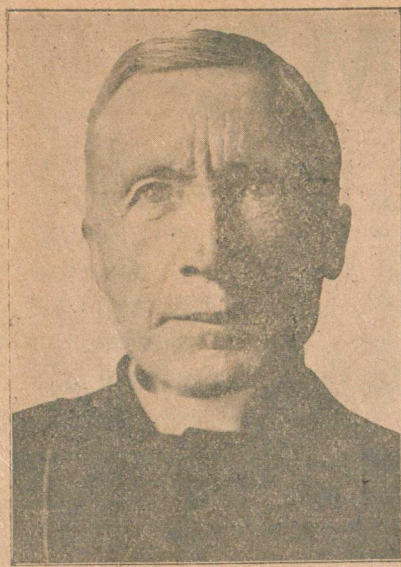




His Eminence, James Cardinal Gibbons
Archbishop of Baltimore

THE GREAT EVENT IN MONTREAL

CONTINUED FROM PAGE ONE

ing from the mountain, may be seen to radiate all around, northward even until it blends with the mystic light of the Aurora Borealis, while southward its way is set, until it passes beneath the Southern Cross. And all of us—children of the western world, turning to that light, may say again with St. Peter, "To whom, Lord, shall we go but to Thee? Thou hast the words of eternal life." So, coming to Him, our Saviour and our King, we place at His feet our fealty, devotion and love, and speak again in the terms of triumphant hope: "Vincat Christus, vivat Rex."

The Papal Legate said the last Mass of the Congress on Sunday morning, September 11, at St. James, and Cardinal Gibbons preached. Every seat in the cathedral was filled and many stood in the aisles and around the main entrance. His Eminence spoke for nearly an hour. Towards the close, addressing the Legate, he said:

"My dear Lord Cardinal Legate: Two years ago it was my good fortune to take part with Your Eminence in the celebration of the Eucharistic Congress in London. And now it is my distinguished privilege to participate with you in this great Congress of Montreal. Your Eminence will agree with me that this city well deserves the name of Montreal—the King's Mount; for has it not been dedicated this week with all possible splendor to the King of ages, who dwelleth on high."

I know well how your heart has dilated with exultation and joy in contemplating the scenes of the past few days. Your Eminence will be able to recount to the Holy Father the success which has crowned this Congress from beginning to end, thanks to the admirable foresight and guidance of the Archbishop of this city. You will tell His Holiness of the manifestations of faith and the outpouring of Catholic devotion which have marked its progress. You will speak of the solemn public processions through the streets of Montreal, not only without let or hindrance, but with the cordial co-operation and approval of the civic authorities and the piety and enthusiasm of its devoted people.

You will speak of the love feast we enjoyed as a family of devoted children assembled around the spiritual Father of the Faithful, whom we recognized and revered in the person of Your Eminence, his worthy representative.

Above all, you will make known the uncompromising loyalty of the faithful to Christ, our Lord, to His Church and to His Vicar on earth, and I am sure that the august Pontiff, as an expression of his benevolence and gratitude, will not fail to bestow, with a loving heart, his Apostolic Benediction on the beloved Archbishop of his diocese, his clergy, and people, on the hierarchy and laity of these Canadian provinces so conspicuous for their sturdy faith, and particularly on all who have devoutly participated in these glorious festivities."

THE EUCARISTIC PILGRIMAGE

Montreal, Sept. 11.—The crowning incident of the Eucharistic Congress was the procession of the Eucharist from Notre Dame Church to the Repository on Mount Royal, a demonstration that must be regarded as the greatest religious pageant in the history of North America.

The Papal Legate walked over the entire route from Notre Dame to the Repository built at the base of the mountain, carrying the Host in a golden monstrance. A modern estimate is that there were a hundred thousand in line, and the multitude that viewed the progress of the procession was above half a million. At daybreak crowds wended their way to Mount Royal, carrying lunches. At noon, when 50 mounted police and 200 of the constabulary were marching up the thoroughfare leading to the mount, every inch of ground in the suburban section had been filled. The hillside was black with men, women and children, and beyond the police lines fifty thousand were gathered.

