The Catholic Record.

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

VOLUME XXXII. LONDON, ONTARIO, SATURDAY, JUNE 4, 1910 1650

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THE TRUE CATHOLIC

Loyalty is of the warp and woof of a true man. However the wind blows he stands foursquare. Prejudice cannot blind him. He is deaf to the alluring chants of self-interest. Where principle is concerned his vision is clear. As a Catholic he is docile and humble, an uncompromising foe to anything that savours of disrespect to authority. And because his vision is clear he sees that contentiousness and disobedience and irreverence are of the world and under the ban of Christ. In other words, to him God is first and self second. The worldly Catholic, who is forever running after fashion, and sacrificing self-respect for the plaudits of those who are immured in a dungeon illumined only by the lights of self-interest and ignorance, puts himself first, and God in the second place. He reaps what he sows, and is given years, sometimes, to taste of his reaping. His children are, as a rule, worldly and indifferent to the interests of their faith. On questions of the spirit they are dull and inert. Having no antidote to the poison of the world, they measure things by the standard of public opinion, and on occasion are in the ranks of those who flout ecclesiastical authority.

A THING SURPRISING

What surprises us is the anger of the saloon-man when his business is criticized. One could imagine from his speech that the bar is sacro-sanct, and the owner of the bar far beyond the reach of any reproving word. But he should not take himself too seriously. A business precluded from doing harm by the safeguards laid down by Catholic theology may not be censured. But how many saloons are in this category? How many are not resonant with scurrility and obscenity? In how many are not found the wage-earner who is courting sin—the young man, the supporters of wives and mothers? There is, and we note it with pleasure, a growing disinclination on the part of the young to engage in this business. The wholesaler is not so potent as in days gone. The men whose money comes from the beer-keg and whiskey-bottle are beginning to realize that the business is looked at askance by the great majority of Canadians. And is it not a pitiable business for a man with red blood in his veins? To stand behind a bar—to be a constant menace to the community, and to never, by brawn or brain, contribute to the betterment of the world, is a fate too terrible for any sane man to contemplate. Let the saloon-keeper heed the voice of his pastors, and he will be not only a happier man, but a dispenser of good, a workman who need not be ashamed. Beyond the bar is the land which beckons to him and is ringing with the sounds of toil and joy.

TWENTIETH CENTURY EXHIBIT

The spectacle of a prominent novelist acting the role of Lord Bountiful to the man who had alienated the affection of his wife has so stirred up the waters of morbid hysteria as to make decent people run to cover. Possibly they who are used to the odour of degeneracy can stand it, but others, and they are the great majority, who are neither novelists nor dwellers in the land in which God, to all seeming, has been dethroned, flee from it as from a pestilence.

FAIR PLAY

One of our religious weeklies is an adept in giving what an American humorist called "smooth talk." It is as gentle as a zephyr when breathing out pietistic platitudes about mission work and righteousness. It bids its followers, in many a luscious phrase, to work unceasingly for the salvation of the foreigners. We do not object to this. What strikes us is the wondrous difference between articles such as we have alluded to, and others which relate to Catholics. An advocate of fair-play and righteousness should have recoiled in horror from any approval of the machinations of the French Government. But our editorial friend put the lid on fair play on that occasion. And more, heedless of frenetic blasphemy and of attempt to uproot the very idea of God from the hearts of Frenchmen, gloated over every blow struck at the Church. The good man saw nothing reprehensible in the conduct of the pocket editions of Voltaire. But he repeated every petty accusation, talked about reactionary policy and democratic ideas and took advantage of every accusation to display his prejudice and ignorance. All we ask is fair-play for the Methodists who read his paper. If some editors and ministers would see things as they are, the righteousness of which they speak would be a more impressive reality.

THE CLUB WORTH WHILE

There are clubs of every name and aim. The addresses of their members are of a high order. But we should like to see the vitality which is so exuberant in the club hall more in evidence in every day life. Catholics who are intelligent should, when united, be potent factors in the formation of public opinion and in the protection of their brethren. The world pays little attention to the talkers, but the workers, who, despite opposition and prejudice, can be depended upon, are sure of an audience. We are, we think, too quick to speak but too slow to act. Alert within our halls, we are listless without, presuming, we suppose, that the resolutions we pass now and then are sufficient for all purposes. Self-examination would do away with useless oratory and would stimulate us to remove the defects which prevent our organizations from being either sources of strength or centres of light.

