when the feathered folk assemble, and the air is all a tremble their singing and their winging

to and fro;
When queenly Silevenamon puts her
verdant vesture on,
And smiles to her the news the breezes

bring,
When the sun begins to glance on the rivulets that dance— Ah, sweet is Tipperary in the spring!

Ah, sweet is Tipperary in the spring-time of the year When the mists are rising from the lea, When the Golden Vale is smiling with a

beauty all beguilling
And the Suir goes crooning to the sea;
When the shadows and the showers only
mu tiply the flowers.
That the lavish hand of May will fling;
When in unfrequented ways fairy music softly plays—

Ah, sweet is Tippersry in the spring!

Ah, sweet is Tipperary in the spring-

time of the year
When life like the year is young,
When the soul is just awaking like a
life blossom breaking,
And the love words linger on the tongue; When the blue of Irish skies is the hue

of Irish eyes,
And love-dreams cluster and cling the heart and round the

Ah, sweet is Tipperary in the spring!

#### THE POWER OF THE KEYS

THE CATHOLIC CHURCH THE

A paper for the Toronto Catholic Truth Society by Rev. M. Cline, Oshawa.

As the claims of Christ to forgive sin as the Son of Man provoked a storm of protest and censure from the Scribes and P arisees of his own day we should years to come. No sooner had He absolved a certain paralytic with the words "Son be of good heart thy sins are forgiven thee" than His action met with both denial and abuse. Unwilling to admit the redemptive character of His mission as set forth by the precursor "Behold the Lamb of God, behold Him who taketh away the Sin of the World", (Jno. 1 29) they refused to admit His mastery over sin. The fact that He read the conscience of the parbehold Him who taketh away the Sin of the World", (Jno. 1 29) they refused to admit His mastery over sin. The fact that He read the conscience of the paralytic as well as the dispositions of their own souls should have evoked their reverence, not their ridicule. But the proud and self-sufficient are slow to acknowledge in others what they do not possess themselves. Hence when Christ exercised His ministry of the soul by forgiving sin in the lowly condition of his mortal life the Scribes and Pharisees rose in challenge against such an unwarranted assumption of power, muttering "Why doth this man speak thus? He blasphemeth, who can the sins but God out 27. (Mark 27) miracles of His public life. In order to demonstrate the healing of the soul by curing the body He put them this power forgiven thee' or to say 'arise and walk'"? Because they could test and examine the outward miracle proposed they take the alternative. With all eyes fixed upon Him Christ awakened the life and vigor in the shrunken limbs of the palsied invalid. The miracle was over-whelming. The sight of one so helpless miraculously restored to full vitality was so moving and imposing that it could not fail but convict the disclaimers of the crime they had imputed to him who performed it. Almost spontaneous y the "multitude feared and glorifled God that hath given such power to men" (Matt. 9-8) Christ established His claims as the "Son of Man for all time."
On this account He could impart the same to His fellowman. This explains His promises to Peter and all the other Apostles. To Peter as head of the nascent Church: "And I will give to thee the keys of the kingdom of heaven; And whatsoever thou shalt bind upon earth it shall be bound also in heaven : and whatsoever thou shalt loose on (Matt 16:19) Those are not empty words; on the contrary they are words of power, full of spirit and truth. Honesty and candor compel us not esty and candor compel us not to be silent on a text of such deep significance. Our Lord speaks personally to Peter and calls him by name. He must have imparted to him some kind of authority and calls him by name. He must imparted to him some kind of authority and power. Under the symbol of the keys. In the east as in the west the key denotes authority and power. With the Jews it was a badge of office. The key conveys the idea that whatever it key conveys the idea that whatever it looks or opens is in our care and customers. The result is that some of the denominations with the same levity that they regard with the same levity that they regard possession. It gives us the right to go in and go out at pleasure, to admit or exclude whomsoever we will. Accompanied by the office of "binding and loosing" the keys can have reference to no other function of the Apostolic ministry such as baptizing and preaching but that of pardoning or withholding pardon from the sinner according as he possessed or lacked the necessary conditions for absolution. Placed in this judicial capacity, Peter as judge must hear the whole evidence or confession of the sinner, otherwise he could not pronounce

on him, for no judge can justly pass sentence before hearing the case. Having later on constituted the Church the Supreme Court of Appeal for all its members under pain of being branded as a "heathen" and "publican," (Matt. 18 17) He invested all his Apostles with universal authority to "bind" and to "loose" (Matt. 18 18). As in the case of Peter it was for them to test and examine the evidence before them in order to give a judicial pronouncement of absolution or retention. Without at all straining the text it contains out at all straining the text it contains ample proof that Christ placed the over-sight of souls within the jurisdiction of

