

which Rev. Mr. Clark and his dozen supporters were forcibly ejected from the church.

Lord Halifax belongs to this congregation, and he was present when the disturbance took place. In a letter from him, which appeared in the same issue of the Times in which the disturbance is mentioned, he says:

It is intolerable that persons should present themselves for Communion for the purpose of disturbing the congregation and making a protest against details in the service they may happen to dislike; and Mr. Evans (the rector of St. Michael's) and all other clergy who may be so circumstanced, will receive the support of all those who care for the sanctities of religion in refusing to communicate any one who presents himself at the altar with these objects.

On the same day a crowd of four thousand people gathered on Abercromby Square, where St. Catherine's church is situated, for the purpose of witnessing or becoming participants in another scene similar to that which was taking place at Shore-ditch. A Mr. Wise had made it known that it was his intention to protest publicly against the services, and the crowd had assembled to see the "fun." Most of the mob were Evangelicals in sympathy with Mr. Wise and the force he had accompanying him, and when he made his protest against the service the crowd sang "Hold the Fort," and others of Sankey's hymns. The result was that though there were constables on the ground to preserve peace the congregation of the church were obliged to make their escape hastily and leave the field to Mr. Wise and his myrmidons, the constables being unable to do anything against so large a mob.

The Rev. Mr. Cyril Wilkins, who was known as a Ritualist, happening at the time to be visiting Mr. Bell, the curate of St. Margaret's, was struck by the mobs with fists and sticks. His hat was battered to a shapeless mass, and his nose made to bleed amid cries of "down with him."

He might have escaped from his tormentors, but noticing that a girl had fainted with fright amid the confusion, they got hold of him, and continued their ill-treatment of him until he was rescued by the constables and carried off in a cab.

The chief disturbers of the peace on this occasion are to be prosecuted, as was Mr. Kenst, and they will probably be heavily fined.

It is by such means as these that the Evangelicals, who boast of being the real upholders of the principles of the gospel of peace, hope to gain their cause, but in all probability they will themselves before long be compelled to get out from the Church, and leave the Ritualists in full possession, for the latter are, even now, by far the strongest party in the Church. A better still solution of the difficulty would be the return of the Ritualists to the unity of the faith in the Catholic Church, which at present they are only mimicking.

In reference to Mr. Taylor's sermon above mentioned it is to be remarked that, independently of his bad manners in giving to the Catholic Church the nickname Romanism, he is mistaken in asserting that "Ritualism is simply Romanism without the name," and that Ritualists say "the Roman Mass."

Only real priests can celebrate the holy sacrifice of the Mass, and give priestly absolution. No mere imitation or mockery can supply the want of priestly ordination, which the Ritualistic clergy do not possess, any more than their Low Church brethren who do not claim to have anything of the kind.

CHRISTIANITY IN AFRICA. According to a recent issue of the London Telegraph, Dr. Temple, the present (Anglican) Archbishop of Canterbury, gave recently some interesting reminiscences of General Gordon, on the occasion of a meeting convened in the interest of the English Universities' missions to Central Africa.

It is creditable to the religious feelings of the brave General that before he went to Khartoum in 1884, he consulted Dr. Temple in regard to what he might be able to do toward the conversion of the interior tribes of the dark continent.

There were three problems which he proposed for solution: 1st, whether as a layman he was authorized to endeavor to convert, and even baptize the natives. 2nd., Whether he could lawfully buy slaves, say a thousand at a time, with the view of ultimately freeing them, but in the meantime drilling them thoroughly, so that a good proportion, say 10 per cent., might become good soldiers: 3rd, Whether Christian tenets would justify his permitting a limited plurality of wives. He explained that the men have usually four wives, as this number suffices for their maintenance.

To the second question the Arch-

bishop answered that he could reassure his scruples, and point out that if purchased with a view to giving them liberty, the act would be compatible with the highest Christianity.

On this point, presuming, of course, that the slaves were humanely treated, there cannot be two opinions.

