

The Catholic Record

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

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LONDON, ONTARIO SATURDAY, APRIL 19, 1913

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A FEW WORDS

A few weeks ago we referred to a Rev. Mr. Amarón who declared with great unctuousness that the successful pursuit of worldly prosperity, wealth and influence was a proof of the truth of Protestantism. The statement, rather frayed at the edges, appears with a frequency that is bewildering to those who know anything about true prosperity or true religion. To Mr. Amarón a true believer is one who is clad in purple and fine linen, dines at fashionable restaurants and has a good bank account. And a multi-millionaire must shine as a major planet amidst the constellation of the holy ones. But the poor man, who fares simply and plods on unburdened with money, must be altogether without the pale so far as the blessing of God is concerned. This news must be rather startling to the Protestants who wear rusty coats and use the street-cars. It must be disconcerting to the thousands of poor non-Catholics who are deprived of the blessings that are a source of power and distinction. But they can take consolation in the fact that Mr. Amarón, who talks so glibly, is merely one of a generation that is disappearing—an individual who is either very credulous or very ignorant of the constituents of either true prosperity or true religion.

NOT WARRANTED

We all know that the statement that worldly prosperity is an unmistakable sign of God's approval is a baseless assumption. God has no where promised money or the things that represent money to true believers. The religion preached by Christ has nothing in it that savours of the preaching of Mr. Amarón. Our Divine Lord, who had not whereon to lay His head, denounced riches as an obstacle to the attainment of eternal life. He repressed the earthly ambitions of His disciples and sent them forth, not to live on the fat of the land but to walk hand in hand with direst poverty, to be regarded as outcasts and to die as criminals. If Mr. Amarón had met St. Peter toiling along the Appian way to found an indestructible, spiritual kingdom he would have been shocked at his tawdry clothing and his utter lack of the things that connoted wealth. But what would he have said to a Roman Senator reclining in litter and ministered to by his slaves. He would, perchance, have proclaimed to the multitude: Behold this senator: note his gems and display of affluence: watch well his portly frame and vinous face and regard these proofs of a well-lined purse as signs of God's approval. He would have scored the humble and poor and extolled the proud and the prosperous. He would have deemed St. Paul, declaring that "they who would become rich fall into temptation and the snare of the devil," as a visionary. According to this theory Dives should not have been consigned to hell. It is strange that some people who wax eloquent on the open Bible know so little about its teachings. They talk endlessly about their pure and spiritual worship and then hold up the Golden Calf as proof of their orthodoxy. But it is not a satisfying diet to the thousands who are poor and who have been sent into the arid wastes of either indifferentism or infidelity by the ministers who use the Bible as a pretext to exhibit their well-developed imaginations and over-worked critical faculties.

THE THEORY

The upholders of the prosperity theory are wont to point to England as an irrefutable argument. Look at its commerce and wealth and industries, its virility and vitality, its ever advancing cohorts of civilization, and be convinced of the truth of Protestantism. We look, but we are not convinced. Was Rome, for example, raised to unequalled power because its religion was true? Was Greece the queen of the intellectual world because of the purity of its religion? Is Japan, now sitting at the council-board of nations and trying to rival its neighbors with the smoke of factories, a great power

because of its religion? If England's wealth comes to-day from the Reformation how shall we account for that of Spain in the sixteenth and seventeenth centuries? And if the decline of Spain has been brought about by the Catholic faith, to what cause shall we assign that of Holland, which, in the seventeenth century, ruled the seas and did the carrying trade of Europe? If the purely material prosperity be insisted on it can easily be shown that this is not owing to religion at all. The pagan who abides within the Empire can acquire cash as readily as the most orthodox. In a word, industry and energy, climatic and mineralogical conditions are the sources of the material prosperity which is England's.

SOME FACTS

Let it be remembered that the foundations of the Empire were well and solidly laid by Catholics. The charter of her liberties, her representative form of Government, have their roots in the days when England lived in unity and peace in the house of Peter and was known throughout the world as Merrie England.

In these times she was truly prosperous. Every man was his brother's keeper and the poor-house was unknown. Poverty existed, but not the destitution that affrights us to-day, for men who look under the surface see a seething mass of degradation, Godlessness, pauperism and almost an entire absence of all the virtues that are distinctively Christian. Though, writes Ruskin, we are deafened with the noise of spinning wheels and the rattle of the looms, our people have no clothes: though they are black with digging fuel they die of cold; and though millions of acres are covered with ripe golden grain our people die from want of bread.

