#### VOLUME XXXIV.

# LONDON, ONTARIO, SATURDAY, JANUARY 27, 1912

THE SISTERS OF ST. JOSEPH

Dedicated to the Community of Mt. St. Joseph,

They are passing through the portals
to the day's appointed task,
(Sombre black the outer garment—
white as snow the heart within)
Not to tread the path of pleasure, Not to garner Dead Sea treasure, But to war for souls with Satan and the luring call of sin.

See them in the busy school-room training childish hearts and hands,
Earthly lore and storied knowledge
giving to the plastic mind, Truth from falsehood ever sifting, Mundane actions upward lifting, Christ-like, teaching youthful footsteps how the Narrow Way to find.

Bending low o'er anguished mortals in the watches of the night, Soothing some poor tortured body in the healing homes of pain, By the bedside vigil keeping, Guardian angels of the sleeping, Whilst from hushed lips up to heaven steals the ave's sweet refrain.

Tenderly in crowded hospice greyhaired derelicts they tend,
To the world's flos and jetsam they have thrown their portals wide, Ne'er a task is there too lowly For these vestal virgins holy, To do good to all their life's work-same as writ of Him Who died.

Not for wor dly praise or glory or the blighting lust of gold,
Are they striving in the silence of their lowly convent home,
But they hear the Bridegroom cal-

'Tis His ardent love enthralling-

Moves the Sisters of St. Joseph so to help His Kingdom come. -D. A. CASEY ("COLUMBA")

# THE BIBLE AND MODERN

A LUCID EXPLANATION OF THE TRUTH AND INSPIRATION OF THE ENTIRE BIBLE

On a recent Sunday evening, at St. John's Pro-Cathedral, Altoona, Pa., Rev. Morgan M. Sheedy delivered a sermon on "The Bible and Its Modern Critics." He based his discourse on St. Matthew xxiv, 35, "Heaven and earth shall pass away but my words shall not

The speaker began by saying the question to be answered this evening is:
"Is the Bible of God or Only of Man?" That is a question of tremendous importance to the religious world. We shall see what answer is given to it.

The faith of the non-Catholic world is founded on the Bible. To-day that faith is rudely shaken. The very citadel of non-Catholic belief is violently assailed from without; while from within are found profes ing Christians, chiefly Proministers and professors of the testant ministers and professors of the ology, who are ready to surrender, some of them have already done so, the last stronghold to the enemy of divine revelation. This attack upon the Bible is made in the name of science and what is called "the higher criticism." It is said that facts have been brought to life is called "the higher criticism." It is said that facts have been brought to life which prove that the Bible is full of "errors, fables and myths"; that "thus saith the Lord" is open to question; that the Bible is notking more than many literature to be criticised and as.

[State of Christ. The central figure was Christ baptizing humanity with the sweat on his brow, the tears on his cheeks and the blood from his heart.

Father Vaughan said that before timated the same as any other historic work. They insist that the discoveries in geology, biology, archaeology, etc., furnish ample proof of their contention. se modern critics has recently declared that "the falsehood of the his-torical narration (of the Bible) is a certorical narration (of the Bible) is a certainty, practically as great as that of the equality of the angles at the base of an isosceles triangle." They tell us that the whole story of the fall of man, of Babel, and the flood is but a gross pagan legend, which the Hebrews derived from the Babylonians and Assyrians. They hold, then, that the Bible contains error: therefore, cannot, excontains error; therefore, cannot, except in a very loose sense, be called the word of truth. divinely inspired, the Holy Bible. The conclusion is obvious that, as a result of this teaching, the pasis of faith in revelation among non-Catholic Christians is destroyed.

This is a very serious condition of things for non-Catholics who have been insisting on " the Bible, the whole Bible and nothing but the Bible." It is a matter that Catholics who hold quite a different principle might leave our sep-arated brethren to settle among them selves. The Bible might go to pieces and yet Catholic Christianity remain intact. The Church was before the Bible. And the Catholic view is that of St. Augustine: "I would not believe in the Bible if I did not belief in the authority of the Church." But as the Church preserved and gave us the Bible, so she is ever ready to defend it against the destructive criticism of modern science and scholarship. To this task

she sets herself.

