

The Catholic Record

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

VOLUME XXXIV.

LONDON, ONTARIO, SATURDAY, OCTOBER 5, 1912

1772

HIS MOTHER'S ROSARY

FOR THE CATHOLIC RECORD
One Autumn eve in humble Irish home,
A grey-haired mother knelt to tell her
Before the statue of the Virgin mild;
A little cheap Madonna, yet more
Than Milo's Venus by this simple soul
Who walked with angels and who spoke
With God.
Each moment of the lonesome weary
day
And through the silent vigil of the
night,
And yet not lonesome, though her kith
and kin
Had passed beyond the bourne of that
land
Where Mary waits with "Welcome" on
her lips
To lead us up to Heaven and to Christ.
For in the silence of such hours as this
The graven lips spoke words of comfort
sweet,
And in those eyes she read the golden
script
Of Love most ardent, and the potent
Will
To be her Helper, and Affliction's
shield.
But as before the Virgin's humble shrine,
She spoke her Aves on this Autumn
eve,
Her tears were not for those who slept
in death,
Her thoughts were with the one remain-
ing link
That bound her still to earth—her exile
child,
Who 'mid the pitfalls of a foreign land
By daily toil sought meagre store to win
That her grey hairs might suffer nought
of want.
For him she prayed to her who under-
stood
The lethal grief of parting, and the pain
Of hopeless longing in a mother's heart,
And Mary heard the prayerful Aves
fall
So fervently from patient trustful lips,
She felt each throbbing of the breaking
heart;
And read in weeping eyes the mute ap-
peal.
As thus two mothers pleaded for his
soul,
This child of both traversed the lonely
streets,
Despair his mentor, hunger for his
guide,
For days and weeks that seemed like
lead years,
He fought the Demon as he prayed for
Light,
But nought availed it. Heaven then
was deaf!
Well, he remembered. And the Demon
mocked
His famished soul with visions of the
wealth
That flashed from mansions where the
idle fell
Did batten on the blood of such as he.
The cunning Serpent whispered in his
ear,
"The good God never meant the poor
should starve
Whilst rich men's dogs were pampered
with the food
They vainly coveted. But bide your
time,
And when the chance is yours, why,
help yourself,
A thief, Well, even so, how better
they
Who steal the wages of the toiling mass,
And wanton in the wake of broken
hearts?"
And thus by specious arguments con-
vinced,
This autumn eve he tramped the lonely
streets,
A thief in thought and in his grip
solive.
But hark! What face is this doth guide
his feet
Towards yon red light that through the
open door
Streams out upon the murky leaden
night?
Some surprised priest is chanting
Mary's praise.
And on his ears there falls the old
refrain
Of "Holy Mary's" heard in Irish home,
Where youthful hearts knew naught but
Love and Faith.
Oh, blessed vision of his childhood days!
Hew again Our Lady's humble shrine,
His father's patient face—his mother's
smile
The dear departed kneeling round
his bed,
And he was there—he heard his own
young voice
Cry "Holy Mary," and the Virgin
smiled,
Or seemed to, as the prayerful Aves rose
From hearts that trusted and from souls
that loved.
Aye, that was long ago, but Mary still
Was Queen of Angels and of Irish
homes,
But he no more could speak her holy
name,
The hands that reached to take
another's gold
How dare they fondle Mary's blessed
deeds?
Already God had cursed his shameful
sin.
An exile now from more than Erin's
shores,
An exile, too, from Mary's splendid love,
Ah, Blessed Lord, forbid! A thousand
times
More welcome waiting death for her he
loved.
Than that throughout the endless chain
of years
No "Holy Mary's" might be his to
chant.
Before the pure-white Throne of
Heaven's Queen.
That she who wept and prayed for him
to night
Would have it even so, he knew full
well.
"Ah, Holy Mary, save my erring soul,
He prayed and knelt before her, bowed
his head.
Rosary Sunday, 1912. Rev. D. A. CASEY.

