VOLUME XXXV.

LONDON, ONTARIO SATURDAY, OCTOBER 18, 1918

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 at a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salvation to innumerable souls. Why not 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. | | |
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| Previously acknowledged\$1 | 905 | 0 |
| Hardup, Fort William | 1 | v |
| Mrs. J. Laberge, Chelmsford | 2 | 0 |
| Mrs. Jno. Owens, Emmett | I | 0 |
| Friend, Peterboro | 2 | (|
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| Jubilee Alms, Throoptown | 1 | 5 |
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| Harbor | 2 | - |
| A Reader, Lingan | 2 | |
| Friend, Winnipeg | 5 | |
| Reader, Eganville | 5 | , |
| Friends, Bruce Co | 2 | 2 |
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The Catholic Record

LONDON, SATURDAY, OCTOBER 18, 1913

JOHN BARLEYCORN

In a story of his personal experiences, entitled "Jno. Barleycorn," Mr. London, not unknown to readers of fiction, gives us a record of his dealings with intoxicating liquors from the age of five to the present time. His experiences range from low water front saloons to great cities. Heedescribes his bouts with liquor in company with oyster pirates and his solitary combats of recent years with drink. In a passage instinct with sincerity he writes:

"To the imaginative man John Barleycorn sends the pitiless spectral syllogisms of the white logic. He looks upon life and its affairs with the jaundiced eyes of the German philosopher. Wife, children, friends, in the clear white light of his logic they are exposed as frauds and shams. All of which is not good for a man who is made to live to love and be loved. Yet suicide, quick or slow, a sudden spill or a gradual oozing away through the years is the price Jno. Barleycorn exacts. No friend of his ever escapes making the just due payment.

Our readers will not find fault with this passage. We have too many proofs round about us. The progress for the majority from moderate to excessive drinking may be slow but very sure. A man may be a "moderate" drinker for years, and he may develop in a very short time into the finished product of the saloon. He may go through his day with bemused brain, exhilarated and extolling his own sobriety, or he may be figure that is turned out by alcohol. He may scorn the extremists and laugh at the teetotaler, or he may simply live to have what sends him into the kingdom of swine. But alcohol takes off the edge of the intellect and makes even the moderate drinker less efficient and less re sourceful. It plays havoc with his nerves and burdens with a craving that is pitiless and insatiable. He has always some "excuse" for selfindulgence, but down in his heart he knows that drink is his worst enemy and that, free from its shackles, he would be of more service to his community and would give example that might guard others. Of the excessive drinker we need not say much. He is dead in a world of living men. He is compassionated or reviled. He knows in his lucid moments that the wages of sin is death." He has parted company with self-respect to be a " wall-flower " in a saloon and to give the bar-tender, who needs neither brain nor brawn for his

THE SALOON

here and there.

With regard to saloon-keepers an Archbishop says that a large proportion of those who open saloons are broken-down, impecunious men who have failed in other occupations and are fit for nothing but liquor selling. The man spoken of in Scripture who will neither work nor beg seeks out a wholesale dealer who is willing to set him up as a saloon keeper. The one aim of such men

must be to make money. They own be observed before even Carson can fine residences, clothe their wives and daughters in silks and satins, while those who pay for it all live in a back street, squalid alley, in prison or poor house.

Some years ago the late Bishop Hendricken, of Providence, appealing for charity for his orphan asylums, was not afraid to say that "in the greater number of cases those helpless children are dependent on alms because saloons murdered their parents.

DOES NOT EXIST

Let us waste no words in the possible or ideal saloon. It will be time enough to discuss it when it will be discovered. The saloon as it exists to-day trades in and battens upon intemperance, and at its door must be laid all the dire evils which accompany or follow from intemperance. Over saloon keeping hangs a heavy cloud of social and religious disgrace. The Church frowns upon it in anger and sorrow. Mr. London regrets that drink is so accessible and believes that it is dangerous to society for the saloon to be the legal, convenient meeting place that it is. "I regret," he says, "that John Barley. orn flourished everywhere in the society in which I was born, else I should not have made his acquaintance, and I was long trained in his acquaintance."

