

The Catholic Register

"Truth is Catholic; proclaim it ever, and God will effect the rest"—BALMEZ

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PRICE FIVE CENTS

MATTERS OF MOMENT

Catholic Teachers May Be Employed—City Grant for Children's Aid—A Unitarian Pastor Speaks.

The incident of the motion of Trustee Levee for the expulsion from the Public Schools of the city of any Catholic teachers serving therein, has failed, and the watchful guardian who espied an enemy within the gates, in the person of the one inoffensive Roman Catholic teacher employed on probation in the kindergarten of Toronto, may now continue her work unmolested, for to its credit the Board of Education has made null and void the motion, none voting for it except the mover and seconder. The Board as a whole acted very sensibly, recognizing that the schools under their care are public schools and as such should be open to all teachers provided with the necessary scholastic and pedagogical qualifications irrespective of faith or creed. In speaking against the motion Dr. Bryans hinted broadly that those anxious to show their interest in the welfare of the schools might direct their energies in other channels, where they would find things even more to be feared and more dangerous to the morals of the children, than the Catholicity of one lone Roman Catholic teacher. Dr. Bryans also showed himself more conversant with history than did Trustee Levee and the many members of a certain society, whose enthusiasm rises to the bubbling point in the torrid month of which Julius Caesar was formerly patron, when he gave it as his opinion that if King William were present when the vote of the Toronto Board of Education was being taken he would have voted against Trustee Levee's motion. All's well that ends well. The action of the one who brought the motion forward has had a beneficial effect—an effect contrary to the end aimed at, in as much as it has cleared the reputation of the Board from the stigma of narrowness and bigotry which for years had enveloped it, and it now has avowed itself in favor of that which to be consistent is the only attitude open to it that is as willing to receive teachers legally qualified according to the demands of the Education Department of the Province, without enquiring into their religious beliefs—enquiries which do not come within the scope of either Public School teaching or discipline. The episode was an ugly one, and that it was dealt with so summarily and effectually is a hopeful sign of clearing of the atmosphere and gives promise of still greater expansion along the lines which make for harmonious and liberal-minded citizenship.

Speaking of the late regulations respecting sponsalia and marriage, the pastor of one of our city churches on Sunday last, said that conditions in his own parish were sufficient to justify the action of His Holiness, even supposing no other evidence were to hand to substantiate the wisdom of the rules laid down. Scarcely a street in the parish, with but two or three exceptions, but could furnish several families in which the evil effects of mixed marriages were seen. Five years ago when the parish was formed, many now wives and mothers of these homes had been practical and exemplary Catholics. They married out of the Church, lost the faith and in many cases had become so indifferent that their children were not even baptized. In one street there live three families within a few doors of one another, said the Rev. Pastor, and amongst them there are thirteen children, all lost to the Church through mixed marriages. That a marriage between a Catholic and a non-Catholic turns out well in perhaps one case out of thousands, is only the exception that proves the rule, and Catholics contemplating such marriages were warned to think seriously of the situation before it was too late. The parish in question is no worse than its neighbors, possibly it is a little better than some in many ways and circumstances, and yet the pastor was able to furnish this strong indictment against mixed marriages. The localizing of results and the figures in the instances quoted seemed to bring the matter home to the congregation. Others, too, may find profit in the examples given.

A deputation of the St. Vincent de Paul Children's Aid Society recently waited on the Board of Control of the city and made application for an increase of \$500 to the city grant already received by them. The deputation consisted of Rev. Father Hand, Mr. Matthew O'Connor and Mr. Elmsley. A letter of high recommendation of the work of the Society by Magistrate Denison was presented. This letter told of the extent and exceptionally fine results of the efforts of the Society and of the assistance it had given the Police Magistrate in the discharge of his office. In presenting his case Mr. O'Connor, President, stated that in nearly every case upon which they had to take action, the cause of the difficulty could be traced to intemperance, and that in nearly every instance when the parents objected to their children being taken from them, they were given an alternative between giving up one or the other. "You must give up one or the other" is the ultimatum in almost every instance. The deputation was well received, the Board promising to look into the matter, and the Children's Aid are hopefully awaiting the outcome.

