

The Catholic Record.

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

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Good Morning.

Good morning, Brother Sunshine;
Good morning, Sister Song;
I beg your humble pardon
if you've waited very long.
I thought I heard you rapping;
To shut you out were wrong;
My heart is standing open;
Won't you walk right in?
Good morning, Brother Gladness;
Good morning, Sister Smile;
They told me you were coming,
So I waited on a while.
I'm homesick here without you;
A weary while it's been,
My heart is standing open;
Won't you walk right in?
Good morning, Brother Kindness;
Good morning, Sister Cheer;
I heard you were out calling,
So I waited for you here;
Some way I keep forgetting
I have to tell and spin;
When you are my companions;
Won't you walk right in?

—J. W. FOLEY in the New York Sun.

CARDINAL GIBBONS' SERMON.

AMERICAN PRELATE SPEAKS AT THE EUCARISTIC CONGRESS ON THE COMMON HERITAGE OF CHRISTIANS, AN IMPRESSIVE DISCOURSE.

Last Sunday at the Eucharistic Congress Cardinal Gibbons delivered the sermon at the Pontifical High Mass celebrated by the Pope's Legate, Cardinal Vannutelli, in Westminster Cathedral. Cardinal Gibbons' sermon in part follows:

"I say unto you that many shall come from the East and the West, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven." (Matt. viii, 11.)

I esteem it a great honor and privilege that the members of the hierarchy of the United States should unite with their brethren of the British Isles and of the continent of Europe in celebrating among you this love-feast of the Eucharist.

There are other and higher reasons than personal friendship to justify the participation by American Prelates in the ceremonies of to-day. Though we are separated from you by an immense ocean, we are united with you, thank God, in the heritage of a common faith. We, across the Atlantic, claim, as well as you, to be the spiritual children of Gregory, Augustine and Patrick, of Alban and Venerable Bede, of Anselm and Thomas of Canterbury, of Peter and Paul; we have with you "one Lord, one faith, one baptism, one God and Father of all." Yes, our kinship is stronger and more enduring than that which is created by flesh and blood. When I entered your cathedral this morning, I could say to you all in the name of my countrymen and in the language of the apostles of the Gentiles:

"We are no more strangers and foreigners, but we are fellow citizens with the saints, and of the household of God, built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone. This sentiment inspires me with confidence and makes me feel at home, for I am addressing you as brothers in the faith, and I can speak to you with all the warmth and affection of the same apostle: "My mouth is open to you," fellow Catholics of England, "my heart is enlarged."

Yes, my brethren, the same faith that Peter preached in Rome, and Paul in Athens, the faith that Augustine brought to England and Patrick to Ireland, the faith that Remigius preached in France and that your own Boniface taught in Germany, the same faith that Columbus carried to America, this is the faith that is announced to you and to us from January to December: "Jesus Christ yesterday and to-day and the same forever."

But, we inherit not only the traditions of your Christian faith; we inherit also the traditions of your civil and political freedom. The great charter of liberty, which Cardinal Langton of Canterbury, and the English barons secured from King John, on the plains of Runnymede, is the basis of our constitutional liberties. We share with you in the fruit of your victories.

We have not only a common heritage of civil and political freedom, but we also speak the same language—the language of Chaucer and Shakespeare, of Pope and Dryden, of Tennyson and Newman. The steady growth of the English-speaking Church, during the last three centuries, is truly gratifying and may be considered phenomenal. At the Council of Trent, held in the sixteenth century, there were present only four bishops who spoke our tongue; one came from England and three from Ireland. Scotland was not represented. The American continent had but recently been discovered, and Australasia was a terra incognita. There are now upwards of two hundred bishops ruling dioceses where English-speaking hierarchy is established in England, Ireland and Scotland, the United States and Canada, the East Indies and Australasia. And should another ecumenical council be held during the present century, there is no doubt that every division of our globe would be largely represented by English-speaking prelates professing the ancient faith, and paying spiritual allegiance to the Sovereign Pontiff of Rome.