THE PLAGUE OF CLUBS

One enemy of the family is the undue devotion to one's particular club. We refer to the individuals who homeward come at midnight. Every evening they must be at the club, discussing portentous problems of bridge-whist, wondering in a way that is pathetic why Catholics never get anywhere. For this latter fact they have many reasons more or less irrelevant. The one thing that eludes them is that they themselves are to blame, and that if they took life more seriously, and silenced the cries of contention and jealousy, and concentrated their efforts on the things worth while, there would be less aimless and ineffective censure of politicians. But of this again. If men will neglect the hearth for the club, and have no time for either children or wife, there should be an organization called "Sons of the Home." Our columns are open for the courageous individual who aspires to be its founder.

A GOOD POET

The late Charles O'Malley is bepraised these days. During life sympathy was ofttimes denied him and his muse decried by even those of the household. His fine spirit attuned to the notes of the world beyond the spheres harbored no rancour and spent itself ungrudgingly in the service of Christ. In secular fields he might have acquired a competence: but, eager to serve his brethren and the Church, he was content with the meagre rewards of Catholic journalism, and died a poor man.

LET US LIVE IN THE PRESENT

Sometimes we think that we use too much time in extolling the achievements of our forbears in the faith. Not that we should not revere their memory. But if they serve but to stimulate our rhetoric they must wonder at the strange way their descendants have of reverencing them. It is well to draw inspiration from other days, but we must strive to make our own history, to fashion one link to the long chain of the glories of the Church. Just now, when the murmurs of social discontent are heard, one hears much of the great democrats of the Church, of the guilds—of the days when everyone was his brother's keeper. We may wish them back with their invigorating atmosphere of unselfishness. But if we content ourselves with eulogy, with repinings and denunciation of current evils, we are but makers of phrases as idle as they are ineffective. Every man, whatsoever his position in life, can do something for brotherhood and justice. We can strive to understand that the only argument men will understand is that of achievement.

What Happened this Millionaire

"The life story of the multi-millionaire who died a few days ago furnishes an example of what wealth will do to a man," says the Providence Visitor. "This multi-millionaire was born in a cabin in Ireland and he learned the millwright's trade in that country. He came to the United States, when only ten, and went to Worcester, Mass., where some of his poor relatives are still living. . . He was a faithful attendant of the Sacred Heart Church, and played the cornet in the band of the temperance society, and took part in many a Catholic parade. Then wealth came, and with it other associations. What these were is best shown by a small paragraph in his will in which he says that he wants his funeral services to be conducted by his brother Masons. How much better for him, had he remained a poor carpenter in the city of Worcester, enjoying himself in the company of those of his own blood and faith, practising the virtue of temperance and living a faithful son of Mother Church!"

IGNATIUS OF LOYOLA

One would hardly expect that the founder of a religious order would have been as conspicuous in the social side of court life and the dangers of the battlefield as in the sanctity of the cloister. Yet this was precisely the case with Ignatius Loyola, the first Jesuit, as J. H. Pollen brings out in his article on the saint in the Catholic Encyclopedia:

I. Conversion, 1491-1521.—At an early age he was made a cleric. We do not know when or why he was released from clerical obligations. He was brought up in the household of Juan Velasquez de Cuellar, *contador mayor* to Ferdinand and Isabella, and in his suite probably attended the royal court from time to time, though not in the royal service. This was perhaps the time of his greatest dissipation and laxity. He was affected and extravagant about his hair and dress, consumed with the desire of winning glory, and would seem to have been sometimes involved in those darker intrigues, for which handsome young courtiers too often think themselves licensed. How far he went on the downward course is still unproved. The balance of evidence tends to show that his own subsequent humble confessions of having been a great sinner should not be treated as pious exaggerations. But we have no details, not even definite charges. In 1517 a change for the better seems to have taken place; Velasquez died and Ignatius took service in the army. The turning point of his life came in 1521. While the French were besieging the citadel of Pampaluna, a cannon ball passing between Ignatius's legs, tore open the left calf, and broke the right shin (Whit-Tuesday, 20 May, 1521.) With his fall the garrison lost heart and surrendered, but he was well treated by the French and carried on a litter to Loyola, where his leg had to be rebroken and reset, and afterwards a protruding end of the bone was sawn off, and the limb, having been shortened by clumsy setting, was stretched out by weights. All these pains were undergone voluntarily, without uttering a cry or submitting to be bound. But the pain and weakness which followed were so great that the patient began to fail and sink. On the eve of SS. Peter and Paul, however, a turn for the better took place, and he soon threw off his fever.

