young men of Oxford sought to defend the Church against this two - fold

ing and revival within the Church. That such a revival was needed is clear from the following description of the state of the Church by Mr. Gladstone, who to the end of his life remained a loyal and devoted Anglican. Speaking of this period, the great statesman said: "The Church of England had been passing through a long period of deep and chronic religious lethargy

assert these latent elements of Catho-dicity which they held were inherent in

her constitution—these in brief were the objects set before themselves by the leaders of the Oxford movement.

Foremost amongst those who were prominent in this "uprising of religious

Before speaking of Newman's connec

characteristic of him in after years. It has been said of him that "it would

It has been said of him that "it would be hardly too much to say he knew the whole Bible by heart." He entered Oxford before his sixteenth year. Like so many other great men the results of his initial examinations did not give promise of the distinction which he afterwards achieved. In 1822 he was elected Fellow of Oriel College. His

elected Fellow of Oriel College. His elevation to the fellowship brought him

as Keble, Whately, Hawkins and Pusey, who were leading men in Oxford at the time. In 1824, after his ordination, he

was appointed curate of St. Clement's Church, Oxford. During his curacy and afterwards as vicar of St. Mary's

(to which office he was appointed in 1828 and which he held till 1843), he was remarkable for his indefatigable

rests his title to be reckoned one of the

most impressive and eloquent preachers

on which, to a great extent,

nergy" was John Henry Newman.

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IESTHOOD.

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Their Business.

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CARDINAL NEWMAN.

Inc. R. P. Bonde, N. F. Bonde, N. Fordenschard.

On the event of distinguished new fine that of John Line and Control University produced in the last control university produced in the las assail even the rights and property of the Established Church. A number of the most talented and enthusiastic mirable biography of Cardinal Newman, pays the following high tribute to their poetic excellence: "For grandeur of Church which he had served so faithfulpostic excellence: "For grandeur of outline, purity of taste, and radiancy of total effect, I know hardly any poems in total effect, I know hardly any poems in preathes the bitter regret he felt at the preather than the preather the Church against this two fold danger. These ardent and zealous sons of the Establishment, in whose ranks were to be found such men as Newman, Keble, Pusey and Froude, recognized the urgent need there was for awakening and revival within the Church. That such a rayival was needed is clear.

of the Establishment, in whose ranks were to be found steb me as Newman fixed by the Establishment, in whose ranks were to be found steb me as Newman fixed by the Passy and Froude, recognized the urgent need there was for awaker in an arrived in an arrived in the Language that equal them."

Nowman returned to Oxford contained the urgent need there was for awaker in the language that equal them."

Nowman returned to Oxford contained the urgent need that a great work lay before he in the Oxford movement was about to be the State of the Church by Mr. Gladstone, who to the end of his life remained a loyal and devoted Anglican. Speaking of this period, the great statesman said: "The Church of England had been passing through a long period of deep and chronic religious lethargy.

The churches and worship bord in the country that period the contract of the publication of the "Tacts for the greatest public school in the country than actual teaching of Christianity were, the movement began with the priod the great states was to vindicate what they held to be the real mission of the Church of England was loss violent. In the publication of the "Tacts for the Times," the most remarkable of which was received into the Church alone were written by Nowman. The avowed object of the writers of the Tracts was to vindicate what they held to be the real mission of the Church of England was loss violent. In the political events which arrived in a stating succession—in 1828 the enpeal of the Test Act, in 1821 the emacipacity of the station of the Test Act, in 1821 the emacipacity of the station of the Passy and the Church of England was the depository of "the faith once of the Test Act, in 1821 the emacipacity of the carry teachers of the Test Act, in 1823 the again and the station of the Anglican divines." The Tracts for the Test Act, in 1821 the emacipacity of the Establishment. The possibly have borne the secretary and the succession—in 1828 the repeal of the Test Act, in 1821 the emacipacity of the Establishment. The possibly h the language that equal them. the actual teaching of Christianity was all but dead . . As the French Revolution had done much to renovate Christian belief on the Continent, so the Church of England was less violently but pretty sharply roused by the political events which arrived in a rattling succession—in 1828 the repeal of the Test Act, in 1820 the emancipation of the Roman Catholies, in 1831 32 the agony and triumph of reform. There was now a general uprising of religious energy in the Church. Her condition before 1830 could not possibly have borne the scrutinizing eye which for thirty years past has been Newman unsought. In his sermons at of Newman's conversion. Gladstone St. Mary's, to which reference has been made, he amplified and explained what was contained in the Tracts. As the movement progressed, Newman found himself obliged to make some public defence against the charge of Romanism that was being constantly made against him and his followers. This he did by him and his followers. This he did by delivering a series of lectures, which he afterwards published on the "Prophetical Office of the Church." In these lectures he advanced the celebrated theory of the Via Media. He en deavored to show that the position occupied by the Tractarians was a kind of middle course between "Romanism". tion with the movement it will be well to glance briefly at his life up to the year 1833. Born in London in the first year of the last century, from his earllest years the deeply religious bent of his mind displayed itself. From his mother, a devout woman of Huguenot descent, he imbibed that profound reverence for the Bible which was so