To the first question the Archbishop answered that every Christian is at liberty to preach and baptize. The official act of preaching certainly belongs to the clergy, but it is not only justifiable but commendable for the well-instructed laity to instruct the ignorant in the way of salvation, and we may presume that this is what the Archbishop meant in the present instance.

The authority to baptize, however, is not ordinarily vested in the laity, as Dr. Temple seems to assert: yet, according to the practice and belief of the Catholic Church, in case of necessity any layman or woman may administer it.

On the third subject Dr. Temple answered that "he could give no justifying permission whatever, and to establish a pseudo religion without so elementary a principle of morality would be highly reprehensible."

General Gordon answered: "Then Africa is a long way from conversion if one wife is made an essential of it."

In view of the fact that many years ago Dr. Temple contributed one of the essays to the famous "Essays and Reviews" which created so tremendous a sensation in England, because it proved that a large and learned section of the Church of England are practically Latitudinarians or Deists, it is pleasant to find that the doctor has become more orthodox and Christian with the lapse of time.

It is certainly true, as he states, that polygamy is not to be tolerated under Christianity, but it would be a mistake to suppose that because the Archbishop of Canterbury asserts this to be the case, the Church of England is equally positive in regard to the matter. It is well known that Bishop Colenso of Natal, reasoning from the same facts which were presented by General Gordon, drew the conclusion that polygamy could be allowed to the South Africans, and he had actually a number of polygamous members of his Church, and was sustained by the highest British ecclesiastical courts in his position, in spite of his erroneous teachings on this point; and at the present moment, the Archbishop of Canterbury himself would have no room to set aside or even ignore a decree of Parliament, if that heterogeneous body were to pass a law to-morrow authorizing polygamy. The Catholic missionaries in Africa, or elsewhere, however, have no two methods in regard to this question. They tell their converts plainly that the divine law forbids more than one wife to one husband, and one husband to one wife, and the Catholic converts everywhere put this law into effect.

THE BOURGOGNE HERO. Two marble statues of Rev. Anthony Kessler, the hero of the Bourgogne disaster, will be erected in New York. One is to be placed in St. Joseph's Church, Harlem, where he labored for more than thirty years, and the other in the adjoining schoolhouse.

The deed of heroism for which Father Kessler is to be honored is fresh in the minds of all New Yorkers. Early on the morning of July 4, when La Bourgogne was sinking off Cape Sable, there was a scene of the wildest confusion on the big steamer. In all the bitter struggle for life Father Kessler, who was seeking a little rest after thirty years of continuous labor, made no effort to save himself, but remained on deck till the vessel sank, calmly giving absolution to those around him.

Father Kessler, who was born sixty years ago in one of the Rhine provinces, was the son of an officer who served long and bravely in the army of Napoleon.

GOD'S WONDROUS WAYS. Strange as it may seem to the inexperienced, says a writer in The Catholic Times of Liverpool, Eng., it is nevertheless true that hundreds of Catholic converts living to-day owe their conversions, under God, indirectly to anti-Catholic lecturers, whether apostates or the ordinary ignorant sensational lecturer. A peculiar case has just come under our notice in Blackburn, the accuracy of which we can vouch for.

A Protestant workingman of Blackburn attended one of Slatery's lectures wherein he made certain serious allegations concerning the Catholic confession. Wishing to test for himself the accuracy of Slatery's statement he went as a Catholic to three different priests and made a mock confession to each, the last one being made to Canon Maglione, St. Joseph's church. At the conclusion of his third "confession," the ordeal was totally different to what it had been represented by the apostate lecturer, the man explained to the astonished Canon

the purpose he had in coming to the confessional, and made an earnest request to receive instructions prior to being received into the Church. As the man is the head of a family of ten, most likely all will be eventually received into the Catholic Church.

PRAYERS FOR THE DEPARTED.