The chief sections of the city where immense crowds gathered were Place d'Armes, which girdles Notre Dame Church from which the procession started; Place Viger, Champ de Mars, Sherbrooke and St. Hubert streets, the City Hall, and Hotel Dieu, the principal Catholic Hospital, in the chapel of which the Host was placed after the Legate had given the Benediction. It was exactly a quarter after one when the procession started from Notre Dame. M. Campeau, head of the police department, went over the route in an automobile, followed by a squadron of mounted officers. Next in order was a detachment of firemen, then a company of Papal Zouaves. A choir of two hundred male voices followed, and the spectators all along the route joined in the singing of the popular hymns. The procession was arranged with a view to demonstrating the unity and the universality of the Catholic Church. Every rite was represented and there were delegations

from the various missionary activities in European lands. A notable feature was the participation of high federal and provincial officials.

The federal government was represented by Mr. Justice Girouard, who is now the acting Governor-General in the absence of Sir Charles Fitzpatrick. Considerable comment was evoked by the presence of Justice Girouard by reason of the fact that he is, for the moment, the actual representative in Canada of the Crown. The Justice was attired in the robes of his office as were other members of the federal and provincial courts. Sir Wilfrid Laurier, premier of the Dominion; Sir Charles Murphy, Secretary of State; and Hon. L. N. Brodeur, Minister of Marine and Fisheries, were in the last section, which acted as a guard to the Sacred Host. Though none at the City Hall recognized non-Catholics in the demonstration, there was a rumor current that numerous professional men belonging to other denominations were present. This would not be surprising, for visitors to the city, especially those from the States, have been loud in their praise of the more than tolerant attitude of the respectable and influential citizens of Montreal, who have, in a measure, contributed to the success of the congress.

It took the procession four and a half hours to pass the City Hall, and it was long after 7 o'clock when the Cardinal Legate placed the monstrance on the altar of the repository. It proceeded slowly and reverently like a great pilgrimage. Numerous bands of music were scattered here and there, and specially organized choirs sang in Latin and English. One of these was from Pittsburgh. The Knights of Columbus had 1,500 men, headed by Bishop Fallon, of London, Ont. The Catholic Club, of New York, with its Chaplain, Father Taylor, was heartily cheered. In the foreign section were Greeks, Poles, Hungarians, Lithuanians, Syrians and Ruthenians. A group of Chinamen and two priests in native costume were greeted with special acclaim. In front of them was a delegation of Indians from the reservation at Caughnawaga, where reside the last of the Iroquois tribe.

The ecclesiastical section was led forth by representatives of the religious congregations, members of the Third Order of St. Francis, in their brown habits, being in the first rank. Then, in turn, came the Dominicans and the Carmelites, the Jesuits and the Benedictines, the Redemptorists and Sulpicians, Passionists, Fathers of the Blessed Sacrament, Paulists, Eudists, members of the Holy Cross and Holy Ghost Bodies, and a group of fifty Trappist Monks, who were led forth by the Prior of a famous Monastery at Oka. Following the orders were a thousand parish priests and missionaries in white surplices, and directly behind these were another thousand vested as if for a mass.

There were 70 Bishops in cope and mitre and about fifty Archbishops. They walked in single file, their chaplains in black cassocks holding a sign of the cope. The multitude that had cheered mightily the popular devotional societies of the Holy Name, St. Vincent de Paul, St. Jean Baptiste, League of the Sacred Heart, Nationals, etc., became suddenly quiet as the long line of prelates began to pass a given point. They knew that the Sacrament was not far behind. It was a quarter after four when the ponderous bell on the east tower of Notre Dame (they call it the Great Bourdon) thundered out the message that the Pope's envoy was leaving that edifice, bearing the monstrance. Men removed their hats, and women and children bowed in silent prayer for a moment. Behind the prelates marched a thousand altar boys in red cassocks, followed by a dozen youths carrying smoking censers. Profound silence stole over the spectators when the 65th regiment, in dress uniform, was seen approaching the City Hall.