MERE PHILANTHROPY

There is a deal of sentimental rubbish spoiling good paper. For instance, we are told that as culture advances and men are uplifted into the serene regions of thought, love will unfold the human race in its embrace. A man, however, may be cultured with every nerve tingling at the thought of pain and suffering and yet have no love for those who suffer. He may have no sympathy: he may be heartless. Without impunging anyone's motives we fail to discover any solid reason for the enthusiasm of the mere philanthropist. We give him due credit for his efforts even though we wonder how a poultice formed of temperament and slum expeditions can effect a cure of the organic ailments of society. If there is no God we do not see why we should love all men. We do not naturally love all men. Does nature, a writer asks, teach us pity? Is it not her unmistakable lesson that the world exists for the strong? Does she not with iron and remorseless grip crush the strong Was not the old pagan right who re fused to help the poor because he we obey the Redeemer we see Him in the sick and suffering and despair. ing. Men and women to-day as in oor minister to them in all gentle ness and sympathy because they real ize the vivid presence of their Lord and Master.

SIR EDWARD CARSON The London Truth had, in a current

ssue, an amusing skit on Sir Edward Carson, the valorous and windy oppenent of Home Rule. Despite his speeches he is still at large. Mrs. Pankhurst goes to jail, but Sir Edward, unmolested, breathes the free air, hearing the while the massing and drilling of the squadrons who are going to fight John Redmond. His admirers gave him a blackthorn hoping that it would get him into trouble with the police. That not having the desired effect they presented him with a Bible, with texts marked which were best calculated to make him use the blackthorn, but all to no avail. The Government looked upon him complacently. They suffered him to envelop himself in a maze of whirling words on the grounds, we suppose, that Sir Edward avocation, the money that he gleans diverted the nation and was an antidote to the suffragettes. Truth says that Carson is harmless. He cannot help it. For years past Carson has cultivated a criminal countenance. The great jaw and hooked nose, the heavy wrinkles around the eyes, the dare devil slouch and sleek black hair, the hunch of the shoulders all suggest Bill Sikes, and if only the man would tie up his throat with a red muffler he would stand a very good chance of arrest as a suspected person. But there are in English law certain formalities which must

be hanged, and the difficulty which hitherto has been insuperable is that his has been, on the whole, a blameless existence not unaccompanied by good works. The mischief with Carson is that he has failed to get himself hated. Millions of people would like to murder Lloyd George—who bothers about old Carson? And so he wanders up and down beating the Orange drum for the amusement of those who are never content to exercise their own religion unless they can also trouble the religion of

"AN AVERAGE MAN"

Monsignor Benson has chosen to deal with a simple theme in his new novel but it is sometimes in his portrayal of average everyday life and character that the sureness of a writer's insight is made most mani-

The present story begins with the description of a young city clerk and his suburban home, his boy friend, his parents and his sister, and his spiritual pastor. We are made to realize very vividly the apathy and stagnation of the home atmospherewhere there is nothing at all to talk about, because every one knows everyone else's experiences perfectly. There is, indeed, "everything necessary to life, except life itself." Then to our young friend, the clerk, a new law comes. Life has a new centre, a new purpose. He begins to prepare himself to become a Catholic, and has hopes of the Franciscan novitiate later on. Fate, however, steps in and alters his programme. His mother inherits a fortune and a country estate, and gradually, in the new environment, comfort and wealth and assured social position become the stars by which he guides his course. Afterwards he gives up his faith completely, to what he calls the claims of a larger life, not realizing that it is life itself that is over for him in the sense that he has had his chances and lost them. The story is the old one of the struggle between God and Maumon, between the things of this world and the next. Monsignor Benson portrays it with great tenderness and sympathy, but

"The Average Man" is not such pleasant reading as the reverend author's historical novels.

with no hesitation, no shrinking from

the hardest truths.

