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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 FEBRUARY 27, 1909. 1584

The Constant Poet.

Once more, my muse, 'tis time to be invoking
The offices of good St. Valentine
This year 'tis Phyllis' name that I am yoking
In verse with mine.

Last year it was a ballad to Miranda,
The year before a triolet to Dot,
No doubt I seem a fickle goose—or gander—
But I am not.

I hesitate to contemplate the number
Of female names I've fashioned to my rhyme
Whene'er I roused my weary muse from slumber
About this time.

I've breathed my love for Dolly, Grace and Cora;
In other years I've run to Nell and Belle.
How many times I've yearned for Bess and Dora
I cannot tell.

Now in the charms of Phyllis I am basking,
And all the love I bear her must be told.
For if it's not my Mary will be asking
If I've grown old.

The secret's out! The name's imaginary;
I never knew a "Phyllis" in my life.
All names are merely pseudonyms for "Mary."
And she's my wife.

—T. A. Daly in Philadelphia Catholic Standard and Times.

NOT MUCH LIGHT IN RISING SUN.

MISSIONARY FINDS OHIO TOWN DARKER THAN ITS NAME.

We, the members of the Woman's Christian Temperance Union, of Rising Sun, in session assembled, wish to state that we very much deplore your statement of Tuesday evening, viz., that the use of wine in moderation is not a sin, but sin only when used to excess. Our text books and all good authority declare it a poison and its effects on the moderate drinker such as to cause him to become the excessive drinker. This community has fought the enemy inch by inch until we, irrespective of church or creed, rejoice in dry territory, good morals and good citizenship. Therefore we sincerely regret your statement.

Very respectfully offered by the committee of the W. C. T. U.

RISING SUN'S DEADLY SIN.

This communication was taken out of the Question Box on the last evening but one at the mission to non-Catholics at Rising Sun. At the final lecture the president of the W. C. T. U. asked the floor for ten minutes to harangue the largest audience that had ever gathered in the town hall; but her request could not be granted. "Had you only been able to say," was Father Webber's aside to the lecturer, "that the use of wine, even in the smallest quantity, is a mortal sin you would have become the fair-haired boy." "Protestantism in this place," was the comment of another, "has only one dogma — prohibition; everything else has been laid aside." To judge from the questions, however, there are three other deadly sins besides drinking, namely, smoking, card-playing and dancing; and one positive action is required—to be born again.

Strange as it may sound, there is no Methodist church in the sunrise village. There are three churches; the Big Brick, the Little Brick and the White. The United Brethren own the big brick, the Radical United Brethren the little brick, and the Church of God (a later version of the old Winebrenner) the white frame building. The "Radicals" are opposed to all secret societies. One of that faith wished the lecturer to say that every member of the lodge, male and female, will go to the bad place. His Scriptural backing was the condemnation of Ananias and Sapphira: "For they held a secret." It gave him considerable satisfaction to view this worthy pair as the patron saints of secret societies, rather than a Damon and Pythias.

THE PERENNIAL INQUIRY.

Scarcely a half dozen serious questions were suggested by the eight lectures on fundamental problems. In all there must have been over 200 queries. One topic was inexhaustible—nuns and convents. There was an entire lecture under that title; but several questioners accused the speaker of concealing the real purpose of convents. The downright ignorance displayed by some would tempt one to believe that they had been living on the dark side of the moon rather than within the influence of a rising sun. The following created not a little amusement:

"If convents are not built over water, or nearby (the statement of an earlier question writer), why do they have an underground passage from the convent to the church, corner Erie and Superior streets, and from there to the lake?"

He was told that the nearest convent to that church, the cathedral, is a half mile away and that there is in reality an underground passage as described, leading from the convent to the church and on to the lake, namely, the sewer. The speaker then read the second part of the written question: "Please answer this, for the one asking the question has been through the places named." There was a roar of laughter from the audience, which broke out anew when the speaker added the comment: "He must have presented a sight after he got through!"

THE ENLIGHTENED QUESTIONER.

"Why have Catholics stored away arms of war?" came like a whiff from the buried past. Other questions were:

"Whenever a nun dies do they bury her after night when people is to bed?"

"Does Catholics put lighted candles around the head of the dead, in order to send them through purgatory?"

"Why is it that Catholics place a candle, some matches and a quarter in the coffin?"