Professor Briggs in an article in the Church Union makes the following (for a Protestant) remarkable statement: "There is an unreasonable prejudice among most Protestants against prayers for the dead. This prejudice practically destroys communion with the saints in the other world. But the practice of prayers for the dead goes back to the most primitive times among the Christians, and still earlier among the Jews. All antiquity is in its favor. Thus praying for the dead is a privilege and a duty for all who practice prayer for the living; and sacrifice for the dead is a duty for all who practice sacrifice for the living. The dead saints and the living saints are so united in one holy communion that in all religious activity all saints share alike." If the Professor would continue to uphold all the practices of the early Christians he would not be where he is now—outside the pale of the Church. Protestantism is the religion of the easy goers and anything that seemed difficult to its founders was eliminated. In order to make some show of consistency further elimination was necessary, until to-day it presents a sorry spectacle far removed from the practices of the early Christians.—N. Y. Catholic Review.

AN UNJUST DECISION.

Catholic literature is not likely to go up with a rush because of the verdict recently rendered by the Supreme Court of New York in the action of Messrs. John Murphy & Co., of Baltimore, against the late Catholic Publication Society. We believe the facts brought out at the trial likely to prove highly damaging to the interests of Catholic publication. A book whose net cost of production is only sixteen and a half cents is prohibited by this decision from being sold at less than a dollar and a quarter, as insisted upon by the Catholic publishing firm named. We do not care two rows of brass pins about the plea that there was an agreement or contract with regard to such a matter. We regard the fact that extortion is practiced under the name of Catholicism as extortion more aggravated. Many things are done under the pretence of religion that make us feel that religion is being used, just as the flag of the country is being used for the advancement of sordid ends. We have no desire to see the flag of our Church waved over the junk-wagon and made to subservient the tricks of trade. There is too much of the "trust" and the syndicate in this business of the Baltimore publishers, and the spirit of such a form of commercial enterprise is hardly in consonance with that of the Catholic religion.—Philadelphia Catholic Standard and Times.

HIGHER FEMALE EDUCATION.

The good Sisters of Notre Dame of Namur are pushing forward as rapidly as they may the institution at Washington for the higher academic education of Catholic girls; and this year one of our leading Catholic academies, St. Mary's, Notre Dame, conferred a regular degree upon one of its graduates.

These two facts alone would sufficiently contradict—were other denials lacking—the often-heard assertion that the Catholic Church does not look favorably upon the higher education of women. They stand out in striking contrast, moreover, to the recent action of the Cultius minister of Protestant Germany, who, when a petition was addressed to him asking permission to have the studies in a certain female State school so arranged that graduates of the school might enter the universities and compete for degrees, replied that such a step was not advisable and could not, consequently, be taken.

Still, it would be unfair to endeavor to give the impression that the Catholic Church to-day is the only institution that favors the higher education of women. That Church certainly has done more than all others for female education; but it would be ungenerous and useless to ignore the good work in the same line that is being done by several sectarian schools. One of our best-known and most accomplished Catholic women, Miss Helen T. Goessman, a graduate of a Sacred Heart Academy, who has lectured at Plattsburg and on many another platform, and who contributes to several of our leading periodicals, holds the degree of Master of Philosophy from our Ohio State University.

CONVERTED BY HIS UMBRELLA.

Messenger of the Sacred Heart. Rev. Father Edward Douglas, the distinguished Redemptorist, is dead, at the ripe age of seventy-eight. He has spent nearly fifty years in religion. He was a well known figure in Rome, where he had lived for almost forty years. His fortune was used in founding houses of his Congregation at Clapham, Perth, Dundalk, and Rome. The beautiful Gothic church of the Redemptorists in the Eternal City is due to his munificence and taste. He was a convert, and his conversion began by a singular occurrence. When an Anglican minister, and visiting the Eternal City, he was in St. Peter's in the Vatican. Curious to see

the inside of a confessional, he entered one and sat down a while. When he went out, he forgot to take his umbrella. Later on, missing it, he returned to get it, but found the box occupied. He asked the priest within if he had found an umbrella, and a conversation ensued which resulted in friendship which brought about the change of faith. Father Douglas used to delight in telling how he had been converted by his umbrella. He was remarkable for his piety and charity to the poor. He had lately published a popular life of Christ, written in simple style.

THE TRUE "MAN OF THE WORLD."

