"You are so Brave" You are so brave, so loyal and so true, You bring such sunshine to the last When some far duty calls me forth from

you. What fears consume your heart I cannot tell; Not mine to know what prayers or tear

Arons pour
From your pent heart when you have closed the door.
But this I know: How long, how far I

My honor and my babes are safe with

And light and sweetness shall illume

You are so brave, so loyal and so true, I should be worse than crayen did I To make the last long kiss I had from you My knightly sword and shield and triple

You cannot see, through leagues of space that part,
If passion or if peace be in my heart
But this believe: How long, how far I

roam,
Whate'er my brain may plan, or hand
may do,
I would be worthy to be welcomed home,

By you so brave, so true. -Thomas A. Daly.

THE POWER OF THE KEYS --- INDULGENCES

By Rev. E. R. Hull, S. J., in the Bombay Examine Question: What authority have we

for believing in indulgences and in the Church's power to grant them?

Answer: The power of granting indulgences rests ultimately on the words of Christ: "Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven," and: "Whose sins ye shall forgive they are forgiven, and whose sins ye shall retain they are retained." The powers exed by those words are so equalified it would be difficult from the tex pressed by those words are so equalified that it would be difficult from the text itself to place any restriction on their meaning. If, therefore, we wish to know what limits they really have, we must turn to the Caurch, who shows by must turn to the Caurch, who shows by her practice what the words do and what they do not include. In virtue of these words the Church claims the power of administering the sacrament of penance—pronouncing absolution where the proper dispositions are present, and withholding it where they are absent. By the same words she claims the power to impose consures and to remove them.

By the same words she claims the power to impose censures and to remove them. By the same words too she claims the power of granting Indulgences.

The best way of understanding Idulgences is to look back to history. When St. Paul imposed a penance on the incestuous Corinthian, he used the power of history. of binding. When afterward, on account of the good dispositions of the sinner, he withdrew the penance and restored the Corinthian to communion, he exer-cised the power of loosing. This loosing was in effect an Indulgence—the remission of a temporal penalty due to sin. A similar discipline was carried on in the early Church. Heavy temporal penances were imposed on great sinners with a view of making satisfaction to God for their sin. Sometimes the penance lasted for several years. In the first stage the sinner stood or lay in the porch of the church, clad in garb of mourning. Later on he was admitted to the church, but apart from the con-gregation, and excluded from the more penitent showed a high degree of compunction the Church would shorten the time of penance; and this was in effect an Indulgence. Again, when the confessors and martyrs were suffering for the faith some of the penitents would ask for their intercession. The confessor would then write out a little billet begging for an exercise of leniency. The Church, knowing the value of the prayers of confessors and martyrs, accepted these billets and sometimes remitted the remainder of the penance for their sake. This was also an Indul-

All this was at first done in a purely practical way; and it was only by de-grees that theologians began to work out the theory which lay at the back of it. Their theory was as follows: In dealing with sinners God requires not the theory was as follows: In dealing with sinners God requires not only repentance and confession of sin, but also a readiness to undergo penance for the same—to do something as it were in satisfaction for the sin committed. Hence, while extending reconcilitation to the sinner he leaves behind a debt of penance or satisfaction to be paid by some ulterior act. This is called "temporal punishment due to sin and to totals, etc. The thing to do is to take up those which suit your state of mind or devotional tendency, to recite them in a devout spirit, and to leave the results to God. (See Note I.)

A full or plenary Indulgence means that the Church simply places no restriction on its value short of the full needs of the individual who uses it, She does not undertake to say whether Nevertheless God's mercy can extend itself into this department also; and itself into this department also; and devotion of which they are capable, and devotion is so perfect as to rise tration of this mercy to some extent in the hands of His Church. Hence it is that the Church can decide what amount of penance will be suitable to meet each case, and under what circumstances to increase or relax it.

