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# The Catholic Record.

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

VOLUME XXXI.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 11, 1909

1612

## The Catholic Record

LONDON, SATURDAY, SEPTEMBER 11, 1909.

### PROTESTANT MODERNISM.

It becomes more and more apparent to every serious student of religion that the conditions of human thought and human life have radically changed since the epoch of the French Revolution.

If the German Reformation were responsible for the immense change in the religious life of Europe, the French Revolution, its natural sequence, is now consistently regarded as the giant precursor of those many phases of life and thought which are openly or secretly anti-Christian.

Medieval Catholicism was established on the recognition of the rights of God over man and creation; modernism emphasizes only man's rights and is silent about his duties to his Creator. If the rights of God are assumed at all it is but to explain them in accordance with revelation but with human reason, which eliminates every supernatural principle and motive and denies what is not contained either in the sensual or the sub-conscious.

The principles of Protestant modernism are all summed up in the "Re-birth of Religion," a work written by Rev. Algernon Sydney Cressy. Up to a few years ago he was a prominent minister in the Protestant Episcopal church, but owing to his extreme views was requested by the authorities to sever his connection with that denomination. To begin with, he denies all dogma and refuses to believe that morality is the effect of religion.

Gratifying as we are around the maelstrom of modern religious thought it is not to be wondered that those who are regarded as fathers in Israel by members of their flock, should sometimes be so influenced by the unhealthy philosophy of the day as to prove unfaithful to that higher mission which is so regarded at least by the ordinary lay person. To begin to doubt for a Christian is treason, and to make further progress on the broad way and to actually doubt is worse than treason to the Creator, for it is the everlasting death. Faith, like any of the supernatural virtues, though it be the first to come and the last to remain, yet may be increased, enhanced or partially or wholly destroyed through the positive action of the recipient.

The perfection of the act, as in even every natural act, depends on its formal object. Believing and continuing to believe the truths contained in the deposit of faith, relying solely on the supreme authority of the revealing God and on the teachings of the Infallible Church which presents God to man, increases the habit of Faith as of necessity the reiteration of any physiological action sustain, and energizes its connatural habit. *Vires acquirit eundo.*

On the other hand, the Act of Faith is weakened and impaired not only by indolent disuse but by positive abuse, as when men seek so far to explain the origins of objective revelation as well as the intellectual assent to it by systems of philosophy which since the days of Descartes have so completely ignored divine communication, and even the possibilities of such, that the motives of faith are altogether forgotten or are barely tolerated when consonant with the dictates of individual reason.

To believe because we can prove each point of faith is no belief at all, and to seek proofs for the foundations of the supernatural which cannot, without the super-added energy of grace, become the object of human reason, is to reduce Christianity to the level of Buddhism. The Modernist type who sees through the philosophic spectacles of the Sage of Konigsburg must consistently deny the existence of a dogmatic God, as well as a dogmatic religion, which cannot be subjective to the criterion of experience. Hence the Triune God, the Incarnation of the Word, the general atonement, the great sacramental system, one and all of the mighty pillars of Love Divine which supports God's earthly temple, have to topple and fall because the Sampsonian arms of Kant's philosophy are around them. Some of these writers may admit revelation in an orthodox sense, but it must be formulated in their own terms. It might be seriously questioned if there be one point in common between Catholic writers and the so-called Protestant Modernists.

Between Higher Criticism of the Scripture and the application of Empiric philosophy to tradition, the average Catholic can readily understand how far removed his faith is from the men who are manufacturing the so-called New Theology of this century.

The new creed is without dogma; there is no practical difference between the religious beliefs of Swinburne, Tyndall and their German teacher and their contemporaries in India and Japan who profess Buddhism or ancestor worship. And as in dogma so in ethics or morals. The new religion eschews both and propagates such views in season and out of season. Religion does not depend on dogma, we are told, and has absolutely nothing to do with morality, for experience teaches that the most moral people are those who have the least religious belief. Rewards and punishments of supernatural sanction are declared untenable because they are no longer in keeping with the present aspect of Divine Goodness, nor with the Neriana theory which we have assimilated from Oriental philosophy whereby virtue energizes but towards its own annihilation.