Apart from this we do well to remember the nature of Christ's mission which was one of reconciliation and absolution "for the Son of Man is come to seek and to save that which was lost" (Luke 19 10). While He paid the ransom and redeemed mankind by the merits of His sufferings, redemption nevertheless was subject to the rules that condition salvation "He became to all that obey Him the cause of eternal salvation." (Heb. 5-9) Salvation was not to be given for the mere asking nor proffered indiscriminately to all regardless of their dispositions or merits, "Give not that which is holy to dogs. Neither cast ye your pearls before swine" (Matt. 7-6) It was subject to the keys that opened or shut heaven, the keys that opened or shut heaven, and dependent on the power that could "bind or loose," "forgive or retain" sin. When Christ transferred His missin. When Christ transferred His mission to the apostles "As the Father hath sent Me I also send you" (John 20-21) He made them His co-equals and the "dispensers of His mysteries." Wholly conscious of the redemptive nature of this charge the apostles exercised it as such "God hath given to us the ministry of reconciliation" (2 Cor. 5 18.) To seek salvation by any other method would be no less absurd than the Canadian who would refuse to abide by the laws of Canada on the plea that they were not administered by

A paper for the Toronto Catholic Truth Society by Rev. M. Cline, Oshawa.

As the claims of Christ to forgive sin the Son of Man provoked a storm of otest and censure from the Scribes of Parisees of his own day we should twonder if similar asssumptions on e part of the institution He sent in is name were no better received in ars to come. No sconer had He ministry of the priesthood had remained unchallenged. Owing to its Scriptural warrant and universal practice I fail to see that any institution claiming to be able to reconcile sinners while disclaiming authority to forgive sin has any more right to be called Christian or Church of Christ than the Turkish Government to be designated the "Divine Porte." Listen to the voice of the first centuries. St. Clement the disc

such an unwarranted assumption of power, muttering "Why doth this man speak thus? He blasphemeth, who can forgive sins but God only?" (Mark 2 7) Christ not only condemned the malice of their thoughts but contradicted their assertion by one of the most outstanding assertion by one of the most outstanding the second s not institute it till He joined both the passion; so also had He promised the sacrament of Penance during His public life but did not formally establish it till He linked it to the world-wide remission of sin which He effected on the Cross and of which it was to be the true or and of which it was to be the true ex-pression. On the evening of the resurrection, amid the most solemn circum-stances, He made effectual the office of the Keys and the command to bind and to loose. After He had enjoined upon to loose. After He had enjoined upon the apostles assembled the preaching of penance and the remission of sins unto all nations (Luke 24 27.) He imparted to them the Holy Ghost by an act grave and symbolic as when God made man He breathed on them and He said to them: "Receive ye the Holy Ghost whose sins you shall forgive they are forgiven them and whose sins you shall forgive they are forgiven them and whose sins you shall forgive them. forgiven them and whose sins you shall retain they are retained." (John 20-22, 23) He thus invested them with posi-

tive and negative authority or rather with forgiving and retaining power akin to binding and loosing. Their decision was to be a sacramental judgment upon the fact and merits of the case. This meant a full confession on the part of the penitent else the worthy could not be distinguished from the unworthy and be distinguished from the unworthy and the innocent from the guilty. Or it might happen that they would retain or bind the wrong person. Without coafession "binding and loosing," forgiving and retaining" would degenerate late a mockery. This is why confession outside the Catholic Church has been allowed to go by the board. No declaration of sin hology demanded converted.

