

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Paclan, 4th Century.

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1762

Memories

By Thomas D'Arcy McGee

I left two loves on a distant strand,
One young, and fond, and fair, and bland;
One fair, and old, and sadly grand,—
My wedded wife and my native land.

One trieth and sad seriously
Beneath the coat that mine should be;
One sitteth ably-like, by the sea,
Chanting a grave song mournfully.

A little life I have not seen
Lies by the heart that mine hath been;
A cypress wreath darkies now, I ween,
Upon the brow of my love in green.

The mother and wife shall pass away,
Her hands be dust, her lips be clay;
But my other love on earth shall stay,
And live in the life of a better day.

Ere we were born my first love was,
My sire was heirs to her holy cause,
And she yet shall sit in the world's ap-
plause,
A mother of men and blessed laws.

I hope and strive the while I sigh,
For I know my first love cannot die;
From the chain of woes that loom so
high
Her reign shall reach to eternity.

FOR ST. PETER

The month of July is known as the month of the Precious Blood; but this entire month is, however, included in a space of time dedicated to St. Peter, Prince of the Apostles, from June 28, the vigil of his feast, to the feast of St. Peter's Chains, the first day of August.

What a wonderful thought it is, the promise given to St. Peter, namely, that upon this rock—on him and his successors—Christ's Church is built, and that this line has not failed through well-nigh two thousand years! Catholics and non-Catholics meditate with admiration and awe upon this marvellous fact. The great French preacher, Père Didon, cries out:

A Galilean workman, who has been declared by a spokesman of Bethesda to be the Son of God, announces that He will build a structure which will be proof against the powers of death, in a world where everything falls to ruin, where time alone suffices to obliterate all things. He promises immortality to this structure, which is His Church; and the immovable foundation on which He builds is a weak and mortal man, whom He invests with divine authority. Nothing more marvellous is related in history.

The Anglican writer, Rev. Spencer Jones, has noted the following singular fact:

In the four Gospels, the name "Peter" is mentioned as often as ninety-one times, whereas the name which comes next to his, viz., St. John, appears only thirty-eight times within the compass of the entire New Testament. And this prominence is more marked when we come to the Acts, that is, to the period immediately succeeding the withdrawal of Our Lord's Visible Presence; for here, in the course of the first twelve chapters, relating as they do to the history of the Church in the days of its foundation, the name of Peter occurs more than fifty times; no other apostle being mentioned within the same compass more than seven or eight times. Now more quantity, of course, is not to be mistaken for quality; and men are not necessarily good or great because their names are constantly in print; it will be necessary therefore to seek for some explanation of this prominence.

Should it not be our prayer, as loyal Catholics, that many non-Catholics, and this noted Anglican among them, may find the true explanation of the above fact in the Primacy of Peter? The visible Church must have a visible head; the one true Church must have a center of unity and an infallible teaching voice. During these days dedicated to St. Peter, let us pray earnestly that our non-Catholic countrymen may perceive the great importance of the truth which the Catholic Church has revealed.

A non-Catholic journalist wrote his impressions of an interview granted to him by the late Pope Leo XIII. St. Peter's latest successor except one. That journalist said:

No man can make that journey from the famous bronze portal of the Vatican into the presence of the imprisoned monarch, whom two hundred million human beings half as the viceregent of heaven and earth, without being thrilled from head to foot. I care not whether he be Protestant, Catholic, Jew, or pagan. . . . He will be profoundly moved by the solemnity and suggestiveness of the place. . . . There, sat a gentle old man, with a sweet face and the saddest eyes that ever looked out of a human head—the White Shepherd of Christendom. It was a presence at once appealing and majestic.

And of what did the Pope speak? For one thing he said this:

You are all my children. Protestants, Catholics,—all, all. God has placed me here to watch over and care for you. I have no other aim or care than to labor for the good of the human race.

He spoke of the "social unrest and impending disorder;" and "the growing helplessness of the suffering working classes throughout the world," which he while studying how to relieve society of this terrible confusion. He spoke of slavery and war. "The world must be re-Christianized," he said.

As we moved out of the room, the Pope called me back to him, and placing his frail hands upon my head, his eyes brimming with emotion, he said in a voice of great tenderness:

"Son, you are young and you may be useful to the world. May the Father, Son, and Holy Spirit go with you. Farewell!"

