

"Dark Ages." Morgan was not a Catholic. That was his misfortune. But it is evident that with his love for the artistic and the antique he had imbibed also something of the unworldliness of the Ages of Faith.

LAST WEEK we remarked upon the changed sentiment of Presbyterian Edinburgh in its attitude to Good Friday and other Christian anniversaries. This change also finds exemplification in the matter of "graven images."

"IT STRIKES US," says Alfonso, "as being all very un-Presbyterian. Of course, if the congregation of St. Giles' are assisted to pray better by having Rabbin from the waist upwards looking down upon them with an stony gaze, that is entirely their own affair, but as this introduction of statues and images into places of worship smacks of idolatry, as good Christians we must sound a note of warning."

THIS MAY BE somewhat irreverent, but it drives the nail home. If Knox hated any one thing more than another it was what in his blind fury he dubbed image-worship. It was from him that the mob took the cue which resulted in the mad destruction of some of the most beautiful and venerable cathedrals and religious houses in Europe, making of Scotland for succeeding centuries a graveyard of Christian art, and a desert of religious gloom.

THAT RITUALISM of a kind is making headway also among Canadian Presbyterians, we have only to read the daily papers to be assured. And it all passes without remark or protest. Only the other day a paragraph in the denominational organ, The Presbyterian, caught our eye, announcing that the pastor of a Seaford congregation had been presented with an "elegant pulpit gown and cassock," and that the choir of thirty members, male and female, had appeared robed in gowns for the first time.

THE FOLLOWING letter to the editor of the Toronto Star a few days ago merits perusal: "The city has always been diligently exterminating the noise-making

posts. She has gagged the peddlers and several others, but there is yet one species left untouched. I refer to the missionaries to the Jews who are raising a horrible rumpus almost every night round our corner in the Ward. They raise such a loud shouting and yelling, so that it is almost impossible to do any brain-work within a radius of half a block. Surely we residents in the Ward have as much right to quietness as anybody else in other parts of the city. Cannot the City Council stop this nuisance? Had they (the missionaries) been doing good work they might have been pardoned, but they have accomplished nothing, because the Jews cannot be Christianized—and kept observing Christians unless they are paid for it.

IT IS needless to say that we have no brief for the Jews, but since Catholics have to experience the same meddlesome interference in regard to their Italian, Ruthenian and other foreign brothers in the Faith, it is, as we have repeatedly said in these columns, impossible to withhold sympathy from even the despised Israelite in his resistance to the low, underhand methods employed by misguided zealots to steal away his little ones. In saying that the Jews cannot be Christianized, the Star correspondent is right within the measure of his outlook. They certainly cannot be Christianized by the methods described, nor is it possible to imagine the Jew with his venerable past being influenced by any such emasculated forms of Christianity as these petty sects of yesterday.

IT MUST BE said of the Jew that in at least one respect he sets an example to a certain type of Christians. There is a paper, the Menace, published in Missouri, whose one mission is to slander and prejudice Catholics. Its methods, which have been referred to in these columns on more than one occasion, need not again be enlarged upon. This delectable paper recently sent broadcast an article attacking Catholic institutions which received publicity in many sectarian journals. Among others Emanuel, the Jewish paper of San Francisco, was asked to republish it at regular advertising rates. This is its editor's reply:

"We have no desire to earn money that way, and do not intend to lend ourselves to such dirty business. Catholicism in America has done much for philanthropy and education, and its eleemosynary institutions are admirably conducted. The A. P. A. movement reminded us Jews too much of our own persecutions to give it much comfort. The Menace, rather than Catholicism, is a menace to freedom and the principle of religion."

We have yet to learn that any Protestant publication viewed the matter from the same creditable standpoint.

LA TRIBUNA CALLED TO TASK

LETTER FROM THE BISHOP OF SHERBROOKE, QUEBEC, IN REGARD TO THE MAINE DIFFICULTY

The following letter has been addressed to La Tribuna of Sherbrooke, with the authorization of His Lordship Mgr. LaRoque, referring to its two recent reproductions "Dans le Maine" and "Malentendu."

Bishop's House, Sherbrooke, March 25, 1918.

Mr. Editor:—In your editions of the 26th and 27th inst., you quoted from the editorials of the French-American papers two articles entitled, "Dans le Maine" and "Malentendu." These articles dealt with the religious difficulties of the Diocese of Portland, and more especially with legislation introduced by the so-called defenders of the rights of the French-Canadian Catholics of the Diocese of Portland.