ORANGE CONSCIENCES

PROPER FORM OF "EXAMINATION" HEREWITH SUGGESTED
Rev. Ambrose Coleman, O. P., in the Irish News
It is not often that Dr. Crozier, the Protestant Primate, makes any pronouncement of a spiritual tendency. He seems more at home giving discourses of a neutral character to Free-masons, welcoming all of them to church gatherings, whether Christians or not, on the basis of common belief in the Grand Architect of the Universe and the immortality of the soul.
Now, however, in his quasi-pastoral, he has come out in the role of a Christian prelate, and has recommended to all the members of his flock the truly religious exercises of "humiliation and confession of sin." Religion thus seems to have taken the place hitherto usurped by politics, and devotions that of stormy political gatherings and processions. But it can hardly deceive anyone that the change is only on the surface. This "humiliation and confession of sin" is but a part of the solemn farce to be enacted on the 28th inst.
And a very difficult part it will prove to most of the rank and file of the Orangemen. If the Primate had recommended "drilling" and "rifle practice" to his Orange and Unionist following, it would have been more in their line; but "humiliation and confession of sin" is not within the ken of these stalwart sons of the North. He might just as well have told them to make thousands of aeroplanes for the occasion and fly around Ireland. For in all the sermons they have listened to, on those rare occasions on which most of them were even to be seen in church, everything they heard went to confirm their hereditary pride in themselves and their ancestors, their supposed virtues were extolled to the skies, and their vices hidden from them under a thick veil of silence. It has been constantly preached to them by their spiritual guides that pride of place and power was to be seen in church, and humiliation was for their enemies. So it will be an almost insuperable task for Orangemen, trained in such a school of pride, to search their hearts and humiliate themselves before God, confessing their sins. However, as good may come out of it, and many of the Orangemen may attempt the task of changing their very nature, I take the liberty of laying out for their information
A FEW OF THE MORE DEADLY SINS THAT MAKE MAN HATEFUL TO GOD
Confession of sin, even before God alone, is not likely to be very sincere unless preceded by an examination of conscience. The enumeration, of course, is by no means a complete catalogue of sins. But it will at least have the merit of making the Orangemen who come across it turn their eyes on themselves and make themselves aware of all their glaring deformities as they see them. And if it should chance to catch the eye of the Protestant Primate or any of his subordinates, they would confer a lasting blessing on the members of their flock by reprinting it and widely distributing it among them. It would do them more good than ten thousand sermons of the kind they have been accustomed to hear.
EXAMINATION OF CONSCIENCE
To Enable Orangemen to Humiliate Themselves Before God and Confess Their Sins
1. Have I been guilty of pride, that deadly sin which is an inordinate esteem of ourselves and a contempt for others? "I have in arrogance and pride and every wicked way and with a double tongue." (Proverbs viii, 13)
2. Have I been guilty of hypocrisy, a vice that makes pretence of religious motives when some mundane object is in view, for instance, political ascendancy over one's fellow men? "For what is the hope of the hypocrite if through overtrustfulness he take by violence and God deliver not his soul?" (Job xxvii, 8).
3. Have I been guilty of hatred and vindictiveness which are deadly vices, opposed to the virtue of charity and love for the neighbor, without which we cannot hope to reach heaven? "If any man say I love God and hate his brother, he is a liar." (1st St. John iv, 20)
4. Have I shown them their works and their wicked deeds, because they have been violent." (Job xxxvi, 9)
5. Have I been guilty of irreligion, neglecting prayer and other acts of worship to God, staying away from the house of God, or only going there for political purposes, and making religion a political fetish or party cry? Have I also been guilty of irreligion by hating my neighbor, doing violence to him, or blaspheming in his presence, on account of the religion he professed, though I was practising no religion whatever myself?
6. "My house shall be called a house of prayer." (Matt. xxi, 13).
7. "Let all bitterness and anger and indignation and clamour and blasphemy be taken away from you with all malice." (Ephes. iv, 31).
8. (Special for certain Belfast players.)—Have I been guilty of oppression of the poor, a sin crying to Heaven for vengeance? Have I sweated the poor and made them work long hours for wretched wages?
9. "They have violently robbed the fatherless and stripped the poor common people" (Job xxiv, 9).
10. "He hath not forgotten the cry of the poor" (Psalm ix, 13).
11. "Why do you consume My people and grieve the faces of the poor? saith the Lord, the God of Hosts" (Isaiah, iii, 15).
12. "They have been guilty of, or am I prepared to be guilty of, rebellion (without just cause), an act sinful before God, who commands us to obey our lawful superiors?"
"Give unto Caesar the things that are Caesar's, and to God the things that are God's." (Mark xii, 17).
Attention to No. 6 is strongly recommended to all those about to sign the Covenant. That many thousands from all classes will sign it will not exempt the individual from sin if signing that document is a sinful act. And then, alas, all the "humiliation and confession of sin" that preceded it will go for nothing.
Orange and Unionist papers please copy.