As we retired, we looked back at the slender white figure standing alone in the shadowy room—and I knew that I

had been face to face with the most exalted personality of modern history. Of all the famous men I have met in my world-wanderings since that day,—statesmen, monarchs, philosophers, philanthropists,—I have seen no other man who seemed to have such a universal point of view.

"Such a universal point of view,"—and how should it be otherwise? Not Leo XIII. only, but each and every Pope is "the White Shepherd of Christendom." What Leo XIII. was then, Pius X. is now. Often, during St. Peter's month, let us turn our thoughts towards that serene white form in Rome, and earnestly pray: "God bless and preserve our Holy Father the Pope!"

S. H. Rowell.

A SOCIALIST CHALLENGE

A charge has recently been brought against Father Vaughan by the Socialist press, representing him as boasting of a commission from the Pope to preach against Socialism. This of course is a pure invention. The few lectures delivered by him against Socialism in this or other countries were the merest incident in his work. He speaks only as any other priest who from a sense of duty warns the faithful against the dangers threatening their religion. This is his sole commission.

A telegram was, moreover, sent to him from the Appeal, inviting him to use for his purpose the first page of its special edition, and promising a circulation of at least a million copies. Debs and his associates were then to reserve to themselves the remaining three pages for their answer. Father Vaughan certainly had not the least intention of giving this proposition any consideration. There is no reason whatever for a Catholic speaker, whose words are sufficiently public to be at the beck of every Socialist publication which is seeking notoriety. Father Vaughan's remarks were addressed to Catholics, and a Socialist publication is clearly no channel of communication with them. The entire game is merely a ruse to bring Socialist literature into Catholic homes under the influence of Father Vaughan's name.

A similar attempt was made at New York. He was asked to engage in a debate. That, too, would serve the publicity purpose of the party. The challenge was likewise issued with the understanding that he represented the Pope. "That is news to me," he said. "Where did you learn it?" "From the papers," was the answer. "And do you believe all you read in the papers?" Father Vaughan then assured his visitors that he was fully convinced no good could come from such a debate, as experience had often proved. The same reason, we are confident, he would like give in the present instance.

The Appeal further pronounced itself justified in stigmatizing the clergy as liars and slanderers, unless either Father Vaughan or some Church dignitary, not below the rank of an Archbishop or Bishop, designated by Cardinal Gibbons, would accept its invitation. "Where did you learn it?" the hierarchy would officially use its pages as their accredited organ. This is plainly preposterous. The menace and every other publication of a similar character can then repeat the same process.

It is needless to say that the Appeal like every other paper that issues from the Socialist press, has been with accuracy and with a view to the Church and the priesthood and will likewise end with them. They are the stock-in-trade of Socialism, and no evidence to the contrary can ever change the inherent animosity of Socialism to the Catholic religion. The deluge of Socialist literature which to-day is gathering force will do incidentally and require such a worker who is unguarded in his faith and weak in his devotion. Yet it is but a wave of that flood which through the centuries is constantly beating and breaking against the rock of Peter, whereon Christ has founded His Church.—America.

AN ADEQUATE RULE OF FAITH

Non-Catholics generally take it as a principle, says Father E. Hull, S. J., writing in a recent Catholic Truth pamphlet, that the Bible is the sole and adequate Rule of Faith. This is only natural, since, after rejecting the authority of the Catholic Church, they have no other rule to follow. Yet the results of this view are calculated to raise serious doubts of its correctness. In the New Testament, even the most essential points of doctrine are touched on so incidentally and require such careful study and balancing of different texts, that it is an extremely delicate matter to arrive at any definite conclusion. Protestants also forget how much of their firm conviction is due to early education and to a traditional interpretation, rather than to any critical investigation of their own. As the case stands, an earnest non-Catholic can only throw in his lot with the sect whose views of Bible teaching approach most nearly to his own, without the least guarantee, however, that in doing so, he has embraced Christ's real teaching, and not the exact contrary. Neither scripture or history seems to afford any warrant for the assumption that the Bible is our sole Rule of Faith.

Catholics, on the other hand, cherish the highest esteem and veneration for the Bible as the inspired word of God. Still, they do not consider that it was ever intended for the sole and adequate warrant for faith; partly because it is not a sufficiently exhaustive account of all Christ's teaching and partly because its expressions of doctrine are often ambiguous and requiring of authoritative interpretation. At the present time, they believe that the New Testament itself points to another means provided by Christ for the preservation of His full teaching through all ages, and that that

means is the authority of the Catholic Church.