"Was Jesus Christ crucified before or after the flood?"

"Why do Catholics on their deathbed have to swallow wafers?"

"Does the holy water keep Catholics from sinning?"

These questioners are all united on one point—that Catholics are fearfully benighted and that we have much reason to be thankful that we, or our parents, came to this enlightened Protestant country.

The Question Box revealed a surprisingly large variety of spelling. "Purgatory" and "infallible" are usually hard hit; but here the questioners fell down hardest on the word that designates their own faith. They wrote it Prodison, prodisent, Protistons and Prodicenes more often than Protestant.

A questioner wished to know whether "Touch not; taste not; handle not," is Scripture and refers to liquor. That injunction is quoted in Col. ii: 21 and is condemned by St. Paul. It does not refer to liquor in the passage quoted.

"We are not often asked this one; "Please why are Catholics more wealthy than the prodisents?"

OTHER SIDE OF THE PICTURE.

There are not many Catholic families in Rising Sun and vicinity; but what there are of fine quality. Some of them may not measure up to the Carrie Nation standard of morality, since they smoke cigars and play checkers; but they are good otherwise. And of the people at large the same must be said. It would manifestly be unfair to judge our audiences by the patrons of the Question Box. The offensive and the ignorant questions proceeded from comparatively few persons. The audiences were the largest ever seen in the town and they returned night after night. A note was placed in the box at the last service which read in part: "We desire to extend to you our heartfelt thanks for your presence during the past week in our little city, and assure you that your labors have not been in vain. The attendance and interest manifested on the part of the public in general demonstrates this. The information we have gained of your Church has been a great help to us. . . . A future visit to our community will be awaited with pleasure."

NOT A FAIR DEAL.

John Linehan, one of our "deacons," was greeted with this from a non-Catholic one day: "Jack, you Catholics have not been giving us Protestants a fair deal." "How's that?" said Jack, bracing himself for an argument. "Well, why didn't you give us something of this kind before?" was the unexpected answer. "Why have you left us in this ignorance so long?" Jack must have felt that his excuse was a little weak: "You never asked us to give you a mission." "Never knew how much we needed it," was the Protestant's reply. Several prominent converts will be added to the Catholic roll.

We were indebted to the Misses Day and Miller, of Rising Sun, to Miss Stelzl, of the Stelzl Concert Company, and to the efficient choir of St. Wendenlin's, Fostoria, for our music during the mission.—W. S. K. in Catholic Universe.

AS TO THE CONDEMNED PROPOSITION.

"Rev. and Dear Father:—In all your writings that I have read I have found them plain and easily understood and a source of necessary knowledge, but in an article written in the Freeman's Journal of January 9th, calling Dr. McKim to task on the subject of the "Condemned Proposition," I have failed to grasp your meaning. In the first part I would understand you to say that there was a right way laid down for men to worship God and so they were not left for each to follow his private judgment; but in the end when you refer to Cain killing Abel because his act of worship differed you would seem to teach that every one could act as he pleases and if so, then, of course, there is no right rule that we are obliged to follow. Reverend Father, if you will kindly straighten me out in this very important subject you will greatly oblige,

Your child in the Sacred Heart,
P. A. C.

"This information might also be the source of blessings to others.—P. A. C."

We thought we made our meaning clear, but as our intelligent correspondent does not grasp it there is need for further elucidation.

Dr. McKim's thesis was that Catholics could not be loyal to the Constitution of this Republic and at the same time loyal to the teachings of the Church as set forth by the Pope; that if they were good citizens they must be disloyal Catholics, and if consistent Catholics they must be disloyal to the Constitution, and therefore untrustworthy citizens.

In proof of this charge this Doctor cited Pope Pius IX.'s condemnation of the following proposition:

"Every man is free to embrace and profess the religion he believes to be true, guided by the light of reason"

The condemnation of this Dr. McKim seems to have thought conclusive proof that the Church condemns the religious toleration guaranteed by the Constitution. It certainly would prove antagonism if the principle enunciated by the proposition condemned were true.

Now the whole purpose of our article was to show that the principle is not true, and that it was never recognized as true by any human society or government since the world began.

We called attention to the fact that the proposition was what logicians call a universal, affirming an absolute right and denying all limitation and right of interference. Now it is this universality and denial of limitation that constitutes the very essence of the fallacy of the proposition, and that makes it necessary for every sound mind to reject it, even if the Pope had not condemned it.

