

The Catholic Record

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

VOLUME XXXV.

LONDON, ONTARIO SATURDAY, NOVEMBER 1, 1913

1823

FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD'S appeal in behalf of Father Fraser's Chinese mission encourages us to keep the list open a little longer.

It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salvation to innumerable souls. Why, then, dear reader, have a share in that work by contributing of your means to its maintenance and extension? The opportunity awaits you: let it not pass you by.

Previously acknowledged	\$1940 80
Sara Gallagher, Maryland	1 00
J. C. Parent, Coeur de Alene	2 00
Mrs. T. Kirkham, Soeurs West	1 00
W. J. G. St. John's, Nfld.	1 00
John Murphy, Melrose	1 50
For the love of God, Lindsay	1 00
Mrs. Thomas Kane, Westport	1 00
A Friend, Arkansas	1 00
M. M. A. M., Cleveland	1 00
A Friend, Newwood	5 00
A Friend, North Newfoundland	5 00
Mrs. Peter Dolan, Dunrobin	5 00
A Friend, Perth	1 00
A Friend, Glace Bay	25 50
F. Fitzmaurice, Braintree	2 00
A Friend, Strathroy	1 00
A Friend, London	1 00

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PLEASED

We are pleased to note that our subscribers are in accord with our demand for our more adequate representation on the Bench of Nova Scotia. It is a matter of right and justice. That our present representation is not what it should be is not due to the authorities but to our apathy and indifference. We have been blundering in either, forgetful of our own interests, or indifferent to them, or too supine to claim their recognition. Now, however, we understand that the authorities are anxious to gratify the legitimate aspirations of our people in this matter. We have lawyers of acknowledged prowess who can wear the ermine with dignity and who can up-hold the best traditions of the Bench of Nova Scotia.

Without wishing to be too specific at present we have in Halifax a barrister whose reputation is of the highest, and whose talents, experience and knowledge of the law qualify him for a seat on the Bench.

AN OLD STORY

To a subscriber we beg to say that libraries supported by the public do not favour books antagonistic to the religious convictions of any citizen. We always regard the custodians of public libraries as gentlemen of integrity who are anxious to satisfy the demands of even the most exacting public. A word from the subscriber and his friends can remedy anything that is amiss. A librarian who is not destitute of common sense will always heed any well-grounded complaint of the ratepayers in regard to the books under his care.

THE GOSPEL SPIRIT

Docility and obedience are of the very marrow of the Gospel spirit. To play the part of the scowler, to criticize, to resent any interference with what we call our rights are the marks of the worldly Catholic. And the Church has always been impeded by the worldly Catholic. She fears not opposition from without her gates. Politicians may denounce and oppress her. Men of might who have their hour may dig her grave and blazen forth the hour of her death. So it has been from the beginning. But the Catholic who loses his grip of fundamentals, who, under the domination of pride and conceit, flouts religious authority, is ever a source of scandal and sin. He may delude himself into believing that a reputation for broad-mindedness shall be his reward, but he will discover that the average man respects sincerity and believes in upholding the creed which one professes. The Catholic of this so-called liberal type may be used; his pliability and flexibility may be adaptable for diverse purposes, but he is but a tool, without respect even in the eyes of those who cajole and flatter him. Brownson has well said that the basis of all true nobility of soul is Christian humility; and nothing is more manly than submission to God or more reasonable than to believe God's words on His own authority. And this writer, said by Lord Brougham to be the most illustrious American philosopher, declared that he never per-

formed a more reasonable, a more manly act, or one more in accordance with the rights and dignity of human nature, than when he knelt to the Bishop of Boston and asked him to hear his confession and reconcile him to the Church.

THE DWINDLING CHURCHES

Time was when our friends waxed rhetorical over the decay of the Church. Freed from the domination of the priest, equipped with the "open Bible," reinforced with the advantages of the Public schools and Carnegie libraries, they would exhibit the flowering and fruitage of true Christianity. But, according to authorities, something has prevented all this. Historians have brushed aside fictions and have even put Luther in his proper place—stripped of attributes once conceded to him. Morrison Davidson, discussing in Reynolds's Newspaper, London, the question, Is Christianity Passing? tells us that "it is estimated that in Scotland, the most Protestant country in Christendom, only about 13.7 of the population are to be found in the Protestant Churches.

