The Mother's Guest And not finding Him, they return m. seeking Him. (St. Luke, II, 45.)

Have you seen my little Love Going by your door? Off He flew, my little Dove, And my heart is sore. You would know my little Boy, Dressed in white and brown.

How my heart o'erflowed with joy
As I wove His gown!

You would know Him from His hair, All of raven hue, You would know Him anywhere, Once He looked at you.

Oh, if you should see my Own,
Seeking out His home,
Tell Him how my joy has flown
As the streets I roam.

Lead Him in beside thy hearth, Bid Him there remain;
Tell him though I search the earth,
I will come again.

And if hungry He should be, Give Him of your bread; If He nod so wearily, Make His little bed.

Woman, if you see my Boy, Oh, to Him be kind! You will have the fullest joy,— Lo, 'tis God you'll find!

### THE GREAT NEWMAN

HIS BRILLIANT CHARACTERIZA TION OF THE CATHOLIC CHURCH

From the Life of John Henry Cardinal Newman, by Wilfred Ward, we take the following description of the Catholic Church, to embrace which that great intellect had given up nearly all that

this world holds dear: The identity of the Church still in communion with Rome with the Church of earlier ages is presented in three singularly vivid pictures in the course of singularly vivid pictures in the course of Newman's work, and they served as the inspiration of his life in after-years. I refer to the historical parallels between the Catholic Church of the nineteenth century and the Church of the chief periods he surveys in his narrative—the Church of the Apostolic period, of the Nicene period, and of the fifth and sixth centuries. In each case the parallel is given in his work after the exhibition of a mass of facts which he had accumulated during many weeks. he had accumulated during many weeks, and we feel the imaginative intellect of

the poet-historian to be burning at white-heat, while the style never loses Here is the first : Here is the first:

"If there is a form of Christianity now in the world which is accused of gross superstition, of borrowing its rites and customs from the heathen, and of ascribing to forms and ceremonies an occult virtue; a religion which is considered to burden and enslave the mind by its requisitions, to address itself to the weak minded and ignorant, to be approprised by sophistry and imposture. supported by sophistry and imposture, and to contradict reason and exalt mere irrational faith;—a religion which impresses on the serious mind very dis-tressing views of the guilt and consequences of sin, sets upon the minute acts of the day, one by one, their defin-ite value for praise or blame, and thus casts a grave shadow over the future;— a religion which holds up to admiration the surrender of wealth, and disables serious persons from enjoying it if they would ;—a religion, the doctrines of which, be they good or bad, are to the which, he they good or bad, are to the generality of men unknown; which is heresizes that devastated the fair vine-considered to bear on its very surface yard of the Church during the earlier ns of folly and falsehood so distinct signs or folly and falsehood so distinct that a glance suffices to judge of it, and careful examination is preposterous; which is felt to be so simply bad that it may be calumniated at hazard and at pleasure, it being nothing but absurdity stand upon the accurate distribution of its guilt among its particular acts, or painfully to determine how far this or that story is literally true, what must be allowed in candour, or what is improbable, what cuts two ways, or what is not proved, or what may be plausibly defended;—a religion such that men look at a convert to it with a feeling which no other sect raises except Judaism, Socialism, or with curiosity, suspicion. Mormonism, with currosity, suspicion, fear, disgust, as the case may be, as if something strange|had befallen him, as if he had had an initiation into a mystery, and had come into communion with and had come into communion with dreadful influences, as if he were now one of a confederacy which claimed him, attested him, stripped him of his personality, reduced him to a mere rgan or instrument of a whole;—a eligion which men hate as proselytizing, anti-social, revolutionary, as div-iding families, separating chief friends, corrupting the maxims of government, making a mock at law, dissolving the empire, the enemy of human nature, and "a conspirator against its rights and privileges;"-a religion which they consider the champion and instrument of darkness, and a pollution calling down upon the land the anger of