PRIESTS IN POLITICS

"Priests in politics" has long been thought it a bootless task to seek to prolong a miserable life? But when indirectly that the Catholic clergy dominate in Irish political affairs that the priests are the cause and fomenters of all the "agitations," that only for the priests the people the past spend themselves for the would be content and loyal to British

Of course, the theory underlying all these assertions is utterly false, though at the same time it may not be denied that the influence of the priest in Ireland has been very great. For this there is good reason, and at tested from non Catholic sources. It has been well noted by Mr. Annan Bryce, M. P., brother of the distinguished Mr. Bryce, lately British am United States, who bassador to the

in a public letter has observed that "It was natural that in the past the influence of the Irish priests should be great. They come from the peasant class, and have a fellowfeeling with its ills, and were the friends (indeed, the only friends) of that class in its long social struggle. They possessed the natural influence given by a better education; and, in fact, in many parts of Ireland the priest was the only educated man whose advice and help the people

could obtain.' The priests were of the people and from the people and with the people n their sufferings and sorrows therefore, their influence was great

in the people's politics.

But what of the "parson in politics?" Have not the Protestant clergy gone into politics whenever it suited their purposes, that is to say, whenever they thought any of their "rights" to be in danger? They in politics " against Mr. Glad were " stone when he proposed the disestab lishment and disendowment of their Church—the Church of the small minority of the Irish people which the Catholic majority were taxed to support. They have been " in poliagainst Home Rule ever since the movement began. Sir Edward Carson's anti-Home Rule "covenant" was read and signed in the Protest churches. The Synod of the Reformed Presbyterian Church of Ireland" at its recent annual meet- triumph.

ing in Belfast unanimously adopted AN ANGLICAN CONVERT

protest against Home Rule That was "politics," and later still—only a few weeks ago—the Protestant Bishops of Ulster have issued a

Moreover, Sir Edward Carson has written to the Ulster Unionist Council saying that "as the 28th Sept. falls on Sunday this year," he hopes "the clergy of all (Protestant) denominations will think it proper to hold services especially fitting to commemorate Ulster Day "—the day on which they entered into their solemn covenant."
All this is politics, and the parson

is in it all. And the parson is active in politics in Ireland every time his interests are concerned. Now, if it were the priest who was thus in poli-Now, if it tics, what a subject for Protestant protest and denunciation there would be. If the Catholic Bishops of Ireland issued a Home Rule Pastoral directing their priests to have service in all the Catholic churches in support of Home Rule and the Irish Party, we can imagine how the Orange-Tory press and platform and pulpit would ring with execrations of Rome Rule" and "Popish domination" and all the other terrible things familiar in the anti-Catholic haran gues of the Protestant Ascendancy

And it is to uphold this Protestant party in Ireland. Ascendancy that the parson is in politics. He knows that Home Rule would mean equal justice and equal right for Irishmen of all creeds. He loes not want this. He wants the perpetuation of the existing Ascendancy of his own creed. Therefore the parson is in politics in Ireland. eman's Journal.

CARDINAL GIBBONS ON CHURCH UNITY

HE REGARDS RECOGNITION OF THE POPE AS THE FIRST

ESSENTIAL Cardinal Gibbons has authorized the publication of the following statent of his view on church unity. It is the first time that the Cardinal or any other Catholic in America of compar able distinction has discussed so freely this delicate subject.

You want to know about the mion of all Christian churches, said Cardinal Gibbons. union of the scattered branches Christendom is a consummation devoutly to be wished, and I would gladly sacrifice the remaining years of my life in lending a helping hand toward this blessed result

THE FIRST REQUIREMENT 'The first essential requirement," he continued, " is the recognition of the Sovereign Pontiff as the successor of St. Peter, the divinely appointed head of Christendom. Every organization, whether religious, civil or political, needs a head for its peace and security, indeed for its very existence.

Once the proper position of the Pope is recognized, I do not believe that the other controverted doctrines are as formidable as is commonly imagined. When a proper explanagovernment as it is, implying in short, tion is given of the various dogmas as expressed in the later phrase, that Home Rule would be "Rome Rule." people will prompt them to of the accept.

"And if the various Christian de nominations of the United States were once united, working with one heart and one spirit, what a wonderful influence our Christian forces would exert in the civilization and the Christianizing of mankind! What amazing things then would be

done for society and humanity!

"But devoutly as we wish
for such a union," continued
the Cardinal, "we must wait
for the conscience of the individual to bring about a state when union becomes possible. There are three courts, the civil tribunal, the criminal tribunal and the court of conscience. And until the last of these acts, until the soul demands united in a word, such a moment arrives, the time is not ripe."