ONE PRINCIPLE

In accounting for the prosperity of nations which have abjured the Church we should remember the principle laid down by Leo XIII. in his Encyclical, Dec. 30, 1888: "The impartial and unchangeable justice of God reserves due rewards for good deeds and fitting punishment for sin. But since the life of peoples and nations does outlast this world these necessarily receive their retribution on this earth. Indeed it is not a strange thing that prosperity should be the lot of a sinful nation: and this by the just designs of God Who rewards with benefits of this kind actions worthy of praise since there is no nation altogether destitute of worth. This St. Augustine considers to have been the case with the Roman people."

LOOK AT QUEBEC

We are invited to look at Quebec and see in its stagnation an overwhelming proof that Catholicism is not blessed by God. When the evangelical missionaries, however, labour a little more the French Canadians must wax rich and prosperous and have all the blessings that accrue to Protestantism. Mr. Amarón's genius is going to waste. With his financial ability and magic power of getting the good things of earth he should be a broker or a company director. But in a spirit of bewildering unselfishness he devotes his time to the French Canadians. We have no fault to find with this grandeur of soul, but what is he going to do when all the French Canadians are run through his evangelic mill and turned out as millionaires? No longer, then, can he descend upon their poverty and the soul-deadening and prosperity-destroying influence of the Church. No longer, then, can he weep over the pitiable stagnation of Quebec. But he, in his description of Quebec's conditions, either that type of missionary who depends upon the credulous for a living and hesitates at nothing, however baseless, in his arraignment of the Church, or a man who, having some respect for truth, some consideration for others, refrains from making statements that he cannot substantiate? We leave our readers to judge. We are not afraid to look at Quebec. And taking as a test of civilization the man a country turns out, Quebec can without any hesitancy challenge comparison with any other province

of the Dominion. Its history is tall with thirty-six beds. Its work lies only off Newfoundland, and it is prepared to meet any emergency of disease or disaster. The vast amount of good done by the two hospital ships is best illustrated in the work of the last four years. They had 12,274 communications with fishing boats took care of 1,163 men on board, outside of the large number conveyed to the home at St. Pierre; recorded 17,732 days spent in the hospital on board by patients; rescued 349 men from shipwrecked vessels; held 5,250 consultations at sea; returned 523 sailors to their homes; made 2,310 gifts of medicines and received and delivered 363,560 letters. Father Hamon's first ship, the St. Pierre was lost in a fog. She went upon a rock and sank. Father Hamon and his crew escaped in the small boats and were picked up off the coast by fishermen. "Before the year 1894, when the Mission to Deep Sea Fishermen was founded," said Father Hamon yesterday, "the French fishermen were left without any help during their long stay at sea in the cold latitudes of Newfoundland and Iceland, where cod fishing is carried on. At Reykjavik and Faskrudsfjord, in Iceland, and at Saint Pierre Miquelon, Newfoundland, there were already hospitals where the ill and wounded were eventually sent by the fishing craft when putting into harbor, which they did at very rare intervals. But when at sea, out of reach of land, our fishermen could expect only uncertain help of some war ship, which was very often too much taken up by its own duty to be able to spare much time to assist them. Many men died at sea whose lives might have been spared by proper medical attention. In addition to the hospital ships, the society maintains two homes, one at Saint Pierre Miquelon and the other at Faskrudsfjord, each of them superintended by a chaplain. There our sailors are really at home. The only drink allowed is harmless cocoa and, in case of cold, euclalyptus tea. In Newfoundland every year the home receives a greater number of American, English and Portuguese sailors. Besides his work in the North, Father Hamon went through the war in Madagascar in 1895 as chaplain and through the Boxer war in China in 1900.

