

The Catholic Record

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

VOLUME XXXVI.

LONDON, CANADA, SATURDAY, FEBRUARY 7, 1914

1842

FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD's appeal in behalf of Father Fraser's Chinese mission encourages us to keep the list open a little longer. It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salvation to innumerable souls. Why, not dear reader, have a share in that work by contributing of your means to its maintenance and extension? The opportunity awaits you: let it not pass you by.

Previously acknowledged: \$3574 80
Wille Kennedy and friends, Bonne Bay, 2 00
St. Peter's Sunday School, Dartmouth, 10 00
Friend, Inverness, 2 00
M. and M. St. John's, 1 00
Mr. and Mrs. J. R. Sheridan, Margaret Man., 5 00
Friend, Gravenhurst, 2 00
J. G. H. Smith's Falls, 2 00
Ethel Mathewson, Arnprior, 1 00
Mrs. M. A. Egan, Halifax, 1 00
In loving memory of W. Hamilton, 1 00
In Memory of Father, Lethbridge, 2 00
Friend, Newfoundland, 2 00
J. G. F. Harrison, 1 00
A. B. Owen Sound, 1 00
Friend, Antigonish, 10 00
Friend, Orillia, 4 00
Andrew Zettler, Walkerton, 1 00

The Catholic Record

LONDON, SATURDAY, FEBRUARY 7, 1914

NO AUTHORITY

A Churchman of the establishment which claims no inerrant authority to determine right or wrong, he must perforce pour the oil of honied words and of compromise upon the troubled waters and exhort his flock to meditate upon the beautiful comprehensiveness of Anglicanism. And that is the position of an Archbishop of Canterbury, who is the descendant of impugners and destroyers of the matrimonial Dr. Parker, who kept "his cradles going," and of others whose authority has been scoffed at by some Anglican divines. Perchance he may take heart of grace in remembering that Dean Stanley offered to throw open the Abbey Church to Nonconformists and proposed to found a National Church that would have no doctrines.

SCANT CONSOLATION

Some of the troubled divines console themselves with declarations that the faith inherited from the beginning, and written in letters of light upon the pages of English history, must be their safeguard and strength. That is the old story, frayed and worn, of continuity. It is a mere invention of those who will not look at the facts. Between the pre-Reformation Church, steadfast in its allegiance to Rome, and the Church which is a department of the Civil Service; between the Church resplendent with unity and the hundred battling sects marching under the banners of Anglicanism, is a gulf which no amount of verbiage can bridge. And, moreover, the "Fathers of the Reformation" repudiated all connection with the pre-Reformation Church. They scorned its ceremonial and ransacked the vocabulary of abuse to express their abhorrence of it. They denounced its dogmas as idolatry, sacrilege, blasphemy, etc. They saw More and Campion and Talbot and myriads of others dragged to the scaffold because they preferred to obey God rather than man, and professed belief in the Roman Church as "mother and mistress of all the faithful of Christ." But there is no connection between the Church which nurtured these men, which taught, as it teaches to-day, as one having authority, which smites any violator of her sacred deposit, and a Church which walks among men with bated breath, is destitute of authority and remains an object lesson of what separation from Peter entails. But then the Anglican Church has a few gifted individuals who are always ready to prove that St. Paul was wrong when he spoke of the Church as the pillar and ground of the truth.

TRUTH ALWAYS

When Christ established the Church he did not consult the civil authorities. They had dominion in their own sphere but not in the Church of God. His vicar preached the same doctrine. And so it has been during the ages. Straight and direct the Church has ever gone. Men may fear and hate her; they may think her obstinate; but they are con-

