NOTES AND COMMENTS

The first great wave of excitement over the foundering of the Titanic having passed, and public interest having now centered in the courts of enquiry inaugurated in London and Washington, the world patiently awaits the finding. Whatever that may be it seems at least certain that the immediate result will be a revolution in ocean navigation. But it will have wrought a far greater good if it instil into the minds of scientific men a little more modesty as to the scope of their functions, and a truer idea as to their limitations. May not Almighty God have permitted this great calamity to such an end? If in the childhood of the race He found in the Tower of Babel an instrument wherewith to curb the restless pride of men, can it be said that this present age is exempt from that same spirit of ambition which would set itself up against even the Infinite, or that God's hand is in any way shortened? Certain it is that humility is the virtue least in evidence

THAT AMONG the sixteen hundred victims of this greatest of ocean tragedies there was at least one priest, we are as sured by the New York Catholic News. Father Thomas Byles, of Ongar, Essex England, was on his way to this country to officiate at the marriage of a younger brother, and when the ship went down he went with it to his reward. As to his demeanor in the presence of death we shall never know in this life, but we may be assured that he met his fate calmly, and employed his last moments in administering priestly consolation to those about him. It is most probable, indeed, that he found his way to the steerage, and by the exercise of his priestly office, robbed death of some of its terrors to many of the poor souls who perished with him. That is what world would have expected of him, and the priests of God rarely fail in such a crisis to live up to the graces of their

FATHER BYLES was a convert of some years' standing, having been received into the Church in 1894. He was a graduate of Balliol College, Oxford, and had won some dis-tinction at his University. Soon after his conversion he entered upon his studies for the priesthood, was ordained at Rome and later won his degree of Doctor of Divinity. On his return to England he became a Professor at St. through all the hardships and anxieties Edmund's College, Ware, but later retired and devoted himself to parochial work, becoming incumbent of St. Helen's, Ongar, in which charge he still remained en death called him. A pilgrim in his early life, following faithfully where

ONE FEATURE which marred the other wise wholesome rivalry of the press in giving to its patrons full details of the Titanic disaster, was the tendency on the part of certain journals to go beyond the bounds of decency in exploiting their enterprise in this respect. What may be perfectly legitimate in the ordinary affair of life, or in relation to extraordinary events which do not encrosch upon the inner sanctuaries of the hearts of men, becomes callous and indecent when applied to an event which has come almost as a personal affliction to every man and woman on two continents. esence of such a catastrophe it might have been expected that the daily papers would be content to voice the It was proposed that Father Fraser grief of their patrons, rather than to should undertake the direction of the gloat over the "scoop" made over Seminary, but his Bishop preferred their rivals in regard to this or that that he should return to China, whence detail. It is a reflection upon our he has recently gone. He writes us a found to violate the proprieties in this respect. They certainly cannot thus hope to improve their status in the estimation of the discerning public.

SIR RICHARD SCOTT writes to America some interesting reminiscences of the late Edward Blake and of the genesis of Separate Schools in Canada. He points out that while Mr. Blake had having resigned from the Administration a year before) he still, as a member of the House of Commons, was the first to call attention to the omission of the educational clauses, and to express the hope that the rights of the minority in regard to religious teaching would not the success of the Seminary, and of the part America is to play in the Catholic, in spite of the many millions of dollars the Methodist church has been spending for proseletizing purposes in the city of Rome.

But the editor of Zion's Herald finds his bugaboo in a book recently published by Abbe Felix Klein: "America of To-morrow." He quotes from the learned Abbe, dwelling upon regard to religious teaching would not then Premier, replied that it was the intention of the Government to insert these clauses in the bill in the committee stage of the House. This was done, far-reaching a project.

out a division, but only to be "held-up" in the Senate. It was Mr. Scott's task to pilot it in the Upper House and, as that Thou hast sent Me." Unity is a he says, " to capture the judgment, or favor, of some of its political opponents."