acknowledge any spiritual physician than God, and besides object to looking into the open sepulchre of their own conscience. While they cannot deny the power of forgiving sins to the apostles, they do to their successors. They seem to forget that any means of salvation Christ left to some He left to all, and that if He counted those who lived in the time of the Apostles as His children He would not regard us as His step-children, but would extend to us the same ways and means of salvation. If in a word, baptism, preaching and confession were helpful or rather necessary for the first Christians, they were equally so for us. Again they condemn confession because they contend that the confessor stands between them and God. They hold salvation admits of no third party. In this they must read the Scriptures backwards. Christ as man came between us and God in the Incarnation. Why not object to the Incarnation? Christ as man forgave the paralytic. Why not object to his shealution? nation. Why not object to the Incarnation? Christ as man forgave the paralytic. Why not object to his absolution? Christ became man through the instrumentality of the Blessed Virgin. Why not object to her as a third party? In the history of the race God never dispensed with the agency of man. To Abraham he gave the promises, to Moses the Commandments and to the Apostles the power of forciving or retaining sin. the power of forgiving or retaining sin.
It is not for us to say how God should receive the sinner, for the sinner is beholden to God rather than God to the If we have strayed into the ways of sin we must seek the confessional as the lost sheep seeks the fold or die in the hedge of thorns. The words of St. she hedge of thorns. The words of St. Augustine are as true to-day as when they were first uttered. "Let no one say to himself "I do penance to God in private, I do it before God. Is it in vain that Christ has said "Whatsoever thou shalt loose on earth, shalt be loosed in Heaven? Is it in vain that the keys have been given to the Church? Do we make void the Gospel? Void the words of Christ?" (Seom. 392 c. 3.)

### THE DECLINE OF DARWINISM

classic pages of the fortnightly Review there appeared an article from the pen of Mr. I. B. Crozier, in which he commented on the gradual decline in acceptance of what has long been spoken of as the "irrefragable evidence" of the Darwings theory. The mainties of the of as the "irrefragable evidence" of the Darwinian theory. The majority of the greater scientists, says Mr. Crosier in effect, who studied and upplauded Darwinian notions were forced ultimately to admit, when closely questioned, that the could in no way account for "internal" physiological factors — such as variation, type, and character—unless by saying that "so it stood in the will of Providence or fate." Further, the greater anthorities have admitted that "all attempts to explain the origin of fish, amphibian reptiles birds, marsupials, and the higher manmalia by the theory of Natural Selection alone, and without the co-operation of some unseen initiative internal agency, are now generally conceded to

agency, are now generally conceded to have been failures."

Commenting on this article in a Catholic Truth pamphlet, Mr. Walter Sweetman observes that unfortunately such reasonable and liberal views have by no means reached the man in the street, and that this generally rather hurried personage is quite convinced that Mr. Darwin has proved his case up to the hilt. Mr. Sweetman adduces five special arguments against the very foundations of the materialistic theory for the formation of man.

Nobody, he says, can suppose that a new limb, unguided by a Designing Power, came into existence, all complete and in working order, at once; yet the beginning of every such limb arising from a relative chance (according to Darwinian idea) could have been but a deformity and, therefore, a disadvantage in the struggle for life. How then were they—from a knee to a lens in the 'eye—ever to have completed?

Then again there is the plain force.

'eye—ever to have completed?

Then, again, there is the plain fact, says Mr. Sweetman, that for one useful change introduced by "relative chance alone," there should have been, in common fairness, thousands that/were not useful and where are the traces of these cording to Darwinian ideas) during the in the strata? It must have be was built up from a cell, for the organic life the Darwinians speak of could hardly have been flung down from the stars. Thirdly, no attempt would seem to have been made by evolution-ists to account for the beauty, as distinguished from the mere conspicuousness, of shells and fruits and the thrush's egg. Fourthly, there is the argument of the mule the force of which argument is admitted by evolutionists them-selves. Accompanied as it is, says Mr. Sweetman, by the fact that there is no abiogenesis, it certainly seems to afford strong proof that the Creator wished to keep species separate, so that rational man might have no excuse for thinking that he was decended from beasts that have no conscience. There is also a very strong argument, he says, to be drawn from the wonderfully complicated preparations made for future events by certain insects which could not have been taught.