LATER HISTORY

In course of time the severity of the penitential code relaxed. Public penance gradually fell out of use altogether and the only relic which now survives is found in short prayers that are given as the "penance" in confession—sometimes nothing more than a Pater, Ave and Gloria. The Church does not underto affirm that such short penance infallibly count as adequate to wipe off all debt of temporal punishment due to sins confessed. But at least the prayers thus imposed as a penance have a cer-tain sacramental value—that is, a greater satisfactorial efficacy than the same prayers would have if recited apart

means that God attaches a special exercise of His mercy to those practices which are done under the administration of His Church. Hence although " penances "are not quite the same things as "Indulgences," still it may be practically be said that essential features of an Indulgence are contained in every sacramental penance imposed in confession.

By degrees there arose also a practice of granting Indulgences outside the sacrament of penance. Thus a man who found himself incapable of performing a certain vow (for instance, pilgrimage to the Holy Land) sought a release from the obligation by having it commuted into some easier and more feasible work. Similarly those who could not properly fulfil the term of penance appointed could have it commuted into almsgiving. Sometimes only a part of the penance (say seven days, or forty days, or a year) * was commuted, and this gave rise to what are called "partial" Indulgences. In other cases the whole penance was commuted, which gave origin to what is By degrees there arose also a practice In other cases the whole penance was commuted, which gave origin to what is called a "plenary" or full Indulgence. Thus plenary Indulgences were granted to those who joined the Crusades or the war against the Tarks. Sometimes, too, Indulgences were attached to contributions of alms for some notable ecclesiastical work. For instance, the new basilica of St. Peter was to a large extent built by the alms of the faithful enriched with Indulgences. Indulgences were with Indulgences. Indulgences were also sometimes attached to taking part in the celebration of certain devotions,

Thus by a gradual process the present practice came into vogue viz., of attaching partial or full Indulgences to the recital of certain prayers, such as are found in any prayer book. But although the form has changed, the inner meaning remains always the same. In every Indulgence the following points are realized. ESSENTIAL FEATURES

 The thing indulgenced is always some work of devotion, such as a prayer, a visit to a church, membership of some plous confraternity, an act of almsdeeds or charity, etc.

2. In every case the Church attaches ome satisfactorial value to the work over and above that which, ceteris par-

ibus, it would have by itself.

3. This satisfactorial value rests on the merits of Christ either taken in the merits of Christ either taken in themselves, or as a bearing fruit in the lives and good works of the saints—over all of which the Church possesses a cer-tain administrative power, drawing upon

them as from a "treasury."

4. This administrative power is not of such a nature as to overrule the econ-omy of God's dealing with souls, but is a portion of it which He has delegated to the Church through His commission to bind and loose on earth and which he will duly ratify in heaven

PARTIAL AND PLENARY

The Church makes a distinction be-ween a reserved (or partial) and an unreserved (or plenary) application of the divine mercy and goodness. In a partial Indulgence she still makes use of the old formulas of "forty days," "a year," etc., derived from the ancient year," etc., derived from the ancient penitential code. This serves to give a scale or relative measurement; but as far as we know, it does not assert the precise objective value of the Indulzence. It is often said that a forty day's Indulgence will have the same satisfac-torial result as if forty days of the old penitental code were undergone instead. We do not think that the Church means categorically to affirm anything so definite. All we really know is that an Indulgence say of a year will have a proportionally higher value than one of

forty days, all other things being equal. Moreover the actual effects of Indulgences granted will depend on the fervor and devotion with which the prescribed works are performed. Thus a forty day Indulgence used with fervor may more effectual than one year's Ind gence used with less degree of fervor. It is even possible that a non-Indul-genced work performed with great fervor may have greater effects than an Indulgenced work performed with some much lower degree of fervor.

These remarks are necessary in order to prevent inquirers from imagining that Indulgences involve a sort of complicated arithmetic. In their legal form they may seem to do so, but in practice they lend themselves to nothing of the kind. In using Indulgenced prayers it is perfectly useless to reckon them up into totals, etc. The thing to do is to

acalled "temporal punishment due to sin after the guilt has been remitted."

Nevertheless God's mercy can extend that many do. All she says is: "Let the if their devotion is so perfect as to rise to the level of the divine expectations, a full remission of the temporal penalties due to sin will by the divine mercy

nsue." (See Note 2.)