> tion with the Separate School Act of 1832, which came near being defeated by the unrelenting opposition of Hon. George Brown, "the most pronounced opponent in Canada of Separate schools. skillful generalship, however, the bill passed safely through all its stages, but Brown's amendments, framed to strike out the saving clauses, were defeated by a majority of two only. So, again, in 1905, Mr. Scott, as leader of the Government in the Senate, had to fight through the less generous measure relating to education in the then territories of Alberta and Saskatchewan. Let us hope, he concludes, that "as years go on the beneficial results of combining religion with education will become more apparent, and that the union of the two most important factors in developing the higher qualities of our nature will in the future be more generally adopted than at present. And may we express the further hope that ere Senator Scott passes from this changing scene he will give to the people of Canada a volume of reminiscences in keeping with his long and unique experience as a Catholic publicist and parliamentarian. Few men in our public life have such a fund of recollection and inermation to draw upon.

WE ARE indebted to America also for some interesting particulars of a literary discovery made by the Abbé Dubois, principal of Jacques Cartier Normal School, Montreal. It is a work composed by Father Chastelain, one of Father Jean de Brébeul's companions on the Huron Mission. The book is in Latin, and is entitled "Affectus amantis Christum Jesum, sen Exercitium Amoris erga Dominum Nostrum pro toto Hebdomada." It was written in 1648, that is, one year before the martyrdom of Brébeul and Lalemant, and though its WE ARE indebted to America also for existence had been proclaimed by a European Father of the Society more than a generation ago, Father Felix Martin, the greatest authority of that time on the Huron missions, could not credit it. No copy certainly could be found in America, and it is only quite recently that one was unearthed by Abbé Dubois. It came from the wreck of the old Jesuit College, Quebec, a structure condemned as unsafe by the civil authorities, but which had, nevertheless, to be demolished by dynamite.

ary adds, is one of the most attractive figures of the old Missions. He went of that trying time, and, though he longed constantly for martyrdom, never succeeded in gaining that crown. He came to America with Fathers Jogues and Garnier, and after the dispersion of the Hurons returned to Quebec, where truth led him and finding the peace he he closed his eyes in death in 1680. In sought in the True Church, we may be his later years he was confessor of the sure God did not forsake him at the Hospital Nuns. His memory is bound last. Nor will the prayers of the faith- up with the old Jesuit College, which ful be wanting to him now that he had at one time been the home of the nartyrs of the Mission. We have before be made the last stand. us as we write another precious souvenir of the College in a small volume, " Le Banquet Sacre De L'Eucharistic," by Estienne Molinier, "Prestre & Docteur," published at Toulouse, 1647, "Avec Privilege du Roy." Across the title is written in an old French hand : "Coll. Queb. Soc. Jesu. Cat. Ins. 1720." knows but the book may have handled by the Martyrs!

THE PROJECT largely inspired by Father John Fraser (Canada's only English-speaking representative on the Chinese mission) of founding a Foreign Missionary College on this continent, is now well on the way to being realized. boasted civilization that some could be greeting from the middle of the Pacific, voicing his hopes and aspirations for the continued success of his apostolate. As to the Seminary, it is now taking form at Hawthorne, N. Y., and among its first students are two young men from the Cathedral College, New York, an institution that prepares candidate for the Diocesan Seminary. Cardinal Farley has given tangible evidence of his own heartfelt interest in the pronothing to do with the drafting of the ject by not only resigning the claim of Northwest Territories Act of 1875 (he his diocese upon these young men but by the gift of \$5 000 as a burse for the edube ignored. To this Mr. Mackenzie, future in the evangelization of the world. And it is consoling that in the person of Father Fraser, Canada has had