And the fifth argument—that to be

And the nich argument—that to be drawn from a fair observation of the working of instinct in animals—is perhaps the strongest argument of all. These phenomena, says Mr. Sweetman—I mean the apparent operations of instinct in animals—must, under materialistic hypotheses be not down to alistic hypotheses, be put down to "heredity," since unhelped by any de-"heredity," since unhelped by any designing power they are plainly not taught their arts as our human children are taught them; and, therefore a the wisdom (as well as all the "volitions" no cassary to meet ever varying circumstances) necessary to enable a working-bee to avail itself of chemical forces of the "simples" which it blends into a jelly in order to turn an ordinary egg into a queen—when then through some

unusual accident (according to the evolutionist) such an abnormal event becomes necessary—all these necessary factors, to repeat, must be contained in the arrangements of the atom of every egg in every hive.

It is no sufficient answer, says Mr.

It is no sufficient answer, says Mr. Sweetman, to these difficulties to point to the fact that, if we grant that hereditary instincts influence human motives it is as wonderful as if they created human volitions; for it is manifest that, being hereditary, they must depend entirely upon forces contained in or else transmitted by, the reproductive cells. So again, with the recuperative powers of tissues and, indeed, with the extraordinary developments of organic life from seeds generally. Christian philosophy must maintain that the natural dispositions are out of the stamp of indispositions are out of the stamp of in-dividuality given to each human soul. It would be but a poor artist that would let his statues leave his hands, having all the some form and precisely the same formation.

Recently, Father Gerard, S. J., stated that "on Dawning principles are the state of the sta

Recently, Father Gerard, S. J., stated that "on Darwinian principles each step in any development can be made, not because it leads to an advantageous result in the future, but only because it is itself advantageus." Applying this principle in the first place to the joints and eyes of the human body, it must seem to many of us, says Mr. Sweetman, as plain as any truth can be that the as plain as any truth can be that the principles of Darwinism, as put forward by Professor Haeckel and Mr. Spencer, do not make even a plausible attempt to account for the creation of our human frames.—N. Y. Freeman's Journal.

## QUICK MARRIAGES

RESPECTFULLY DEDICATED TO SOME PREACHERS IN WIND-SOR AND NIAGARA FALLS

What is "holy matrimony" outside the Catholic Church? We are impelled to raise this question when we read that "all the rectors of the Utah Diocese of the Episcopal Church have agreed to refuse to perform wedding ceremonies refuse to perform wedding ceremonies except after twenty-four hours' notice." They insist that it is undiguised to roll out of bed at unreasonable hours to join couples who rush in to be married before parental objectors arrive. The kev. I. C. Smith, of St. mathew's Church, Grand Junction, said: "It lowers the institution of holy matrimony to rush into it without serious meditation, and twenty four hours mony to rush into it without serious meditation, and twenty-four hours ahead is not too long to think." If it be holy matrimony, what is the quality of the divorce which so quickly follows it? Or is the other marriage which so speedily follows—often in the course of a few hours after the first "holy" marriage is dissolved—also a holy one? There is nothing in the practice of the non-Catholic denominations to instify There is nothing in the practice of the non-Catholic denominations to justify the application of the word "holy" to the marriage ceremony. The "holy" hand of Martin Luther struck matrimony from the list of the sacraments, and those who abide by the Reformer's teaching must shide by his law and his personal practice.—Philadelphia Catholic Standard and Times.

