

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Paclan, 4th Century.

LONDON, ONTARIO, SATURDAY, FEBRUARY 8, 1902

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The Catholic Record.

London, Saturday, Feb. 8 1902.

MATERIAL PROGRESS AGAIN.

It is always a mystery to us why they who boast of a pure and spiritual form of worship should look upon material resources or worldly well-being as a test of orthodoxy. It is more curious still that preachers who are supposed to know that the Redeemer who left His chosen ones the burden of poverty and suffering should entertain it. But judging from an exchange they do entertain it and rather glory in the fact that the adherents of their particular creed have a greater share of prosperity than others. One would expect a more uplifting message from ministerial quarters. Surely a comfortless one for the individual who is afflicted in Poverty's livery, albeit his heart be pure and his feet tending heavenwards; or for the one who is helping for a pittance in the making of a millionaire. If material prosperity be a means in itself we may adorn it with all manner of eulogy; but if it is a means to an end, and may help or hinder us, and all its treasures of art and commerce do not necessarily witness to the true development of a people, it is well to be judicious in our expressions of admiration. Material prosperity and progress cannot be taken as synonymous. Above all one must have a strange idea of the Gospel to contend that temporal prosperity is a sign that individuals and nations are acceptable in God's sight. And they who have it, look over the world and the spectacle of Protestants building railroads, and amassing wealth fill them with golly exultation. They forget the Gospel and read out for us the Beatitudes as they seem to understand them. "Blessed are the rich and powerful." This may be fitting language for an agnostic, but not for a Christian. We, however, are inclined to believe that all who conceive Christ's Kingdom as not of this world would shrink from its utterance. But, to quote an author, the fact that they urge the various successes of non-Catholic nations in the temporal order as an argument against Catholic Christianity proves that they regard worldly prosperity as valuable in itself, whereas Christianity proclaims that it, like all else, is valuable only in so far as it spreads the Kingdom of Christ on earth and opens the door of heaven to those who would otherwise still sit in darkness and the shadow of death.

We wonder how the advocates of prosperity would account for the fact that Japan has achieved within the last two decades such a brilliant and substantial success. Mayhap they would explain it on the grounds that the children of "this generation are wiser than the children of light." And, further, if Protestantism is a guarantee of prosperity, what solution have they for the problem of the comparative insignificance of such Protestant nations as Holland and Sweden?

OUR SOCIETIES.

Complaint has been made to us that some of our insurance and fraternal organizations are, to put it mildly, not all they should be.

Well; we are sorry. Perfection is rarely attained in this world, and we must not be too despondent or querulous if our societies fall short of it. We can but struggle on and derive consolation in thinking that in a distant future our young men may possibly pride themselves on other things than billiard or card playing. Not all are in this category, but enough to warrant our uncomplimentary allusion. We are, truth to tell, not serious. We take no pains to see that each day finds us better skilled to do the work given us. We waste our youth and enthusiasm upon trifles. To-day is one fad—tomorrow another—and so it goes with never a thought for the future, nor for the upbuilding of character, which alone can make an individual of service to himself or to an organization. Accordingly, we are pushed aside, as we deserve to be, and the places we might have occupied are filled by men who worked while we played, and who understood that self-denial is the surest guarantee of temporal as well as eternal success.

We admit that our societies are handicapped in the race by the indifferent patronage accorded them by representative Catholics. These rarely enter our club-rooms. Perhaps they are busy, or mayhap they imagine that contact with the rank and file of our organizations will cause them to lose caste. We do not know—but there is such a thing as a Catholic snob. And

by the way, the most unlovely specimen of the species is the one who has made "his pile" on rum and retired to cultivate high society and to have his name proclaimed to the public as the munificent contributor to such and such an object. He is generally an overpowering grandee, and his children are worse. But though he discards his apron and shines in silk hat and broadcloth he will be remembered as the vilest business a decent mortal can turn his hand to.

To return. Our men of influence and education can learn a lesson from the upholders of the Y. M. C. A.

From what we can learn about this organization—and we have observed it for some years—we must say that it owes much of its success to the painstaking, and to the edifying labors of Protestants of standing in the community. Its members are encouraged and educated and sympathized with. They are not talked at, but helped. The most we can do is to have one of the fold give a lecture on a subject as dead as Balthasar, or advice adapted from Smiles.

