

The Catholic Record.

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

VOLUME XXXVI.

LONDON, CANADA, SATURDAY, MAY 2, 1914

1854

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A CHANGE OF TONE

It strikes us that the Orangemen, titled or otherwise, who are playing star roles in the melodrama, "Against Home Rule," are waxing less vociferous. The truth is dawning upon them that Democracy is knocking at their doors and has little pleasure and less patience in the antics of those to whom their own sweet will is the only guiding star. Perhaps Lord Roberts and the others of high rank who gave their support to prospective rebels are beginning to perceive their anomalous position. We hope so. The spectacle of officials drawing pay from the government and flouting its will is an incentive to disorder and revolt. The authorities have looked upon preparations for war so complacently and with such equanimity that some scribes have been moved to write grandiloquently of its magnificent patience. To our mind it has been a game of "bluff." Sir Edward Carson depended upon latent Protestant prejudice as winning trumps, but forgot that the Premier held in his hand the mandate of the people. He has been outwitted and made ridiculous despite the waving of Orange banners and blaring of Orange bands. His titled supporters know how they are regarded by the people and they are making their way as best they can from the morass of unpatriotism and stupidity into which they have been led.

But readers of Irish history are aware of the fate meted out to other Irishmen who arrayed themselves against the English government. They felt not the hand of conciliation, but the grasp of the jailer and executioner. Jno. Redmond, Dillon and others have, for advocating legislative independence, been behind prison bars; and men like Mitchell, Meagher, etc., suffered and rotted in English dungeons because they wished to lighten the burdens of their country. But the future is bright. Ireland is out of the valley, and the men who have guided her, fought for her, and toiled on even when the night was blackest, deserve and receive the plaudits of all who can admire indomitable determination and unwavering fidelity.

THE ARGUMENT

One advocate against Home Rule says that Redmond and his followers would ruin the linen trade of Ulster. He gives no reason because there is no reason to give; it is but the vaporing of a man who strives to quicken the flame of prejudice. He states also that the growth and prosperity of Ulster's linen trade is proof and to spare of the vigour and intelligence of its inhabitants. No one denies these qualities, but the principal reason why their linen industry was tolerated was because it did not come into conflict with any English interest. If it had had, there would be no "linen lords" and we should be spared some nonsensical platitudes.

WHY THEY FAILED

Other Irish industries failed because they were legislated into bankruptcy by the English Parliament. Law ruined her shipping interests and closed the British market against Irish cattle. When they went into sheep-raising and acquired a reputation for their production of wool their English competitors prevailed upon William III. to forbid the exportation of Irish woolsens and in this manner succeeded in leaving the south of Ireland without manufactures.

Here is an extract from the petition addressed to King William: "Wherefore we humbly beseech your most sacred Majesty that your Majesty would be pleased, in the most public and effectual way that may be, to declare to all your subjects of Ireland that the growth and increase of the woolen manufacture hath long been and will be ever looked upon with great jealousy by all of your subjects of this kingdom, and if not timely remedied may occasion very strict laws totally to prohibit and suppress the same."

These words fall strangely upon our ears, but they were as music to those who robbed the Catholic of Ireland and gloated over him as he

written for years on the rack of legislative tyranny. It ill becomes the descendants of those who approved the penal code, "the most proper machine ever invented by the wit of man to disgrace a realm and degrade a people," to taunt Catholic Irishmen with their poverty. They have been poor, inexpressibly so, because they preferred to serve Christ rather than Mammon. Rags covered their bodies because faith clothed their souls, and apostasy, that tried to beguile them with fine linen and purple and immunity from punishment, was shunned by them as a thing accursed. That poverty is their glory, as Jno Boyle O'Reilly said, if we remember aright, "the highest honors a man can wear are the scars of chains borne in a just cause."