LIFE AFTER DEATH

When asked his views in regard to the attempt of Sir Oliver Lodge to prove scientifically that after death here is life the Cardinal said that he was not prepared to say whether, or how far, the continuity of life after death could be proved by scien tific investigations."

"Of such a vague proof," said the faith in the hereafter, in the immortality of the soul, rests not on conjecture, but on a more solid foundation. It rests upon the infal Son of God lible revelation of the Who has said, 'I am the resurrection and the life.

The Cardinal returned to the union

of the Christian churches. The union of the churches," h said, " would bring about an era of civilization unknown in history. You and I may not live to see it; but it will come, I hope, and then the one undivided church will flourish and

An interesting letter has been written by an Anglican convert to her friend, still an Anglican, in which she attributes her conversion mainly to the influence of the Blessed Sacrament. She describes her visit to St. Paul's Cathedral in Pittsburg, on a certain Sunday, as

follows "I knelt on, taking no note of time and not praying much, but just comforted. Later in the afternoon I went and sat in the first pew in front of the High Altar, still, not praying or thinking much, just peaceful and comforted-like a tired child in its mother's lap. Almost idly I watched the people come and go, young and old, men and women, girls and boys, rich, poor, and the large middle class, all are represented in the procession of humanity who come to lay their cares, sorrows, hopes, desires, ever it may be, before their Friend Who is always ready to listen.

"At last a distinct thought stands out in my mind. In what other church could one see such a procession? If the Abiding Presence were taken away how long would such a procession continue even in this

"The shadows lengthen, the priests have left the confessionals, and the Church is empty, empty! with the Allprevading Presence, and I am conscious of nothingelse. No. I cannot explain it any more, or tell any more except that I knew God's will for me and, with the Blessed Mother, I said: Behold the handmaid of the Lord be it done unto me according to Thy

"When it began to grow dark I went slowly down the long aisle; and so home like one in a dream. I said nothing; 'I pondered it in my heart.'

The same lady writes concerning the conversion of her son, whose change from High Church Anglicanism to Catholicism is attributed to the same influence of Our Lord in the Blessed Sacament:

"I am sure that you will rejoice to hear that my dear youngest son is now a 'rejoicing Catholic.' Like me, he was converted by the silent power 'Prisoner of the Tabernacle.' I made no effort beyond daily prayer to convert him.

'Christmas morning last I asked him if he would like to go to High Mass with me and a young Catholic friend (a young man). In the evening e went to solemn Vespers with the When he returned same young man. ne came and stood beside me as I sat reading, and said: 'Well, mother, I have made up my mind.' I thought he meant to return to Indiana, and I said: 'Made up your mind to what my son?' 'To be a Catholic,' Oh, the wonderful surprise! For he had so frequently said to me: 'I will never be a Catholic.' "-Pittsburgh Catho-

MORE NOTABLE CONVERTS

Among the many new sects which came into existence in the early part of the nineteenth century were Campbellites—so called from their founder, the Reverend Alexander Campbell. This man was a bitter anti-Catholic, and is at least as well remembered for his debate with Archbishop Purcell of Cincinnati, as for his fairly common achievement of adding one more to the multitud-inous sects of Protestantism.

A few weeks ago his grand nephew Lieutenant Colonel Williams C Dawson, United States Marine Corps his wife and four children were eceived into the Catholic Church. This is less strange, however, than the conversion to Catholicity some decades ago of the last lineal descendants of Martin Luther and Katharine von Bora, and of the last descendant of John Knox, father of Scotch Calvinism. This convert, another John Knox, labored for years as a teaching Brother of the Holy Cross in the Middle West

How account for such conversions Catholicity was in the blood, some will explain. If that were the only explanation, there would be a rush back to the Church, as Catholicity is equally in the blood of everyone who traces his family line back for four hundred years to any European land. For in those days Protestantism was

It is easier to explain those earlier conversions from the immediate families of professed persecutors of the Catholic Church, as of the wife and daughters of Louis C. Levins, founder of the "Know Nothing" or Native American party; of the wife and daughters of William R. Smith, Levins' associate; of the daughters of Edwin Cowles, of the bigoted Cleve-land leader. These converts, sur-feited with slanders against the Church, no doubt reacted into intelligent curiosity about her, and their onversions were inevitable.

