THE POLICY OF HUSH

Now, it is a mistake to imagine that the people approve of the policy of hush. When the faith they cherish so dearly is maligned or ridiculed in way, they naturally expect some to "take up the cudgels" for the Catholic Church. They are proud of the man who ably and openly defends the cause of country and religion.

How slow we are to speak How cautiously we write! How blind we are to what is going on around us! How many misdeeds and falsehoods we allow to pass unoticed, or at the very most refer to only indirectly and in polished lan-We are inclined to attach more importance to expediency and to certain false notions of etiquette than to duty even of a sacred kind. We try to justify our silence hy holding that the best way to treat pres ent day opponents is to ignore them that to be continually rushing into at the beck of every bigot or carping religion and to magnify petty diffi-culties. "Virtus stat in medio."— Irish Ecclesiastical Record.

THE PROSELYTIZERS

HOW CATHOLIC DUBLIN CARED FOR ITS CHILDREN

The blessings promised to the peacemaker may be fairly claimed this week for the Archbishop of Dublin, whose energetic intervention in the great strike now seems certain to bring peace to a distracted city. the moment the economic issue has been overshadowed by a consideration which is essentially re ligious. Public opinion in this coun try has been puzzled and bewildered by the way in which all questions of wages and conditions of labor have anddenly been overshadowed by an issue which has nothing at all to do with material well-being. It seemed a happy thought to some of the trade-union leaders when some one proposed to help the strikers by an offer to transport three hundred Irish and Catholic children, and to plant them out for a time in Social-ist homes in England. The proposal was made as attractive as possible. The children were to be taken and clothed and treated to a holiday, and eventually returned with sovereigns their hands. The question of religion had been apparently over-looked. Catholic children were to be taken from Irish homes, and given into the care of benevolent English Socialists. The advantages were s obvious that the consent of the was apparently taken for Children with the light of hunger in their eyes were so evident ly the proper prey of benevolent orists that it seemed unnecessary to go through the formality of con sulting their parents. The new clothes and the guinea and the full meals told their own tale, and all the rest was taken for granted. But Catholic Ireland is not built that way. To the vast astonishment of benevolent British philanthropists Irish mothers explained that they would rather see their little ones dead in their arms than sent t homes where their faith would be imperilled. The Archbishop Dublin did but voice the feeling of his flock when he wrote these word The Dublin women now subjected to this cruel temptation to part with their helpless offspring are, in the majority of cases, Catholics. Have ndoned their faith? Surely not. Well, if they have not, they ed no words of mine to remind them of the plain duty of every mind them of the plain duty of every Catholic mother in such a case. I a disposition to foster and perpetuate case only put it to them that they can those creed hatreds which have can only put it to them that they can be no longer held worthy of the name of Catholic mothers if they so far forget that duty as to send away their little children to be cared for in a strange land without security of kind that those to whom the poor children are to be handed over are Catholics, or indeed, are persons of any faith at all." That was deci-Catholic Dublin rose to the occasion. Priests and people were in arms, the stations and docks were picketed by willing watchers, and in ours the kidnappers were baffled and beaten, and little ones brought back to the safety of Irish and Catholic homes. English trade unionists are dumb with astonishment, but their silence is the measure of their homage to the supreme and dominating vitality of Irish Catholicism. Ease and plenty were set in the balance against the poverty and want which are sweetened by the national faith of Ireland and ease and plenty go by the board—and Mrs. Monteflore is very much surprised. We are sorry for the lady, but it had to be. When she knows more about Catholicism she

But, splendid as was the vigilance ch the Catholic volunteers watched the ports of Ireland, it seems that about a score of children were carried off to England. Happily, the loud alarm which rang out from the Irish coasts found long echoes in England, and instant steps were taken to safeguard the spiritual interests of the little exiles from the their landing. Father Leach, of Holy Cross, Liverpool, tells how last Sunday sixteen out of eighteen children known to him were taken to Mass. The other two were in a Protestant home. Father Leach 'From information received in the last day or two from Catholic laymen, I am more convinced than ever that it was an unfortunate hour they left Ireland. I ask the parents in the name of God to take back their children at once." What would