Then, again, another reason why the sphere of usefulness of some societies is restricted is the undue evidence of the disturbing element, loquacity. Some talk, of course, must be done, and a discriminating chairman will easily regulate the quantity and quality required at each session. But as all chairmen are not discriminating, it frequently happens that the amount of orating is greatly disproportionate to the business on hand. The glib talker is always on the floor, and not unfrequently to the detriment of the organization. He does not mean it, but the torrent of inane verbosity dampens the enthusiasm of the sensible members, if indeed it does not cause them to withdraw from its support. This should not happen, but it does, as may be seen from societies talked into a comatose condition by the "kicker and orator."

With regard to insurance bodies one can apply much of what we have said above. Their basic principles, no doubt, entitle them to rank among the best of our organizations, and as such have been adjudged time and again by the authorities. But we may remark that the fact that they are on a higher plane than a company floated as a commercial speculation seems to be but dimly realized by some of their members. They may their assessments, but their absence, from meetings and failure to cooperate in schemes making for mutual benefit are no inconsequential factors in regarding the progress of the organization.

If we were to take seriously the speeches at festive gatherings one would imagine that all our societies are advancing by leaps and bounds. But the fact that a great many of their addresses are evolved mainly from the lurid imaginations of gentlemen who have their eye on possible constituents and of others who know of and care as much for our societies as a native of Timbucto, divests them of reliability.

Our organizations are progressing, if slowly. They are not perfect by any means. But they are doing good, and deserve encouragement. They are safeguarding hundreds from the perils of the street and saloon. They are trying to teach our Catholics not to mistake "rudeness for strength, boastfulness for ability, disrespect for independence, profanity for manliness, brutality for courage."

NOTE AND COMMENT.

Lord Rosebery is, we are told, a very great man. He has won distinction in the world of letters and on the race-track, and is to-day, in the hustings or within academic halls, the most popular speaker in England. Gifted with imagination and magnetism and a refined scholarly taste, with courage that goes a long way with John Bull, he may be as his recent speech would warrant us in thinking, the very man to pilot his country out of troubled waters. But then again he may not be. And for ourselves we believe that should the noble Lord quit his solitary furrow he will have abundant opportunity to increase or diminish the admiration of his friends. At all events he will discover that the making of epigrammatic phrases is not necessarily a passport to successful statesmanship. If he accept the invitation of Sir Henry Bunsenman to return to the Liberal forces he will have to do with the Irish Party that is in Parliament not for literature but for serious business. Howsoever he and others may view the Irish malcontents and Rosebery has placed himself on re-

cord as decidedly anti-Irish) Ireland's claims for justice must receive some consideration. To disregard them will be to provoke the hostility of a party united and ably led and supported by patriotic Irishmen. Its claims have been ignored in the past, but we think that any political leader who is inclined to profit by the lesson of recent history, and to understand the present condition of Ireland, will think twice before adding to the blunders of English legislation.

Englishmen may laugh and scoff at the Irish Question, but they will do well to think that the words of General Gordon have a greater significance now than when they were uttered in 1880.

"It is ill," he said, "to laugh and scoff at a question which affects our existence."

CHRISTIAN SCIENCE.

(Continued.)

Referring to the supposed two documents of which some critics think the book of Genesis is composed, you say: McCracken: "The second of these versions (documents) contains the description of a man who cannot possibly be reconciled with the first."

Comment: The difficulty of reconciling the supposed two men is imaginary. It arises from your desire to find a basis for the Christian Science theory. Both for the supposed documents emphatically contradict Christian Science, in that they declare that God created the material universe. And, as to man, the first chapter of Genesis, which you would call the "first version," describes a man who required material food to eat, proving him to be in part material. And the second chapter, which you would call the "second version," also describes a man in part material, requiring material food. So that whether there are two documents or one, two men or one, we fail to find your Christian Science man; that is, a man without a material body.

Chapter first—your favorite chapter—says: "And God created man to His own image; to the image of God He created him, male and female He created them. * * * And He said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat." (Verses 27, 29.)

It is clear from this last verse that the man created in the image and likeness of God had a material body requiring material food—real herbs and plants, not delusions of them.

The second chapter says: "And the Lord formed man out of the slime of the earth, and breathed into his face the breath of life, and man became a living soul. * * * And the Lord brought forth of the ground all manner of trees, fair to behold, and pleasant to eat. * * * And He commanded the paradiſe that shall eat, but of the tree of knowledge of good and evil thou shalt not eat." (Verses 7, 9 and 16.)

We find the two chapters agreeing, then, in presenting man as partly spiritual and partly material, or as the union of a body and a soul needing material food. It is the same man that both treat of. The second chapter is more circumstantial because it begins the history of that man and of his subsequent dealings with his Creator. The first tells us that man was made in the image and likeness of God; the second tells us wherein that image and likeness consists, namely, in that man is a living soul or spirit, capable of holding converse with his Creator. He is in the image of God in that he is a spirit, intelligent, immortal, possessed of reason.

