THE CATHOLIC NURSE

Published with the imprimatur of His Lordship the Bishop of Peterborough, a very instructive and valuable little book under the above title, and written by a member of the diocesan clergy, comes to us from Mount St. Joseph, Peterborough. In the preface the author tells us he has selected the matter chiefly from O'Kane's Standard work on the Rubrics and from the writings of St Alphonsus. "It is to be hoped," he writes, "that it will be of some assistance to Catholic nurses. Catholic doctors also might find some of these notes interesting and helpful. We will go further and say that even Catholic priests will find much that is profitable within the modest cover of "The Catholic Nurse."

As its name implies, it is, of course, primarily intended to awaken in the mind of the Catholic nurse a due sense of the responsibility that attaches to her vocation, and to give her, in convenient form, an answer to the many doubts and difficulties that will occur to her from time to time in the performance of her duties. The Catholic nurse that reads the book will not lay it down without feeling much the better of having read it. It will awaken in her a new appreciation of her very exalted calling, and at the same time will fit her in no little degree to fulfil her duties towards the bodies and souls of her patients in a more perfect manner. That she has a duty towards the soul of the patient no less pressing, and far more important, than that she owes to the body, is well brought home to her in this timely publication. It gives much valuable information on the sacraments of baptism, extreme unction, Holy Communion and penance. The teaching of the Church regarding certain surgical operations, and the lawfulness or unlawfulness of the nurse's co-operation in them, is also briefly but sufficiently explained. These are perhaps the most valuable features of the little book, because very often the nurse is at a loss to know exactly what to do or what attitude to adopt, and there is no priest to consult on the matter. But there is also much salutary guidance for the nurse's personal and private life which, in the words of the author, "will help the Catholic nurse to realize more fully the dignity of her vocation, its serious responsibilities, and its vast opportunities for good." The booklet may be had from the Mother Superior, Mount St. Joseph, Peterborough, Ont., price 15 cents per copy or $13 per hundred. We bespeak for it a ready sale.

"COLUMBA."

WILL ULSTER FIGHT

Sir Edward Carson, the English lawyer who sits for Trinity College, Dublin, in the English House of Commons, ought to go on the stage. He would prove a great success in comic opera. Sir Edward has donned the war paint and is busily laying his plans for his grand march upon Cork. Now, why the doughty Sir Edward should select to wreak his vengeance on Cork, of all places in Ireland, is a mystery. Surely Cork is as loyal as his dear Belfast. Why, we had visions of General William O'Brien and General Carson in joint command of the allied forces. John Redmond is anathema in Cork no less than in Belfast, and we promised ourselves some fun when, after the passing of Home Rule, he found himself hemmed in between "rebel Cork" led by General William and loyal Belfast under the command of General Edward. And now here is General Edward setting out to subdue Cork! Is it that he wants all the glory of defeating these rebel Home Rulers for himself? But he had better beware. William O'Brien is not the man to take a beating lying down, and it is quite possible that after General Carson has established his republic in Belfast, he may be called upon to defend his territory against an invading army from Cork. With all this diversion in store for us who will ever speak of Ireland as a "distressful" country any more! "The Playboy of the Western World" is not in it with the "Generalissimo of the Ulster Republic." We make a free gift of the suggestion to Mr. W. B. Yeats. A play on these lines would prove an instant success should W. B. visit Toronto. But will Ulster fight? Did the Orangemen buckle on the sword when Catholic Emancipation was passed? Did they take up arms after Tithes were abolished? Did they cross the Boyne after the disestablishment of the Protestant church in Ireland? Echo answers, did they? They threatened to die in the last ditch in 1869, and before doing so they were to make a football of Queen Victoria's crown. But history tells us they went home and accepted the new order of things after cursing the Pope a little more vehemently than usual. History has a habit of repeating itself, and we shall see the Orangemen falling over each other in an effort to "get what is going" the very day Home Rule is granted. Sir Edward Carson haranguing an audience of 50 000 Orangemen, and talking of armed resistance to Home Rule, is merely stage effect. Nobody knows better than Sir Edward Carson that Home Rule does not mean "slavery, dishonor and destruction" for the Protestant minority. If an Irish Nationalist were to make speeches such as Carson and Co. are at present delivering he would be arrested for preaching rebellion. But the Orange orators are allowed to talk until they grow black in the face, simply because nobody believes they mean business. Sir Edward Carson is the first revolutionary to publish his plans in the newspapers for the enemy to read.