So far Ignatius had shown none but the ordinary virtues of the Spanish officer. His dangers, his long and painful sickness had doubtless done much to purge his soul from the sins committed in court and in camp, but there was no idea of remodelling his life on any higher ideals. Then, in order to divert the weary hours of convalescence, he asked for the romances of chivalry, his favourite reading, but there were none in the castle, and instead they brought him the Lives of Christ and of the Saints, and he read them in the same kind of quasi-competitive spirit, with which he would have read the achievements of knights and warriors. "Suppose I were to rival this saint in fasting, that one in endurance, that other in pilgrimages." After amusing himself with these speculations of outstripping the saints in heroism, he would wander off into thoughts of chivalry, and service to fair ladies, especially to one of high rank, whose name is unknown. Then all of a sudden, he became conscious that the after-effect of these dreams was to make him dry and dissatisfied, while the ideas of falling into rank among the saints braced and strengthened him, and left him full of joy and peace. Next it dawned on him that the former ideas were of the world, the latter God-sent; finally, worldly thoughts began to lose their hold, while heavenly ones grew clearer and dearer. One night as he lay awake, pondering those new lights, "he saw clearly," so says his autobiography, "the image of our Lady with the Holy Child Jesus, at whose sight for a notable time he felt a surpassing sweetness, which eventually left him with such a loathing for his past sins, and especially for those of the flesh, that every unclean imagination seemed blotted out from his soul, and never again was there the least consent to any carnal thought." His conversion was now complete. Everyone noticed that he would speak of nothing but spiritual things, and his elder brother begged him not to take any rash or extreme resolution, which might compromise the honour of their family.

II. Spiritual Formation, 1522-24.—When Ignatius left Loyola he had no definite plans for the future, except that he wished to rival all that the saints had done in the way of penance. His first care was to make a general confession at the famous sanctuary of Montserrat, where, after three days of self-examination, and carefully noting his sins, he confessed, gave to the poor the rich clothes in which he had come, and put on a garment of sack-cloth reaching to his feet. His sword and dagger he suspended at our Lady's altar, and passed the night watching before them. Next morning, the Feast of the Annunciation, 1522, after Communion, he left the sanctuary, not knowing whither he went. But he soon fell in with a kind woman, Ines Pascual, who showed him a cavern near the neighbouring town of Manresa, where he might retire for prayer, austerities, and contemplation, while he lived on alms. But here, instead of greater peace, he found himself consumed with the most troublesome scruples. Had he confessed this sin? Had he omitted that circumstance? At one time he was violently tempted to end his miseries by suicide, on which he resolved neither to eat nor to drink (unless his life was in danger,) until God granted him the peace which he desired, and so he continued until his confessor stopped him at the end of the week. At last, however, partly by guidance, partly by heroism, partly by prudence, he triumphed over all obstacles, and then abounded in wonderful graces and visions. It was at this time, too, that he began to make notes of his spiritual experiences, notes, which grew into the little book of "The Spiritual Exercises." God also afflicted him with severe sicknesses, when he was looked after by friends in the public hospital; for many felt drawn towards him, and he requited their kind offices by teaching them how to pray and instructing them in spiritual matters. Having recovered health, and acquired sufficient experience to guide him in his new life, he commenced in February, 1523, his long-meditated migration to the Holy Land.

THE CATHOLIC CHURCH AND FREEMASONRY

Editor of The Catholic Universe:

Dear Sir,—To settle an argument will you kindly answer the following:

"How long has the Catholic Church had a ban on Masonry? Is it true that a Catholic Bishop could have joined the Masons about fourteen years ago and still be a member of the Catholic Church, if the ban had been on, or not? When talking to a Mason and he claims that Masons have no religious rite of their own, what could I answer to prove it, or to say why Catholics have a ban on Masonry?"

Kindly answer these questions fully and in detail, so that I may have a clear view on the subject.

