#### "COME IN"

in, My child, the portal stands ajar, I have bided long this hour and thee, Heard'st thou a whisper in thy wan-

Hush! well I know thy heart is sick and Thine idols fall'n, their empty shrines

1 saw thee when thine erring feet To bear thee further on the paths of sin.

This yearning Heart hath found thee.
I have sent nessenger o'er all the mountains bleak To seek the lamb that from My pasture

went; The hour is late, but ah! My Heart is Come in, My child, and tell Me-in thy

straying
Where hast thou found a Heart to love thee more
Than Mine, within its tabernacle pray-

With patient love, behind the marble I've sorrowed much for thee with all

this waiting

My famished lamb! Forlorn and drenched art thou,

With anguished Heart I heard thy piteous bleating—

Come in, beloved! My joy is perfect

#### "CHRISTIANITY AS 'SOCIAL UPLIFT"

This is the heading of a remarkable editorial that appeared recently in the New York Sun, anent the "Men and Religion Forward Movement." A settlement worker had solemnly assured his four thousand hearers that unless Christianity can successfully promote the "social uplift," the Church will cease to be a with power in the coming generabe a vital power in the coming genera-tion. Thereat, the Sun, after observing that the phrase "social uplift, however sincerely meant, has already begun to have a slight suggestion of political cant, as well as a vague humanitarianism," says the very thing a Catholic editor

says the very thing a Catholic editor would write, and says it well:

"Any work for the betterment of the community," the leader continues, "is in line with Christianity, but deists, agnostics, atheists may share in any plan or labor of 'social uplift' that has no dogmatic or denominational bias. The hope that Christianity brought to 'the toiling man, the drooping woman,' was of an immortal life, a justice, a happiness, a recompense hereafter. The Son of God made man, 'wounded for our transgressions, bruised for our iniquities,' was to redeem those who believed in Him. Is the Church, are the Churches, to sacrifice or make secondary that hope and fice or make secondary that hope and belief, to make questions of wages and 'tenement' conditions, sanitation and 'social uplift' the essential problem of Christianity? To visit the sick and the Ohristianty? To visit the site and the prisoner, to help the widow and the orphan and the poor, all that is part of the duty of a Christian, but only a part. Are 'works' to supplant faith, is humitarianism to take the place of creed, are the Churches to be judged merely or mainly by their philanthropic activities? This may be regarded as a religion, as a benevolent and energetic religion, but of the Chris-tian religion it is only a part. The most solemn and awful mysteries, the most sublime consolations of Christianity lie beyond and above that. Exactly what did the penitent thief do for 'social

uplift'?"
What, indeed? A pertinent question.
The life he had led as a robber surely had not promoted the "social uplift" a great deal. No, it was his patience under suffering, his sorrow for his sins, his fearless confession, in the midst of mockers and blasphemers, of the Divinity and Kingship of Christ that won the good thief such prompt canonization. good thief such prompt canonization. The Catholic Church, moreover, is so old-fashioned as to teach that these are the very virtues that Christians who save their souls must practice

A "Men and Religion Forward Movement," however, that hopes to enlist the sympathetic interest of all the Protest-ant sects, no matter how varied their ant sects, no matter now varied their creeds, finds it imperative, no doubt, to make the tenets of its belief tangible, simple and few. Consequently "Social Uplift" is an admirable "Credo." But whether such a "movement," however violent, is a forward one, whether it is really a "religion" at all, and particu-larly whether it is Christianity, the thoughtful will have serious doubts and

## THE QUAKERS

In the polemics of the seventeenth century the Quaker was attacked as "the Papist's younger brother;" and Frederick Lucus did not find the leap from the meeting house to the Cathedral of Christendom a very hazardous one. I tell you that we are Quakers," wrote Cardinal Manning to one of the wrote Cardinal Manning to one of the admitted followers of George Fox, "more than all men, as to the Interior Life; and that you are more Catholic than all others that are out of the one Faith and Fold." Again he writes to the same correspondent, the late William Tallack, long the secretary of the Howard Association, "I will undertake to show you that we realize and apply the priesthood of Christ above all men; and that the fullness of justification by His merits is to be found notion by His merits is to be found nowhere as it is in the Catholic faith and That is an invitation which,