will be a wiser and, we hope, a hap-

have been the fate of these children if the words of the Archbishop of Dublin had not aroused the whole ountryside may be easily imagined. And here it becomes necessary to note the unscrupulous methods by which these benevolent kidnappers tried to capture the little victims of their scheme of transportation. As two of the ladies are awaiting trial on a charge of abduction, we refrain rom saying a word which could pre judice their case. It is permissib lowever, to note that in case after case during the preliminary inquiry others and fathers swore that their children had been enticed away without their knowledge. No one wishes to deal hardly with these neddlesome and mistaken philanthropists, but it is necessary tha they should be made to understand that for a Catholic child its religion is the sacred birthright, of which no stranger shall rob it with impunity. Happily, the public lesson given by the Catholics of Dublin has been witnessed by all the world, and is likely to have happy and lasting results. Certainly Catholics in other lands who have never been exposed to the terrible temptations which have been so heroically resisted in the hour of their worst distress by the Catholic workers in Dublin, may well rise from the reading of the stories with some new resolutions for

the future.

But it would be a great injustice to the Archbishop of Dublin if we left it to be supposed that he had been content to advise the starving strikers to go on suffering. He is opposed on principle to any remedy which tears Catholic children from their homes. But if sufficient relief cannot be brought to the cottage door, he is ready to pledge all the re sources of Catholic Ireland to make any necessary provision for Catholic children within the walls of Catholic institutions. He points out that already splendid efforts are being made to meet the distress through voluntary agencies. At this moment three parishes are providing free breakfasts for 2,450 children every day. The Christian Brothers have offered to take in 80 Catholic boys; while Countess Plunkett and other ladies have made themselve responsible for a large number of girls. And as we write comes news that the Committee of the Irish National Pilgrimage to Lourdes have given £2,000 from their surplus funds for the relief of the children. But apart from the distress of the moment the great object of desire is the ending of the strike. With this object in view the Archbishop has offered his services to the Lord Mayor of Dublin, and in a forcible has urged the immediate hold ing of a conference between the ders of both sides in the indusquarrel. The tone of the trial speeches at the public meeting held at the Mansion House early in the week makes it pretty certain that public opinion will very soon enforce a settlement. Meanwhile the whole Catholic world will unite in congratulating the Catholics of Dublin on the way in which they have borne themselves in a hour of great trial. London Tablet.

A CARSONITE

CLERGYMAN

CRITICIZED BY MR. T. J. MURPHY The following clever letter written by Mr. T. J. Murphy, Barrister, of this city, appeared in the London Advertiser of the 13th. It deals with a clergyman who has lately come to us from Ireland bringing with his made Northeast Ulster a byword. This is bad work in Canada and we hope that Mr. McKegney will take thought and mend his ways. Making appropriate speeches at Orange gatherings does not add to the estim ation in which a man is held by our

best citizens of all denominations:

To the Editor of The Advertiser : The letter of Rev. Samuel E. McKegney, published in your issue of the 10th inst., is hardly what one would expect from a gentleman of the cloth. Mr. McKegney is a young Irishman whose ability as an orato I much admire. I had the honor of being one of the judges at an orator ical contest in which Mr. McKegney was one of the contestants and with out question my best judgment awarded him first place among all the competitors. I regret that his letter indicates prejudice and bigotry, qualities that Canadians generally do

ot admire. I had the pleasure of presiding at a meeting in this city when Lady Aberdeen addressed the women of London, and I still cherish the color which she pinned to my coat on that occasion. Her husband, Lord Aberdeen, was then representative of King Edward the Peace Maker, as governor-general of Canada. He was then and is now democratic and a friend of the common people. When I was one of the representa tives of Canada on the Bisley team in 1901, he took me by the arm and escorted me into the House of Lords to hear the famous debate on th coronation oath. Now when this great, good, democratic nobleman and former governor general of Canada is called by Mr. McKegney the opprobrious name of a "hench-man," a "chum" of a law-breaker, it hurts my feelings, as I believe it does the feelings of all true Canadians, who are loyal to the sovereigns of the British Empire and

to the thing possessed. Capital represents money value. It seems a unique idea that a dollar in his pocket would be Protestant money while if transferred to mine it would be Catholic money, and if I donate it to the Protestant Orphans' Home it would again be Protestant money This method of reasoning would lead to the absurd conclusion that there is Catholic arithmetic, and Protest-

ant arithmetic; the same as to algebra, geometry, chemistry, economics and the other departments of acquired knowledge as well as to money, automobiles and horses. I have heard that there is such a beast as a Protestant horse, but I did not expect it would kick respectable in-

offensive Protestants. It is still more painful that his letter reflects upon the character of his own countrymen, identical with himself in race and creed. A relatively large number of respectable law-abiding, highly-esteemed Pro-testants in Ireland are Nationalists He condemns the whole Nationalist party without exception and attrib-utes to it murder and other crimes. If Mr. McKegney had one bad man in his congregation it would be bad reasoning, besides being unfair and unjust, to say that his whole congregation was bad. There was one man among the twelve apostles, and, if I apply his reasoning, they were all bad, a conclusion which I think Mr. McKegney himself would hesi-