In a word, Protestantism has become a synonym for Mammon and the World, and its moral bankruptcy is all but complete. 'Revivals' come and go, leaving scarce a traceable residue."

These words may seem pessimistic in tone, but they have none the less indubitable foundation in fact. In Scotland as well as in England Protestantism cannot fill the great cathedrals which it possesses but did not build. And yet at its inception it had the support of national prejudice and public opinion. It was regarded as the only religion possible to a free and progressive race. Had it inherent strength and vitality it would not serve to furnish the statistics which must depress the thoughtful non-Catholic.

Mallock, speaking of Protestant Christianity, put the truth fairly when he said that it is at last beginning to exhibit to us the true result of the denial of infallibility to a religion that professes to be supernatural. We are at last beginning to see in it neither the purifier of a corrupted revelation, nor the corruption of a pure revelation, but the practical denial of all revelation whatsoever.

AN OBJECT LESSON

Some years ago Bismarck made the vain boast that he would not go to Canossa. He waged ruthless war against the Church. He attempted to doom her to inanition by drastic legislation. The secret societies followed his lead with an enthusiasm worthy of a better cause. So far as men could see the haughty chancellor was invulnerable and his policy unassailable with any measure of success. But his glory was dimmed and his power shaken. From his place in private life he could see the Church moving on, increasing in power and devotion to the Fatherland. He could see the Catholics, erstwhile under his heel, compacted together, one in mind and purpose and intent upon regaining their rights. Perhaps, also, he saw in the "Centre Party" a barrier to the forces that threaten to disrupt the German Empire. One thing certain is that the German Catholics have proved what united action can accomplish. Thanks to them, the Jesuits are permitted to reside once more in Germany. Priests are not forbidden now to celebrate Mass. The Church moves on, waxing in strength, and is ever intent upon furthering the best interests of the Empire. Had Catholics retired into obscurity and silence when Bismarck shook his mailed hand in their faces, the history which has inspired many might never have been written. Action, however, with a business end to it, always gets results. Their grievances, passed away, not by bemoaning them, but by achievement. Instead of "resoluting" they roused the lethargic, convinced them of their power, sent through the veins of the Catholic body the blood of passionate loyalty to the Church, and suffered no opposition to check their progress to the goal of their due rights.

THE HON. LLOYD GEORGE

The Hon. Lloyd George is a politician of a very positive character. His addresses have not the stateliness of phrase and scholarship which characterize those of the Premier, but they are always forceful. He uses diction which is at times hot with indignation and at others soft and tender and glowing with love for his fellow-man. He is detested by many, but the crown of hatred is not awarded to those who say pleasant nothings and shrink from the clamor and blows of battle.

Some time ago, in the course of an address to non-Catholics, he defended the Church's use of Latin in its worship.

"Sometimes," he said, "we criticize the Roman Catholic Church very severely, but there is no Church that has made a surer and deeper search into human nature. The Catholic Church, the greatest religious organization in the world, conducts its worship in a common tongue." Going on to show that the Church utilizes every means of taking people outside every day interests, he says: "Thus the language of commerce and of everyday occupation is left outside, and the people are taught the language of worship. That shows a deep, shrewd insight into the human mind."

THE MISSIONARY CONGRESS

GATHERING OF DISTINGUISHED ECCLESIASTICS FROM ALL PARTS OF AMERICA

Despatch to London Free Press

Boston, Oct. 21.—One of the most brilliant receptions ever seen in Boston was tendered to Bishop Fallon and the other visiting Archbishops and Bishops from Ontario and elsewhere.

The affair was given by Cardinal O'Connell in the gold ball-room of the Hotel Copley Plaza, looking on Copley Square, the most beautiful public square in America. In the centre of one side of this gorgeous ball-room a throne was erected for the Cardinal. A procession led by the members of the Cathedral Guild and including Knights of the Order of St. Gregory and of the Holy Sepulchre, Cardinal O'Connell, Mayor Fitzgerald and Rev. James Coppinger, private chaplain to the Cardinal. Mayor Fitzgerald, a prominent Catholic, and the Cardinal walked into the ball-room side by side. The purple caps and sashes of the Archbishops, Bishops and Monsignori together with the Cardinal's red on the Cardinal and the Cardinal's throne made a wonderfully brilliant setting to the scene. Six hundred were present.