The article, "Dans le Maine," is a direct censure of the procedure of His Lordship the Bishop of Portland. The other, "Malentendu," does not hesitate to criticize the Roman Congregations.

To fully grasp the objectionable features of these two articles, as they appeared to the majority of straightforward Catholics, it will suffice to call your attention to certain elementary principles of Canon Law.

If, on the one hand, we can hold the theory that parochial religious edifices, churches, presbyteries, parochial schools, orphanages, etc., etc., belong to the parish, and are generally speaking for the exclusive use of the parish; still, we must not forget that they are "Ecclesiastical property, and as such, come under the jurisdiction of the Bishop of the Diocese. In the administration of these immovables, nothing can be done without the consent of the Bishop; much less against his will. This point of Ecclesiastical discipline is of such importance, that it forms the motive

of the condemnation, by His Holiness Pius the Tenth, of the "French Association Laws," which ignored the Bishop's authority, on the administration of parochial holdings.

If we study the legislation which failed to enlist the sympathy of the Maine statesmen (to the evident disapproval of the author of the above named articles), we must admit that it is forcibly suggestive of the same reprehensive spirit which inspired the "French Association Laws," hence its disapproval by the religious authorities.

The question of the proprietorship of Ecclesiastical holdings, according to the Civil Law of the United States, has been recently defined by a Roman decree.

The author of the article, "Dans le Maine," deliberately misinterprets this decree on several points.

This decree never absolutely condemned what it termed "The Corporation Sole" in a diocese, there are parochial holdings for the use of the diocese, and also the holdings of the Bishop in his quality of Bishop. I do not refer to the personal property of the Bishop. If it be advisable that the parish be recognized by the Civil power as the proprietor of its holdings; so also should the diocese be recognized, by the same Civil power, as a corporation possessing diocesan holdings, and the Bishop's holdings in his quality of Bishop. Hence, therefore, the necessity of the Civil Law considering the Bishop of the diocese, in his quality of Bishop, as a corporate body, capable, in the eyes of the law, of possessing and administering the aforesaid holdings. That this Episcopal Corporation should be known as "The Corporation Sole," or (as here in Canada) as the Catholic Episcopal Corporation, is necessary in the United States, as elsewhere.

What the famous Roman decree absolutely disapproved of, was that form of proprietorship known as "Fee Simple," which consists in one person possessing in his own name the ecclesiastical property. One with the slightest knowledge of the religious situation in Maine, would know that the "Fee Simple" system did not exist in the State.

Undoubtedly the Roman decree intimates the advisability, when possible, of seeking such legislation (where it does not already exist) which would constitute the parish a legal corporation. The Roman decree is still more explicit. It singles out distinctly the ideal which ought to be the object of the generous efforts of Catholics to obtain a legislation in conformity with their legitimate aspirations. And the ideal thus singled out is that which was already in vigor for the State of New York when the Roman decree was issued. Now, by the amendment which His Lordship the Bishop of Portland proposed to the Bill before the Maine Legislature (which amendment was voted and has now the sanction of law) he gave to the Catholics of the State of Maine, the same legal status enjoyed by those of New York, considered a model by the Roman authorities.

The parochial corporations of Maine, as those of New York, would include the Bishop, the Vicar-General, the parish priest and two laymen named by the three above mentioned. I admit that there is a vast difference between this Ecclesiastical Board and the legislation sought for by the self-called defenders of Franco-Americans. But, when Rome proposes a mode of procedure, and the Bishop by earnest efforts obtains its recognition by the law of the State, why should Catholics murmur? How unjust to accuse the Bishop of racial preference? How unfair to criticize and censure the Roman authorities? And that is precisely what the writer of those two articles has done. Consequently, those articles are offensive to your Catholic readers.

It is because the champions of the Maine Bill overlooked the elementary principles of a Bishop's right, in the administration of all ecclesiastical possessions, in his diocese, and because they failed in the respect and obedience due the Bishop, even though occasionally we might not always be in sympathy with his views that they incurred the censures of the Church. And those censures will only be the more severe in proportion to their obstinacy.

Mr. Editor, I would consider the publication of these remarks, which I forward you at the formal request of His Lordship the Bishop of Sherbrooke, as useful, and moreover, as a just reparation to all your Catholic readers. Believe me, Faithfully yours, H. A. SIMARD, Priest, Chancellor.