Place side by side with this rhodomontade of the Orange leader this statesmanlike utterance of Mr. John Redmond, the Nationalist chief—delivered recently in Dublin before the members of the Eighty Club, a Liberal organization touring Ireland in order to examine the political situation at first hand. Mr. Redmond, speaking of the Irish Unionists, that is, Protestants, said:

"These men are part of the Irish nation to-day. These men will be part of, and will have a far more important and powerful part in, the Irish nation when Home Rule has been granted to this country. We want to say no word and to do no act to alienate these men from the service of Ireland. We want to regard and treat them as brother Irishmen. We want them to have every right, every privilege, every opportunity we claim for ourselves. We deeply regret that they will not join with us at this moment, but we are consoled by the certain belief that when once the victory for Ireland is won they will occupy in the future history of the country as useful and as honored a place as so many of their forefathers did a little over a hundred years ago."

In the face of this Sir Edward Carson talks of armed resistance and secession. He forgets that in the latter eventuality he would still be in a minority, seeing that five of the nine Ulster counties are overwhelmingly Catholic.

"COLUMBA."

NOTES AND COMMENTS

A LIFE of more than ordinary usefulness has terminated by the death of Lady Herbert of Lea, which took place in England on 30th October. She was truly a valiant woman and her long life of close upon ninety years was given up unreservedly to the betterment of humanity, and, since her conversion in 1866, to the propagation of the Catholic faith. Born to high station, and through her marriage to the Hon. Sidney Herbert, Minister of War in Lord Palmerston's administration, to active participation in public affairs, she yet found time to study the things of the spirit and to follow to their legitimate conclusion the thoughts stirred up in so many noble minds by the great Oxford Movement. Her husband died in 1861, after a happy married life of fifteen years. He had rendered great service to his country by the administration of his department through the Crimean War, and became especially distinguished for his zeal in army reform. By him, Lady Herbert became the mother of the thirteenth and fourteenth Earls of Pembroke, and also of Sir Michael Herbert, Lord Paunceforte's successor as British ambassador at Washington.

IT WAS upon Lady Herbert's conversion in 1866, however, that her intellectual life really began. She travelled extensively and did much to break down the insular spirit that had so long prevailed in England in regard to foreign and especially Catholic lands. Her "Impressions of Spain" have been widely read and commented upon, and her "Life of Bishop Dupanloup" did much to make that great Frenchman known and appreciated across the Channel. She was also the author of "Cradle Lands," "Children of Nazareth" and other books, and her touching little brochure "How I came Home," is one of the best and most transparent stories of a conversion extant. It was written for the Catholic Truth Society and published under its auspices but a few years ago. It may be considered therefore as the crown to her literary labors and a bequest to other anxious souls brought up as she was in the cold shades of Anglican heterodoxy. Lady Herbert's last years were spent in Herbert House, Belgrave Square, London, and there after a life of eager striving after perfection she has yielded up her soul to her Creator. May she rest in peace!