Christianity as that same world viewed it when first it came forth from its Divine Author."
And the Nicene period, with its parallel, is given as follows:
"On the whole then, we have reason to say that if there be a form of Christianity at this day distinguished for its

heaven;—a religion which they associate with intrigue and conspiracy,

which they speak about in whispers, which they detect by anticipation in whatever goes wrong, and to which they

impute whatever is unaccountable; -a religion the very name of which they

cast out as evil, and use simply as a bac

elf-preservation they would persecute if they could ; -- if there be such a re-

ligion now in the world, it is not unlike

careful organization and its consequent power; if it is spread over the world; if it is conspicuous for zealous maintenance of its own creed; if it is intolerant towards what it considers error; if it is engaged in ceaseless war with all other bodies called Christian; if it, and it alone, is called 'Catholic' by the world, nay, by these very bodies, and if it makes much of the title; if it names them heretics, and warns them of coming woe, and calls on them, one by one, to come over to itself, overlooking every other tie; and if they, on the other hand, call it seducer, harlot, apostate, Antichrist, devil; if, however, they differ one with another, they consider it their common enemy; if they strive to unite together against it, and cannot; if they are but local; if they continually subdivide, and it remains one; if they fall one after another, and make way for new sects, and it remains the same; such a form of religion is not unlike the Christianity of the Nicene era."

Finally, and with a closer detailed resemblance to the Catholic Church of to-day, we have his summary of the position and characteristics of the Church in communion with Rome in the fifth and sixth centuries:

"If, then, there is now a form of Christianity such that it extends careful organization and its consequent

the fifth and sixth centuries:

"If, then, there is now a form of Christianity such that it extends throughout the world, though with varying measures of prominence or prosperity in separate places; that it lies under the power of sovereigns and magistrates in different ways alien to its faith: that flourishing rections to magistrates in different ways alien to its faith; that flourishing nations and great empires, professing or tolerating the Christian name, lie over against it as antagonists; that schools of philosophy and learning are supporting theories or following out conclusions hostile to it, and establishing an exception of the profession of the contraction of th ical system subversive of its Scriptures; that it has lost whole churches by schism, and is now opposed by powerful communious once part of itself; that it has been altogether or almost driven from some countries; that in others its from some countries; that in others its line of teachers is overlaid, its flocks oppressed, its churches occupied, its property held by what may be called a duplicate succession; that in others its members are degenerate and corrupt, and surpassed in conscientiousness and in virtue, as in gifts of intellect, by the very herectics whom it condemns; that heresies are rife and bishops negligent within its own pale; and that amid its disorders and fears there is but one Voice for whose decisions its people one Voice for whose decisions its people one voice for whose decisions its people wait with trust, one Name and one See to which they look with hope, and that name Peter, and that see Rome;—such a religion is not unlike the Christianity of the fifth and sixth centuries.

THE CHURCH, THE BIBLE AND THE DEMON OF INFIDELITY

SOME STRIKING PASSAGES FROM

Right Rev. Dr. Clancy, Bishop of Elphin, is known as one of the foremost pulpit orators among the hierarchy of Ireland. Subjoined we give some illustrative passages from an eloquent discourse delivered by him at the re-opening after rebuilding of a Vincentian Church in Dublin.

As the Church is indefectible in her rule, so is she infallible in her teaching. In the course of her chequered history she has witnessed error assume many forms. She saw the rise of Agnosticism, and Manichaeism, and Arianism, and Pelagianism, and Nestorianism and Eutychianism, and the other widespread centuries of Christianity; and bravely, nay often at the cost of blood, she de-fended the dogmas of the gospel against them all. When Sceptics and Edectics arose to impugn the truth of the Bible, she vindicated the authority of the in-spired volume, and handed it down, in all its primitive purity and simplicity, to the Fathers and Doctors of the Church; and in after years, when her schools of learning were the only sources of enlightenment and civilization of which Europe could then boast, the assiduous labors of her monks were the means of multiplying and transmitting to future ages the various versions of the Sacred Book that have come down to