McCracken: "The spiritual man, described in the first version, could not fall, for he was made in the image and likeness of God, immortal and indestructible."

Comment: Here you prove too much, and involve yourself in a contradiction; for if man, because of his likeness to God, could not fall, he for the same reason could not err. But that he has erred you admit, for you claim to labor to free him from his error. His likeness to God does not imply likeness in everything, for then man would have to be uncreated, as God is uncreated, and this would deny the possibility of his creation. He would have to be creator, infinite and omnipotent, as God is Creator, infinite and omnipotent. He would have to be infinitely wise as God is, but this he is not. Since you hold that he is the victim of delusions, you must admit man is none of these; and you must further admit that his likeness to God is not a likeness in all things. And if not in all things, your conclusion that man cannot fall or err is not legitimate; it is gratuitous.

McCracken: "Christian Science teaches that man is not a compound 'constituted of a material body and a non-material soul,' but that he is spiritual only."

Comment: Yes, that is what Christian Science teaches, but both first and second chapters of Genesis teach the contrary, as we have seen. McCracken: "Pure theism must deal with pure spirits, and can have no dealings with matter, for the latter is the opposite of spirit, and therefore cannot be a concept or creation of the One Mind."

Comment: To say that the One Mind, or God, cannot have a concept of matter, or create matter, is to deny His omnipotence and make Him less powerful than man; for man can and does have a concept of matter. You may

call it an erroneous concept, but yet it is a concept. You have a concept or idea of matter for you deny its existence, and you cannot deny the existence of that of which you have no concept or idea. Then, if you have this concept and God has not, your mind is of greater capacity than His; your mortal mind—whatever that is—is greater than the One Mind. What is to be thought of a science that lands in that conclusion? The Creator, being infinitely wise, must, in creating your mind, have had a concept or idea of all the potentialities of your mind; but your mind has an idea of matter, therefore its Creator must have an idea of matter. To deny this is to say that He could create a mind more potential than Himself.

When you say "matter is the opposite of spirit" you admit that matter is, for to be opposite is to be. And admitting it to be, you must admit it is God or a creation of God; if God, then you fall into pantheism; if a creation of God then the One Mind must have a concept of it, because He could not create that of which He has no concept or idea.

McCracken: "This is pantheism: To make God the creator of matter, and to place Him, or supposed parts of Him called human souls, within matter."

Comment: You have an astounding, if not erroneous, idea of pantheism. Pantheism, instead of making God the creator of matter positively, and as one of its fundamental principles, denies creation and as a consequence the Creator. It teaches that all that is, is God, and all phenomena were evolutions or evolutions of Him.

McCracken: "But Christian Science is 'Pure Theism,' because it deals only with God and with His infinite manifestations."

Comment: If Christian Science be pure theism because it deals only with God and with His infinite manifestations, Pantheism can also claim to be pure theism, for, believing as it does, that there is nothing but God, it must necessarily deal only with Him and His manifestations. In this your theism differs in nothing from pantheism.

McCracken: "Christian Science certainly does not deny the existence of both Creator and creature, for this would attempt to wipe the All out of existence, but Christian Science explains this Creator and His creature as Spirit expressing itself spiritually."

Comment: To deny Creator and creature is not to deny the existence of any being; it simply denies to beings the relation of Creator and creature; it denies only that God is Creator or that the universe is a creature. Pantheism does this; and Christian Science in explaining creation to mean nothing more than an expression of the Creator's self, does the same, but it does not do it with the frankness and explicitness of pantheism. Creation must mean that the Creator caused beings to come into existence, beings distinct from Himself; or that He evolved these beings from His own substance or nature, and that they are consequently nothing more than modes or forms of Himself, and not distinct from Himself. The first meaning is that of the Christian. The second is that of the pantheist. You agree with the latter when you explain creation to mean in your sense, the Spirit, or God, expressing Himself. For if He expresses only Himself there is besides Himself no real things, no creation, nothing but evolutions from different modes or forms of His own being. There is, therefore, a radical difference between such expression and creation in the Christian sense. After this Christian Science "expression" there remains nothing but modes and forms of the Divine Being, just as pantheism teaches. But after creation in the Christian sense, there remain real beings distinct from the Divine Being who creates them—beings that result from an act of Divine free will and power, and not from Divine nature and necessity.—N. Y. Freeman's Journal.

THE CHURCH AND THE LABOR QUESTION.