A REMARKABLE ADMISSION

A remarkable admission has been made by the German Reichsbote. This paper says it is a fact that the Catholic faith in German is more successful in its work than the Evangelical. The Burmese Verein and the other Catholic societies have a much greater influence with their members than the Evangelical League can boast in its own circle. The Catholic missions though fewer, are larger and more whole-souled. Finding many conditions equal between the two confessions the paper seeks to solve the reason why Protestantism cannot hold its own with Catholicism, even in the stronghold of the former. It decides the only answer must be the internal divisions of the Protestant church, which prevents it bringing an unique divine mission to the people, for what one preacher says is contradicted by another.

THE NEW PAGANISM

In the paganism of the old Roman Empire, the Apostles and their successors during three centuries—had to combat two things in particular, lust and cruelty. Then, when the barbarian came from the north and the east and swept away the Empire, the Church sent her missionaries amongst those peoples, civilized them, and moulded them into the States that came to be known as Christendom. Though they did not always respond to the aid, natural and supernatural, that was brought to them, nevertheless the societies founded have been something different from the wild tribes out of which they were constructed. Two things in particular the Church endeavored everywhere to impress as very distinctive marks upon these peoples in their civil formation: charity and purity; love even of the poor for Christ's sake, and the sanctity of marriage.

To-day, at what is called the height of civilization and in the midst of it, the old paganism reappears. There is a new paganism. The name has been used, in late years, under circumstances which make it clear that one writer has not been copying the expression of another, but that each one has been naming a reality that has made an impression on him, a reality so characterized as to suggest its own name—the new paganism.

The new paganism, as the old, hates chastity. Its highest aspiration is carnalism. Hence it does not want to hear the name of Christ. Hence it has undertaken systematically the exile of Christ from the midst of peoples and the carnalizing of society. All its campaigns against the Christian spirit have the marks of the old paganism, cruelty and lust—a cruelty exercised with demoniac hatred in war upon the chaste. Its periodical violent uprisings are commonly begun by an attack upon chaste women. The latest illustration of this may be found in the Portuguese rebellion, where the new paganism was let loose. One of its first acts was to drive thousands and thousands of nuns from their homes and march them through the streets as criminals, as the greatest enemies of the new order. It was a typical exhibition of paganism. It branded itself by opening with an attack upon the weak and the pure. Seven years ago the same program was carried out in France. Fully one hundred thousand consecrated virgins were plundered of their homes and driven on the streets. Nearly forty years ago the new-made German Empire did the same thing. It put itself at the disposal of the new paganism for the dirty work of driving out the religious. And forty years ago, too, the sacrilegious thing called the "Kingdom of Italy" celebrated its coming with a holocaust—the eviction and spoliation of its hundred thousand nuns.

All this work remains with its results: the triumphal march of carnalism; and tens of thousands of these women are living in penurious exile or eating the bread of poverty supplied by the compassionate on their native soil. The spirit in which it has all been done has not diminished. It is growing. It has not been the work of what is called a mob. The work of a mob is like the work of a flood, an earthquake or a cyclone. There is a swift destruction, universal sympathy, mourning—and a resurrection. But the war upon the chaste has been carried on with all the apparatus and paraphernalia of the popular deliberative assembly, of committee and cabinet and parliament and law. What a spectacle it has been under our eyes, at the close of one century and the opening of another, in states of ancient renown, to see the great virgins, armed with sabres and rifles and belts of cartridges, and acting under decree of parliament, marching like dumb beasts, in these they are like the old, but there is a difference. The old had not known the supernatural. Of it Saint Jude says: "These men blaspheme whatever things they know not" (v. 10). The new has abandoned the supernatural. St. Jude continues (v. 17-19): "be mindful of the words which have been spoken before by the apostles by our Lord Jesus Christ, who told you, that in the last time there should come mockers, walking according to their own desires in ungodliness. These are they who separate themselves, sensual men having not the Spirit." The new paganism is characterized by the knowing hate of those who have cast off the supernatural privilege of the redeemed.

When the Church in the person of Twelve authorized Teachers went to the old paganism it brought a doctrine and a practice that had never been heard of. It offered to lift man from a condition of degraded nature. Mere natural logic would have been of no avail to this end against dark-

ened minds and weakened wills. But it brought with it an assurance of supernatural aid for those who might have the beginnings of good will. A supernatural life was created, a supernatural people, the Christian people. The new paganism is made up of something that has fallen away from the Christian people. First, it rejected the teaching Church commissioned by Christ. It would have no supernatural. It would begin the age of reason—no light of revelation, no strength of grace. It called itself rational. Its rationalism would determine what might be permitted to the divinity. It would have a god of reason. It exalted itself above the Most High. And reason being thus gone, there was nothing left to it but the animal weight, and it tumbled soon to "the goddess of reason." It put a lewd woman on the altar; and to-day there is not an instrument of civilization which it does not employ to draw society to the worship, whilst parliaments and armies are driving out the chaste.