The application of Indulgences to the holy souls in purgatory is a logical out-come of the principle that, as we can pray and perform good works for our own benefit, so we can do the same for the benefit of others. There is no ascertained or absolute assurance that God will accept whatever we offer for others in this way. But it is reasonable to be lieve that He will normally do so, unless there be some good reason to the con-trary. In case the good works, etc., are not applied to others the benefit of them will accrue to ourselves.

SOME OBJECTIONS MET Protestants often have the absurd and er setisfactorial efficacy than the same prayers would have if recited apart from the sacrament. It is not that any thing of a quasi-magical property is attached to such prayers. Rather it

LONDON, ONTARIO, SATURDAY, JULY 18, 1912

impunity. This idea is absolutely false for the following reasons: First, Indul-gences are concerned not with future, but only with past sin. Secondly, they presuppose that sin has already been repented of and forgiven in the usual way by the sacrament of penance. Thirdly, they merely refer to the debt of temporal punishment remaining due after sin has been forgiven. Fourthly, no indulgence can be gained except while the person using it is in a state of grace, and so free from grave sin and from the intention of committing sin. Protestants, too, even when free from

times takes scandal at Indulgences, as if they meant the attachment of great effects to small causes. effects to small causes, or as if they meant "let the people down easily," but do not let them off altogether. However the Catholic system of Indul-gences may "let the people down," it does at least keep in mind the idea that after represence and recognilation with does at least keep in mind the idea that after repentance and reconciliation with God there is still something to be done in the making satisfaction for sin—no matter how little that something may be. The idea is a salutary one, and there is a great benefit in keeping it up. Besides this, it has the additional advantage of placing before our winds.

there is a great benefit in keeping it up. Besides this, it has the additional advantage of placing before our minds the power of the Church as the authorized administrator of the divine mercy. The argument that "Indulgences ascribe great effects to small causes" can also be easily met. The same objection might equally be urged against all that concerns the divine mercy. Sincere concerns the divine mercy. Sincere contrition involves only a very little act, and yet its effects are stup for it can secure the forgiveness even of a lifetime of sin. It is, in fact, of the

a lifetime of sin. It is, in fact, of the nature of mercy to return much for little Another difficulty sometimes urged is this: "How strange that whereas, in the early ages men had to undergo seven years of severe penance, now the same effects are supposed to be secured by the private recital of a short prayer." We answer: Certainly in point of labor and trouble the difference is enormous. But when it is a question of the divine mercy, labor and trouble do not necessarily enter into the case. God might, if He so willed, wipe away the whole debt of temporal punishment at the same time as He wipes away the guilt; that is to say, by sacramental absolution without the same time as the same time as he wipes away the willow without the same time as he wipes away the guilt; that is to say, by sacramental absolu-tion without any ulterior act of penance. For salutary For salutary reasons, however, He keeps before us the idea of making satisfaction by an ulterior act, but as to the kind of act required, there is nothing in the nature of things to de-

termine what it shall be.

But why, it will be asked, why this relaxation of the severity of the peni-tential code? We answer: It is mani-festly an accommodation to circum-stances. In the early ages the Church was engaged in an intense struggle against paganism and archaic passion, and needed a stern and rigorous dis-cipling in order to promise. cipline in order to prevail. Later on, when humanity tamed down-and, perhaps, too, lost some of its powers of endurance—the continuance of the old methods was gradually felt to be either methods was gradually felt to be either unnecessary or out of place. Whatever may be the physiological or psychological causes underlying the change, at any rate the change itself is a manifest fact, and a parallel adjustment on the part of the Church seems to be quite natural and proper. Whether we are the better or the worse for the relaxation there is no need to discuss. But at tion there is no need to discuss. But, at any rate, the Church cannot matter be accused of a want of accom-modation to the spirit of each succeeding age.