WHILE ON the subject of foreign issions it is timely to refer to the fervor and stability of Chinese converts as testified to by two visiting Bishops to China. Bishops Cardot and Foulquier of Burmah, recently travelled through Cochin China and write to the headquarters of the Society for the Propagation of the Faith their impressions of the Chinese Christians. The churches which visited were crowded every morning, and at every Mass hundreds received Holy Communion. In one parish occurred an incident typical of the piety of the people. It was the middle of Lent and an early daily Mass was said to enable laborers to gratify their piety. The church was not only packed to the doors, but on a platform erected outside hundreds assembled and were able to assist at the Holy Sacrifice, following it throughout by the devout recitation of Litanies and of the Rosary. The people are miserably poor and their churches mere shells, but the Bishops say that in the whole range of the Church through out the world there does not exist a more devoted and religious body than the Catholics of Tonquin. Many of them are the descendants of martyrs, and some have in their own persons confessed the Faith in the face of great trials and even to the shedding of blood. To the Catholic News of New York, which devotes every week one of its pages to the Propagation of the Faith, we are indebted for these

AMERICA FOR THE CATHOLIC CHURCH

interesting particulars.

It is refreshing to note that Catho Brébeuf and Lalemant, and though its every hamlet and in every city there every hamlet and in every city there must be intelligent, consecrated work for the building up of the local churches. for the building up of the local churches. Where foreigners are to be found we must reach out in every possible way to save them to a pure Biblical Christianity. Unless all signs fail, the last stand of the Roman Catholic Church for supremacy is to be made in the United States of America. All the power of the great organization built up under Hildebrand and developed throughout the years by his successors is to be concentrated upon this country."

The writer goes on to state the reasons upon which his fears are grounded. "This is," says he, "the explanation of recent events and of announcements that have found their way

explanation of recent events and of announcements that have found their way into public print. The elevation of American prelates is significant. So is the statement that the country is to be divided into eighteen ecclesiastical provinces, or subdivisions, for convenience of administration. These straws all indicate the direction of the blowing of the wind—Rome is determined to conquer the United States.

"As a matter of fact she must. Her power in the Old World is all but gone. France has left her. Portugal has repudiated her, Spain has broken with her, Italy openly dedes her. What is

consecrated bishops and regularly or-dained priests in her communion. That is essential, but of itself does not make leading statement in the last paragraph. It is not true that the Catholic Church's united in unbroken succession with the centre of unity established by Christ. Apostolicity means continuity of unity as well as of episcopal consecration. The Saviour could have It is not true that the Catholic Church's power "is all but gone" in Europe. The Church wields a spiritual, not a political power. In some of the so-called Protestant countries of the Old World, such as Holland and Germany Catholicism is experiencing a great reawakening and strengthening. Catholicism is the backy the German ampire and a Catholicism is the catholicism is t bone of the German empire, and a Cath-olic from the Centrum party was recent-ly elected president of the Reichstag. ly elected president of the Reichstag. In Holland Catholicity is flourishing, and Catholics comprise fully one third of the population. While in France and Portugal a handful of infidels and freerortugal a nandiul of indices and free-masons have succeeded in lifting them-selves to political power, and persecut-ing the Catholic Church, and robbing her of her property, they have not been her of her property, they have not been able to make any inroads upon her consecrated membership. On the contrary their persecution has increased the zeal and fidelity of Catholics everywhere. They have followed the admonition of St. Peter, their first Supreme Pontifi: "That the trial of your faith (much more precious than gold which is tried by the fire,) may be found unto praise and glory and honor at the appearing of Jesus Christ." It does not appear that "Spain has broken with the Catholic Church," even if this be restricted to a "Spain has broken with the Catholic Church," even if this be restricted to a political sense. Her ruler is a Catholic, her people are practically all Catholics. So this Methodist editor hits far from the truth when he says: "And here in the United States of America is to be made the last stand." That is about as truthful as the statement he makes that taly openly defies the Church. Here again he confuses political with spiritual power. The Italian nation in its nobility and populace is still thoroughly Catholic, in spite of the many millions

from the learned Abbe, dwelling upon the work of the Catholic Extension

for good of the young society is rapidly augmenting, and it will not be long before the Churci of Rome will have

session of sacred orders does n t make a Church true; there is indeed, besides Apostolical Succession of Orders the Apostolical Succession of Mission, 'Ubi Ecclesia bis Spiritue,' says S. Irenacus; since it is by the Visible One Church, not be the Ecclesia (Chism nothing to envy the Protestant churches as far as their home missions are con-cerned; and if already, without this means of diffusion, it has developed two or three times as fast as the most pros-perous of the Protestant sects, what or three times as fast as the most prosperous of the Protestant sects, what will not now be its progress! It may in a quarter of a century prevail over all the other confessions combined; it may make the United States, according to a dream that is no longer merely visionary the first Catholic nation of the world."