strained to admit that the long enduring battle of the centuries has been a consistent fight, in which she has always shown the same front, always fought under the same colors and always taught authoritatively truth and justice. What she taught in the past she teaches to-day. She reserves for herself the things of God, but the things that belong to Caesar—the practical methods of administration and government—she leaves to the State. Out of the fulness of wisdom has Rome instructed us exhaustively on this point. His words have circled the earth, and any man, no matter what creed may claim his allegiance, under-stands that the principles declared by Rome stand for justice and morality and are the very source of national vitality and prosperity. These principles have been often stated by Roman Pontiffs, who preferred misrepresentation and persecution to concessions that were incompatible with their dignity and responsibility, and that would inmolate liberty on the altar of ambition and despotism. And to-day Peter's voice is needed more than ever by the world. When men arrogate to themselves the privilege of drawing up new creeds—the most monstrous absurdity ever harbored by the human mind—they need the light of authority for their faltering feet. When a man, who can be mistaken, picks holes in revelation and bows down before little gods made in his laboratory or study, he should get hold of something more solid than shifting opinions. And when men assemble in conclave to arrange a programme, adapted to all denominations and poised on the thin ice of compromise and expediency, they have either hazy conceptions of the duties of Christian teacher or of the doctrines of Christ. No wonder that the religious anarchy which prevails has impelled many devout Protestants to lament that among them they have no recognized authority competent to define the truth and to demand from contending parties the acceptance of its definitions.

CHANGED TACTICS

Not so many years ago an editor who ministers to the religious needs of some of our non-Catholic brethren looked with ghoulish glee at the spoliation of the Church in France and had never a word of condemnation for the frenetic blasphemies uttered by the spoliators. They drove God from the schools; they boasted that they had erased the name of God from the sky, and, with an ingenuity born of hate, devised legislation to render the Church that had served France for centuries a mute and inglorious non-entity. Satisfied with their work, and mistaking the plaudits of a coterie of infidels for the approval of the world, these little pocket editions of Voltaire sat themselves down to witness the triumphs of a Christless democracy. But M. Briand, a former Prime Minister of France, and at one time a bitter-minded priest hater, is not so sure that the programme of spoliation and persecution can fascinate the voter. Not so long ago he was very confident, but the ever increasing away of the Church over the multitude has induced him to cry out: "The Republic cannot live on anti-clericalism alone." It is but a word of a politician who trims his sails to catch a breeze from any quarter and who sees that the Church which he tried to coffin and to bury is living and triumphant. It is the old story.

During his leisure hours M. Briand should, to recreate his mind, read the life of Bismarck. And he might with profit glance at the Church in Germany, erstwhile under the heel of the man of blood and iron, and now strong and potent and the mightiest bulwark of the Fatherland.

TROUBLE AHEAD

Our readers will remember that in last June the Baptist, Methodist and Presbyterian missionaries, with the Anglican Bishop and clergy in British East India, held a conference for the purpose of formulating a plan of action against the spread of Mohammedanism. The basis of the plan was the delimitation of territory—that is, for members of one church to take a certain district and for all the others to keep out of that district. The sufficiency of the Bible and acceptance of the Apostles' and Nicene

Creeds were the requirements for co-operation. A prayer book, powerless to wound any religious susceptibilities, was to be prepared. When, however, the Anglican Bishops of Mombasa and Uganda administered Communion to the non-conforming delegates, the Bishop of Zanzibar denounced the action and charged them with heresy. He wrote the Archbishop of Canterbury demanding their impeachment as heretics, and thoughtful men are awaiting his decision. He may attempt to compromise and thus emphasize the fact that the Anglican church is the city and confusion. He may chide the Bishop of Zanzibar for departing from the amiability characteristic of the Church of England, that looks complacently upon mutually irreconcilable and incompatible opinions. He may decide in favor of a latitude of belief and teaching which is regarded by some divines as one of the glories of Anglicanism. He may attempt to put an end to disciplinary and doctrinal disorder. Should he approve the action of the Bishops in opening the communion of Anglicanism to Baptist, Methodist and Presbyterian missionaries, the Anglicans who boast of the Catholic heritage cannot, if consistent, accept the decision. Canon H. Hensley Hanson has come out openly in behalf of the accused men, and has predicted a religious civil war and secession when the judges clear them of heresy, as he is certain they will. Then he says the Church of England will be pronounced uncompromisingly Protestant and all the High Church clergy will leave, to give their allegiance to the Roman Catholic Church, where, he adds, they rightfully belong.

The real difficulty, said Father Bernard Vaughan, commenting on the matter, with the Anglican Church, was that there were two conflicting parties within it, each of which had grown too strong to be tolerant of the other. To his thinking the Anglican Church was more like a restaurant, a la carte, in which you found no fault with what others were having at the table opposite provided you had what you wanted for yourself. At all events the Archbishop of Canterbury has to decide which party represents the Church of England. That, says a secular newspaper, is the problem that has to be solved. It is an old problem which has often been eluded in the past. We do not think it can be eluded again. Nor would it be eluded if the present incumbent of the see of Canterbury could say with St. Anselm, a typical English Archbishop: "I maintain my fidelity and subjection to the blessed Peter the Prince of the Apostles." "I will do all I can for peace and concord, preserving always due reverence and obedience to my Lord Urban who presides in the Apostolic See—and this is the usage of an Archbishop of Canterbury."