In connection with the work of above organization it may be pointed out that owing to the lips upon which they have framed themselves, they work upon the most economic plan imaginable. While the sister society has a shelter built at the expense of the city, the Children's Aid have four shelters—the Sacred Heart

Orphanage, the Good Shepherd, House of Providence and St. John's Industrial School—all without an special demand upon the city. A grant of \$3,500.00 is given to the non-Catholic organization, while that of the Vincent de Paul is only \$600. It is not therefore unreasonable that an application for increase should be made, especially in view of the fact that two gentlemen in such close touch with all who work for the children, are able to give such unqualified and unstinted testimony to the usefulness of the Catholic Children's Aid. It is to be hoped that the Board will be able to strengthen the hands of this beneficent organization by giving it the applied for increase.

In the Unitarian church, Jarvis street, on Sunday evening, the pastor, Rev. R. J. Hutcheon, preached on "The Liberal Religion as the Reconciliation of Catholicism and Protestantism," and as a literary production the address was doubtless most pleasing to the audience, for even as reported the many historical references and examples of antithesis, give to the discourse a richness by no means unpleasant. On the other hand there is a certain note lacking, which to the Christian mind makes worthless the entire presentation, and this note is the total absence of the belief in the divine foundation of the religion which our Lord came on earth to establish. Mr. Hutcheon draws many comparisons between Catholic and Protestant countries. He is apparently desirous of being fair to both with the wish of evoking from their amalgamation "a philosophy of life and society which will be a fit home for the mind and soul of man for a long time to come." Even with this attitude, Catholicism comes in for the lion's share of adverse criticism. "France has had its Huguenots, Spain and Holland have had their bloody inquisition, Ireland has had its endless street riots." As an example of the comparisons made the following will suffice: "Harnach in Berlin and Campbell in London have been no more thorns in the side of Protestantism than Loisy in France and Tyrell in England have been thorns in the side of Roman Catholicism." And so throughout the discourse Mr. Hutcheon tries to place Catholicity and Protestantism, on pretty much the same footing. If the speaker had confined himself to balancing sentences, the pith of which consisted in mere generalities, no particular exception might have been taken, but when he states that "the young clergy in large numbers are in revolt against the policy of the Papacy and the whole intellectual obscurantism of Catholic theology," one naturally asks for proof. That modernism amongst many had cast its seed is demonstrated by the publication of the encyclical on the subject, but the "large numbers of young clergy" in revolt failed to come to notice until mentioned by the pastor of Jarvis street. Revolted are few, and they are not young members of the clergy, but rather those whose pride had been strengthened by years of untrammelled and uninterfered with liberty. The entire Church, from the cardinals down to the humblest layman, have with few exceptions embraced the encyclical in every particular. The letter from His Holiness was rather a preventive than a cure, and it has had its effects, the numerous revolts are imaginary, the immature crops of heresy having withered beneath the keen edged blade of the divinely ordained pruner.

In his summary Mr. Hutcheon states that "the hope of the future therefore lies with the liberal movement in all our churches, they alone are creative and daring. Liberalism at present may seem a very chaotic and fruitless thing. Those who love order may wonder how any coherent view of life and the world can proceed from such a chaos. But we ought to remember that this is always the character of a transition movement. Roman Catholicism itself gradually arose from such a chaos. Protestantism also had such a background. Admitting that Protestantism and Catholicism arose from chaos we go back further, and enquire the cause of this chaos in either case. In the case of Protestantism the chaos arose as the result of the development of the unlawful passions of Luther. Henry and the rest, who not only rebelled themselves against all divinely constituted authority, but sought to influence others to do the same. When persuasions failed Henry and his successors used force—such force as ended only with death to the one who refused. The chaos in which they had an entirely different origin. It was the revolt of the pagan world against the reception of the God-man, who came to earth to establish His religion and to die for the sins of men. Out of the chaos thus produced and out from many a chaos since the Church arose triumphant, and in the present crisis history shall repeat itself, and the amalgamation, if such there be, shall be an amalgamation of the individuals with the one grand future, as in the past shall be triumphant and eternal, for to her alone was the eternal promise given. "Behold, I am with you all days, even to the consummation of the world."

Signs of the Times

The Roman Catholic Church is warning her members against intermarriage, that is to say, against the marriage of Catholics with Protestants. When ministers are preachers, however, as Dr. Newman Smyth preaches, that "Protestantism is passing," it may after a time have so thoroughly disappeared that a man thoroughly disengaged with a Catholic young woman will agree to belong to any woman who she recommends.—Buffalo Commercial.

CARDINAL LOGUE

An Interesting Sketch of Ireland's Cardinal from an American Exchange.