N. Y. Freeman's Journal.

During the nineteen hundred years of her existence the Catholic Church has never once failed to grapple with the various problems that have presented themselves and demanded a solution in the interest of humanity. She has ever been Catholic, not only in the sense of being at home in all lands and with all races, but likewise in the sense that she has a sympathetic interest with all that affects the welfare of mankind. She truly can apply to herself the saying of the Latin poet: "Nothing that is human is foreign to me."

She not only devotes herself to the spiritual welfare of men, but likewise to their temporal well-being. Her churches, her colleges, her universities, her hospitals, her infirmaries, her asylums, her homes for the aged, her orphan asylums, and other organized methods for ameliorating human suffering speak for themselves. Not in any one part of the world, nor for any one race, but in all lands and for all men, whether civilized or uncivilized, are these agencies for good in full operation. They are the outward expression of the visible evidence of the Church's all-embracing love for man—a love that refuses to recognize human limitations of nationality, race, color, or social condition.

It was this love that in our own times penetrated the heart of Africa and established outposts of Monks, who devoted their lives to freeing the black savages from the horrors of chattel slavery. It has sent a Father Damien to nurse abandoned lepers and has commissioned another soldier of charity to take Damien's place when

the latter fell a victim to a horrible disease. It is this same love that has sent the sending daily devoted priests and sisters to the uttermost ends of the world to minister to the spiritual and physical wants of men and women buried in Cimarronian darkness and barbarism.

With her all-consuming love for man the Catholic Church could not be an indifferent spectator of the efforts she is making to improve his social condition. She imparted to him nineteen hundred years ago a sense of his own dignity as a son of God, which, during the intervening centuries has been for him a shield and a banner. She taught him to regard himself something more than a mere earning tool for the production of wealth—a conception of him that in our days is altogether too common.

Leo XIII. in his encyclical on the labor question gave voice to the Church's view on the exalted station occupied by the workman in his character as a son of God. The note the Holy Father struck on that occasion vibrated throughout the world calling men's attention to the need there is of viewing wage-workers from quite a different point of view from that occupied by the recognized authorities in "The Dismal Science." The endless babble about the law of supply and demand has bogged men's minds as regards justice, which can never be safely violated.

The successor of St. Peter has summed up the world to discard the pagan view of human relations and substitute for it the Christian view, which does not regard the mere piling up of wealth the highest aim in life. That Leo XIII.'s advocacy of the cause of labor has not been without effect is shown by the renewed interest Catholics, both cleric and lay, have taken in the social question which has loomed up so large in our days. Take, for instance, Italy, where a thoroughly organized movement has been started under Catholic auspices to solve the social problem in accordance with Christian principles.

Rome is the radiating center from which this movement for the amelioration of labor is spreading all over the peninsula of Italy. Already one hundred and fifty local committees have been formed, which are sending out lecturers on social questions in every direction. They have two newspaper organs, *Cultura Sociale* (Social Culture) and *Il Domani d'Italia* (Italy's Tomorrow), both of which have a good circulation. The Italian Bishops have interested themselves in the good work and have held in almost all the seminary centers meetings for social study are held in the Cardinal-Archbishop's palace and are attended by the seminarians as well as by laymen.

One of the aims of the new movement is to extend the social activity of all the Italian clergy. The *New York Sun's* correspondent who signs himself "Immonato," writing from Rome thus describes the practical work done by those who have been aroused to the importance of responding loyally to Leo's appeal in behalf of the wage workers:

Following the express wishes of the Holy Father, Cardinal Ferrari is establishing each parish on this eminently popular basis. The Milan Osservatore Cattolico, to which competent and enthusiastic writers contribute, like Don Albaratto, Don Vercesi, Meda, Mauri, provides a resounding pulp for their young hopes and generous action. Bergamo imitates the capital, its martial faithful people in a whole net-work of associations. Florence, once indolent in walking up. Benevento, under the presidency of its Archbishop, extended its hospitality to a district congress of priests, on the brilliant model of that at Bourges. The Cardinal, with the Pope's approval, invited Mgr. Servonnet. There was no opposition; all priests and all Catholics praised the undertaking. The social budget shared in it, rural saving banks, consumers' co-operative societies, mutual benefit clubs, professional unions and so forth. In his speech the Cardinal laid stress on contact with the people.

This Catholic social movement which is sweeping over Italy has its counterpart in France and Germany, where Catholics are in a marked degree interesting themselves in practical plans for the amelioration of the condition of labor.