tive ear, and the number of the descendants of friends in England who have become Catholic is as remarkable in its way as in America is that of the descendants of the Pilgrim Fathers. Lucas's conversion, we are told by his brother, the late Mr. Edward Lucas, also a convert to the Faith, "led some of the most intimate of his Quaker friends to refuse to hold intercourse with him"—and it seemed to him a strange thing that people who believed in "individual inspiration" should deny its operation in his own case. Each of these brothers, we like to remember, gave a son to the Church, the late Father Angelo Lucas (son of Frederick), a secular priest, and Father Herbert Lucas (son of Edward), happily still living as a distinguished member of the Society by one of whose earlier Fathers his famous uncle was received into the Church.—London Tablet.

# A BIT OF HISTORY

The Wellesley Viceroyalty, remem-bered for its "bottle riot"—of course bered for its "bottle riot"—of course, an Orange one—and other sensational incidents, is also to be recalled because it brought a Catholic Vicereine to Dublin Castle. The Marquis of Wellesley, the Duke of Wellington's brother, was Irish Viceroy in the twenties of the last century, and became uupopular with the Ascendancy Class owing to the belief that he favoured Catholic Emancipation, then described as a blow to the Empire which the Empire could not survive. And before he laid down his office, he took a step which by no means added to his popularity, marrying in October, 1825, Marianne, daughter of Richard Caton, of Baltimore, and widow of Robert Patterson—a woman in the words of a contemporary chronin the words of a contemporary chronicler, "distinguished for her beauty, her elevation of mind, and dignity of manelevation of mind, and dignity of man-ners." Her two sisters were already Duchess of Leeds and Lady Stafford. These three American ladies, whose matrimonial example may be said to have inaugurated a new and never lapshave inaugurated a new and never lapsing social treaty between the two countries, were grand-daughters of the Maryland Catholic worthy, Carroll of Carrollton, one of the signers of the Declaration of Independence.

As the law then stood—the bride being a Catholic and the bridegroom a Protestant—a ceremony according to the ritual of the State Church had first to be gone through. This was per-

to be gone through. This was per-formed by the Protestant Archbishop o Armagh at the Viceregal Lodge, eight o'clock in the evening, at the c eight o'clock in the evening, at the con-clusion of a State banquet. Immediate-ly afterwards the marriage was solemn-ized by the Most Rev. Dr. Murray, Archbishop of Dablin. By this alliance, we may add, a kind of connection was established between the families of Napoleon and Wellington; for Jerome Bonaparte, King of Westphalia, had married Miss Elizabeth Patterson, of Baltimore, whose brother, Robert, was married Miss Edizabeth Faucterson, or Baltimore, whose brother, Robert, was Lady Wellesley's first husband. So long as the Marquis retained the Vice-regal office, we are told by a Catholic chronicler of the time, and again when he resumed it in 1833, the Vicereine drawn in tathe each Sunday and Holy drove in state each Sunday and Holy Day to Mass.—London Tablet.

## INGERSOLL

ARCH INFIDEL CRITICIZED BY LATE GOV. ROBERT TAYLOR

capital that was througed with youth and beauty, old age and wisdom. I saw a man the image of his God stand upon

I sat in a great theater at the nations

His gestures were perfection of grace, his voice was music and his language was more beautiful than I had ever heard from mortal lips.

He painted picture after picture of the pleasures and joys and sympathies of home. He enthroned love and preached the gospel of humanity like an angel. Then I saw him dip his brush in the ink of mortal blackness and blot out the beautiful picture he had painted. I saw him stab love dead at his feet. I saw him blot out the stars and the sun and leave humanity and the universe in eternal darkness and eternal death.

I saw him, like a lawless erratic, worm himself into the paradise of human hearts and by his seductive eloquence and subtle devices and sophistry inject his fatal venom under whose blight its powers faded, its music was hushed, its inshine was darkness and its soul was

left a desert waste with only the new-made graves of faith and hope.

I saw him, like lawless, erratic meteor, without an orbit, sweep across the in-tellectual sky, brilliant only in its selfconsuming fire generated by friction with the indestructible and eternal truths of God.