A GREAT RESPONSIBILITY

Whenever we read the firebrand speeches of some of the opponents of Home Rule we are at a loss to account for their bitter tone, biting phrase and their manifestations of relentless hatred. We can understand opposition to Home Rule, but not this exuberant antagonism to its advocates. It seems to us that Sir Edward Carson and other men of influence and education are prostituting their time and talents to very ignoble purposes. They are pandering to the prejudices of those who have taught that the Church is the enemy of liberty. They are ministering to their own vanity and reading themselves out of the company of the many who believe that "poisoning the wells" is the weapon of those who have parted with honor. They know in saying that when they the Catholics get into power they will persecute the non-Catholics, that they have no argument to support the statement. They are aware of Hallam's dictum that "persecution is the deadly sin of the reformed churches: that which cools every honest man's zeal for their cause in proportion as his reading becomes more extensive." But perhaps Sir Edward Carson is endeavoring to show that Hallam's remark, "that the most striking effect of the Reformation was that it appealed to the ignorant," is as true today of some parts of Ulster as when he first made it. Every reader of history knows that Catholic Ireland has never been tainted with the odious crime of religious intolerance. Persecuted themselves they never took advantage of their day to retaliate upon the members of a hostile sect. The liberty they craved was bestowed with open hand upon all, irrespective of race or creed. They shielded Protestants from the attacks of fanatics. When, however, Elizabeth grasped England's sceptre the lesson of toleration was forgotten and Irishmen were taught again that their way led into the valley of humiliation and death. Sir Edward Carson should heed the words of John Redmond: "We both are Irishmen, both hate sectarian animosities: let us come together."

WHY NOT?

It was a satisfaction to notice recently in one or more of our Catholic exchanges a plea for sermons at funeral Masses. "As a rule the Church, for the best of reasons, does not favor such discourses. . . . But there is no rule without exceptions; and, considering that the outsiders who attend Catholic funerals seldom or ever enter one of our churches at any other time, it seems a pity that so favorable an opportunity of enlightening and instructing them should be missed." We agree with the editor. On such occasions the non-Catholic is in receptive mood, and a few words, explaining our belief in prayers for the dead and purgatory, may dissipate prejudice or at least induce him to concede that his view of the matter is not the only one. In one suburban town of which we have knowledge, where this custom prevails, much good has been done by the explanatory discourses of the pastor.

With money, as with all things, refrain from seeking too much or being satisfied with too little. On the one hand you breed pride; on the other, pauperism. And always see it that you own the dollar instead of the dollar owning you.—Leigh Mitchell Hodges.

IRISH PRIEST TALKS ON HOME RULE

The other day Rev. Michael Phelan of Limerick who has come to this country to lecture, gave the members of the New York Press Club and their guests some sidelights on the Home Rule situation in Ireland.

Father Phelan said that as a Jesuit he could not talk politics, since he must be "all things to all men and all parties," but that he did feel free to discuss the attitude of Ulster in so far as it was influenced by religious matters.

Some people north of the Boyne River, he said to lecture, will shortly be received, the State on Monday asked if people realized how many peers and peeresses had gone over to the Catholic Church within comparative recent years, and it answered the question by referring to "G. E. C.'s Complete Peerage," in which a verified list is given of no fewer than seventy-nine such conversions since 1850, including a Duchess of Argyll (the third wife of the grandfather of the present Duke), a Duchess of Buccleuch (Charlotte Ann, wife of the fifth Duke), the latest addition being Laura Lady Lovat (a daughter of Lord Ribblesdale), who joined the faith of her husband in 1910. The Star omits to mention one of the most, if not the most, illustrious converts within the period under consideration, namely, the Marquis of Ripon, whose reception took place at the Brompton Oratory on September 4, 1874. It has been said that never was there quite so much excitement about the religious act of a politician before. In 1869 he became Mr. Gladstone's Lord President of the Council, in which capacity he was responsible with the late Mr. Forster for the Elementary Education Act, 1870. But we very much question whether it was his position as a politician which created the furor. He relinquished the position of Grand Master of the Freemasons to become a Catholic. There was the rub. He was severely attacked by Mr. Gladstone, an attack which was afterwards explained by his appointment as viceroy of India, of which appointment General Gordon wrote: "God has blessed India and England in giving Lord Ripon the viceroyalty. Depend on it, this vast country will find that, in spite of all obstacles, the rule of Lord Ripon will be blessed; for he will rule in the strength of the Lord, not of men." The truth of those words, written in 1880, was borne witness to by cheers and blessings from millions of tongues when Lord Ripon left India four years later.

A NOBLE GIFT

A SPLENDID EXAMPLE FOR OTHER CATHOLICS

Charlotte Town (P. E. I.) Guardian, April 2

The Honorable Charles Dalton has given another instance of his public spirited benevolence in the shape of a \$50,000 gift to St. Dunstan's College payable in annual instalments of \$5,000 for ten years.