We have not only the same language and literature, but we live under practically the same system of government, you are ruled by a constitutional monarchy, we are ruled by a constitutional republic. The head of our nation is a President; the head of your nation is a King, the son and successor of a queen, whose long and prosperous reign will be ever memorable in the

annals of England, and whose domestic virtues commanded the veneration and love of her subjects, and the admiration of the civilized world. Though the forms of government differ in name, they are the same in their practical results. We both enjoy the inestimable blessings of civil and religious liberty. Our respective governments hold over us the aegis of their protection without interfering with us in the exercises of our sacred functions.

Daniel Webster, one of America's foremost statesmen, thus spoke of the British empire: "She has dotted over the surface of the globe with her possessions and military posts, whose morning drum-beat following the sun and keeping company with the hours, encircles the earth with one unbroken strain of the martial airs of England."

"I will add one more link to the chain of hallowed associations between the Catholic church in England and America. The first Bishop of the United States was consecrated in England by an English prelate. John Carroll, the first Archbishop of Baltimore, and the patriarch of the American church, was consecrated in 1790, in the chapel at Lutworth Castle, Dorsetshire, the elegant seat of Thomas Weld. When the proprietor of Lutworth heard of the appointment of Dr. Carroll, he invited him to be his guest. May the Lord show mercy to those, Thomas Weld, for the hospitality thou didst extend to the infant church of America in the person of her first Bishop.

The Cardinal sketched the growth of Catholicism in England since the close of the eighteenth century. "At that time," he said, "the spiritual administration of the whole island was confined to four vicars Apostolic. They were aided by about one hundred and twenty priests, scattered up and down the country. The entire Catholic population was estimated at seventy thousand."

"Let us now calmly survey the scene after the din and smoke of battle have passed away, when penal laws are happily abolished and when the scales of prejudice have fallen from the eyes of the English people."

"We see to-day a hierarchy composed of an Archbishop with fifteen suffragans, 3,000 priests, ministering to a Catholic population of one million and a half. "Oh, my brethren of England, what a vast field is open to your zeal and activity. May your missionary sons be endowed with the apostolic spirit of St. Augustine, Wilfred and Patrick. May they be as zealous in conquering souls as British statesmen are in acquiring territory. May they extend the kingdom of Christ wherever England can enlarge her temporal dominion; may they erect a house of prayer wherever they build a fort, and may they determine to plant the cross, the symbol of salvation, side by side with the banner of St. George."

"There is another country across the channel, which has set an example of noble zeal to England and America. At the close of the eighteenth century, many of the noblest clergy of France, driven from their native land by the storm of the French revolution, sought refuge in England, where they were graciously received, and hospitably entertained. And it is well known how they endeared themselves to the British people by their refined manners and gentle Christian deportment, as well as by their apostolic zeal and the edifying example of their private lives. For three centuries after the discovery of the American continent, heroic missionaries from Catholic France were laboring and evangelizing and civilizing the aboriginal tribes of North America, traversing the country always at the risk, and often at the sacrifice of their lives. And, as a result of their labor, there are few Indian tribes to-day in the United States or Canada that do not know or venerate the 'black robes.'"

"If those heroic men accomplished so much when they had no boats but frail canoes; no roads but eternal snows and virgin forests and desert wastes; no compass but the naked eye; no guide save faith and hope and God; how much more will your consecrated sons be able to effect by means of railroads and steamships and other appliances of modern civilization? "Yes, we bless you, O men of Jesus; we bless your inventions and discoveries. We hail you as agents of God; we will impress you into the service of religion and we will say to the Royal Prophet: "Sun and moon, bless the Lord; fire and heat, bless the Lord; lightning and clouds, bless the Lord; all ye works of the Lord, bless the Lord, praise and exalt Him above all forever."

"May this spiritual banquet of the Eucharist of which we partake, increase in our hearts a greater love and devotion for Jesus Christ our Saviour, and for His Vicar upon earth; may it draw us all, Bishops, priests and people more closely in the bonds of Christian fellowship and brotherhood; and may this love-feast be an earnest and foretaste of the heavenly banquet at which we shall reunite with Abraham, Isaac and Jacob in the kingdom of heaven, to be forever "inbricated with the plenty of God's house, and to drink of the torrent of delights."

St. Thomas says that Heaven means true light, complete satiety, everlasting joy, supreme pleasure, and perfect happiness. God is more than the whole created universe. O happy country, of which the Lamb is the Light, let me long for thee! Yes, my soul, look forward and believe!

Tenderness, united to manly fortitude, speaks at all time affectionate language coupled with dignity.