Now, it is impossible to deal, in one discourse, with the vast subject that opens out before us under the heading of "The Bible and its Critics;" to refute, in detail; the specific charges of error and fable to be found in the Bible; to tell how the Bible was made up; its authority, its books, its translations; the nature and extent of its inspiration; how and by whom it is to be interpreted. We have to be content with a general answer. We shall merely indicate the teaching and position of the Catholic and leave for some other time a fuller treatment of the subject.

The Catholic view of the Bible and its

inspiration is fully and tersely set forth in a profession of faith recently submitted to a distinguished professor suspected of modernism, for acceptance under

penalty of being inhibited the Sacraments of the Church. Let me quote from the required form of submission touching the sacred Scriptures. It runs

In accordance with the Holy Councils of Trent and of the Vatican, I receive all the books of the Old and New Testament with all their parts as set forth in the fourth session of the Council of Trent and contained in the ancient Latin edition of the vulgate, as sacred and canonical, and I firmly believe and prefess that the said Scriptures are sacred and canonical not because, having been carefully composed by mere human industry, they were afterwards approved by the Church's authority, nor merely because they contain revelation with no admixture of error; but, because having the insulation of the admixture of error; but, because having been written by the inspiration of the Holy Ghost, they have God for their author, and have been delivered as such to the Church herself. Wherefore, in all matters of faith or worals appertaining to the building up of Christian doctrine, I believe that to be the true sense of the holy Scripture which our Holy Mother, the Church has held and now Mother the Church has held and now holds, to whom the judgment of the true sense and interpretation of the Holy Scripture belongs. (Of Council of Trent, session iv council of the Vatican, dog-matic constitution of the Catholic faith,

Chap. 11. can. 2)
The Catholic Church holds the follow ing propositions: That all the books of the Old and New Testament are sacred and canonical; that they are inspired by the Holy Ghost, and are consequently free from every admixture of error; that having God for their author they have been delivered as such to the Church; that in matters of faith and norals that is the true sense of Holy Scripture which the Church has held and now holds; finally, that to the judgment of the Church the true interpreta-

ion of holy Scripture solely belongs.

The difference, therefore, between the Catholic Church and the modern critics of the Bible seems to be this: That the Catholic Church accepts the Bible as HE BIBLE AND MODERN

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LUCID EXPLANATION OF THE
CATHOLIC BELIEF IN THE
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TRUTH AND INSPIRATION OF coveries" of literary and historic investigations. The Church holds that God could not inspire the writers of the Bible to write untruths; to set down errors; therefore all that is contained in holy Scripture is true. There can be no conflict between the truths of science and of the Bible. Truth is one; it cannot contradict itself. There may be seeming contradictions; but these are unted for; either science is at fault; its facts are not established; or the true sense of sacred Scripture is not ascertained; men, as we are warned in the Bible itself, can wrest the Scriptures to their own destruction. That is what ve see going on to-day.

## FATHER VAUGHAN ON THE DUTY OF WORK

Rev. Father Bernard Vaughan, S. J., opened his course of January Sunday morning sermons at St. Ignatius' church, 84th St., New York City. He began by a piece of word-painting in which he described Nazareth in Galilee as it was in the time of Christ. The central figure was Christ bent over the carpenthis cheeks and the blood from his heart.
Father Vaughan said that before Christ came there were three things most dreaded by some of men—work, Church than in assisting the Protestant most dreaded by some of men-work, sorrow and sin. Christ, the Great Lib-erator, had revolutionized society. He litted the yoke that was crushing the human heart. He met labor on the threshold of Nazareth, and folding labor in his arms with the sweat on his brow, He baptized labor, converting it from a

curse into a blessing.
"Since the day when Christianity first turned its eyes to Jesus Christ standing knee-deep in the sweet-scenter shavings of a carpenter's store in the highlands of Galilee, labor bas been renighlands of Galilee, labor bas been regarded not only as an honorable, but also as a most sacred duty, so that the man who refused to toil and sweat by the works of his hands, or his brow, was justly regarded by his fellows as little better than a good-for-pothing terms. netter than a good-for-nothing tramp,

be he prince, peer or peasant.