It was, surely, the irony of fate that this same Church, which alone could claim credit for the conservation of the Bible in its original unadulterated form, was alterwards accused by those who headed a revolt against her authority, in the sixteenth century, of neglecting Biblical studies. Nor is the irony of tate less conspicuous in the fact that, while the shibboleth of the so called Reformers was "the Bible, the whole Bible, and nothing but the Bible," yet, their followers in the twentieth century. under the influence of the solvent of Private Judgment, have rejected th authority of the Bible altogether. The dogmatic teachings of Protestantism to-day are as variable and uncertain as the picturesque combinations of a kaleidoscope, and the Bible, which was the sole rule of faith for the early Reformers, has now come to be regarded as a series of crude fables or poetic im-aginings, intended for the edification of mankind in its primitive ignorance and simplicity. Amid the ever - shifting vicissitudes in the intellectual development of our race, the Catholic Church has remained unchangeable and un-shanged; and her material temples are, epithet, and which from the impulse of to-day, as they have ever been, the faithful exponents of the Divine message delivered to the world by Christ. She is ever the "pillar and the ground of truth." The Divine promise shall never fail: "Behold! I am with you all days even to the consummation

startling evolution in the religious constarting evolution in the religious condition of mankind. As the northern
countries of Europe, with fewexceptions
threw off their allegiance to Rome in
the sixteenth century, so the Latin
countries—France, Portugal, Spain and
Italy—are now growing intolerant of the
control of the Church. But these revolts spring from an entirely different
cause. While unbridled lust and greed
of wealth were the mainsprings of the socause. While unbridled lust and greed of wealth were the mainsprings of the so-called reformation, the emancipation of the human mind from all supernatural the interest and the enthronement of the the human mind from all supernatural restraints, and the enthronement of the genius of scientific progress in place of the Supreme Master of the universe are the openly avowed objects of the modern revoit against the Church. It is no longer the spirit of heresy that is rampant, but the demon of unbellef.

pant, but the demon of unbelief.

And what is true of Southern Europe is scarcely less true of America. A distinguished prelate of the American Church delivered an eloquent sermon the other day on the occasion of the accession of a newly-consecrated Bishop to the ranks of the Hierarchy at one of the great university centers of the United S ates, and some of his observations are worth reproducing as a synthesis of the religious conditions of the age. He says: "The teachings of unbelief are fast bearing fruit. They fall on soil well fitted to germination and growth. The minds of men are so engrossed in material occupations that growth. The minds of men are so en-grossed in material occupations that scant time is allowed to think of aught else than what increases their earthly wealth and gives fresh zest to earthly pleasure. Pride in its material achieve-ments bends the age to the belief that it already holds or soon will hold within its grasp the power to solve all prob-lems, to control all values, without ap-peal to other omnipotence than its own self. And then the passions of the hu-man heart, ever restless under restric-tion, gladden when freedom is promised to their rictings, and onighly east their tion, gladden when freedom is promised to their riotings, and quickly cast their forces into line with doctrines that order a Supreme Moral Master to be-take Himself from the affairs of men. As things are—let us tell the plain fact the religion of the supernatural is going off, in measure that appalls those who believe it to be vitally necessary to the life and welfare of humanity." And again—"Unbelief is widespread; let us fully discern the signs of the times—it grows bold and defiant. Unbelief is bent on owning the future. It has its percent and letture halls. It has its schools and lecture halls. It aims at the control of legislation. It organizes wherever it has the power and the opportunity its armies of destruction. The supernatural is the enemy; it must have no place in the life of men, in the life of the nation. No other purpose is there in the determination in so many lands to exclude religious instruction from the schools. None other is there in acts enacted into laws in France against the Church and its religious communities of teachers and condity workers; and none other, surely, is there in the AN ELOQUENT DISCOURSE BY
BISHOP CLANCY OF ELPHIN
ON OLD TOPICS

crusades against the defenseless men
and women by which quite recently
Portugal has dishonored the sacred
named 'Republic.'"