Considerable discussion had arisen concerning the legality of this regiment participating as such in the procession. The Government, it appears, wished to give it an opportunity to act as a guard of honor to the Host, which it does at each Fete Dieu, but a technical difficulty was discovered by reason of the official mission from Rome. Companies marched in front and in the rear of a huge canopy which was slowly moved by rollers. Cardinal Vannutelli, holding the monstrance in his two hands, which



His Grace, Mgr. Bruchesi
Archbishop of Montreal

were hidden in a humeral veil, walked under this canopy. His sad was bare and as the Host passed the crowds fell upon their knees. Cardinal Gibbons, in his scarlet robes, followed the Legate, and behind him was the Irish Prelate, Cardinal Logue, both accompanied by Bishops. The Archbishop of Montreal, Mgr. Bruchesi, followed. After him came the Monsignor, Papal Chamberlains, and lay members of the Catholic Church who hold Pontifical decorations. The last section of the procession was made up of a long list of distinguished laymen. Governor Pelletier, of Rhode Island, and his staff, were conspicuous in this section; also the representative



Cardinal Vannutelli being Escorted from Steamer Earl Grey by Mayor Guerin, of Montreal

of the Governor-General of Canada, Justice Girouard, Sir Wilfrid Laurier, Hon. Chas. Murphy, Secretary of State, Sir Lomer Gouin, Mayor of Montreal in his official robes, the Bar Association of Montreal, Controllers and Aldermen and students from Laval University. The last bodies in the procession were composed of devotional societies especially organized to honor the Eucharist. No unpleasant incidents nor accidents had been reported to the police when the last of the pageant had passed the city hall.

It was dusk when the Legate reached Fletcher's field. Suddenly myriad lights appeared on the mountain side and an illuminated cross over the Repository was visible for miles around. There were illuminations in all parts of the city, but the spectacle on Mount Royal was impressive. Because of the jam it had been requested that no attempt should be made to kneel when the benediction of the Eucharist was to be imparted, but the immense assembly of men and women and children fell upon their knees as the Legate, standing on the mountain sanctuary held aloft the golden monstrance. After the blessing the multitude sang the old Latin anthem "Magnificat, anima mea, Dominum," and the 21st International Eucharistic Congress was at an end.

A. McN.

FATHER VAUGHAN AT THE CONGRESS

Rev. Bernard Vaughan, the distinguished Jesuit, gave a lecture before the Sailor's club, Montreal, during the week of the Eucharistic Congress. We are indebted to the Montreal Gazette for the following synopsis of the brilliant discourse.

Father Bernard Vaughan lectured at the Catholic Sailors' Club last night and devoted a considerable portion of his discourse to explaining the attacks which he made in his previous speeches in Montreal on Sunday and Monday.

"I have been charged by the press with attacking my Protestant friends. I have been very distressed about it, for there was nothing further from my mind. I have no right to blame any man or blame his state of mind. I extend the hand of love to all, and I firmly believe there are many Protestants who are actuated by the best motives according to the light which they hold. We are all indebted to non-Catholics all over the earth. This club derives its chief support from them. I have nothing to say against Protestants, but I have a right to judge of Protestantism in the scales of the sanctuary. If I find it wanting I must say so."

Such was the statement which he made to a crowded audience, which included in the side gallery a gallant array of sailors and on the platform thirty dignitaries and priests.

Father Vaughan railed at divorce and its social evil consequences. He soundly trashed men and women who are false to their marriage vows, accusing Protestants of being the chief sinners in that respect.