The general tenor of Mr. McKegney's letter does not appear to be tolerant of the opinions of others who may differ from him, nor to foster loyalty to the King and Empire, nor to teach obedience to law fully-constituted authority, which is the bulwark of the British throne nor to teach men to fear God and honor the King, nor to teach the Golden Rule, nor to give peace on earth to men of good will, nor to hasten the time when all things shall be restored in Christ.

T. J. MURPHY. London, Nov. 13.

THE EPISCOPALIAN CONVENTION

The meeting of the General Conven tion of the Protestant Episcopa Church is always interesting. It is the supreme authority of that denomination, it is made up of bishops ministers and laymen from all parts of the country; and so one expects to find in it the true spirit of Episcopalianism. There have been more striking conventions than the one just closed in New York; but even this could not lose the essential interest coming from the reasons we have mentioned.

The Episcopalian spirit, that which

nimates it as a sect, is an abnorma nterest in the mere externals of Christianity, joined with practica agnosticism regarding essentials One may deny absolutely any object ence of our Lord in the Holy Eucharist, and declare Catholic doctrine a blasphemous fable. So do Calvinists and Zwinglians; and so did the Church of England in its beginnings, under the influence of its Calvinistic and Zwinglian fathers. This was a sad position for any Christian to take; yet in one way it is better than the modern Protestant Episcopalian position. It was at least positive, it recognized that the Mass was something, a something that mattered a great deal. Now, Protestant Episcopalianism has grown ashamed of its originators and of their teaching; and so the Mass personal view. One may hold tranconsubstantiation substantiation, mpanation, any opinion at all down to the most deflant real absence, but he is not by reason of his opinion in the matter either a better Episcopal ian, or a worse. The holder of the transubstantiation view will grasp the hand of the holder of the real ab sence view and communicate with him in the Lord's Supper. Its all a matter of view, and the low view has rights as good as those of the high. It is becoming much the same with the Incarnation. Episcopalians, as a rule, have always been more or less touched with Nestorianism.
Now things growing worse.
Nestorianism, Arianism, Semi arianism and the Catholic doctrine are mere views. No one is to be chastised for his heresy, unless it be

grossly offensive.

A burning question, exemplifying perfectly the Episcopalian agnosticism is that of the name of the Church. Is it the Catholic Church. or is it one of the sects of the Reformation? Tell me that there is no such thing as the Catholic Church, as conceive it, and that there is no uch thing as a sect; though I will pity the fate that makes you heir of those who dragged Christianity down so low, I will understand your indif ference to the question so much to the front during the convention. But to say the Catholic Church is a reality and Protestantism is the denial of all that reality, and then to say that it is practically immaterial whether the Episcopal Church be called Protestant or Catholic, is explicable only on the grounds that the whole business has no real objective value, but is a mere matter of view. Those who call themselves Catholic would like to work the term somehow or other into the name of their denomination. But it is not of vital importance. They will wait until they have a majority in the convention; and, in the meantime, their representatives in Canada.

His letter also speaks of Catholic capital and Protestant capital. He attaches the creed of the possessale attaches the possessale attaches the possessale attaches the possessale attaches the possess

faith, or of its denial, of believing Our Lord, or of giving Him the lie. No, only a matter of resolutions, of voting, of majority, bare or two-thirds, of constitutional amendment. The Protestant wing is more sincere It recognizes the meaning of the change proposed and refuses to be robbed of the name it has received as an inheritance from its fathers. Marriage came up in the conven tion in a rather contradictory way. One resolution urged that the rights