But, unfortunately, he belongs to an institution which was founded by Queen Elizabeth's Acts of Parliament and which concedes the principle that the State rules the Church. Pregnant are the words of Von Hartmann, author of the "Philosophy of the Unconscious." Knowing Protestantism he says: "If there should really be a church which leads to salvation, no matter how, then at all events I will search for an immovable sovereign church, and will rather cling to the Rock of Peter than to any of the numberless Protestant sectarian churches."

The great positivist Harrison speaks of the Church as the most "permanent form" of Christianity, compared to which "all the other forms are more or less perversions or transitional and morbid and sterile offshoots."

And, says Matthew Arnold, speaking of divisions as alien to religion: "I persist in thinking that Catholicism has from this superiority, that is, unity, a great future before it: that it will endure while all Protestant sects dissolve and disappear."

"The reason some people never put their best foot forward is because they reserve it exclusively for kicking purposes."

Good intentions are so pleasing to the Heart of Jesus that they have the power of introducing us into His Heart.

REBUKES DEFENCE OF "TANGO"

ARCHBISHOP GLENNON WRITES LETTER TO FATHER PHELAN ANENT HIS RECENT EDITORIALS ON THE NEW DANCE

The daily papers throughout the country gave much prominence during the past two weeks to articles written by Father Phelan, editor of the Western Watchman, of St. Louis, in which he defended tango dancing and waxed sarcastic at the expense of priests and Bishops who felt it their duty to condemn the new craze. When we first saw the statements, attributed to Father Phelan, we were inclined to think that he had been misquoted. But from the tenor of interviews published since then we learn that the press agencies did him no injustice. The expressions of the St. Louis editor created a furore in that city, and Archbishop Glennon has felt compelled to intervene in order to put an end to the turmoil. Last week, the Archbishop sent to the editor of the Watchman two letters in which he rebuked Father Phelan for his unguarded utterances on the "tango" and protested against the whole tenor of the articles published in the Watchman on the subject.

THE ARCHBISHOP'S LETTERS
The following are letters received by Father Phelan from Archbishop Glennon and published in the Globe-Democrat last Saturday. As Archbishop Glennon declined to give out the correspondence, it is presumed that it was made public by Father Phelan himself:

Archbishop House, St. Louis.

"Rev. D. S. Phelan.
"My Dear Father: I am sending the enclosed by Father Tannrath, in time to have it inserted in Saturday next edition. You will put it on the editorial page—and without comment—as I hope that its insertion will end the miserable turmoil the article has created. Anyhow, it will right me and will be an answer to the numberless letters I am receiving."

"Why do you continue your sarcasms at the expense of the hierarchy? Your best friends are asking why?"
"Sincerely yours,
"JOHN J. GLENNON, Abp.
"January 12, 1914."

"WITHOUT COMMENT"
The second letter which Father Phelan was directed to publish is as follows:

"Archbishop's House, St. Louis, January 12, 1914.—Rev. D. S. Phelan, Editor, Western Watchman: Rev. Dear Sir—I wish to call your attention to a recent editorial in the Watchman (issue of January 3) on the modern dance known as the 'tango,' which has caused and is still causing much scandal. Both in matter and manner it is offensive to the Catholic sense. It offers conclusions in matters seriously affecting the morals of our people, which are entirely contrary to the general teaching and direction of the Church. And in reaching these conclusions it introduces unnecessary and irrelevant references to priests, Bishops and Cardinals, altogether unworthy of a Catholic writer, and all the more so if he be a priest."

"The fact that the editorial was attributed to you and that the Associated Press so advertised it, only aggravates the scandal."
"Furthermore, it is to be feared that this editorial will furnish added material wherewith our enemies can continue to misrepresent Catholic teaching and Catholic life; for they are liable to quote your position and at the same time claim that you represent the Church."
"I feel it my duty as chief pastor of this diocese, speaking to you, a priest of this jurisdiction, and the Watchman as a Catholic journal, published in this diocese, to utter my protest against this editorial, its inferences and its spirit, and I want you to give to this note the same prominence in your journal that you gave the article referred to. Respectfully,
"JOHN J. GLENNON, Archbishop, St. Louis."

