

A FIGHTING BISHOP.

MGR. ROOKER IS HAVING STRENUOUS TIMES IN THE PHILIPPINES.

He Defies the Sacrilegious Aglipay Element in Jaro, Takes St. Augustine's Church by Force of Arms and Installs Several Priests.

"Your Mgr. Rooker is a pugnacious bishop. He must be Irish, since he loves a fight, and fights like the very Archangel Michael," writes Rev. Martino Kito, a Franciscan missionary. Father Kito, prior to the American occupation, was the father visitor to the houses of the order in the Philippines, and he has had occasion to look after the interests of the Franciscans since the occupation. He met the bishop of Jaro, shortly after the bishop's entrance into the bishopric of Jaro, and thus describes him in a letter to the Very Rev. Stephen Kealy, provincial of the Passionist fathers in this country:

"He is a tall, muscular bishop; looks as if he feared nothing, yet he is a bishop in everything. He was given a royal welcome by the natives of Jaro, and he surprised them by responding to it in their own tongue. Mgr. Rooker told them he hadn't acquired their tongue yet, but he had a tongue of his own and would say to them his thoughts in as many words of their tongue as he knew.

"This warmed the hearts of the natives of Jaro, and they applauded him. He told them he came to them as a father would to his children, but that he feared that some of his children in the remote parts of his diocese were inclined to be unruly.

"The bishop, when I left the islands, was studying his people and their customs, and it will not be long before he becomes assimilated to the conditions. Before leaving, I was told that he had some trouble with the local government in some of the inland towns regarding the use of churches. Some of these officials imagined that because the American army had occupied the islands the churches could be used for any purpose. The bishop heard of a case where the officials had used a small chapel for a theater and refused to turn it over to the priest whom he appointed. It was some distance from Jaro, but he got a horse and rode to the place, took possession of the chapel and gave it to the priest.

Father Kito adds that Bishop Rooker's long experience with the papal delegation in Washington has fitted him for the arduous work of a missionary bishop and that he is determined to be bishop of every piece of ground his diocese covers.

This description of Bishop Rooker's fighting qualities supplements the description given by Chief Justice John T. McDonald in a letter to a friend.

When Bishop Rooker arrived in his diocese he found that several of the strongest churches had been seized by Aglipay and his followers. One of these in an inland town was a costly structure, erected by the friars long before the American occupation, and it was dedicated to St. Augustine. The bishop determined to have this church, because it was the property of the church, and because he must have some place for his people to worship.

"Accordingly," says Justice McDonald, "he informed the Aglipay element that they must abandon it. Abandon it? That they would not do. The good bishop was politely informed he would get himself into trouble should he undertake to come near the town.

"Well," the bishop replied, "if I had wanted a soft snap I should have stayed at home. Seeing that I don't, I must have my church. I'll not be bluffed this way."

"The bishop's determination amazed the Aglipay sect. But fight they would, and so would the bishop. There were about twenty Americans in the neighborhood, not all Catholics either. The bishop left Jaro, and after several days of weary travel he reached the town. He found his Americans and enlisted their support.

"They, too, were ready for a fight. They announced that they would stand by the Yankee bishop. The sheriff led the party to the church. Several thousand people were gathered about. The bishop demanded the keys from the president in charge. He refused, holding that the church was public property.

"The Americans showed something that looked like revolvers. Then affairs took a change. The bishop got the keys, entered the church, removed the altar stone, relocked the church and announced to the waiting thousands that he himself would celebrate mass there next Sunday.

"The crowd asked his blessing, which he imparted. Then he went his way.

"The next Sunday found the bishop and his party going to the church. In the meanwhile Aglipay and his followers had revived and threatened to drive a herd of caribos into the church during the service if the bishop attempted to hold any.

"But Bishop Rooker was not to be bluffed. He attired himself in full pontificals, taking care to slip a revolver into the sleeve of his white alb. It was an encouraging sight to see the bishop, in full pontificals, sitting on a temporary throne, a breviary in one hand, a revolver in the other. There was an immense congregation. Some were sulky, but no trouble arose. The bishop left after installing several priests."—New York News.

Archbishop of Newfoundland.
A papal announcement has been received in St. John's, N. F., creating Newfoundland an ecclesiastical province and elevating Mgr. M. F. Howley, the present bishop of St. John's, to the archbishopric. Mgr. Howley is the first native of Newfoundland to attain this dignity.