From the commencement to the conclusion he was decidedly more the author of the "Sins of Society" than he has been since his arrival in Montreal. Time and again he sparkled into the epigram, in which he is such a consummate artist. "Chuck having a good time and go in for a good eternity." "Give a boy early in life something to love." "Beware of the triple alliance, the world, the flesh and the devil." "Spiritual eviction is worse for a man than eviction from a temporary home," were some of the sayings which tickled the palate of his audience.

The speaker, being introduced by ex-Judge Doherty, who presided in a felicitous speech, at once plunged into his subject of "Religion, Divorce and Racial Suicide."

SINS OF SOCIETY

"A modern writer on the social question has well said: 'In whatever direction we look, the attitude presented by science towards the social phenomena of the day can hardly be regarded as satisfactory.' Science has been active enough in clearing away from men's minds all definite forms of religious beliefs, but what has it given them as a substitute? Absolutely nothing. Men and women have been evicted from some kind of spiritual shelter, to be exposed to every kind of conflicting theory, that leaves them perishing in stress of circumstances without goal or guide; and they are now beginning to realize that the social question is at root a religious question. Therefore, we see many of them at-

tempting to adjust disjointed society by offering such vague and shadowy systems of religion as are to be found in Unitarianism, in Theosophy, in Christian Science and kindred forms and shapes of religion."

"It is a healthy sign that there should be a general recognition that the religious element has some important function to perform in the evolution which society is undergoing. But religion, to be of practical use, must be definite in its dogma and doctrines; it must be able to withstand the strain which temptation and trial put upon it; and it must have the power of reforming the lives of men. Yes, it must give a man something to come back to when he has forgotten himself; it must, moreover, teach



His Excellency,
Vincenzo Cardinal Vannutelli
Papal Legate, Bishop of Palestrina

and help him not only to set right, but to keep right with God.

When Christ appeared in the arena of life, humanity was expiring of suicidal corruption. Society was rotten to the core. More than half the world was enslaved to the other half, and that other was enslaved more hopelessly still to its own passion. Christianity purified the heart of Europe from its grossness, and the tide of grace having passed into it, there sprang forth the Christian family with its love of home and traditions of chivalry! the Christian Church and abbey, with their religious vows and care of God's poor; Christian guilds and confraternities for the protection of the arts and crafts; Christian hospitals and asylums for the shelter of the sick and the maimed; Christian schools and universities for the education of the feudal lord and the serf; and the Christian nation with its motto, "Pro Deo, Rege Et Patria. Thus did Christianity proclaim and reduce to practice the Christian ideal of the universal brotherhood of man.

"Attempts have been made by some modern writers to persuade the world that the good influence of Christianity in times past was due to the truths of moral philosophy, which were found to be bound up with what they pleased to call silly superstitions and childish extravagances, suitable perhaps to Christianity in her infancy, but wholly out-of-date and out of place in philosophy of the nineteenth century and better sense. But, truth to tell, there is nothing more delusive than the comparison between the teaching of Christ and the philosophy of the pagan world. Philosophy hopes to cure the vices of human nature by appealing to the head, and Christianity by educating the heart. She alone holds the key to the human heart. Greece undertook to educate man's mind, Rome to subdue his will, but it was left for the Catholic Church to win and train his heart.

"To dispense with the means to an end is practically to abandon the end itself, and this is what the world is now doing. Outside the Catholic Church the sacraments have been long since cast aside as 'fond inventions and fables of superstition,' and now the divinity of Jesus Christ is being quietly dropped out of the so-called Christian's belief. It is gravely asserted on public platforms that 'there is no line of impassable difference of any kind between Him and His race.' What are the consequences? They are summed up in two words, religious scepticism and the schoolboard religion. It is to these two prolific sources of moral disintegration that a modern socialist leader traces that forward movement of the anarchical societies,

which would not have been possible under religious training, with a definite form of belief holding the empire of the heart. As from a belief in a future life, men are led to Theism, and from Theism to Catholicity; so, too, from disbelief in Catholicity comes disbelief in Theism, and then disbelief in a future life. Can we expect men who profess to believe in no hereafter to forego on any principle of altruism their chances of winning the prizes of this life? 'The happiness of the greatest number,' may sound well enough in theory, but in practice it has small application in the case of those who feel that the only prizes to be won are now left to open competition, and who know of no remedy for existing evils but such as are put before them by socialists, and other revolutionary leaders."