Nineteen hundred years ago, Peter, Christ's first Vicar, was put to death by the old paganism because he proclaimed the teaching of Christ. To-day, after nineteen centuries, for the same reason, Peter's successor is a prisoner where Peter was put to death. The new paganism.—W. Poland, S. J. in America.

BECOMES CATHOLIC

MRS. AUGUSTUS H. PAINE, JR., OF NEW YORK, EPISCOPALIAN

In a private chapel of the Church of Our Lady of Lourdes, 142nd Street, between Convent and Amsterdam Avenues, New York, Rev. B. W. Maturin formally received into the Catholic Church, recently, Mrs. Augustus H. Paine, Jr., for many years a communicant of the Episcopal Church of St. Mary of the Virgin.

Mrs. Paine has attended the Church of the Transfiguration, the "Little Church Around the Corner," and also St. Luke's Church in Hudson Street, a chapel of Trinity parish, although her home church was St. Mary the Virgin. Her husband and her father are paper and wood pulp dealers, with offices at 200 5th Avenue. Before her marriage she was Mary Eustis Potts. She has traveled much, and only recently returned from a long tour of the South. She is the mother of two grown sons.

Augustus H. Paine, Jr., admitted that the report of his wife's change of faith was true, but said it was her own private affair. Rev. Dr. J. H. G. Barry, rector of St. Mary the Virgin Church, the former spiritual adviser of Mrs. Paine, admitted that he had heard of the proposed change.

Rev. Dr. Maturin was at one time a member of the Wesleyan Fathers' Order, of Cowley, Eng. While a Wesleyan father, Rev. Dr. Maturin was rector of St. Clements' Church, Philadelphia. He resigned and soon entered the Catholic Church.

THANKS GOD FOR THE CATHOLIC CHURCH

THE MOST WIDELY KNOWN METHODIST MINISTER IN THE WEST PAYS ELOQUENT TRIBUTE

In the Chicago Inter-Ocean recently there appeared a sermon by Rev. Charles Bayard Mitchell, D.D., LL.D., who is said to be the most widely known Methodist minister in the West and is pastor of St. James' Church, Chicago. Among other things Dr. Mitchell said:

I have long since come to that point in my religious experience where I cannot do other than love and respect any church which exalts the name of Jesus Christ. I think it is evidence of growth in grace when a Christian comes to love all the churches, and finds much to admire and like in denominations other than his own. I want to tell you this morning some of the things which I like in other churches.

In the first place, I like the Catholic Church because it stands so immovably in its allegiance to Jesus Christ as very God. None of its leaders ever question the deity of Jesus.

I also like it because it believes in the religious training of its children, and, at great sacrifice of time and money, does it. I could wish that it would send its children to the Public schools, while at the same time carrying on in its churches the religious training upon which it rightly places so much emphasis.

I like it because it stands for the purity of the home life and the sanctity of the marriage vows. Thank God for that Church's strong and clear protest against the cheap divorce mills which disgrace our American civilization. I honor that Church for what it is doing in the building and maintenance of hospitals and asylums. I honor it for its defense of the Bible, and am almost ready to condone its futile battle against "Modernism," for it is so tremendously in earnest to stem the tide of a Godless materialism. I especially thank God for the stand that Church takes in this land against anarchy on the one hand and an impossible Socialism on the other. When I think of the seething masses of foreigners of a certain type in our cities, which we Protestants never produced, and thus far, at least, have been unable to touch, I thank God for a Christian Church which does touch them, and

exerts its potent influence over them in such ways as to keep them from the wild vagaries of the impractical Socialist, and also from the destructive tendencies of the wild-eyed anarchist. I go to sleep every night with a firmer feeling of security, because we have in this city the Catholic Church.

CONVERSIONS TO CATHOLICITY IN GERMANY

Writing of Baron Von Cramer-Klett, the Bavarian nobleman and Councillor of the Empire, who was converted to Catholicity last year, Abbé C. A. Maurin in l'Univers says that the conversion was remarkable for two reasons. In the first place the Baron became a Catholic although there was a clause in the will of his father providing that in case of the abjuration of Protestantism by the Baron, a part of the property would pass to other heirs; and secondly it was the Baron's love for the religious orders that led him into the Church. While yet a Protestant he was the friend and benefactor of the Jesuits and Benedictines.