Announcement of the coming visit to this country of His Eminence Cardinal Logue, Archbishop of Armagh and Primate of All Ireland, has evoked many expressions of pleasure. Cardinal Logue was born October 1, 1840, at Carrigarr, near Letterkenny, in the Diocese of Raphoe and within a few miles of the place where his predecessor, the late Archbishop McGettigan, first saw the light of day. Showing a disposition to study for the priesthood, his preliminary education was carefully looked after, and in 1857, when he was in his 17th year, he was sent to St. Patrick's College, Maynooth. There he soon displayed abilities and qualities of mind and heart which betokened that his career would be a singularly successful and brilliant one. In 1865 he won a place in the Dunboycne Establishment, one of the most coveted prizes at Maynooth; and his reputation for scholarship was so large that when in 1866 he was ordained to the priesthood, the Irish Bishops unanimously elected him to the chair of theology in the Irish College at Paris, which was then vacant. Father Logue filled this post with remarkable distinction and success for the following eight years, during which time he not only imparted his own learning to his students, but also increased his store of sacred lore by continual study.

In 1874, however, his Bishop, Dr. McDevitt, recalled him to Raphoe and appointed him to the charge as administrator of the parish of Glenswilly. For two years Dr. Logue acquitted himself illustriously of the duties which devolved upon him at St. Patrick's College at Maynooth, drafted him into the service of his alma mater and made him professor of Irish at that institution. In 1878 another promotion came to the future Cardinal, when he was chosen professor of theology at Maynooth; but he was hardly installed in that position when Rome called him higher still—to the See of Raphoe, left vacant by the death of Bishop McDevitt. His consecration took place in the Letterkenny Cathedral on July 20, 1879, consecrating prelate being Archbishop McGettigan, of Armagh. Bishop Logue remained at the head of the Raphoe Diocese for nearly eight years, during which time he accomplished, in his own quiet and unostentatious way, a vast amount of good in his jurisdiction. In 1887 Archbishop McGettigan, of Armagh, feeling the need of a coadjutor, asked for one, and when Rome's choice was announced it was found that its selection had fallen upon the scholarly Bishop of Raphoe, Dr. Logue, who was accordingly transferred April 30, 1887, to a titular see, named in honor of St. Patrick's College at Maynooth, and then the rights of succession to the See of Raphoe were transferred to Lettermacross to take up his residence at Armagh. From the outset of his removal to St. Patrick's episcopal city Dr. Logue may be said to have been entrusted with the burden of the administration of the Armagh Archdiocese. Archbishop McGettigan was in poor health and practically incapacitated for any heavy work. In fact, he did not live long after securing Dr. Logue as his coadjutor. His death took place December 3, 1889, less than eight months after Dr. Logue's coming to Armagh, and then the present incumbent, by virtue of his rights of succession, became the Archbishop of Armagh and Primate of All Ireland. Of his administration of the archdiocese it is unnecessary to speak here. That talks for itself. In what estimation the primate is held at Rome was fully illustrated in 1893 when Leo XIII. selected him as the member of the Irish hierarchy on whom to bestow a cardinal's hat. He was created a Cardinal priest in the consistory held January 16, 1893, being, strange as it may seem, the first incumbent of St. Patrick's See to have a seat in the Sacred College.

Revising the Vulgate

To a correspondent who is anxious to know what is meant by the "revision" of the Holy Scriptures that has been entrusted by Pope Pius X. to Abbot Gasquet and the members of the Benedictine Order, and to others interested in this great work, the following account of an interview with the Abbot by a correspondent of the London Standard may be enlightening. As Dom Gasquet explains, "revision" does not mean any trimming and adapting of the Scriptures, but a careful collation of all the known and unknown copies of St. Jerome's translation of the Sacred Writings. It has been undertaken because of the Church's great care to preserve with the utmost possible exactitude every part of the entire body of scriptural truth.

The correspondent describes his visit to Dom Gasquet in Rome. As I ascended the Aventine Hill one evening in the biting Tramontana wind of Roman winter, and walked up the great avenue of cypresses, dark and mysterious in the cold moonlight, to the beautiful College of St. Anselmo—one of the finest modern buildings in Rome—standing in such peaceful isolation among the vineyards and convents and old churches, I could not but admire the taste of the Benedictines in the matter of monasteries,

and my thoughts turned to that ideal mother house of the order, perched on the heights of Monte Cassino, with its unbroken tradition of nearly fourteen centuries of culture and erudition, and I felt that it was indeed fit that the great work of the revision of the Vulgate should have been entrusted by Pope Pius X. to the followers of St. Benedict.