Whatever loose, indefinite talk men may utter about toleration the fact remains that they never do and never will in practice admit unlimited toleration in religion or in anything else. When men speak of toleration they do so always with the understanding that there is a limit.

The average American would be shocked when his attention is called to the fact that the United States does not tolerate unlimited practice of religion. Yet such is the fact, as the Mormons in prison for polygamy well know.

This intolerance is further shown in a case reported from the Philippines, under date of January 21, by Allen Walker, District Governor of Davao. It was reported to him that children were sacrificed to the heathen gods by the tribe of Bagobos. Investigation was made and a local chief called Datu Anzig admitted the fact without hesitation, and his people were ready to tell all about it, believing, as they claimed, that they had committed no crime, as they only followed out a religious custom practiced by themselves and their ancestors frum time immemorial. The following is a description of the sacrifice taken from the report:

"Ongon, a henchman of Datu Ansig, purchased from Bagobo Ido a Bilan slave boy, named Sacum, about eight years old, and who was deaf and cross-eyed, and had other defects of vision, making him of little or no value as a laborer.

"Ongon agreed to pay Ido five agongs for the boy, and took him to the house of Ansig, where arrangements were made for the sacrifice by calling on all who, for any reason, had need to appease the evil spirits to come and take part. Three days after the slave was brought to the house of Ansig the people met at Talon, near the river Inolia, a short distance from Ansig's house, this being the regular place of sacrifice.

"The boy was brought forward by Ongon, placed against a small tree about six feet high, his hands tied above his head, and his body tied to the tree with bejuco strips at the waist and knees. Ansig then placed a spear at the child's side at a point below the right arm, and above the margin of the ribs. This lance was grasped by the widows, Addy and Obby, who at a signal from Ansig, forced it through the child's body, it coming out at the other side. It was immediately withdrawn and the body cut in two at the waist by bolos in the hands of Modesto Barrero and Ola, after which the body was cut down and chopped into bits by the people present, each of whom was allowed to take a small portion as a momento of the occasion, the remainder of the body being buried in a hole prepared for it.

"Datu Ansig, a man about sixty years of age, says that in his life he has attended or officiated at fifty human sacrifices, more or less, both among the Bagobos and the Bilanes, and that human sacrifice is also a practice among the Tagacolos, although he has never been present at one held by that tribe. The Bagabos do not sacrifice any but old and decrepit or useless slaves captured from the other tribes, but the Bilanes sacrifice even their own people."

For this deed—the right to do which is affirmed by the proposition condemned by the Pope—the perpetrators were condemned to prison for life by the United States authorities.

Now if Dr. McKim be right in approving the proposition which the Pope condemned then these Bagobos were justified in what they did and the authorities had no right to interfere and punish them for it. Will any man of common sense approve with Dr. McKim of a principle that logically leads to and justifies such dire results, and condemns the Government for not tolerating that kind of religious liberty? Certainly sane men should condemn the principle enunciated by the condemned proposition—even if the Pope had not done so.

It was to refute this insane principle that most of our article was devoted, and we hoped our meaning was clear.

We did not treat of a right or a wrong way of worshipping. We confined ourself to proving that a proposition affirming man's absolute and unlimited liberty in religion or in anything else, is a false proposition and should be condemned.

Of course there is a right way of worshipping God: that way has been revealed by God himself, and before His judgment in the matter man's private judgment must, if it would not offend God, bow in silent reverence and obedience. Man, knowing the will of God, should be loyal to it under all conditions and circumstances—even if he has to face the torture and the gibbet, and sacrifice his life: just as the early Christian martyrs did.

But what of the man who knows not the true God and His will?

Such a man is in the hands of God who knows his inmost thought, the disadvantages he has labored under and the exact degree of his responsibility. In His hands and to His infinite mercy it is wise for us to leave him; that is, so long as he does not antagonize the rights, the divine rights of society. When he interferes with these society takes him in hand and deals with him in view of its own safety, good order and peace and the protection of the law abiding.

We did not introduce the crime of Cain to show that he could "act as he pleased." But to show that if the proposition condemned by the Pope were true Cain could "act as he pleased" in defiance of both God and man. That is one among many reasons why the proposition should be anathematized as false.