ANOTHER PASSING that has an interest out of the common is that of Mgr. Capel, whose life terminated in California two weeks ago. To many the name of this distinguished prelate will be quite unknown, since for upwards of twenty-five years he had lived in strict retirement and only at long intervals come at all into public view. But those whose recollection extends back to the early eighties will not have forgotten his brilliant if short career as a preacher and lecturer upon his first advent to the United States after the collapse of the ill-starred Catholic University at Kensington, of which institution Mgr. Capel had been Rector. His utterances at that time made a deep and lasting impression upon all who heard him, and resulted in the conversion of more than one person of note. Of majestic presence and courtly manners, Mgr. Capel was gifted also with high intellectual powers, and upon several occasions when invited to debate in public proved himself more than a match for the keenest advocates of Protestantism and agnosticism who could be persuaded to draw swords with him. So great was the impression he made that for several seasons he was in constant demand in the principal churches of the east, and his sudden withdrawal therefore from public view left a distinct blank in the preaching force of the Church. His retirement proved to be final, and thenceforth the brilliant Monsignoor devoted himself to the routine work of a tutor and missionary priest in far-off California.

MGR. CAPEL'S career in Europe had been even more distinguished. He was born in 1836, was ordained priest by Cardinal Wiseman, and in 1864 became co-founder and vice-principal of St. Mary's Normal College at Hammersmith. He was also for a time in charge of the English mission at Pau, where he effected many conversions, among them the late Marquess of Bute. This latter event led to the caricaturing of both priest and neophyte in Lord Beaconsfield's celebrated novel, "Lothair." Mgr. Capel also, by express command of Pope Pius IX., preached several courses of English sermons in Rome, for which service he was made a Domestic Prelate in 1873. His rectorship of the Catholic University at Kensington has already been referred to. This institution had been founded by Cardinal Manning as an offset to the attraction Oxford and Cambridge had long had for the sons of titled and wealthy Catholics. It proved a failure, however, and to Mgr. Capel's alleged mismanagement and extravagance its collapse was attributed. The truth, perhaps, is that he had undertaken an impossible task. The institution was not favored by those for whom it was intended, and failure, therefore, was inevitable. For whatever modicum of blame lay at Mgr. Capel's door, he made ample atonement, and it is said that his considerable earnings as a lecturer in the United States were largely devoted to recouping the Archdiocese of Westminster for the loss entailed by the collapse of the University. This fact gives a clue to the motive—the honorable motive—which underlay his zeal and energy in that direction.

AS A writer and controversialist Mgr. Capel will always take high rank. His writings were mostly ephemeral in character, but they eminently met the needs of the hour. An article of his in the Month, in which he attributed to ritualism in the Anglican Church an influence tending to turn the thoughts of English churchmen to the one Holy Catholic and Roman Church, led to a heated controversy. He also wrote one of the best replies to Gladstone's pamphlet on the Vatican Decrees. After coming to America he produced numerous pamphlets on religious subjects, one of them, entitled "'Catholic;' an Essential and Exclusive Attribute of the One True Church," being a contribution of permanent value to Christian apologetics. It punctured forever the claim of the Protestant Episcopal Church in the United States to the attribute Catholic. But, if Mgr. Capel had done nothing else, the issue of Berrington's and Kirk's "Faith of Catholics," which he edited, would remain as a monument to his industry and scholarship. It is a contribution to Catholic literature the value of which cannot be overestimated. The copious extracts from the Fathers therein contained forms the strongest and most unassailable testimony to the Oneness, Catholicity and Apostolicity of the Church, which can well be conceived. To have made this book familiar to the Catholic student on this continent is unquestionably a strong title to gratitude and remembrance. And it should earn prayers from many readers for the eternal rest of its editor's soul.

CATHOLIC READERS are probably familiar with the popular Protestant hymn "Onward! Christian Soldiers," and may have smiled many a time over the couplet:

"We are not divided,
All one body we,"

which is, we may presume, sung with little sense of its grotesque irony, as applied to the manifold existing divisions of non-Catholic Christianity. Whatever its author, Rev. S. Baring Gould, may have had in mind when he wrote it, it must at least be chalked up to his credit that he grasped the realities of the situation when his attention was called to the patent absurdity of his original composition. Hence readers of the late editions of "Hymns Ancient and Modern" will find the lines quoted amended to read:

"Though divisions harrass,
All one body we."