## MODERNISM

Answering a correspondent as to the effect of modernism on Catholic faith the

Tablet says:
An instance or so of Modernist ideas
will show, the Catholic believes that Jesus Christ, Who was born of the Virgin Mary at a definite date in the past, was and is both God and man, and is there-fore to be worshipped as God. Modernfore to be worshipped as God. Modernism, on the contrary, says we must distinguish between the historical Christ and the Christ of faith, that is the Christ we believe in. The first, it says, was only a man, and never supposed Himself to be anything more, nor did He ever work mixeles. work miracles, or rise from the dead The Christ of faith is for the Modernis The Christ of faith is for the Modernist not a real being at all, but an idea, the idea of a Godman, which in the course of time Christian thinkers formed for themselves by ascribing to the historical Christ attributes which did not belong Christ attributes which did not belong to him. It might have been expected that, having this conception of the nature of the Godman they would recommend that Christian worship, thus convicted of being without historical foundation, should be given up, but, on the contrary, they highly approve of it. Again, the Catholic Church teaches that are was founded by Christ and natural. sne was founded by Christ and endowed by Him with the right to teach and rule over the Christian people. And in this sense she claims her Pontiffs and Bishops that their right to rule over us is from that their right to rule over us is from above and has divine sanction. Modern-ism, on the contrary, holds that the historical Christ had no conception that the world was going to last for many centuries after His death, but antici-pated that He Himself, as the Messiah, would come back to end the course of human history in a few years' time. Hence it never occurred to Him to found a Church, still less to communicate to its Bishops rights which He had no power to communicate. He merely gathered round Himself a few followers who, under the leadership of the aposties, were to keep together till the approaching day of judgment came. One further conclusion they deduce from this view is, that the right of the Pope and the Bishops over their flocks, not being derived from Christ, is de-rived from the people, who could withdraw it if they wished. Simi-larly the seven sacraments, which, according to Catholicism, were all instituted by our Lord, Who alone could endow them with the power to give grace to the soul, the Modernists regard as

ACTS OF THE HOLY SEE S. CONGREGATION OF THE COUNCIL

From many quarters petitions have been addressed to this S. Congregation of the Council, most earnestly saking that all or some of the feasts expunged by the Apostolic Letter of July 2, 1911, from the list of holidays of obligation be restored to their orginal status, and urging this either to satisfy the devotion of the faithful or for special local reasons. Especially has it been asked that the feast of Corpus Christi may be celebrated with solemn procession and pomp, as hitherto, on the Thursday after Trinity Suuday, chiefly on the ground that the cessation of the procession seems to be a source of sorrow and apiritual loss to the people, who have been wont to regard this day as one of marked solemnity and to celebrate it with great splendor.

Our Most Holy Lord Pope Pius X., to whom a report of the foregoing was made by the undersigned Cardinal Prefect of this S. Congregation, earnestly desiring that the devotion of the faithful and the worship due to God may suffer no prejudice from a false or incorrect interpretation of the above letter—nay wishing that instead they may be LETTER ON FEAST

rect interpretation of the above letter—nay wishing that instead they may be increased as far as possible, has ordered the following declarations, precepts and

the following declarations, precepts and grants:

1. When the Supreme Pontiff, in view of the changes brought about by time and circumstance, expunged certain feasts from the lists of holidays of obligation, as has been done more than once by his Predecessors, he had no intention of suppressing altogether their character as feast-days; on the contrary His Holiness wishes that these days be celebrated in the churches with no less solemnity than hitherto and, if possible, with the same attendance of the people. The mind of the Holy Father was and is that the only thing that is removed is the obligation by which faithful were bound on those days to hear Mass and to abstain from servile works—and this, principally in order to avoid frequent transgressions of the precept and lest while God is honored by many He may be offended by others to the grave detriment of souls. His Holiness also commands all and several who have the cure of souls, while making known the

certiment of soils. His Holiness also commands all and several who have the cure of souls, while making known the above to their flocks, to exhort them carnestly and unceasingly to continue on those same days to show their devotion to God and their veneration for the saints as much as possible, especially by their attendance in the churches at Mass and other plaus exercises.

2. That the faithful may be further stimulated to observe plously and holily the above feasts all Ordinaries of places are, by virtue of this letter, granted ample faculties to grant dispositions from fasting and abstinence to all their subjects whenever the day consecrated to abstinence or fasting falls on a feast which although not of precept is devoutly celebrated with due attendance of the people.

3. So too by the present letter permission is granted that the Feast of Corpus Christi, where the Bishops think this expedient in the Lord, may, although not of precession and never and command with selemn procession and never the selemn procession and comments.

athough not of precept, be celebrated with solemn procession and pomp, as heretofore, on the Thursday after Trinity; all things whatsoever to the contrary notwithstanding.