But we introduced Cain to show the antiquity of intolerance and the red streak of it that runs through poor fallen humanity as its generations come, play their feverish part, and go.

There is a right rule that we are all obliged to follow, and only invincible ignorance of it can excuse from the guilt of not following it.—N. Y. Freeman's Journal.

FATHER LAMBERT'S FIRST CASSOCK.

MOTHER OF JAMES G. BLAINE MADE IT IN FEARFUL AND WONDERFUL WAY.

Elizabeth is the name of the oldest town after Pittsburg in Allegheny county, Pa., says the New York Freeman's Journal. It is still a small town with a population of only two thousand five hundred. A few Catholic families lived on both sides of the Monongahela River in the vicinity of Elizabeth shortly after the Revolution; but in 1849 these took definite shape as a congregation, and in 1851 built St. Michael's church. The present pastor of St. Michael's, Rev. C. Fallon, has with a laudable zeal got together a graphic little history of Catholicity in the Monongahela Valley. Among the natural products of the valley and pioneers of the faith there he says with pardonable pride: "John Blaine and young Louis A. Lambert, the editor of the New York Freeman's Journal, were the first altar boys to serve in the church at Elizabeth, Mrs Blaine (mother of James G. and John) making their outfit."

Father Fallon asked Dr. Lambert to contribute a reminiscent sketch to his history. He has done so in a most entertaining manner. After reciting something of the excitement in the hamlet during the Polk-Clay campaign and the Mexican War, Father Lambert continues:

"Let us then return to Father Gallagher, whom we left abruptly some paragraphs back. Next to the presidential election his arrival was the great event of 1844. So vivid was the impression he made on my memory that I can, while writing this, see his benevolent features as distinctly as if his photograph was before me. He was a large, serious faced, bald headed man. He wore a long black coat, and carried a large carpet-bag containing the vestments, as I later learned. As my father's house was the only — and I think the first Catholic home in Elizabeth at the time —the priest took up his lodging with us. The house stood where the new Methodist church now stands. Two or three Catholic families living at the coal mines just above Lock No. 3, near Pangburns hollow, were notified. Next morning Father Gallagher heard confessions, and celebrated Mass on the bureau. When Mass was over and while the priest was removing and folding his vestments the few present went up quietly and placed their offering on the corner of the bureau and went their way homeward. He gave a solid instruction on Catholic duties at the gospel, as was the usual proceeding when Father Gallagher came, which was three or four times a year. It was during his time, I think, the lot on which the church stands was procured—a gift from Samuel Walker. When Father Gallagher discontinued his visits the place was attended occasionally by Father Hoeres, of McKeesport, and after him by priests from Pittsburg, Fathers Powers, Kenny, Larkin, Tracy and McGowan. The church was begun under Father McGowan's administration. The mason work was done by Mr. Richards and the carpenter work by John Anderson.

"Great was the day when it was sufficiently advanced to have divine service in it and Bishop O'Connor was to come and bless it. For days before the women were busy ornamenting the altar and fixing things in order. John Blain and I were appointed altar boys and felt fully the importance and responsibility of our new position. What gave us the greatest concern was to know how to say the Confiteor and when to ring the bell. John's mother, Mrs. Blaine, not being able on account of rheumatism to help the other women in the church, offered to make the cassocks for the altar boys. So we went to her room and stood up near the chair of the rheumatic cripple to have her take our measures. And then we called now and again as the work progressed to try how the cassocks fit as they assumed cognizable shape. They were not, of course, in the highest style of sartorial art. They were as narrow at the feet as at the shoulders, and fitted us as neatly as gun covers. They were very well to stand still in, but as no allowance was made for locomotion we were not responsible for the tripping and stumbling on the altar steps, to the distraction and disedification of the pious worshippers. They did not understand the complex problem we were trying to solve—that of how to move about gracefully and with dignity with our feet spancelled. With all our strenuous efforts we never succeeded in solving it. When Mrs. Blaine fitted on the finished cassocks she made a remark that I have never forgotten. As she fondly gazed with artistic pride and pose of head on her accomplished task, she said: 'Now, if either of you boys ever becomes a priest, I want you to remember I made your first cassock.' I have complied with her request.