ACTS OF THE HOLY SEE

I. APOSTOLIC LETTER

COMMITTING TO A BISHOP OF RUTHENIAN RITE THE SPIRITUAL CARE OF THE RUTHENIANS IN CANADA

PIUS PP. X.

For perpetual remembrance.

The office of the supreme Apostolate divinely committed to Us demands first of all that We make provision for the good, prosperous, and happy issue of all things calculated to promote the interests of Catholicism and the eternal salvation of the faithful throughout the world. Wherefore, from the Chair of St. Peter, the Prince of the Apostles, and from a lofty tower, We turn the eyes of our mind on all parts of it, and without delay We endeavour to put into effect whatever seems best adapted for the propagation of the faith and the advantage of religion. Moved by this consideration, now that the faithful of Ruthenian rite Our Venerable Brothers the Archbishops and Bishops of that country, with admirable zeal for the salvation of these, are unable to provide sufficiently and adequately for their spiritual needs on account of the diversity of rite and discipline, and have therefore urgently asked Us to be pleased to provide a suitable remedy for this evil, We, having heard Our Venerable Brothers the Cardinals belonging to the Congregation of Propaganda Fide for affairs of Oriental Rite, and having most diligently weighed all matters connected with this subject, have decided to commit the care of the Ruthenians in Canada to be committed to a Bishop of Ruthenian Rite. Wherefore, by Our apostolic authority, by these presents, and for ever; We of Our own motion, with certain knowledge and mature deliberation, commit to a Bishop of Ruthenian rite now and for ever the spiritual assistance of the Ruthenian faithful in Canada, the following law to be observed: I. That the Ruthenian Bishop of that country, with full personal authority over all the faithful of Ruthenian rite in said region, in defence only of Our Venerable Brother the Apostolic Delegate. II. That the Ruthenian Bishop establish his ordinary residence in the city of Winnipeg. These things We grant, decree, and prescribe to be and remain good, valid and efficacious, and to have and obtain their full and integral effects, and to serve eternally now and forever for the faithful of Ruthenian rite in Canada; and thus to be duly judged and defined, and every thing that may be wittingly or unwittingly attempted against them, by any one or any authority whatever, be null and void. Notwithstanding our rule and that of the Apostolic Chancery de jure quæsto non tollendo, and other Apostolic Constitutions and Ordinances, even worthy of special and individual mention and derogation, and all other things whatsoever to the contrary.

Given at Rome at St. Peter's under the Ring of the Fisherman, July 15th 1912, in the ninth year of Our Pontificate.
R. MERRY DEL VAL,
Secretary of State.

II. PONTIFICAL LETTER TO FATHER VICENTINI, GENERAL OF THE MISSIONARIES OF ST. CHARLES FOR ITALIAN EMIGRANTS

Beloved Son, Health and the Apostolic Blessing.