Now what is the antidote against this Now what is the anisote against this poison? What is the defense against the appalling intellectual dangers that encompass us on every side? Not Protestantism surely—even where it struts ostentatiously in the borrowed robes of humanitarian philanthropy, or under the banner of Christianity in its broadest form. Both press and platform in Great Britain have expressed themselves in terms of approval of the extreme measares of continental governments against the Caurch. And in America the legis-lation of divorce for the most trifling causes, is a sufficient indication of the mind of the country on the fundamental principles of Christian morality. No! The one great, consistent, conservating and purifying factor in the moral forces of the world. a gainst vice and error in all their myriad forms, against the utter disintegration of all religious systems whether Christian or non-Christian, is th Catholic press and the Catholic pulpit Without them, the entire fabric of Chris tian civilization would soon be reduce paganism, like unto that which acceler ated the destruction of Imperial Rome would march through the world with glant strides over the ruins of Christian-

# WHAT HE SAW

This is what Mr. L. H. Peyton, English convert, saw in the Church of England before he left it. He tells the story himself in an article in the Catholic

"I looked out into the Anglican comnunion; and as I saw her internal dis-sension and conflict: Bishops and clergy denying the fundamental doctrines of Christianity; pouring vials of wrath and scorn over each other for their opposition; every man a law unto him-self, and with scarcely a common plat-form amongst them except the revile-ment of the Holy See; I asked myself the candid question: 'Can this anomalous coherence of heresies including within itself as it does every species of speculation and error, that allows and invites its members to dabble and experiment with every agnostic theory under the sun, and that reserves its ire and its discipline for those only of its clergy who endeavor to approximate to the Catholic Faith—can this body have any connection whatever with hurch of Our Lord which by its unity its sanctity, its Catholicity, and its Apostolicity shall stand before men for such a witness that the whole world may believe?' Candidly and honestly, could return no answer, save a distinct

Many good men and women are every of truth." The Divine promise shall ay asking the same question and answering by the same "direct negative." And so it will continue until the time divinely promised comes—there shall be one fold and one Shepherd.—New York Freemen's Journal.

THE "APPEAL TO BIGOTRY"

"The Protestant Magazine "-a new-"The Protestant Magazine"—a newcomer in the political caroussel—is a
highly respectable aspirant as far as
outward appearance goes. It is cleanlooking, well printed, has nice plates,
and looks no more dangerous than a
magazine of the fashions. But a single
glance at its cover gives a clear idea as
to its intent. Staring you in the face,
in bold type, is the inscription:

The day is not far distant, and it may
be very near, when we shall have to fight

be very near, when we shall have to fight the battle of the Reformation over again.—Sir Robert Peel, of England, about 1840.

about 1840.

Mark the obscurity as to date. Much virtue in an "about" when candor or precision is not intended. Well, if the battle of the Reformation is to be fought over again, if Peel ever said so, it cannot be fought by the British Protestants "with hands dripping with the fat of sacrllege," as Lloyd-George, the Chancellor of the Exchequer, so fittingly described the result of the fight in England. The fruits of the conflict have all been garnered, and there are no more land. The fruits of the conflict have all been garnered, and there are no more prizes for the followers of Heliodorus. That famous institution, the British Poorhouse, studs all the land as the symbol of the glorious victory over "Pope and Popery, brass money and wooden shoes." The selection of such a title as "The Protestant Magazine" would appear, at first blush, to be honestly bold and fearlessly candid. But a look through the contents shows that there is no more honesty in the move than in the through the contents shows that there is no more honesty in the move than in the dealings of "bluff, King Hal" with the people whom he invited to discuss the spirituals and temporals of Christianity with him, and then sent them to the headsman. Deception and distortion of Catholic utterances to suit the purposes of this "honest"—Iago honest—brand of Protestantism honeycomb its pages of Protestantism honeycomb its pages from first to last. The inscription on the cover which we have quoted indicates the "suggestio falsi." Here is an example of the opposite tactics—the seemingly true because authority and

date are given :
The Church in the United States, from the Cardinals down to the humblest lay-man, is loyal to Rome. What the Pope says is law in this country; and the word of His Apostolic Delegate is law

word of His Apostolic Delegate is law until he is overruled.—Western Watchman, May 9, 1912.