and "Popular Protestantism." He tried to give logical and theological easons for his position. The theory of reasons for his position. The theory of the Via Media at once met with the criticism that it was a mere "paper theory," and a "mere unworthy com-promise." Newman, however, had supreme confidence in the logic of his supreme confidence in the logic of his position. Up to this time no shadow of doubt crossed his mind. And this confidence remained unshaken till the year 1838. In that year he began to study the history of the Monophysites, an oriental sect of the fifth century heretics. He tells us in the "Apologia" the effect on his mind of that study, "I found," he says, "as it seemed to me, Christendom of the sixteenth and nineteenth century reflected. The Church of the Via Media was in the position of the oriental communion. Rome was where she now is, and the Protestants were the Eutychians." Protestants were the Eutychians."

About this time, too, he was powerfully labors amongst the poor and for his un-remitting attention to parochial duties. It was whilst vicar of St. Mary's that he preached those famous "Parochial About this time, too, he was powerfully influenced by a single sentence of St. Angustine which was pointed out to him by a friend in an article by Dr. Wiseman in the Dublin Review. The sentence was this "Securus pedecat orbis terraram," which, being freely translated, means that the judgment of Christondom as a whole is a safe criter. most impressive and eloquent preachers of the century. It may be interesting of the century. It may be interesting or bis terraram," which, being freely translated, means that the judgment of truth in matters of doctrine. Ohristendom as a whole is a safe criterion of truth in matters of doctrine. When the control of truth in matters of doctrine in the tone, there was a completeness in the figure, which made his delivery, such as I have described it,

Tennessee, some generous man has thoughtfully declared that the Catholic

Church is needed in the United States.

A few words of approval, too, were spoken at the Protestant Episcopal Convention last year, and the Pennsylvania Lathara Sunod said something Stern necessity which compelled him to stern necessity which compelled him to separate himself from that Church which separate himself from that Church which kindly. The Presbyteins have several kindly. times come very nigh endorsing the Church's position with regard to religion in the Public schools, and at the Iowa Methodist Conference last year a United States senator of that faith fought down resolutions hostile to the Catholic Church. In Los Angeles last wook Judge Lohr of the Delaware Supreme Court bore striking testimony to the splendid work the Church is the church is the splendid work the church is the church

to the splendid work the Church is doing in this country and prevented Rev. James M. King's hostile resolution from passing. Recently we presented an unexpected tribute from the American Bible Union.

These things ought to assure Catholics of the correctness of the Church's position, if, indeed, any assurance be needed. It is true those unsolicited defenders have been laymen in almost needed. It is true those those the defenders have been laymen in almost every instance, but it is pleasant to assert that in each case those laymen have been men of large experience and much prominence. Holding lofty positive the contract of the contract much prominence. Hotting forty posi-tions they observe the perils of the hour and mark the force most active in coping with them. They are unwilling that the Church's arm shall be short-ened, since they see it stretched out to save society, whether it deserves to be saved or not. The laymen, evidently, are better statesmen and philosophers than are the preachers.—New World.

THE DIVORCE EVIL.

N. Y. Freeman's Journal. hurch Conference against the divorce vil, the Philadelphia Press says:

ated at any like the full amount of its calamitous importance;" whilst his

great rival and opponent Disraeli de-clared many years afterwards that it

was "a blow under which the Church

This brings me to the conclusion of

the first part of my subject. With the

kind permission of the editors of the Adelphian I hope, in a subsequent number, to continue, and to give a short

account of the great Cardinal's work during the remainder of his life as a priest and prince of the Catholic

FRENCH VETERANS WEPT AS

NUNS FILED OUT.