CARDINAL VANNUTELLI'S ADDRESS AT THE CONGRESS.

The following is a translation of the Latin address delivered by the Papal Legate at the Eucharistic Congress:

How much honored I feel by the most noble mission entrusted to me by the Supreme Head of the Church in the letter you have just read, it is not at all necessary for me to say. Let me be allowed, however, to declare that, unworthy as I am, I deem it a great privilege to represent the Holy Father in this imposing gathering where I see, grouped around the most illustrious dignitaries of the Church, the cream not only of the Catholics of England, but of other regions also, and to inaugurate, in the august name of Pius X, the XIX. Eucharistic Congress, in this cathedral whose vaulted roofs are full of memories of the great Cardinal who has deserved so well of the English Church, the predecessor of the present most worthy Archbishop of Westminster, in this cathedral whose stones proclaim the names of those generous souls who by their offerings have left for posterity a striking monument of their piety. But most of all I am rejoiced and encouraged by the words of the Pontiff both when he assures us that the Divine assistance shall not be lacking to our labours, and when he declares that all our work in this Congress is no other scope than the glory of God our Saviour: "You will have with you," he says, "in your counsels, with the abundance of His grace, the Divine Author of the Church, whose glory alone is in question."

Who can fail to see, even already, that this Congress is surrounded by happy auguries which presage the efficacy of the Pontiff's words? To begin with what touches us most closely, we find ourselves in a land supremely hospitable, on which for centuries the hand of God has showered His blessings copiously; which deserved to be called by a great Pontiff not so much the Land of the Angels, as the Land of Angels. And if in the lapse of ages painful differences did arise, the times have been changed for the better—they have been changed into a desire for peace, and now for the first time after centuries the doors of free England are thrown open to a Pontifical Cardinal Legate, they are thrown open to many Princes of the Church and Bishops, and to a distinguished band of priests from various nations. Oh, how wonderful are the ways of Divine Providence in leading us here so benignly! Oh, truly splendid sign of the Divine mercy in gathering here together so wonderfully what had been scattered! A blessing this that impels us to return thanks to the Most High! And thou too, O most noble among the nations, receive our thanks for the loyal and respectful reception we have met with from thee. Let our respectful homage ascend to Him who rules thy destinies with wisdom, let our gratitude go out to Him who protects us and to the same social interests! And O, may our presence here contribute, by the help of God, in some degree, to the attainment of that true Christian peace which is the object of thy aspirations!

And what is to be said of that harmony which unites in one heart and one thought all who have come together in this great and solemn gathering which I would venture to describe as cosmopolitan rather than international? The great metropolis of the British Empire, thanks to its relations and to the wide use of its language, has been able more easily to attract to its bosom the representatives of the whole world, and thus we see assembled here from all parts illustrious members of the laity with distinguished ecclesiastics, Princes of the Church, and great prelates whose virtue and learning make them the honor and the glory of their dioceses. But amid all this variety and multitude we are "one heart and one soul." The same faith unites us and the same aim. We are here to honor Jesus Christ, Founder and Invisible Head of the Church, and in Him we honor its visible Head, His vicar on earth, the Successor of Peter, and the one duty we do not separate from the other. It is this common feeling, this faith and devotion which unites us in harmony. A truly wonderful spectacle this which has its root in the spirit of the Lord, and which will certainly be rewarded by the choicest divine blessings.

But what gives most force to this admirable concert is the paternal interest shown by the Supreme Teacher of the Church who has been constituted by Jesus Christ Himself to be the foundation and the centre of our unity. You have just heard how much he has our Congress at heart, and the very presence among you of a Cardinal Legate sent by him affords further proof and confirmation of this. Oh! May it stimulate us to greater zeal for the attainment of our scope which is to honor the great Sacrament of the Eucharist and promote devotion to it! Nor can I omit to speak here of the Holy Father's great pleasure in the fact that this Congress is to be held in London, not only by reason of the salutary results he expects, but because he has thus been enabled to give another public testimony of his respect and esteem for the most noble British nation. Was it not also to give a token of his affection for his beloved children of England that he received, by a solemn act, released them from the regime of missionary countries, to which they had hitherto been subject, and put them in possession of all the rights and privileges enjoyed by dioceses throughout the Catholic world which are capable of living their own life according to Canon Law? May this affection and interest of the Holy Father give us energy for the works of the Congress and the sure hope of good results.

