

ANK OF CANADA ORIGINAL CHARTER 1854

of sending through the Home Order. The Home Rates for orders are:

OFFICE ONTARIO Connections and Canada

ch No. 4, London

BOYS Reunion 7 to 12

VALS, BAND CON. STREETS, HORSE REGATTAS THAMES

as Fuel you are in you are tired

face that is easy out without using

cla nance

coal instead even.

which is so easy to one ton of coal in

pure air without gas

it down no ash dust in the basement or in

Booklet.

PRESTON, Ont. FREE

ATTENDS

air

16th

THAN EVER

cent Attractions gymnastics up in demonstrations by an and Animal Splendid Bands

information on

HUNT, SECRETARY

The Catholic Record

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

VOLUME XXXIII.

LONDON, ONTARIO, SATURDAY, AUGUST 12 1911

1712

The Catholic Record

LONDON, SATURDAY, AUGUST 12, 1911

OUT OF DATE

Lawyers and physicians who wish to keep abreast of the times press into service the fruits of research and discovery; but a certain type of non-Catholic preacher is content with his views and misconceptions, however opposed they may be to scholarship. He forgets that the world has moved since the days of Luther, and that reputable writers in his own camp have buried forever charges and calumny that have done duty on platform and in pulpit. He fails to remember that no man with a reputation, no cleric who is at all mindful of his responsibilities, may deign to use the weapons of slander, or unproved assumption against us. We can be patient with the simple Protestant taxed by books and talk; but a severe tax on our equanimity is the Protestant preacher who mistakes our position and doctrines and ascribes to us motives which harmonize with his prejudices. This practice may be in honor with hide-bound politicians, but it should have no place in the lives of men who are pledged to honor and to truth. What good, for instance, do they accomplish by talking about the No Temere decree? What do they hope to effect by distorting it, or by resolving against it? Do they wish to deny the Church the right to legislate for her own children? In our opinion the No Temere is but a pretext for abuse of things Catholic, and for these flamboyant sermons which, impertinent and denunciatory, are anything but scholarly and Christian. We are aggressive, etc., because we refuse to surrender our right to obey conscience to their views.

MUST BE CHANGED

The civil law in Quebec must be changed, because some preachers claim that it strikes at the founders of this country's liberty—at the home-life. If preachers disobey the civil law regarding marriage, in Quebec, they must not be blamed. If they set a civil enactment at defiance they must not be punished, but the law itself must be expunged from the statute-book. Cringing out against the law, denouncing it as unjust, is not the best method of inculcating reverence for it. And what specie of temporary aberration is it that begets the hallucination that at the sound of their voices we must doff our hats and hasten to amend the law in order to meet their views.

ANTIQUATED CHARGE

The charge that the No Temere is to trouble and persecute the Protestant is but to frighten the children or the very credulous. From beginning to end there is not a word about the non-Catholic. We do not intend to waste any time over what past ages have done in the matter of religious intolerance. We echo the words of Cardinal Gibbons: "I heartily pray that religious intolerance may never take root in our favored land. May the only king to force our conscience be the King of Kings; may the only prince erected among us for the sin of unbelief or mischief be the prison of a troubled conscience; and may our only motive for embracing truth be not the fear of man, but the love of truth and of God."

Hanging chaplets of rhetoric on the worthies of the Reformation and extolling their tender love for their opponents is not an up-to-date pastime. Our friends who are always progressing retrograde sometimes, owing, perhaps, to the No Temere fever and the hot weather. An ice-pack of common sense would reduce their temperature, and then, clothed in their right mind, they would talk and act as becometh rational beings. The Reformation leaders have been given their place in history. Protestant writers do not mince words in condemning their methods. They did not write history with rose-water but with fire and desolation and blood. Lecky, in "Rationalism in Europe," says "that persecution among the early Protestants was a distinct and definite doctrine, digested into elaborate treatises, and enforced against the most inoffensive as against the most formidable sects. It was the doctrine of the palmist days of Protestantism. It was taught by those who are justly esteemed the greatest of its leaders." And Hallam tells us that "persecution is the deadly original sin of the reformed churches which cools every honest man's zeal for their cause in proportion as it grows more extensive." But what boots it to talk of religious intolerance to-day? Are we guilty of it? Does it serve any good purpose to call up the phantom of bigotry and bid it

