The Catholic Record.

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

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WHY WE SAID IT

Foxe and Froude seem to be disturbing the peace of one of our subscribers. He thinks that our language anent these worthies is devoid of dignity. Now to be frank, if we penned just what we thought of these individuals our copy would be termed unfit for a family paper. Froude and Foxe, to put it mildly, have no standing as historians. Foxe was denounced by Dr. Arnold as a rampant bigot, and like all of his class, utterly unscrupulous in assertion: the falsehoods, misrepresentations and exaggerations to which he gave circulation are endless. Of Froude Augustus Jessop says that more than thirty years of argument and criticism and evidences the most irresistible and convincing to all cultured intellects except his own, of new light coming from the right hand and the left, of documentary proof accumulated from the archives of almost every country in Europe, and pointing all to the same conclusions, have been wasted upon him.

THESE REPORTS

These reports that emanate from Rome, as correspondents put it, should be given due examination and placed on fyle. As a rule they are born of a desire to have sensational copy even at the cost of overheating the imagination. Back-stairs gossip is quoted as information from high authorities, and a word from quarters hostile to Rome is dwelt upon as a revelation of policy. But it seems to us rather curious that this same Rome, represented as a spent force, should sharpen the pencils of inventive scribes and arouse the curiosity of the general public. Peter has been and is the great mystery that baffles the wits of those who are estranged from him.

THE PLAGUE OF BOOKS

One of the great curses of this generation is the plague of books. Men clog their mental machinery with bits and scraps of information. Mentally they are anaemic and hence they do their thinking by proxy, and become human phonographs. These people are prone to saying that the Church is opposed to science and progress. What science is does not bother them, and what progress may be is never a subject for their investigation. The Church is, indeed, opposed to science that assails the supernatural with fallacies and conjectures. To science, however, that keeps within its own sphere and reverences the God who wrote the book of nature, the Church has ever been and is the guide and protector. The vapourings of special pleaders cannot blot out the records of the past. Nor can they prevail upon the public to regard men who have quarrelled with God as exponents of the truth in this matter.

THE ORANGEMEN

Our readers may remember that in 1904 Lord Rossmore, county Grand Master in the Orange Society, denounced Orangeism as the promoter of the worst kind of mental slavery and severed his connection with the Grand Mastership. He said in his letter of repudiation "that Orangemen appear to be following blindly the lead of some few professional politicians and office-holders, whose advice seems invariably to be the result of a contemplation of their personal interests, and hardly ever the outcome of a desire for peace and prosperity of us Irishmen."

We venture to suggest that extremists of both sides who mean the best for themselves and their country are standing in their light and in the way of genuine necessary progress. Why insane and endless suspicion? This advice should be heeded by some Canadians who are making much ado about nothing. We are of the opinion that the average Canadian is satisfied to live and let live and in his own way to contribute his quota to the upbuilding of his country. The individuals, however, who cause discord are a few politicians and preachers. To our mind the preachers are the worst offenders. Their appeal is always to the ignorant. They make the old charges, revive the antiquated calumnies and talk incoherently with much vituperation and a strident voice. If they could be restrained from violating both truth and charity it would be a boon to themselves and some Canadians. They may not see eye to eye with us, but that fact should not cause them to beget a suspicion that they have not a bowing acquaintance with the rudimentary ideas of civilization.

A GOOD RESOLUTION

A good resolution would be to contribute to the formation of public opinion in current issues. We are not in the kindergarten stage. We are not in this country on sufferance. As Catholic citizens we should attend the meetings to discuss projects and policies and give our opinion. We have been altogether too diffident in this respect. We serve no good purpose by remaining in the background. We believe that by applying our principles to current problems, prejudice would be dissipated and absurdities and misconceptions be swept away. A word on the public platform is far more valuable than many resolutions in our halls.

THE WAY TO PEACE

The road of Charity leads to peace. The kindly word and smile; the message of sympathy, the sunshine of the heart are proofs that we are the way of Charity. Let us then clear our souls of all unloveliness and remember that love of the brethren must be ours if we hope to knock with confidence on the eternal gates. Let us give no quarter to poisonous tongues. To our shame and disgrace there are Catholics who are forever spitting out the venom of diseased minds and hearts. They walk hand in hand with slander. They dabble in gossip and evil reports. They do the devil's work with a truly diabolical persistency and success. They ravage the kingdom of God, and what to us is incomprehensible seem to have no realization of the sordid vileness of their occupation. If we can not cure these people, we can show that we hold their conduct in utter abhorrence. They should be branded as peace disturbers, breeders of evil, enemies to the Church, the most abominable things that curse this planet.