PROTESTANTS AND THEIR CREED

At this stage he began to explain the credited attacks on Protestantism and also stated: "I would be contemptible in my own eyes if I tried to make out there was nothing between us. Protestantism is not what we believe to be the true Church and if it is not then we should tell them so. Many Catholics keep Protestants out of our Church by being blind and nice about our differences. Throw out the life belt and bring them in the days to come into our ship. I hope this will in some measure explain what I have said. I have spoken it because I love them so much and I want them to share the good things which have been sent to us out of heaven. Once more I have been accused of publicly stating that Protestants are on the wane and will soon cease to be. What I did say amounts to this, which I do not hesitate to repeat: namely, that if racial suicide is not sooner or later checked among non-Catholics, their numbers must necessarily decrease till at length the death rate becoming greater than the birth rate, there will be an appreciable shrinkage in the non Catholic population. If in a single generation the birth rate in the Motherland has dropped from 38 and 37 down to 25 and 24 per thousand it seems to me I was not only justified in making my statement, but as a son of my country, and as a Christian man, I was bound not only to make it, but to ring out as loudly as I could my warning about the disastrous consequences which cannot but result from the gross practice. I cannot conceive of more short-sighted folly, or of a worse policy than that of a man and woman calling themselves husband and wife, doubling up their fists and shaking them into the face of the Divine Majesty of God Almighty, while shrieking out at Him the defiance, 'You say increase and multiply, not only do we despise the law, but we defy it.' I call racial suicide, constructive treason against God. To live the married life in order deliberately to shrink the most sacred consequences is, in my judgment, to live in a state of legalized prostitution. I thank God and every righteous minded, right thinking, human being, ought also to thank God that there is anyhow one institution upon earth, and seemingly one only, unfortunately, which is so clear, definite and resolute about the sacred and indissoluble character of the marriage vows and about its responsibilities and duties with regard to children, that it will not for a moment tolerate even the thought of divorce, nor for less even than a moment even investigate any artificial methods of checking God's will touching the fruits of the sublime, sacred and sacramental wedded state.

RACIAL SUICIDE

"Surely it requires no prophet or son of a prophet, nor even a single glance of the prophetic vision to foretell what in a few generations must be the respective populations of Catholics and non-Catholics, when the former repudiates altogether divorce and racial suicide, while the latter tolerates and practises both—I say, I repeat that wherever racial suicide is practised, whether in France, in England or in the United States or in Canada, there non-Catholics are so heavily handicapped themselves in the race for population with Catholics as to make it a walk over for us, while they will be out of the running. With all the vehemence of my soul I shout out to all whom it may concern: 'Quit yourselves as men, be real husbands, do your duty as fathers, leave yourselves in the hands of God for the accomplishment of His will. Woe to them that thwart the Divine Will!'

"France, a prominent leader in this vice to which I refer, I recommend to change her present motto and to emblazon on her flag the words 'Liberte,

Egalite, Maternite.' To England I say instead of calling together a Royal Commission to make divorce easier for the poor, summon it to make divorce more difficult for the rich. If you can, stop divorce altogether. Go forth, say I, increase and multiply.'