of Americans and Protestant Episco the late marriage legislation of the It did not tell us that an American inasmuch as he is an American, and a Protestant Episcopalian, inasmuch as he is a Protestant Episcopalian have the inherent right to marry Catholics, nor that even, had they such a right, they would have the right to marry Catholics in their own way. Indeed, such argumentation would defeat itself; for there is no reason why the Catholic should not have the same rights in the matter and so an imposse would result. Hence the resolution asked the convention to affirm "that the marriage tie should not be dealt with other wise than the Holy Scriptures cand the laws of the land, based thereon, The resolution is, of course vague. It may mean that the mar riage laws of the States of the Union are based on &Holy Scripture. But we think not even a Protestant Episcopalian would be so foolhardy commit himself to that It therefore reserves to Protestant Episcopalian sect the the right to judge those laws, to select for approval those it holds to be based on Holy Scripture, and to re probate those which have no Scrip tural foundation. In a word, it claims for Protestant Episcopalians the right to legislate concerning

marriage they will not grant the Catholic Church : it goes beyond any claim of the Catholic Church, since it requires the State to recognize its authority in the matter. Another resolution demanded an ecclesiastical law requiring ministers to refuse to marry couples who do not produce physicians' certificates that they are free from any disease that renders marriage unadvisable. Perhaps some deputies voted for both these resolutions: we are sure that many were quite capable of doing so. It rests with such to show the Scriptural foundation for the forbidding of marriage to those whose union is dvisable," and the exaltation of the physician to such high functions in

Characteristic of the convention was its eagerness to make friends with the Jews. On Good Friday the Catholic Church has a special prayer for the Jews. It makes this prayer ecause Our Lord Jesus Christ prayed specially on the Cross fo His Jewish persecutors. He pleaded for their pardon because of their The Church prays God in the spirit, almost in the words of St. Paul, to remove the evil from their hearts, that they may know Jesus Christ, the true Light en-lighening their blindness. The founders of the Church of England, when they cut themselves off from the Catholic Church carried with them this, among other Catholic practices; and the Protestant Episcopalians in establishing their denominations left it in the Book of Common prayer. The House of Deputies was tired of the practice It seemed to have no concept of the stitude of the Church towards the has become nothing. It is the matter, not of Christian dogma, but of retain, as by a single thread, the birthright of their fathers and looks forward to the day when al Israel shall be saved. Anyhow, such high considerations seem to have had no place in the discussion of a resolution calling for the abandon nent of the practice as offensive to Jewish susceptibilities. The resolu tions passed the House of Deputies which had its reward in the good humored persiflage of a Jewish correspondent in one of the New York papers, who declared that so far were Jews from feeling hurt in the matter, that they were quite un aware that they had been the object of Christian prayers. The Deputies would have been wiser had they left untouched this time honored practice of Christian charity Another resolution called on the authorities of the Russian Greek Church to denounce the accusations the Jews from time to time. Such a demand is not likely to conciliat

of ritual murder brought against those to whom it is addressed They will say, we suspect, that such accusations are the proper object of indicial investigations, that they have no reason to doubt the fairness of the Russian courts with all the evidence before them, but that they have every reason to consider im pertinent the demand of the Protest ant Episcopal Convention resting upon no evidence, but only upon the partisan reports of the daily press Under the circumstances suspension of judgment would have been a more reasonable course. A touch of comedy was introduced

into the closing days of the convention. At the Church of England Con gress, held lately at Southampton the Bishop of London preached a sermon, in which he asked for a revival in a modified way of the Cath lic practice of prayer to the saints Everybody knows that Dr. Winning ton Ingram is an erratic character His learning is no more than a smat tering; but he has the gift of capti-

a matter of life or death, of the true | at the Catholic Church, its teaching | and practice. In fact, he seemed to wish not so much for the privilege of invoking the saints as such, as of invoking some of his particular friends, leaders in the High Church movement, that is to say, the privilege of canon-izing such as he thought worthy of the distinction. He has his admirers in the Protestant Episcopal Church so it is not surprising that in the convention he had his imitators, who wanted to enlarge the calendar by admitting not only such Patrick, but also such as Bishop Seabury, George Washington, John Wesley and Bishop Hobart. A fundamental maxim in philosophy is Prius est esse quam operari. One must be in heaven before he can intercede for us, and unless one can intercede there is no use in praying to him. We do not wish to make in vidious distinctions, so we ask con cerning all suggested, what guarantee can the Protestant Episcopal Church give that they are in heaven Canonization, whatever way one takes it, whether by the modern way of judicial investigation and a Papal Bull; or by the way of cultus immen orialis, or the more ancient way still of general acceptance, supposes in-fallibility and miracles, while the Protestant Episcopal Church is certain that it is not infallible and pretends to po miracles. Moreover, what is the condition of the dead in Christ? Are they in heaven, or ar they somewhere else awaiting the general resurrection? This also has a good deal to do with the worship of the saints; and it is a point on which there is a wonderful diversity of opinion among Protestant Episco palians.— Henry Woods, S. J.