Assured that We approve with all Our heart the affectionate care with which you and the brethren entrusted to your care have resolved to celebrate the memory of John Baptist Bishop of Piacenza, who twenty-five years ago gave life and increase to your institute. Very gladly do We avail Ourselves of the occasion offered to Us to recall the great services rendered to the Church and to the Fatherland by that most beloved man who devoted himself to the zeal to the task of providing—the help and comfort of religion to his fellow-countrymen who emigrate to the distant regions of America, and We also seize the opportunity to honor, by the manifestation of Our affection, those apostolic men whom the same readiness with which the Great Bishop has gathered around you to carry out their mission in the name of Christ among the scattered children of Italy. The harvest is abundant indeed now that every day sees an increase in the number of those whom necessity drives away to foreign lands and in the dangers to them arising from the difficulties of their new surroundings and from the assaults of the wicked. Let your priests, therefore, consider the many great occasions for merit open to those who wish to profit by them, and how great is the mission entrusted to them by God.

As for Us, it would be hard to find a subject which more occupies Our thoughts and cares. Hence, now as We have done always when the occasion offered. We recommend with all Our might to you and yours the cause of the Italian emigrants. Do you, meanwhile, continue to carry on your work of Christian charity for the welfare of your own people, continue to provide education for their prosperity and salvation by counsel, by action, by the works of ministry; and be fully persuaded that you could not do anything more in harmony with Our desires and your own loving

devotion to the cause of faith and fatherland. As a pledge of divine gifts and a token of Our affection We impart the apostolic Blessing with all Our heart to you, beloved Son, and to all your brethren.
Given at Rome at St. Peter's Sept. 4th, 1912 in the tenth year of Our Pontificate.
PIUS PP. X.

LOYOLA

By Shane Leslie, in London Tablet

At the gates of Spain betwixt the Pyrenees and the Bay of Biscay, lies the country of the Basques. Strange, mysterious race, sprung from unrecorded parentage and speaking an unknown tongue—the founding of philology, that scientists have been unable to relate to any European language. At some prehistoric time the Spanish, determined race came to occupy the rock garden of Spain, the little province of lofty mountains and steep ascents, laden with the richness of vineyard and forest, that they have held ever since. No stronger race has been able to dispossess them, neither Goth nor Moor, French nor Spaniard. They care not for the world's future progress as of the Mongolian ancestry that philologists claim for them in the past. A race of natural aristocrats, yet industrious, sober, and patient, they have made their stony land as fertile as an Eden. Content to work their farms with the most primitive outfit and to fish from boats that would have been out of date at the Deluge, they give an impression of naive satisfaction with Heaven and earth. They seem to have secured the aim of all our rural reform and back-to-the-land agitators. What is the secret of the vigour and energy with which they pursue a frugal agriculture? How have they banished the loneliness and despair that cling to an English countryside? What have they that the Constitution giveth not to Hodge? Is it the Faith?

One secret and one philosophy is theirs, which permeates their life. There they live content with their arduous heritage by sea or land. If their faith has not moved mountains, it has at least made them blossom like the rose. They are a nation of born mystics, dreaming upon the past that is hidden, brooding upon the light that is revealed, remain the content that their race should remain the missionary and France their troubadour. While they can prevent their isolation, they are content to mingle not in the matters of this world. Once only did a Basque go out against the world. But he made history, aye, and reversed it, and upset the balance of Europe and the new world and the Far East into the bargain. Ignatius was a Basque.

When Ignatius sped from Loyola in search of his "grande armée," it was to carry the fierce mystic spirit of his race incarnate into the whirlpool of Europe. All the legions of that sulien dreaming people descended upon him. All their dead generations went out with him to war. They gave him the accumulated prayer and strength of ages. What if Spain rejected him? He had strange hereditary powers to draw from in the day of battle. Upon the Basque virtues of heroic endurance and ardent spirituality the foundation of the unwearied Company was laid.