Yours respectfully,

Bucyrus, O., April 26, 1910. READER

In answer to the above letter or query we wish to say that the Masonic Lodges were proscribed in 1735 in an edict to the cities of Holland. In 1737 Louis XIV. forbade them in France. Pope Clement XII. issued against them his famous Bull of Excommunication. In 1738 this was renewed by Benedict XIV. In 1743 the Council of Berne also proscribed them.

It cannot be true that a Catholic Bishop could have joined the Masons about fourteen years ago and still remain a member of the Catholic Church, as is evident from the contents of the Bull of Excommunication quoted above.

The question is sometimes asked, if Masons be so anti-Catholic and anti-Christian could Catholic Bishops and even Popes have been members of the craft? If Popes could be members ordinary Catholics ought to be allowed.

A writer in the New Age, the Masonic magazine published in Washington, D. C., says in the January number for 1905: "We have not the slightest prejudice against the Roman Catholic Church. We regard its condemnation of Freemasonry as the result of ignorance of the true nature and aims of the fraternity." He goes on to state that Lenning in his "German Freemasonry Lexicon" says that Pope Benedict XIV. has been privately initiated into the order.

Again he claims that Pope Pius IX. was a Freemason, and that Bishop Le Nodez, of Dijon, is really a member of the fraternity and that the layman is only following the lead of the high dignitaries of his own church.

It is not at all true that Pope Benedict and Pope Pius IX. ever became Freemasons and even if they had become Freemasons they could not in their private personal capacity be guides for the Catholic conscience. It is only when a Pope teaches in his public capacity officially as the Vicar of Jesus Christ that he binds the conscience of Catholics.

In their public capacity all of the Pontiffs who have spoken of Freemasonry have condemned the Craft and none condemn it more plainly and clearly then Benedict XIV. and Pius IX.

Dr. Mackey, the Grandmaster of the Freemasons, says of Benedict XIV. "He was distinguished for his learning and was an indefatigable enemy of secret societies, issuing on the 18th of May, 1751, his celebrated Bull renewing and perpetuating that of his predecessor, which excommunicated the Freemasons."

The story about Pope Pius is a pure fabrication. John Gilmary Shea in his "Life of Pope Pius IX.," says: "The story started in Germany and they thought that by putting the scene in America they would escape detection. They declared positively that Pius IX. had been received into the Masonic Lodge in Philadelphia. On examination it was found that there was no Masonic Lodge of the name they gave at that time and it was not recorded in the books of any lodge in Philadelphia that they ever received as a member John M. Mastai. He never was in Philadelphia, therefore, no lodge there had any of his autograph letters, as claimed. In later times care was taken not to specify the lodge or the city distinctly."

Pope Pius IX. says in an allocution on September 25, 1865, "We, by our apostolic authority, reprobate and condemn the Masonic Society and all others of the same nature. . . We wish that all of the faithful of Christ, of whatever degree or dignity, throughout the whole world to hold such societies as reprobated and condemned by us, under the same penalties as those contained in the above mentioned condemnation of our predecessor."

We remember reading years ago that the Masons claim that Pius IX. had become a Mason in South America. Those who lie are never consistent.

In regard to whether or not the Masons have any religious rites of their own, we wish to quote the following from "A Study in American Freemasonry," by Preuss:

"It is evidently a distinct religion, which has its own distinct altars; its own distinct temples; its own distinct priesthood, and even a high priesthood; its own distinct consecrations; its own distinct ritual; its own distinct relationship; its own distinct ceremonies; its own distinct religious festivals; its own distinct religious creed; its own distinct morality; its own distinct theory of the nature of the human soul and of the relation of that soul with the Deity; its own distinct and peculiar God. All of these things are found in Masonry. Therefore Masonry is a distinct religion."

We think we have answered in the above the question of our correspondent. Should a fuller exposition of this matter be desired we would recommend our correspondent to procure the work quoted above. It can be had from B. Herder, St. Louis, Mo. We have quoted much in this article from that excellent work.

We are, however, free to say that the Masons in the United States do not and have not exhibited the diabolical hate that has characterized the Freemasons of Italy and France. We regret exceedingly that ex-President Roosevelt permitted them to enroll him in the advanced degree of Masonry in Italy.