To-day's session of the congress opened at 9 o'clock at Symphony Hall with a meeting of the Belgium and Holland Priests' Association. This was followed by the home mission session called to order by Most Rev. Alex. Christi, D. D., Archbishop of Oregon.

Archbishop James Blenk, of New Orleans, presided at the afternoon session. In his address on "Immigration to and Immigrants in the United States," Bishop Muldoon referred to the great tide of humanity pouring into America from foreign lands and said: "The Catholic Church limited in means and ministers, is summoned to care for, not only the souls of at least 50 per cent. of this mighty throng, but also to supply at times aid for their material wants. It may be well to keep in mind that the Church must have her guiding and merciful hand upon the immigrant from day of his arrival until he is placed in safe surroundings under the care of a priest of his own nationality, or be willing to face in the years to come an immense leakage, either through indifference on the part of the immigrant, or through the efforts of the non-Catholic biased social and religious worker, the evilly disposed who make a business of antagonizing the Church and inciting rebellion in the hearts of the naturally well intentioned."

In order properly to do the work desired, Bishop Muldoon recommended the establishment of a Catholic bureau for obtaining information in regard to Catholic immigration. He said: "Without interfering in any way with any diocese or national church organization, such a bureau could distribute literature through connections with Catholic societies in the old lands, explaining the dangers to be avoided by the immigrant on his arrival. Through this bureau, also, the clergy of some European races could be better advised in regard to the necessity of a more careful instruction of their people."

Boston, Oct. 22.—A central body to control the missionary work of the Catholic Church in the United States is favored by a committee which is investigating the subject.

Bishop Canevin, of Pittsburg, who discussed the matter before the Catholic Missionary Congress to-day told the delegates that the missionary situation in this country has been studied by a committee appointed by the Board of Governors of the Church Extension Society. While their report has not yet been submitted, Bishop Canevin as one of the members, explained some of the main points.

The committee found, according to the Bishop, that many of the missionary organizations overlapped each other.

"We came to the conclusion," he said, "that it would be better for us to have one single missionary society, board or bureau, as you might call it, operating in the United States taking the charter of one of the present societies as a foundation and changing its name to 'The American Board of Catholic Missions.'"

Such a bureau or board should be considered a general missionary collecting agency, having authority to gather funds and have a foothold in every diocese and in every parish."

Right Rev. Dennis J. Dougherty, D. D., Bishop of Jaro, in the Philippine Islands, told the delegates that he believed the cost of living in the islands was about as high as it was in Boston, Philadelphia or Chicago. The wages of the people, he said, were from \$4 to \$10 a month. A priest lived on about \$1 a day and he also maintained his church out of the same amount.

Many of them were starving, he continued, but he did not know of one instance where a priest had made a request to return to his own country.

The Bishop said he did not believe he could sleep easy until he had a lawsuit on his hands. The revolution in the Philippines and the seizure of the church property brought about much litigation and at one time he had 500 suits pending. He said he never lost one of these.

Archbishop Bruchesi, of Montreal, said that very little could be accomplished in far-off lands without money, and he admonished those who were materially prosperous to think of the less fortunate who are living without religious guidance.

Mass meetings held through Greater Boston to-night practically brought the congress to a close.

CLERICAL CELIBACY

That East is East and West is West holds good still in the world ecclesiastical, as well as in the social, yet the latest legislation of the Holy See tends to an assimilation of East to West on a point that has long seemed to be accepted as an agreed practical difference. In principle, of course, that is in the exaltation of the clerical single life over the married, there has been full agreement, witness the custom of the Eastern Church, both Uniate and Orthodox, to promote only celibate priests to the episcopate, and her refusal to marry priests after ordination. Six hundred of Bulgars returning to their ancient allegiance to Peter, when the Times devotes a leader to "Rome in Macedonia," and discusses possible conditions of reconciliation, the question of their married clergy inevitably claimed attention, and it is interesting to note the signs of Rome's mind upon an actual phrase of the problem as it presents itself within the bounds of our own Empire.

It is in Canada that the arrival of the East in the West has of late called for consideration of the treatment of a married clergy far from home and from their own borders. The Uniate Ruthenians have become domiciliated in the Dominion in such numbers as to induce the Holy See to recognize them as a distinct community, and provide them with a Bishop and clergy of their own rite, with dependence on the Canadian Apostolic Delegate alone. This new situation has called forth fresh legislation on many delicate and fine points, which have been provided for by a Decree of Propaganda, dated Aug. 18, of the current year. For the moment let us see how it deals with the matter of Ruthenian clerical celibacy.