THE NATHAN INSULTS WILL NOT DOWN

Recently, in three columns of the Giornale d'Italia, General Pelloux published a political document of the first importance. He is, it must be explained, a Member of the Senate, an ex-Prime Minister of Italy, the very Captain of Artillery who was charged to make the breach in the wall of Porta Pia on September 20, 1870, and a man who has a national reputation for political honesty.

On September 25 last he announced formally his intention to interpellate the Italian Government on the interpretation of the Law of Guarantees, in consequence of the notorious speech made by the Mayor of Rome five days previously.

Two months have now passed, and in that interval Signor Luzzatti has done nothing to show his official reprobation of Mayor Nathan's violation of the Law of Guarantees, and General Pelloux has come to the conclusion that the country should be awakened thoroughly to the gravity of the situation caused by the insults inflicted on the Holy Father and on the Catholic religion. He has done this in an open letter addressed to the Prime Minister.

He points out that in October, 1870, the Italian Government, in order to reassure the Catholic world that the fall of the Temporal Power of the Popes would not be attended by any evil consequences to their spiritual authority or dignity, communicated to the Powers a note regarding the guarantees that would be given by Italy on the Prerogatives of the Sovereign Pontiff and the Holy See, and in the following May passed the measure known as the Law of Guarantees.

The scope and spirit of that Law, he says, was to secure for the Pope the greatest respect, allowing him all the authority, independence, and liberty necessary for the exercise of his spiritual mission.

The General is of the opinion that for forty years "Italy has done everything to calm the consciences of Catholics by securing the observance of this law," but: "To-day of all times when it was more than ever necessary that this state of things should continue, the Government supinely tolerates, without a single indication of sorrow or regret, so flagrant an infraction of a fundamental law of the State, an infraction which may well be qualified as a real provocation! That the Law of Guarantees has latterly been interpreted in a way absolutely opposed to common sense, or rather that the present Government has paid no attention whatever to it, is so obvious as not to require proof. But the present case [of Nathan's speech] passes all limits. How could the Government have permitted the first magistrate of the Capital to abuse his position by preaching to the people whose interests he administers, and the immense majority of whom are Catholics, contempt for the religion of the State, derision of the Temporal Power of the Sovereign Pontiff, and disrespect for his very person? All that is simply outrageous."

The Senator after admitting that violence was used against the Holy See in 1870, quotes an important declaration of the Council of State of March 2, 1878, declaring that the Law of Guarantees "is an organic and political law which may be described as one of the fundamental laws passed in defence of a great national interest; a law meant to have effects beyond the confines of the State."

If Signor Luzzatti's Government has kept silence in face of this grave violation of the respect due to the Pontiff and to the Catholic religion in order not to offend some of his parliamentary followers, General Pelloux addresses to him this solemn warning with which he closes his open letter:

"These friends are compromising the Government by reducing it to impotency and rendering it incapable of doing its duty. They are compromising the country by creating the impression abroad that it is incapable of maintaining those sacred pledges which Italy voluntarily gave in order to reassure the Powers when it took up its seat in Roma Capitale; while even the most advanced Ministries of the Left which Italy has had since 1870, were able on occasion to defend them energetically against popular agitations such as that of 1881.

"To release itself from this miserable state of things, to which these dangerous friends have reduced it, in such a short time, the Government has but one remedy: that of liberating itself from them.

"If it has not the courage to do this the country can only expect to taste shortly the bitter but inevitable consequences."

This courageous pronouncement has caused consternation in the Government, for it is well known that Signor Luzzatti was preparing to give further influence to his "dangerous friends" by admitting two others of them into his Cabinet.—The London Tablet.