Father Vaughan, paid a high tribute to the United States. He said from his own observations he felt sure that in this great republic there was work enough to go round to every new comer provided the applicant was prepared to take off his coat, to roll up his sleeves, and to put his back into his task seeing and to put his back into his task seeing it through. The mistake too often made, he said, was that men wanted to start with a good time instead of ending with it. Like the gymnast on te flying trapeze, let men hold on, said Father Vaughan, to the lower sizings until the higher were ready, else you may find yourself lying helpless on your back in the sawdust.

What Christ Itad done for the toiler He had done also for the mourner. He

He had done also for the mourner. He met sorrow on the threshold of His pub-

met sorrow on the threshold of His public life and drowning sorrow's tears in the streams upon His own cheeks, He baptized sorrow, converting it from a penalty into a privilege.

Lastly, Father Vaughan contended that Christ lifted from the human heart the sin burden so long weighing it to earth. He described how Christ in the Valley of the Shadow met sin and wrestled with it till at length victorious over sin and death, He baptized the

not attaining some physical measure of rtrength and beauty.

"Imagine what the United States would be it there were no such uplifting and unyielding influence as Christianity making for law and order and true citizenship. Here is the Creed on which your great and glorious country must your great and glorious country must lean and rely securely. But see you have the right brand that the label in-

dicates—the original.

In a day gone by, a Christian, said
Father Vaughan, was one who professed
to be a follower of the teaching of Christ. Now he would seem to claim to be the teacher of Christ instead of at-Saviour to suit the rising generation, might it not be better for the minister of religion to convert the rising generation to suit the gospel of our Saviour.

Father Vaughan then exhorted his

Father Vaughan then exhorted hearers to make much of home life. Home was a pillar of the State, and it was in the home that education began and the spirit of work, serious and strenuous, was started. What the world needed to-day was a race of men and women with determined effort to real-

ize themselves.

It was not the aristocracy of idlers but an aristocracy of workers, that was going to lay an enduring foundation for the great and glorious Republic.

## NON - CATHOLIC VIEW OF THE CHURCH

In the Christian Work and Evange In the Christian work and Evangelist (New-York) there is an article from
Rev. Dr. Frederick Lynch, one of its
editors, dealing with the attitude of
some Protestants toward the Catholic
Church. It sheds a sidelight upon
what may be termed the Pyschology of
Protestantism, so far as it has been Protestantism, so far as it has been affected by a bitter and unreasoning hatred of everything Catholic. By way of parenthesis we may ask: How comes it that Catholic Americans have never manifested a similar spirit towards their fellow countrymen? How comes it that they are better acquainted with Protestantism and its doctrines than Protestants are with the teachings of the Catholic Church? How comes it that infamous libels upon Protestantism have never passed current among Catholics in the same way bideous misrogram. olics in the same way hideous misrepre-sentations of the Catholic Church have gained credence among Protestants? Is the explanation to be found in the practice of the Catholic clergy devoting themselves to teaching and defend-ing the fundamentals of Christianity to the total exclusion of everything savoring of bitterness toward non-Catholics? In marked contrast with that practise

is the account the writer of the article in the Christian Work and Evangelist gives of the anti-Catholic propaganda carried on in the past in communities in which Protestantism was in the ascendwhich Protestantism was in the ascender ancy. He tells of what came within his own knowledge in the New England town in which he passed his youth: "Some of us," he writes, "who spent our more removaler well. youth in country towns remember well the feeling that existed of almost bitter hatred." Here is the manner in which anti- Catholic hatred was kept alive: "This feeling was further fanned into "This feeling was lutther lanned into flame by weekly papers which came from Boston, if we remember rightly, and were full of most scurrilous stuff about the Church and its Irish adherents, Societies were formed of Protestants. which excluded all Roman Catholics, and spent their sessions hearing fearful tales of their doings, and denouncing

Church of the Community." As hatred is ever barren of good, we can have no difficulty in arriving at a con-clusion as to the crop brought forth by the sowing of these anti-Catholic seeds. Charges, which no man in possession o his senses would place credence in, were made and accepted by those whose minds had been warped by this arti-

Catholic propaganda.