CATHOLIC UNIVERSITY.

Chair of American History Endowed by the Knights of Columbus.

With imposing ceremony, before an assemblage which included the most distinguished dignitaries of the Catholic Church of America on the campus at the Catholic University in Washington on April 13, Supreme Knight E. L. Hearn of the Knights of Columbus formally presented to Cardinal Gibbons, chancellor of the Catholic University, a check for \$50,000, the voluntary contribution of the members of the order for the establishment of a chair of secular American history in the university. More than 10,000 people were gathered before the platform erected in front of McMahon hall when the presentation took place, and the patriotism and loyalty displayed by the entire audience inspired the orators on the stand to unusual flights of eloquence. The presentation marked the culmination of a movement begun five years ago, having for its purpose the establishment of such a chair in the university, with a view to giving the students of the institution an opportunity to secure an unbiased history of the United States. For years past complaints have been made of the existing histories owing to the prejudices of the historians, which frequently colored facts in such a way as to give an entirely different meaning to the essential detail.

At a convention of the Knights of Columbus in New Haven, Conn., five years ago the suggestion was made by Right Rev. P. J. Garrigan, D. D., then vice rector of the university, that the knights could do no better deed than to endow a chair of American history in the university. He spoke eloquently of the value of such an endowment. Mr. John J. Delaney, one of the prominent members of the order, took the matter in hand and gave the movement its first impetus. The entire order was aroused throughout the country, and as a result voluntary subscriptions to the fund, the amount of which was fixed at \$50,000, soon came pouring in to the officers appointed to receive it. The fund swelled until a short time ago the requisite amount was reached.

The check which was presented to the university is a unique one and will be, after payment, preserved by the knights. It is ten feet long and four feet wide, signed by a thousand names engrossed on white satin. The check was drawn on the Union Trust company of Providence, R. I., payable to the order of the Catholic university. At the top of the check were two crossed flags, beneath which was engrossed "Knights of Columbus"—Washington Star.

The Jesuits in Germany.

There is an outcry against the German chancellor for the part he has taken in bringing to success the movement for the repeal of the anti-Jesuit law. Is the hatred toward the Jesuits due to a particular animosity against that order? We feel convinced that it is not. Father De Havignac, in his work "Clement XIII. et Clement XIV.," discusses the causes which led to the suppression of the Jesuits and comes to the conclusion that the enmity to the society sprang from a desire to damage the Christian religion. One thought was common to all the opponents of the Jesuits—to humiliate the Catholic Church, to ruin its independence and to force it to bend under the yoke of civil power. We believe that the present anti-Jesuit feeling in Germany may be traced to the same sentiment. They are enemies, even where nominally Christian, dislike the spectacle of Catholic unity. They hope to do away with it, but the Catholic defense is too powerful for them.—London Catholic Opinion.

Night Thoughts.

The day is ended; its work is done. It befits thee, O my soul, before thou givest thyself to repose to ask if that work has been well done. Consider if thy duties have been faithfully performed. Hast thou exercised a gentle, obliging disposition toward those with whom thou hast been associated? Hast thou been careful to keep in subjection all vain thoughts and evil passions? Has pride had no dominion over thee, and have not vanity and ambition caused thee to err? Hast thou spoken no ill of thy neighbor? Hast thou espoused the cause of the injured, and has truth dwelt on thy lips? Has love to thy Heavenly Parent influenced thee in all thy doings and made itself visible in all thy actions?

Spiritual Communion.

Spiritual communion can be made without any limit as to place. When the bell which is rung at consecration is heard the Christian can awaken in his soul the desire to receive his Lord. The laborer in the fields, the artisan in the factory, the sick man on his bed of pain, each and all can say within themselves: "How happy should I be, O my Lord, if I could now adore Thee in Thy temple and receive Thee sacramentally! But do Thou at least come and enter into my heart and abide with me, that the darkness may not gather round my soul. Graciously hear me, be merciful unto me! Amen!"

Cardinal Satolli to Visit U. S.

Cardinal Satolli, with the permission of the Pope, is coming to the United States privately and without a mission, arriving probably in June. As prefect of the Congregation of Studies the cardinal will visit the Catholic university at Washington, and he will also make a trip to the St. Louis exposition. It is expected that his visit will extend over a month. Cardinal Satolli's visit is considered remarkable, there being no record in recent times of a cardinal immediately attached to the papal court going abroad without being accredited an ablegate.