TOUCHING SCENE AT THE HOTEL DES

INVALIDES.

There is sorrow among the veterans'

who are pensioners of the Hotel des Invalides, Paris. Since the foundation of the Invalides by Louis XIV. nuns

have acted as nurses to the veterans, but the other day the nuns had to de-

part to be replaced by lay nurses. Some of the nuns of the Invalids had been in

the place for a great number of years and were well-known figures, especially

Sister St. Angelique, who had nursed in the Invalides for sixty-five years.

Another nun had been there forty-five

Another nun had been there forty-five years, and seven or eight others between twenty and thirty years. When the nuns departed they filed past the old veterans, who shook hands with them and many of them were crying. When it became known that the nuns would be a consequent to the c

would have to go, an officer who had been a pensioner of the Hotel for over forty years and who had made over

his pension rights to the institution, withdrew and went to live with his re-

A statue of heroic size, representing, St. Jean Baptist de la Salle, founder of

the Christian Brothers, is to be erected in St. Peter's, Rome, in one of the niches

reserved for canonized founders of re-

of England still reeled."

riage, is opposed entirely to divorce, and on the other side by the small but owerful company of earnest students of social questions, who are keenly wake to the national peril involved in ax divorce customs, the Inter-church Conference, supported by 23,000,000 Protestant Church members in the nited States, may hope to move stead-y forward to the successful attainment of the goals it has set for itself." Church.-St. Bonaventure's Adelphian.

The Catholic Church occupies the centre, not the flank, in the opposition to the divorce evil that has been growing with scandalous rapidity among non-Catholics in recent years. She stood like a rock of adamant against divorce when the denominations now so active and rightly against the evil, ere indifferent or silent about it, leaving their ministers free to act as they pleased. When the so-called Reformers ejected the Sacramental character of marriage, thus making it a mere civil contract between a man and a woman, they placed it in the category of fran-gible contracts, and the evil now de-

lored is the logical and natural result. There are more divorces in the United States than in all the rest of the world. In 1870,  $3\frac{1}{2}$  per cent. of marriages ended in divorce. In 1880 the percentage had increased to 4.8; in 1890, to 6.2; nearly double in twenty years. In 1900 the percentage had in creased to 8.

To prove that our laws are too lax, the St. Louis Republic cites Canada, and asserts that "in thirty four years, and asserts that "in thirty four years, or from 1867 to 1901, there were only 69 divorces in Canada, and approximately 700,000 in the United States."

The Republic continues: "The Canadian law is strict. Divorces can be granted only by the Dominion Parlia-ment, and there is a routine of procedure to be followed. The preliminary

before a Senate Committee in person and present his own case. There is no doubt that the obstacles lessen di-

In 1870 the divorces in the State of Ohio were one in every twenty-five marriages. In 1902 there was one divorce in every eight marriages. In 1867 Indiana had 1,096 divorces; in 1900 there were 4,699.

In 1867 Michigan had 449 divorces; in 1886 1230 and in 1000 2 418. In

in 1886, 1339, and in 1900, 2,418. In 1867 Illinois had 1,071 divorces; in 1886, 2,666. In the United States during the twenty years from 1867 to 1886 there were 328,716. There are more bigamists out of Utah than in it.

## PENALTY OF SOCIALISM.

We are pleased to find our views on the condition of affairs which obtains in Colorado acquiesced in by many of our contemporaries. Since expressing them, however, additional information has come to us which establishes a more has come to us which establishes a more direct responsibility for their existence. Our suspicions directed us to presume such a cause, but absence of positive knowledge at the time prompted us to withhold a direct charge.

There is no longer question in our mind that these conditions have been provoked by the preaching of socialism. What but lawlessness is to be expected from men inegulated with doc-

pected from men inoculated with doctrines so destructive of civic life?
Wild denunciation of the property rights of others long continued becomes a conviction with minds that are weaker. Conviction soon manifests itself in acts of seizure or destruction.

It is now matter of record that the

socialistic satans have for a long time past been instilling their poisonous fruits into the minds of the people of Colorado. Such being the case, ex-planation of the Independence horror is no longer wanting. The cause, of no longer wanting. The cause, of course, in no wise excuses the act, neither does it mitigate the odium resting upon the executive who resorted to similar means to punish the perpetrators.