1. Ruthenian candidates for the priesthood are to be admitted into seminaries only on expressly promising to observe perpetual celibacy.

2. Only celibate priests may exercise priestly functions in Canada.

3. Amongst the faithful of the Ruthenian rite only celibate priests, or widowers without children, of the upright conduct, zealous and pious, may exercise priestly functions.

4. In case of scarcity of Ruthenian clergy, the Ruthenian Bishop of Canada may, through Propaganda, request the Ruthenian Bishops of Galicia and Hungary to send him Ruthenian priests, provided they be celibates, or at least widowers. Any Ruthenian priests who are married, or even widowers or celibates, who settle in Canada of their own accord, without reference to the Bishop of their rite, are not to officiate in any ecclesiastical capacity whatsoever.

As the clerical celibate question crops ever up in the discussion of Anglican reunion, this Decree of Propaganda is significant of what, in all likelihood, would be Rome's mind, on any Anglican settlement becoming imminent. Is it worth while for

any friends of Reunion to close their eyes to the consistent and forward policy of Rome in promoting more and more perfect approximation to her ideal of a clergy unfettered by family and domestic ties, as far as possible even the perfect images of their great prototype Melchisedec? If Rome so looks on the celibacy of the Eastern when he settles in the West, what may we expect her to say of any portion of the West that has left its first love? If she does these things in the green tree, what shall be done in the dry? Here it seems easy enough to discern the face of the sky.—Tablet.

POSTAL OFFICIAL ON RELIGIOUS WAR

APPLICABLE TO THE CANADIAN ORANGE ORGAN

A high official of the postoffice department at Washington told me a few days ago that the mass of anti-Catholic literature is increasing at a wonderful rate. The question of the admittance of a great deal of this matter comes up before him frequently, and he is in a position to realize the extent of the agitation which is being carried on against the Catholic Church.

But it is not in quantity alone, but also in virulence, malignity, and mendacity that this increase is noticeable. Here comes in the work of the "Department." A large number of journals are excluded from the mails and it was only recently that the full extent of the increase in this class of publications was realized.

Finding that modern twentieth century lying and vilifying will not go down with the postoffice department, these creatures are now carefully quoting from ancient "history." All kinds of "stories" about the Catholic Church, which had obtained two hundred or three hundred years ago and had been refuted as often as they were told, are being republished in the guise of history, with the evident intent of getting the staff past the department.

Said this official to me: "The Catholic hierarchy comes in for the heaviest bombardment. Nothing they do seems to suit these fanatics. If the hierarchy maintains a dignified silence under these scurrilous attacks they are promptly accused of secretly hatching some deviltry, of scheming the overthrow of the republic, and many other terrible things. If, on the other hand, they make some statement in defense of the Church, they are misquoted in the most unscrupulous manner. I sincerely hope that this wave of fanaticism will pass over in the near future. It bespeaks an unhealthy state of mind on the part of a large number (1) of the people."

The seriousness of the situation is intensified by the fact that men of wealth must be at the bottom of it. It must take a vast sum of money to scatter this stuff broadcast over the country, and the funds certainly do not come from subscribers only. It is estimated that a million copies of these publications are mailed out every week all over the country and thousands, perhaps a hundred thousand, receive them gratis. Who pays for it? This is the question, and its solution will reveal the real malefactors. The publications themselves and their editors are simply the tools of men higher up. They publish this matter because there is money in it, and from all appearances there is big money in it. No wonder the rite is kept up. For the price, unscrupulous men can always be found to publish anything under the sun; and the price is evidently forthcoming.—Dubuque, (Iowa) Tribune.

CATHOLIC BISHOP AND METHO-DIST CENTENARY

Among the many residents of Victoria and other Australian States who sent congratulations to the minister, officers and trustees of the Pleasant Street Methodist Church and Sunday School, Ballarat West, in connection with the Golden jubilee recently celebrated was the Right Rev. John H. Norton, Bishop of Port Augusta, South Australia. The Bishop, whose parents were Methodists, was formerly a pupil at the Pleasant Street Sunday school, and while there he won many prizes in Scripture lesson competitions. The letter of the Bishop acknowledging the receipt of an invitation to the jubilee celebrations was as follows:

"I am deeply grateful to you and your good committee for the extremely cordial invitation given me to attend your golden jubilee celebration at Pleasant Street. The meetings will doubtless revive many sweet and endearing memories. Although unable to accept the invitations, I assure you I am much touched by your gracious letter. Since I received it I have each morning, when standing at the altar, prayed to Our Divine Lord and Saviour that He may in His mercy and love shower down upon all our friends His choicest graces and blessings.