With Protestant Modernists the eternal sanction is replaced by the natural code: "Be good and you will be happy, do evil and you will suffer." Just as Catholic Modernists adopt the comfortable theory that "Nature sufficiently penalizes evil without the aid of ascetic religion." Two principles are evidently forgotten in this discriminating against the supernatural sanction of Divine Law. If nature does not connote the Personal God Who is Creator in the order of things, the conservator in the order of action, not only human but even non-intellectual activity, and the consummator because the Final Cause, then nothing is implied by such terms, for to a blind face without a personality which causes and regulates it no moral effect can logically be attributable. To deny this were to deny the first principle of causality. If then the God of Nature promulgates a temporal sanction which is self-evident in the world without even the need of corroboration from the history of the Hebrew commonwealth, it is justifiable to admit the higher and supernatural sanction also, which, though unsupported by physical experience, is nevertheless sufficiently guaranteed by the same God acting in the supernatural order through a revelation that is not merely problematical but absolutely certain, as the external criteria abundantly testify.

For if miracles and prophecies are facts, which they are, they bespeak the direct interference of the Supernatural God Who reveals a new law and sanctions it with an eternal sanction. To deny such a sanction because one can possess neither experience of nor testimony to miracles and prophecies, is begging the question. For if there criteria of Revelation are supernatural in so yet the terms are facts and as such are physically capable of being perceived. The widow's son of Naim was a real physical person, the object of the senses. The dead body was also a fact. An event takes place. Christ speaks and the boy is restored to life. We do not comprehend the nexus of the fact, the chain between the dead and the living, but we do know that the dead man rose again to life. To assert that such an event is not historical because it was not submitted to an investigating committee of scientists or because a like event has never come within the range of one's personal experience, would be to deny all historical investigation and destroy the foundation of every science that depends on tradition. It certainly does not require the science of a Huxley or the moral probity of a Stuart Mill to vouch for the historical accuracy of those Gospel facts upon which Christianity rests; all that is required is common sense and ordinary eye-sight. To those who follow the testimony is transmitted with the same unerring accuracy as that by which we are convinced of such events as the Diet of Augsburg or the death of Napoleon.

The senses are as much criteria of the reality of the one as they are of the other order of truth and, a pari, historical certitude of both is equally convincing.

To the Protestant Modernist everything supernatural is a bugbear and he never stops to reflect that the same evidence can be brought to bear on the miracles of the Gospel as on any natural fact. He denies the supernatural in dogma and morals for the same reason that Luther denied the authority of the Church. He does not want it. In the investigation of Truth the will precedes the Reason.

A man's happiness and success in life will depend not so much upon what he has or upon what position he occupies, as upon what he is, and the heart he carries into his position.—S. J. Wilson, D. D.

It is almost as difficult to make a man unlearn his errors as acquire his knowledge.

## IN TRIUMPHANT PROCESSION OF THE BLESSED SACRAMENT.

SEVENTY THOUSAND MEN MAKE PUBLIC ACT OF WORSHIP AT EUCHARISTIC CONGRESS AT COLOGNE.

The grand procession of the Blessed Sacrament on the closing day of the International Eucharistic Congress at Cologne was like the triumphant march of a Conqueror. Seventy thousand men from all parts of Christendom were in line. Between two and three hundred thousand were assembled along the route. It was a real triumph—a triumph of the faith which the Kulturkampf tried to destroy.

The great Catholic metropolis was in gala attire. The city hall, the churches and the dwellings of rich and poor were exquisitely decorated. Along the line of march, at certain intervals, verses of the Te Deum Laudamus were done in flowers. In the windows were done the Sacred Heart or of the Blessed Virgin. Flags, draperies and banners were to be seen on all sides. Even the theatres were decorated.