Under such happy auguries, we proclaim it aloud, the International Eucharistic Congress which is to-day opened in London will be second to none of those that have preceded it in its beneficent results. And O! may it bring back again that Eucharistic past, which was the special characteristic and the honor and glory of the Island of Saints, putting an end to all doubts and differences, drawing all eyes to that one star of faith, to that faith which was once the dearest and most precious treasure of the Bishops, kings and people of England.

For there is nothing else better adapted to strengthen such union than the august sacrament whose nature was so well defined by the holy Bishop of Hippo, the great Doctor St. Augustine, when he called it: "The Sacrament of Piety, the Sign of Unity, the Bond of Charity." From it emanates true piety, because it is the centre of Christian life, of supernatural life: "My flesh is for the life of the world." It unites us with Jesus Christ and makes us partakers in His divine nature itself: "He who eats My flesh abides in Me, and I in him."

Stimulating the divine charity in us, it joins our hearts together, and associates them all with the most Sacred Heart of Jesus, the Centre of all hearts, as the sun is, according to some physicists, the centre of the firmament, and it unites us in one body, in that wonderful and ineffable body the Church, the beloved Spouse of Jesus Christ: "Being many we are one body in Christ. All this is contained in the words of the Supreme Pontiff where he says: This then, is the fount whence the spirit of supernatural life is diffused through the whole body of the Church; this is the bond whereby the members of the same body are brought together most closely; this alone is, as it were, the centre of the faith for all of us."

What fair hopes must be ours, then, when we extol, as we shall do, that most precious gift which Jesus Christ has given His Holy Spouse in the Blessed Eucharist? Let us set to work, therefore, full of confidence in the Divine Bounty. Let our voice be an echo of the faith of our fathers, of those especially, who by their example, by their works, by their labors, and even by their blood have sanctified this chosen land. Do you not already hear that fervid sigh they send forth from their tombs, that to the souls thirst for spiritual life there may be restored the sweet comfort of the Eucharist, and re-established in their beloved country the constant tradition of East and West: that of faith in this great Sacrament? And as we recall the memories of their ancient faith, do you not hear their homes exult with joy and gladness? Who does not know how in the English people, in their universities, their public offices, their magistrature, nothing of importance used ever be undertaken until the different corporations first had gathered around God's altar and publicly invoked the assistance of the Most High to whom the unbloody Sacrifice was offered? And was it not in England that temples dedicated to the God of the Eucharist were built and adorned with truly regal generosity? Was it not in England that even before the celebrated bull of Urban IV, public honors were rendered to the Sacred Host which used to be carried, professionally with great splendour through the streets of its cities? And who but Bishop Lanfranc, the famous conqueror of Berengarius, has left us in writing the rites and regulations observed in these solemn demonstrations? O! may your immortal voices resound again among us, ye Holy Pastors of souls, ye illustrious British kings, ye strenuous Apostles of those regions, from Augustine to Cuthbert and to Cardinal John Fisher, from Ethelbert to the last Catholic King of the long line! May it be an incentive to their remote posterity, repeating to them the grandeur of the mystery of love contained in the Eucharist, and the wonders of the unbloody sacrifice which ye used either to celebrate or to assist every day with communion even to tears! May that voice be a stimulus to us to gather strength and energy from the Eucharistic table, and proclaim with the holy Doctor Venerable Bede and so many other saints before and after him: "How salutary for all classes of Christians is the daily reception of the Body and Blood of the Lord!"

As for us, be it our grateful task to join together again this chain of tradition, celebrating the precious link of this splendid Congress to those imperishable memories of the past of this great country.

As a pledge of the fruits expected from our work, and a token of the graces which we implore from the Divine Mercy for beloved England and those vast regions of the world under its sway, may the Apostolic Benediction which by the special delegation of the Holy Father and in his august name I have the honor and satisfaction of invoking from God, descend upon you all and upon those who interest themselves in our work.—Rome.

Catholic Brother of Sir Edwin Arnold.

