

IN DARKEST ENGLAND.

RELIGION AND SOCIAL MISERY GOING HAND IN HAND.

To the consideration of the gentleman who have been asserting lately that "Romanism is the enemy of progress," and apropos a Presbyterian mission to the Catholics of Ireland: "There is no mission field in the world where the need of the gospel is more real and urgent," the following item are commended. The Rev. F. E. Meyer states that the latest report of the social purity and temperance work of the South London Free Church Council reveals a state of things which would disgrace a heathen civilization. The report tells of an increase in the number of prosecutions for offenses chargeable under the criminal law amendment act, and reveals a horrible scene of London slumdom. A description is given of a den, which is suggestively designated "A Lair of Human Animals." One can scarcely venture to say that matters have improved since General Booth wrote his "In Darkest England," nor since Mr. Lester wrote, in his "Glory and Shame of England," that "there is no population can be found on the earth who live so near Christianity that know so little of it." This is "progressive Protestant civilization" with a vengeance.

Speaking at the Young Men's Guild conference in Greenock last month, a reverend colonial said that he had visited every country in Europe, Asia and all the colonies, "and he must say that this sea land of ours is the most stricken country he had seen. They had nothing to be proud of either as a people or as a nation. His heart had been saddened at the sights he had seen when he had visited the slums, and yet they had ministers sitting in all their respectability satisfied if they preached their weekly sermons. He had labored among the men in the gold fields; they were rough and ready and swore, but their hearts were nearer to the heart of Christ in our love and sympathy. They would give up all the money they had to go to poor comrades. Would they who called themselves Christian ministers do as much? It was not the drink alone that was at the root of the condition in Scotland; it was the poverty and misery as well. He never met a poor person in Australia, or a drunken one in India. Think of it! And this was a Christian land!" (Glasgow Herald, October 24.) In the course of an address at the Y. M. C. A. United Independent college, Bradford, Dr. Henry Jones said that one of the signs of the growth of Agnosticism in the churches was the manner in which the truths of religion were compromised by methods that were intellectually dishonest. No longer were the people filled by men of thought, and among laymen the creeds of the churches had very few defenders. Agnostic doubt had crept into the spirit of the times, and "if the devout and learned laymen of to-day were to meet in conference, and record their religious convictions upon which they were all agreed, he feared the result would scarcely correspond with the creeds of the churches."

But if a man may interpret the Bible, the Word of God, in any way he pleases, why not the creeds of the churches? Why should he surrender his private judgment of others pro claiming themselves as fallible as he is? The learned speaker apparently does not discern that the condition of things deplored by him is the logical, inevitable outcome of Protestantism. By its nature it leads to incredulity, and the confusion which reigns in sects founded upon its principles is but the natural result of them.

In Protestantism there is no barrier to the progressive march of error; it is the negation of authority in religion and asserts the sovereignty of individual reason. The Protestant who is consistent and logical and honest must become either Catholic or infidel; he must receive either the infallible authority of the Church of God or reject the whole. Dr. Jones went on to say, that in his opinion belief of the churches in the power of religious faith had sunk very low. The Protestant church seemed to him to depend upon everything rather than upon the truths and doctrines professed by it.

But what are those truths and doctrines? One reverend member of the "Protestant church" says that Christ came from the dead; another says that He did not; one preaches the incarnation, another denies it, and so on. Who is to decide between them? Empty churches, rampant agnosticism, drunkenness, filth, vice and misery—all that after a few centuries of "open Bible" and bitter abuse of "Rome." By their fruits ye shall know them! The test applied to our "Reforming forefathers" and their principles is a sufficient condemnation.

MRS. MCCORMICK A CATHOLIC.

SENATOR THURMAN'S DAUGHTER BAPTIZED IN NEW YORK CATHEDRAL.

Elizabeth Thurman McCormick, daughter of the late Senator Allen G. Thurman of Ohio, and widow of Gov. R. C. McCormick of Arizona, was received into the Catholic Church in St. Patrick's Cathedral, New York, Tuesday afternoon. Rev. R. J. Cotter baptized the convert. There were no friends present except the brother of Father Cotter and one of the parish priests, Father Murphy.

Mrs. McCormick was a Methodist like her father and her grandfather was a Methodist clergyman. Her mother was a Scotch Presbyterian.

"It is certainly not by inheritance that I have become a Catholic," said Mrs. McCormick last night. "For some years past I have had the inclination to enter the Catholic Church. In the last five years I have travelled a great deal, and it was in my trips abroad that I first felt myself inclined toward the Catholic faith. Father Cotter was the author of my conversion after I met him on a trip to the Holy Land. He is an old friend that I have met at various times. Father Cotter has been residing at Lake Placid on account of his health, but he came down in order to baptize me. There has been no objection to my change of faith from my brother in Ohio. I intend to become an active church worker."

STORY OF A CONVERSION.

HOW AN EARNEST SOUL FOUND GOD'S SANCTUARY.

Probably one of the most deeply interesting records contained in "The Road to Rome" is that supplied by Miss Adeline Sergeant, the well-known novelist, whose reception into the Church was announced a few years since. Miss Sergeant, from 1893 had been a very advanced Ritualist. In various Anglican books of devotion she found prayers which had been written by Catholic saints, such as St. Thomas Aquinas and St. Bernard. She chose to ask herself in time what right she had to use these prayers when it was evident that the saints who composed them would have utterly repudiated the Church to which she then belonged. Gradually she came to realize that the Church of St. Augustine, of Aquinas and of Thomas of Canterbury, not to mention More and Fisher, was the Church of Rome as it exists at the present time. And then the words of Flaubert kept echoing in her ears: "It is in fact the religion to believe like these saints." Miss Sergeant was bound by a promise to her Anglican confessor never to enter a Catholic Church in England. This proved extremely irksome for distress of mind became so acute that she found the Anglican rite to be perfectly intolerable. And yet she could not well bring herself to take the final step.