In the procession and along the route, the native dress of the peasants of different parts of Germany, France, Poland and Switzerland formed a striking contrast with the more modern garments of the residents of the city. The day opened with a general Communion in all the churches of the city. It was a sermon more eloquent than words to see the immense crowds that approached the altar to receive the Blessed Sacrament. At the same altar in many churches, the faithful of many countries received the same Bread which came down from heaven.

At 9 o'clock the Cardinal Legate presided at the Solemn High Mass in the cathedral. Thrones were erected for Cardinals Fischer, Archbishop of Cologne, Mercier, Archbishop of Malines, Ferrari, Archbishop of Milan, and Kopp, Archbishop of Breslau. In the choir stalls were seated the visiting Archbishops and Bishops. In the sanctuary were Knights of Malta, Chamberlains of the Cape and Sword, and other dignitaries of the Papal court. First among these was the Burgomaster of Cologne.

The interior of the great cathedral was richly decorated with banners and tapestries, and was illuminated with myriads of electric lights. An immense throng filled the vast edifice. Groups of students from the University of Bonn and from many colleges held reserved places marked by their collegiate banners of various colors. An augmented choir sang the Mass of St. Marcellus by Palestrina. The schola of the cathedral, which is well known in Germany, sang with more than usual perfection.

The solemn services lasted till noon. The hour set for the procession of the Blessed Sacrament was 3:30 o'clock, but shortly after 1 o'clock crowds began to gather in the square in front of the Cathedral. About 2 o'clock the societies which were to take part in the procession assembled in the places assigned to them. Perfect order was maintained throughout, showing the care of previous training.

At the time set, the procession began to move from the Cathedral. First came the laity, all men, to the number of 70,000. The Order of Cologne headed the line. The societies represented carried their banners and wore some distinctive color. There were 7,000 banners in this section. Next came 250 societies of Workmen from all parts of Germany. From Essen, the great gun works of Krupp, were 10,000 men. These too, wore their peculiar dress.

They were followed by delegates from the Poland, Holland, England, Ireland, Italy, Spain, Belgium and France. Each division was preceded by bands which played devotional music, and accompanied the singing. After the laity was a great phalanx of Sisters in which a large number of them were represented. Then came the clergy, secular and regular. The chapters of many Cathedrals, seminarians and their professors, and Monsignori were among them. Next was a choir of more than 1,500 singers. They were followed by 15 mitred Abbots, 15 Vicars-Apostolic, 15 Bishops and 6 Archbishops. The Blessed Sacrament was carried by the Cardinal Legate. He was surrounded by Knights of Malta in uniform.

Cardinals Fischer, Mercier, and Ferrari followed the Blessed Sacrament. The procession was more than two miles in length. The end was brought up by thousands of women, who followed it to the cathedral. The line of march led to the great Newmarket square. In the centre of its immense area, a large altar was erected. Here Benediction of the Blessed Sacrament was given. The procession then proceeded to the cathedral, where benediction was again given. The procession was a sight never to be forgotten. The weather was delightful although a trifle too warm. The conduct of the participants and the on-lookers was most edifying. The air was constantly filled with singing or the subdued murmurs of the recitation of the Rosary and other prayers.

can Church. The English-speaking delegates met in the White Hall belonging to the Citizens' Club. Among the speakers in this section were the Archbishop of Westminster, the Bishop of Birmingham, Bishop McSherry of South Africa, Bishop Lyster of Achery, Father Coleman, O. P., Dr. Hogan of Mayo and Hon. William Bourke Coekran.

There were conferences also in Spanish, Italian and Dutch. The Archbishop of Westminster presided at the opening session of the English-speaking section. Father Johann Muller in excellent English welcomed the delegates in the name of Cardinal Fischer. Papers written by Father Thurston and Monsignor Brown were then read.