CATHOLICITY AND THE FUTURE

FATHER HUGH BENSON, DISTINGUISHED ENGLISH CONVERT, WRITES FOR THE ATLANTIC MONTHLY AN ARTICLE OF EXCEPTIONAL INTEREST

An article of exceptional interest and remarkable ability, by Father Robert Hugh Benson, appears under the above title in the current number of the Atlantic Monthly, a magazine ever readable because never illustrated, and always distinguishable for scholarship and fine uncommercialism. "Catholicism and the Future" is the fifth of a series of papers dealing with contemporary views of religion. Father Benson is a prolific writer, but we doubt if he has ever given us anything better than this comparatively short article, which is certain to command wide attention. The spirit in which it is written affords this assurance. The object of the paper is, not to convict the "modern thinker" of narrowness and unfairness but rather to relieve his mind of misconceptions caused by losing sight of the significance of certain great facts. In every paragraph the article makes for "sweet reasonableness," and on this account will be read by thousands who would otherwise ignore it. The time has happily come when something more than the power to excel in the use of strong language is demanded of all polemics.

Instead of attempting to give a summary of this very notable article, we shall do better to quote some of its more striking passages—"certain enormous facts," to which the "modern thinker" is blind, or which he fails to take into account. Father Benson says:

"When men in France like Brantiere, Coppee, Huysmans, Rette, and Paul Bourget, come forward from agnosticism or indifference; when Pasteur, perhaps the most widely known scientist of his day, declares that his researches have left him with the faith of the Breton peasant, and that further researches, he doubts not, would leave him with the faith of the Breton peasant's wife; when, in Great Britain, an Irish Protestant professor of biology, a professor of Greek at Glasgow, and perhaps the greatest judge on the bench, in the very height of maturity and of their reputation, deliberately make their submission to Rome; when, within the last few months, the Lutheran professor of history at Halle follows their example; when two of those who are called 'the three cleverest men in London' not only defend Catholicism, but defend it with the ardor of Preaching Friars; when, in spite of three centuries of Protestantism, enforced recently by the law of the land, the Catholic party in the English Parliament once more has the balance of power, as also it holds it in Germany, when, as is notorious, the 'man-in-the-street' publicly declares that if he had any religion at all it would be the Catholic religion; when a Papal Legate elicits in the streets of Protestant London a devotion and an hostility that are alike the envy of all modern 'leaders of religious thought,' and sails up the Rhine into Cologne to the thunder of guns and the pealing of bells—when this kind of thing is happening everywhere; when the only successful missions in the east are the Catholic missions; the only teachers who can teach the Oriental peoples, the Catholic ascetics—surely it is a very strange moment at which to assume that the religion of the future is to be some kind of ethical pantheism!"

Arguing that man has a heart as well as a head, that his heart continually puts him in touch with facts which transcend, though they need not contradict, mere reason; and that to neglect the evidence of the heart is to rule an eye-witness out of court because he happens not to be a philosopher or a trained detective, Father Benson has this strong paragraph:

"Ascend criticism of 'modern religious thought' is that it attempts to restrict to terms of a part of human nature that which is the affair of the whole of human nature; it tends to reject all evidence which is not the direct object of the intellect in its narrowest



Rt. Rev. M. F. Fallon, D.D.
Bishop of London, Canada

sense. Mr. Arthur Balfour, in his 'Foundations of Belief,' put the truth about the matter in a single sentence, to the effect that any system of religion which was small enough for our intellectual capacity could not be large enough for our spiritual needs. Professor Romanes traces the beginning of his return from materialism to Christianity to the discovery of that same truth. He had always rejected, he tells us, the evidence of the heart in his search for religious truth, until he reflected that without the evidence of the heart no truth worth knowing can be discovered at all. The historian can not interpret events rightly unless he is



His Eminence, Michael Cardinal Logue
Primate of All Ireland

keenly and emotionally interested in them; the sociologist can not interpret events adequately unless he personally knows something of passion; and, more than all this, the very finest instincts of the human race, by which the greatest truths are arrived at—the principle of the sacrifice of the strong in the cause of the weak, for instance, all art, all poetry (and these are as objective as anything else), chivalry and the rest—all these things, with their exceedingly solid results in a thousand directions, could never have come into existence, much less have been formulated and classified, unless the heart had been followed, not only as well as the head, but sometimes even in apparent and transient contradiction to the head."