THE CALDEY BENEFACTORS

These good people are receiving at the hands of the Church of England the usual treatment of converts, abuse and detraction. We read now how they have shown long signs of instability and vacillation on many other points than the Roman claims, how their secession was long expected, how they departed during the last year or two from their original austerity and their first zeal, so that one would take the position of those who once boasted of them to be that of the Church of England is well rid of them. On the other hand no praise is too extravagant for the few members of the Caldey and Milford Haven communities who have stayed behind. While some lament the treachery towards the Church of God that lurked in the two communities for so long a time, the more general sentiment is that of John Gilpin. The "loss of peace" is felt more acutely than the pretended loss of souls. "What are they going to do with the property?" is the practical question put on all sides. The English Church papers assert that this is the result of gifts of English churchmen to procure the restoration of Benedictine life in the Church of England, and that, therefore, the monks are bound in honor and conscience, and probably legally, too, to leave behind them. Aled Carlyle says, on the contrary, that it is in great part the fruit of their own industry and their own resources, and his lawyer writes that their largest contributor by far approves entirely of their present action, and others may have their money back. In the meantime it is comforting to see that there are some persons left among Episcopalians to lay down the obvious doctrine that there is no room in the Church of England for the sons of St. Benedict, and that any attempt to graft the Benedictine rule on Anglicanism can have but one result, to lead those that attempt it to Rome. But even these, judging from a letter by one of them in the Living Church, can not refrain from nasty insinuations about the property. History repeats itself. Something similar was seen in this country a few years ago, when the accusations of fraudulent conversion were shown to be absolutely groundless.—America.

DISCORDANT ELEMENTS

Something of a stir has been created in Episcopal circles by a proposed excommunication of the ritualists in the Episcopal Church. Under the heading "Reads Catholics out of Episcopal Church" recently in the New York Times told the story of how the Rev. A. G. Cummins, rector of Christ Church, Poughkeepsie, N. Y., in his parish paper served notice upon the ritualists that they must either be Protestants or get out of the Episcopal Church. He did not put it exactly in this manner, but that was the purport of his message to those Episcopalians whom he inappropriately designates "Catholics." Taking for his text the course adopted by the Anglican monks of Caldey Island in becoming Catholics, the Rev. A. J. Cummins said to the ritualist: "Go and do like wise."

In giving this advice, he says that the defection of the Caldey Community from the Church of England to Catholic Church has strengthened the former, and predicts that the Protestant Episcopal Church in America will be stronger if it gets rid of such religious orders as the Holy Cross. He criticises the practice of prefixing "Father" to the names of the members of the Community of the Resurrection who preached this year's Lenten services in Trinity Church of this city. He then presents this ultimatum: "We have come to a critical moment. A party fight has been begun by Catholics. The era of toleration of complacent satisfaction over the cessation of strife, has been brought to an end. Either this church is to remain Protestant, or it is to be made 'Catholic'; the matter of a change in its name is only an entering wedge. Back of the edge's point lie all manner of 'Catholic' doctrines and practices."

Such is the view of the Protestant element in the Episcopal Church of this country, as voiced by the rector of Christ Church, who believes that there is no possible compromise between Protestantism and ritualism. On this subject he is very explicit, as is shown by this extract from his pronouncement: "There is, and long has been, less mutual sympathy between 'Catholic' and Protestant elements in the Episcopal Church than between either element and its correspondent outside Church—Catholic on one hand and Presbyterian on the other. These two elements, the high and the low, we may forcibly hold together, but we cannot make them mingle. Why should they be held together?" Proceeding on the assumption that no union is possible between such discordant and antagonistic elements the rector of Christ Church urges the "Catholics" to go forth from the Episcopal Church. "Follow the Caldey Islanders, dear fellow 'Catholics,'" he advises, "we shall grieve at the loss of numbers but rejoice in your gain." The nature of the gain he has in mind is thus described: "There is an acknowledged Catholic Church. That is surely where all

true Catholics should be. Will you not, O 'Catholic' friends, do as Caldey has done. Resolve highly and firmly to accept with its fascination the discipline of Rome, unpleasant though it be for those accustomed to the freedom of Protestantism. Take the bitter with the sweet. It needs only a little courage, a little consistency. Why expect to have the sweet without the bitter? Please let us Protestants alone, let us enjoy our errors in peace. We shall love you much better when you are on the other side of the gulf."

In this extract we have a sample of the utter inability of the Protestant mind to understand the nature of the authority the Catholic Church exercises over those who yield her obedience. Freedom! The "truth shall make you free." That is the sort of liberty every Catholic enjoys. He is no more deprived of free liberty than he is when he obeys the physical laws, upon the observance of which his life depends. What does the Rev. Mr. Cummins think of the assertion that he is living in base servitude because he is obeying these physical laws? Take, for instance, the law of gravitation. What would you think of a person who, to assert his freedom, would walk off the roof of a skyscraper instead of going down on an elevator? He who is the author of the law for which we show our respect every time we use an elevator to reach the sidewalk, is also the author of spiritual laws, obedience to which is true freedom. The Anglican monks of Caldey did not part with freedom in the true sense of the word. Neither does any other convert from Protestantism.