Catholic Review. How often we hear the phrase "he was a thorough man of the world." Such a man so described is always a Protestant; for the Catholic in either sex is of two worlds—that of this one and that to come. He lives continually in the shadow of death while in this world because the idea of death becomes familiar in his religious ceremonies, in daily prayers and in thought. Christ's death on the cross, the reference to death in the Ave Maria daily ejaculated, and the Masses for the dead so frequently heard recited, all contribute to familiarize the Catholic with thoughts of the next world and with preparation for it. He prays in the Pater Noster as the man of this world for daily bread, and to be kept from temptation and to be delivered from evil while in it, but in the Ave he prays as a man for the next world also, since he invokes "Holy Mary, Mother of God, pray for us now (of this world meaning) and at the hour of our death (meaning when at the threshold of the next world) In every aspect, therefore, the Catholic practically lives amid thoughts of not one but of two worlds.

In 1911 a monk named Mother of St. Gall while watching workmen building a bridge amid surroundings of intense bodily peril composed as a Latin antiphon the line which in English translation is so often quoted as "in the midst of life we are in death." The Catholic is taught from childhood and at every Mass, not only the beauty but the serious depth in meaning of that monkish maxim.

POPE LEO XIII.—"ST. ANTHONY'S BREAD."

His Holiness Desires to Extend Everywhere Devotion to the "Wonder-Worker."

The Holy Father has honored with the following Brief a publication entitled "Il Pane di Sant'Antonio." "Leo XIII. For perpetual remembrance it was a very great consolation to our soul and a thing quite in accord with our desires when, recently, our dear son, Lorenzo Carattelli, Minister General of the Minor Conventual, begged us to increase and extend everywhere the devotion to St. Anthony of Padua. And, indeed, Catholics have every reason to venerate with special honors and affectionate regard St. Anthony, that saint who, by a particular mission from God, is accustomed to grant to the Christian people continual graces and favors, so that the Church has ever exhorted the faithful to have recourse to him when they want miracles. In these calamitous times, St. Anthony of Padua is associated with St. Vincent de Paul in a charitable compact, and both are employed in aiding the wretched and succoring the poor. The one gives bread, the other conveys it. And there is now in many churches a poor box with the sweet image of St. Anthony of Padua holding in his arms the Infant Jesus. This image invites and even gently forces people to ask favors from Him, and in compensation for graces obtained, they deposit in the box the alms for St. Anthony's bread destined for the poor. Then the Conferences of St. Vincent de Paul, which, according to their institution, distribute needful succor to poor families, receive from St. Anthony a powerful support and abundant aid in the fulfillment of their mission.

In view of these facts we receive with particular favor the request submitted to us, and ever eager to increase the devotion of the faithful and procure for souls the heavenly treasures of the Church, we grant the faithful of both sexes who, having repented, confessed and uninterruptedly for thirteen consecutive Tuesdays or Sundays communicated, shall have by pious meditations or prayers for the glory of God honored this saint, a Plenary Indulgence likewise applicable to the departed, and indulgence that one may gain on one or other of the Tuesdays or Sundays when one shall have fulfilled all these conditions. Given at Rome near St. Peter's, under the ring of the Fisherman, the 1st of May, 1895, the twentieth year of our pontificate. Leo XIII., Pope."

APPEAL FOR LEPER HOSPITAL.

From the Ave Maria. At the express desire of Leo XIII., Mgr. Von Euch, Vicar Apostolic of Denmark and Iceland, has been perfecting arrangements for the treatment of the numerous Icelandic lepers. His appeal to Catholic charity for funds with which to build a leper hospital has thus far resulted in his receiving some six thousand dollars, which amount is still insufficient for his purpose. In a letter to Les Missions Catholiques, Mgr. Von Euch expresses a hope that the pious readers of this journal will interest themselves in this charitable project. The Vicar Apostolic incidentally states that he has the good fortune of having in Copenhagen

a community of French Sisters, who conduct prosperous schools, and serve a hospital of one hundred and twenty beds, to which the increasing needs of the sick will this year necessitate an addition of as many more.

EMPTY PEWS—EMPTY SERMONS.