"ANGLICAN ORDERS

in America.

In a recently published booklet en titled "Leaves From My Diary (Burns and Oates), Abbott Gasque lets the reader into the secret history of one of the most remarkable Church episodes of modern times in which, it is not an exaggeration to say, an attempt was made by interested " the Vatican into ' rush declaring that the Orders of the ecclesiastics of the Church of England were as sacred and as positive in character as those of ordained priests n our own Church.

It was held by those who sought this declaration from the Pope that the effect would instantly be to bring over English Protestants en mass and in complete submission to the doctrines of the Catholic Churchclearly the scheme of a visionary who was wholly unacquainted, not only with the attitude of Protestant England toward Calholicity, but wh was also absurdly ignorant of the intrinsically political nature of the Protestant hierarchy's position in mind of Abbe Portal, it will be remem bered. This gentleman was some thing of a mystery man, and whether he was or not the instrument of schemers who were playing a broader

and deeper game has always beer debateable At one time he had acted as super ior of the Lazarist Seminary at Nice and was a priest, although when he started his agitation in 1894, and went to England to pursue it, there was considerable doubt as to his exact personal position as regards the Cardinal Vaughan complained that he had not paid the hierarchy those visits of courtesy which they might have been led to expect from one who was attempting o modify so comprehensively the whole position of the Catholic clergy in England. He was hand in-glove with the English Church Union, and spoke at many of their meetings in

Dr. Gasquet tells us that it was on Dec. 5, 1894, he received from a friend in Rome a letter in which it said that a movement promoted by Anglican and some Frenchmen was on foot for the purpose of bringing about the reunion of England with Rome. Pope Leo XIII, whose acquaintance with England was very limited, had fallen in with the ideas which were represented to him by the Abbe Portal, who had suggested that His Holiness hould write to the Archbishop of Canterbury and York, boldly propos-ing the reunion of the two bodies. Dr. Gasquet laid the matter before Cardinal Vaughan, with the result that ultimately the Abbot was comnanded to proceed to Rome to advise the Pope on the matter in question. It is not our purpose to go into de-tailed relation of a story that is now

old. Dr. Gasquet gives in his booklet, however, a series of pictures pearing on his mission to the Vatican which he transcribed at the time in liary form. Their matter of fact and familiar epistolary style tone give them a unique attraction and value in describing what was really a momentous and historic episode in the story of the Curia. It constitutes probably one of the most vivid pic-tures extant of the Curia at work upon 8" a case," and though the ac ount was not originally for publica tion, the Abbot was well advised when he allowed it to be printed.

According to his orders, Dr. Gasquet arrived in Romeon Jan. 31, 1895. whither Cardinal Vaughan had pre-ceeded him. When the Abbott called on Vaughan he was met with the objection from the domestics that the Cardinal was at home to 'neither Bishop nor Cardinal." information was conveyed to Vaughan that his visitor was Dr.

Portal) the reason why England had David, Dr. Gasquet returned to not become Catholic was that the Rome for the work of the Commishostility of the Catholics kept them

back. Vaughan (who was being received in private audience when the Pope made these remarks) replied that the authority of the Church and the Supreme Pontiff, an objection which surprised the Pope into looking at an English view of the situation. Vaughan proceeded to point out that had sounded Anglican thought on the subject and found no general As for the proposed letter to the Pro-testant Archbishops, the Cardinal pointed out that its effects would prove nugatory and that the Pope might expose himself to an indignity

Vaughan then pointed out that a self-styled emissary of the Vatican was going among the Anglicans an-nouncing that his mission was to bring about reconciliation—that it had the Pope's blessing. Naturally the Pope was much perturbed at what he heard, and began to realize for the first time that his accessibil ity and kindness had been taken advantage of. Nevertheless, the agita tion had gone so far, the secular press had diffused so much " special information" to the world as to what was going to happen next, so many prelates of high degree were convinced that the Archbishop Canterbury was on the point of make ing his submission to the Pope, that it was thought advisable to settle the matter once and for all by going down to the root of the matter and investigating the validity of Anglican Orders.