PROTESTANTS AND LOURDES

IT IS NO LONGER ONLY DEVOUT CATHOLICS WHO APPEAL TO THE IMMACULATE VIRGIN

Apropos of the departure of the White Train for Lourdes, the Paris correspondent of the Irish Catholic of Dublin calls attention to the interesting fact that it is no longer only devout Catholics who appeal to the Immaculate Virgin, but people sometimes almost devoid of Christian faith. Whether they are cured or not of their bodily ills, it is very rare they return from the pilgrimage without their souls being pervaded with the "peace of God," which passes all understanding, and which is an inestimable blessing, surpassing that of the suppression of the worst bodily ills.

"On the present occasion—that is to say, in the train which started for Lourdes on August 18—there was a Scotch woman of thirty-six years of age, nominally a Presbyterian, but in reality almost a freethinker. She does not remember to have ever seen the light of day, but she knows that when a baby her eyes were good. How she lost her sight I do not know, but it is certain that the most eminent specialists declare there is absolutely no hope of her ever recovering sight by any operation or other natural means. It was while she was in a hospital, that she first heard of Lourdes and its miracles. She was told by a patient also under treatment there, of blind persons who had recovered their sight after washing their eyes in the miraculous water, and of many other supernatural cures. It cannot be said she is even now a Catholic—at least she was not one of the faithful when she left Paris in the White Train. Yet she had hope, and almost confidence, in the sweet Virgin, as she called her.

"Curiously enough, she was encouraged to go to Lourdes by one of the most celebrated English oculists, who is a Protestant, and who gave the Scotch woman a certificate stating the incurability of her case. He recognizes he is powerless to help her but he is evidently not devoid of belief in the supernatural power greater than that of science. On taking leave of his patient he said: 'Go to Lourdes, and when you get there go to see one of our fellow-countrymen, Dr. Cox, who went to Lourdes an unbeliever, and who having become a believer, has never since left the vicinity of the miraculous grotto.' When on the point of leaving Paris she said: 'I do not know whether I shall be cured, but in any case I shall not regret to have made the journey. I shall at least have learned to appreciate the devotion of the Catholic Sisters of Charity. Those Petites Soeurs have, by their self-abnegation and love, almost made me a believer.' Indeed, no one, be he even a materialist, can possibly witness the devoted care of the Petites Soeurs de l'Assumption who organize the White Train without experiencing a sentiment of the most lively admiration."—B. C. Orphan's Friend.

CONDITIONS THAT FOSTER DRUNKENNESS

It is well to give the poor palatial libraries, but we venture to say that more good would be accomplished by the money so spent if it were used in the direction of improving the housing conditions of our working classes. Intemperance is a vice which fastens itself in all its loathsomeness on the poor. It is the cause of much, if not most, of their misery; but cheerless, squalid home surroundings often drive men to buy forgetfulness of their hard lot in the saloon. This is a phase of the question which should never be lost sight of. It is an important factor in a pressing problem. The Rev. Thomas Devlin, LL. D., referred to it at a recent meeting of the Associated Charities, Pittsburg, when he said:

"Intemperance has much to do with the improvidence of the workingman. His wages are reduced more by indulgence in drink than by any other means, for drunkenness is the vice most widespread among wage earners. The repression of this vice has been attempted in many ways. Individual and combined influence have been exercised upon it. Appeals have been made to every motive, selfish and generous, which might possibly sway its victims. State laws have been enacted. The Church has made zealous and unceasing efforts to stem the tide which is sweeping so many to destruction, and yet the evil abides with us, and in industrial centers has assumed frightful proportions. May it not be that sufficient attention has not been given to the environment of the workingman? The business man who returns from his office to his elegant home, does not leave his fireside to seek his comfort elsewhere. When the tired laborer or mechanic is greeted with a cheery welcome by his wife and bright eyed children and sits down in a pleasant home to his evening meal of well-cooked, wholesome food, he has no desire to go out into the glare of the saloon for his rest and recreation. Where there is no shelter fit to be called a home; where the habitation is unclean and disordered and the wife is no housekeeper and negligent of her personal appearance, is it any wonder that the husband and father is driven to the street and its temptations?—Sacred Heart Review.