The question has been asked why it is that in the non-Catholic churches of our large cities there are so many empty pews on Sunday. It has been attributed by a non-Catholic to the migratory character of the population in the cities. But this seems to us not conclusive. Is it not rather due to the fact that Protestants, dependent upon the preaching, are so forced to listen to pleasant sounding phrases, beautiful sentiments, but without the food of life for which their hungry souls are craving?

It is related that two ministers traveling were discussing the merits of a third when one remarked that he took very well the first year but then his people heard the same old sermons. This is the reason that in the city churches ministers strive hard to please their people by giving them sensational sermons, sermons that give them an extravagant idea of the brilliancy of the speaker, but without satisfying their desire for the higher life of the Christian. This is the reason why such intellectual men as Dr. McLaurin and Blodgett are forced in their desire for sensational topics to leave at the end of their store of sermons the beaten path of subjects sociological and biological and to surprise their hearers on Sunday by a tirade against Catholics, who, whatever their demerits, are at least strong in the fact that Sunday brings to their churches not only the rich, but that even the poor can find a place of worship and its spiritual food to enable them to combat their difficulties and to bear with the trials of the world. When the day comes that in the Protestant pulpits no longer shall be heard vacuous preaching, high-sounding phrases, sensational topics which find a place in the Monday morning papers, but no permanent resting-place in the souls of the hearers, when they shall preach the doctrine of Christ in all simplicity, in the reality of its presence to all and for all, when they learn to preach a doctrine filled with charity of God for all, then they need have no complaint of empty pews, nor what is still worse, of empty souls, striving in vain after the higher life of Christ.—Catholic Witness.

GEMS FROM THE "COLUMBIAN."

This is the month of the Most Precious Blood and St. Anne's month; so that it brings two devotions which never fail to reward with rich graces those who practice them.

This is the season of the year when it is always pertinent to remind those Catholics who are planning for summer outings, to choose localities where they can comply with the obligation of hearing Mass on Sunday.

They who have given themselves up to sensuality, will not believe that perfect purity is possible. They judge others by themselves. Not having grace, they imagine that others likewise must yield to nature.

The Roman Church is, strictly speaking, the Church of the See of Rome, which is the mother and mistress of all churches; only by a figure of speech can the Catholic Church be called the Roman Church—the name of the part being applied to the whole.

The great majority of the souls who are now enjoying the delights and joys of heaven won that felicity not by performing heroic acts of virtue and sacrifice, but by doing well and faithfully the ordinary duties of their state of life. And who of us is there that cannot imitate them in that fidelity!

Water is mixed with the wine in the chalice at Mass because from out of the pierced side of Christ on the cross came forth blood and water, and because in the Apocalypse the people are called waters, so that the mingling of wine and water signifies the union of the faithful with their Divine Lord.

A BIT OF IRISH HUMOR.

In some of Sheridan Le Fanu's stories in the early numbers of the Dublin University Magazine there are several good touches of Irish humor.

The following is a peasant's description of Billy Malowney in love: "Well, now, he was raly stupid wid love; there wasn't a bit of fun left in him. He was good for nothing on earth but sittin' under bushes smokin' tobacco, and sighin' till you'd wonder where he got the wind for it all. Now you might as well be persuadin' the birds again' flyin', or strivin' to coax the stars out of the sky into your hat as to be talkin' common sense to them that's fairly botered and burstin' wid love. There is nothing like it. Tooth-ache and colic together would compose you better for an argument; it leaves you fit for nothing but nonsense. It's stronger than whisky, for one good drop of it will make you drunk for a year, and sick, begorra, for ten; it's stronger than the sea, for it will carry you round the world and never let you sink in sunshine or storm; and, begorra, it's stronger than death itself, for it's not afraid of him, but dares him, in every shape. But lovers do have their quarrels sometimes, and begorra, when they do you'd almost think they hated one another like man and wife."

Precept is instruction written in the sand. The tide flows over it and the record is gone. Example is engraving upon the rock.—Channing.

A QUESTION OF JUSTICE.

Sacred Heart Review.