stalk throughout the land? Without any hesitancy we say that the greatest course of Canada is the clerical rant who is as careless of truth as he is contemptuous of the canons of social amenity. He is a vociferous nuisance, so much so, indeed, that the sensible non-Catholic regards him as a dispenser of watery platitudes, a crier of watchwords which have no meaning and a professional discord-maker. And our constant wonder is that, while professing Christianity, he acts in contradiction to its fundamental tenets.

NOT POLITICS

We commented, a short time ago, on the presence of Sir Wilfrid Laurier at the Coronation and on his services to the Empire. That he is an able upholder of the honor of Canada, and that in public as well as in private life he gives proof of qualities which connote sterling manhood, will not be denied by even his most rabid political opponents. And yet in our few words of eulogy the critical detest of the odour of "politics" and forthwith warn us to trespass not on that sacred domain. The RECORD is not our subscribers know, non-political. But in our opinion we can, without being accused of "politics," commend the Canadian whose name is not writ in water on our chronicles. Now and then, also, we advise our readers to beware of the politician who professes much and practises little—who boasts of his faith and shames it by his conduct. And while it is our glory and duty to exercise the franchise, it should not, however, be done at the behest of self-seeking politicians, but according to an enlightened conscience. We should cultivate a spirit of independence in this matter, so as not to be swayed by every whim and partisan opinion. We should walk freeman-like to the ballot-box and not be driven to it like a flock of sheep. With our own opinions on current issues, we are in a position to guard ourselves against the frothy declamation and insensate personalities that are misnamed political addresses. With knowledge of what the people's representative should be in regard to integrity and morality, to virile and uplifting Canadianism, we are safeguarded from men who may cast discredit upon us. We should leave in private life the Catholic who is a stranger to the most important duties imposed upon him by his religion.

GETS HIS REWARD

It happens sometimes that when one of the household of the faith amasses a few bags of money he becomes afflicted with the disease of exaggerated self-importance, or, as our American friends would say, he acquires a swollen head. He preens himself on the golden radiance and assumes in talking the large magisterial manner. He struts around accompanied by his better half who aims at a better accent and society with a big S. Gradually he gets on the nerves of his friends and becomes in time an object lesson of how foolish and ridiculous the human animal may become. With his money adding his brains he acquires the knowledge that his children cannot by any possible chance receive a suitable education in a Catholic college. For the rich man's children, destined to live on a higher plane than others, must be watched over with more than ordinary care and entrusted to the guidance of those who can fit them for their high destiny. So they go to the secular college and are turned out oftentimes polished imitations of ungodliness. Handicapped at the outset by the unhealthy influence of the home, they are left defenceless to the attacks of indifference, to the maxims of the world and to the temptations of the flesh and the devil. And the father who, having made his "pile," forgot his faith has his reward in children who care as little for him as they do for God.

THE CATHOLIC TRUTH SOCIETY

They who ought to know declare that the average young man is averse to reading of a serious nature. He may brose on the papers which recount the prowess of athletes, but he balks at anything beyond them. One consequence of this is that he is unable to meet the popular objections against us. And yet what good a Catholic who knows his religion can do. In the publications of the Catholic Truth Society we have an antidote to the poison of anti-Catholic and rationalistic literature. Present day problems are treated by specialists in a lucid and succinct manner. The Church is defended and her doctrines set forth plainly and briefly. These pamphlets are well within the resources of the most modest pocket-book and should be in every family.