This announcement was made to the Guardian yesterday afternoon by His Lordship the Bishop of Charlotte Town and at a late hour last night a representative of the Guardian interviewed the generous donor who confirmed the announcement, modestly requesting that little should be said on the subject.

The gift is entirely unsolicited and, like all of Mr. Dalton's benefactions, spontaneous moreover it is without conditions and will be utilized for the benefit of the College in such manner as the Bishop and governors may deem best.

St. Dunstan's College was opened for the reception of students in January 1855, the first rector being the Rev. Angus McDonald who directed the destinies of the new college with distinguished ability and success until 1864. In the arduous work connected with the opening and management of the institution, he was ably assisted by Rev. James Phelan, at that time a young ecclesiastic, now Monsignor Phelan, V. G. of Charlotte Town.

In 1892, the College was affiliated to the University of Laval, Quebec. This important step placed it on a new footing, and indeed formed an epoch in the history of the Institution.

The present rector is Rev. Terence Campbell under whose able guidance the college is taking a foremost place not only in the province but throughout Canada.

The value of the munificent gift is enhanced by the fact that it has been presented in the form of \$10,000 in shares in the Charles Dalton Silver Back Fox Co. Limited, the donor guaranteeing that should the dividends at any time during the next ten years, fall below 50 per cent. (\$5,000) he himself will make good the difference. At the end of ten years the shares become the unrestricted property of the College.

THE CASE OF LORD RIPON

"While we in these columns," says the London Universe, "have been discussing the question of leakage from the Catholic Church, the secular press has been exercising itself about the drift thereto, particularly from the ranks of the peerage. Dealing with the rumors that a certain duchess (unnamed) will shortly be received, the States on Monday asked if people realized how many peers and peeresses had gone over to the Catholic Church within comparative recent years, and it answered the question by referring to 'G. E. C.'s Complete Peerage,' in which a verified list is given of no fewer than seventy-nine such conversions since 1850, including a Duchess of Argyll (the third wife of the grandfather of the present Duke), a Duchess of Buccleuch (Charlotte Ann, wife of the fifth Duke), the latest addition being Laura Lady Lovat (a daughter of Lord Ribblesdale), who joined the faith of her husband in 1910. The Star omits to mention one of the most, if not the most, illustrious converts within the period under consideration, namely, the Marquis of Ripon, whose reception took place at the Brompton Oratory on September 4, 1874. It has been said that never was there quite so much excitement about the religious act of a politician before. In 1869 he became Mr. Gladstone's Lord President of the Council, in which capacity he was responsible with the late Mr. Forster for the Elementary Education Act, 1870. But we very much question whether it was his position as a politician which created the furor. He relinquished the position of Grand Master of the Freemasons to become a Catholic. There was the rub. He was severely attacked by Mr. Gladstone, an attack which was afterwards explained by his appointment as viceroy of India, of which appointment General Gordon wrote: 'God has blessed India and England in giving Lord Ripon the viceroyalty. Depend on it, this vast country will find that, in spite of all obstacles, the rule of Lord Ripon will be blessed; for he will rule in the strength of the Lord, not of men.' The truth of those words, written in 1880, was borne witness to by cheers and blessings from millions of tongues when Lord Ripon left India four years later."

"BUT THEY CAME TO ME JUST THE SAME"

AN INJURED MASON'S TRIBUTE TO DEVOTED PRIESTS

How the chirping of a canary, the prayers of priests, who risked injury to comfort him, and the bravery of firemen and a negro in rescuing him kept hope alive in James Herman Cobb, salesman for the St. Louis Seed Company, while pinned under debris for four and a half hours, was told St. Louis Post Dispatch reporter by Cobb, as he lay in the city hospital, his body in bandages.

"I was in what was known as the bird cage, together with James E. Swartz, of Mount Vernon, Ill., a friend of mine," he said. "I was showing a canary to him. There was a crash, and in an instant I was buried under wreckage. The next I heard was the rescuers calling. Then there was another crash as some of the debris overhead slipped further down. I suffered no serious injuries, for I thought I was being buried alive. My right leg was pinned under a huge timber and my body from the waist down was imprisoned."