It is a well settled principle of theology, confirmed by experience, that there is no necessary connection between knowledge and faith. Faith, indeed, implies knowledge, but knowledge does not necessarily imply faith. It is by no means an uncommon thing for men to come to a knowledge of certain truths without accepting and believing them; and this without incurring the charge of dishonesty or want of good faith. Our theology teaches us that faith is the gift of God. We are oftentimes surprised that people who have opportunities of learning the truths of the Catholic religion are so slow to believe those truths and to act (as we would say) "consistently" by becoming Catholics. But we have no right to judge their motives. The dictates of Christian charity forbid our charging them with bad faith or intimating that they are doing violence to their consciences.

In point of fact, it is possible that a man might know and understand every single important doctrine of the Catholic Church and yet not believe one of them.

The Catholic Church teaches her doctrines clearly and simply and with the voice of authority. When examined singly these doctrines are found to be perfectly reasonable and sensible. Taken as a whole they are seen to "hang together" in the most striking manner, forming a complete and harmonious system, and this system answers so wonderfully to the needs and aspirations of humanity that it would seem to be necessarily the product of divine wisdom. The human intellect is absolutely incapable of evolving such a system.

We Catholics know these things and see them so clearly that we are sometimes apt to be impatient if others who come to know what the Church's doctrines are do not at once believe them and acknowledge her authority. But this is neither just nor logical, because, as we have seen, it is quite possible for a man to hear the truth and yet not recognize it as divine truth; not to know that it is the Word of God and therefore not to believe it.

Sometimes we may go even farther and say that such and such a one "ought to be a Catholic," or that we do not see how a man who knows so much about the Church can remain outside of her and still be in good faith. This is very rash talk. In saying such things we run a great risk of doing serious injustice to honest men.

If an illustration is needed there is one ready to our hand. We have taken occasion heretofore to speak of Professor Starbuck, of Andover, who is writing the series of able articles now appearing in our columns against the unjust aspersions of Protestants. Professor Starbuck is a Protestant—a gentleman of culture and high standing, against whose integrity and uprightness of character no one has dared to whisper a word of suspicion. In the course of his extensive reading he discovered that great injustice was being done to Catholics by some of his co-religionists, and with a courage and love of truth and justice which we must say are as rare in general as they are honorable and praiseworthy in him, he determined to correct some of these misstatements; and we have been only too glad that the reverend gentleman, wishing to reach the widest possible constituency, selected the Sacred Heart Review as the medium of communicating the result of his investigations to the public.

Now it would be obviously absurd to say that because Professor Starbuck has studied history carefully, has learned better than other Protestants what Catholics really do believe and practice, and is therefore able to correct the errors and rebuke the slanders of those more ignorant and less fair-minded than himself—it would, we say, be plainly absurd to declare that he must therefore believe all the Church's doctrines to be true, and the Church herself to be his divinely-appointed teacher, so that he is in fact a Catholic at heart while still remaining a Protestant by profession. At no time has he given any intimation that he believes the doctrines of the Church to have been revealed. Indeed, we know that he disbelieves some of the most important of these doctrines. And we are not at all sure that he has even a correct notion of certain others. So far as we have observed Doctor Starbuck's writings, and from what is known of him by reputation, we infer that his leading traits are a desire for truth and a love of justice. It would be strange indeed if such a man, impelled by these lofty motives to undertake a work of justice and truth telling in favor of Catholics, should be accused by Catholics themselves of a want of intellectual honesty and good faith.

We do not deny—we do not for a moment forget—the grave responsibility which rests upon every man to whom the truth is made known. This responsibility can not be escaped; and yet it is a matter for each individual soul. We can not know what is going on in the minds and hearts of others. God deals mysteriously with men, and it is our duty not to judge what we do not know. Catholics have suffered and still suffer much from the injustice and ignorance of Protestants. It is for us to see to it that we are not unjust in our turn.

Blowers and Their Blows.

We have not had the pleasure of seeing any A. P. A. or Orange regiment going to the front in the present crisis, but they will all be heard from when it is over and the country needs to be saved by wind.—The Pilot.