There are many conversions England, however, accounted for by the "in the blood" theory; as most of the people of England in the sixteenth century never gave up the True Faith, but were robbed of it. When it comes within reach of their descendants these know their lost inheritance and make haste to recover it .-

FATHER BENSON

HIS OPINION OF THE CURES AT LOURDES Monsignor Benson, discussing in

the Evening News the phenomena of Lourdes, makes wise and liberal reservations. "Let us dismiss as worthless," he says, "all those cases in which what is usually called hymer the control of the control of the cases in which what is usually called hymer the control of the cases in which what is usually called hymer the case in the case of th steria plays any perceptible part.' But even here, as Mgr. Benson knows there must be a reservation to a reservation. "As a matter of fact," he says, "they are not all worthless. A doctor of Lourdes told me that hy steria in certain forms was a far more obstinate ailment than, let us say, a wound caused by lupus." there are casual critics who think otherwise. So let those poor sufferers pass. "Then," continues Mgr. Benson, "let us exclude all those cases which, being known to depend on the nervous system, receive im-mense alleviation from a stimulus given to the nervous system through excitement or self-suggestion credulity." But here again comes a reservation within a reservation 'It again remains a serious question,' says Mgr. Benson, "as to why relig ious excitement can produce effects not producible by hypnotic sugges tion.

Speaking of the undoubted cures that fall outside these categories, Mgr. Benson says: "Now the world of thinkers consists of two great schools—first, those that is to say, who regard Nature as all, and attrib every cure for which ordinary medical science cannot account to obscure laws of Nature whose operations are not yet understood. Now this is a perfectly reasonable theory, granted the premises; granted that there are no laws beyond those of Nature, it is evident that every phenomenon, however remarkable, must proceed from these. It is noticing, by the way, that this theory depends upon an Act of Faith, not upon demonstrable knowedge; it is a reasonable act to make but it is nevertheless, of faith; because one cannot demonstrate the universal negative that there are no laws beyond those of Nature.

Nobody should complain if Mgr. Benson add: "Just as reasonable, granted the premises, is the Act of Faith made by the Roman Catholic." And again we get a reservation: "He does not, by the way, believe that laws of Nature are necessarily set aside in miracles, any more than that, when he lifts a book from a table he sets aside the law of gravita tion. He believes rather that other laws come into play, not contrary to Nature, but greater than it, and these he calls supernatural. On these premises, then, he is perfectly reasonable in attributing the cures at Lourdes to supernatural forces; for the phenomena there are exactly consonant with what he already believes on other grounds."—Tablet.

WHEN GOD CALLS

"If Mary wants to get married to a truck-driver or a car-conductor, mother is willing and encourages the match even if she has visions of a crash in the marital adventure within a year, but," says the Brooklyn Tablet, "if Mary, induced by divine grace, should seek mother's permission to enter a religious order to live its sweet and beautiful life in union with God, and for the benefit of her fellow man, then mother believes that of all creatures she is the most miserable. She speaks of the Church 'robbing her of her child,' and swears she will never consent—a truck driver visible is more persuasive than Jesus Christ invisible and his arguments receive more favorable hearing. All this from supposedly sane and practical Catholic parent makes us wonder at the patience of God with some of His stupid creatures. If God calls one's child it is foolhardy to say 'nay.'

THRICE IN LIFE TO CHURCH Writing in the London Daily Chron icle about the Orangemen a writer says in regard to one type of the

"The Belfast Orangemen who always realizes that he is the bulwark of the Protestant faith attends his church regularly thrice in a lifetime —at baptism, marriage and burial. In the cause of that faith which he leaves to the more leisured and less worthy to practice he is willing to sacrifice everything even life itselfhis neighbor's life, of course. He is the man who, in workman's dress, in the gallery of a theatre, passed down cabbages, curses and aged eggs to the unfortunate fellow who played the Friar in one of Shakespeare's plays. fight if Home He will unquestionably Rule comes. He will fight if anything comes. Or he will fight if nothing comes. He'll not use the antiquated arms imported from Italy. either. He's a man whose picture of heaven is a pocketful of iron nuts. the shelter of a side street, and a Papist procession passing. The re bellion he launches will last as long as the supply of nuts, bolts, kidneys and whisky holds out."