"When the day came and the bishop came into the church all was astir and bustle and running hither and thither, during which John and I managed with aggravating success to be in everybody's way—our minds being on the Confiteor and the bell, to both of which we were resolved to do justice when the time came. Father Hoeres said Mass before the Mass of ceremony began which gave us opportunity for a test of our abilities in view of the coming solemnities. We got through the Confiteor with flying colors. But the bell, ah! the bell, that was quite another matter. We knew when we got through with the Confiteor, but we did not know when we were through with the bell. It was on John's side, and he followed the idea that if he rang it all the time, he would be sure to hit the right places. So every movement of the priest was accompanied by the music of the bell. When the priest came into the sacristy he gave us special instructions, not when to ring the bell, but when not to ring it. So far as it depended on us the subsequent ceremony proceeded with but a few stumbles and trips on our part.

After the church was finished the priest's visits were more frequent and regular. As I left school about that time my knowledge of subsequent events is from hearsay."

REAPING A WHIRLWIND.

The pleasant side of Scottish life has been so persistently placed before our eyes by prominent writers of modern fiction that we might have adopted the view that Scotland was an idyllic land, and that grave moral dangers could not abide in that kindly atmosphere. The last decade has made us familiar with some of the more admirable Scotch characteristics. The stern exterior covering a warm, sympathetic heart, the keen, almost feverish interest in a neighbor's welfare, the universal sorrow at the untimely death of a member of the community, the heroic struggles of poorly clad and insufficiently nourished students in the attics of Edinburgh, the peaceful manse with its quiet garden, and the solemn gravity of political views and religious opinions have found a conspicuous place in recent literature. The impression which was given an uninformed and receptive public was very pleasant, and while its truth may not be doubted, there is another side of Scottish life, which today gives alarm to all the earnest thinkers in that country.

To subdue the excessively roseate hue pervading family life, unromanatic but convincing statistics and government reports have entered the lists with fiction. The intense religious spirit of the country has suffered dilution to such a degree that the civil magistrate, instead of the minister, is gradually assuming the presiding office of marriages. Advertisements are inserted in the newspapers, particularly in those which have an extensive circulation in country districts, by lawyers, who make a specialty of these civil marriages. All the arrangements are made by the lawyer who will even provide competent witnesses, one of whom is qualified to swear that either of the contracting parties has lived in Scotland for twenty-one days previous to the marriage, and that the marriage is performed willingly, the participants being of sound mind and in full possession of their senses. The fee of ten shillings is clearly specified, and a guarantee of secrecy is promised if requested.

Glasgow alone has the melancholy record of 1368 such marriages during the past year. The people who entered matrimony under these irreligious auspices were by no means confined to the working classes, who shrink from publicity, and who wish to extend their thrift even to the marriage fee. The list which is interesting, though unpleasant numbers on its rolls lawyers and doctors, managers of music halls, teachers, students and commercial travellers. The present indications warn Scotland that far from decreasing, the present year will see a lamentable growth in the evil custom unless satisfactory methods are rigorously applied.

While our sympathy is naturally extended to any country which is in danger of social ruin through disregard for the sanctity of marriage, we feel that Scotland may censure none but herself, that she is now reaping the bitter harvest which she herself planted. Not content with marriage, raised to the dignity of a sacrament, and maintained as such for centuries by devoted Scotch Catholics, the country withdrew from the Church and followed in the wake of separatists and evil advising reformers. Having herself denied the sacramental graces attached to matrimony, she led the way to rebellion against ecclesiastical authority, and her children, following the perverse path of the nation, have stripped marriage of all its religious significance, and are converting it into a civil contract. The social evils which have followed give ample cause for glowing forebodings of an uncertain future.—Boston Pilot.

THE CATHOLIC CHURCH AND THE NEGRO.

Under the head "The Catholic Church," the Enterprise, the organ of the colored people of Omaha, has this to say:

"For many years we have thought that the negro would be wise to come more and more under the jurisdiction of the Catholic Church. We have thought this because that Church offers protection to the negro which he seems not to be able to get from other sources and organizations in this country.

Throughout the southland this Church has been a guide and a shield. In the capital of the nation, where the white colleges draw the color line, the Catholic University of America stands out a glorious exception. And what is more the followers of the church are true to their own. They have made it the special mission to minister to the weak and oppressed of mankind, to throw around the unfortunate the strength of their culture and experience and lift them to planes of higher usefulness. That church has erected hospitals and nurseries for the care and maintenance of the poor, and when other such institutions have discriminated against people of color the Catholic Sisters have extended the hand of mercy.