That is better! and it must be counted some gain to have brought any considerable body of Anglicans to admit even that much.

WITH THE fulminations of Sir Edward Carson ringing in our ears, and, with the drum beats of Belfast fanaticism reverberating round the world in a vain attempt to frighten the Parliament of Great Britain into dropping its Home Rule measure, it is instructive to listen for a moment to an eminent citizen of Belfast who takes a somewhat different view of the situation. The Ulster capital can scarcely boast a more eminent son than Lord Pirrie, head of the great ship-building firm of Harland and Wolfe, or one more in touch with the sober commercial sentiment of the business community. Lord Pirrie has expressed himself forcibly on the iniquity of the attempt being made in the lodges to fan into flame the embers of religious intolerance, which in recent years have greatly died down even in Belfast. His wise counsel should not be lost upon those who, shutting their eyes to the more humane sentiment of the time, would plunge their country anew into turmoil and bloodshed.

SPEAKING RECENTLY at a luncheon tendered by him to the Postmaster-General, on occasion of his visit to Belfast, Lord Pirrie described the reactionaries as "past masters in the art of boycotting and penalising on religious grounds." Continuing, he said:

"Not only are they past masters in the art of boycotting on religious grounds, but they have not been slow to exercise that art on grounds other than religious and purely political.

"Time after time, the operations of my firm have been restricted simply because I, the chairman of it, did not happen to agree in politics with the gentlemen in whose hands rested the government of harbour affairs. I venture to say that if the gentlemen who are so fond of criticising the business of others, and who now pose as the champions of Ulster, had then supported the applications of my firm to the Harbour Board the firm would have widely extended its ramifications, and perhaps be 100 per cent. larger than it is to-day in Belfast."

On the subject of the financial results of Home Rule, Lord Pirrie was no less explicit. Speaking of the fear professed by certain Unionists that Home Rule would have a deteriorating effect upon Ulster commerce, he said:

"I do not think that anyone could have reason to fear that his finances will suffer by reason of the granting to Ireland of the right to manage her own affairs. I most certainly have not that fear. The financial position of our banks and leading companies, the profits earned, dividends paid, market prices of their stocks, and the large extensions being made in themselves show that financial panic is not contemplated. I rejoice to think that there is so much prosperity in Belfast, all important businesses apparently having a good time and bright prospects."

IT IS significant that, as an English contemporary remarks, while Ulster Unionists may make a great outcry against Home Rule as tending to affect unfavorably the financial interests of the country, none of them are selling out their holdings. The more the whole campaign is weighed in the balance the more apparent does it become that it is a huge and uncouth attempt to "bluff" a whole empire.

ANOTHER SIDE light on Belfast Orangeism's conception of liberty is furnished by an Englishman of note, Professor J. H. Morgan, who has been on a recent visit to Ireland. He has been writing a series of articles on the subject in the Manchester Guardian, and his words are worth quoting as coinciding so effectively with those of Lord Pirrie. On the subject of intolerance he writes:

"The truth of the matter seems to be that, by a curious Nemesis of history, England is and has been reaping disloyalty where she sowed ascendancy. She taught the Ulster Protestants by her inhuman system of Penal Laws that they alone were fit to inherit the earth; she schooled them in all the vices of intolerance, and they have learnt the lesson so well that they refuse to unlearn it long after she herself is convinced of its outrageous folly. It distorts the whole political and social outlook of Belfast."

This is a truth that is writ so large on every page of Irish history for four hundred years that only the wilfully blind can fail to see it. And that is the spirit of enlightenment which has surely if slowly become predominant in England, the hands of the clock will be turned back is not for a moment conceivable.