MISSIONS IN AFRICA.

THE BEST AND MOST LASTING WORK IS DONE BY OUR CHURCH.

Some Telling Protestant Testimony About the Splitting Influence of the Catholic Men and Women Who Labor in That Land of Heathenism.

The Irish Daily Independent and Nation publishes the following, which we think well worthy of reproduction:

We have received from Father Hyland, C.S.Sp., Blackrock, director of the Irish branch of the Society of the Holy Childhood (for the redemption from slavery, infanticide and paganism of the myriads of innocents of heathen countries), a recent issue of the Sierra Leone Times, a Protestant organ, from which we take the following letter and leaderette, the perusal of which cannot but stimulate the zeal of our readers in behalf of Catholic foreign missions, brightest gem in the crown of our Holy Mother the Church, but whose claims upon all her children are so utterly put aside, except by the faithful few—namely, the children of the Holy Childhood and the friends of the Society For the Propagation of the Faith:

WEST AFRICAN MISSIONS.

"Sir—Your issue of today gives an interesting account of the anniversary meeting of the Baptist Missionary society. One of the speakers, the Rev. W. L. Forfeitt, from the Congo, makes a charge against Roman (Catholic) missionaries to which I would like to reply. Having worked in four British colonies in west Africa during the past seven years, I am bound to admit that the best and most lasting good is done to the natives of west Africa by the Roman Catholic missionaries. Any employer of native clerks will tell you that the best work is done by the boys from the Roman Catholic missions.

"I myself am a member of the Church of England, educated in the Birmingham Blue Coat school in the doctrines of that church, but as a lover of fair play must raise my protest against the charges brought by Mr. Forfeitt.

"In Sierra Leone there are seven sisters, domesticating, educating, feeding and clothing about 500 native girls. Five or six priests are educating the same number of boys, and the following incident will illustrate the veneration in which they (the missionaries) are held by all classes of the population, black and white. Father Brown, a dear old man of seventy-five years, died last May in Freetown. Every European store was closed (as were also many native stores) on the day of the funeral. Most of the Europeans personally attended, including military and naval officers and men (all Protestant). I myself saw several church and nonconformist ministers. Nearly all the civilian white men were there, and deputations from civic authorities, government officers, etc. If ever a testimony were needed to show the love and respect felt for the dear old man and his work, the attendance at his funeral was that testimony.

"From what I have seen of missionary work in Lagos, Gold Coast, Nigeria and Sierra Leone I have no hesitation in saying that many of the methods of the Roman Catholic missionaries are worthy of imitation, and if the Rev. Mr. Forfeitt would have a little more of that religious toleration about which we hear so much missionary enterprise would meet with more success, and if (Church of England and nonconformist ministers generally would show half the zeal and earnestness of the Roman Catholics the latter would not be making such headway, not only in our colonies, but also in England.

"P. R.—All Roman (Catholic) missionaries go out to remain until their health breaks down, and they receive no pay."

The Sierra Leone Times says: "Turning to the religious denominations, we regret to have to record that the aspect of affairs in them, with the solitary exception of the Roman Catholic denomination, has done more to contribute to the great and dangerous unrest pervading the country, which unrest, as equally dangerous, proletariats are subverting to their own Machiavelian ends.

"That the canker worm exists and is feeding on the spirituality of the Church of the colony is well admitted. Both fathers of the faith and flock flounder and grope about, bringing down shame and discredit on Christ's holy cause, which is adaptable to all shades, all degrees of men and climes, but is nonadaptable to morbid bankers' and the whoredoms of Moab.

"Beyond this consideration, we need only have to chronicle the usual rounds of anniversaries, services of song, conferences, missionary sermons and Sunday school picnics, which leave and left no more impression on the inner life of the Church than does the breath on the surface of a first class mirror."

Only a Roman Catholic.

The Living Church, a Protestant Episcopal paper, is becoming quite a joker. It has an editorial to the effect that "the Duke of Norfolk is not a Catholic, but a Roman Catholic," and further states that "the Roman Catholics of the sixteenth century seceded from the English Catholic church." May the Living Church soon give us some more information.—Church Calendar of West Virginia.

Forgiveness.

"I can forgive, but I cannot forget," is only another way of saying, "I will not forgive." A forgiveness ought to be like a canceled note—torn in two and burned up, so that it can never be shown against a man. There is an ugly kind of forgiveness in the world—a kind of hedgehog forgiveness shot out like quills.



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