"This beneficent practice has been most helpful to the negro, because he has stood more in need of help than other races in our land.

"The doors of this church are thrown wide for us to-day; their hospitals are open to us, and their schools are open to us. And while we are thinking of one way out of the wilderness of prejudice and hate, let us not forget the Catholic Church."

Caustic but Deserved.

The Sacred Heart Review says:—We hope our separated brethren who send missionaries to Catholic Mexico as if it were a heathen country will appreciate the humor of the following extract from the Mexican Herald:

"The Mexican Society for Foreign Missions, in its annual report for 1908, tells of the work done for the "moral uplift" in "Darkest New Hampshire," *vide* former governor's discourse on the spiritual decay of the late Daniel Webster's native state; of the labors of its earnest workers in checking the religious indifference of Massachusetts, and the circulating of humane tracts in the night-riding districts of Ohio, Indiana, Kentucky, Tennessee and Mississippi. Special missionary work, prayerfully carried on, was done in the slums of the cities of California and Oregon. The M. S. F. M. feels that its efforts in reciprocation for work done here should be appreciated in the north.

CATHOLIC NOTES.

For the first time in its history, the Massachusetts House of Representatives was opened with prayer by a Catholic priest. The Right Rev. Msgr. Griffin, D. D., of Worcester, officiated.

One of the most flourishing universities in the world is the Catholic University of Louvain. It has 2,144 students, 133 of whom are students of theology; 25 of them are from the United States.

With the approval of Archbishop Bourne, of Westminster, several pastors in and around London began the new year with the introduction of the Paulist system of the question box on Sunday evenings.

A Spanish exchange states, apropos of the announcement that Pius X. will educate 1,000 boys orphaned by the earthquake in South Italy, that various French priests have offered the Holy Father to adopt, feed, clothe and educate 1,000 more, if agreeable to the Italian civil and ecclesiastical authorities.

The State of Louisiana maintains a home for lepers under the supervision of a state board of control. In their biennial report the board states that the largest share of credit for the successful management of the leper home should be given to Sister Benedicta and the five other Catholic sisters, who have entire charge of the domestic affairs and of the nursing and providing for the comfort of the patients.

The Church of St. Andrew in Messina, Italy, stands almost undamaged while the buildings lately all around it are heaps of ruins. The church also marks the limit of destruction by fire, which started after the earthquake and ended with the destruction of the royal palace. The people of Messina declare that the salvation of the Church of St. Andrew from both earthquake and fire was miraculous.

Rear Admiral William H. Emory is at present much in the public eye as the commander of the second division of the Atlantic fleet, now back from its long cruise under Evans. Admiral Emory's flagship, the Louisiana, is one of the largest battleships of our navy. This gallant naval officer is a convert to the Catholic Church and comes from the family of the Methodist Bishop Emory, while Mrs. Emory, his wife, is a daughter of another well-known American convert, Richard Storrs Willis.

The Rev. E. A. Stephen, who until recently was curate of St. Simon's Anglican Church, Bristol, England, was received into the Catholic church the other day by Msgr. Scott, at the Church of Our Lady and English Martyrs, Cambridge. The Rev. A. J. Field, M. A., until lately Anglican vicar of Ravensden, Bedfordshire, was received into the Church on Monday last at the Church of the Holy Child, Bedford, by the Rev. Father Freeland.

W. D. Aston, Fellow of Downing College, Cambridge, was received into the Church December 9. Mr. Aston is junior dean and director of legal studies for his college. He has had a distinguished university career, and won a Whewell scholarship for international law. It may be of interest to recall the fact that the Rev. P. G. Prevost, M. A., of Westminster Cathedral, who received Mr. Aston, was himself received into the Church when studying law at Downing. Mr. Aston is the first Fellow actually in residence who has become a Catholic.

Among the many addresses and letters of congratulation received by the Holy Father on the occasion of the golden jubilee of his priesthood, few, if any, can have caused him deeper pleasure than that which he received from the Society of St. Thomas of Canterbury, which comprises the very elite of the Church of England. The address was drawn up at the annual meeting of the society, and was signed by the president, the Archbishop of Canterbury. It is undoubtedly a sign of the times, and one of the most remarkable evidences yet given on the part of the best elements of the tendency towards reunion with Rome Anglican Church.