THE JESUIT OATH

The Call is a paper published in New York in the interests of Socialism. Our introduction to it came through a clipping sent us from the issue of June 17, and the futherance of this slight acquaintance, if there is to be any, will certainly not be of our choosing. To prejudice its readers against the Jesuits, whom it accuses of using unfair means against the Socialist movement, it publishes the canard styled "the Jesuit Oath." What manner of man is it that will attempt to cloud a clear issue—such as the conflict between Socialism and religion—by printing and standing for a fabrication which the most bitterly anti-Catholic organs have denounced as an utter fraud which no well-informed person could swallow? Having served its purpose in England, appearing at regular intervals with more or less embellishment from the days of "Tus Oates," it took a flying trip long ago to Germany, where disaster befell it as soon as it was sighted. The Evangelische Bund, the German equivalent of the Protestant Alliance, styled it eine plumpe Falschung, "a clumsy fabrication," while the official organ of that body, the Tagliche Rundschau, implored Protestants not to give themselves away by accepting such rubbish, thus saying into the enemies' hands, and "drawing water to the Ultramontane mill." When we heard that the silly calumny had appeared only a year ago in the Wanganui Chronicle of New Zealand, we thought that the myth, having run its crooked course over the earth, had at last reached the world's limit, and was preparing for its disappearance into the nothingness out of which it had evolved. This final plunge it seemed to have made, and we were glad to see the English Protestant Press Bureau, which supplies material for unsavory warfare against Rome, at last, under pressure of nearly three centuries of refutation, expressly disowning the document, as it is, as the New Zealand Tablet informs us, and so formally withdrew it from the Protestant army. Lo and behold! it has dared to raise its head again, a month ago, in New Orleans. It is, therefore, not only in New York. We are convinced now that some errors seem to share in the immortality of truth. At least they will always thrust their distorted visage into the world over, while the rules of the Prince of Darkness and the Father of Lies Socialism should be more choice in the company it keeps.—America.

THE CHURCH IN SCOTLAND

WHY CONVERSIONS TO THE FAITH ARE FEW

Conversions to the Church are, it is said, not so frequent in Scotland as in England where they are numerous and constant. An interesting explanation of this is given in the Catholic Herald by a correspondent who says: "The secular press I observe, such as the Scotsman, rarely reports conversions of any kind; but they keep on occurring all the same, though not to any notable extent, either in quantity or in quality, in Scotland. And the question I wish to ask is—Why is this? Why does Scotland lag behind? There are several reasons for this. In the first place, the most palpable is that Scotland is, and always has been, a much more Protestant country than England. Catholicism was simply rooted out, both interiorly and exteriorly, completely obliterated both from the heart and the eye of the people, and a new and unheard-of system called Protestantism firmly grounded and established in its place. "It was not so in England. The Anglican Church retained much of Catholicism when it broke communion with the See of Rome. We have only to read Father Benson's lucid description of the High Church party today, to perceive any copy of the Church Times, or call to mind Mr. Lacey's pamphlet, 'Do Re Anglicana,' addressed to the Roman Cardinals when considering the question of Anglican Orders—that we shall see that a large section of Anglicans are Catholic in practically everything except submission to the Roman Pontiff. Of course without precisely they are not Catholics at all, but in their doctrines and devotions they approximate to Rome in a way that is quite unknown among the Presbyterians of Scotland. A Catholic might easily mistake indeed, they say many a Catholic has mistaken an advanced Ritualist London church for a Catholic chapel. Thousands of English people, therefore, are familiar with Catholic doctrines and devotions, and are trained from their childhood to love and practice them; and when their logical faculties, assisted by Divine grace, perceive some of the more glaring inconsistencies and absurdities of the Anglican system, they have little difficulty in stepping over to the true Church. "In Scotland all is different. A Scot comes into this world with a profound horror and hatred of Rome in his heart, and never has a chance of getting it softened. The Puritan tradition is too strong, with its dull, dreary, utilitarian services, in which any Roman innovation would be heartily detested. Of Bishops and priests and altars, vestments and lights and forests, and things of that kind he will have none. So he never gets accustomed, like his English brother, to the nice, attractive part of Rome's worship. There is no point at which Rome and Geneva meet, whereas at Rome and Canterbury often do. Hence there is more intense bigotry in Scotland, more ignorance, more prejudice, more hatred of the Catholic Church. A Scot has far more to unlearn, and consequently much more to learn. I do not think the Scotch will ever embrace Catholicity from the aesthetic side, but rather from the intellectual and dogma-

tic side, and that not for a long time yet. They are slow and canny people, hard to move; but already the failure of Calvinism and the need of an authoritative religion are beginning to work conversions. "It is satisfactory to be able from this to believe that the Scotch, though 'slow and canny' may yet, it is to be hoped at a time not distant, be of the one Fold under one Shepherd."