I entered the college, and passing the line of students, in their characteristic black Benedictine cassocks, enjoying the leisure hour before supper, I followed the lay brother to the visitors' parlor, with its bare walls and simple furniture, where, after a few minutes' waiting, I was joined by Abbot Gasquet, the directing spirit of this great undertaking, who kindly allowed me to see him in order that he might explain to me something of what is to be done, and how it is to be accomplished. Dom Gasquet began by saying that the Vulgate revision is a work that is very near and dear to the heart of Pius X., who, indeed, had impressed upon him that neither time, labor nor money was to be spared to render it as scientifically correct as possible. "It is an almost appalling task to set an old man of sixty-two," said the abbot, smiling, though his robust physique and keen, alert eyes that are more like those of a man ten or twelve years younger, "and I cannot hope to see it accomplished in my lifetime. I expect to do little more than organize it all, and I hope to arrange to break up the work into divisions, so that perhaps in the course of the next three years the revision of the Psalms or the Pentateuch might be brought to completion."

"What I should like people to realize is the immensity of the task that we have undertaken. No results will be obtained in a hurry. What we have to do is to gather together and collate all the known and unknown copies of St. Jerome's great translation of the Sacred Writings up to those of the eleventh century. They divide themselves into great families, each with its special variations, peculiarities and mistakes, that resemble each other. The great 'Gallicana' version is that which is now universally adopted in the Catholic Church, with the one exception of St. Peter's, in Rome, where the canons use the 'Roman' version. I hope eventually to make a complete list of all the known versions, but for our own purpose about fifty of the best and most correct copies will be used for guidance and comparison. Some of the finest copies are of Saxon origin, as, for example, the Alcuin copy, which is to be found in the Vatican Library, in Rome, and the Codex Amiatinus, now in the Laurentian Library, in Florence, which has a most interesting history. It was one of three copies made in the great monastery of Jarrow, from which St. Bede and the Abbot Ceolfrid left the monastery with one of the copies, which was to be presented to the Pope. The abbot died on the journey, and the great codex was entirely lost sight of. "St. Bede had quoted certain lines from the dedication of this copy, and De Rossi, the great Roman Christian archaeologist, discovered that part of the dedication of the Codex Amiatinus had been erased, and under the writing that was superseded he was able to decipher words that indisputably proved it to be the long-lost copy from Jarrow. This codex is probably the best and nearest to St. Jerome's original of all that have come down to us."

A Magnificent Record

("Vox Urbis" in the Freeman's Journal.)

The historian of the present pontificate will certainly dwell with emphasis on the following great features of the great Programme: 1. "To restore all things in Christ," which Pius X. gave as the motto of his reign in the first encyclical he addressed to the world: 2. The reformation of sacred music, by restoring the Gregorian chant to the purity of its golden age and by banishing theatrical music from the house of God. 3. The apostolic visitation of Rome and all the dioceses of Italy, by which numerous abuses were removed and a new spirit of zeal and fervor infused into both clergy and laity. 4. The reformation of ecclesiastical education, (a) by ordaining that candidates for the priesthood must study theology four years and philosophy for three years, and (b) by abolishing in Italy the small and anaemic seminaries and gathering the students into flourishing district seminaries, where they have the advantage of good professors and are at the same time able to follow the general courses leading to the governmental universities. 5. The reformation of catechetical instruction in the parishes—a measure very necessary in many countries, and not least of all throughout a large part of Italy. 6. The condemnation of the heresy of modernism, and the vigorous means adopted for putting an end to it. 7. The promulgation of a new and universal code of laws, the first attempt ever made to give complete unity in ecclesiastical legislation. It may also be that these great measures will be supplemented by the establishment of an international commission of Catholics for the promotion of science. Surely a magnificent record for a pontificate, even though it should outrun the years of Peter!

Last week the Rev. George Geers, pastor of Sedamsville, O., celebrated a solemn High Mass for the repose of the soul of his mother, news of whose death in Germany reached him on the previous Sunday. The venerable mother was seventy-two years of age, and it survived by three other sons, besides Father Geers, who are also priests, and a daughter, who is a member of a religious community in her native land.

SUBJECT OF THE HOUR

The Papacy is Indispensable to the Peace of the World—Will Last Till End of Time.