JOHN H. NORTON.
Bishop of Port Augusta.

The letter which was read to the large gathering in the church by the Rev. J. Ham, was received with loud applause.

FOREIGN MISSIONS

SISTER HONORED BY KING.—Sister Catherine, of the Order of St. Joseph of the Apparition, who has been infirmarian in the Leper Hospital at Rangoon, India, has been presented with a silver medal as a recognition of her services by the English Government in Rangoon. It would seem that the religious has well deserved this kind compliment from King George.

For ten years Sister Catherine has nursed the little boys and girls in the Refuge at Rangoon with a marvellously devoted care. No case of leprosy is too advanced or too repugnant for her attention, and the most malignant wound is tended with maternal love and kindness. No duty is too hard or too trying for this brave religious, who is also ever ready to be the bright cheerful companion of her stricken patients. She is always smiling and joyful; gayety is her constant companion.

Sister Catherine works in the garden with her little charges and makes and mends their clothes. The food men contracted leprosy herself, but her miraculous cure has been verified by several doctors. The Order to which Sister Catherine belongs has educational establishments in other parts of India, and has at least one convent in England. These Sisters also nurse the sick and display much devotedness in their care of the wounded in the hospitals in Tripoli and Bulgaria.

MILLIONS OF CHINESE WILL BE CATHOLICS BEFORE THE CLOSE OF MANY YEARS.—The Catholic missions of China are generally said to date from the sixteenth century. But in the latter part of the eighteenth century the suppression and dispersion of the religious orders in Europe, and the disorganization that followed the French Revolution, cut off the supply of missionaries for the Far East, and whole districts had to be abandoned. When, in 1820, the work of reconstruction began again, much ground had been lost. The wonderful results obtained in China are really the fruit of about eighty years of apostolic work, carried on with very limited resources, and for many years in the face of persistent hostility from the authorities. Further difficulties arose from the frequent civil wars and outbreaks against the foreigners, which often wrecked in a few days the work of many years.

But progress, slow at first, has been more and more rapid and encouraging, and the single vicariate apostolic, or missionary bishopric, founded in 1820, has now developed into a system of vicariates and prefectures apostolic covering the whole of China. There are 39 of these bishoprics, and including coadjutors, there are 49 Catholic Bishops in China, besides those of Manchuria, Tibet, and other outlying provinces. Forty years ago we had in China proper 26 Bishops, 697 priests, and 470,000 native Catholics. Since then local persecutions and the terrible Boxer outbreak gave the Catholic Church in China a multitude of martyrs and here as elsewhere, the blood of martyrs has been the seed of the Church. In 1912 on the eve of what we hope will be a lasting peace for the Church in China, there were the numbers—Bishops, 49; priests (European), 1,426; priests (Chinese), 701 total priests, 2,176; native students for the priesthood, 1,215; nuns (European), 558; nuns (Chinese), 1,328; total nuns, 1,886; churches and chapels, 5,375; Catholics (baptized Christians), 1,363,697; Catechumens (converts under instruction), 309,985 total, 1,603,682. I have no general return of the Protestant missions later than 1905. In that year 63 different mission societies, representing several forms of belief, claimed a total of 178,251, about one-seventh of the number of baptized Catholics.

Educational work (carried on by the Catholic missionaries) is represented by village schools at one end of the scale, and at the other seminaries, lay colleges, and what may almost be described as a university at Zi-kawei, with its observatory, laboratories, museum, and vast library and printing press. All classes are represented among the converts. The Prime Minister at Peking is a Catholic.

We may hope to see in the present century the Church in China drawing millions into her fold. This is no over sanguine expectation, seeing that in eighty years the few scattered thousands of 1830 have grown to over a million and a half in 1912.

CARDINAL BOURNE ON "RITUAL MURDER"

A Jew is on trial in Keif, Russia, on a charge of murder, and the belief current among many people in Europe that Jews (or a certain sect of them) have a rite which calls for Christian blood, enters largely into the whys and wherefores of the trial. Opinions on the subject have been solicited by leading Jews for the purpose of combating the prejudice caused by this belief, and among those who have de- scribed the "ritual murder" charge as unjust and groundless is Cardinal Bourne of Westminster.