In making an onset upon the ritualists in the Episcopal Church, the Rev. Mr. Cummins may set many Episcopalians to making a comparison between the claims of the Catholic Church and those of Protestantism in behalf of which the rector of Christ Church has taken up the cudgels against his fellow-Episcopalians whom he contemptuously designates as "Catholics."—Freeman's Journal.

REMITTANCES

Previously acknowledged.....	\$620 00
Jno. A. McDonell, Iona, N. S.	2 00
A Reader.....	1 00
J. J. Trainor, Bedford, P. E. I.	5 00
RECORD Reader, Lochiel.....	1 00
J. J. Doyle, Ottawa.....	1 00
John A. Gillis, Barnet, B. C.	1 00
Angus McInnis, Barnet, B. C.	1 00
John McDonald, Barnet, B. C.	1 00
Willie Loughlin, Barnet, B. C.	1 00
A Friend, Barnet, B. C.....	1 00
H. & E. Golerich.....	1 00
Miss M. Nolan, Outremont,	1 00
Peter Novonov, Poltmore.....	2 00
J. D. Hesson.....	2 00
B. Griffin, Calumet Island.....	1 00
Newman Mackintosh, Toronto	2 00
Subscriber, Castledorf.....	2 00
J. C. Kelly, Creighton Mine.....	20 00
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Senator Coffey, London.....	25 00
Wm. J. Mohr, Douro.....	1 00

to punish "BOGUS OATH" PUBLISHERS

Bills are before two State Legislatures which, if passed, will effectively stop the forgery and circulation of "bogus oaths" attributed to the Knights of Columbus and the Ancient Order of Hibernians. One of them, which has been introduced in the Legislature of Colorado, proposes to make unlawful and severely punishable "the writing, printing, publication, circulating or distribution of any false statement, matter or thing purporting to be the ritual, ceremonial or ceremonies, or part thereof, of any church, religious society, organization or corporation; and making certain testimony in respect thereto competent; and making violation thereof a felony, and providing penalty therefor. It was drawn by John H. Reddin, Supreme Master of the Fourth Degree, Knights of Columbus. A similar bill has been presented to the Missouri Legislature.

BISHOP'S TENDER TRIBUTE TO A CHRISTIAN MOTHER

Baron Von Ketteler, the wise and holy Bishop of Mainz, writing of his student days, thanked God that he had been preserved from doing anything of which he should be ashamed. The prayers of a saintly mother and the example of his pious sister helped him safely through the time of storm and stress. Later on in one of his sermons, Bishop Von Ketteler paid a tender tribute to these two angels of the household—a good mother and a good sister:

"The greatest blessing that God can confer on man in the natural order is without doubt the gift of a truly Christian mother. I do not say the gift of a tender, loving mother, because, if the mother is filled with the spirit of the world, her love is a boon, but a bane to her child. But a Christian mother is of all divine gifts the greatest. . . . When such a mother has long been laid to rest and her son is seized by the stormy winds of life, and tossed about hither and thither, is on the verge of losing both faith and virtue, her noble saintly form will appear to him and gently yet forcibly draw him back to the path of duty. He who has learned to know Christianity and its virtues, its inner truth, its purity, its self-oblivious love in the life of a Christian mother of her counter-part—a Christian sister; he who has tasted peace, the peace which Christ calls His peace in the bosom of such a family—the thought of it will pluck him out of every pool of perdition into which life may hurl him. He who has once seen virtue in such transfigured images can not look on vice, even though he be caught in its toils, except with aversion and contempt."—Catholic Bulletin.

Father Hamon's headquarters are at St. Pierre-Miquelon, Newfoundland, and he has direct charge of the largest vessel, the St. Francois d'Assise, which plies continually between St. Pierre and the Grand Banks. The ship is of 600 tons, carries a crew of twenty-seven men and has a hospi-

FATHER FRASER'S MISSION

On March 1st the editor of Notes and Comments gave a summary of an interesting letter from Father John M. Fraser, the Canadian missionary to China.

There are but 2,000,000 Catholic Chinese in a population of 400,000,000. The recent mighty revolution has broken down the old superstitions and prejudices, and now the fields are white with the harvest.

Catholics of Canada have the opportunity and privilege of sharing in the great work of the conversion of China by helping spiritually and financially their fellow Canadian, Father Fraser, whose missionary work has been signally blessed by God.