We find that Christ, without saying a single word about a written creed or code, appointed twelve apostles to carry on the work He had begun. He bade them go and teach all nations, baptizing those who should believe and teaching them to observe whatsoever He had commanded. He promised in order that they might infallibly carry out this commission, that the Spirit of Truth should be with them which should lead them into all truth. Finally, He promised to be with them to the end of time. In thus constituting the apostolic body, Christ was in reality constituting His Church. The Church was no mere collection of individual believers, but a definite organization which was to be the pillar and ground of truth. Its essential constitution lay in the existence of that teaching body, authorized and guaranteed by Christ.

In following the career of the Apostles we find no mention of any scheme for producing a written code to dispense with the authority of apostolic preaching. The disciples write only in order to meet incidental occasions and local needs, and make no pretence of giving us a complete scheme of Christ's dogmatic teaching. John himself declares the impossibility of writing anything like an exhaustive account of all that Our Lord did. There appears nowhere in the New Testament a consciousness that its writers were supplying Christendom with the one sole and adequate rule of faith which should supersede the need of appeal to their oral teachings. There is no clear evidence to prove that any of the apostles saw each other's writings, with one or two exceptions. The only clear allusion is that of St. Peter, who tells us how hard St. Paul's epistles were to understand, and how some had wrestled with them to their own destruction. On the other hand, we find many allusions to Christian doctrine as derived from moral teaching particularly the parallels in Timothy and Thessalonians, all of which favor the Catholic idea of apostolic authority transmitted to a line of successors, and against the Protestant idea of substituting the Bible as the sole and adequate rule of faith.

Down to the sixteenth century there existed in Christendom no other than this idea. The bishops were looked upon as successors of the apostles, and their unanimous teaching was regarded as absolutely trustworthy and as truly representing the doctrine of Christ. The Church, as a whole, could not possibly fall into error—this was guaranteed by the promises of Christ; and those who claimed Scripture in support of their new doctrines, and against the prevailing doctrine of the Church, were regarded as heretics and rebels against Christ and against His authority as delegated to the Church.

In the sixteenth century this condition of things received a rude shock. The radical principle of the Protestant Reformation lay in the rejection of the living authority of the Catholic Church and the substitution of the Bible, interpreted by each individual, in its place. Protestants, in accepting the New Testament as it stands, are implicitly rejecting the highest confidence in the authority of the Catholic Church in the fifth century, when Pius Innocent I. and Gelasius finally confirmed and approved the authentic Scripture adopted in the synods of Hippo and Carthage. After that, and for the first time, the New Testament was capable of being bound up into one book as we have it now.—N. Y. Freeman's Journal.

CATHOLIC REVIVAL IN ENGLAND

CARDINAL BOURNE'S WEEK-END VISITS AROUSE ENTHUSIASM—FORMS OF CATHOLIC ACTIVITY—CONGRESS AND PILGRIMAGE—THE POSITION OF NON-CATHOLICS—THE MISSIONARY SPIRIT

The remarkable Catholic revival which is again manifesting itself in Great Britain, is emphasized in three phases which have been attracting attention. The first is the access of enthusiasm in the ranks of Catholics themselves, which has been demonstrated during the tour of Cardinal Bourne through the Provinces. His Eminence has hit upon the happy idea of paying week-end visits to cities which are the centre of Catholic life in the various divisions of England. Wherever he has gone so far, his reception has been most encouraging. Not only have the local Catholics combined to give him a rousing welcome, but the civic authorities, in most non-Catholic, have assisted in the demonstration. The cardinal in the course of the address which is the principal feature of these visits, has also been able to deal with local conditions, and while urging upon all the necessity of work, prayer and sacrifice, he has dealt with matters of public interest and current comment, enlightening through the local press, many non-Catholics on subjects, such as the recent papal decrees and other matters, upon which views hostile to the Church have been conceived. This he did recently at Bristol, where he spoke calm words of wisdom to those Catholics who had become heated over the Irish question and were too prone to accept the views of their opponents that the Government and the religion of Ireland are one and the same matter. To non-Catholics he also spoke, warning them to seek from the lips of Catholic authority an explanation of those acts of the Pontiff or the hierarchy which they were so prone to consider aggressive, because they misunderstood their intention and scope.