There is a long winding road for the pilgrim to cover from San Sebastian into the valleys and mountain clefts that bury Loyola. Valley after valley breaks out like a green flood between the steep ascents. The gritty roads are hewn of rock. Green-clad precipices slant every way. In the distance are the mist-capped barriers. Beyond them lie the powers of this world. At last the pilgrim comes upon a level stretch laid between the hills. At the seaward end are the narrow roof-topped streets of Azpetita, cut through only by the tower of the church where a certain Diego was once baptized. At the other rises a graceful dome. Here rises the cupola at a distance, resting upon two wings of masonry, is like a miniature Saint Peter's. It seems to typify a church within a church, an imperium in imperio. Here rest foundations that share with St. Peter's an immortal vivacity against the gates of hell. The pilgrim's heart beats high as he ascends the steps at *limina Ignatii*. Here rises the grim statue of the saint, and embedded in the left wing is the grimmer abode where he was born—the Santa Casa—the holy house which lent aid to the Holy House of God. Over the heavy medieval archway are graven the family arms—two wolves rampant, whence the Jesuit wolf so dear to English authors. An inscription records the birth of the saint and the visit of St. Mary and St. Peter to the precinct. Immediately within the tiny courtyard is the noblest statue of Ignatius in the world, clad in stereotyped surplice, but clad in full armor, with the white marjorie cape peering through the helm. Churches of Five Continents please copy. Here he was carried out to be baptized. Here he set out on his career of love and chivalry. Here the French soldiers carried him back shattered from more, alive or dead.

His relics are not here, belonging to Rome. In default the whole castles have been shrined like some gigantic relic. Every room is a jeweled chapel. The attic in which he was born and Francis Borgia said his first Mass is wainscoted in silver. The vestments used in that famous Mass, which divided the Renaissance from the Counter-reformation, are kept in a glass case. A side table opens to disclose the ascetic death-mask of the redeemer of the Borgia name—one of those grim peepshows the Spaniard loves.

It is idle to wonder how much of this and the next world's history was changed in that fortress-keep. The spiritual exercises there engendered for a the supreme contribution of the Basque to

Christendom. Like that of Gallilee, it proved not a wand of peace, but a sword. Content with that one hero to dream prophet, the Basques returned to dream and tillage, to wars with France and Spain. They have remained much the same as in the Middle Ages. As we passed through Azpetita the air sign of activity was a game of cards which blocked the street. Are we not told that Ignatius banished the cards and gambling of the men's fathers ere he left Loyola? They would not change themselves, so they let him try his hand against the world. But they have never forgotten him, and they have made his hymn their war song and his name the national name. On their feast days they still dance their national dance, and the pious pilgrim will endeavour to copy those graceful movements, the identical which Ignatius used to drive away the morbid melancholy of Ortiz. The dance of the Basque and St. Ignatius of Loyola are associated. But we have done the Basque an injustice in allowing but one hero to a nation of heroes. Not far from Loyola is the fishing village of Guetaria, once famous among the sailors of the world. On the threshold of the broken-down church may be read the crumbling tombstone of the Basque captain Juan Sebastian de Elcano, who in 1522 passed round the world in his galleon—a feat that Ignatius may have known and helped to celebrate. Perhaps he met the great captain, and learnt from him how large and round a world awaited conquest.

The world has forgotten the Basque captain Juan Sebastian de Elcano, and only little fishing boats in the harbour to-day whence he lifted anchor on his marvellous journey. His statue looks out to sea, and the church guards his proud coat-of-arms—a globe spiked upon a helmet, with the motto, *Te primus circumdeditis me*. In his hour of triumph he was shrined in Rome with a globe of his isalvar on his head? Perhaps already he has chivalrously surrendered his motto to the company whose company were to be the first to steer the barque of Peter round the world, even from Japan to Paraguay, and extort from nations more unknown and more remote than the Basque the cry of—*Teo first has encompassed me!*