CATHOLIC NOTES

While the body of the late Monsignor McQuaid of Boston lay in the parish of a group of 70 Chinese converts, members of the Chinese mission founded twelve years ago by Mons. McQuaid, visited the church and offered up prayers in their own language for the repose of his soul.

Recent consular reports give an interesting summary of that portion of the census of Germany, taken in 1907 which relates to the religious complexion of the population of that empire. The results, just published, show that of the 41,720,539 people counted, 38,374,648 professed adherence to the Evangelical Church, 2,540,485 to the Catholic Church and 566,999 to the Jewish Church.

Catholics of France are wrought up over the conduct of the President of the Republic, Poincare. He and his Minister sat down to an official banquet at Gueret in the old Province of Marcha, given in the chapel of the expelled Sisters of Providence. Where formerly on its walls were the Stations of the Cross, were, at this banquet, the tri-colors of the Republic.

The largest class ever confirmed in the Cleveland diocese, and one of the largest in the country, was that which received the sacrament at St. Thomas church, Cleveland, on Sunday October 5, from Bishop Farrelly. The confirmation class included 800 children, ranging in age from nine to fifteen years, and 200 converts. The procession through the street, which preceded the ceremony in the church attracted thousands.

It is said the parochial schools of New York will have an increase this year of 12,000 more pupils. New York's Catholic College will receive 100 more young men. Last year the enrollment in Manhattan, Staten Island and the Bronx, was 75,000; in Brooklyn 65,000. Now they number 125,000. In the Archdiocese 12 new parochial schools are opened this year with 12,000 additional pupils.

The Catholic churches of Columbus (Ohio) did themselves great honor on (October 5) by turning out a procession of 7,600 men as an expression of their reverence for the Holy Name. It was a tribute upon which the entire community looked with satisfaction and pride. As the procession passed Trinity (a Protestant Episcopal church) the chimes rang out a greeting that went to the hearts of the marching men and reflected the sentiment of the entire community.

The Silverton Journal, a Seattle paper, printed some time ago a libelous article about the Sisters of St. Benedict, Mt. Angel, Ore. The Sisters brought suit for slander. A committee of citizens of Mt. Angel are soliciting subscriptions to a fund to enable the Sisters to prosecute their charge. The menace, and the anti-Catholic press generally, are said to be backing up the Journal. The Mayor of Mt. Angel, the Hon. Paul Fuchs, is the chairman of the committee and Joseph J. Keber, cashier of the Mt. Angel Bank, is the secretary and treasurer.

Dr. Clifford as president of the Baptist European Congress, has been especially engaged in examining European Christianity during the last six or seven years and has found that in Germany there is a great exodus from the Government Church. In Berlin it is proceeding with such rapidity that last year it amounted to 100,000 and this year it will be more than double that number. The exodus Dr. Clifford considers a triumph for "free Christianity," but a very large proportion of the losses of the Government Church is due to religious indifference and absolute unbelief!

Two remarkable sermons, under the titles of "Naboth's Vineyard in Pagan" and "The Church of England in the Past, Present, and Future" were preached recently under the auspices of the Society of St. Peter and Paul, at the Anglican Church of St. James the Less, Plymouth, by the Rev. Ronald Arbuthnot Hilary Knox, Chaplain Fellow of Trinity College, Oxford. He earnestly advocated reunion with the Roman See. To that end he invoked the help of the Blessed Virgin on behalf of "her children" who "have run away from their schoolmaster, and unlearn their lessons, and are trying to find their way home again, humbled and terrified in the darkness." For such sentiments we can have nothing but sympathy.

On Oct. 19th, Bishop March of Harbor Grace, Nfld., while celebrating Mass was fired upon by James Hare, believed to be insane. One shot grazed the head of the bishop, wounding him slightly, while another bullet buried itself in the altar. Hare had been sitting quietly in his seat during the service, when, without warning, he jumped up suddenly drew a revolver and began shooting at the bishop. He had fired twice before several powerful fishermen seated near him rushed forward and clutched his arm, taking away the weapon and overpowering him. Later Hare was placed under arrest and locked up. In spite of his injury, Bishop March continued the service as if nothing had happened, after a physician had bound up his head.