CARDINAL MORAN ON CHURCH'S VITALITY

Cardinal Moran of Sydney, Australia, though past his eightieth year still finds time occasionally to prepare and preach a sermon. He delivered the following discourse on a recent Sunday:

During the past few weeks an Anglican Synod was held in Sydney, and one of the visitors from a distance considered himself so gifted with the spirit of prophecy that he announced that the Roman Church was coming to an end, as the age now opening was one of enlightenment, progress and freedom, and Rome was inconsistent with these great principles of enlightenment, progress and freedom. He (the Cardinal) would recommend these prophets who regarded themselves inspired to announce false things to await the events before they prophesied them. The Catholic Church was not the Church of a day or of one civilization or of one form of thought; it was the Church of all ages and nations, destined by Christ to remain to the end of time amid all the vicissitudes of the world. It was not on the wisdom, prestige or power of this world that Holy Church relied, but on the promise of our Saviour that His Church was the Church of all ages. Christ came to be the Reedemer not of one race, language or clime, but of all the human race, and sent forth His priesthood to be perpetuated throughout the nations, promising at the same time that the gates of hell would not prevail against them. Christ assured them that their victory would be enduring, and His divine promise was, "I am with you all days, even unto the consummation of the world." Furthermore, He confirmed His priesthood by asking the Father to send the Holy Ghost, the Third Person of the Blessed Trinity, to abide with them, and to remain ever enshrined in Holy Church, bringing consolation and blessings and enlightenment to those who were carrying out His mission.

FALSE PROPHETS

From age to age false prophets had arisen to seduce people with the announcement that the religion of Christ had come to an end. Take, for instance, the reformation period. Then the Church was assailed by the most violent storms that had ever been stirred up against the religion of Christ, and in those days many things combined to give strength to its enemies. Everything was in confusion in the political arena. But there were three special factors which pointed out that the old civilization was passing away, and a new one was at hand. There was also the discovery of the New World. Nowadays they could not realize the excitement when it was known that a new continent had been discovered beyond the Atlantic, and fresh potentialities were presented to mankind in the inexhaustible resources and immeasurable wealth of this new land which was revealed.

Another great factor that pointed to the incoming new civilization was the discovery of printing, which to the intellectual world was, perhaps, as momentous as the discovery of the American continent in a political way. It brought together the scattered nations, and brought about an inter-communication of ideas more than anything hitherto witnessed, and with this there was what was known as the Renaissance, the revival of literature, occasioned, in a great measure, by the fall of the Grecian empire, in consequence of which the literary representatives of Greece were spread throughout Europe.

POPE THE GUARDIAN OF LIBERTIES

There were many occasions which satan laid hold of to promote his warfare against the Church, and he seized on this new civilization to serve him. At this time the nations of Europe were completing the organization of their various states, and their rulers were anxious to be emancipated from the superintendence of the Vicar of Christ. The Pope was not only the supreme pastor of the fold, but he was the international arbitrator for Christendom, all the powers of which looked to him as the guardian of their liberties, and the one restraining hand on the tyrannies and oppressions of rulers. Then, there was, unfortunately, a good deal of worldliness in the sanctuary. Not that religion had decayed—the people were as faithful as ever, and there were countless saints in the Church—but the rulers of the Church were entangled in the worldliness around them. Especially in Germany, the bishops of the Church were, at the same time, princes of the empire, and were associated with the kings and the emperor in a thousand ways, even on the battlefield. In one of the great cathedrals of Germany, the pillars which separated the nave from the aisles were adorned with statues of the bishops of the See. They were clothed in cope and mitre, with crozier in hand, but if examined more closely it would be found that under the cope was a coat of mail. These bishops were obliged to forsake the flock entrusted to them to look after temporal things, and, as a result there was laxity in many centers which should have been centers of piety.