In the French section papers were read on Daily Visits to the Blessed Sacrament, by Pere Van Durme, and on Attendance at Daily Mass, by Dom Vandeleur, O. S. B., and Canon Helde. Dr. Brandt of the University of Bonn spoke before the German section on Some Aspects of Devotion to the Blessed Sacrament; Father Digtes of Cologne on Devotion to the Blessed Sacrament in the Rhineland; Dom Witz, O. S. B., and Father Schaefer on Daily Visits and Daily Communion.

The English-speaking delegates assembled for devotions at the Church of St. Ursula. Every evening there was a sermon and benediction of the Blessed Sacrament. On Wednesday evening, Bishop McSherry of Port Elizabeth, East Africa, was the preacher, on Thursday Bishop Clancy of Elphin and on Friday Archbishop Bourne of Westminster.

On the second day, in the English section the Bishop of Birmingham presided and papers were read by Rev. J. Lomax on "Pere Eymard, the Apostle of the Eucharist," and by Mgr. Courtenay on St. Boniface and the Holy Eucharist. Archbishop Amette presided at the French meeting.

At the mass meeting on the second day the Cardinal Legate again presided. He opened with an address in Italian. Canon Meyenberg of Lucerne read in German an essay on The Holy Eucharist the Bond of Unity of the Church. An eloquent speech in French was delivered by Burgomaster Prum of Luxembourg. At the general assembly on Friday, presided over by the Cardinal Legate, the telegrams from the Pope and the Kaiser were read. Cardinal Vannutelli brought the session to a close by an address, in which he expressed his great satisfaction of all that he had seen and heard in Cologne.

At a general meeting of the permanent committee, it was decided that the Congress in 1911 should be held in Spain and in 1912 in Vienna. The next year, as previously determined it will take place in Montreal.

### CONVERTS AND PERVERTS.

There is a marked difference between those who enter the Catholic Church from without and those who leave her. It is a difference of motive. Even in existing conditions it costs something socially and financially to be a Catholic. Adherence to the faith spells sacrifice. Imputation of motives as a rule is an odious thing and difficult of proof, but in the matter of changing religions, moral certainty as to motive is easy in the great majority of cases. Go over in all risk and all cost, heeding an imperious call. Some were stricken in full career like Saul. Others heard the call in the night like Samuel. All sowed in tears that they might reap in joy. No two cases are identical except in this, that against all human seeming they come in, taken captive by divine grace.

All these conversions, and they are numbered by the thousands, are stamped with a sincerity beyond cavil. In no land to-day is the Church attractive to the self-seeking and unscrupulous. In many places membership in her communion means social ostracism; everywhere it constitutes an obstacle to worldly advancement. Her attraction is wholly spiritual. To her own children and to all mankind she propounds the stern Gospel question: "What doth it profit a man to gain the whole world and lose his own soul?"

To a weak or worldly non-Catholic, to an ambitious individual, life as a Catholic seems a nightmare. It means isolation, loss of friends and social prestige, the closed door and the cold nod. The convert goes out from among his own parish to enter an environment in which he is more often suspected than received with open arms.

Even to strong and determined souls the leap is alarming and the outlook appalling. They must steel themselves against the aloofness of those they know and love best in this world, against financial loss, family opposition and mayhap a riven roof-tree. Their strength and consolation are in God. Intimates speak of them as falling in mind, of dis-appointed ambitions, hopelessly taking refuge under the shadow of a pseudo infallibility. Generally speaking conversion is a sort of death for the convert. The best he may hope for among his acquaintances is the statement that he is an honest though misguided man.

Every circumstance that shows forth the sincerity and single-heartedness of those who choose the truth above all things in life militates with merciless force against those who leave the Fold. In a worldly way they have everything to gain and nothing to lose. They are

sure of a welcome in the enemy's camp, no matter how worthless they may be. The press hails them as men of enlightenment and talent. All doors are opened to them. The world is anxious to hear their story. Fortune smiles upon them. Go over the list of those who have sold their birth-right for a mess of worldly postage, the ex-priest, the ex-nun are celebrities in Protestant circles. The lay apostate, too, is warmly received. He is introduced to men who can help him, he is accorded business advantages. While if a professional man, room is made for him even at the expense of more learned and better fitted colleagues. Civic or layman, his loss is wholly spiritual.