ADDITIONAL NOTES

Note 1. The reasons why any calculation of the actual effect of indulgences

We know that the time and duration of Purgatory will be proportional to the number and maliciousness of the sins committed: but we do not know the amount of malice contained in any sin. nor yet the duration or intensity of Pargatory incurred by a given degree of

2. We do not know what amount of penance on earth is equivalent to any given time or intensity of Purgatory; we know the amount of fervor in performing the same, which is needed to give such penitential acts their full

NON-CATHOLIC REBUKES ANTI-CATHOLIC MOVEMENT

APPLIES TO CANADA TOO

When the Religious Liberty Association, an organization in the Northwest 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 read-ing of Liberty moved him to write two communications, which have been print-ed 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 re-

"I am 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, indifferentism and a decadent Protestantism should combine in an unholy 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."

upon Mr. Wooten to withdraw his censure or incur the reproach of being op-posed to the American system of civil government. The effrontery of this pro-voked Mr. Wooten's second letter, from which we quote the following: "If you had said that there is a well-

formed, concerted and malicious move-ment extant in this country among certain Protestant eccleeiastics to secure governmental and legislative action hostile to the Church of Rome, 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 one very numerous and noisy denomination, whose fanaticism and history seem to increase fanaticism and history seem to increase fanaticism and bigotry seem to increase in proportion to its dwindling influence over sensible and liberal-minded men, and whose rancorous hatred of Catho

"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

"Every intelligent man in the United States who is enlightened enough to be capable of discernment, and not so pre-juciced as to deny the truth, realizes that amid the disintegrating and dis-orderly 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 in-stitutions 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 safe guards 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.
"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 ount of narrow intolerance and ignorant prejudice can prevent it. Under the liberal and enlightened conditions ere existing, emancipated from the political and secular entanglements due to her historic career in the Old World, and left free to extend her influence

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 conditions 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 agit laws, and deny the authority of divine government, are bitterly hostile to the Church, as they have been and will contique to be always and everywhere And so blind and unreasoning is the re-ligious 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

ACTS OF THE HOLY SEE

LETTER OF THE HOLY FATHER TO THE BISHOP OF HAMILTON

and liberies."-Sacred Heart Review.

To Our Venerable Brother, Thomas Joseph Dowling, Bishop of Hamilton. PIUS X., POPE

Venerable Brother, Health and Apostolic Benediction. With great pleasure have we received the announcement of the approaching twenty-fifth anniversary of the incep-

tion of your episcopal office.

In our earnest desire that God may bless that day in such manner that whatever is holy and lovable may be abund-antly yours, and that you may enjoy the same to the fullest extent for many years to come. This manifestation of regard for you is demanded of us by the zeal and ability with which you have assiduously labored to feed the flock confided to your care. May He; whom you have served with such zeal for so many years, be your support, Venerable Brother, and may He, in the years still to come, be pleased to benignantly enable you to testify your further devotion to us and the Church and thus acquire a still

richer crown of eternal glory in heaven That all those good wishes may be realized. We beseech for you a rich abundance of divine graces of which we desire the pledge to be the Apostolic Benedic-tion, which we now most lovingly impart to you, Venerable Brother, as well as to the clergy and faithful of your diocese. Given at Rome in St. Peter's, this 30th day of March 1912, in the 9th year of Our Pontificate.

PIUS X., POPE

No Myth

At the recent Methodist General Conference in Minneapolis an "episcopal address" was read in which reference was made to "Roman Bishops," who (the address said) "hold the titles to all church property and direct the movements of the diocese with final authority, using the mythical keys to authority, using the mythical keys to the kingdom of heaven to back up their judgment." There is no such myth in "the keys of the kingdom of heaven." The story is from the lips of the great Master and in the great Book which Methodists profess to believe: "And I say to thee: That thou art Peter, and upon this rock I will build My Church,

are the words. There is nothing "mythical" in them or about them. They are words of truth coming from the Source of all truth, and binding on the faith of all believing in Christ, who spoke them.—Freeman's Journal.