THE CURSE OF WEALTH

There was likewise, great jealousy of the wealth of the Church in those days, and all sought to enrich themselves out of her treasures, awaiting every opportunity to seize on them. With all this there was a great deal of licentiousness. As explained, there was an awakening of ancient literature, but with it there was, unfortunately, an awakening of pagan ideas and pagan morality, for the Grecian scholars also brought with them the Grecian vices. Hence when Martin Luther and Calvin went forth as leaders of what was called the Reformation, they had nothing to do but apply the match to the train already laid, and the explosion took place. It would seem as if satan had marshaled all his strength, and that he, with all his demons, was associated with the powers of this world, and the corruption and passions of fallen nature. But, in the ways of God, a man rose up like David to combat Goliath, and he was none other than St. Ignatius. He formed a society which he called the "little company," and it was a little company indeed when the immensity of the powers arrayed against it were considered. The attention of the world was focused on him, and for the past four hundred years many writers could scarcely find names enough to describe him. Some of them wrote of him as an "ascetic maniac," and told their readers that Ignatius was the half-crazy inventor of certain doctrines and theories. In those days many other great saints raised up, but St. Ignatius was especially chosen, and went forth on the mission to set at naught the powers arrayed against the Church. Instead of being a maniac and an innovator, St. Ignatius was the most practical man of the day. Perhaps, there was no more corrupt period than that in which St. Ignatius entered the lists against the enemies of God. The Holy Father in a recent encyclical described the Germany of those days in very strong words, which were perfectly true. His Holiness said that "men's passions were gaining the upper hand, the knowledge of truth was darkened and disguised, the struggle wits error was still raging, and human society seemed to be on the downward slope, and rushing headlong towards the abyss. Amidst these evils rose up men full of pride and rebellion, 'enemies of the cross of Christ, who mind earthly things, whose god is their belly.' Turning their energies not to the improvement of morals, but to the denial of dogmas, they still more increased the existing disorders, slackening for themselves, for others, every check upon license, utterly setting at naught the guiding authority of the Church, and truckling to the most corrupt passions of princes or of peoples, overturning her doctrine, her constitution, and her discipline, to set up a tyranny in her place. Copying those sinners to whom was addressed the threat, 'Woe to you that call good evil and evil good'; they call themselves reformers, and that rebellious tumult, that perversion of faith and morals, a reformation. But in truth they were not reformers, but corrupters who, by wars and strifes, robbing Europe of her strength, paved the way for the rebellions and apostasies of modern times."

TRUE REFORMERS

Against these seducers God raised up true reformers and men of holiness to stay the rushing tide, to calm the boiling waters, or build up again the broken dykes. St. Ignatius was one of them, and looking back on those days, now that the storm had passed, they recognized what a terrible conflict was engaged in, also that St. Ignatius gained a complete and abiding victory. As a result of this contest they saw how Divine Providence availed even of the attacks of wicked men to accomplish its own merciful designs, and the outcome of the agitation of those reformers was that the teachings of divine faith were never set in so clear a light as during those four hundred years, nor was the effulgence of virtue ever so shown forth in Holy Church in every good work of charity and benevolence. They found, too, that devotion to the Most Holy Sacrament of the Altar had expanded throughout the entire earth, and if anyone needed a proof that the Holy Sacrifice of the Altar had not been overcome by those so-called reformers they might look towards the new continent of America, to the city of Montreal in Canada, where a few months ago was held the great Eucharistic Congress, on the closing day of which one-hundred and fifty thousand people knelt on the green sward under the shadow of Mount Royal in adoration of the Sacred Host which was held over them in benediction by the Papal Legate. And who would say that the authority of the Vicar of Christ had been overcome during those conflicts? The contrary was the case. Never, perhaps, was the Holy See so persecuted as during those centuries, but, through the blessing of God, they never had a brighter array of Sovereign Pontiffs, and never was the unity of Holy Church so emphatically set before the world—and that unity was centered in the Sovereign Pontiff—than at the present day.

Redmond and Ulster

London, Jan. 6.—J. E. Redmond, chairman of the Irish Parliamentary Party, devotes a long article in the London papers to an endeavor to remove the Unionist objections to Home Rule, based on the fear that the Ulster Protestants will be unfairly treated. He assembles a great array of statistics and figures of the recent elections, showing that five of Ulster's nine counties are overwhelmingly Catholic, while, excluding Belfast, the whole of Ulster actually voted for Home Rule by a majority of 1,288.

Mr. Redmond argues that in face of the fact that the whole of Ulster includes 44 per cent. Catholics, Ulster cannot be claimed as a Protestant province. Further, he quotes historical records, and the testimony of Protestant historians, like Taylor and Lecky, to show that a spirit of toleration has always been exercised by Irish Catholics, and to prove that Ireland's national movements for generations have been conducted by Protestants.

He declares that Ulster has nothing to fear, and that if Home Rule is granted the Protestant minority will have equal rights and liberties with the Catholics.