STRONG CATHOLICITY OF AN ITALIAN MAYOR

WOULD NOT ATTEND UNVEILING OF STATUE OF VICTOR EMANUELE IN ROME

Now that the mass of marble, brick and paste, which "Unfaded Italy" inaugurated to Victor Emmanuel II, is being gazed at by the thousands of Italians upon a fifty per cent reduction on the railways induced to Rome, it is of interest to look at a few of the laymen involved in the inauguration of the monument of the Catholic Union and Times of Buffalo. That the spirit shown by the Italian government and its creatures has been mean and small is undoubted; while that the attitude of those responsible for it goes only to widen the breach between the two nations who have so closely followed events, will deny. It almost seems that the celebrations surrounding this, the chief event in the 1911 festivals, were entirely of a pagan nature. And when all was past, monarchist journals were found to publish an ignorant enough to institute comparisons between the respective proportions of the Emmanuel monument and St. Peter's.

LETTER OF EX-MAYOR OF CIVILDALE

What the ex-Mayor of Civildale, one of the most notable laymen, has to say for the inauguration and march with the six thousand who did come thought of the whole thing appears from a letter of his in the press. Lawyer by profession, fervent Catholic in conviction, Giuseppe Ircasole considered it incompatible with the loyalty due to his King, to come here under orders and strut to the sound of music to inaugurate the monument to the despoiler of the patrimony of the Church. He was, therefore, deprived of the office of mayor and inhibited from holding that dignity for a year. Distinguishing true love of Italy from maudlin affection and masonic knavery he writes the Italian says: "I repeat my wishes for the prosperity of the king and the royal family. But on the other hand, I affirm that in the Roman Pontificate I recognize the most effulgent glory of Italy, that papacy which in the past centuries has been the glory of the world and went on increasing Roman greatness until it was at the head of the entire world. It is not for Pope St. Leo XIII. that Italy would not be a Latin nation, but a province of the Huns or Turks. I wish, then, the greatness of my country to be in peace, not in war with the papacy. "I am proud with his refusal at a sitting of the municipality of Civildale to take part at the festivals in Rome the ex-mayor says: "Yes, in that moment I recall the Head of Christianity insulted with his feet, and the body of the Holy Spirit outraged by an unclean press, beset by the hate of Masonic sects and Protestants. . . and then in my Catholic and Italian heart I could find no grander wish than to see the triumph of the cause of the Sovereign Pontiff."

TO TRAIN CATHOLIC LAYMEN

Catholic laymen of New York, led by Rev. Torrance J. Shealy, S. J., of Fordham University, as spiritual director, are entering upon a work wholly new in the Catholic Church in this country, and so far as they know, in any other country. They are training a body of laymen as public speakers and teachers. At first normal work will only be attempted, the plan being to create a corps of laymen by the holding of classes in their home parishes. The studies will be social service and Catholic apologetics, and the instruction, both normal and primary, will be placed in the hands of laymen, with examinations and practice work. The students are to be volunteers only, and preference will be given to college graduates. The school, intended not for New York only but for the entire East, has received the hearty endorsement of Archbishop Farley and several bishops in his province. It will have two parts. The spiritual part will be a House for Retreats, which will be opened at the end of this month. It is a fine old mansion on Staten Island, facing the narrows of New York Harbor. There are grounds of twenty acres, and accommodations in the mansion for forty to fifty men. The first retreat will be given about the middle of next month. Two years ago retreats for laymen were begun in Fordham College, New York city. They were so popular that temporary quarters for them were provided on an island in Long Island Sound. Now permanent quarters are provided as stated, which quarters are to be enlarged as funds permit. The retreats last from Friday to Monday morning, and are conducted on the same lines as retreats for priests. Only one business day, and that Saturday, is sacrificed, and the plan is to maintain the retreats throughout the year. It is reckoned that every week the entire number of men who can be accommodated will be enrolled. Retreats may be taken by men not Catholics, and a few Protestants have already made them.