"The Papacy is indispensable to the peace of the world," writes John J. O'Shea, in a thoughtful article, "Medieval Mercenaries, Modern Brigands and the Papacy," in the Current American Catholic Quarterly Review. It is suggested by Professor Salembier's work, "The Great Schism of the West," and it is a wonderful showing of God's protection over His Church in the darkest hours of history, amid the most dangerous political conditions. Ever since the Church came up out of the Catacombs fifteen centuries ago, to enjoy an imperial protection that oftentimes had its grave disadvantages, she has suffered from the foes of the household as well as from the foes without. But as the writer above named continues:

"The Papacy is indestructible by human power, because it rests on a foundation not of the earth. The destruction of Rome as a city never meant the destruction of the Papacy; the seizure and imprisonment of a Pope, the chaining of one to the chariot wheels of a conqueror, as more than once was affected, almost in a literal sense, meant nothing more than a transient victory of brute force over the impalpable and intangible power of the spiritual soul of the world. We have among the Catholic body many who believe that the temporal power is dead beyond hope of restoration. It were well that they read the history of the past five hundred years. Several times during that period it was believed that Rome had fallen forever, and the Papacy as dead as the ancient Caesardom. When Bonaparte seized Rome, hauled the Papal flag down from the Castle of San Angelo, and ran up the tricolor in its place, most people believed that the prophecy of the Colosseum was about to be negated by the fact. Rome had fallen and the Colosseum still stood. But a few years showed that it was not Rome that fell, but the bubble empire that decreed its fall. The milk-white hind, oft doomed to death, yet fated not to die, was realized, allegorically, in the relation of the Papacy to Rome, and in the case of Rome, again, and the outside world. Its necessity to that world's well-being and tranquility was recognized and confessed when the allied powers met in council at Vienna, after the overthrow of Napoleon at Waterloo.

"The statistics of a great city's population from decade to decade may be likened to the breathings of the human system on the doctor's stethoscope. They record the rise and fall of the country's health with equal mathematical regularity. The fluctuations in the Roman census for the past few centuries tell of the violent seismic movements in the great world of political action and social struggle, on the Italian peninsula as well as the Continent of Europe, in a very remarkable way. In speaking of the population of Rome it is necessary to be as circumspect as in advertising to the population of seaside resorts; both are affected by the seasons, by sudden invasions of tourists, by causes outside the ordinary every day life of humankind, quiet places of human settlement. To city of first rank has encountered such radical fluctuations in regard to numbers and well-being as the city of Rome, since the removal of the imperial capital to the banks of the Bosphorus. Old chroniclers estimated its population, in the heyday of its pagan glory, at a couple of millions. The first reliable census since the beginning of the modern epoch, was that of 1198, under Pope Innocent III., which showed the population to be 35,000 only. This was low enough estate for the place that has for centuries been known as the mistress of the world, but lower still came when the Popes held court at Avignon. Then the nadir was touched in the figures 17,000. When the Pope returned in 1377, there was an immediate rise in the tide, until in the time of Leo X. the census showed a total of 60,000. The storming of the city by the French, under the Constable of Bourbon, in 1527, made a great gap in the population, either by death or flight; only 33,000 showed on the succeeding census. Under the vigorous rule of Sixtus V. city and country were given security and peace, and the urban numbers rose again and kept steadily increasing from that period onward to the first French invasion of the revolutionary epoch. At the beginning of the eighteenth century the population of the city was 138,000, having quadrupled in the course of 150 years. In 1730 it was 145,000; in 1750, 157,000; in 1775, 165,000. Then came the French invasions, and with them the renewal of the old story of decline and disaster. By 1800 the population had dwindled to 153,000; by 1805 it had still further fallen, showing only 135,000; and by 1810 during the imprisonment of Pius VII. in France, only 123,000 remained in the city, and of these, according to the official showing, 30,000 were paupers living on charity of the public taxation. Bankruptcy and ruin came to noble, banker, merchant and mechanic alike, during the twelve dreadful years of the French republican and imperial despotism. Had this not interrupted the city's course of advance at the end of the twelve years which it embraced, there should have been more than 200,000 inhabitants in the city.