The CATHOLIC RECORD gladly accedes to the request to receive subscriptions, which will be duly acknowledged and forwarded to Father Fraser.

Here is an opportunity to discharge the duty of alms-giving, participate in a great spiritual work of mercy, and help to bring the Light of the Gospel of Jesus Christ to those who sit in darkness and the shadow of death. Do it now, in the name of God.

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CATHOLIC NOTES

While not generally known, it is a fact that there are twelve Catholic Cathedrals in Africa.

According to The Sentinel of the Blessed Sacrament, no less than 6,406 Jews have been converted to Catholicity in Vienna during the last ten years, the number being verified by official statistics.

The Osservatore Romano denies the report circulated, it says, by Freemasons that there is not sufficient accommodations in Malta for the visitors who intend to proceed there in order to be present at the Eucharistic Congress.

The manager of the Italian paper that accused Cardinal Mañi, of Pisa, of having misappropriated 50,000 francs, has been found guilty of libel. He has been sentenced to prison for a term of fifteen months and to pay a fine of 1,860 francs.

Rev. M. A. Noel, S. J., Catholic chaplain to the Eastern penitentiary, Pennsylvania, received into the Church recently eleven converts. Among those baptized was an Indian chief who had given the United States troops much trouble on the border.

Chief Justice White was the first Catholic to administer the oath of office to a president since Chief Justice Taney's time in 1861. Taney administered the oath of office to nine presidents: Van Buren, Harrison, Tyler, Polk, Taylor, Fillmore, Pierce, Buchanan and Lincoln.

Under the will of Ferris S. Thompson, who died in Paris, Mercy Hospital, Chicago, will get \$100,000 outright, and \$200,000 after the widow's death. Mr. Thompson was grandson of the founder of the Chase National Bank, New York. The Sisters, who are naturally delighted over the gift could not remember that Mr. Thompson had ever been a patient in the Hospital.

The Costa ministry, Portugal, has issued a decree secularizing the Catholic cemeteries; that is, declaring them government property. The crosses, it seems, will be removed, and civil funerals will soon be witnessed in a land almost entirely Catholic. Another decree forbids the teaching of religion, not only in the national schools, but also in private institutions.

A letter from Denmark says that the German Jesuits established at Copenhagen, have won the admiration of all classes, their methods of education are so well liked that the Danish government has authorized them to receive in their schools young men of all religions. Furthermore, the certificates and diplomas given by the Jesuits have the same value as those given in the official academies.

There is a convent of deaf mute nuns in Montreal, Canada. No fewer than twenty of the Sisters are deaf mutes, graduates of the deaf mute school there, and the Sisters now carry on the work of teaching deaf mute children in that great Catholic city. The community was founded twenty-five years ago and has flourished remarkably, even though the number of those upon whom it can draw to recruit its rank is small. Their numbers are being constantly swelled by new additions, the latest one being a girl from St. Louis, Mo.

A movement to establish a Catholic Y. M. C. A. in Chicago was recently launched at the De Paul University alumni dinner. Judge Marcus Kavanagh was one of the indorsers of the plan. The plan set on foot is to secure contributions from Catholic young men, donations of church property by the Archbishop, and subscriptions from parishes, for the erection of a centrally located building where gymnasium apparatus, swimming tanks, baths, lecture and reading rooms and dormitories can be established.

Right Rev. John Joseph Hogan, D. D., Bishop of Kansas City, the member of the American hierarchy, and second only to Cardinal Gibbons in years of service, died February 21, of pneumonia. Bishop Hogan had almost completed his eighty-fourth year. His ordination to the priesthood dated back sixty-one years, and his episcopal consecration forty-four years and six months. Only twenty-eight days elapsed between the consecration of Cardinal Gibbons as Bishop of Adramyttium and first Vicar Apostolic of North Carolina, on August 16, 1868, and that of Bishop Hogan, on September 13, 1868.

The French curials have rejected the claim of Cardinal Amette, Archbishop of Paris, to the National Basilica of the Sacred Heart at Montmartre, in the French capital. The building, though not yet quite completed, has cost 45,000,000 francs—\$9,000,000—to date. The Cardinal contended that the Basilica and its dependencies is the property of the Works Committee of the National Vow, and it should be declared to be either the property of that committee or of the successive Archbishops of the See. The city of Paris claimed the sacred edifice under the confiscatory law of 1908; and the claim has been declared to be well founded. Cardinal Amette will appeal from the judgment.

The act we may perform does not sanctify us so much as the spirit in which we perform it.