Here is seen the value of the process called garbling. The full text of the article quoted from would clearly show that it is the Pope's spiritual authority that it is the Pope's spiritual authority. that is so spoken of—nothing else. But this bluff and honest "Protestant Maga-zine" editor had no intention in snip-ping out his "evidence" of disloyalty but to deceive and gull his readers. He makes his appeal to bigotry and ignorance, and his object is to cloak the truth and hide it and disguise it, because he is a speculator and a trafficker in sectarian hate and a perverter of the plain meaning of words for the vitest of pur-

poses. The proper title for such a production would be the "Appeal to Bigotry." It "out-Herods Herod" in its denunciation of the Catholic system.
But it is cunning enough, for all its
"honesty," to qualify every assertion
put forward as an argument of fact. put forward as an argument of fact.
For instance, regarding the claims of
the Pope, it says: "It is asserted in
behalf of the Pope that he is a domestic Prince in every land, to whom unques-tionable obedience must be rendered."

Who asserts it? Where is the authority for this bugaboo clap-trap?
We are evidently face to face with a new and most profligate outburst of A. P. A. ism. It begins by bold lying and it will surely meet the liar's fate, as its reptile predecessors did, because Americans are honest at heart and do not care to be duped always, no matter what Barnum or any other slick hand at -Philadelphia Catholic Standard

#### ADMITS HE MISJUDGED THE CATHOLIC CHURCH

AN ENGLISH AUTHOR WHOSE EYES WERE OPENED BY A VISIT TO THE SOUTH OF IRE-LAND

From the Ave Maria

Persons who admire the writings of Mr. Harold Begbie—he is the author of several books dealing in a luminous way with the social conditions of England will wonder at the change that has come over him when they read "The Lady Next Door," just published by Messrs. Hodder & Stoughton. He used to be full of distrust and prejudice toward Catholics and their religion. "I inherited," he tells us, "an almost violen antipathy to the Catholic Church. But he is rid of it now, and like an honest man, seems to be greatly relieved. The effect was produced by a visit to the South of Ireland, of which

ne writes:
"In Ireland I came face to face with my problem. In the South, where Catholic influence is supreme, the people are almost enchanting in their people are almost enchanting in their sweetness of disposition, entirely admir-able in the beauty and contentment of their domestic life, wonderful in the wholesomeness and sanctity of their chastity. Instead of a lazy thriftless, discontented and squalid people—as I had imagined them to be—the Irish of had imagined them to be—the Irish of the South won my sympathy and compelled my admiration by qualities the very opposite. It seemed to me that these hard-working, simple-living, family-loving and most warm-hearted people had done what we in England have largely failed to do, even in our villages—to wit, solved the problem of life. The charm which every traveler feels in the South of Ireland is the character of the Irish people, and my investigation forced me to the judgement that this character is the culture of Irish Catholicism. My problem lay, therefore, in squaring the admiration I

felt for those gracious people with my de-testation of the Church which has guard-ed Irish character from the dawn of its history. I was compelled to admit that I had greatly misjudged the Catholic Church."

The frankness of this is as fine as could be. Innumerable other outsiders misjudge the Church, but alss! only a comparatively small number ever come to realize the fact. Those who do generto realize their eyes opened by the lives of faithful Catholics, though Catholic books may dispose them not to keep their eyes tightly closed.

### THE CHURCH IN JAPAN

INTERESTING DESCRIPTION OF JAPANESE CHARACTERISTICS

The late Mikado has been describe The late Mikado has been described in more than one paper as the greatest of modern sovereigns. He certainly was, if the great changes which took place in Japan during his reign are to be attributed to him in any considerable degree. Meanwhile he deserved so well of the Church for his juttice and liberality that Pins X, sent an Envoy. so well of the Church for his juttice and liberality that Plus X. sent an Euvoy Extraordinary in the person of the present Cardinal Archbishop of Boston to thank him, and there is a general feeling in Rome that owing to his enlightened spirit the immediate future of Catholicism in Japan is very promising. The Foreign Mission in Paris have 150 missionaries there with a Catholic population of about 60,000; there are, besides, a small number of Spanish Dominicans and Dutch Trappists. and the Jesuits are opening a pists, and the Jesuits are opening a University in Tokio. Religious tolera tion is complete, in reality as well as according to law; Catholic missionaries establish themselves wherever they like without being obliged to obtain any authority; they wear the ecclesiastical dress without being molested; they hold public processions which are treated with respect by the people and the authorities; and if they are obliged to obtain permission to open schools, the same rule obtains for all Japanese the same rule obtains for all Japanese subjects, and bureacracy is not more galling for Christians than for pagans. Speaking of the religion of the Jap-anese Father Stiecken who has lived as