THE ANTIQUATED notions of liberty and humanity which prevail in the headcentres of Ulster Unionism are very tellingly epitomized by Professor Morgan. "Judging from my conversation with a distinguished Presbyterian," he writes, "Catholics are regarded by Belfast Protestants as almost outside the pale of civilization. If you press a Belfast man you can never get any nearer than that. The devotion of the laity of the South to the priests—a devotion that has its roots deep in recognition of their beautiful and touching domestic ministries—is to the Belfast man nothing better than 'idolatry.'" Yet Belfast has no claim to speak for Ulster as a whole. Belfast apart, Catholics are about half the population, and, as many elections have proven, are at one with the rest of their countrymen in desiring self-government. And, as Professor Morgan remarks, the Unionism of Belfast has little in common with Unionism in other parts of Ireland, where Belfast violence and coarseness is warmly repudiated.

ARCHBISHOP MCNEIL'S WORK

In sketching the life of Bishop Hay, recently we mentioned his dissatisfaction with the emigration to the Carolinas of the Catholics driven out of the Hebrides by a persecutor. He saw that, in the natural course of things, the scattering of a comparatively few Catholics over a Protestant community would mean for their descendants the loss of faith; and that if the Faith, for which the emigrants were sacrificing home and country, was to be preserved, they must enter the new world as colonies, transferring the Catholic community with its customs and traditions from its ancient to its future seat. The event has justified his foresight. The descendants of the Hebridean immigrants could, no doubt, be traced traced to-day in North Carolina and South, but probably not one could be found to have received the Catholic faith handed down uninterruptedly from his ancestors. On the other hand in all the Scottish colonies of the Maritime Provinces of Canada the faith is as strong and as bright to-day as ever it was in highland glen and western isle.

A child of one of these colonies, Archbishop McNiel of Vancouver, British Columbia, sees, like Bishop Hay, so the Canadian Messenger of the Sacred Heart tells us, that Catholic rural immigrants into the province are in much the same danger as were the immigrants of the eighteenth century. Those who settle in the towns find priest and sacraments and church awaiting them. They can be cared for, and it is their own fault if they are not. In the country Catholics are settling singly here and there among Protestants. A priest may have nominal care of a district, saying Mass at different stations and trying to hunt up the scattered sheep of the flock. The work is arduous involving long journeys, and frequently it is fruitless. The Catholic when found, is too often one of those who say: 'Well, I was a Catholic at home, but now I think one religion is as good as another." The consequence is that in all his diocese he has no country parish with the rural population living round the church under their pastor's care, and what is worse, there is no prospect that he will be able, under present conditions, to establish any.

To remedy this Archbishop McNeil turns to colonization, just as wise Catholics, bishops and pastors are doing in this country. He has made a beginning near his see but that beginning meant the finding of money for the purchase of land, and consequently it has exhausted his means for the present. Meanwhile the stream of immigration into the province is growing.

He appeals, therefore, to Catholics in Eastern Canada to help him. But here a great difficulty occurs. The Eastern Provinces are jealous of their people. They do not like to see their population diminished, and therefore do not take kindly to emigration schemes. Nevertheless, they must recognize the fact that there is a constant emigration of their sons and daughters. They cannot prevent it; and so they ought to be willing to direct and regulate it so as to preserve the emigrants' faith. This wealthy Catholics can do by acquiring tracts of land suitable for colonization, and notifying bishops and pastors that it is reserved for Catholic settlers. They need not fear ruining themselves. In this they would be doing for Catholics no more than what others have made fortunes by doing for immigrants in general. We might suggest that this interest in colonization should be extended to Europe. A hundred Catholic families coming from Belgium or Germany or Austria, or any other country, with their priest and school teachers, would be a treasure in a Western diocese.

One has to reflect very little to see the immense political advantage such colonies would give the Catholic people. Rural constituencies have, as a rule, in proportion to numbers, much greater influence than the urban. Such colonies could put Catholics in county school boards, they could return Catholics to provincial legislatures and the federal parliament, and could exert a wholesome control over their representatives, even though these be not Catholics.—H. W. in America.

CHRIST AND THE QUESTIONERS

The Right Rev. Mgr. Robert Hugh Benson, M. A., the well-known lecturer, writer and preacher, delivered sermons recently at the Church of St. Thomas of Canterbury, Waterloo, Liverpool. The discourses were listened to by large congregations, which included a number of non-Catholics.