ACTIVITIES OF LATIN MASONRY

The obvious over here sometimes seems incrediable to those across the water. One such fact is the conduct of Latin Masonry. There is quite a difference in views between the Latin group of Freemasons and the German-English-American group. So much so that it is hard for people in America to realize the character of the activities of the Masons on the Continent. From the Acacia, a periodical published for private circulation among the Masons in Italy, one of the daily papers recently reprinted in part the account of the Inreprinted in part the account of the In-ternational Congress of Latin Masons held in Rome last July. Some items therefrom may be of present interest. The guest of honor was Senator Magalhaes Lima, the Grand Master of the Grand Orient of Portugal. In his address he declared that the Masons in Portugal after forty years of struggle and propagandism, by means of the and propagandism, by means of lay schools and civil education, had come within striking distance of their ideal of a new morality, a new religion, the religion of humanity; and in ten months of republican government had expelled the Jeauits, suppressed the other religi-ous congregations, established divorce, and separated the Church and State and so at last had emancipated the Portuguese conscience. (The "Guardian of Liberty" could scarce do more.)

Lima bespoke for I aly the same liberation from the Vaticau, which through the work of the religious congregations and pseudo (sic!) religious institutious like confession was invading the family, crushing the nation and suppressing the arising of that energy which is the present new glory of the Latin races. Some days later at Turin the same Lima set the ideal of the Latin Masons,

to wit, the solidarity of humanity as ex-emplified by results in Italy and Portu-gal, high above the ideal of mere beneficence with which the German-English Masons seem to be content. The final touch was given at the Turin meeting when Meinherr Junk, the Grand Maste of the Grand Orient of Luxemburg having a leader of such dimension

ongratulating the Roman Masons or Nathan, declared that the day was at hand when men coming to visit Rome, the Capital of the world, as in the past they had not left without see ing the Pope, hereafter would not de part till they had seen Nathan! How cursed conspirators with a obsence of humor !- Roman Correspondence

A BEAUTIFUL CONFESSION

UTTERED BY EDMUND PICARD. PROMINENT BELGIAN RADI-CAL AND EDITOR OF THE MASON CHRONIOUE

dence Catholic Standard and Times On June 2 the Belgian Catholics wor glorious victory over the combined iberal and Socialist forces. Their old majority of six in the Chamber of Deputies has been raised to sixteen. The "anti-clerical bloc" had sealed their own doom long before the 2nd of June. By their insane anti-religious and revolutionary tactics they had driven thou-sands of law-abiding through religious-ly more or less indifferent citizens back into the Catholic ranks. Many thousands more who were ready to vote for an anti-clerical Liberal nevertheless shrunk back from voting for a Socialistic revolutionary. Even some Freemasons openly avowed their disgust at the fanaticism of Vandervelde and Hymans and the brutal terrorism resorted to by their followers as a campaign weapo

Radical and one of the editors of the Masonic Chronique, is typical of a class of men to be met with to-day in every civilized country, or such, namely as have lost the faith themselves, but do not feel impelled on that account to leave no means untried to rob others of it also. Some weeks before the elec-tion M. Picard's wife died. He took occasion of this sad event to publish a etrospect of his life.
Whilst the Solemn Mass of Requie

is in progress in the beautiful Church of St. Gudule, whilst under the cata-falque by his side rested the embalmed earthly remains of his wife, and the priest at the altar repeated the glori-ous and consoling words of the Saviour. I sm the resurrection and the life he that believeth in Me, although be dead, shail live," his whole life passed in review before him—his pious childhood, his youth as a Christian sailor who honors and loves his religion: his Liberal, Freemason father, who looked after the religious instruc-tion of his children, accompanied them to church on Sundays and scrupul-ously fulfilled the duties of his calling; and; and then, after he had entered the University of Brussels, his gradual of the faith and the great void in his soul that followed.

"This transformation," he continu "This transformation," he continues,
"was not accompanied by hatred of the
faith and worship I had abandoned.

* * * I was no renegade or deserter to
the enemy. Intolerance by no means
assumed the role of the faith that had
vanished. I did not, like so many
others, become a fanatic. I did not take up arms against that which I had loved so long and so sincerely. Too many deep-rooted souvenirs of it remained in my soul for that, and too sincere a veneration for her who had

vout Christian till the end of her life. it sometimes seems to me, of the religi-ous tastes I had lost, had become Ursu-lines and in the cloister were leading that ideal, unworldly existence which so many souls born with an inextin-guishable thirst for contemplation and guishable thirst for contemplation and peace far from the noisy thoroughfares of men stand positively in need of—tender, fragile flowers, whom it would be cruel to rob of the only soil and the only climate in which they can thrive without fear of pain or wound. I could not have been guilty of the inhuman sacrilege of reviling and befouling what made their innocent hearts happy."