a missionary for twenty-seven years in the country says: "The official re-ligion, if it can be called a religion, is Shintoism which consists in the cultus of the protecting spirits of the country and of the Emperor's ancestors. The origin of the shinto is lost in the twilight of Japanese tradition. It was supplanted by Buddhism but after the restoration of 1868 was restored as the official religion, although Buddhism consideration to have a strong following among tinues to have a strong following among the masses. This amalgam of vague re-ligious does not result in any precise religious knowledge. The Japanese has never raised himself to the concep-tion of one God—he has not even tried to formulate any definite notion about the protecting spirits above mentioned . . he prays morning and evening and wears amulets, but it may be said that he has no religion although he strongly feels the religions need. Some young men who have come to study in European Universities and es-pecially in those of Germany, have on their return endeavored to introduce

rank atheism and materialism, but their propaganda, which might have had considerable success on account of the Japanese passion to introduce every thing Occidental, was thwarted by th outbreak of the war with Russia that made a thorough Japanese of every subject of Mikado. At present there is no trace of atheism or materialism in Father Stiecken gives a very interest

ing account of the moral principles accepted by the Japanese. There are three of them: first, devotion to the three of them: first, devotion to the Emperor and to the country; second, the obedience of children to their parents and the love of parents for their children; and third, the moral rule taught by Confucius: "Do not do to others what you would not wish them to do to you." This last maximum is a negative one and is really based on egoism, meaning: shun doing an evil to others which may be done to yourself. others which may be done to yourself. The lawsare calculated tostrengthen the matrimonial bond; women are greatly respected; immoral literature, pictures, etc., are sternly repressed. But on the etc., are sternly repressed. But on the other hand prostitution is not regarded as immoral. The Japanese, says the missionary, are the best of modern pagans, but the best of pagans, pagans, but the best of pagans, are separated by an enormous chasm from Christianity. Unfortunately the Catholic Missions are greatly hampered

## A CONVERT'S DIFFICULTIES

Many would-be Catholics, says Father Many would-be Catholics, says rather Hull, S. J, are prevented from coming over to the Church owing to the diffi-culties they experience in taking up certain devotions and practices which they have been accustomed to regard as objectionable. If, suggests the Jesuit, he begin by acknowledging the doctrine upon which these devotions and prac-tices rest, he will find himself in course

another footing. They concern our fellow-creatures, says the Jesuit, in the household of God. If the word "wor-ship" is even used with regard to a creature, it is used in the wide sense in creature, it is used in the wide sense in which our forefathers use to speak of the "worshipful company," or as we now address a judge (in England) as "your worship." It is practically better not to use the word "worship" at all, and to take in its place the more ordinary terms, reverence or honor. No one can object to Catholics revereing Mary or honorreverence or honor. No one can object to Catholics reverencing Mary or honor-

ing the saints. ing the saints.

The only complaint which might be raised is against regarding this reverence and honor as part of religion. To ence and nonor as part of religion. To this the answer is quite clear. Religion is necessarily concerned with many objects beside God, says the Jesuit. It involves the love of others for God's sake; to love our neighbors as ourselves is a part of religion. St. Paul teaches that it is part of the Christian religion to honor the king. Our Lady herself de-clares that all generations shall call her blessed. To honor those whom God has delighted to honor is to reverence God

Himself in His noblest works. Himself in His noblest works.

We go a step further, says Father
Hull, in praying to them, and it is
imagined that prayer ought to be
directed to God alone. Yet, prayer only means asking for what we want, and pro-vided those in Heaven take an interest in us on earth, and can hear us when we speak to them—as the Church teaches to be the case—there is no more objec-tion to our asking them to help us by

their prayers than there was to St. Paul asking the Ephesians and other Christians to pray for him (Eph. vl. 19; Phil. iv. 3; Thess. v. 25; 2 Thess. iii. 1.)