Given at Rome from the Secretariate

of the S. Congregation of the Council. May 3rd, 1912.

C. CARD. GENNARI. Prefect. O. GEORGI, Secreta

#### DRAWING OF RED HERRING ACROSS THE TRAIL

Philadelphia Catholic Standard and Times We are indebted to the kindness of We are indebted to the kindness of a subscriber for a portion of a publication called the Ledger, of Gaffaey, S. C. It has an article questioning our statement that Mr. Georgo Rassell, the Ulster Protestant poet and litterateur, who so nobly defended the Catholics of Ireland against the vile abuse of the doggerel-monger. Rudyard Kipling, whose appeals to Orange bigotry in a matter in which he had not a particle of right to meddle, were published broadcast over Great Britain and here. We have seen a good many productions that proved the power of religious big-otry to obscure the reason and blunt the sense of charity in the human breast, but we have rarely seen from a woman's pen any such rancorous non-sense as this. She endorses the cry of Kipling that Home Rule in Ireland would mean Rome Rule, but by what right she assumes to speak about the Irish Catholic people she omits to state. But we must not wonder at that omis Sion. Anger at the thought of Irish Catholics getting an instalment of jus-tice in their own land deprives her of the power of writing cherently or reasoning sanely, as the concluding passage of her article or letter plainly shows. It is as follows: The town of Geffuey was founded by a

staunch Orangeman and Irish Protest-ant, Michael Gaffney, but not au Irish Catholic, we would remind you. Mr. Russell speaks of Rudyard Kipling's Russell speaks of Rudyard Kipling's 
"ignorance," but thank God there are educated people, and millions of them who know that Rudyard Kipling spoke truly when he to'd in poetry the truch of what "Home Rule in Ireland" (Irish Catholic Rule), will mean to Ulster. Thank God for Kipling!

We would advise such people to cease to talk about the inquisition when writto talk about the inquisition when writing or speaking about the government of Ireland and read something sensible on the subject, instead of Mr. Kipling's bigoted bosh. There is a Protestant lady the daughter of the late Protestant Archdeacon Stoppford, of Kitkenny, a gentleman, a parriot, an archaeologist and a profound scholar, who has written a book on the subject that ought to be

read by the Kiplingites. That book which Mrs. Alice Stopford-Green wrote (she is the widow of the historian who wrote the admirable "History of the English People") tells how the Irish people were robbed, massaored and enslaved by the noble Anglo Saxons during week of the saxons described. slaved by the noble Auglo-Saxons during most of the centuries that have elapsed since they first set foot on Irish soil as plundering invaders. For the past two and a half centuries especially—since they delibezately broke and trampled under foot the Treaty of Limerick—on the flagitous counsel of the Protestant Bishop of Meath, preaching in St. Patrick's pulpit in Dablin, that "no faith ought to be kept with Papists," the persecutions indicted upon the miserable Catholics of

flicted upon the miserable Catholics of Ireland were more barbarous by far, more pitiless, more prolonged than those that crushed the hearts of the children of Israel in their Egyptian bondage. The Protestant poet. Thomas Davis, son of English parents, gave sone idea of them in a poem called "Those Penal Days."

They bribed the flock, they bribed the son, To sell the priest and rob the sire. Their dogs were taught alike to run. Upon the scent of wolf and friat. Among the poor or on the moor. Were hid the pious and the true, While coward slave and traitor knave. Had riches, rank and retinue.

( \* The same price-£5 - was offered for the head of a wolf and the capture of a priest.)