THE EDITOR INTERVIEWED
When interviewed at his residence afterwards Father Phelan said:

"The Archbishop has ordered me to be quiet on the subject of the 'tango' and my defenses, and I will comply with his wishes. Next week, though, I will be free to converse again."
"I feel it my duty, nor do I intend, to answer the Archbishop's letters."
"I am going to let the public know that there is indignity behind my statements that a young girl should become accomplished in dancing. I believe the 'tango' is just as refined as another dance. I do not think that any but evil-minded people would try to make anything vulgar out of it. I have never seen it danced but know that the girls who indulge in it are pure minded and innocent."

Archbishop Glennon refused to discuss his letters to Father Phelan. "The custom of withholding the nature of correspondence between priests and myself is one that I can not violate," he said. "Neither have I the right to tell what is in a letter

that I have written, after it has left my possession.

"I have not had time to form an opinion of the tango," said the Archbishop. "Is it the name of one dance or does the name apply to all of the new dances now in vogue?" He declined to say what action would be taken if Father Phelan persisted in his present public attitude on the subject of the dance.

THE CRY FOR CATHOLICITY

"In the great days of Catholicism one of the minor, but by no means negligible advantages enjoyed by the ignorant many was constant access to a higher and broader point of view," writes Dr. Charles J. Whithe, a non-Catholic, in the London "Academy." Continuing this line of thought, he says:

"The point I wish to make and to emphasize is that over and above its purely religious function as a consolator and inspirer of the souls of individual men and women, Catholicism exercised an enormous influence upon life as a means of bringing to bear upon everyday problems the point of view of a profound and wonderfully consistent philosophy. In the Middle Ages poets, artists, scholars and thinkers were attracted to the Church by an inevitable affinity. The Church assimilated the work of such men, wrought it up into a coherent and more or less harmonious whole, and thus became the organ and the mouthpiece of every form of culture."

"In place of the Church we have the churches, with their innumerable conflicting aims and sympathies, their mutual bickerings and recriminations, their half empty pews and half-hearted ministers. * * * Catholicity! Catholicity! that is what we need, but where shall we find it?"—St. Paul Bulletin.

THE HOLY NAME

"The Khan" in Toronto Star, Jan. 26

I am jealous of my Catholic friends. Their wondrous organization and discipline fills me at once with admiration and despair.

There's too much cursing and swearing in the country. If our army in Flanders swore any more than we do, the circumambient air must have been a rich ultra marine, warranted not to fade in the wash.

And swearing is so unnecessary. There are quite a number of people in every community who never swear. The women—God bless them!—never, or hardly ever, express themselves in this way, and there are quite a few men here and there who set us a good example.

Our splendid language doesn't require it. It is full of tremendous words, sonorous words, words that boom, crackle, crash, rattle, snap and roar.
It is not necessary, as is the custom among some people, to invent innocuous cuss words like "Gosh all punkins!" "Gosh all punkins!" would slip off a balky horse's back like water off a duck. You couldn't start him that way in a thousand years. And that's why I'm down on those substitute curses. No matter how fluently and vociferously you may use them, they don't seem to do any good—now, do they? They don't fill the aching void. They are like pop and root beer—they don't hit the right spot like the real stuff, and one is tempted—and flesh is weak—one is sorely tempted to let fly a few bushels of the English language such as our ancestors—God forgive them!—were wont to use.

The Catholic Church has a Holy Name Society in this Province. They are not a suckling militia like the Boy Scouts, but a grand and potent army consecrated to keep that commandment which saith:
"Thou shalt not take the Name of the Lord thy God in vain."

I hesitate to suggest any more young people's organizations in our churches—there are so many of them now. There are not days and nights enough in the week to go round as it is. But this Holy Name Society is a different thing. We have Mothers' Day, and Fathers' Day, and Babies' Day, and every dog has his day; surely we could have a real Lord's Day, on which at least once a year we could consecrate a vow to honor the Holy Name; for "at the name of Jesus every knee shall bow."