That man was the archangel of modern infidelity, and I said, how true is the Holy Writ which declared; "The fool hath said in his heart, there is no God."

Tell me not, O infidel, there is no

God, no heaven, no hell. Tell me not, O infidel, there is no risen Christ. What intelligence less than God's could fashion the human body? What motive power is it, if not God, that drives the throbbing engine of the drives human heart, with ceaseless, tireless stroke, sending the crimson stream of life bounding and circling through every

win and artery?
What and whence, if not God, is this mystery we call mind? What is it that thinks and feels and knows and acts? Oh, who can deny the divinity that stirs within us?

God is everywhere and in everything. His mystery is in every bud and blossom and leaf and tree, in every rock and rill and vale and mountain, in every spring and rivulet and river.

The rustle of His wing is in every

zephyr: His might is in every tempest. He dwells in the dark pavilions of every storm cloud. His awful tread is in every

earthquake and on every angry ocean. The heavens above us teem with His myriads of shining witnesses. The universe of solar systems whose wheeling orbs course the crystal paths of space proclaim through the drear hall of eternity the glow and power and dominion of the all-wise, omnipotent and eternal God.

#### MR. KIPLING'S POEM

The outburst of anti-Catholic bigotry in the poem of Mr. Kipling's from which we quoted last week, has received its deserved reproof, not merely from Catholics like Mr. Mark Sykes, M. P.,

we quoted last week, has received its deserved reproof, not merely from Catholics like Mr. Mark Sykes, M. P., and from Professor Kettle, but also from a Protestant and an Ulsterman, Mr. George Russell, known on his titlepages by the initials "A. E." In prose which will outlive all the noise of party politics, Mr. Russell takes Mr. Kipling to task, less in anger than in grief. "I speak to you, brother," he begins, "because you have spoken to me, or rather you have spoken to me, or rather you have spoken for me—I am a native of Ulster. I call you brother,' for, so far as I am known beyond the circle of my personal friends, it is as a poet." But it is as a witness to the toleration of Catholics in Ireland that Mr. Russell speaks with all timeliness: "I am a person whose whole being goes into a blaze at the thought of oppression of faith, and yet I think my Catholic countrymen infinitely more tolerent than those who hold the faith I was born in. I am a heretic, judged by their standards, a heretic who has written and made public his heresies, and I have never suffered in friendship nor found my heresies an obstacle in life. I set my knowledge, the knowledge of a lifetime, against your ignorance, and I say you have used your genius to do Ireland and its people a wrong. You have intervened in a quarrel of which you do not know the merits like any brawling bully who passes, and only takes sides to use his strength. If there was a high court of poetry, and those in power jealous of the noble name of poet, and that none should use it save those who were truly knights of the Holy Ghost, they would hack the golden spurs from your heels and turn you out of the count." And then there is that notice of "copyrighted in the United States," which shows, says Mr. Russell, that Mr. Kipling, the most successful man of letters of the time, is not above making profit out of the perils of his country. It is interesting to recall that when R. L. Stevenson had to abuse the traducer of Father Damien, he refused a fee for his work—he sen abuse the traducer of Father Damien, he refused a fee for his work—he sent his noble letter to Mr. Henley, saying

## CHRIST OR CARL MARX?

of the Socialists in this country to inter-pret victory out of their reverses and defeats. The recent overthrow of Socialism in Milwaukee, head, neck and Socialism in Milwaukee, nead, neck and heels, is being interpreted, curiously enough, by its leaders, as a considerable step in the line of their progress. But little attention is paid by them to their defeats on the same day in Butte, Helena and other Montana towns. They reason that Emil Seidel, their defeated candidate for mayor in Milwaukee, received two years ago in a three cornered struggle only 22,000 out of 60 000 votes, whereas at the late election he received a total of 30,000 of the 73,000 votes cast. This is not, however, a very convincing argument, when it is taken into consideration that there were 13,000 more ballots east in the total vote this year Progressive Republican Milwaukee Journal remarks. "Not more than Journal remarks. "Not more than 10,000 were Socialists or sympathizers with Socialistic principles, the others representing a remnant of the protest vote of two years ago, as well as the votes of men, who, though not believing in Socialism, were disaffected toward when the new movement for various reasons, one height a fear that it would not be one being a fear that it would not be

carried out in good faith."