No Catholic can be so ignorant or stupid as to imagine that in praying to the saints he is praying to God. The whole Mass and Communion, Vespers, Benediction, Stations of the Cross, Devotions to the Sacred Heart, the use of all the sacraments—these are all acts of direct worship to God; prayers to the saints are, as it were, thrown in inciden-tally and now and then, and hold the subsidiary place to which they are en-

titled.

Even the Rosary is not mainly, says Father Hull, an act of devotion to Mary but is more properly a rapid review of the chief events of the life of Christ. Only two out of the fifteen mysteries concern Our Lady alone. In the rest Mary only figures as she figures in the Gospol; in several she does not appear at all. As for the recitation of the Hail Mary, this is mainly a repetition of the greetings addressed by the Angel Gabriel and St. Elizabeth to Our Lady, a practice to which none can reasonably

Church's doctrine concerning Our Lady may be summed up (says Father Hull) under three heads: First, Mary is mother of the God-Man Jesus Christ, and is a most eminent saint dear to God and man.
Secondly, she takes an interest in the

faithful on earth, redeemed, like herself, by the Blood of her Son, and prays for them in Heaven.

Thirdly, it is legitimate and becoming to honor her and to ask her prayers. On the other hand, the Church repudiates all idea that Mary is more than a creature, or that her intercession stands on the same level, or in any way means the same thing as the intercession of her Divine Son. Any language used by foreign devotional writers which seems to Protestant ears to suggest otherwise, would be condemned by the Church if intended to bear such an objectionable

The doctrine of the Immaculate Conception simply means that Our Lady, in view of her exalted office, was endowed with God's grace from the first moment Japan nor is there likely to be for a long time to come. The Japanese believe in a future life of rewards and punishments — but without any very contrete ideas on the subject, except among the Buddists who hold the doctrine of reincarnation."

The Actual Company of the Compan original sin by baptism; in Our Lady's case, the effect of baptism was anticipated. \* \* \* As regards the use of statues, crucifixes, and pious pictures, the Church allows them as means to help the memory and imagination.—N. Y. Freeman's Journal.

MODELS OF TRUE WOMANHOOD

When praising the priest's mother— and surely no one is more worthy of praise than she who gives a son to the altar of God !-let us not forget the priest's maiden aunt or the priest's maiden sister. Quite frequently were it not for the aid of a self-sacrificing maiden unt, or of an older sister who is willing aunt, or of an elder sister who is withing to give up her own hopes of matrimony in order to help her brother to an edu-cation, the young man with a priestly vocation would find it a very difficult natter to attain the object of his high and holy ambition. It is a very shallow and unlovely nature that is not moved o admiration at the unselfishness dis played by such women; and it is only the unfeeling or the unthinking that will "Old maids," indeed—yes, but unmarried and unmated for a purpose as truly noble as that which leads the nun to the

Nor is it only the maiden aunt or the maiden sister of the priest, whose nobility of character deserves more appreciation than they usually receive; it should be rendered also to many another un-married woman spending herself to help her married relatives over many a rough place in the journey through life. The fact that these relatives are often thankless, often the first to fasten the "old maid" badge upon the fine-spirited and free-hearted woman who has, it may be put away the thought of a home of her own, through a feeling of a lower one of ner own, through a feeling of loyalty and duty to them, only makes her sacrifice the more noble and more worthy of ap-preciation.

So instead of the unseemly and un-

worthy sneer, or the thoughtless and silly fling at "old maids" let us try to cultivate in our hearts a feeling of reverence for their true womanhood. In mouths of Catholics especially such sneers and flings are sadly misplaced. -Sacred Heart Review.

#### CATHOLIC NOTES

Rear-Admiral Aaron Ward, U.S. N., who has just been appointed to take charge of the New York Navy Yard is a convert to the Church.

The Yorkshire Evening Press announces that Mr. Leonard H. Peyton, lay reader at All Saints' North street, York, England, has become a convert to the Catholic Church.