To what extent they had become dupes of their own insensate prejudices is described in these words: "Feel-ing ran so high in my native town in Rhode Island that many actually believed and repeated the story that great armories had been excavated beneath the Cathedral in Providence their own insensate prejudices beneath the Cathedral in Providence, beneath the Cathedral in Providence, and stocked with thousands of rifles for the day when Roman Catholics should use them to seize the Government and install the Pope as king in a palace James Gordon Bennet was to build on the Hudson River." That same monstrous story, under another form, was rehashed some twenty years ago in west-ern States by members of the A. P. A. If it were set aftest again to-morrow, it would find believers. So persistently do anti-Catholic prejudices survive.

Even the writer we have been quoting, who evidently is striving to be just, ing, who evidently is striving to be just, is unable to rid himself completely of what may be called the sedimentary deposit of anti-Catholic prejudices of earlier days. Thus he unwillingly distorts what Cardinal Farley said in reference to New York having a Catholic torts what Cardinal Farrey said in ref-erence to New York having a Catholic as Governor. He says. "This nation has nothing to do with Catholic Gov-ernors, nor Protestants—simply with good men and capable men." That is a view to which the Cardinal would subview to which the Cardinal would also scribe readily. If there had been a practical application of it in the past, there would have been no need for Car-dinal Farley to speak of a Catholic Governor. What he had in mind was Governor. What he had in mind was the unjust and un-American discrimination, born of anti-Catholic prejudice,

tion, born of anti-Catholic prejudice, which rendered the nomination and election of a Catholic to the Governorship of New York next to impossible.

There is another remark in the article we are dealing with which should not go unanswered. We quote: "The Roman Catholic Church, or certain sections of wrestled with it till at length victorious over sin and death. He baptized the sinner with the blood of His Sacred Heart, converting the sinner into the penitent and the penitent into the saint.

"It is a mistake," said the speaker, "to contend, as the world does to-day, that there is no such thing as sin, and that there is no harm in not reaching some recognized moral standard of virtue and perfection; that there is sin in

olies for the State to support Catholic schools, as such. What is asked is, that schools, as such. What is asked is, that the secular should be paid out of taxes of which Catholics contribute their pro-

rata share. Not one cent for religious instruction. Such payment would instruction. Such paymens would not conflict with the principle embodied in the statement that "the American people will never consent to any recognition of a particular denomination as a dependent of the Government." None would be more resolutely opposed to such dependency these Catholics. such dependency than Catholics.

In retuting the oft repeated assertion that Catholics put allegiance to the Pope above their country, the writer of the article in the Christian Work and Evangelist quotes these words of Leo XIII.: "The Almighty has appointed the charge of the human race between two nowers the confession than between two powers, the ecclesiastical and the civil: the one being set over the divine, the other over human things. Neither obeys the other within the limits to which each is restricted by its limits to which each is restricted by its constitution." Here is the comment appended to the words of Leo XIII: "As a matter of fact, the history of the Roman Catholic Church in the United States has been one of loyalty to the nation, and then—what good Christian does not put loyalty to the kingdom of Christ first."

We now come to the plea addressed to the Protestant sects to co-operate with the Catholic Church in fighting the mailign forces arrayed against Christianity — forces that every day are acquiring greater momentum. We are acquiring greater momentum. We are told that every good Christian who is appalled by the contemplation of the moral ruin wrought by our twentieth century paganism, should rejoice that the Catholic Church stands an immovable bulwark against it. We quote: able bulwark against it. We quote:
"When he sees the paganism in our
great cities, the utter indifference of
thousands of men, the worship of pleasure and the frenzy of the masses over
sport, the frivolity of our modern life,
the growing evil of divorce, the lessening sense of sin, the graft and corruption in purious the headlessness of tion in business, the heedlessness of law amounting almost to anarchy, the denial on all sides of the sacrific as the true creed of humanity, he thanks God that the Roman Catholic Church is strong, for she is set like a flint against

all these real menaces of our modern This glowing tribute from a non-Catholic to the work of the Church is doing in the United States is significant of much. She who was once reviled and denounced as a menace to the Republic is now seen to be the most effective defender of it by combatting unceasingly and relentlessly moral evils which, if not and relentlessly moral evils which, if not held in check, would destroy the frame-work of society and involve the Republic itself in the general disaster.—New York Freeman's Journal.