Sir Samuel Ferguson, a Protestant lawyer and poet, has left the world a good digest of the principles upon which Ireland was governed from Dublin Castle under the Williamite and Hanover under the Williamite and Hanover regime. He summed those principles up thus simply and neatly:

Iam a loyal Orangeman,
From Portadown upon the Bann;
My loyalty, 1 will maintain,
Was ever and always thiout stain,
Though rebelly Pointhout stain,
Though rebelly Pointhout in the literature of the literature o

"Suspicion," says Glo'ster, "ever haunts the guilty mind. The thief doth fear each bush an officer." It is the consciousness of their own guilt in the past that incites the apprehension that the law of retalistion may come into play in Ireland when the grip of England is relaxed from the throat of the subordinate "nather". Here is some subordinate "partner." Here is somesubordinate "partner." Here is some-thing from the pen of an Ulster Protes-tant, Mr. Robert Lynd, one of the most brilliant of the younger generation of London journalists, and the son of the late Rev. Dr. Lynd, of Belfast, one of the most distinguished pulpit orators of his generation. Mr. Lynd in a letter to the Daily News says:

It is to be hoped that the Unionist will be closely watched in their new attempt to burn Home Rule in a bonfire attempt to burn Home Rule in a bonfire of sectarianism. Their latest move, in regard to the Papal Decree, "Motu Proprio," is only another example of the old Unionist policy of denouncing Irish Nationalism because the Pope is not a Protestant. Unfortunately these sectarian irrelevancies, have influence. It is all the more necessary at the present time to keep stressing the fact that Irish nationality exists independently of the Pope, that the case for Irish self-government would be equally strong if all Ireland were Protestant or if all England were Catholic, or if both countries were Mormon. It was a Catholic England that raided a Catholic countries were Mormon. It was a Catholic England that raided a Catholic Ireland before the Reformasion. It was a Protestant Irish Parliament (Gratton's) that won independence from a Protestant English Parliament at the end of the eighteenth century. In sooner or later. He believed that twelve Anglican elementary schools had was assailed just as bitterly as it is at present. Those who attack Irish self-government may believe they are fighting against the Pope, but they are really fighting against freedom.

## THE INDEPENDENT RETRACTS

The current issue of the New York Independent, editorially says:

It is very late to make a correction of a false statement quoted by the Independent several years ago from a leading daily paper of this city, to the injury of the Catholic Church in Chile. As we then read it, apparently authenticated by the days of the catholic characteristics. cated by the documents, very compro-mising statements to the condition of the Church in Chile and the criminal extravagance of the Archbishopric of Santiago were exposed in an encyclical from Rome, and an answer by the Arch bishop of Santiago. The story was re-peated by Secretary Speer of the Presbyterian Board of Foreign Missions and when the authenticity of the docu-ment was denied, Mr. Speer made long and careful investigation, and the result he has given in a book on "South Amer-ica Problems." The documents are an absolute forgery, gotten up for political purposes and confessed as forgeries by the man who wrote them. We much regret having given the story currency.

## Presbyterian Modernism

Professor Brown is the latest member of the Union Theological faculty to earn for himself the censure of Orthodox Presbyterians by teaching Modernist doctrines that would strip the Bible of its inspirational character. Dr. Briggs, some 15 or 20 years ago, make an attack upon the Old Testament that shocked his fellow Presbyterians. Professor Brown now treats the New Testament in a manner which makes Dr. Briggs' criticism appear conservative in comparison. His "Christian Theology in Outlines" has evoked from his co-religionists a storm of protest. Its author holds that the human element enters dox Presbyterians by teaching Modern holds that the human element enters largely into the four Gospels. He alleges that in the Gospel of St. John in predominates to such a degree as to deprive that Gospel of all authority and consequently Professor Brown repudiates it in toto.

# 1758

According to the new Biblical theories of Sir William Wilcocks, the engineer, the original site of the Garden of Eden may be located at Hawlsh, a lovely and flourishing oasis in the delta of the Euphrates, one hundred miles from Bagdad. from Bagdad.

CATHOLIC NOTES

Cardinal Rampolla, as archpriest of St. Peter's, Rome, has with the consent of the Holy Father, agreed to the proposal which originated in France for the presentation by Catholies to the Holy Father of two magnificent organs to be placed in the Vatioan basilica.

Rev. W. Scott Hill, late curate of St. Rev. W. Scott Hill, late curate of St. Matthew's Anglican church, Burnley, Eng., was received into the Catholic church on May 16 by Very Rev. Dr. Poock, rector of St. Bede's college, Manchester, and was confirmed the next day by the Bishop of Saiford, Right Rev. Dr. Casartelli, in the chapel of the college. of the college.