THE MISSIONARY SPIRIT

The third phase to which we alluded is the extension of the missionary spirit amongst us here at home. During the month two bishops appeared in all the Churches of their dioceses by pastoral letter, for funds for more Churches and more missions, also for more students for the Priesthood and the wherewithal to educate them, and the outstanding feature of these pastoral letters from Salford and Southwark, is that the need of priests and missions for non-Catholics is impressed upon the people. In other dioceses new churches are continually springing up. The foundation stones of two new sanctuaries, the nucleus of nourishing missions were laid not long ago. There is now an order of enthusiastic and gifted young priests who devote themselves entirely to the task of enlightening the non-Catholic, just as the Redemptorists devote themselves to that of bringing back the strays of the fold. The Catholic Truth Society and the Catholic Reading Guild are lay auxiliaries of these young enthusiasts, and with their pamphlets, their book barrows placed in the public thoroughfares, and their Guild of Correspondents for enlightening Protestants they are doing a great work towards the re-conversion of England.

Other expressions of this same enthusiastic activity on the part of Catholics,

may be found in the spread of the Federation movement, in the increase of works undertaken by Catholic societies and in the sudden boldness of Catholics to proclaim their faith, to be seen and heard of men. As the first of these, the Catholic Insurance Society is now an established fact, and arrangements are being made to send lecturers into the various industrial centres to explain the complicated Act to the people. Preliminaries of organization and expense are now being fixed up, and it is hoped within the year to have at least twenty thousand Catholics on the books of the society. Other societies devoted to charity have come to the fore in connection with the recent terrible Titanic disaster. Father Buns, of the Crusade of rescue, the Mother of Nazareth House and Father Berry's Homes, of Liverpool, have all offered to provide for Catholic orphans stranded through the wreck. Incidentally, too, that peculiar Catholic charity which has for its object the dead, has been active. Scarcely one section of those Catholics who went down in the Titanic, but has had special remembrance at the altar. Recently at the German Church in London there was a Requiem for the German sailors on board the vessel that a couple of days later, the French Society of Quiniers were present in large numbers at the Church of Notre Dame de France in Leicester Square to assist at a Mass for the cooks of the Titanic.

CONGRESSES AND PILGRIMAGES

In addition to the National Catholic Congress which takes place in August at Norwich and will bring together representatives of all the Catholic organizations, the Catholic Young Men's Society held a Congress this month at Plymouth. Its deliberations were presided over by the Bishop of the Diocese, and Sir Bertram Windle, President of University College, a Doctor of Science, a Fellow of the Royal Society and a Knight of St. Gregory, gave the opening address. In May about eighty pilgrims departed from Charing Cross for the ancient city of Burgos where they participated in the historic and solemn procession of the relics of the Precious Blood, and were accompanied by a troop of twenty Catholic Boy Scouts, who looked very neat and are to give a display of their skill in Scout lore before the Bishop, and the Noble Company of the Saint Sang in Bruges. This is the first of a long series of pilgrimages to various countries and various shrines which will mark the year. Another in the interest taken in all that affects the Church, and the readiness of Catholics to make some sacrifice for their beloved faith, is the presentation just made by a section of the Irish Guards to a London Church. This takes the form of a handsome set of High Mass vestments, and the other two commissions officers of this famous Regiment, and presented to the Carmelite Church, Kensington, near which they are quartered. The vestments are very handsome and unique from the fact that they bear the arms of the Carmelite Order and of the donors' Regiment.

WESTERN LAWYER WRITES SHARPLY

HON. DUDLEY G. WOOTEN REPLIES TO RELIGIOUS LIBERTY ASSOCIATION

When the Religious Liberty Association, an organization in the North-west, with aims and purposes identical with those of the valiant Guardians of Liberty in the East, sent specimen copies of its organ, Liberty, to Hon. Dudley G. Wooten of Seattle, Wash., it unwittingly performed a service of high value to the Catholic cause. Mr. Wooten's reading of Liberty moved him to write two communications, which have been printed in the Catholic Northwest Progress. In the first, after declaring that he finds the utterances of the magazine "plainly contradictory of the liberty and tolerance it professes to advocate," he remarks:

It is not myself a member of the Catholic communion, but I do recognize what every impartial observer realizes—that the Catholic Church is to-day the only form of organized Christianity that is vital enough to merit consideration, and faithful enough to command respect. It is perfectly natural, then, that the allied forces of infidelity, indifference and a decadent Protestantism should combine in an unholty crusade against it. To do so, however, in the name of religious liberty and toleration, is so manifestly insincere and disgusting that I must decline to read the literature of such a syndicate of hypocrisy and malice.