OUR LADY OF CONSOLATION

ANNUAL PILGRIMAGE IN CAREY, OHIO

M. J. Thrall, in Pittsburg Despatch.

It seems almost incongruous to find a pilgrimage shrine in a prosaic little town in the Middle West. Nevertheless the Church of Our Lady of Consolation in Carey, Ohio, a town of some two thousand inhabitants, is rapidly becoming the most celebrated of the new pilgrimage churches on the North American continent.

The virtue of this sanctuary, which is one of the newest in existence, having been established only in 1875, lies in a statue, a small quaint image of the Virgin about three feet in height, and carved out of wood. It is attired in a robe and stiff mantle of gold cloth. The right hand holds a sceptre and the left arm supports the Divine Child. In a silver capsule suspended from the neck is imbedded a precious morsel of the Luxemborg statue of our Lady of Consolation of which the Carey statue is an exact facsimile. The Luxemborg statue according to tradition, was not made by earthly hands. In 1525 the fathers of a Jesuit college in Luxemborg began the building of a chapel just outside the city walls. The work was progressing rapidly, each one contributing the labor of his own hands, when a frightful pestilence, which counted its victims by the thousands, broke out in the city.

In this dark period the faith of the Jesuits and their leader, Father Broquar, did not flag even when the latter was apparently stricken with death. One day when the plague had abated, the students were walking in a forest and they espied the image of the Virgin in a hollow tree. Surprised and delighted, they carried it back with them to their quarters. In the morning they found that the image had disappeared, and after search they discovered it again in the hollow tree. Again they carried it to Luxemborg and again on the second morning they found it gone and traced it to its old abode.

This time they did not dare to remove it, but accepted the hollow tree as a sanctuary. When the chapel was finished, they carried the statue in solemn procession and placed it on the altar. Now evidently satisfied, the Blessed Lady remained upon her throne from which from that day until this miraculous graces have been extended to mankind.

Here sight has been received by the blind, hearing and speech by the deaf and dumb, freedom of motion by the lame and paralytic, health to the diseased and happiness to the despairing.

There are in the world three churches where the Virgin is invoked as our Lady of Consolation, and all three have received papal recognition of their power to heal. These are the churches in Luxemborg, Carey and a third in Kevelear in the Lower Rhine Province established in 1647. The last also possesses a facsimile of the Luxemborg statue.

Thousands, in truth, do already seek the Carey shrine each year—the lame, the paralytic, the blind, those afflicted with various diseases, both physical and mental, while many come only for pleasure and the general good of their souls. These latter-day pilgrims wear no especial badge, except in the case of the unfortunate that of their affliction. Instead of the staff, the scrip and the water bottle, they are likely to bear a travelling bag and an umbrella, and to dine at the local hotel, and yet it is evident that the same simple trust, the same belief that true faith may be rewarded by supernatural benefit blooms in their hearts as in those of the medieval pilgrims who made their more toilsome journeys to various shrines.

Many instances are related of extraordinary benefits received by pilgrims to the Carey shrine such as the healing of a paralytic from Western Pennsylvania, of the cure ten years ago of a Chicago woman afflicted with cancer, of the restoring of sight to a child accidentally blinded with a pen.

One of the most astonishing cases was that of a Cleveland woman of the name of Antweller who last year was suddenly relieved of an invalidism of twenty years standing. Near the altar the walls of the church are hung with cast-off canes and crutches of the departing pilgrims.

Brave Christian Brother

Sherbrooke, Que., Jan. 5.—Rev. Brother Lionten, assistant director, is dead, and Rev. Brother Daniels is fatally injured as a result of a fire which destroyed St. Joseph's College at Granby last night.

The fire broke out about 11.30 at night, and Father Lionten immediately proceeded to awaken the students and get them out of the building.

It was while doing so, it is believed, that Brother Lionten lost his life, as he was not seen after directing the last of the students down stairs. His body is still in the ruins.

Rev. Brother Daniels received his injuries by jumping from the third storey window, there being no other chance to escape. His back was broken.

There were only thirty three students in the building at the time. There are over six hundred on the roll, so that had the fire broken out at any other time the loss of life might have been more serious, but the majority of the students were away on their holidays.

"When There Is No One 'Round to See."

"Th' meanest cuss I ever know,"
Abe Wilkins said one day to me,
"Behind our backs was doin' good
When there was none of us to see.
One night I caught him trudgin' down
Th' road, a basket on his arm.
'Where are ye off to now?" said I,
Said he; 'To Widder Murphy's farm.'