This is a beautiful confession, coming

made their innocent hearts nappy."

This is a beautiful confession, coming as it does from one who has lost the priceless heritage of faith in God and Christ; it is a noble and courageous confession, uttered as it was at a time when the streets of the Belgian cities when the streets of the Belgian cities. were re-exhoing with the mad yells of A bas la calotte!" and the columns of the auti-Catholic press were teeming with the vilest insults against the Church, her priesthood, her missionaries and her consecrated virgins.

A SOCIALIST CHALLENGE

A charge has recently been brought against Father Vaughan by the Social-ist press, representing him as boasting of a commission from the Pope to preach against Socialism. This of course pure invention. The few lectures de-livered by him against Socialism in this or other countries were the merest in-cident 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 them-selves the remaining three pages for their answer. Father Vaughan certainy had not the least intention of giving this proposition any consideration.

There is no reason whatever for a Catholic speaker, whose words are sufficient-ly public, to be at the beck of every Socialist publication which is seeking 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 worky tire game is merely a ruse to bring Socialist literature into Catholic homes under the influence of Father Vaughan's

A similar attempt was made at New 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?" Vaughan then assured visitors that ne 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

wise 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 arc nitary, not below the rank of an arch-bishop or bishop, designated by Car-dinal Gibbons, would accept its invi-tation—unless, in a word, the Catholic hierarchy would officially use its pages ccredited o plainly preposterous. The Menace and every other publication of a similar character can then repeat the same pro

ess.
It is useless to say that the Appeal, like every other paper that issues from the Socialist press, has begun with such accusations against the church and the priesthood, and will likewise end with them. They are the stock-in-trade of Socialism, and no evidence on the con-They are the stock-in-trade of trary can ever charge the inherent animosity of Socialism to the Catholic religion. The deluge of Socialist literature which to-day is gathering force will undoubtedly bring harm to many a worker who is unguarded in his faith and weak in his devotion. Yet it is but 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.

A Protestant Tribute to Celibacy Dr. Foster, a non-Catholic professor of Zurich, is quoted in the Month as pay-ing the following tribute to the celibacy which the Catholic Church enjoins o

her clergy:
"All institutions, even the best, are liable to abuse as soon as they take sub-stance in human life. Indeed, it is those ideas and institutions, which are most elevated in their character that are the because they are set so high above the mode of living practiced by the average man. * * * But heroic examples are a necessity for us, and Schopenhauer himself has said that the abolition of the celibacy of the clergy was a grave fault of Protestantism. * * The people ask that the realization of the deal should be shown to them to be possible. The great sacrifice which cellbacy involves gives to the Catholic priest a social authority and a kind of religious consecration, whilst his conse quent enfrauchisement from the ties and solicitudes of domestic life allows him to concentrate his activities to the wel-

We are born to inquire after trnth : main deep-roted solvents of it remained in my soul for that, and too sincere a veneration for her who had taught me the beauty and holiness of the Christian deposit of faith. * * * My mother remained a sincere and deduced by the control of the deeps, but rather the pier, but when the Scotian drew to the shore, all flags on the liner were at half mast. Death had won the race.

1760

CATHOLIC NOTES

Twenty-five young men were elevated to the holy priesthood on Saturday, June 2, at St. Paul's Theological seminary, St. Paul, Minn. The ceremony was performed by the Most Rev. Archbishop John Ireland.

Mgr. Donald Lewis MacIntosh, Vicar General of Giasgow has been appointed Coadjutor with future succession to His Grace Mgr. John Aloysius Macguire Archbishop of Glasgow, and has had assigned to him the title of Archbishop

By the death of Lady Sykes one of the most remarkable ladies in English society has been removed, at the com-paratively early age of fifty-six. A con-vert to the Catholic Church, which she joined eight years after her marriage with Sir Tatton Sykes, Lady Sykes was a woman of wide interests.