Besides, the result of the Milwaukee election shows that the great political election shows that the great political parties of this country are willing to drop their differences in a combine against the common enemy of the state—Socialism. This is as it should be, and it is to be hoped that this precedent, set by Milwankee, will be followed in the other, great and small cities of the land, wherever Socialism lifts its atholstic and rollicion destroying head. atheistic and religion destroying head The public benefits which Socialism ex-The public benefits which Socialism exploits, are not its property, nor belong to it as such; they are but the foils to hide its hideous ultimate design of destroying that order of things which from the beginning was sanctioned by God and God-ordained authority. Socialism, in its last analysis and conclusion, means emancipation from the belief in a personal God—and a substitution therefore of naturalism. Its programme is as clear of naturalism. Its programme is as clear as daylight. It first means to get politi-cal power and sovereignty of rule, by peaceable means, if possible—otherwise by force, and after that has been accomplished it will unmask itself as the nev creed which must be enforced, if people would be happy and prosperous. We know by the experience of the past that there is no tyranny so despotic as that of infidelity in power, attempting to crush out every vestige of supernatural faith among the people. Infidelity is a creed that knows and practices no tolerance—and Marxism Socialism is its

latest associate and boon companion.

The Socialist domination of Milwaukee for two years was a sample of the ex-clusiveness and arbitrariness of Social-ism. Thus by the Milwaukee Free Press, an independent Republican organ, the Social-Democratic brand of govern-ment in that city is described as having been "a government by secret ring, a government for class, a government for spoils, a government for spoils, a government hostile to American principles." That is strong language, but it is borne out by the facts.

The Milwaukee voters league in a printed pamphlet, circulated before the election, confirms this record by saying:
"The Seidel administration was controlled by a secret ring which is the real governing body—a condition intolerable and subversive of the true principles of controllerance." Newscr erable and subversive of the true principles of popular government." Nevertheless the voters's league was fairminded enough to admit that the Socialist administration "had given this city and country the temporary benefit of a more efficient government than had been recently enjoyed." But it follows this up with the following scathing arraignment of the principles of Socialism:

ment of the principles of Socialism:

"Its dangerous doctrines of class hatred and bitterness; its narrow partisanship; its lack of respect for the law; its denunciation of the motives and integrity of the judiciary; its unfair and undemocratic policies, and its hostility to American political institutions, in our political point the political. opinion point the sure path to political, social, industrial and economic dis-

Nothing could be more complete and wholly true than this denunciation coupled with a regard for the temporary good accomplished under false colors.

As the Socialists are endeavoring to draw victory out of defeat in Milwaukee, so they are also claiming everywhere too much for the fruits of their victory in the recent elections for the German Reichstag. 'Many of them seem to think that Socialism has cut the claws of Germany, and is in a position to dictate the course of her imperial flight in the future. Yet nothing is more ridiculous than such an assumption. Thus we read in "The Continental Correspondence" (Berlin), which is issued from the German foreign office:

"Socialism is by no means the hinge cound which the political form."

"Socialism is by no means the hinge round which the political affairs of round which the political affairs of Germany will swing during the next five years. This is all the more sure because everybody knows that the number of Socialists in the Reichstag will be reduced from the largest among the parties to a medium one, if the Con-servatives and Liberals make a common stand against them as they did in 1907. Thus it is clear that the Social Demo-Thus it is clear that the Social Dem rats would consider it a great disadvantage if by some unlikely chance the army and navy bills were negatived; for in that case the Reichstag would be dissolved, and at the new elections the Social Democrats would be nowhere, as always when national questions laid before the country."

It is quite certain that patriotic Ger-nany can carry in the Reichstag her bill for navy and army expenses in spite of Socialistic howls. As this semi-official

organ puts it:
"It is absurd to speak of Germany as "It is absurd to speak of Germany as now losing her aggressive character in consequence of Socialistic successes, since she never had such a character. On the other hand, there is no ground for the supposition that the number of Social Democrats in her parliament will be any hindrance to such strengthening of the German armment as is intended. of the German armament as is intende of the German armament as is intended to enable the country to resist any attack from the outside. The army bills and the navy bills will be introduced in the new Reichstag with its 110 Socialists, exactly in the same shape as though this party had secured only 50 or 60 seats. Even the most sanguine Socialists do not doubt that the bills for increasing the armament will be carried creasing the armament will be carried oreasing the armament will be carried by large majorities. As there is even now a sure majority for an army and navy bill, why should the government hesitate to ask leave to move them?"