Investigate the history of any Protestant or unbeliever whose name or antecedents indicate that he was ever a Catholic. Is there any limit of sacrifice, of soul anguish, of a struggle to the light? Far otherwise. The reason for the change is patent and undeniable, worldly advancement. He was an ambitious young man and finding his Faith an impediment in the race for wealth and honor, he threw it away in contentment. She was a beautiful girl with opportunities contingent on the abandonment of her religion. Straightway she abandoned it, married well and became a social leader. One and all, they had saleable commodities, their souls, and sold them to advantage as this world reckons it.

The market for apostates is not as good as it was formerly, for much of the dust and calumny that once enveloped the Church has been removed, and she stands forth before mankind as a mighty organization for good. But enmity to her and suspicion of her success and strength abide. The day has not passed when a man or woman can hope to win worldly plaudits and wealth by entering the Fold. May that day never dawn!

Things are as they should be. Truth is gained at the price of sacrifice, peace of conscience now in anguish. The unworthy drop out as chaff sifted, and their souls are led by the hand of God and torrent, to the "Kindly Light" that beams forth from the ramparts of the City of God.—Looker On, in Boston Pilot.

### "FAULTLESSLY LOGICAL."

A PROTESTANT WRITER IN A SECULAR JOURNAL PAYS UNWILLING TRIBUTE TO THE CHURCH.

A Protestant writer opposing dogmatic utterances outside the Church, says in the St. John's Sun: "The original essence of Protestantism was protest against clerical authority—against the claim of Pope and priests to the right and power to interpret the Scriptures, and to impose their interpretation in the form of dogma upon the laity. It was a revolt against ecclesiastical autocracy—a declaration of the right of the individual to read and to think for himself and to come to his own conclusions. Its essence was the principle that the honest convictions of the individual are for him the right and the truth. Obviously, then, Protestant churches arrogate to themselves the same authority against which they revolted, when they in turn set up an agency and the full admission of the sovereignty of the individual understanding. Catholicism at least is faultlessly logical. Granting its premises—a divinely appointed and inspired, and hence infallible Church—you must admit its conclusions to the uttermost. But a Protestantism founded on the denial of infallibility in any human agency and yet imposing standards of Biblical interpretation and religious beliefs, is obviously illogical. In so far as it hampers individual freedom of thought and expression in its congregations, so far it returns towards the place it set out from—so far as it nullifies the force of the original protest.

### An Age of Controversy.

Perhaps never in the history of the Church has controversy played such a part in the life of her members as in our days. Now and then one may hear the question discussed, whether controversy, as a practice of policy, is necessary or, as it is that it is a holy and necessary work, which has been practiced by saints and doctors of the Church in all ages. Yet there are those among Catholics, learned and educated men, who maintain that all controversy should be avoided, and who boast of the fact that they never enter into controversy.

We cannot see how a man who loves his Church and is placed in the whirlpool of modern life can avoid being drawn into discussion of subjects bearing on religion. The discussion, as a rule, will be, on his part, a defense of the Church. There is so much misinformation, so many false views and so much ignorance of the Church and things Catholic, that it becomes every intelligent Catholic's duty to enlighten and to instruct the ignorant, to correct the erring, and to be the defender of truth against the maligner and the slanderer. We stand in need of men to take up this work in the different walks of life. Discretion and charity should never be lost sight of, it is true; but there are cases where too much discretion and not enough controversy would turn out detrimental to the Church.—New Orleans Morning Star.

### Unspoken Words.

Unspoken words, the 'treasures in the mind, Are valueless until we give them birth; Like unbound gold their hidden beauties shine, Which God has made to bless and gild the earth.

How sad 't would be to see a master's hand Strike glorious notes upon a voiceless lute; But, oh, what pain, when at God's own command, A heartstring thrills with kindness, but is mute.