## WHY CATHOLICS FAIL

committed by some Catholics in raising the cry of auti-Catholic bigotry when there is no anti-Catholic bigotry in sight. The matter is discussed interestingly by a correspondent of the Pitts burg Observer who recently heard man remark that the reason he failed to secure a certain position was because he was a Catholic. Having heard this same excuse offered many times by persons who were disappointed in business, political and even social aspirations the correspondent says she investigated a number of cases and found that reitgion seldom entered into the matter, and when it did the objection was not because the persons were Catholics, but because they were not practical Catholics. Returning to the case in

point she continues:

"Take the man referred to, for example. I recall that some years ago he was among the guests at a public gathering. A banquet was a feature of the evening. It was Friday. Although his attention was called to the fact he disbeyed his Church, and ate meat, making himself conspicuous by saying he had a Catholic heart, but a Protestant stomach. He tried to appear a jolly good fellow, but was a lamentable fail-ure. His act of defying the commands of the Church lowered him in the esti-

nation of all present. "It is men and women of this type that are prone to give the excuse that be-cause they are Catholics they are de-barred from the attainment of their earts' desire, when, instead, it is their lack of the necessary qualifications, to-gether with their lukewarm Catholicity, that keeps them in the back-ground.

"A good Catholic man or woman has the respect of everybody, and it would be well for the rising generation to realize this, and to remember that where there is ambition, competency and per-severance there is sure to be success."

While we would not go so far as to say or intimate that auti-Catholic feel-ing has entirely died out, we are quite willing to agree with the main contention of our esteemed contemporary's correspondent. It is a doctrine we have often endeavoied to set before the readers of the Review that the man or wo-man of character will succeed in proportion as he or she is true to the principles of religion. Wordly success is, of course, not a test of a man's success in spiritual things; although it is worthy of note that some of the greatest saints have been persons of sharp insight into orldly affairs, and gifted with common sense to a remarkable degree. But a high toned Catholic life is in no way inonsistent with success in any reputable business or profession. And those who constantly bring their Catholic prin-ciples into play in their worldly callings are more likely to be respected and es-

teemed by their non-Catholic colleaguer

nd competitors than otherwise.

Too many of our young Catholic men
nd women are ready to give up at the first rebuff simply because they are heirs to a tradition of anti-Catholic discrimination. They have had it so dinned into their ears from their earliest childhood that they were Ishmaels in the social life of America that they feel every man's hand against them; and believing the obstacles to advancement insuperable, they are satisfied with second places and second-class effort when they possess native ability that should if properly directed place them in the first rank. Catholic politicians of a certain stripe

Catholic politicians of a certain stripe are greatly to blame for this tradition; for, even when they have been as unworthy as the man spoken of by the correspondent, who boasted of "a Catholic heart but a Protestant stomach," and when rejected because of this unworthing ness, they have immediately raised the race and religion" cry, and called the orld to witness that they are martyrs

to anti-Catholic bigotry.

Nor is the Catholic press; clear of blame in the matter, for it has responded all too often to the call of the politician and has felt it a duty to stand by "one of our own" when it could have easily discovered that "one of our own" might be a worse enemy to the Church than the most bigoted outsider. — Sacred Heart Paylor. Heart Review.

#### CARDINAL FARLEY WELCOMED HOME

New York, Jan. 17 .- Cardinal Farley, after spending the night down the bay, and then breakfasting with 25 guests at Hoboken aboard the liner stepped on to Manhattan to-day at 1.20 o'clock at the Battery from a special boat, and rode to his cathedral between 2 ranks of people, Catholic, Protestant and Jew. In lower Manhattan the turnout was quite as big as that which greeted Col. Roosevelt's homecoming from Africa. And when the cardinal ntered his cathedral he was greeted with scenes such as never before, accord-ing to white-haired priests with memories, have been witnessed in an American Catholic church.