It is well, therefore, to remember, that in spite of the extravagant claims among barbaric and savage peoples, where the state in the person of a chief or ruler apportions everything equally among his subjects, irrespective of their individual merits or earning capacity. But if Socialism is growing, it is not without striking an alarm among those who will fight against its propaganda of evil to the last ditch. Its temporary progress means the rousing of the militant spirit of countless Christians, and countless non-Christians, who still believe in religion and a personal God. If needs be, let the lines be drawn closely—and the choice be made between Jesus Christ, the crucified and the choice be made between Jesus Christ, the crucified and the choice be made between Jesus Christ, the crucified and the choice of the choice Carl Marx, the teacher and prophet of Socialism.—Intermountain Catholic.

## TESTING A REMEDY

WHAT WAS ACCOMPLISHED IN ONE DIOCESE IN THE MATTER OF MIXED MARRIAGES

In a most interesting article in the Ecclesiastical Record on "How to Counteract Mixed Marriages in the United States," Rev. Arthur B. C. Dunne, of Eau Claire, Wis., gives a comprehensive statement of efforts made in that direction in the La Crosse diocese, which bore excellent fruit.

The remedy tested in that diocese was the one which obliges a six weeks

"This city," says Father Dunne,
"may be considered typical of the
average American community. In a "may be considered typical of the average American community. In a population of about 20,000, it contains the usual assortment of religious bodies, with a Catholic population numbering 20 per cent. which is the estimated percentage of Catholics to the entire population of this country. Thus our experience with obligatory instructions previous to obligatory instructions previous to marriage will fairly indicate what reaverage American parish. We shall take a period of five years previous to the introduction of obligatory instructions, as representative of conditions as they obtained before the rule was established.

"In that time we had a total of 48 ann-Catholic fiances, 15 of whom voluntarily took the instructions and were received into the Church, previous to their marriage, while 33 declined to take the instructions, leaving us 33 mixed marriages, for that period of time.

OBLIGATORY INSTRUCTIONS

still larger number of more or less uninstructed Catholics. We were obliged to secure a larger hall for the rest of the coarse, which covered a period of 8 weeks, averaging 3 instructions of an hour and a half each per week. At the conclusion of the course, 33 of the 34 non-Catholics were received into the Church, the lone 1 remaining outside much against her will, but of necessity

During the following 5 years, under the law of obligatory instructions, we have had a total of 87 non-Catholic fiances. Eighty of these took the instructions (the other 7 being unable to attend because they were non-residents). Sixty-five of the 80 were received into the Church immediately after instructions; 10 were prevented from doing so by the bitter antagonism of relatives; and 5 declined, or rather were not enand 5 declined, or rather were not en-couraged to enter as the instructor did not consider them imbued with the proper spirit, or endowed with sincere faith.

"Thus we had, out of a total of 80 "Thus we had, out of a total of, 80 non-Catholics who took the instructions, 65 converts and 15 mixed marriages. Of these 15 non-converts, 5 entered the Church later; that is, after marriage, leaving, at the present time, a total of 10 mixed marriages of 80 flances who took the instructions.

"The following figures comparison of results may prove instructive:

results may prove instructive:
"Instruction optional 1902 1907, flances 48; converts, 15; mixed marriages, 33. Instruction obligatory, 1907-1912, flances 80; converts, 70; mixed marriages, 10.