Let it be a great Catholic organization, Catholic in its dictionary sense, Catholic in scope and meaning, and behind it the fiery crusading Catholic spirit that made sacrifice a pleasure and a privilege. If anybody is afraid of getting a few drops of holy water sprinkled on him, he can carry an umbrella or come in out of the wet.

There's too much cursing and swearing in this country. There's not enough Job, Isaiah, Jeremiah, Shakespeare, Milton, Byron and Tennyson in this land to show people that it is possible to say tremendous things without blaspheming the Holy Name.

"All hail the power of Jesus' Name, Let angels prostrate fall. Bring forth the royal diadem And crown Him Lord of all!"

CURE FOR MIXED MARRIAGES

ARCHBISHOP GLENNON WRITES LETTER TO FATHER PHELAN ANENT HIS RECENT EDITORIALS ON THE NEW DANCE

A unique cure for mixed marriages was offered by the Rev. Father Hugh L. McMenamin, rector of the Immaculate Conception Cathedral, recently. He suggested that every youth or girl who intended to marry a non-Catholic consult the priests and have the bride or groom-to-be come to the rectory for instruction. He guaranteed a conversion unless the person be lacking in intelligence or was not morally clean.

It is the rule of the Denver diocese that the priests shall outline the marriage laws of the church on the Sunday the gospel about the marriage feast at Cana is read. This occurred Sunday, and sermons on marriage were given all over the diocese. Father McMenamin, in the course of his talk, brought up the subject of mixed marriages. There were sixty-five weddings in the Cathedral parish last year, thirty-five mixed, but fifteen of the non-Catholic brides and grooms have been received into the church, having been under instruction at the time the ceremony occurred. This leaves only twenty real mixed marriages for the year. Father McMenamin said this was a gratifying record.

But there need be no mixed marriages, he declared. When marriage is contemplated, the candidate should tell his or her father confessor some time before the ceremony, and then should consult with the pastor. If the bride or bride-groom-to-be is a non-Catholic, he or she should be invited to take instruction in the Catholic religion, if for no other reason, to learn what the faith of his or her spouse is.

"Just so sure as there is a God in heaven," said Father McMenamin, "if the candidate has average intelligence or is not morally unclean, we can guarantee that we can make him a Catholic, if he is willing to take instruction from the priests."

"If his conversion is assured, there is no need for a mixed marriage. The wedding can be performed after baptism. If the candidate is morally unclean or does not have the average intelligence, and it is impossible to convert him, he cannot make the right kind of a husband. Therefore no Catholic should want to marry him."

Father McMenamin said that all Catholics in the parish would have to be married in the morning with Mass. All mixed marriages are to be performed at the rectory. He warned prospective bridal parties that they must inform the priests at least three weeks ahead of the ceremony, as in the case of Catholics the banns must be announced and, in the case of a Catholic and a Protestant, a dispensation must be obtained. It is not possible to obtain a dispensation within a day or two, he said, though persons who wait until the last minute sometimes become angry at what they term the indifference of the priests in causing a delay.

The rector reviewed the Ne Temere decree of Pope Pius about mixed marriages. He warned that no marriage between a Catholic and non-Catholic is considered valid in the eyes of the church unless it is performed before the parish priest and two witnesses. This does not refer, however, to marriages between two Protestants. When a Catholic and Protestant are wedded by a Protestant minister or a civil authority, and all children born of such a union are considered illegitimate.

The trouble with most marriages to-day, said Father McMenamin, is that the young people forget this step is a sacrament, which should be prepared for as rigorously as a priest prepares for the reception of Holy Orders. Marriage brings the same proportion of grace into the souls of the husband and wife as Holy Orders do into the priest.—Denver Catholic Register.

A TEMPERANCE LECTURE IN A LABEL

Albany, N. Y., Jan. 26.—All beverages containing more than 2 per cent alcohol will be labeled with skull and cross bones, and other poison warnings if a bill to be introduced in the Legislature to-morrow at the behest of the Anti-Saloon League becomes a law.

The plan is to have the skull and cross bones printed in red ink and under them a warning to this effect: "This preparation contains alcohol, which is a habit-forming, irritant, narcotic poison."

Furthermore, the bill sets forth just what size the type and the skull bones shall be. Here is the scale: Pint or less, eight point warning; half-inch bones; above a pint and less than a gallon, 10 point type, inch bones, and more than a gallon, such as a demijohn, 12 point warning, inch and a half bones. Caps are designed for the words "alcohol" and "poison" on all labels.