The practical or material part of the school will be the lectures on social services. These will be begun in October next, and will be given in the rooms of the Fordham University School of Law, the rooms being in Nassau street, lower Manhattan, so that classes will be conducted at the noon hour on week days as well as two week nights. The courses of study are now in preparation. Instructors will be members of the faculty of Fordham College. Laymen will be taught voice culture, the preparation of addresses, pedagogy, and will be given practice in the instruction of other laymen in classes in the parishes of New York city and vicinity.

While the Jesuit priest named is the prime mover in the enterprise, he is heartily supported in his plans by a large number of Catholic laymen of influence. These laymen are brokers, lawyers and other business and professional men, whose aim is to develop the resource of the laity and turn it to personal and practical use in the Catholic Church. The editor of the Bulletin, apart from the spiritual strengthening by the retreats, are the labor and similar questions, and the doctrines and history of the Catholic Church. The name of the new organization is the Catholic League for the Propagation of the Faith, and its work is the laymen's League for Retreats and Social Studies.—Boston Transcript.

FAILURE ADMITTED

That Protestantism is fast losing its grip upon the people is a fact that Protestant thinkers themselves admit; it is unfortunate, however, that acknowledging the failure, they do not perceive the reasons thereof. The editor of the Christian Worker and Evangelist complains that there has grown up a Christianity outside the Church, and another Christianity which is half churchly, half apostate not related to the Church. He says very aptly: "Perhaps this is all the logical outcome of Protestantism with its great emphasis on nothing between the soul and God." The Church may be defeating itself by producing in its chief doctrines "an individualistic type of Christian life that feels no need of the Church."

In other words, private judgment, that great scourge of the Reformation is bearing its fruits in the reputation of all religion. Protestantism does not like to admit that it has given birth to the monster that hates every visible work of Christ, yet the gradual but sure transformation of its organizations into ever-multiplying numbers of individual unbelievers is a fact that cannot escape its observation. Catholicity suffers from none of this religious gangrene, not merely because it holds strongly to its organization, but because in its unity it holds sacred the primal beliefs given to it by Christ. There can be no private judgment in regard to these beliefs, because what Christ meant for one He meant for all. His Word cannot change. It is eternal. "Heaven and earth shall pass away, but My Word shall not pass away."

The writer declares moreover: "If the experience of the last 2,000 years counts for anything, the body and morals is that with a waning Church, soon a waning morality and spiritual life will set in. The human soul without prayer and worship and contemplation of God as surely as the body weakens without light, air, exercise and food. No calamity to the three great Protestant nations could be imagined equal to the closing of the churches. . . . Perhaps we Protestants have got to learn a lesson of conscience from our Catholic brethren, and not only emphasize more the divine and unique character of the church, but also make it more of a place of rest, worship, and the home and heart of the people."