Mgr. Benson's evening sermon was based upon the text "By what authority dost Thou these things, and Who hath given Thee this authority?" (St. Matthew, c. xxi, v. 23.)

That question, said the preacher, was one of the many questions put to Jesus Christ by His interrogators, sincere and otherwise, as chapter after chapter of the gospel recorded. Our Lord's answers to these questions as to His Divinity and His right to teach and guide men were contained not merely in the words used on any particular occasion, or in single sentences; they embodied the whole tenor of His incarnate life. Our Lord's first great answer to the question forming the subject of the text, as to all others, lay in the prophecies concerning Him, His advent to and His work in this world. More, marvelous fulfilment of predictions it was impossible to conceive. A very brilliant French apologist of the Christian religion had said that no argument was needed to prove the Divinity of Christ; the prophecies alone furnished this proof. Taking the prophecies of the Old Testament and comparing them with their fulfillment in the New Testament, they found that one fitted into the other. Fact after fact with regard to the birth, life, passion and death of Our Divine Lord were there shown forth in a marvelous way. Proceeding, the preacher illustrated this feature with quotations from Isias, the Book of Kings, and others portions of the Old Testament. The second answer to the question was to be found in the miracles of Our Lord, to which Christ, in reply to the critics of His day, had pointed, saying: "If you do not believe Me, at least you will believe in My works." He had cured the deaf, given sight to the blind, raised the dead to life, and cast out devils, but the Pharisees, who had made up their minds that He was not divine, tried to explain His miracles away, saying that as He did not come from God, therefore His works were not of God. The last great and final answer of Christ to His questioners was an appeal of His whole personality to the personality of those who listened to Him. It was the same throughout the whole of His life. The prophecies and the miracles concerning Him having been rejected or explained away by the world — for people could explain away anything—He stood before them and said: "Look Me in the eyes and pass your judgment upon Me; you have to face Me, sooner or later, and what judgment you pass upon Me, that judgment I will pass upon you." Christ claimed their allegiance without giving any reason for so doing in this final appeal for their loyalty and love. Applying all this to the Catholic Church, proceeded Mgr. Benson, they would see how marvelously it all fitted in. Of the great many Christian denominations in the world, she was the only one to whom the challenge was as it was made to Christ Himself: "By what authority dost thou these things, and who has given thee this authority? Looking at the Christian bodies outside the Catholic Church, they would find many sincere and earnest people, preachers and theologians, and a laity who were doing their best according to their lights. These bodies gave all the help in their power to their following in attaining the spiritual life, but none of them spoke as having authority. It was the greatest reproach against the Catholic Church that she assumed the positive, assertive, and authorative right to speak to the people. Like Christ, her Divine Master, she made the most stupendous claims on their loyalty and love. "Come unto Me and you will find rest"; "I am the open door," she said to her children in the words of Christ. And, as in the case of Christ Himself, there were Scribes and Pharisees ready to whittle away her claim to be a divinely instituted teaching body. The first answer of the Catholic Church to these people was the very same answer as Christ made to the unbelievers of His day. The Church, pointing to the prophecies of Christ in her regard, showed clearly and unmistakably how she was the only religious society on earth which even claimed to have fulfilled the predictions of Christ. She alone was the Church built upon Peter, and the gates of hell could not prevail against her. Looking through the history of the Christian era, there was to be found only one body which had proved impervious to laws of change and decay—which had levelled all else to dust—and that was the Catholic Church. Throughout the ages there was not to be found any breach or break in her history, and she alone of all societies had been exempt from that stagnation which inevitably overtook every other society, sooner or later. Reminding his hearers of the assembly in the supper room at which Christ solemnly instituted the Blessed Sacrament, enjoining His disciples, when changing the bread and wine into His own body and blood, "to do this in remembrances of Him," the preacher point out that the Blessed Sacrament was one of the great marks of the Church throughout the ages. Let them look at the marvelous way in which she exactly fulfilled the words of Christ. Where else in the whole world were those words of Our Lord taken as spoken? Other denominations were arguing and disputing about these things, but the Church of God, and she alone, took Jesus Christ literally and believed Him. Again, the Church fulfilled the prophecy regarding her oneness, her unity. Where else in the whole world did there exist a society having the marvelous unity which characterized the Catholic Church? They would find a sort of unity among Nonconformists and Anglicans, but that did not compare with the amazing unity of the Church of God. But critics, as in the days of Our Lord, were ready to explain away even that, saying that although they admitted the wonderful unity of the Church, that unity was not a proof of her divinity. The world conceded that the Church possessed an admirable system of discipline to which she demanded the child-like and unquestioning obedience of her children. The Church met these objections by pointing out the absolute unity she had maintained—an "entente cordiale" between the nations of the earth—for two thousand years. No other institution could point to such a peace as the Catholic Church brought to the nations differing in ideals, language, manners and customs. Human means could not succeed in bringing about and maintaining such unity and peace, and therefore in her works the Church showed her divine origin. Fifty years ago, said Mgr. Benson, scientists pointed to miracles as stories belonging to mediaeval times and unworthy of credence. The Church to-day, to those who refused to believe in the prophecies uttered by Christ concerning her, pointed to her works, saying, "Go to Lourdes." As in the former case, there were those who endeavored to explain Lourdes away.