The Abbe's forecast, we admit, is by no means visionary, but it would be well to reflect that if it were realized, the United States would not only be the first Catholic, but the first Christian nation of the world. Catholicity means Christianity, pure and simple as Christ established it. Why should this Methodist writer dread so much the supremacy of the Catholic Church, when all Christian churches, including the Mother Church, are striving together for Christian unity? Why should he be christian churches, including the Mother Church, are striving together for Christian unity? Why should he be throwing stones at the Catholic Church, which strenuously upholds the inspiration of the Scriptures and the divinity

of Jesus Christ, while he complacently ignores the vandalism championed by leaders in the Methodist church, of tearthe beginning—and most of these kept a validly consecrated hierarchy—but that did not entitle them to the claim of ing down these essentials of belief, without which Christianity would have no more moral force than Mahommedanism, Confucianism or Buddhism? The dreaded monster of the future in this did not entitle them to the claim of Apostolicity. During the long period of the Arian heresy, when at one time there seemed to be more Arian than non-Arian or orthodox bishops in the Christian Church, when at the close of one of the Councils the Christian world is described as having swoke to the consciousness of being Arian, the test of Apostolicity was not in the number bishops taking one side or the other, but in the recognition of the apostolic deposit being infallibly in the safe keeping of the Supreme Pontiff at Rome. dreaded monster of the future in this country as well as in Europe is not the aggrandizement of the Catholic Church, but the delitoation of the human intellect against the faith of Christianity. Solidarity of all the Christian bodies against this enemy, threatening the very vitals of the Church, is imperative, and it is not promoted by misrepresentation. The principle of the Reformation, giving everyone the right of choosing his own religion out of the Bible, has borne fruit, and is falling of its own weight. Nobody need to bother about it. It is doomed. In the machinery set in motion for Christian unity, there can be but one reasonable endeavor—and that leads

THE CHURCH

It is one of the boasts of the Protestant

bishop, there being no record to that effect. Besides Barlow's intention may be

sidered the consecration ceremony merely conventional and perfunct

But the apostolicity of the tru-

Church of Christ means something more than the material fact of having validly

consecration. The control of the con

hatsoever thou shalt loose on earth, it

shall be loosed in heaven."

It is impossible to conceive the true

It is impossible to conceive the true Church of Christ to be anything save one and infallible—and centered about the supreme and infallible authority. The hierarchy—with one supreme Pontiff—constituting the legislative land governing body of the Church in an Ecumenical Council, is arthoritative and infallible, because of

mpart to others the sacramental order

of the Supreme Pontiff at Rome Schisms and heresies were not spared from condemnation, and from being out off from the communion of the Church, because they were endowed with the because they were endowed with the spostolic succession in the sense of having validly consecrated bishops and a regularly ordained clergy. Speaking of the real spostolicity—the lineal descent of Apostolic mission—with regard to the communion over which Christ's Vicar and Vicegerent reigns—St. Jerome says: "Whoso shall eat the Lamb outside that House is profane." No bishop, no prelate, no priest, has any apostolic authority or mission outside this one Christis nfold, established by the Saviour. There is but "one fold and one shepherd"—and the shepherds outside that one fold are all of them hirelings; no matter what their claims of heredity may be, or their professions and plans of religion. or Caristian unity, there can be but one reasonable endeavor—and that leads to the governor—the visible authority and infallibility of the one Church of Christ.—Intermountain Catholic. TRUE APOSTOLICITY OF