A "BALAAM" OF CONTINUITY

When England renounced the ecclesiastical authority, the sacraments, the doctrines, the liturgy, the priesthood, which for centuries she had held in common with all western Christendom, substituting within its narrow limits the royal authority for the papal, setting up new doctrines, repudiating all excommunications or corruptive five sacraments, putting the Book of Common Prayer in place of the old liturgical books, pulling down altars and bringing in tables, making the Holy Sacrifice a felony and the priest a felon, and putting in his place the minister to preach the new gospel, it renounced the old Church and established another. This is the world wide judgment: it has been the judgment of the mass of the members of the Church of England itself.

Of late some members of that denomination have been propounding a theory of continuity. The Church of England to-day is identical with the Church of St. Augustine. Under Henry VIII, Edward VI, Elizabeth, it merely washed its face—its features are so distorted that theorists must admit that it used soft soap or even concentrated lye. Its identity is no more affected than is that of the smith or the engine driver after his bath.

Having put forward the theory, the propounders pretend to find a grievance in that the publishers of the public-school books ignore it. They suggest that these do so to carry favor with Catholics, a suggestion so absurd as to convince one that the theorists are only making believe. We do not find the publishers very complimentary, though we must say that, when we bring good reasons against things we object to, they are not utterly impervious. We have an idea, a foolish one, perhaps, that the publishers do not care a pin, one way or the other, about the continuity of the Church of England. Let the theorists support their theory with convincing arguments and they will find the publishers tractable enough. So much for the public-school books. Of course, if we say that we will never use in our parochial school or in our academies and colleges a history that teaches the theory, the publishers will provide us with books that teach the accepted doctrine. It is a mere matter of profitable business that does not concern Episcopalians. If their schools and colleges are numerous enough to make profitable the publication of a continuity theory history it will be published, and we shall not complain.

Lately the theorists published a list of school histories that do not follow their ideas—a wasteful and useless piece of work. How much more economical and practical it would have been to publish the names of those that do, if only such could have been found. On the list was a history by a Professor Charles M. Andrews, whose half-brother, W. G. Andrews, has taken up his defence.

The Professor, Mr. Andrews tells us, says that he had no intention of denying continuity; he even believes that the English Church of the Middle Ages. It would seem, therefore, that Professor Andrews, like Balaam, testifies to the truth against his will. He says in his book that the Church of St. Augustine was part of the great Roman Church, that Henry VIII, destroyed the authority of the Pope, and that thus the King's English Church was established. To take part of the great Roman Church and make of it an independent national Church is a substantial change,

just as it is to take an English colony and make of it an independent state; and so the theorists reject Mr. Andrews' apology, pointing out that the Professor describes the Church up to the time of Henry VIII, by the term "Roman Church," and reserves the term "Church of England" for that which began with Henry's revolt. Nor are they conciliated by the fact Mr. Andrews points out with such satisfaction, that his half-brother, the Professor, calls Italian bishops "ignorant," "irreligious," "greedy" and "unscrupulous."

The moral Seth Pecksniff told Mr. Todgers that his feelings refused to be smothered like the princes in the Tower. He might crush the pillow down upon them, but their faces were always looking at him round its corners. One cannot do this with history with a theory. The facts will persist in creeping out, as the most vigorous supporters of continuity know quite well. Professor Andrews, despite his intentions, bears testimony to the fact that the break with Rome under Henry VIII, was a substantial religious change. What followed under his successors merely renewed the change and completed it in all details.—America.