The Abbé Maurin says that the story of German conversions to Catholicity during the last hundred years is a deeply interesting one, the number and character of German Protestants who turned to the faith of their fathers in that period being lengthy and notable. Dr. Rosenthal, himself a convert, has published a book on the subject, and Alban Stolz, said to be the greatest German Catholic writer in the last century, another.

The causes that led to these celebrated conversions were many and varied, but they group themselves into several well-defined movements. The trend of art towards ancient Rome and Catholic Rome attracted at first, in the early part of the nineteenth century, painters of great talent like Overbeck, Cramer, Vogel, Schnorr, the two Schadows, Klinkowstrom, Muller, Wassmann, Althorn, Achenbach, Lasinsky, and Jones Veit; sculptors like the brother Riepenhausen; artists like Emilie Lindner, and scholars like the archaeologist Platner. These "Nazarenes," as they were called at that time, became disgusted with theological paganism and rationalism, and asked themselves what it was that inspired the hearts and hands of Michael Angelo, Raphael and those others who wrought the masterpieces of Christian art. They found the answer in the Catholic Church, and they turned to that Church as one holding the mystery of life as well as art.

In the middle of the nineteenth century numerous missions, chiefly those given by the Jesuits, attracted to the Church other notable noblemen like Prince Radziwill, Chassot de Florencourt and the Baron of Kettungen; journalists like Lewald, Vogelsang, and Glöden; writers like the Countess Ida de Hahn-Hahn, who in their conversion turned from dangerous to edifying themes: men who became priests and religious, like Mueller, Meinhold, Peterson, Bulow, Suckow, Maassen; a Royal Highness—Paul, brother of the King of Wurtemberg; a Jewish physician, Rosenthal.

The third group of conversions is connected with the persecution to which Prussia subjected the Archbishop of Cologne, Monseigneur de Droste-Vischering. Count Stolberg Wernigerode, the historian Groerger, the publicist Rintel, and Baroness Kinsky, received from this incident the desire for the faith.

Between times and flowing from different causes came the conversion of the historian Harter, the writers Schlegel, Warner, Moehler, Rumbold, Adam Muller, Dreyers; the jurist Jercke de Haller, and a number of others.



"It is a truth of experience," comments the writer in l'Univers, "that converts usually become apostles and in their turn convert others. By their deeds, their words, their writings, they exercise an apostolate, imitating in this the action of the Apostle Andrew, who, already chosen by Jesus, went to call his brother Peter to the cause of the Master." The most recent illustration of this truth Abbé Maurin finds in the case of Professor Von Riville, of the University of Halle, who embraced the faith in 1911 and has employed all his knowledge since then, and devoted his pen to the Catholic Church.—Sacred Heart Review.

THE EUCHARISTIC CONGRESS

Valetta Island of Malta, April 23.—The twenty-fourth International Eucharistic Congress was this afternoon formally inaugurated at the Rotonda, the largest public building on the island. A letter from Pope Pius to the three thousand pilgrims attending the Congress was read, after which an address was made by Cardinal Ferrata, who has been sent to the Convention as the personal representative of the Pope. To-night the solemn function of blessing all of the churches in the city will be performed.

The three thousand pilgrims, who represent partially every section of the world to-day held sectional meetings in Italian, English, French, Spanish, Belgian, Greek, German and Maltese.

The Pappal Legate here to-day telegraphed to King George of England, thanking him for the offer of a British ship to convey the Eucharistic Congress delegates here from the mainland.

No matter how much you have to do, remember you can only do one thing at a time. You can get through it all by doing one thing at a time, and that's the only way you can get through. You are lost if you try any other way.

For the Catholic Record  
A MAY GIFT TO MARY  
Ave Maria! sweet Queen of the May!  
What shall we bring to your altar to-day?  
Odor of lily and incense of rose?  
Gifts for our Queen that the spring-time bestows!  
All that is fairest we place at thy feet.  
Fondly our Queen of the May-time we greet.

Ave Maria! sweet Queen of the May!  
Lilies may wither, and rose fade away,  
Fairer, O Mary, the chaplet we twine,  
Worthy our gift of our sweet Mother's shrine,  
Love of our hearts do we lay at thy feet.  
Fondly our Queen of the May-time we greet.

Ave Maria! sweet Queen of the May!  
Queen of our hearts do we hail thee to-day,  
Make us be steadfast when dangers are nigh,  
Raising our thoughts to the Kingdom on high,  
Jesu! Maria! we lovingly greet,  
Hearts that are faithful we lay at thy feet.

—REV. D. A. CASEY (COLUMBIA)

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