PROVOKES SECOND ANSWER

To this manly communication the Religious Liberty Association replied in a long letter, explaining and defending the object of its magazine, and calling upon Mr. Wooten to withdraw his censure or incur the reproach of being opposed to the American system of civil government. The effrontery of this provoked Mr. Wooten's second letter from which we quote the following:

"If you had said that there is a well-ordered, concerted and malicious movement afoot in this country among certain Protestant ecclesiastics to secure government and legislative action hostile to the Church of Rome, for the purpose of discrediting the influence and crippling the growth of the Catholic faith, you would have stated a fact whose existence and significance are known to every discerning and impartial observer of the current tendencies. This movement is led by very numerous and noisy denominations, whose fanaticism and bigotry seem to increase in proportion to its dwindling influence over sensible and liberal-minded men, and whose rancor and hatred of Catholicism extends even to the invasion of Rome itself.

"The Catholics, now and always in this country, have sought governmental recognition and action only for their own protection and to secure equal rights and privileges under the laws and institutions of the republic, and you can show no authentic case to the contrary.

"Every intelligent man in the United States who is enlightened enough to be capable of discernment, and not so prejudiced as to deny the truth, realizes that amid the disintegrating and disorderly elements of our civilization the Catholic Church stands as the defender and conservator of all that is most vital and valuable in the constitution and institutions of civilized society. She takes an active and intelligent interest in politics and legislation to that extent and for that purpose only—to preserve the sanctity of the home, the authority of organized government, the safeguards of virtue and piety in public and private life and the equal recognition and protection of every religious creed that is not in itself a denial of lawful authority.

"REFORMATION"

In reference to Mr. Lloyd George's arraignment of some of the British aristocracy in connection with the confiscation of Catholic Church property at the time of the "Reformation" the Dublin Freeman's Journal observes that he (Mr. George) was speaking not without authority when he said that the vessels of the sanctuary in pre-Reformation days were at times found on the sideboards of members of the Church nobility as interesting curios and specimens of antique plate.

In Strype's Life of Cranmer it is stated that the churches were plundered of their plate by churchwardens and other powerful parishioners who might argue that if they spared others would spoil. The bells of the Abbeys were in many cases gambled for and sold into Russia and other countries, though they were often before they reached their destination buried in the ocean. The churches were treated with gross irreverence; horses and mules were led through them, as they were profaned by dogs and hawks. The libraries of the monasteries were treated with savage destruction. The books were used to scour candlesticks, to rub boots, some were sold to grocers and soap boilers, and some sent to foreign book-binders. The altars-houses were filled with profane disputants upon the mysteries of our Faith, and disolute scoffers made songs upon them, while psalms were set to horn and pipes.

Such was the profligacy of the Reformation period, and the conduct of the predecessors in title to their present "most noble" possessors of Church lands that Latimer, a Reformation Bishop, declared that he marvelled the earth gaped not to swallow up the works of this iniquity.

That was "reformation." That was part of the program in the introduction of Protestantism into the world.—N. Y. Freeman's Journal.

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"It is the deliberate judgment of all thoughtful men, both in the Church and out of it, that she is destined to achieve her highest triumphs of usefulness to mankind in this republic, and that no amount of narrow intolerance and ignorant prejudice can prevent it. Under the liberal and enlightened conditions here existing, emancipated from the political and secular entanglements due to her historic career in the Old World, and left free to extend her influence solely by the intrinsic power of her own divine mission on earth, the Catholic Church in America, occupies a position whose possibilities of growth and benevolence are immense and inevitable. The great mass of our citizens of all creeds and condition recognize and welcome these possibilities. It is only the ignorant, the intolerant and the envious who dispute the facts and seek to prevent their consequences. Of course the turbulent and godless agitators, who defy the obligations of human laws and deny the authority of divine government, are bitterly hostile to the Church, as they have been and will continue to be always and everywhere. And so blind and unreasoning is the religious hatred of some Protestant leaders toward the Church that they are willing to join the forces of lawlessness and infidelity in the war upon her rights and liberties."—Catholic Union and Times.

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CATHOLIC NOTES

A magnificent bronze and brass fountain, surmounted by a statue of Our Lady of Grace, has been presented to St. Benedict's College, Atchison, Kansas, by Thomas M. Walker, a Protestant.

That earnest Catholic, the Duke of Norfolk, has lately turned over to the Catholic schools of England the sum of \$1,200,000, that is, all the proceeds of the sale of his celebrated collection of the works of art of Holbein.