"It seemed to me, then," she writes, "as though I were casting not only my Church, but my family, my friends, my country behind me, I beheld myself as giving up all I loved and going into some far country, which was desolate and strange."

Then came the inspiring thought—"The Catholic Church is of God! It is the Church of all nations and peoples. Friends, family, taxes and opinions must be given up for the love of God. I dare not move without complete conviction, and I am profoundly thankful that I did not wait too long, but was enabled to take the step which has brought me into the haven of my desires, the Holy Catholic and Apostolic Church of God, in which I hope to live and die."

In the Catholic faith Miss Sergeant confesses: "My soul hath been content so absolute that it is difficult to find words adequate for the satisfaction that I feel. Mind, heart, conscience, are at rest; no longer tossed on the sea of opinion, but safely anchored in the harbor of God's truth. This is more than I ever dreamed of; this is indeed the Church, the Mother of us all, the Heavenly City, the New Jerusalem, the Bride of God."

A BRAVE FRENCH MAYOR.

Sacred Heart Review.

M. Doliveux, school inspector for Rouen, in France, issued not long since a circular, ordering the teachers of the Lower Seine to take down any religious emblems that might be found in their classrooms. Thereupon, a number of the mayors in this department had these sacred emblems replaced, and even, in some instances, sealed in the walls. Among these brave men was M. de Pomeroy, mayor of Houlme, who was consequently suspended from his official position. To the sentence of suspension he replied by the following manly letter, which we translate from Le Petit Temps for Oct. 14, 1902:

Monsieur le Prefet—I have received the communication of the sentence whereby you have deemed fit to suspend me from my functions as mayor because I have replaced, as I had the right to do, the crucifix taken down from the school at Heron. I asked you to give me the text of any law that obliges me to allow the religious emblem, entrusted to my guardianship, to be replaced without my consent or that of the edge. You have given me no explanation of this, although you surely know the illegality of your position. Contrary to the most ordinary usages and courtesies, the teacher in my commune has received directly from the school inspector the order to remove the Christ (Je Christ) from the class room. I have been applied of this neither by you nor the inspector; you have both, then, failed in your duty by thus disposing of the school furnishing, the property of the commune, without the mayor's authorization. Your predecessors, the protectors of the Lower Seine, manifested a very different regard for what is proper. . . . Times have changed! I have no illusions about the further measures that you will solicit from the government. But I wish to tell you that if I, who was elected mayor and deputy by the sole will of my constituents, am now the victim of an abuse of power, at least I preserve the esteem and the confidence of all the liberal minded, of all the honest men. To you I leave—the others!

Compliments, etc., DE POMEROY.

An Interesting Statement.

The Lamp, (Protestant Episcopal), is authority for the interesting statement that the late Bishop Nicholson (Protestant Episcopal), of Milwaukee, was a firm believer in the primacy of the Roman Catholic Church. The same paper also says that the deceased had a great devotion to the Holy Mother of God. The Rosary, says The Lamp, was his constant companion during the days of his long and intensely painful illness, and the "Hail Mary" was habitually recited with the "Our Father" in the private prayers of the saintly prelate.

CATHOLICS AND CIVIC DUTIES.

Appropos of politics and the facility with which the rank and file of Catholics may be politically exploited by the roaring demagogue and blatant infidel, if he comes of Irish parentage and Catholic ancestry," the Sacred Heart Review says:

"Catholics have a twofold mission in this country: (1) to be able and willing to present to their fellow citizens, when opportunity offers, correct information regarding Catholic principles (2) to exemplify in business and social life, but especially in political life, the truly Christian principles of honesty, loyalty to truth, and devotion to the public welfare. It ought to be impossible for pretenders or mountebanks to get a following, or support from our high minded men of honor who have a keen sense of responsibility to God for their public, even more than for their private acts."

It is altogether pertinent to remark, in this connection, that a very common and very serious mistake made by men, Catholic and non Catholic, who pride themselves on being "high-minded" is their neglect of civic duties, their abstention from electoral action, on the ground that politics is, in practice, low and disreputable, and that one can not touch pitch without becoming defiled. Now, politics, or the theory and practice of obtaining the ends of civil society as perfectly as possible, will be low or high, disreputable or thoroughly respectable, just in proportion to the preponderance therein of dishonorable or honorable men; and the latter class are very certainly derelict in their duty as good citizens when they contemptuously leave to unprincipled self seekers the manipulation and control of public affairs in city, state, or republic—Ave Maria.

BATTERING AT CONFESSION.

Those who have been watching the course of the great battle now proceeding between the forces of anti Christ and the Catholic Church have noted that the greatest energy of the attack is directed against the confessional. This is regarded as the center of the Catholic position. It is the work protecting the sacramental ark, the professional is the second gate of the Church. The baptism has been passed there is no other port. These gates agitate the gates of hell and all the fury of its force now concentrate about the center of resistance. In France the Masonic press is doing much the same class of work as the anti-Catholic press here is doing in such works as "The devil in the Confession." Its efforts are being supported by the still more effective agency of the moving picture machine. Thousands of these devices are now in operation in the more populous French cities, poisoning the streams of truth and inflaming the fuel of passion. Here, too, the thin edge of the wedge has been tried. 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