Colorado is paying the penalty of Colorado is paying the penalty of failure to suppress its preachers and teachers of socialism. This is the cause of all the trouble. Such being the case, Governor Peabody has made the mistake of not having deported the preachers of socialism. Were he actuated by motives to preserve order and conserve vested rights he would have demanded the arrest and punishment of manded the arrest and punishment of these abettors of civic destruction. It were well also if others in similar station would profit by the misfortune that has followed his mistake.—Church

## DEAD CHURCHES.

About churches in the city of London that were once Catholic, but now "dead" in non - Catholic hands, and about how the non-Catholic folk of the city attend church, is thus told by Reynold's News-

at the public expense. The 'City' of London, over which the Lord Mayor presides, has a population of little more than 20,000 residents, mostly office caretakers and their children. But many of the churches of old Catholic London, now in the hands of the State Establishment, still remain. Services are held that the stipends may be drawn but there is no congregation. In ten of the 'dead' churches an Express representative counted on Sunday morning sentative counted on Sunday morning a total 213 worshippers, including 24 children. The seating accommodation in these ten churches provides for 3,750 persons, so that 3,537 seats were empty. The incomes of these churches amount to £5,713 a year. It is almost beyond belief that only three ladics and one little child were to be ladies and one little child were to b found in a church in the heart of Lon don at morning services, but such was the case at Canon Shuttleworth's old the case at Canon Snuttleworth's out church, St. Nicholas Cole Abbey. At the other churches congregations averaged twenty-three, the most path-etic of all being the beautiful old St. Helena's Bishopsgate, which has seat-Speaking of the action of the Inter- for nearly 600 persons and a congrega-

for nearly 600 persons and a congrega-tion of only eleven."

The pions "reformers" stole the churches, but they were not able—at least their descendants in later times "Flanked on one side by the Roman Catholic Church, which, because of its view of the sacramental nature of margregations. - N. Y. Freeman's Journal.

> A Minister's Watch and a Priest's Wit. Ave Maria

The Australian Catholic Press tells a good story illustrating the ready wit of the late Father McKiernan, of Queensland. He was once travelling to a rail way station in a buggy, accompanied by a Protestant minister. Both were anxious to be in time, but their watches disagreed, that of the parson being the slower. Its owner insisted, however, that it was correct, and added that he had great faith in it. Father McKier nan yielded the point, and they travele along leisurely, thinking they would have ample time to eatch the train. When they arrived at the station, however, they were late. Then the priest, turning to his friend, said: "You told me you had great faith in that watch of yours. It would be much better if you had good works in it — a practical proof that faith without good works is of no avail."

The Hardships of the Convert Minister.

Few hereditary Catholics realize the especial hardships of a converted min-ister. Trained for his office, he has usually great difficulty in adapting himself to any of what he has heretofore considered mere secular callings. But if he have a family, he must do in the eyes of the Catholic Church he is a simple layman, debarred by marriage and family ties from entering the priesthood. So it falls out that he who was erst a teacher becomes a pupil, and exchanges the usually ample salary and social consideration of his office for a moves must be advertised for six struggle for employment and the ostra-months, and the applicant must appear cism of old associates.—The Pilot.

# THE WORST CLASS OF SWINDLERS.

Commenting on the gullibility of the average non-Catholic with regard to the sensational stories invented by the "converted priest" and the "escaped nun," the New Zealand Tablet says: nun," the New Zealand Tablet says ...
"This strange infatuation has created or countries one of in English - speaking countries one of the worst and most disreputable kind of swindling that it is well possible to conceive—to wit, the trade or profession of the unclean tribe of gaol-birds and adventurers who fraudulently set up as 'ex-priests,' 'ex-monks' and 'exnuns' and earn a dishonest livelihood by coarse appeals to the labeling that soarse appeals to the lubricity of the pruity and to the sectarian passion of the bigoted. We have compiled a bulky volume of the prison records and other biographical notices and adven-tures of nearly a hundred of those theological magsmen and disreputable females. By far the greater number of them were never at any period of their lives Catholic. And the unclean herd might well take for its motto this dis-tich from Taylor, the water poet:

I want the knowledge of the thriving art. A holy outside and a hollow heart '"

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