CATHOLIC NOTES

Cardinal Merry del Val, Secretary of State to His Holiness Pope Pius X., has been appointed Archbishop of the Basilea of St. Peter's in succession to the late Cardinal Rampolla.

Emperor William of Germany has donated the sum of \$2,000 to the building fund of a church which is to be erected in Brussels, Belgium, for the special use of German Catholics residing in that city.

Mrs. Nora Sullivan died at Potsdam, N. Y., recently aged one hundred and ten. She was born in County Kerry, Ireland, and was employed in the household of Daniel O'Connell, the Irish liberator, before coming to America seventy-five years ago.

It is reported that M. Combes, the former prime minister of France, who inaugurated the war on the religious orders in that country—which later developed, under Clemenceau, into a war on the Church itself—has become reconciled to the Church and will soon go to Rome.

Cologne, on the Rhine, has two famous osuery churches; the one is St. Gervon's Church, in which are the remains of the Pheban Legion of 6,000 martyrs; the other is St. Ursula's, containing St. Ursula and 11,000 Virgin martyrs, slaughtered by the Huns.

The Madras Government has sanctioned a grant of 1,000 rupees from the provincial funds to Father A. Steichen, S. J., professor of physics in St. Xavier's College, Bombay, towards the expenses of conducting experiments in connection with the radio activity of thermal springs in the Presidency.

Bishop Kelly, of Geraldton, Western Australia, recently handed to the Holy Father a batch of native letters written by little children, asking a thousand and one things from "the Pope of little children." His Holiness was greatly touched, and carefully looked the little ones' letters in his desk.

Lady Lyveden has entered the order of the Poor Clares at Edinburgh, Scotland, one of the strictest conventual orders of the Church. Lady Lyveden was Julia Emory, a salesgirl at Eastbourne, when she met the late Baron Lyveden, uncle of the present holder of the title. They were married in 1896. Baron Lyveden died in 1900. His widow has since lived in retirement.

Polish Catholics down in Texas now have an official organ. It will be issued weekly at San Antonio, and is called Nowiny Texaskie. The president of the publishing company is Mr. Theo. Magott, while the editorial chair is filled by Mr. W. Papava, formerly of Chicago. We welcome the new member to the ranks of Catholic journalism and trust the Catholic Poles of the Southwest will give it generous financial support.

Father Lebbe, the Chinese priest who has labored with such zeal and success as a missionary among his fellow-countrymen, recently gave a lecture to the Societe des Conférences, in Paris, on the influence of Christianity in China. He considers that the two main defects of the Chinese, lack of courage and feeling, can only be remedied by Christian influences, and he says that where these have been brought to bear on his fellow-countrymen, the transformation has been amazing.

From London comes word that the Right Reverend Bishop Amigo, of Southwark, has declined to accept the personal gift of \$500,000 which is being raised by the Duke of Norfolk and a committee of influential Catholics on the occasion of his silver jubilee, subscriptions to which have already been pouring in from America and all parts of the world. Bishop Amigo says he will not accept the gift, but requests that the funds be used for the redemption of debts on churches and institutions in his diocese.

The late John Bowe, a prominent Catholic of Albany, N. Y., has set an excellent example to the wealthy Catholic family in Albany and New York by leaving in his will \$80,000 to Catholic charities. The residue of \$70,000 will likewise ultimately revert to charity, this sum being set aside for St. John's church. The institutions Mr. Bowe remembered are as follows: St. Peter's hospital, \$10,000; St. Vincent de Paul's Male Orphan Asylum, \$10,000; St. Vincent de Paul's Female Orphan Asylum, \$10,000. The Central Federation of Labor's tuberculosis pavilion, \$1,000.

For the first time since its inception, says the Catholic Universe of London, Westminster Cathedral was the scene of an ordination service with High Mass, celebrated at the high altar. As a general rule ordinations are held at the diocesan seminary, and on occasions the ceremony has been held in the Crypt chapel. Much interest was attached to the ordination, for the dignity of the priesthood was conferred upon three former Anglican clergymen, whose names are Arthur Buckle, Philip Valentin, and Arthur Valentin (brothers). The subdiaconate was conferred upon Philip Oddie. The ceremony was performed by His Eminence, Cardinal Bourne.