served the line of Apostolic succession, although it does not quite appear that she attaches much importance or value to this claim since, in accordance with the provision of one of her late general conventions, she opens her pulpits to all ministers of the Evangelical denominations. But we disavow any purpose to show that if by the apostolic succession is meant a validy consecrated episcopacy and regularly ordained ministry, such an equipment of the Episcopal church is ambiget to explore denth. their professions and plans of religion Anglican Church the High Ritualistic branch appeals from the authority of their bishops (in spite of the apostolic succession claimed for them), to what is known among them as "The agreement of East and West" or "Catholic Consent." which means that they adopt such document appeals and appeals are their private. pacy and regularly ordained ministry, such an equipment of the Episcopal church is subject to serious doubt. It all depends upon whether Parker, Queen Elizabeth's selection as successor to Cardinal Pole, was validly consecrated a bishop. That he was not so consecrated has been historically upheld by the late Archbishop Kenrick of St. Louis in his learned work on "Anglican Ordinations," by Bishop Ryan in his "Claims of an Episcopal Bishop to Apostolical Succession," J. D. Breen is his book on "Anglican Orders. Are they Valid?" and other writers. It appears to be beyond dispute that Barlow, who performed the ceremony of consecration on Parker, was not a validly consecrated bishop, there being no record to that which means that they adopt such doctrines and practices as in their private judgment make up the common standards of three separated branches of one true Catholic, Apostolic Church. These branches Ley fancy to be the Roman Catholic, the Greek, and the Protestant Episcopal Churches. What a fallacy, what a contradiction in terms! One indivisible Church of Christ—apostolic in the succession of its episco apostolic in the succession of its episco pate and clergy, and apostolic in unin-terrupted succession of unit of faith, morals, and general discipling—from morals, and general discipline—from
Peter, the first Supreme Pontiff, up to
the present time, and so up to the end
of time; and yet this unity, essential
and indispensable—is considered possible to be separated into three branches
of the Christian Church—widely apart
from each other in doctrine and pracfrom each other in doctrine and practice! Truth is essentially one in the apostolicity of the Church, but the High Church Episcopalians make themselves believe that by the use of historical selection they can segregate truth from error in three branches of the Church, and having performed this task to their own satisfaction, subscribe to their human-made fabric as being the Church of Christ.

Could these but see the error of their starting point, they would recognize state performance. The form of conse-cration, too, used by Barlow, was most probably invalid, because it mentions neither the episcopal office nor its

starting point, they would recognize that it is not apostolic succession or orders that makes up the apostolicity of the Church, but the uninterapted succession of the Apostolic Mission to all nations, which from the beginning belonged to the authorized teachers of the Catholic Church alone. The fact the Catholic Church alone. The fact to recognize is that the true Church of Christ at all times was the visible apd infallible guardian of the entire deposit of faith, whether found in the Scriptures or tradition; that she could not parcel this deposit out to other Christian denominations separated from her communion; that they on the other hand could not take any part of it away from her witbout disloyalty to Christ and His institution; and that apart from the succession of her bishops from the Apostles, which she holds intact in her communion, she insists upon the necessity of an unbroken historic unity of faith as her head, from the apostolic days up to the present time, must have been invested with supreme and infallible authority. There was no way of exercising this infallible authority excepting through the head, the Supreme Pontiff of the Church, successor of St. Peter. It was to Peter that Christ said: "Thou art Peter; and upon this rock I will build My Church, and the gates of hell shall not prevail sgainst it." And to him He also said: "I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it communion, she insists upon the necessity of an unbroken historic unity of faith and jurisdiction under her government

"Uci Petrus, ibi Ecclesia"—and where His successor, the Supreme Pon tiff, is, there only may the true and in-fallible Church of Christ be found.

fallible Church of Christ be found.

