedral to the Old Catholics. But times have changed. Albert Howard, the sixteen-year-old

leader of a gang of train-robbers who held up a passenger train on the Great Northern railroad last May, was bapsuggestive part of the story, remarks the Catholic Universe, is that until the Catholic Universe, is that until the priest began to instruct him the young brigand had never heard that there was a God. He had been to school, too. Marienbad, in Austria, where King Edward takes his annual "cure," is the property of the Canons Regular Premon-stratensian, and the Right Rev. Abbot Gilbert Helmen, Abbot of Tepl, is the

proprietor of the famous springs. The Lord Abbot, who always receives King Edward on his arrival, is a personal friend of His Majesty who, during his stay in Marienbad, visits the Abbey of Tepl regularly. St. John's church, Kilkenny, Ireland, a \$200,000 edifice erected by Mr. Thos. O'Loughlin, an Irish-Australian, was recently dedicated. Mr. O'Loughlin formerly resided a few miles from Kilkenny, where he occupied a farm. Some years ago he and his family inherited the vast wealth of Mr. Martin O'Lough-

lin, an uncle, who emigrated to Australia

about half a century ago, and made a huge fortune there. October 10 saw the celebration at the Oratory, Brompton, England, of the golden jubilee of the oldest Oratorian in the person of the Rev. K. D. Best. Father Best is the last surviving novice of Father Faber. Speaking of the event, The Tablet said that Father Best has left all the said that Father Best. has left a large mark in Catholic litera-ture, sermons and poems following one another year by year, and adds that it would not be fitting that such a life as this should pass without suitable recog-

A group of notable missionary workers of Northwest Canada met a few days ago at the Oblate Mission house, Edmonton, Alberta, Canada, preparatory to departing for France. Among the group was Father Lacombe, the oldest living mis-Powell, Regius Professor of Modern History at Oxford, summed up his judgment on the same matter; "The whole story of the Scottish Reformation, hatched in purchased treason and outrageous intolerance, carried out to the same in the first is mortined; and it is mortin