"These statistics, I believe, amply justify the following conclusions:

#### CONCLUSIONS DRAWN

"First, that we cannot prevent certain percentage of our Catholic young people from forming sffectionate alliances with non-Catholics. Countless efforts have been made along that line and have proved to be more or less ineffectual. Is it not high time for us to recognize this fact, and learn to take conditions as they are and 'make to ourselves felends' of the enemy—mixed alli-ances—and compel them to serve the conversion and conversation of count-

Catholics would gladly enter the Church if they but knew her as she is, and not as she has been caricatured to them from their infancy by inimical pul-

pit, press and literature. ... "Third, that the work of the American priest is only half done if he confines his zea! to the care of his Catholic

INSTRUCTING NON-CATHOLICS Speaking further of this lamentable ignorance of things Catholic on the part of Protestants generally, Father Dunne

"Are the seminaries of this country doing their full duty in equipping the laborers to do effectual work among the distressed and shepherdless multitudes? I fear not. The average neo-presbyter issuing from the portals of our semin issuing from the portals of our seminaries seems to be incepable of understanding the non-Catholic mind and less capable of presenting Catholic truth intelligibly to the honest inquirer. Consequently their efficiency in the harvest field is greatly handicapped. Let us hope however that the day will come, and very soon, when every seminary in America will have a special 'Chair of the Good Shepherd' for the thorough development and training of the young Levite for the glorious task of assisting Jesus Christ in bringing the other sheep into the one fold and to a happy knowledge of the one Shepherd.

of the one Shepherd. is still very much in the minority in all civilized countries. As a system it is not a progressive measure, but rather belongs to the governments in vogue belongs to the governments in vogue ordained and commissioned to that work ordains the parish priest. It is "We hear much nowadays about mis by our Lord, is the parish priest. It is he who lives and mingles with non-Catholics every day, in social, civic, and business relations, and consequentv learns to know their beliefs and non beliefs, their prejudices and miscon ceptions, and above all their sub-con secious yearning for that truth and beauty and security to be found only in the Church of Jesus Christ. In his work it is not one or two weeks of crowding academic lectures on the un-prepared and untutored minds of unknown individuals, but a life-to-life and and heart-to-heart mission, teaching in season and out of season, slowly perhaps but surely, the various truths of our holy religion, and thus dispelling here and there some shadow of prejudice or misunderstanding, and all the time drawing under God's grace the souls of

he 'other sheep nearer to the fold.
"But there is a more specific work which can be done by the parish clergy, aided by our zealous and eager laity. It not only can be done, but has been done with phenomenal success.

## A CASE IN POINT

"I trust I may be pardoned if I illustrate this statement with an account of an experiment tried in this city during the past year under the auspices of the local council of Knights of Columbus. One year ago I announced from the pul-pit and the press that the Knights of Columbus had generously offered me the use of one of their club rooms in the use of one of their city for a course of instructions to non-Catholics. I emphasized the fact that the chief purpose of the series was not the conversion of non-Catholics, but was purely educational, affording them an opportunity to become acquainted with the one supreme factor in the world's civilization—the Catholic Church. I further stated that all those who, at the conclusion of the series of instructions, should be con-vinced that the Catholic Church is the vinced that the Catholic Church is the One True Church, would be gladly re-ceived into the Church, and those who shall have the least doubt about the truth of the Catholic Church will not be

much against her will, but of necessity on account of the bitter opposition of relatives. It is unnecessary to say that the Catholics who followed the instruc-tions were renewed and strengthened in their faith.

"Within 3 weeks after the close of in-structions 12 applications were received from non-Catholics to enter the next from non-Catholics to enter the next class, and we felt obliged to inaugurate another course. The first evening we listed 22 non-Catholics, and several Catholics. This course resulted in 20 non-Catholics being received into the Church. This was followed by a class of 24 non-Catholics, 19 of whom were received before the holidays, the remaining 5 being unprepared for admission, having been unavoidably absent from some of the instructions.

"The result of the years' experiment was 72 converts and a larger number of untaught Catholics renewed in their faith. The Knights of Columbus aided materially in the work by

bus aided materially in the work by extending invitations to their non-Catholic friends and acquaintances. Members of other Catholic societies are growing interested in the work and have volun-

In regard to the instructions prior to marriage, it is Father Dunne's opinion that the Catholic party should be obliged to take the course with the non-Catholic, making their efficiency more potent, and he also thinks that the precribed instructions are too few.