On May 18 Norway celebrated the jubilee of Monsignor Fallise, its first Catholic Bishop since the Reformation. He is a Belgian, who in face of almost insurmountable difficulties, has been able to establish eight new Catholic stations in Norway, and rounded in them churches, schools and prespectors.

churches, schools and presbyters. In the Chapel of the Royal Palace at Madrid the Feast of Corpus Christi was celebrated with the usual solemnity and in the Procession took part the King and Queen, the Royal Family, the Court, and the Grandees of Spain. His and Queen, the Royal Family, the Court, and the Grandees of Spain. His Eminence Cardinal Vico, Apostolic Pronunzio was present.

Father Vaughan's Motor Chapel in England is preparing for another season of active work in East Anglia. The net results of last summer's campaign are six new parishes. They are now like little plants, but have become rooted, and under the fostering care of the newly-appointed pastor they will soon grow strong.

will soon grow strong It has been decided that the new town to be built upon the new Farley town to be built upon the new Farley & Iowa railway, and which will be located six miles north of Farley, Ia., shall be called Keanville, after the Archbishop of Dubuque. A new Catholic church will be erected as the first ten toward the founding of the step toward the founding of the com-

munity. The colored Catholics of New York will soon have another church for their exclusive use, as Cardinal Farley has decided to place the Church of St. Mark the Evangelist, 61 and 63 West One Hundred and Thirty-eighth street, under the care of the Fathers of the Holy Ghost, who will devote all their attention to the spiritual care of the colored people of Harlem.

Typical of the cordial welcome that was extended to the Right Rev. Austin Dowling when he came to take possession of the See of Des Moines, the non-Catholics of the city presented him with the handsome episcopal residence, and the Mercy Hospital receives a donation of \$20,000, that the city poor may have at all times access to four free

beds in that institution. Advices have been received from Rome that Miss Evangeline Lubin, daughter of David Lubin, and a former resident of Sacrament), has renounced the Jewish faith for Catholicism. Miss Lubin received her First Communion from Pope Pius and was confirmed by him at a private audience. Her father is the American delegate to the International Agricultural convention.

The official organ of the Pertuguese Government in every issue contains announcements of measures taken against priests for refusing to carry out the provisions of the Separation Law. Many of them are exiled from their parishes for a year and thus deprived of all means of support. The Republican Congress of Braga was held recently in the residence of the Archbishop w

According to reports received by the Oregon State Council of the Knights of Columbus every Council of the society in Oregon has voted a per capita asses ment of 35 cents annually for the education of clerical students. The fund will be apportioned between the two dioceses, the councils in Eastern Oregon contributing to the Baker City diocese and those in Western Oregon to the Archdiocese of Portland.

The Jesuit Fathers have recently finished a mission at the cathedral in Newark. Their instruction class gave great promise from the beginning. At the end of the first week there were forty non-Catholics in it, and it in-creased every day until it more than doubled that number, so that nearly a hundred converts were received into

Premier Asquith now has a Catholic secretary in the person of the Hon.
James E. Drummond of the Foreign
Office. He is a convert. The Rev.
Haviland Montague Durand, formerly a
clergyman of the Church of England,
was received into the Church by Father
Murphy, S. J. at Loyada Sydney, N. S. Murphy, S. J., at Loyola, Sydney, N. S. W., lately. Brother Adalbert of St. Joseph's College, Bardstown, Ky., recently pronounced his final vows in the Xaverian brotherhood. He is a convert from the Episcopal Church and a nephew of the late Hon. John Hay, former Secretary of State.

When the Allan liner Scotian from Glasgow was one hundred miles from Boston, Thomas Collins, a Catholic was found to be dying with pneumonia. fervent wish was that he might be given the last rites of the Church. As there was no priest on board the the captain sent urgent wireless mes-sages to the "Catholic Bishop of Boston," asking to have clergymen meet the ship, and in the meantime ordered that the engines be pushed to the limit to arrive in time. Father Noman of St. Catherine's and Father Murphy of