AN ENERGETIC CATHOLIC MISSIONARY

One of the interesting figures in the community of the Josephite Fathers, who labor for the salvation of the Negroes of the South, is Rev. Joseph Waring, J. F., pastor of St. Joseph's Church for Colored People, Norfolk, Va. A correspondent who visited him a short time ago found Father Waring with overalls on and hard at work plastering, papering and painting what he humorously styled his "manion." His father was a master-builder and had taught him his trade, and this has proved of great advantage to the energetic young priest, laboring as he is among a very poor people. A new church is needed for his flock and he entertains the hope of being able to build one. Should he be successful the present edifice will be used for school purposes, thus relieving the overcrowded school conducted by the Franciscan Sisters. Father Waring comes of an old English family and one which remained staunch to the Catholic Church during the troublous times of the Reformation. He is a native of Preston and received his early education in the local institute of the Xaverian Brothers. He took his theological course in a seminary in Liverpool and special studies in Holland. He finished his training for the priesthood in St. Mary's Seminary, Baltimore, where he was ordained. His career has been successful and fruitful. Father Waring is not the only member of his family to devote his life to the service of the Master. His only sister is a nun of the Good Shepherd and is stationed in Dalbeth, Scotland, and four of his cousins are priests, Rev. George J. Waring, of the archdiocese at Dubuque and at present chaplain of the Eleventh United States Cavalry, Fort Oglethorpe, Ga.; Revs. Robert and Thomas Waring, of Preston, Eng., and Father Winkley, who is laboring in India.—Boston Transcript.

Bible, and the service closes with the opening of the Gospel according to St. John. From beginning to end the Mass is a Scriptural service. Vespers is a series of psalms. The Breviary, containing the daily office of the priest, is mainly composed of psalms, and other extracts from Scripture. There is not an office of the Church for the living or dead which does not contain large extracts from the Bible. From this constant use of Scripture, it may be easily deduced that Catholic services show far more of the Bible than those of our Protestant friends.

WHAT GERMANY TEACHES US

Under the title, "Christianity's Most Powerful Weapon," Rev. Stephen M. Lyons is writing a series of articles in the New York Freeman's Journal. It is, of course, an exaggeration to call the Catholic Press "the most powerful weapon," but the phrase conveys a truth, none the less. He says:

In those days wherever the apostolate of the Catholic press is zealously and methodically taken up Catholic life revives, Catholic institutions flourish, Catholic ideals and principles are held in honor, and Catholic rights are defended. Catholicism which had become enfeebled and disorganized in France and Austria, is now recovering strength because the Catholic press in these countries is at last being properly supported. The work of reconstruction is going rapidly forward in spite of the powers that are banded to check it. The effects will be seen in years to come. But the Catholic press in France and Austria has only recently been taken seriously. To understand better the marvelous influence of the Catholic press glance at a country where its mighty power has been felt for a full generation, and where the effects have had time to manifest themselves. The growth of the Catholic press in Germany deserves the most careful study. Its record forms one of the most stimulating pages in the history of the Catholic Church in recent times.

Taking up the situation in Germany, he tells us, that in 1861, the total number of subscribers to Catholic papers was not equal to the number of priests in the country. Energetic efforts followed upon their realizing that fact. To-day the total is seven millions. The papers and periodicals number over 500, including 255 dailies. Yet Catholics are only 36 per cent of the population of the country.

How have these results been brought about? The Catholics of Germany have employed in the press the powers of organization so notable in their national character. For nearly half a century the immense force for good of a thoroughly Catholic press has been brought home to the people in the eloquent addresses of able leaders, zealous clergy, and strong Catholic writers. Young and old, rich and poor, learned and unlearned, priests and laymen, have been brought to realize the immense advantages accruing from the united and vigorous effort in favor of the Catholic press. The grave responsibility resting on clergy and laity to employ this powerful agency to strengthen and safeguard Catholic faith and morals is grasped by all and shared by all. Societies of all kinds, in addition to their particular spheres of activity, devote much of their attention to the work of supporting the Catholic press. Every year the Catholic Congress reviews the condition of the Catholic press, and devise new methods for improving it. One of the leading publicists said in a recent congress: "The Congress is an examination of conscience for the associates and the individuals. Every man ought to ask himself whether he has fulfilled all his duties as a Catholic citizen. Above all he must ask himself: Do I subscribe for a Catholic newspaper?"—The Casket.

CATHOLIC NOTES

Mr. James Eyre Hays, a prominent lawyer of Philadelphia, who died a few days ago, became a convert to the faith several weeks before his death.

An "Old Catholic" priest of Berne, Switzerland, Fern Gholson, one of those who went into schism at the time of the Vatican Council in 1870, returned to the Church before his death recently.

Archbishop Bourne, of Westminster, London, last week blessed the first English "motor chapel." It is fitted with a small altar, and a prie dieu, and accommodates 12 people.