#### SCATHING EXPOSURE OF HISTORICAL LIBEL

FATHER THURSTON, S. J., DE-SCRIBES THE METHODS OF REHASHERS OF SALACIOUS FICTION

In the current issue of the Month appears a scathing exposure by the Rev. Father Thurston, S. J., of a work by Dr. Angelo S. Rappoport, entitled "The Love Affairs of the Vatican," which has been largely advertised. Father Thurston convicts the publishers (Messrs. Stanley Paul & Co.) of presenting to the public in their advantisements of the public in their advertisements of the book statements disparaging to the Papacy which are utterly baseless, and the author he handles without gloves.
Dr. Rappoport, he says, is "a Jew Dr. Rappoport, he says, is "a Jew who spends his time in writing on salactous themes and sordid scandals," and yet he is represented in an advertise-

ent as being anxious to vindicate by ment as being anxious to vindicate by this book "the noble and sublime teaching of Christ." Father Thurston shows that even in "The Historians' History of the World," which was published by the Times, on the title page of which work Dr. Rappoport is mentioned as one of the contributors, and of which, according to the ridiculous story of Pope Joan, put forward as true in "The Pope Joan, put forward as true in "The Love Affairs of the Vatican," is stated

With an attack on the character of Gregory VII. Father Thurston deals at length, and by passages taken from the wretched French fiction of Catherine Bedacier, written at the beginning of the sightcouth, contrary and placed of the eighteenth century and placed of the eighteenth century and placed side by side with passages taken from Dr. Rappoport's book, brings out the fact that Rappoport simply translates from her without giving the slightest indication that these portions of his text are mere translations. Dr. Rappo port uses in the same way the German original of Griesinger's "Mysteries of the Vatican," an anonymous Garman the Vatican," an anonymous German book on the Papacy by "Anti-Romanus," and Chavard's " Le Celibat, le Pretre,

"We have indeed," says Father Thurston, "after a little investi-gation, begun to doubt whether beyond a few interpolated phrases, introductory paragraphs and connective passages, Dr. Rappoport can really be regarded as the author of the book at all. It seems to us to be, in fact, little more than a mosaic of translated extracts, taken from vile or utterly worthless originals, which serious scholars have

originals, which serious scholars have long since cast aside."

In summing up his verdict on the book Father Thurston affirms that "the work from every point of view is evil, historically false and libelous, trading upon the lowest form of religious prejudice and making appeal to provide imagination by the augusted. a prurient imagination by the suggested promise of indecencies which many of its readers will probably be discressed at not finding in greater abundance."

## What is Catholicism

Right Rev. Mgr. Hugh Benson, son of the late Archbishop of Canterbury, in a recent lecture delivered in the ballroom recent lecture delivered in the saltroin of the Hotel Astor, New York, before 1500 people of various creeds, answered the question "What is Catholicism?" in the following manner: "It is that faith that has all the chief beliefs of all other religions. It is that religion that has been many times pronounced as dead— by Luther three centuries ago and others before him. It is that faith that after being declared dead had been en-tombed, so to speak, and a heavy stone rolled up to the entrance and a contingent of guards stationed on the outside to watch, fearing that its disciples might come and open the way. It is that faith, that although all these things have been done, time and time again, that has always risen and stands to-day as the largest institution in the world."

admitted.

"On the opening night the club room was overcrowded. In taking the names I found 34 non-Oatholics and a institution in the world."

After the lecture Mgr. Benson held a reception, and more than half of those who heard him talk were introduced to him.—Catholic Truth Society.

## CATHOLIC NOTES

The consecration of Rev. Austin Dowling, rector of SS. Peter and Paul's Cathedral of Providence, as Bishop of Des Moines, Ia., occurred on Thursday, the 25th ult.

The length of the Vatioan Palace, not counting St. Peter's Basilica, is 1,500 feet, and its width is 1,000 feet. Including the gardens it covers an area of

According to statistics just published the Catholic population using the German tongue in the German empire, its colonies, and in Luxemburg, Swit-zerland and Austria, amounts to 41,450,-385, with over 43,000 priests, secular and regular.

and regular.

The Right Rev. J. J. Hogan, Bishop of Kansas City, observed on April 10, the sixtieth anniversary of his ordination to the priesthood. He was consecrated Bishop of St. Joseph, September 13, 1868. Although somewhat bowed physically under the weight of years, he is mentally strong and vigorous.