The enthusiasm with which the five hundredth anniversary of the birth of Biessed Joan of Arc was celebrated throughout France has revived the hope of the millions of good Catholics and patriotic Frenchmen who have so long demanded the institution of an annual parional feet inhours of the annual national fete in honor of the Maid of Orleans.

The Sacramento Bee recently had the following: "Advices have been received here from Rome that Miss Evangeline
Lubin, daughter of Daniel Lubin,
and a former resident of Sacramento has renounced the Jewish faith
for Catholicism. Miss Lubin received her First Communion from Pope Pius and was confirmed by him at a private

Rt. Rev. Mgr. De Ligonnes, Bishop of the diocese of Rodez, in the department of Aveyron, France, was elected Mayor of the city of Aurillac, against Doctor Feeq, Radical. For the past four years Dr. Fesq, who is a prominent Free Mason, was at the head of the munici-nality, and devoted meet the time. pality, and devoted most of his time and energy to the persecution of Catholics. The Bishop determined to put an end to his rule and announced his candidacy for the office. He was elected by a majority of 1,200.

Under the auspices of St. Patrick's Church and witheased by Cardinal Gib-bons who pronounced the benediction, forty thousand persons, including Knights of Columbus who came here for the dedication of the Columbus memorial, and members of Washington's official life and of Congress, gathered around Washington Monument on June 3 to celebrate the second Military Field Mass for the soldiers and sailors who gave up their lives in the Spanish-American War.

The largest college building in the world is being built by the Jesuit Fathers on Crown Heights, Brooklyn, between Eastern Parkway and Prospect Park, says the New York Times. There will be one main structure, where the will be one main structure, where the various departments will be housed, instead of separate buildings. This building will be 700 feet long and 250 feet wide. There will be four floors and a basement. About a third of the structure will be of glass. The buildings will cost about \$2,000,000. will cost about \$2,000,000.

Preaching at a recent corner-stone laying in his diocese, Archbishop Wniteside, of Liverpool, said the Catholic Church held—and he believed it was especially true in a country like England—that a denomination that did not pro-vide for the young in the matter of schools was destined for extinction twelve Anglican elementary schools had been closed in Liverpool during the past eight years, and that three others were under notice. During the past ten years the Catholics of Liverpool had provided twelve different schools at a

His Eminence Cardinal Farley was the guest at a reception and luncheon at the Park Hill Inn, Yonkers, recently following the consecration and dedica-tion of the Memorial Church of St. Denis. He said that there was a serious condition in this country now that threatens to plunge the nation into con-fusion, nothing short, in fact, of revolu-tion. He said that he was not referring to an economic or political question, but to a matter of religion. As an instance, he said, a new catechism that recognizes no God, declares that there is no sin, and that there can be no punishment for adultery or other sins, has been put out in the West.

A number of Royalists have purchased the recently suspended great paper the Univers, which, under Louis Veuillot exercised such a predominating political and religious influence in France. Its new editor will be M. Arthur Loth, who went to Rome to assure the Vatican that his ambition would be to make the new Univers a purely religious organ. His Eminence Cardinal Merry del Val, in the name of His Holiness, declared to Mr. Loth that the Holy See wishes to keep religious interests outside politics in order to avoid furnishing any pretext for persecution. While combatting what is inimical to the Church, it should not espouse any political cause or move

It is the custom of the Paris Society It is the custom of the Paris Society for the Aid of Wounded Soldiers to celebrate once a year a Solemn Requiem Mass for the repose of all those who have died for their country. This was celebrated recently in the Church of the Madeleine. But the society, mindful of the sorrow which moved the whole world for the loss of the Titanic decided on this occasion to associate with their on this occassion to associate with their own brave deed all those victims who had shown such courage and fortitude in the great catastrophe. Accordingly, invitations were issued and accepted by the Utited States and British ambassadors and several other public efficials were present in the crowded church, be-sides all the members of the English and American colonies in Paris.