Catholics have a ban on Masonry because it usurps the authority or assumes the authority of the Church of God, because it does work in darkness, because at heart and in the higher circles it is irreligious and because its members promise to follow the directions of the supreme officials, which in the last analysis is against conscience and the teachings of the true Church.—Catholic Universe.

CATHOLIC SUBJECTS

A TIMELY REVIEW

Opportune in connection with the discussion in England of the modification of the odious "Coronation Oath" is an article contributed to the English Catholic Times by Chris Healy reviewing the part played by Catholics in the strengthening and upbuilding of an empire in which they are officially regarded as superstitious idolators.

THE FATHER OF ENGLISH LIBERTY

The father of English liberty was Stephen Langton, Archbishop of Canterbury, afterwards Cardinal Langton, who organized the barons of England into a successful power which wrung from King John Magna Carta, the first great charter of the rights of the English people. Before his day the people had no rights whatsoever, being governed arbitrarily by the king. Among other blessings given by Stephen Langton to the English nation was the right of trial by jury.

The history of education, and of social reform, between the days of Alfred the Great and Henry VII. is the history of the wisest and most benevolent men and women of the entirely Catholic nation of England, who not only founded England's two greatest colleges, Oxford and Cambridge, but built Westminster Abbey, York Minster, Lichfield, Ely, Canterbury and other glorious cathedrals, but all the grand old parish churches and monasteries of the country. All of these buildings were nobly endowed in so ample a fashion that it was only when they were abolished that the necessity for a Poor Law was felt. Even when England had become a Protestant country it was an English Catholic sailor who saved England from Spain by destroying the "Invincible Armada of Spain." Lord Charles Howard of Effingham, cousin of Earl Thomas Howard, the first great art collector in England, despite the fact that he was fighting against his co-religionists, was considered to be the greatest admiral in England in a day when Drake, Hawkins, Frobisher and Sir Richard Grenville had won world-wide reputation as skillful seamen. Of the fifteen thousand sailors who sailed the English fleet against the dreaded galleons of Spain, a large proportion came from Cornwall and Lancashire, two of the most Catholic counties in the country, despite the advance of the "Reformation."

LORD BALTIMORE AND RELIGIOUS TOLERATION

It was a Yorkshire Catholic, George Calvert, first Lord Baltimore, a great statesman and colonizer, who gave the British peoples the first lesson in religious toleration. Loved and esteemed by two such dissimilar monarchs as James I. and Charles I. for his great services in pacifying the Irish people in 1613 by remedying many of their grievances, and softening the hardship of the laws, and for arranging a statesmanlike conciliation between James and the country gentry, he was given large grants of land in the colonies. His son, Cecilius, was the founder of Maryland, although it is believed that his father dictated the terms of the charter before he died. The first provision was absolute religious equality to all faiths. To prove that this was not merely for the sake of protecting Catholics, when the Puritans were being persecuted in Massachusetts, Lord Baltimore offered them a refuge in Maryland, with freedom of worship. At a time when American colonies were torturing "witches," visiting infractions of the Church of England, or of Puritan laws with terrible severity, Maryland was the only place, not only in America, but throughout the world, where all men received religious toleration, and where "witches," "wizards" and "necromancers" were regarded as idle and superstitious beliefs. All the practices of religious toleration which are now so commonplace that we forget the times when they were the exception and not the rule, began in Maryland, a fact in which every citizen of that great state of America takes a noble pride.

GREAT MILITARY LEADERS

One may honestly claim that the abrogation of the penal laws in Ireland and England was the first step in the real making of the British Empire. England had not produced a captain of the first rank since the Marlborough; the great military leaders of the late eighteenth and nineteenth centuries, and of our own day, were born in Ireland or in Scotland.

When I was in America I was invited to a certain dinner, and was unexpectedly called upon for a few remarks. The only things I could think of saying was that the United States owed her independence to the fact that Ireland was not on good terms with George III.—otherwise she would have lent a general to England who would have had George Washington by the scruff of the neck a fortnight after he landed at New York, and safe in the Tower of London six weeks later. Whenever the British armies have been led by Irish generals, with Catholic soldiers fighting in the ranks, their success has been swift and decisive. Irrefutable proof of this is shown from the era of the Napoleonic wars up to our own day. The officers of the Irish Brigade refused to serve the French republic after the execution of Louis XVI. They had sworn allegiance to Louis, and would not break their loyalty, but they never would have entered the British service if they had not as Catholics been given guarantees of the free exercise of their religion. Austria would gladly have bought their services, but the offer made them by England was promptly accepted, and for the first time in British history for centuries six splendid Catholic regiments were formed, placed under the command of Irish officers, and then the glories of the Peninsular War followed as a matter of course.