Up the main aisle of the cathedral,

the grey stone walls brightened with holiday greens, fluttering ribbons and electric lights, the white-haired, red-clad figure walked through a lane flanked by thousands of people. Up in the pulpit Rev. Father Kane was directing a chorus of more than 6000 directing a chorus of more than 6,000 boys and girls but even this great volume of welcoming song, and the deep tones of the big organ were all but lost while men and women, great groups of Sisters of Charity, hundreds upon hundreds of white-surpliced priests, monks in white cowls or brown, women

the Blessed Sacrament had been re-moved from the tabernacle of the high aitar for the moment. And so the great crowd, estimated as high as 10,000 persons (there were 2,000 children banked back of the main altar in the lady chapel alone,) stood up on the pews

and cheered.

Through it all walked the red-clad little figure with the acolytes, holding the gold baldachine or canopy above his white head, and he walked slowly, looking straight ahead, his lips trembling a bit as the roars of cheers beat down

This biggest moment in the cathedral followed a crowded day for the cardinal, which began early in the morning aboard ship, when the cardinal met the earliest of the reporters, 30 strong, coming from Quarantine to the Hoboken pier.

## LET THEM MIND THEIR OWN BUSINESS

A London cable dispatch announces "a New Anti Home Rule Fight" and tells about it that: "A persistent effort is being made by the Opposition (Tory) press to use the recent Papal decree forbidding Oathor lies from bringing priests or other ecclesiastics into lay courts on pain of excommunication for disobedience as an argument against the Government's argument against the Governments
Home Rule proposals. The organs of
the Opposition argue that the decree
makes the Pope the dictator of the proposed Irish Parliament, which it is admitted will be overwhelmingly Nationalist and therefore overwhelmingly
Catholic."
Not what the Irish Parliament will be

No doubt the Irish Parliament will be No doubt the Irish Parliament will be pulation is overwhelmingly Catholic." since the population is overwhelmingly Catholic. For a like reason the English Parliament is overwhelmingly Protestant.

But how could the Pope be "dictator" of the Irish Parliament even though overwhelmingly Catholic? The Pope be proteing to do—takes no interest in

has nothing to do—takes no interest in public affairs in Ireland such as are to be discussed and settled in the coming Irish Parliament. The Pope's decree are for Catholics alone and have to do only with matters within the sphere of the Catholic religion.

And if Catholics are willing—as they

are willing—to accept and obey the decrees of the Pope in regard to their decrees of the Pope in regard to their duties as Catholics, why should non-Catholics interfere? The homely old counsel, "Mind your own business," comes in here as very fitting. Let the Protestants of the British Tory "Opposition" mind their own religious business and not meddle with the religious concerns of Catholics, who have neither need nor desire for such intervention.

"The decree will be of no force in Ireland unless it is proclaimed by the Irish Catholic Bishops, who have not taken any action in the matter up to the present time."

We may be sure that the Irish Bishops when if

will take the proper action when, if ever necessary, and that when they do they will find the Oatholic Irish people to be Catholics good and true like their fathers before them.

### FATHER VAUGHAN AND THE NEW DANCES

SCATHING ARRAIGNMENT

Canadian Press Despatch
New York, Jan. 19.—Speaking to a
large audience at the Brooklyn Academy
of Music Rev. Bernard Vaughan, the
noted English Jesuit preacher, expressed
strong views against the society craze
for such dances as "The Apache" and
"Turkey Trot." As usual the eminent
speaker adhered to his custom of calling a spade, a scade. ing a spade, a spade.

"The true measure of greatuess in

The true measure of greatness in a Christian community," he said, "is not expressed in vulgar displays of wealth and feasting, but in terms of service."

Referring to dancing, he said:

"If proper dancing is all the world
over a recognized and exhibarating
pastime, improper dancing, on the contrary, is a practice that is intoxicating, and, therefore, to be ostracized from every decent vaudeville and still more from every private drawing room.

"To anyone with even the most ele-mentary knowledge of physiology it is apparent that the movements in the so-called dances of the 'Apache' charac-ter can result in nothing making for righteousness or even deceney. More righteousness or even decency. and women do not happen to be icicles and women do not happen to be letters or sleighs, nor are they automata nor gramophones. Not even are they oysters or jellyfish. They are human beings, and, unlike asbestos, are very

susceptible to fire.