"An' then he took me to one side,
'Don't tell a soul of this,' says he,
'The widder's kids are awful poor;
The only friend they've got is me.
I'm takin' them some grub t' eat—
Th' widder's poorly, don't ye know,
I'm helpin' them along a bit,
But don't tell folks I told ye so.'

"Until that night I used t' say
There warn't a bit o' good in him;
I used t' think he'd throw a brick
T' help a man who couldn't swim.
But there he was, th' meanest cuss
I ever knew, a settin' out
To do an act of good, unseen,
An' didn't want it talked about.

"An' since that time I've changed my mind.
I look at men much different now,
I view their meannesses an' say
There's some good in 'em anyhow.
An' tain't for me to judge 'em bad,
From what they may appear to be;
I reckon they must be some good
When there is no one 'round to see."

CATHOLIC NOTES

Mrs. T. St. John Gaffney, wife of the American Consul at Dresden, has been received into the Church.

Among those received in audience by the Holy Father recently were two Sisters of Charity from Australia, Mother Mary Berchmans and Sister Mary Xavier.

In the Church of San Carlo al Corso in Rome, the heart of St. Charles Borromeo is preserved in a splendid reliquary alongside of which is the Saint's garments stained with his blood during self discipline, and his crucifix.

In the Spanish and Portuguese colonies of Latin America, in 1767, before the destruction of their society, the Jesuits had 87 colleges and 19 seminaries; in Peru they had 15, in Chile, 10; in New Grenada, 9; in Mexico, 23; in Paraguay, 10, and in Ecuador, 11.

While preaching in the chapel of St. Mary's Hospital, Cincinnati, Rev. George Fleisch turned deathly pale, announced that he was ill, reeled and fell to the floor dying. A priest-patient in the hospital happily reached him in time to administer the last Sacraments. He expired a few moments later.

The girls as well as the boys who were recently confirmed at the Holy Family Church in Watertown, N. Y., of which Rev. Michael R. Burns is pastor, took the pledge against using intoxicants. In addition, the boys pledged themselves to abstain from using cigarettes until after they have attained the age of 21 years.

Rev. Thomas Rinehart, in charge of St. Peter's church at Hancock, Md., was greatly surprised in examining the contents of the collection box to find a check for $1,000. The check was accompanied by a note from the giver stating that the money was to be used in the building of the new rectory which had been planned.

The Catholics of Liverpool, England, have once again been successful in obtaining the bulk of the senior scholarships offered for competition by the city council. Three have gone to the Christian Brothers and two to the Jesuits, leaving the remaining three for division among the non-Catholic and council schools.

At the golden jubilee celebration of the Jesuit Church in Edinburg, Scotland, Lord Ralph Kerr expressed heartfelt sympathy with the Jesuit Fathers abroad who were suffering persecution at the hands of godless men, while the press throughout Europe was teeming with calumnies and misrepresentations against them to justify the lawless attacks.

From Mobile, Ala., comes the announcement of the completion of a $2,500 fund for a monument to Rev. Abram J. Ryan, "the poet-priest of the South." The amount was raised by popular subscription, the idea being to collect the money in small amounts. Most of it came in dimes, and the projectors of the monument are much pleased at the success of the movement.

In connection with the work of the St. Vincent de Paul Society of Halifax, N. S., the Reverend Mother has appointed two Sisters of Charity, whose duty shall be to work among the poor. Cases which require the services of the Sisters will be reported to them by the St. Vincent de Paul Society, and will be attended at once. The work of the Sisters will be general in character. They will be fully qualified to nurse the sick, and incidentally will attend to every want in the homes of the sick poor. The Sisters will reside in St. Teresa's Home.

THE CRAZE OF A DAY.—Poor old Mrs. Baker Eddy, the high priestess of Christian Science, has gone to her long home, after being "in error," which in plain United States means that she had pneumonia for several weeks. The building up of her sect proves her to have been a remarkable woman. It also proves the restlessness of the human heart and the desire to find an easy way to heaven. Will Christian Science live? Yes, for awhile. Then will come contention and strife and dissolution. In twenty years Mrs. Eddy's sect will be divided into a hundred branches.