There are two names in that campaign which rise above all others—Wellington's and Lord Bill Beresford's. The Iron Duke said of the latter that he saved Portugal and Spain, and in saving them saved Europe. But insufficient stress is laid not only on the bravery of the Connaught Rangers, and other gallant Irish regiments, and the Munster tenants who followed Beresford to the Peninsula, but on the fact that the presence of English and Irish Catholic soldiers in the British army did much to win the confidence of the Spanish and Portuguese peoples, who gladly aided an army which contained so many of their co-religionists.

IN INDIA

I do not intend to dwell upon the second campaign in which Catholic soldiers and Irish Catholic officers did so much in breaking the power of Napoleon and sending him to a lonely grave in St. Helena. The story is too well known. But if we take India, we find that Celt and Catholic have played no ordinary part in the making of it. When the French had a strong foothold in our great dependency the most dangerous enemy of the English was an Irish soldier and diplomat of genius named Lally who, thanks to the penal laws, had offered his sword to France.

In the nineteenth century, when religious toleration had begun, the next time Catholic soldiers fought in India was under Sir Arthur Wellesley, afterwards Duke of Wellington, and Sir Hugh, afterwards Lord Gough, who commanded in more general actions than any other British officer of his day, Wellington alone excepted. Gough, at Meanee, with eight thousand troops, was opposed to twenty-four thousand Hindoos. But four hundred of these were white men, yet they were from Gough's native county, and he knew them. At the end of a hardly fought day the great Irish soldier rode along his line of troops, and when he came to the white regiment he stood in his stirrups and waved his hat in the air "Magnificent Tipperary!" he cried.

He had reason. The Irish Catholic soldiers had given Great Britain the vast province of the Punjaub by the sweeping victory of Meanee. Sir John O'Halloran, one of the greatest organizers, governors and generals in the history of John Company, was a Catholic; so was General Luke O'Connor, whose name is quoted so honorably for the part he played in the Crimean War. Another member of the O'Halloran family helped to subdue the natives of South Australia and put the young colony on its legislative and administrative legs. Luke O'Connor when he captured Sabajee in 1853 gave the empire one of its most valuable portions of territory.

John Nicholson, a Roscommon man, won Delhi, and so broke the back of the Indian mutiny. As diplomats, the brothers Lawrence, Lords Dufferin—the latter a descendant of Richard Brinsley Sheridan—Mayo, Rosmead, and the Marquis of Ripon have played no mean part in the extension of the empire.

The greatest judges in our day have been three Catholics: Russell of Killowen, Hawkins and Coleridge. Patrick Jennings in New South Wales, D'Arcy Magee in Canada, Gavan Duffy, all are known as great colonial statesmen.

Stonyhurst in our own time has given us more than one great scientist, notably Father Perry. The greatest orator in the empire is Sir Wilfrid Laurier, who is in the first flight of the greatest statesmen of the nineteenth and twentieth centuries.

Methodist "Converts" in Rome

The Vienna correspondent of the London Times tells this story: An Italian statesman met one winter evening an old woman, who had been a servant in his family, as she came out of the Methodist church in the Via Venti Settembre, in Rome. "What!" he exclaimed, "You a Methodist!" "Well, Your Excellency," replied the woman, "it is like this. It is nice and warm in there. They always give me a lira (20 cents), and it is such a comfortable place to say the rosary in." The lira-giving Transatlantic propaganda, the correspondent affirms, will never draw the Italians away from the Catholic Church.

They tried in famine times to draw the Irish away by the same plan and of course with the same results.—N. Y. Freeman's Journal.

CATHOLIC NOTES

Archbishop Glennon will ordain 20 Jesuits and 10 Redemptorists to the priesthood at St. Louis University on June 30.

An English Catholic Church has been opened in Naples, supplying a long-felt want. A Chinese priest with a marvelous voice is its organist and soloist combined.

The parishioners of St. Anthony Church, Minneapolis, have presented Bishop-elect O'Reilly, with an automobile for use in his diocese of Fargo, N. D. The new Bishop has been pastor of St. Anthony for twenty-five years.