"The return of the Pope once more brought a renewal of growth in the city's population, for in 1815 the succeeding year, the census showed 128,000 souls resident therein; in 1820, it showed 135,000; and in 1851, 150,000. By 1846 the population numbered 180,000, but the revolutionary movement in 1848, which drove the Pope to Gaeta, turned the increase into a decline, for when the census

Work for Dublin Poor

Dublin, Ireland, March 4.—Stirring speeches marked the opening last night of the new hall of St. Francis Xavier in the upper Sherrard street, whence Father Cullen, the famous total abstinence advocate, will direct a vigorous work for social reclamation among the poorest of Dublin's poor. The hall is the realization of the purpose long cherished by Father Cullen. It is composed of a large auditorium for lectures, concerts and plays, a room in the suite of apartments, for offices, library, newsroom, coffee room and rooms and all sorts of games. The total abstinence forces under Father Cullen will occupy offices and will keep up a constant line of entertainments within and a regular programme of work without. The hall practically will duplicate the great institution in Church street, known as Father Mathew hall, with a long series of strenuous and successful years to its credit. Both halls are dedicated to the Catholic poor.

The St. Bonaventure Chapel at Britannia is being enlarged and redecorated at a cost of \$700. Rev. Father Maurice of the Capuchin Order will have charge of the services during the summer.

was taken again, in 1852, it had fallen to 175,000. When this trouble was over and the Pope was enabled to return to his rule, the period of tranquility was marked by a resumption of the onward movement, for by 1858 the figures again rose to 180,000. Thus it will be seen that the population of the Eternal City had always been dependent on the permanence of its government, and its prosperity on its population. During the many enforced absences of the Popes the city had always fallen into a state of depopulation and insecurity. These conditions were in themselves melancholy enough, but the wild exaggerations of unfriendly travellers multiplied the evil a hundred fold.

"In M. Tournon's interesting report he took care to censure and confute the misrepresentations of travellers, including a rather distinguished fellow-countryman, M. Bonstetten, as to the limited industries of the Roman population. These industries, they gave out, were chiefly confined to the manufacture of beads, rosaries, agnus Deis, relics and indulgences—whatever the latter might mean as a substantial industry. In the year 1813, Mr. Tournon's statistics showed, there were 682 factories and workshops in Rome. The woollen industry alone gave employment to 2,000 workmen; while the silk factories, the linen factories, tanneries, paper mills, iron foundries, potteries and various other classes of workshops employed many other thousands.

"Does any Catholic who has studied the history of Rome genuinely believe that there is finality in the present arrangement, or rather derangement? 'Accomplished facts' is a phrase that has been over much emphasized. It is an unsafe rule of calculation as to the future. In no instance is it so misleading, so unwarranted, as in regard to the centre of the Papacy. In the inscrutable ways of God the mutations which, in regard to other sovereignties denoted the annihilation of old-established dynasties and the complete overthrow of systems and ideas which they represent, have passed again and again over the firmament of the Eternal City; but the wave that swept out the Papacy has invariably borne it back in triumph on its crest, sooner or later. This is the history of Christian Rome; and it seems unlikely that it shall be brought to an end as long as the Church has a mission to fulfil on the face of the earth."—Boston Pilot.

Father Barbier

The following beautiful account of a life beautifully spent, is taken from the Sacred Heart Review: He is dead, the faithful little priest whose home was the confessional. The wayfarer who wandered into the dim church to seek respite from weary thought found the gentle old man always waiting. Humble and obscure—but he was one of God's chosen vessels. The spirit of the good confessor was alive with divine love that sought outlet in service to men. Men and women, weary unto death, came out of seeming life out of the spring and the summer and the autumn and the winter, to this little old man. He listened so patiently to the halting confidence, he condemned sin, but he loved the sinner. Like the Good Shepherd he gathered the stray lamb to his bosom, and sought to clear away the rough snags that had maimed the weak creature. Was the callous soul of a man of the world revealed to him?—there was a gentle irony in him that could show that man himself, his poor little self pruned into importance by stunts of his own making. The sheen of the world somehow lost its glitter, under Father Barbier's words, and what had seemed life was proven death.

There was in him great strength and great gentleness—strength to meet a man on a man's ground, gentleness to administer rebuke firmly, wisely, lovingly. His few simple words had power to shatter the false idols of a diseased imagination, and fill the soul with humble desire for honest living. And now at last the humble life of saintly beauty is done, and the little old man of God has gone. But it is comforting to think that everywhere throughout the country, aye and throughout the world, wherever a Catholic church rears its cross against the sky, are faithful, sympathetic confessors like Father Barbier, who wait day by day in their cramped confessionals to pour, in Christ's name and by the power He gave His apostles and their successors, the blessed balm of absolution and forgiveness over the sin-stained but contrite soul.

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