We may confidently anticipate that the movement thus inaugurated will have a wider sweep in the near future and that before the influence of the Catholic Church in the just settlement of the labor question will be deeply felt. She, in the centuries that have gone by, has successfully solved more difficult problems than the one Leo XIII. has called attention to. Who can doubt that she will succeed in this new undertaking upon which she entered in the interest of humanity and civilization?

ton, his sister; also little Marion Coddington, daughter of the latter, and another sister, Miss Alice Barber, comprise the stricken colony. In one part of the house the men are confined, attended by a negro who had the small-pox years ago. In another part the women, attended by a woman who also had the small-pox years ago. And so it was that Dick Barber passed away with the knowledge that all Holy Church could do for him on earth had been done through the efforts of a noble priest.

It was into this house that the brave priest, Rev. Father Joseph S. Fagan, of Great Bend, came, prepared to administer the last sad rites and anoint the fevered brows of the poor, suffering patients with the holy oils. And so it was that Dick Barber passed away with the knowledge that all Holy Church could do for him on earth had been done through the efforts of a noble priest.

The holy Sacrament administered to all the sufferers. Father Fagan started for his home at Great Bend. The night was dark and the snow was deep, but Father Fagan, careless of his own safety, was not without his neighbors. He left the walk and tramped the mile and a half through the middle of the icy streets. Arrived at the rectory he called to his hired man to go home and not to come back. Then he changed his clothes and took a bath, read his matins and went to bed, willing that the God he served should leave him or take him, as He saw fit. And so far Father Fagan has shown no ill effects from his midnight journey to that house, where it seemed as though death must be in wait. He drives about the roads as genial and happy as ever. But he talks to no one, and the little church at Great Bend has not been opened for services for several Sundays. Alone in the historic little church the good Father undoubtedly prays for his afflicted people. Willing to risk his life in giving the comforts to a dying man, cannot the beautiful words of the Holy Ghost be applied to him? "Greater love hath no man than that he lay down his life for his friends," he safely applied to the noble net of this priest?

At midnight on January 16 two hundred masked men followed "Dick" Barber's coffin to his lonely resting place in Saint Lawrence's Cemetery, and it is stated the electric lights were extinguished, and as the winds sighed a requiem, by the dim light of a lantern Father Telfron, another priest, read prayers for the dead.

A CONVERT.

THE TWENTIETH CENTURY.

Great Master of the Church in the 19th Century.

BY ARCHBISHOP IRELAND.

The twentieth century! It stands out on history's pages unparalleled for its agitation of mighty intellectual problems. Intellectual life grows more intense; no limitations of knowledge are recognized. The human mind, in the success of its investigations into the mystery of nature, becomes intoxicated with the belief in its absolute self-sufficiency, and bids reckless defiance to all existing intellectual authorities, even to Christ and to His Church. The defender of Christ is compelled to follow his adversary through all the domains of natural knowledge; to show him that there is no argument against supernatural truth. He must follow his adversary even to the farthest frontiers of nature, to prove that there is a Beyond, of which revelation brings to us no fuller tidings.

Humanity is in throes to give birth to new forms of social and political life. "All things must be made new!" is the cry everywhere heard. Revolutions are upon us, in which, if wisdom and righteousness do not prevail, chaos and death will hold sovereign sway.

America in the twentieth century! These mighty social problems which press upon the world will be agitated with special intensity, and will move toward a solution with special rapidity in our own country. In America more than elsewhere, men are impatient for results, and enter more fearlessly upon changes.

The Catholic Church in America during the twentieth century! O Church of ages and of nations, was there ever opened before thee an opportunity so glorious, so worthy of thy power and thy majesty! Be thine, then, to reign a queen of truth! He most fervent seekers after truth journey, be thou their guide, illumining their way with thy light, and crowning their conquests with thy supernatural revelation. Be thine to reign queen of humanity!

Proclaim, with voice that none can fail to hear those supreme principles of moral virtue, of social order and liberty, of rights and duties of men, which Christ's Gospel taught thee. Proclaim then with the high authority of thy mission, and win to them the obedience of men by thy Christlike zeal and Christlike love. Reign in knowledge and in grace; reign to the glory of thy Christ, and the twentieth century will serve Him with all the energy of its intellect, and all the aspirations of its heart. The greatest of centuries will be the most loyal to Christ; and, as before, Christ will reign in glory over the world—"Jesus Christ yesterday, today, and the same forever."

The new Catholic cathedral at Westminster will be opened three days after the king's coronation. Cardinal Vaughan has decided that the opening ceremony will take place on Sunday, June 23, subject to the reservation that nothing unforeseen shall intervene to necessitate a postponement.

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