St. Augustine speaks of "the princely succession from the Episcopate of Peter, to whom the Lord gave the charge of feeding His flock, down to the present occupant of the See." St. Thomas of Cantèrbury asks: "Who doubts that the Roman Church is the head of all the Churches, and the source of Christian dootrine?" And St. Cyprian says with eloquent emphasis:

"Who doubts that the Roman Church is the head of all the churches, and the Church in an Ecumenical Council, is authoritative and infallible, because of the Supreme Pontif—without him, or separated from him in schism or heresy, the bishops, separately or all together, have no authority whatsoever. Their power to consecrate, which they have received by the laying on of hands, remains even after they have separated or have been expelled from the communion of the Church—they still may impart to others the sacramental order

is the head of all the churches, and the ource of Christian doctrine." If the Church was commissioned by Christ to teach the truth (and she certainly was), how could she ever—even for a moment—deviate from it? Or

for a moment—deviate from it? Or could Christ have established any other kind of Church—one subject to error? He could not, as the Godman—the teacher of all truth. infallibility and sovereignty, applied

or apostonic states and in regard to formal life-giving, spiritual Apostoliticity is as dead as a limb that has been cut off from the parent tree. to the Church, are interchangeable terms. A Church which is not infallible—endowed with the power of perpetuating inerrantly the teachings of Christ—endowed by the country bene to rule the minds and As a writer in the current number of The Catholic World put it: The Catholic World put it:

"The Apostolic Succession of Holy Orders was provided, not for autonomous dioceses and independent national churches, but for that one Church which has ever been manifested as Christ's Kingdom in and not of this world, because everywhere transcending human divisions and temporal jurisdictions. It was therefore necessary indeed for the true Church, but the pos-

in the reign of His one, infallible, holy,

THE RELIGIOUS GARB

Eighteen ministers with their alleged thirty thousand laymen are solemnly warning President Tatt that the Republic is in danger, not because of Magdalena Bay, nor the Mexican Revolution. nor the split in the party, nor the growth of anarchy nor the corruption of morals, nor the decline of religion, nor are teaching some little savages how to behave themselves, so as not to land in jail or be shot or bauged as malefactors lows, or to the bottomiess pit rather than let them look at a crucifix or suffer than let them look at a crucinx or suner the contagion of the religious garb. They forget that they have a garb of their own which may be obnoxious to other people more deserving of the con-sideration which they claim for them-

This agitation they have kept up for years, choosing times of political turmoil to make their clamor more effective by badgering and bothering government officials whom they hope to frighten into submission. They continue their work of apostrophyzing, memorializing, terrorizing, and organizing till the country resounds with their cries. To borrow from our amiable neighbor, the Sun. "they are immitigable of tongue the Sun, "they are immitigable of tongue and lung, and are filling the world with sound and fury. As the Ozark minstrel

Screech, screech, screech, Till Orion belts himself on the head, And the Pleiades wish that they were dead,
And the froth of multitudinous mouths

foam on Cosmo's uttermost beach."
We commend to these unapostolical perturbators of the peace what one of their own garb, though happily not of their own garo, though napping not of their own kidney, the Rev. Dr. Fred-rick Lynch, writing in The Christian Work and Evangelist, says of the Church's influence on certain other Indians who are nearer to us than the

western plains:

"When one sees the utter paganism in our great cities, the utter indifference to religion of thousands of men, the worship of pleasure and the frenzy of worship of pleasure and the frenzy of the masses over sports, the frivolity of our modern life, the growing evil of divorce, the lessening sense of sin, the graft and corruption in business, the grait and corruption in business, the heedlessness of law amounting almost to anarchy, the denial on all sides of the sacrificial life as the true creed of humanity, he thanks God that the Cath-olic Church is strong, for she is set like a flint against all these real menances of our modern life.

of our modern life.
"I would infinitely rather see her "I would infinitely rather see her churches multiplying everywhere than to see the low music halls, the gorgeous cafés, the balls of pleasure and gilded halls of champsgue and vice, and theatres, given over to nastiness, multiplying on every side. I would a thousand Shaw and Mrs. Glynn gaining increase

snaw and mrs. Glynn gaining interesting hold upon our people. This is what we Protestants have got to remember. "We Christians have got a long, arduous and fierce task before us in this century, of combating the all prevalent to waste our energy and our feelings in hating that which, in spite of some doctrines and practices, which we dislike is with us on our side, instead of welis with us on our side, instead of wel-coming any ally in the fight against the sin of the world?"—America.