The so-called dances bearing very suspicious names are forces calculated to waken animal passion and to set youth on fire, and it is quite impossible to con sider what sort of a patent fire engine could extinguish such enkindled flames, whether in this world or the world to come. It would not be a bad plan to have the hose ready to play on people who dare to defy the public conscience by indulging in vicious movements, whose tendencies are recognized to be so injurious to civic morality that those responsible for the decency and welfare of our great cities have feit themselves compelled to inhibit such criminal practices in halls licensed for dancing.
"Let not so much as the names of
these figures be heard any more among us. Kill them outright and bury them out of sight far beyond the city's

bounds. The address was applauded heartily and girls in gay gowns and plumes small boys and girls, everybody, told the cardinal that they were glad to see him home. was unquestionably in the right. The matter had been presented to them so

## "THE RELIGIOUS FORWARD MOVEMENT"

(By Maria Longworth Storer in The Lan The whole Christian world, Catholic and Protestant alike, must wish Goda genuine reformation of Protestantism; for Protestantism is being gradually undermined by the modern "humanitarian" spirit which considers Christian faith an unimportant matter, and which makes speed to any effort which has for its aim the Christian religion merely a school of morals and ethics—denying or putting in the background the Deity of its Founder and the worship of God the Father. The first and greatest commandment has in consequence become for the progressive Christian a rather ror the progressive confistian a rather vague sentiment about a vague Deity; and, of late years especially, the feeling has led to indifference with regard to any strict observance of public worship on the part of a large majority of persons who call the majority of persons who call the meaning it.

on the part of a large majority of per-sons who call themselves "Protestants."
This falling away from the House of God and the place where His glory dwell-eth. "is commented upon with great satis-faction by Charles Eliot, President Emeritus of Harvard, in an amazing produc-tion called "The Religion of the Future," which is printed and distributed by th Unitarian Association of Boston. Mr. Eliot's promised land is to be inhabited Eliot's promised land is to be innaticed by a chosen people, composed of the "Reformed Jews," who have given up Jehovah, and the "Reformed Christians," who have abandoned Christ as the Divine Son of God. For this enlight-ened race there is to be "no creed, dogma, book, or instruction." Mr. ened race there is to be "no creed, dogma, book, or instruction." Mr. Eilot, as I have said, is much pleased with the disintegration of Protestantism, which, he says, is going on so rapidly since the dawn of the new century, that "in many places churches are alosed and congregations disare closed and congregations dis-

One can see, from all these facts, that a true reformation is a vital necessity for Protestantism. This Reformation must call upon the Protestants of to day, in the words of the Divine Master, to "render to God the things that are God's!" It must awaken to consciousness of lost faith and abandoned duties that great mass of nominal "Protest-ants" who, if every church or chapel were solemnly wiped away from the face of the earth, and if every

But as to the Papal decree referred to in the dispatch it is explained in answer to the absurd argument of the Tory enemies of Home Rule that:

Happy is he who has pity en the poor and destitute, for he will receive a hundredfold from God, and even in this life the Most High will be his greatest benefactor.

#### CATHOLIC NOTES

Catholics, it is said, now constitute a majority of the population of the Stat

It is stated that Portugal is to pay England an indemnity of \$3,250,000 for the expulsion of British religious congregations.

According to Father Krose, S. J., the famous ecclesiastical statistician, there are in the known world approximately 292,787,085 Catholics.

The number of Communions in the now Archdiocese of Liverpool has risen in four years from about 1,900,000 to 3,-300,000.

On taking possession of his titular church in Rome, Cardinai Bourne in his address dwelt upon the prospects of England's return to the ancient faith.