Bishop Fallon Expresses His Approval

His Lordship Bishop Fallon of London, (Ont.) in a letter addressed to the Hon. Sec. of the Winnipeg executive of the Catholic Immigration Association, expresses himself in no half-hearted manner in the cause of Catholic immigration. He says: "The Catholic Immigration Association of Canada has my entire sympathy. I pray that God may bless most abundantly its apostolic efforts. Nothing can be nearer the heart of the Church than the preservation of the Holy Faith in the minds and souls of the millions of Catholic immigrants who are daily seeking a home in the Canadian West. And, most assuredly, no work of the Catholic laity can be more meritorious in the eyes of Our Divine Lord than the endeavour, under the guidance and the sacred interests of those new-comers. It is with much joy, therefore, that I have heard of the establishment of your Association and with the greatest pleasure that I extend to it the fullest measure of my good wishes.

His Grace the Archbishop of Montreal also degrades himself in full accord with the work which the Knights of Columbus of the Western Councils in connection with the protection of Catholic immigration. A heavy increase in the number of immigrants has been reported from the department of the interior for the present year. About 209,000 people came in, and it is reasonably estimated that from 15 per cent. to 20 per cent. of this number were Catholics. It can easily be seen the importance of having some system by which can be regulated the spiritual welfare of what will in a few years' time accumulate to many millions of Catholics of almost all nationalities.

LET THE GUARDIAN PROCEED

Let the Guardians of Liberty hold public meetings. They more vigorously they campaign upon such lines the more certain is the quick ending of their false, overstatement and appeal to religious intolerance before the plain sense and inevitable ridicule of the great American people. The citizens of this land who have seen Catholic soldiers fight in war against a Catholic foreign power; who see the highest judicial office in the land administered by a Catholic, appointed by a Protestant; who know that Catholic governors, such as John Burke of North Dakota and honorable executives, the choice of their states by the elective franchise; who see the administration of justice, and the protection of the rights of non-Catholics as well as Catholics sustained by Catholic judges, enforced by Catholic magistrates and officials; who witness the demonstrations of religious feeling and observe the constant and unrelenting struggle against divorce and the maintenance of a home; who see in a thousand forms the beneficent influence of Catholicism as force for order and decency in American life—such citizens, and they are the overwhelming majority of the land—will watch with an amused contempt and an indifference fatal to anti-Catholic prejudice, the pitiful malice of the Guardians of Liberty.—New York News.

Pastor Russell

Sometimes one asks us: Why do you not take up Pastor Russell's sermons? The answer is obvious. One cannot notice every foolish attack on religion. Even the champion holding the field against all comers is not obliged to accept the challenge of one who comes armed with a dagger of lath, a paste-board helmet, and a shield of painted cotton armor. Why should we do with regard to a man who says from the pulpit that the bishops are not successors of the Apostles because they are not inspired, and consequently what things they bind on earth are not bound in heaven; that Catholics perform a common, or low, Mass for general sins in special sins; that the Catholic Church requires its members to attend Mass at least once a year, and inflicts frightful penalties on the disobedient; that the Catholic doctrine of the Mass implies that Christ needs to die more than once etc? The man who says such things in the name of the great God of Faith, who enables me not only to know but also to believe all that He has revealed."

From Washington we have news that Secretary Fisher's action last January in revoking the order of Former Indian Commissioner Valentine, barring religious garb or insignia from Government Indian schools, was upheld by President Taft in an order made public to-day. The decision of the president is that teachers now employed in Indian schools may continue to wear the garb of their religious orders; but the privilege is denied to any persons hereafter entering the service. This ruling will enable the president, says to the Government, who were taken into Government service when religious schools were taken over bodily, as Government institutions.

CATHOLIC NOTES

The "Madonna of St. Anthony of Padua," costing \$500,000 has been placed on exhibition in the Metropolitan Museum of Arts, New York, by Mr. J. P. Morgan.

Georgetown University, one of the oldest in the United States, has opened its doors for the beginning of the one hundred and twenty-fifth year of its career, and admitted the largest freshman classes in its history.

News from Rome to the daily papers is almost invariably unreliable. A recent despatch stated that Cardinal Fisher had left \$238,000 to the Pope. His will has just been published which shows that he was only in possession of a trifling sum of money which he has left to his sister.