Surely we, who have time for so many things that, are frivolous or worse, should remember more often the plead-ing Heart of Jesus Christ, and visit more frequently the Blessed Sacrament.

If Catholics who companies to exhaustion, overwork, and over burdened minds, were more loyal to Jesus at those moments they received a gift of grace. For it was at those moments that they made the greatest efforts to that they made the greatest efforts to that they made the greatest efforts to the greatest efforts efforts to the greatest efforts to the greatest efforts ef Christ in the Blessed Sacrament, and rested in His presence more often, they would experience a relief, even mentally, that nothing else in all the world ly, that nothing else in all the world can give. And who can doubt the can give. And who can doubt the sacramentum. Their intellect, not their souls are fault."—Boston Pilot.

WHAT HAS SOCIALISM TO SAY TO THIS?

Belgium is one of the most Catholic, as it is one of the most prosperous and progressive countries in the world. The New Zealand Tablet, in the course

According to this, the Catholic party exempted all workingmen's homes from taxation, so that 52 per cent. of Belgian homes pay no personal taxes whatscever. It passed a bill pensioning aged workers, so that one year after the passage of the bill 177,000 old men and women enjoyed the benefit of this pension.

It reduced to 1.5 of a cent per mile the railroad feres of workingmen going to or coming from their work, whilst any other citizen pays 1 cent per mile in third class coaches and almost 3 cents per mile in first-class. %8 418

mile in third class coaches and almost
3 cents per mile in first-class. 48 418
It cut down by 1/2, where, workingmen
are the interested parties, the legal
expenses attendant upon the sale or
transfer of property.
It empowered the State to make loans

It empowered the State to make loans at an interest of 2½ per cent., with every facility for payment of capital and interest, to help workingmen in securing their own homes. Eighteen thousand workingmen have in this way become proprietors of their own homes in the last thirteen years, and the Gov-ernment has \$3,000,000 ou now on these

himself. It pays him 3 per cent for the money he leaves with it at the postal saving bank.—America.

SOUL NOT AT FAULT

AN ANGLICAN SUPERSTITION CONCERNING ESSENTIALS OF

One of the stock arguments used by One of the stock arguments used by the average well meaning Anglican clergyman when one of his flock shows an inclination to "go' to Rome" is that such person on submitting himself to the Catholic and Roman Church will be required to repudiate all "the blessed spiritual experiences" of his Anglican

life.
Now, well instructed Catholics very Now, well instructed Catholics very well know that this is nothing more than an Anglican superstition, says St. Peter's Net. And we are amazed when so Catholic minded a man as Father Maxwell, S. S. J. E., who ought to know better, lately made use of the same bugaboo to stem the tide Romewards from the Brighton churches. We know of no better presentation of the Catholic teaching on this subject than that by Monsignor Benson in his "The Conversion of Englahd."

"Anglicans," says Monsignor Benson "are required to repudiate not their spiritual experiences, but only their intellectual conceptions. The theolo-

spiritual experiences, but only their in-tellectual conceptions. The theolo-gians teach us that a perfect act of con-trition wins forgiveness from God... Now there is no reason to think that contrition is an unknown virtue among Anglicans; nor the slightest reason to doubt that thousands of them approach what they believe to be the alter of God, with a sincere love for their Saviour and a sincere desire to

attar of God, with a sincere love for their Saviour, and a sincere desire to comply with His commands. "With these promises, therefore, it is impossible to doubt that God rewards them both with grace and consolations; and we need not, therefore, label their emotions as deceptive, nor the moments of their holiest aspirations as triump

that they were tricked into thinking God was with them when He was not. nore frequently the Blessed Sacrament. but only that they were wrong in their it Catholics who complain of nervous intellectual interpretations of His pres

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