"The workmen got nearer to me, but it seemed ages before they reached me. The canary alighted on the thumb of my hand, which was partially free. He hopped around fearlessly. Then he twitted once or twice. It was companionship, and I held on to him and he kept up my spirits. A little later in the afternoon two Catholic priests worked their way through the ruins to comfort me. I was reared a Protestant and am a Mason as well. I told them so, and kneeling down on the wreckage, which was liable any minute to fall and crush them, they repeated two beautiful prayers, asking God to save me. I can never forget them."

The priests were Fathers McAulay and Dalton, of the Church of the Blessed Sacrament.

ANOTHER "DESPATCH FROM PARIS"

The New York Times of March 29 published a "special cable" despatch to the effect that:

Mme. Lariviere, director of La Mode Illustrée, has gone to Rome to argue with the Vatican on behalf of Paris dressmakers, whose custom is seriously affected by the recent clerical attacks on the present modes. The despatches then went on to tell how several Parisian merchants were on the edge of bankruptcy because the Church was insisting that Catholic women dress decently; how this noble widow of M. Lariviere went in desperation to the French Minister of Commerce, and besought him, no doubt with tears, to save the dressmakers of Paris from ruin by asking the Holy See just what modes would be "suitable to Vatican tastes"; how the Minister regretfully informed Mme. Lariviere that as diplomatic relations were suspended between France and the Holy See, he could do nothing to relieve the situation, but advised her to appeal to the Pope herself; how she went to Rome, and failing to secure an audience with Pius X., had instead a protracted interview with Cardinal Merry del Val, who was "much interested in the matter, and promised that it should receive his attention, with some view to a modification of the rules."

IS THE "CATHOLIC SMITH" NEGLIGIBLE?

"For Catholics every Sunday seems to be a 'go-to-Church Sunday,'" "the Catholic Smith" who does not attend divine service weekly is a negligible quantity," are gratifying tributes that American Catholics have recently received from Protestant observers. Both assertions are, of course, so strictly true for the obligation of Sunday Mass is a grave one. Some watchful shepherds, however, have serious misgivings as to whether the men in their flocks deserve such high praise. In our greater American cities there are parishes so large that a European bishop would consider one of them a good-sized diocese. It is hard to believe that anything like all the "Catholic Smiths" in such a district attend Sunday Mass regularly. One pastor says that he has nearly twice as many at Mass on Easter and Christmas as on any other day of the year. Does their work ordinarily keep away so large a proportion as that or is their absence largely due to laziness and decaying faith? Thronged as our city churches are, not once or twice merely, but four or five times each Sunday morning, it is certain that the attendance would be much great-

er if every Catholic were present who could and should assist at Mass each week. Observant priests say that the neglect of Sunday Mass is growing alarmingly common especially in our large cities. Would not this fact go far to explain the "Catholic leakage" we complain of nowadays? Men and women who lightly excuse themselves from the obligation of Sunday Mass, and thus miss their pastor's weekly instructions, and deprive themselves too of those graces God would bestow on them during the Holy Sacrifice, have taken the first step toward religious indifference.—America.

ANOTHER CONVERT FROM THE ANGLICAN MINISTRY

The Rev. Leonard Allan Corsbie, formerly curate of St. Andrew's, Plainston, and lately of St. Lawrence's Northampton, has been received into the Catholic Church, and intends to study for the priesthood. In a letter he states that the reasons which led him to submit to the Apostolic See are similar to those which influenced many others to do the same, viz, the want of authority in the Anglican Church and the realization that authority in matters of faith and morals lies in the See of Peter. He adds that the little faith which he had in the "continuity" myth was finally shattered by reading Dr. Gairdner's Lollardy and the Reformation; the author, although an Anglican himself, showing clearly that Lord Chancellor Thomas More and Cardinal John Fisher laid down their lives for the sake of vital principle, viz, the spiritual jurisdiction of the Pope, for which they saw the Royal Supremacy was being substituted. They unlike the majority at that time, were able to see the far-reaching consequences that the change involved. Mr. Corsbie whilst unsettled, consulted Dr. Langford James, of "Catholic League" fame, and afterwards stayed at Caldey before the monks there had made up their minds to become Catholics. He plunged into parish work again, but the submission of the Caldey community brought him face to face with the old doubts, and he decided to leave Anglicanism forever.—The Second Spring (England).