Rev. Matthew Russell, S. J., noted Jesuit and member of a distinguished Irish Catholic family, died in the city of Dublin, Ireland, on September 13th, aged eighty years. Father Russell was a brother of the late Sir Charles Russell, Baron of Killowen, famous lawyer and former Lord Chief Justice of England.

According to the Apostolic Mission House at Washington, Mobile had last year 738 converts, Louisville 302, Covington 191, Columbus 273, Omaha 402, Nashville 150, Baltimore 861, Grand Rapids 378, Alton 322, Indianapolis 445, Peoria 325, Fort Wayne 316 and Kansas City 203.

Cardinal Gibbons told 550 men at the City Club in St. Louis, recently, that if a historian ever had cause to write the "Decline and Fall of the American Republic" it would not be due to an invading army, but to the criminal sloth and negligence and the political apathy of our own citizens.

The Brantford Courier says that Dean Brady is the latest fortunate Brantford to strike gas. For some weeks boring operations have been going on at the corner of Palace and Pearl streets, and, on Sept. 18th, at a depth of 700 feet a splendid flow of gas was tapped. The output will be sufficient to provide for all the gas wants of St. Basil's church and the numerous Catholic institutions that occupy nearly the whole block.

Major Fitz Hourigan, an Irish Catholic, connected with the North West Mounted Police for a number of years and at one time administrator of the Yukon, has been transferred to Regina. This is a deserved promotion and the Militia Department is to be commended for making a change which will give this splendid officer a higher place in the service.

The parochial schools of the Archdiocese of Boston opened the past week and are now in full operation with an attendance of several thousand more than last year. While it is yet too early to give the exact figures and some other interesting statistics it can be said that there are more than sixty thousand pupils enrolled.

A new and beautiful church has been solemnly opened and blessed by His Lordship Rev. E. O. Matthieu, at Loran, Sask. Rev. Theo. Joerissen, O. M. I., is parish priest of this important charge. The erection of this church means much for the scattered population of the district. The zealous Bishop and his assistants are engaged in tireless labors to provide for the spiritual welfare of the newcomers.

The Very Rev. Richard S. Cartwright, C. S. P., for some time the Superior of St. Thomas' College and Paulist Novitiate in Washington, D. C., has been promoted to be assistant to the Superior-General of the Paulist community in this country. He has already taken up his residence in New York City with the Superior-General at the motherhouse of the society.

At a recent meeting of the committee on saloon licenses at Minneapolis, the complaint of the Little Sisters of the Poor regarding the saloon near their home was presented to that body by Rev. P. Kenny. So convincingly was their case stated that the committee decided the proprietor of the saloon must remove from his present location within ninety days and find more remote premises to play his vocation.

A novel feature was introduced during the second retreat for laymen at St. Mary's college, Kansas. It occurred to the director, Rev. A. J. Kuhlman, S. J., that the evening lectures on the law in front of Loyola Hall. It was immediately evident that the place was more suitable than the assembly hall. The cool evening breeze, the encircling grass, the gathering dusk, with the stars above, all seemed to remove the mind from the world of man and lift it to God.

An Anglican lay reader, Mr. L. H. Peyton, who recently joined the Catholic Church in England, tells a most interesting story of his conversion. "Whatever event or consideration may have been the final determining factor in a conversion," he writes, "the convert's primary reply to the question, 'why did you become a Catholic?' must be this: 'I became a Catholic because God gave me the great gift of Faith, which enables me not only to know but also to believe all that He has revealed.'"

From Washington we have news that Secretary Fisher's action last January in revoking the order of Former Indian Commissioner Valentine, barring religious garb or insignia from Government Indian schools, was upheld by President Taft in an order made public to-day. The decision of the president is that teachers now employed in Indian schools may continue to wear the garb of their religious orders; but the privilege is denied to any persons hereafter entering the service. This ruling will enable the president, says to the Government, who were taken into Government service when religious schools were taken over bodily, as Government institutions.