The marvelous cases of Marie Borella and others were accepted by those critics as being merely natural; they could not dispute the cures, but urged that with a little more scientific knowledge they could satisfactorily explain the miraculous happenings. Here again was seen the attitude of the modern Scribes and Pharisees.

The final answer of the Church to her present-day critics is that of Christ to the enquirers of His day. She invited them to look her in the eyes, and pass their judgment upon her. She dared to stand up as she ever stood up, and would ever stand up, to assert her authority, based upon her divine origin. Like her Divine Master, she asserted those claims in no uncertain or, hesitating voice, and in the very words of Christ Himself. Through the medium of her priests, she worked in the slums of Liverpool and other cities, and everywhere they saw her doing good. She invited men to examine her works and her claims, and to pass an honest judgment upon them, at the same time reminding them that they would have to face her sooner or later, and that the same judgment passed upon her would be meted out to themselves. Concluding Mgr. Benson eloquently demonstrated that if the Catholic Church were human society that critics would have them believe, she dare not make such stupendous claims. The Catholic Church was the Church in which Christ lived, and she was the only Church of which He said: "He that heareth you heareth Me."

God will welcome us into heaven as we have welcomed His holy will on earth. Oh what a blessed thing it is to do God's holy will!

Love is Eternal

Love is eternal. It never can die.
Through we lull it with laughter or drug it with sorrow,
Not the primeval sea, not the sun in the sky,
Not the reaches of space are so sure of a morrow.
As the waters of ocean in vapor ascending,
Then in rain-nourished streams through the green valleys wending,
Have the ocean again for their ultimate winning,
Shall not love, through all changes, move on to its ending
In the bosom of God whence it had its beginning?

Love is immortal. It is not of earth.
Though misfortune retard it, dear, what does it matter?
Shall a harvest of roses be deemed of no worth
When the taint of each canker is purged in the altar?
If earth's waters are purest through heaven's refining,
Shall the passing of time chill our love with repining?
Here we sow, but not here reap the meed of endeavor,
For the fruits of our love, past all human divining,
In the bosom of God we shall harvest.

—T. A. DALY.

Meriden
Ecclesiastical Ware

Possesses a dignity and grandeur resultant from careful designing and skilful workmanship.

Our Ware is strictly rubrical and every piece purchased and supplied by us is guaranteed as to quality of material and workmanship.

Catalogues for the Clergy and Religious upon request

Meriden Britannia Company Hamilton, Canada