At the quarterly meeting of the Board of Directors of the Knights of Columbus held in Washington recently the following resolution of protest against the selection of ex-Mayor Nathan of Rome as the official representative of the Italian government at the Panama Exposition to be held in San Francisco next year was unanimously adopted:

The Board of Directors of the Knights of Columbus, in behalf of the members of the Order and of Catholics everywhere, desire to record their deep sense of indignation at the appointment as Commissioner of the Italian Government to the Panama Exposition, of ex-Mayor Nathan of Rome, who is a notorious anti-Catholic bigot, a rabid Socialist and representative of the propagandists of Italian Socialism; a man who has publicly and officially offered the most flagrant insults to the present head of the Catholic Church in the person of Pope Pius X., and whose whole public career has been one continuous proof of his unworthiness to represent any country upon such a mission.

We do not object to him on account of his race or religion, but because of his obvious unfitness for a post that is one of diplomacy, of social amenities, of governmental representation. We most earnestly deprecate and protest against the appointment or acceptance of such a man as the representative of Catholic Italy and as the bearer of her fraternal message to our great Republic and her sister nations at the great Exposition.

In the name of a people who have freedom of religious worship and religious toleration, as citizens of a Republic of law and order, we deplore and resent the insult implied by this appointment of Mr. Nathan, an enemy of social order and religious freedom.

ROME'S LEADERSHIP EXTOLLED

A remarkable tribute to the strength of the Pope's claims as head of the Church established by Christ is given by the Anglican minister, Rev. C. H. Sharpe, diocesan missionary of Gloucester, England, in his recent book "Catholicism and Life." In fact, the book is replete with such tributes; but in his chapter on personal faith he ends one forceful paragraph with this eloquent climax: "O wonderful unity in plurality, O vision at last upon earth! O greater glory of St. Peter's See, when it at length presides over councils which are Oecumenical and not only Vatican; when the Church is not solely St. Peter, but St. Peter, the faith-pre-ter, President of the Church; when the 'Us' and the 'We' of the encyclicals, not only represent the ceremonial royalty of a single individual, but his own and the collective mind of the Church, whereby his dignity is immeasurably increased."

CATHOLIC NOTES

Kilkenny castle is one of the oldest inhabited houses in the world, many of the rooms being much as they were eight hundred years ago.

Lieutenant Ralph Fane Gladwin, Scots Guards, has been, it is announced, received into the Church at the London Oratory by Father Sebastian Bowden.

Among eleven Franciscan Missionaries of Mary had made their profession in Rome recently was a Chinese Sister, who pronounced the vows in her native tongue.

A Protestant woman has presented two magnificent statues of adoring angels to the Catholic Church in South Boulder, Cal. In making the gift to the pastor, she asked him to withhold her name.

The oil painting of St. Stephen, which was recently presented to St. Stephen Church, McKeesport, Pa., by Emperor Franz Josef, will be blessed on June 14. The ceremony will be attended by Dr. Constantine Dumba, Austrian Ambassador to the United States.

Comrade Morris Hiquit, the champion of Socialism, has lost a few thousand dollars through the failure of a Wall street brokerage firm. The comrade had been playing the market, like any bloated capitalist and got caught to the tune of a handsome sum.

A few months ago Bebel, the leader of Socialism in Germany, died leaving a fortune of nearly a million marks. Evidently the tenets of Socialism are not practiced by the leaders of the cult. That is left to the proletariat whom they exploit.

On the sixth of April His Holiness Pope Pius X. created an Apostolic Delegation in Australia and appointed as his first official representative in that country the Right Reverend Mgr. Bonaventura Cerretti, Auditor of the Apostolic Delegation at Washington, D. C.

The J. K. McDowell, B. A. until recently vicar of Barrington, Camba., has just been received into the Catholic Church at the Church of Our Lady and the English Martyrs, Cambridge, by the Rev. Monsignor Barnes. Mr. McDowell was educated at Trinity College, Cambridge and at Ely Theological College. He was ordained in 1894 by the Protestant Bishop of Liverpool.