It seems almost incredible; yet it is nevertheless true, that it is proposed to place the likeness of Blessed Joan of Arc as a national emblem upon the

A Catholic Thrift Society has been organized in England. From March to July its membership leaped from 10,000 to 70,000, and it is expected that the number will soon exceed 100,000 says

Father Gardenne, parish priest of Raches, near Lille, since 1845, died recently at the great age of one hundred and six. He had voted at the recent municipal elections, having been carried at his request, to fulfill his civic duty.

M. Fleuret, an aged abbe, died from a wound inflicted by a Socialist several days ago. The abbe was sitting in a park reading his breviary when the Socialist stabbed him, shouting "Hurrah for the social revolution!"

Lady Margaret Orr Ewing, widow of the late Captain Orr-Ewing, who fell in the Boer war, and sister of the Duke of Roxburgh, was received into the Church recently. Another prominent convert is Lady Henrietta Turner, a sister of the Earl of Galloway.

Because their religion forbids race uicide and their children are consequently much more numerous than in Protestant families, Catholics are gradnally making a Catholic country of the United States, Dr. F. L. Hoffman of Newark, N. J. told the International Eugenics congress in London recently.

Steps are now being taken for the beatification of Nano Nagle, the saintly foundress of the Order of Presentation Nuns. Her work has been attended to with the most extraordinary success. In scores of places in Ireland, America, Asia and Australia Presentation convents are to be found.

M. Briand, minister of justice, was informed of the imprisonment in Brittany of Sister Balentinieno, a Sister of Charity, through an application of the med-ical law, and at once ordered her release. The sister was fined for violating the medical law in attending persons who were poor and sick, for which she re-ceived nothing, and when she could not pay the fine she was sent to prison.

The Bombay Examiner says: "Within three months of the return from Rome of Dr. Menacherry, Vicar Apostolic of Trichur, three schismatic parishes have declared their submission to the Holy See and have been admitted into the Catholic Church. There still remain one or two more in schism, and they are disposed to follow the example of those who have come back to the Catholic fold."

A couple of Catholic families settled in the interior of Northern British Coin the interior of Northern British Co-lumbia. They learned that a priest would visit a certain place in July of last year. They made the journey to meet him, a twelve-days' ride on horse-back. One of the party was a mother carry a young child to be baptized. There is no need to enlarge on a story like that.

In compliance with the wishes of the Pope six Franciscans, four from English monasteries and two Irish members of the order, are going to the mission in the Putumayo rubber gathering district of Peru, in which many cruelties have been inflicted upon the natives by agents of the Peruvian-Amazon Com pany, as revealed by the report of Sir Roger Casement, the British investiga-

Francisco of the Rev. Alexander P. Doyle, a well-known temperance advo-cate and a member of the Paulist Order. Father Doyle was fifty-five years old. His death was attributed to a general break-down caused by overwork. He went to California about two weeks ago to recuperate his failing health. He had been n charge of the Apostolic Mission House which he built.

Rev. Canon Hawkins, Protestant Vicar of Lytham, is engaged upon the restora-tion of an ancient roadside cross, which ormerly stood near the church. one of about 500 which were to be found in Lancashire prior to the Reformation and all at present left of it is the base stone. The restoration has been en-trusted to an expert, who will have recourse to those complete crosses which still remain in other parts of the

The daughter of the Earl of Ashburn ham has become a nun. She has entered the convent of the Sacred Heart at Roehampton, England. The Lady Mary Catherine Charlotte is the only child of Bertram, the fifth Earl of Ashburnham. She is twenty years old. Her father, the present Earl, succeeded to the title in 1878, and on his death it will go to his brother John unless there be an heir in the direct line. The family seat is Ashburham Place, Battle, Sussex. The Earl of Ashburnham was chairman of the Home Rule Association in 1887.

Doctor Anezaki Masaha, of the University of Tokio, Japan, has just returned home from a long trip through Europe, wherehe was studying the different forms of Christianity. In the course of his lectures he spoke of the Catholic Church, which he affirmed, exercised Onuren, which he amirmed, exercised more authority than any other. It had more interest in the welfare of the people and adapted itself to the needs of the different countries. He told his pagan audience that the Holy Father was absolutely necessary to the progress of civilization and expressed great en-thusiasm for the religious orders.