The Australian Catholic Truth Society has circulated throughout the Commonwealth and New Zealand some 700,000 penny pamphlets, 15,000 copies of the society's paper-book and 800 copies of Archbishop Carr's "Lectures and Replies."

The Pope, whose complete recovery from his recent attack of illness was retarded by the excessive heat, continues to gain strength slowly but steadily and in a manner generally satisfactory to his physicians.

The Christian Brothers are preparing to celebrate this summer the centenary of the order's establishment in Cork. Five hundred of their pupils will present at this celebration a pageant of Irish history. Already dress rehearsals have been held, and the local press is enthusiastic in its praise of the work of the boys and their instructors.

Rev. William McMahon, editor of the Catholic Universe at Cleveland, was stricken with apoplexy on Wednesday night. Reports from his bedside state that his recovery is doubtful. Father McMahon is a man of erudition and great scholarly ability. His death would be a loss to Catholic journalism.

Let us add one more to the list of American Catholics whose names were lately cited in illustration of the literary links forged by American conversions. The Catholic papers in New York recorded some months ago the reception into the Church by Dr. Hagan, the very able Vice-Rector of the Irish College in Rome, of Mr. Bret Harte, the only surviving son of the famous novelist.

While excavating under an old barn at Lander, Wyoming, recently, Rev. Fr. Mooney unearthed a Catholic prayer book in a good state of preservation. On the cover were the letters "m.c.", which were later deciphered as the initials of the name of Father DeSmet, the Jesuit priest who lived as a missionary among the Indians of the state of Wyoming long before the coming of any other white man.

The first thing that happened to Bishop Platen, the new head of the Diocese of Lincoln, Neb., on his arrival in that city several days ago was the presentation to him by the priests of a new automobile, in which the prelate later rode to St. Theresa's for the ceremony of his installation. Lincoln is following the lead made by the diocese of London.

The body of the Princess Clothilde, the imperial nun of the house of Bonaparte, was buried on June 28th with regal honors. The entire court, headed by King Victor Emmanuel, Prince Louis Napoleon, Prince Napoleon, Prince Louis Napoleon, and the Duke of the Abruzzi, attended a solemn Mass in the royal chapel, following which the entire population of the place joined in the funeral procession.

Twenty-four years ago, before he had any idea of becoming a priest, a German prelate named Monsignor Worth left his country and went to Rome with following which the entire population of the place joined in the funeral procession.

A correspondent, writing to the Times of London, describes the hardships inflicted on fourteen Sisters of the order of St. Joseph of Cluny, who have been expelled by the Portuguese Government from St. Paul de Loanda, Angola, where they carried on educational work for twenty years. Even the local anti-clericals petitioned against their expulsion, but the royal order was taken by the Bathurst to La Pallice (La Rochelle).

An Irish exchange says that the queen has received from the Dowager Lady O'Hagan an offer of the freehold of her house, 34 Rutland Square, Dublin, to be devoted to any purposes which her Majesty may select, in remembrance of their Majesties' recent visit to Ireland. The Queen has accepted this offer and desires that the house shall become the permanent headquarters of the St. Lawrence Catholic Home for Training District Nurses.

In the garb of Sisters of Charity, two negro women caused a deal of attention recently in the street cars of Denver, Colorado. Posing as nuns, they secured free rides on nearly every line in the city. But their ruse has been discovered, and investigation has proven them to be impostors. As has always been the custom of the Tramway company, fares are never requested from the Sisters of Charity, but when reports were taken to headquarters, and an investigation was made, it was found that there were no negro nuns in the city.

The Montreal Star says that Catholic immigrants setting foot for the first time on Canadian soil will now have their papers made easier for them, that is if the port of Montreal happens to be their landing place. Their bodily comfort will be looked after and advice freely given them as to the solving of the many difficulties besetting a stranger in a strange land. Rev. Father Martin Callaghan has been appointed by the ecclesiastical authorities to meet these immigrants and look after their various wants.