Such are the men who will com pose the Orange army of civil war against Home Rule.—Freeman's Jour.

CATHOLIC NOTES

The Catholic Club of New York numbers 1,500 members and has a library of 160,000.

English Home Rulers have started a movement to purchase the furni-ture of the old Irish House of Commons for presentation to the new Irish Parliament.

The Les Cheminots, in France, is a comparatively recent organization of the Catholic railway men of France. It was blessed and approved by Popes Leo XIII. and Pius X., and number

Recently the Baptist Mission Board voted \$2,500 for the work of verting " the " Romanists." of Father Kemper's parish, in a remote section of Texas. There are about 400 Mexican under his care, 5 of whom are Meth odists, the rest Catholics, but none Baptists.

The Irish College in Rome was opened Jan. 1, 1628, with 6 students. It is now nearly three hundred In its church is years in existence. contained the heart of Daniel O'Connell. Pius IX. visited the college and said Mass and held a reception in it on St. Patrick's Day, 1860.

In Holland, where the Church is prospering so marvelously, there is, like in other non Catholic countries, latent and explosive bigotry. Recently there was a huge outcry of bigots here against the honors the State. respectively the Queen, had shown Cardinal Van Rossum during his visit.

To be the Public printer for Uncle Samuel is not only filling one of the pest places in Washington outside of a cabinet office, but a great honor, for under him are thousands of employes, from the humblest laborers, to the many experts in the various branches of the art of printing. The present incumbent Cornelius Ford, of New Jersey is a Catholic.

Sir Lomer Gouin gives the foollw ing facts respecting school attendance in Quebec. Number of children from seven to fourteen years, in 1910 11: Protestants, 34,989; Catholics, 252,185 Number of these enrolled, 1910-11, Catholics, 249,148, or 9.88 per cent. of the possible enrollment; Protestants, 31,731, or 90.7 per cent of the possible

enrollment. The University of Santiago, Chilea free Catholic University — was opened in 1889, which is not yet complete in all faculties, has property valued at \$1,000,000. Attending its courses of law, mathematics, agriculture, engineering, etc., are about 700 students and over 50 professors. Its institute of Humanities has an attendance of over 400, with 44 professors. Its library numbers over 30,000 vol-

Right Rev. James A. McFaul, Bishop of Trenton, although enjoying good health, has chosen his last resting place and ordered his monument, He has gone about this gruesome duty just as though it was an every day incident in his affairs. For his grave, Bishop McFaul has selected a plot of ground in front of Morris Hall, home for aged women at Lawrenceville. This institution was erected by the Bishop several years ago and has proven one of the most successful of its kind in the United States.

The committee deputed to select the Lord Mayor of Manchester, England, for the next municipal year has submitted to the City Council the name of Alderman McCabe, chairman of the markets committee. ical parties select the Lord Mayor in alternative years, and on this casion the choice lies with the Radi-The selection of Alderman McCabe, a Catholic and avowed Home Ruler, who always presides at Irish gatherings held in the Free Trade

Hall was unanimous. Our defenders often come from unexpected quarters. A few days ago a young man, a member of the peculiar sect known as "Holy Jumpers," was encountered on his way to Chicago, by a Menace reader, who made an outrageous attack on the nuns. Denouncing the speaker as a liar, the young man promptly knocked him down. "I know that such stories about these good women are all lies, he said, in explanation of his conand I don't propose to have duct, the Sisters maligned in my presence.

After the Constantinian celebrations have closed in December next, and on the occasion of the coming consistory, which will probably be held before Christmas, it is not un likely that the Holy Father may issue a protest, addressed to the wh civilized world, against the insults that have been offered with impunity to Catholic citizens who have just visited Rome from nations, which hold friendly diplomatic relations with the Holy See.

Naples has been deeply stirred by the reconciliation to the Church of Professor Joachim Prinzi, a clever and well-known man who apostatized thirty-five years ago and became a Freemason, rising to high office in the craft. The professor has now publicly abjured Freemasonry, and has declared he desires to swear fidelity to the Catholic Church as the only true living faith, and to implore that most merciful mother to pardon his past and admit him once more to her family circle. The Italian Free masons are furious at this defection from their ranks.