The late George Matthews Arnold, who died last month in his eighty-second year, was a brother of the poet, Sir Edwin Arnold, whose "Light of Asia" made him famous. George Arnold was received into the Catholic Church by Dr. Manning in 1858, and till the day of his death was a zealous worker in every good cause. The esteem in which he was held by his fellow-citizens is shown by his being elected Mayor of Gravesend eight times. He was solicitor for several large estates in Kent, but found time in the midst of an extensive law practice to make studies in archaeology and erect a museum of Roman antiquities.

MOTHER FILIAUULT.

Mother Filiault, the mother general of the Gray Nuns in Canada, has started from Winnipeg upon a toilsome journey of two thousand miles into the frozen North, to inspect the lonely missions lying along the Mackenzie River. Lacking but one year of the Scriptural three score and ten, the courage and devotion of her willingness are triumphant over the weak and fainting flesh. The journey of this frail old woman almost alone, by dog train and canoe across the uncharted wilderness to the north of Edmonton, appeals to the imagination. Sustained like Hennespin and the Jesuits of old by a fortifying faith in her mission, she faces the rigors and privations of existence in the wild among the silent, smoky Indians. By day she follows the narrow trail through pine barrens, perforated only by the hooves of moose and caribou, and over uplands brown and sere and boulder strewn, and day after day, her little boat goes threading through the lake and river country with no answering hail or meeting ripple from another prow. At night under the cold and brilliant stars of the North, she pillows her white hair upon dead leaves or hemlock, hearing the wind-borne cry of the timber wolf and the nearer noises of small, shy predatory animals among her few poor belongings.

And what is the end and aim of the long and lonely journey, with its starlit vigils, its perils of swollen torrent and swirling rapids and sunken rocks? The tired feet of an old woman in that far country where "the feet of the young men" have rarely trod are bringing to the Gray Nuns at their isolated mission houses, marooned from civilization by the desolate leagues that lie between, not merely the little, old and feeble figure of a woman, clad in "the weeds of a pale votarist," but the inspiring example of her unconquerable soul.

THE PREACHER AND THE FUTURE.

An anonymous writer in Le Gaulois (Paris), strikes an opposite note in a suggestion he makes to the effect that it lies with the present and coming generations of preachers to preserve to the common people the deposit of faith in explaining to their congregations exactly what the conclusions of the scientists amount to, in as far as they pretend to subvert by demonstration the dogmas of the Christian religion.

At the present day, says the writer, quasi-scientists, or publicists who have but a vague notion of the meaning of scientific conclusions, find it to their profit to popularize the technical teachings of the professors of science, in the popular press. It matters little how truly these popularizations represent the exact findings of earnest and thorough-going scientific researches, provided the matter supplied for the common, and often, all-accepting, reader, be such as to engage his interest.

In the majority of cases, such writers are not at all scientifically trained, and it is clear that a just understanding of the conclusions of scientific research is only possible to those who can follow any given thesis or theory from its basis. Far from this being so, the average popular writer has but a vague notion of the real meaning of the verdicts of scientific research.

After perusing in a profane manner a given subject, he forms his own vague conclusions, and presents more often than not, in popular form, his readers, what he thinks to be the truth, not the truth as it is really alleged to be.

In no subject have these quasi-scientific writers failed to grasp the real significance of teachings, so ignominiously in the much-discussed theory of Evolution, the average "popular scientific writer" still maintaining with much solemnity that the "human race is descended from the monkeys"—a theory which was never pronounced by the father of the theory, but is solely the creation of popular ignorance and vivid imaginations.

Catholic writers, says the Gaulois writer, have more than once pointed out that, while the Church has not accepted the conclusions of the Evolutionists, as being on the whole indefinite and incoherent, there could be no reason to object to the assumption that an all-wise Creator, to Whom Time is of no more account than Space, might allow a graduated process in the scheme of the universe, the climax of which should produce the human race, a theory tentatively advanced by the founder of the Order of charity—Rosmini.

It were well, suggests our writer, that the rising generation of preachers should devote less time to purely speculative philosophy, and go deeper into the truths of really exact science, in order to offset the vapors of the journalistic smatterer. It is, he says, as much an act of justice to the common Catholic mind, as it is to the scientist. If real science, and not quasi-science, were the spokesman for scientific conclusion, it would certainly be found that both it and true religion could be shown to have many more points of contact than ignorant scribblers and prejudiced minds at present allow.—N. Y. Freeman's Journal.