The postoffice department in Chicago has found the handling of the chain prayer communications to be an expensive burden and efforts are being made to discover the criminals responsible for the cost.

Miss Clara Hill of St. Paul, Minn., daughter of James J. Hill, the railroad magnate, has taken out a permit to erect a concrete and brick convent, costing \$110,000. This will be a gift from Miss Hill to the Visitation Sisters, from whom she received her education.

Mother Katherine Drexel, founder of the Sisters of the Blessed Sacrament for Indians and Negroes, and a member of the Drexel family of Philadelphia, will establish a parochial school for negro children in New York City. The school is to be in 132nd street, between Lenox and Seventh avenues.

An agitation has begun for the celebration of early morning Masses in London and in the other big English cities for the benefit of night workers. The great success of these Masses here in the United States, it is pointed out, shows the necessity of the adoption of the custom across the Atlantic.

Raphael's painting, "The Madonna of St. Anthony of Padua" which J. P. Morgan purchased in Paris ten years ago for \$500,000, has just been transferred from the National Gallery, London to the Metropolitan Museum of Arts in New York. The picture was included in the eleventh consignment of Morgan art objects, which arrived recently on the liner Olympic.

New York is to see a Catholic theater on Broadway. Cardinal Farley has promised his support to the project. The new playhouse will not be given over to productions of religious nature exclusively, although it is planned to have many such plays; but the drama or spectacle staged will be supervised by the ecclesiastical authorities of the Archdiocese of New York as represented by a lay council.

Miss Mabel White, much beloved by many of the Catholic girls and always present at all the Catholic affairs, died recently from blood poisoning. Miss White, while not a Catholic herself, was often seen at church and was exceptionally devoted to the Rosary. Miss White was buried on a recent Sunday from the First Methodist Church. We know that the Blessed Mother through our prayers has interceded for her.—Southern Guardian, Little Rock, Ark.

It seems incredible, but it is nevertheless a fact, that the finishing touch has only now been put to the basilica of Sacred Heart, at Montmartre, France. The colossal edifice towers over Paris and is visible for many a mile to the north of the capital. The foundation stone was laid on June 15, 1875, and the last stone has just been put in place. The Savoyrade—the gigantic bell, so-called because it is the gift of the people of Savoy—rang out a few days ago for the first time in the campanile.

Sunday, June 2, was the seventy-fifth anniversary of the birth of Our Holy Father, Pope Pius X. On June 2, 1835, the present august occupant of Chair of St. Peter was born in the town of Riese, Province of Treviso. From a humble station in life, Giuseppe Sarto has risen by his illustrious talents, deep piety, eminent fitness and the grace of God to the loftiest position in the world—the Sacred Pontificate of the Catholic Church, successor of the Prince of the Apostles, St. Peter.

Mrs. Thomas F. Ryan has again shown her generous zeal in the cause of a Catholic higher education by the gift to the Sisters of the Holy Child Jesus of a fifty-room mansion, of gardens, orchard, and all that add charm to a country residence. It is within an hour's run (via Erie Railroad) of New York city and within a mile of Montebello Farm, the Ryan country seat. The air is pure dry and bracing. In September the Sisters will open a boarding academy for young ladies and a day school for the children of the neighborhood.

Recently in the town of Roanne, in the Department of Loire, France, an asylum was built to shelter old indigent people. After an unsuccessful trial under lay management, the mayor, not knowing what else to do, requested the members of the administrative commission to give him the benefit of their opinion as to the future personnel of the establishment. Dr. Carrie, a Radical, who replied first, pronounced in favor of Sisters of Charity. After him the Socialist citizen, Lacroix, declared: "We can do no better than to take the Sisters, and every one must know we vote unanimously for that measure."

Cardinal Bourne recently performed the interesting ceremony of unveiling a memorial tablet to the old Vicars-Apostolic of the London district. The tablet is set up in the only one of those early Catholic churches or rather chapels, connected with the penal times which survives. This is the humble little sanctuary of Warwick street, lying unsuspected behind the brilliant surroundings of Regent street, a survival of the Bavarian embassy in London, dedicated to our Blessed Lady. This small space of ground, at that time outside British jurisdiction, and Catholics could hear Mass in the chapel with impunity. Quite close to it in Golden Square lived Bishop Challoner, Bishop Talbot and others among that noble band of priests who kept the faith alive in England.