Some of the most recent converts of Father Lanslots, the Prefect Apostolic of South Africa, who is now in this country, rejoice in the most Irish of names, with Mac and O's before them, though they speak only Transvaal Dutch. They are the sons and daughters of Irish soldiers who wandered into Oom Paul's land and married Dutch wives. There were no priests in the Transvaals in the early days, and the children lost the faith along with their language.

Senor Vidal, of Piana, Spain, editor of the Socialist organ Espana Nueva, a most furious anti-Catholic and free thinker, was recently condemned to prison for an attack on the military. When he got time to think in his silent cell, he began to see his Socialist companions in their true light, and on being liberated hastened to the episcopal palace in Madrid, where he made a retraction of all his errors against the Church and religion, and made a fervent profession of faith.

The death occurred last month in its eighty-first year, at his residence Oak Villa, Erdington, Birmingham, of Mr. John Morris, one of the oldest residents in Erdington. A few days before his death Mr. Morris sent to Erdington Abbey for one of the Fathers to visit him. Father Maternus, O. S. B. immediately went, and Mr. Morris begged to be received into the Church. He recounted how nearly seventy years ago he was under the instruction of Rev. Henry P. Henage, who served the then hamlet of Erdington from Oscott.

Rev. Joseph Mary Cataldo, of Pendleton, Oregon, who celebrated his seventy-seventh birthday on March 17, has just completed the translation of "The Life of Jesus Christ, Our Lord," from English into the Nez Perce Indian language. Father Cataldo is a ripe scholar of extraordinary attainments, and a wonderful linguist, ranking among the finest masters of Indian dialects in this country. He has made a number of religious and other translations into various Indian tongues, but this last work for the Nez Perce is considered by many to be his most difficult and valuable contribution.

FIRST CATHOLIC JUDGE

The Glasgow Observer has an item headed, "First Catholic Judge in Scotland," in which it says that; "Lord Skerrington, in the Court of Presiding Judge in Glasgow recently presiding over councils which are Oecumenical and not only Vatican; when the Church is not solely St. Peter, but St. Peter, the faith-pre-ter, President of the Church; when the 'Us' and the 'We' of the encyclicals, not only represent the ceremonial royalty of a single individual, but his own and the collective mind of the Church, whereby his dignity is immeasurably increased."

PROTEST

At the quarterly meeting of the Board of Directors of the Knights of Columbus held in Washington recently the following resolution of protest against the selection of ex-Mayor Nathan of Rome as the official representative of the Italian government at the Panama Exposition to be held in San Francisco next year was unanimously adopted:

The Board of Directors of the Knights of Columbus, in behalf of the members of the Order and of Catholics everywhere, desire to record their deep sense of indignation at the appointment as Commissioner of the Italian Government to the Panama Exposition, of ex-Mayor Nathan of Rome, who is a notorious anti-Catholic bigot, a rabid Socialist and representative of the propagandists of Italian Socialism; a man who has publicly and officially offered the most flagrant insults to the present head of the Catholic Church in the person of Pope Pius X., and whose whole public career has been one continuous proof of his unworthiness to represent any country upon such a mission.

We do not object to him on account of his race or religion, but because of his obvious unfitness for a post that is one of diplomacy, of social amenities, of governmental representation. We most earnestly deprecate and protest against the appointment or acceptance of such a man as the representative of Catholic Italy and as the bearer of her fraternal message to our great Republic and her sister nations at the great Exposition.

In the name of a people who have freedom of religious worship and religious toleration, as citizens of a Republic of law and order, we deplore and resent the insult implied by this appointment of Mr. Nathan, an enemy of social order and religious freedom.

A remarkable tribute to the strength of the Pope's claims as head of the Church established by Christ is given by the Anglican minister, Rev. C. H. Sharpe, diocesan missionary of Gloucester, England, in his recent book "Catholicism and Life." In fact, the book is replete with such tributes; but in his chapter on personal faith he ends one forceful paragraph with this eloquent climax: "O wonderful unity in plurality, O vision at last upon earth! O greater glory of St. Peter's See, when it at length presides over councils which are Oecumenical and not only Vatican; when the Church is not solely St. Peter, but St. Peter, the faith-pre-ter, President of the Church; when the 'Us' and the 'We' of the encyclicals, not only represent the ceremonial royalty of a single individual, but his own and the collective mind of the Church, whereby his dignity is immeasurably increased."

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