Then hide it not, the music of the soul—Dear sympathy, expressed with kindly voice, But let it like a shining river roll To deserts dry—to hearts that would rejoice.

Oh, let the sympathy of kindly words Sound for the poor, the friendless and the weak, And he will bless you! He who struck these chords Will strike another, when in turn, you seek.

—JOHN DOYLE O'REILLY.

### CATHOLIC NOTES.

At the parochial residence of the parish of the Immaculate Conception, Lowell, Rev. Joseph Mangin, O. M. I., died on last Sunday.

The Rev. Thomas J. Ducey, founder and pastor of St. Leo's Catholic church New York, and because of his individuality and methods one of the noteworthy clergymen of this country, died Sunday of dropsy in his country home at St. James, I. I.

By a recent decree the Sisters of St. Joseph in the United States will hereafter consist of only one class, choir or teaching Sisters. The lay Sisters of St. Joseph will pass out of existence. The only distinction will be of occupation and that is a matter of pure obedience to which all are equally subject.

From Australia comes a new record. Dr. Doyle, the Catholic Bishop of Lismore, New South Wales, left an estate valued at \$1,500,000. Surely, says the Westminster Gazette, this is the most miscellaneous sum ever possessed by a prelate at his departure from this world.

Bleiot, the aviator, who recently crossed the English channel in a flying machine, and won the prize offered by the London Mail for his great feat, is a graduate of the Catholic College of Our Lady of Graces, Cambrai, France. The aviator was born at Malinecourt, Canton of Clary, France.

England and Ireland together sent 1,000 delegates to the International Eucharistic Congress which met two weeks ago in Cologne. There they were extended a royal German welcome and met with other representatives from almost every country in the world. What a potent illustration this of the unity and universality of the Catholic Church!

The Pope has conferred on Mons. Vaughan the Titular Bishopric of Sebastopol and appointed him Auxiliary to the Bishop of Salford. Mons. Vaughan comes of a distinguished family and is a brother of the late Cardinal Vaughan. He is well known in Rome, where for many years he delivered the Lenten and Advent sermons in the Church of San Silvestro in Capite.

Rt. Rev. Edmund M. Dunne, D. D., Bishop of Peoria, Ill., was solemnly consecrated on Wednesday last week, in the Cathedral of the Holy Name, Chicago, where he served as chancellor of the A. C. C. of Chicago, until his appointment to the see of Peoria in succession to Right Rev. John Lancaster Spalding, D. D., who retired last year because of ill health.

The most eloquent speech delivered during the Eucharistic Congress in Cologne was that of Mr. Burke Coekran, the Irish American orator, at the meeting of the Irish section on Thursday, August 5, in St. Michael's Association Hall, says the London Catholic Times. The fiery eloquence of the speaker elicited the most enthusiastic applause. The Bishop of Achery and Father John Miller, rector of St. Michael's, whose guest he was, also addressed the meeting.

Towards the end of 1906, the prefect of the Seine placed the basilica of the Sacred Heart on Montmartre under sequestration. At that time the late Cardinal Richard, Archbishop of Paris, appealed from this decision to the Council of State. The affair came up again recently. The attorney for the archbishop insisted that the church was erected by popular subscription from all parts of France, and reminded the court that the beffy did not come under the law of sequestration and it would cost a million francs to purchase it. The decision of the court was deferred for some time, but it looks as if Montmartre was not to escape the fate of so many other of the churches of France.

Remarkably cordial tributes were paid to the late Lord Ripon from many Protestant pulpits in England. Canon Waugh spoke of him at Ripon Cathedral as a "devout Christian, ever true to the dictates of his conscience," and Dr. Freemantle, the dean of Ripon preaching in the church, said that though he had separated himself from the Anglican communion, no one doubted that he was most truly a servant of God. The Times and Daily News, of London, the Manchester Guardian, and all the leading daily papers have devoted to the deceased's career articles in which the high motives that prompted all his actions are acknowledged. The Irish papers make grateful allusions to his constant support of Home Rule.