Passing on to consider the signs of the future, Father Benson touches upon the effect of Catholicism on the family, the service to the claims of the Church rendered by "Comparative Religion," and concludes with these stirring words on Catholicism's power of recuperation:

"Not only is it the sole religion which has arisen in the East since the conquering the West, and now once more is the one religion that has been proclaimed as dead, over and over again, and yet somehow has always reappeared. Once 'the world groined to find itself Adrian,' now Arius is enshrined in text-books, and the Creed of Athanasius is repeated by living men. Once Gnosticism trampled on the ancient faith everywhere; now not one man in a hundred could write five lines on what it was that the Gnostics believed. Once the Turks overran Africa and Spain and threatened Christendom itself; now the nations trained by Christianity are wondering how they can best dispose of Constantinople. Nero thought he had crucified Christianity in Peter; now Peter sits in Nero's seat. Once Elizabeth, the disembodyment of every seminary priest she could lay hands on, established Protestantism in Ireland; now Westminster Cathedral draws immeasurably larger congregations than Westminster Abbey, where Elizabeth lies buried; and Catholic Irishmen are dictating in an English Parliament how the children in English schools are to be educated. . . . Is there any other society in the world, secular or sacred, that has passed through such vicissitudes with such a burden on its shoulders, and survived? For it is a burden which she can not shift. She can not, at least, 'recast her theology' and drop unpopular or unfashionable dogmas (as can all sects which claim merely human authority), and still live. Yet who can doubt that she is more of a force to-day than all the most accommodating denominations around her? She has lived, too, in the tumultuous rush of Western life, not in the patient lethargy of the East. She has struggled, not only with enemies in her gate, but with her own children in her own house. She has been betrayed over and over again by the treachery or wickedness or cowardice of her own rulers; she has been exiled from nearly every country which she had nursed into maturity; she has been stripped of all her treasures in nearly every one of her lands; she has finally seen her supreme Sovereign on earth driven to take refuge in his own house by the children of the men whom she raised to honor. And yet on her secular side she has seen every kingdom of Europe rise and fall and rise again; she has seen a republic give birth to a monarchy or an empire, and an empire yield to a republic; she has seen every dynasty fall except her own; she has seen, in religious affairs, every 'modern' sect—whose own claim to efficiency lies in its modernity—fail to keep pace with herself, who has the centuries on her shoulders; and she remains to-day the one single, sacred and secular commonwealth which has faced the revolutions and the whirling religions of the West and has survived, with a continuity so unshaken that not one of her enemies can dispute it, and an authority which they can only resent; she reigns even in this day of her 'discredit' over more hearts than any other earthly sovereign, and more heads than any philosopher of the schools."

"I called this characteristic of her Recuperation. I call it now Resurrection; for this is the 'sign of the Prophet Jonas' to which her Divine Founder appealed. And yet our 'modern religious thinkers' are dreaming in their armchairs of another 'breed!'

We have hesitated to quote at such great length from so comparatively short a paper, but our hope is that a yet larger number of readers all over the world may thus be secured for it. "Catholicism and the Future" is an article that, as we have said, makes for "sweet reasonableness;" it is calculated to remove mountains of prejudice, to fortify Catholics in their faith, to rouse the interest of Protestants and to convince them that the claims of the Church on their allegiance are as well-grounded as they are urgent and unalterable; and, furthermore, to persuade the Modernist of whatever shade of belief that, as Newman says, "either the Catholic religion is verily the coming of the unseen world into this, or there is nothing positive, nothing dogmatic, nothing real in any of our notions as to whence we come and whither we go."—Ave Maria.