There was a second preparatory session There was; as cond preparatory session of the Congregation of Rites on April 16 to examine into the heroic virtues of Msgr. Neumenn, the first Bishop of Philadelphia. All the cardinals and consulters of the Congregation of Rites were present at the session, at which Cardinal Mantinelli presided.

The Rev. W. E. Purcell, of St. Raphael Church, Glasgo, Mont., while a Raphael Church, Glasgo, Mont., while a passenger on a stage coach, expostulated with a man, who was using profane language in the presence of several women. When he received a sneering reply, the priest landed a short-arm jab on the jaw of the profane one, silencing him effectively. These on the stage applauded the clergyman's act.

applauded the clergyman's act.

Hon. Henry C. Dillon, one of the most prominent Catholics of Los Angeles, Cal., and whose death occurred recently in that city, was a convert to the faith. A native of Wisconsin, he was at one time a student in Nashota Seminary, intending to enter the Episcopal ministry, and while there was a companion of the late Rev. John B. Tabb, the well-known poet-priest.

The daughter of Hon. Richard C.

The daughter of Hon. Richard C. Kerens, American Ambassador to the Court of Vienna, was the recipient of a marked distinction on May 18, when she received her first Holy Communion from the hand of His Holiness, Pope Pius X. She was afterwards confirmed the new American Cardinal

The clergy list in the Diocese of Portsmouth, England, totals 435 seculars and regulars. Of the number, however, 168 are exiles and others not engaged in mission or parochial work. The Catholic population is estimated at 48,000. There are 135 churches, 42 convents, and 60 schools, in which 5,914 children are being taught. The charitable establishments total 9.

For the first time in the history of the State of New York a Catholic the State of New York a Catholic priest has been appointed to the position of official chaplain of a State penal institution. Oa Friday, April 5, the Rev. William E. Cashin, assistant at the Church of the Holy Innocents, in New York, was notified of his appointment as official chaplain of Sing Sing Prison.

A distinguished passenger arrived at Washington on May board the Steamer Koenig Albert from Naples was Archbishop Giovanni Bonzano, who has been appointed apostolic delegate to the United States. Monsignor Bonzano received his first welcome to America by wireless while the steamer was a sea to day. It was from President Tait and extended the greetings of the president.

Pictures representing medieval monks in wine cellars drinking old vintages "on the quiet," were assailed on May 22 by the Rev. P. J. O Callaghan, C. S. P., of St. Mary Church, before the Irish Fellowship club in the Hotel La Salle, Chicago. "These monks were ascetica, and stood for self-sacrifice, rather than for indulgence," he said. "It is gross libel to portray them as epicureans. A crusade for their suppression should be started by all friends of the Church."

The Right Rev. Bishop Harkins of Providence, R. I., proved anew his right to the title "The Bishop of the Poor," affectionately conferred upon him for his charity to the needy, in the disposi-tion he made of the testimonial presented to him, on the recent occasion of of the silver jubilee of his episcopate. His grateful priests and people offered him \$64,000 as a gift, and he immediately bestowed it on charitable organizations.

Cardinal Gibbons, who is Chancellor of the Catholic University of Washington, was the recipient, recently of a gift of \$25,000 for the University. The donor is a wealthy Hebrew from the Middle West, but his name is withheld. The Vatican contains 22 courts, 12

halls, (two of them Chapels—rone 100x38 feet). The Clementine Hall is 90x60 feet; the Sistine Chapel is 135x43 feet. In the Vatican are 50 great stair cases and 200 smaller ones, and 11,000 rooms, the galleries not counted. Dr. Finlow Alexander, formerly a

noted physician, Anglican minister, and whose death occurred on Thursday, March 28, at the Hotel Dieu, Montreal, was born at Wakhampton, Vicarage Devonshire, England, on April 17, 1834. He was the son of the late Rev. Daniel Alexander, vicar of Bick-leigh, Devonshire. He studied medicine at the Middlesex Hospital, London, from 1850 to 1855. In 1857 he received the diploma of the Royal College of the diploma of the Royal College of Surgeons of England. He was for a time surgeon on a steamship of the Peninsular and Oriental company, in China, and the Philippine Islands. In 1860 he came to Canada, and practiced medicine for a few years at Rice Lake, Ont. He was one of the editors of the Jesuit "Relations."