ARISTOCRATIC NUNS.

The Duke of Norfolk has two sisters, who are nuns, Lady Minna Howard belongs to the Carmelite order and Lady Etheldreda is a Sister of Charity. Lady Edith Fielding, sister of Lord Denbigh, is another Sister of Charity and spends her days in a convent in Kion-Kiang which is in China, as its name indicates. Lady Christina Bandina, daughter of our Scotch-Italian peer, Lord Newburgh is a nun in a French convent, and Lady Leopoldine Keppel is a nun of the Sacred Heart. In spite of the fact that she is a sister of a Protestant peer, Lord Albemarle.

Then, Miss Mary and Miss Edith Clifford, sisters of Lord Clifford of Chudleigh, are both nuns, as are Miss Cicely Arundell, sister of Lord Arundell, and Miss Leonie Dormer, sister of Lord Dormer. Lord French, who lives in Johannesburg, has two sisters who are nuns; three Misses Petrie, sisters of Lord Petrie are nuns; Lord Herries has no fewer than four sisters who live in convents, and as for Lord Trimbleston, an Irish peer and eighteenth baron, history seems uncertain as to whether four or five of his sisters are nuns, as several of these ladies have not been raised to the rank of baron's daughters. In bygone days there were four sisters of a one-time Lord Camoys who had taken the veil, but most of these ladies are now no more.—Tit-Bits.

CATHOLIC NOTES.

Right Rev. Paul Eugene Roy, who has been consecrated Auxiliary Bishop of Quebec, Canada, is one of a family of twenty, fifteen of whom are living, and four of whom are priests.

The entire Catholic population of Baltimore will turn out to welcome Cardinal Gibbons home on his return from Europe Oct. 10. In this they will be joined by a large delegation of Washington Catholics, and will be supported by the non-Catholic sentiment of the Cardinal's home city where he is so deeply esteemed by all.

The Catholic population of Holland is about 1,700,000, and of these at least 108,000 are members of the Confraternity of the Holy Family. As an assistant to the directors, the zealous members support a weekly paper, which contains the news of the society and articles calculated to increase the fervor of the members. The circulation is said to be great.

Rev. C. J. Armstrong, a Baptist editor of St. Louis, in a recent article on the status of that city from a church-going standpoint, says that the Catholics of the Missouri metropolis number 350,000, as against 128,985 affiliated with all other churches. This certainly is a splendid showing for the strength of Catholicity in St. Louis.

Charles F. Mathews, of Dallas, Texas, a recent convert to the Catholic Church, a respected resident of Dallas, formerly belonged to the Presbyterian Church, and comes of an old American family. His grandfather was George Mathews, governor of Georgia, a colonel in the Revolutionary war, and a friend of George Washington, the first President of the United States.

The Pope last Sunday received in audience seventy sailors from the American battleships Maine and Alabama, which are at Naples. The Pontiff, who is always interested in seagoing men, expressed pleasure at their smart appearance. Each of the men received from him a medal.

About a year ago a brief newspaper notice chronicled the fact that Prince Carl zu Lowenstein had entered the Dominican monastery of Venlo, on the Dutch frontier. A few weeks ago the newspapers again contained a brief note stating that Brother Raymond, who was Prince zu Lowenstein had been ordained a sub-deacon by Cardinal Fischer of Cologne.

Miss Ida Hitchcock, the accomplished nineteen year old daughter of Rev. Dr. Hitchcock, for ten years principal of the Hitchcock Military Academy of San Rafael, Cal., and an ordained Episcopalian minister, was received into the Church recently at St. Ignatius' Church, San Francisco, Rev. Father Kenner, S. J., officiating. Miss Hitchcock had the full consent of her parents, who, though staunch Episcopalian, wished their daughter to follow the dictates of her conscience.

Right Rev. John Lancaster Spalding, Bishop of the diocese of Booria, may continue at the head of the Church in that section in spite of the resignation which was recently forwarded to the Church authorities at Rome. The decision was reached at a meeting of the eleven irremovable priests of the diocese, who were called in conference at the Bishop's residence. These eleven irremovables are the priests who would be called upon to recommend three priests from whom the Pope would select a successor to the Bishop in the event of his resignation being accepted. It was decided to request the Pope not to accept the resignation of Bishop Spalding.