Cardinal Gibbons will participate in the 21st International Eucharistic Congress, to be held in Montreal in September, and will preach the sermon in the Church of Notre Dame at the midnight Mass which will inaugurate the religious services.

Archbishop Begin, of Quebec who is home after an European tour, says that Msgr. Odelin and Msgr. Thomas, vicars general of Paris; Francis Veuillot, of L'Univers, and many other Frenchmen are coming to the Eucharistic Congress.

At the coming Eucharistic Congress to be held in Montreal an imposing feature will be the celebration of the opening Solemn High Mass in the open air on Mount Royal. His Grace the Most Reverend Archbishop O'Connell is to deliver the sermon on this occasion.

Because of an article, in the Nineteenth Century and After of London, reflecting calumniously upon the management of St. Louis' Convent, Kiltimagh, County Mayo, Ireland, a suit for libel has been entered against the magazine by Sister Mary Antonia McHugh, Superior of the institution.

The most recent donation received by his Excellency Mgr. Sbarretti for the needs of the Ruthenians in the Canadian west, is one of $2,000 (10,000 francs) which His Holiness, the Pope, received from an unknown benefactor, and which he forwarded at once to the Apostolic Delegate.

The issuing of official commemorative stamps of the Eucharistic Congress, which is to be held in Montreal next September is a purely private speculation. This is a free country and everyone is at liberty to make a purchase of these stamps if he feels so inclined. For our part we decidedly object to the scheme. It has the odor of political campaign.

Ordinations took place at the Seminary of St. Charles Borromeo, Overbrook, Pa., on Wednesday, Thursday, Friday and Saturday, May 11, 12, 13, and 14, minor orders, sub-deaconship, deaconship and priesthood were conferred by Bishop Pendergast. Five of the recent converts from the Protestant Episcopal ministry are to receive minor orders and three deaconship.

This year there will be nearly 200 graduates from St. Louis University. This is the record crowd for the university, and probably the largest number ever graduated by a Catholic college or university in the United States. Among the doctor graduates of St. Louis University this year is an Egyptian, Michael Hanna, whose home is at Zagazig, Egypt.

It has been definitely decided by the Catholic Board of Mission Work among colored people, to establish an industrial school in the South. The action was taken at a recent meeting at Cardinal Gibbons' residence in Baltimore, at which there were present, besides the Cardinal and Father Burke, Archbishop Farley of New York; Archbishop Ryan, of Philadelphia; Bishop Allen, of Mobile, and Bishop Byrne, of Nashville.

Bishop Conaty of Los Angeles remarks that "the home reading circle should have in it something of God and not so much of the world, its pleasures and its sins. The Catholic book, the Bible, the history of religion, the lives of the saints, the Catholic newspapers, are all means for the development of Christian knowledge, the cultivation of the religious sense and for the instilling of the principles of goodness of life which are necessary for Christian character.

Rev. Henry W. Cleary, D. D., editor of the New Zealand Tablet, one of the most influential journals of Australasia, is making a tour of the world for the special object of establishing agencies for the exposure and unearthing of the propagators of scandals and calumnies against the Catholic church, its priests and institutions. For years Dr. Cleary, through the columns of the New Zealand Tablet, has worked towards this end by means of his trenchant pen.

His Grace Archbishop Bourne of Westminster, the successor of Cardinal Manning as head of Catholic Church in Great Britain, and his secretaries, will attend the Eucharistic congress in Montreal next September. It is probable that the Archbishop will be accompanied by many other church dignitaries. The Duke of Norfolk, the Herald Marshal, who ranks next to the King in many state functions, and has long been recognized as the leading Catholic layman in England will also be among the visitors to the congress in September.

The Holy Father has sent $2,000 to Archbishop Langevin for the Ruthenian missions in the dioceses of St. Boniface, St. Albert, and Prince Albert in Western Canada. Amongst the new immigrants in what was formerly the Lone Land are great numbers of Ruthenian Unlates. They are now served in many places by Basilian Fathers of their own rite and language. The presence of those priests is due to the good office of the Emperor Francis Joseph and the Archbishop of Lemberg who have been visited on separate occasions by Bishop Pascal of Prince Albert and Father Lacombe, O. M. I.