The national pilgrimage of France to

The national pligrimage of Fance to Lourdes, this year, comprised fully 80,000 pilgrims. The pilgrimage ended with devotions on Montmartre, in the national Basilica of the Sacred Heart. Miss Constance McAdam an Austra-Miss Constance McAdam an Austra-ian authoress, and who is better known under her pen name, "Constance Clyde," was recently received into the Church by the Jesuit Fathers at Farm street,

London, England. At the sail of the great library of the late Robert Hoe, in New York, Bernard Quaritch of London bid in for \$5.750 the highest price for a single volume at the sale—a copy of "The Imitation of

A beautiful church about to be dedicated in China is to be dedicated to reland's patron woman saint. Thus in a short time it will be nothing strange to find little Chinese girls bearing the name of Bridget attached to their family The lay school question is once more be-

coming acute in France. M. Grousseau has announced in the chamber that the lay school is not necessary, that the school curriculum without God, as prospectively. jected by the ministry of instruction, can never serve as a basis for morality.

Mrs. Catherine L. Collier will build a nospital at Red Bank, N. J. as a memorial to her husband, the late Peter F. Collier, publisher of Collier's Weekly. It will cost \$60,000. The erection of the building her become building has been placed in the hands of Dr. P. P. Rafferty of Red Bank.

Rev. J. M. Baker, formerly a minister of the Protestant Episcopal Church, was ordained to the priesthood on December 22, in St. Joseph's Cathedral, La Crosse, Wis., by Rt. Rev. James Schwebach, D. D., and celebrated his first High Mass there on Christmas Day.

The French Carnegie Hero Fund Committee, M. Emile Loubet, president, in making awards for acts of heroism in 1911, recently awarded a gold medal and \$50.00 to the Abbe Richard who last September saved 5 lives when a motor omnibus fell into the Seine, from a

bridge. Hon. Judge W. R. Black, of the Circuit Court, Barbourville, Ky., a non-Catholic and mason of high degree, died recently at St. Joseph's Infirmary, Louisville, Ky. Before his death he became a convert, and died an edifying death. He bore the reputation of a righteous man, and has always been just to the Catholic Church.

A statue of St. Francis of Assisi, on the highest spot of Lincoln Park, San Francisco, as a part of the enduring memorial of Panama-Pacific exposition in 1915. Very this is carginally contemhonor their founder, beloved of men.

A petition once addressed to Pius IX. A petition once addressed to Pius IX. and Leo XIII, is now pending before Pius X, to permit priests to celebrate three Masses on All Soul's Day for the faithful departed. This privilege has been granted to Latin America, Portugal, Spain and to one diocese in France. The petition prays that the privilege be now extended to the whole Church for obviously grave prasons. obviously grave reasons.

Edward R. Jackson, a wealthy ranchman, who died at San Angelo, Texas, recently, after bequeathing \$100,000 to a twelve year-old! Mexican girl, and \$40,000 to relatives, left the remainder of his fortune, estimated at more than \$1,000,000, to the Cardinals of the Catholic Church in America. \$1,000,000, to the Cardinals of the Catholic Church in America, to be distributed in Catholic orphanages. A legal contest will probably follow, as the relatives claim that Jackson was delirious when he made the will.

It may not be generally known that the next King of Wurtumberg will be a Catholic. With William II., who has no children, the royal line will die out and children, the royal line will die out and the succession pass to the Catholic branch of the ducal line. The heir apparent is Duke Albrecht, who has 6 children, 3 sons and 3 daughters. His oldest son His Royal Hignness Duke Philip Albrecht, (born 1893) has just mariculated at the University of Tubingen. Duke Albrecht's mother is an Austrial Arch-Albrecht's mother is an Austrial Arch-duchess; his grandmother was Mary daughter of Louis Philip, last King of

The Right Rev. Robert Browne, Bishop of Cloyne, Ireland, and six priests of his diocese have brought suit against a Scotch newspaper, the Dundee Courier, for damages in respect of alleged were solemnly wiped away from the face of the earth, and if every clergyman or minister were smitten dead, would go placidly on, without a change in the habits and customs of their daily lives.

lier, for damages in respect of alleged slander. Last August an anonymous article appeared in the paper, stating article appeared in Queenstown, the Catholic authorties had issued an order that all Protestants employed in Catholic shops should be discharged. One Catholic ownload to show the command. employer refused to obey the command, and in consequence his shop was pro-claimed and at the end of three months he was obliged to close and clear cut, bis stock being sold for next to nothing. This article forms the basis of the suit