Pope Leo XIII. sent again for Padre Gasquet, who was instructed to draw up a statement as to the religious state of England at that time as far as the suggested reunion was con cerned and give an opinion after historical enquiry on the validity of Anglican Orders. In order to pursue his enquiry, Dr. Gasquet had to obtain Papal permission to search the arch-The keeper of these records practically failed to give the Abbot access by repeatedly putting him off, his reason being that the procedure was "so unusual," and after much delay and on complaints from the Abbot to the Pope, who was asking for the "statement," Leo settled the matter by sending for the required documents and giving Dr. Gasquet a special room to investigate them near his own apartments in the Vati-

In the meantime Lord Halifax had arrived in Rome, and the Abbot and the English peer had many interest ing talks on the question of the Orders. It is interesting to note that it was in the course of one of these promenades with Halifax that Dr. Gasquet realized for the first time that "his (i. e. the Anglican) belief in not Catholic belief in very essential matters." A still more interesting visitor had come with Lord Halifax namely, the Abbe Portal, or Monsieur Dalbus, as he also liked to be called In his meetings with the prelates he was (says Dr. Gasquet) "obvious ly and almost absurdly nervous; he vas painfully on his guard and had fought shy of Catholics since he had taken up the Anglican case."

Dr. Gasquet only saw him once after this in Rome where, when Portal called, he tried "to get out of him his own particular views on religious matters: also, we tried hard to understand the role he was playing and what exactly was his œuvre ('lay'). The Abbe was again very nervous and just at a critical poin jumped up, saying he was late and fled. I don't think (Dr. Gasquet writes) we shall see him again although he promised to return and continue our conversations which so much interested him."

This proved to be true; they saw him no more in Rome, and seemed much valid reason for the general attitude towards him, since was commonly known as "the chaplain of Milford Halifax, indeed, was presented as such to the Pope. Here is a little item of com nonplace human interest which is really touching in its simplicity: April 4, I saw Cardinal Vaughan off on his way to England this morning

at nine o'clock." A couple of days afterwards Archbishop Walsh of Dublin arrived, and in conversation with the Abbot "confirmed the notion given him by Cardinal Vaughan that the idea of any general inclination towards the Church was a myth." Several opinions had already been given to the Pope regarding the "validity" question; Leo wanted the

Abbot's, however, and reprovingly pointed to a heap of opinions alread; given him although their authors could not have seen the necessary documents. "I cannot say how others can give any opinion of value without knowing the facts, but I can't," he told the Pope, who where upon patted him on the head, saying: "Bravo! that is quite proper." Having about ten days afterwards finished his statement, he asked permission to return home. It was in 1896 that, with Dr. Moyes and Father

sion, which was never composed of more than eleven members, includ-

ing Merry del Val, the secretary. de Every member was placed under a vow of secrecy. Cardinal Mazella presided at one end of a long table, the members facing each other, while Merry del Val sat at the right of the larger table. The Cardinal was "in the full state dress of a Cardinal and the scarlet silk table-cover with the silver inkstands set before each of us, made me realize that we were about to hold a series of meetings of no ordinary importance." Among the members appointed after the early sessions were Father Giuseppe (who has just died as Cardinal Vives Tuto) and Father Scannell of London. Altogether there were twelve sessions of the Commission, which was dissolved on May 10, 1896.

AN EPISCOPALIAN TRIUMPH

THE "ENTIRE CONGREGATION" OF CATHOLICS RECEIVED BY BISHOP WELLER COMPRISED SEVEN FAMILIES, AND THEY ARE RETURNING

While the Episcopalian convention as in session in New York one of the delegates, Bishop Weller, of Fond du Lac, preached in the Church of St. Mary the Virgin, which is so imitative in its ritual that simple people often mistake it for a Catholic church. According to the New York Sun of October 6, Bishop Weller announced that an entire congregation of Catholics in the part of country in which he officiates had been received into the Episcopal Church.

Naturally, the Catholics of New York and elsewhere were somewhat startled by this apparently whole sale apostasy, and a mediately dispatched to the ecclesiastical authorities of Green Bay, Wis., to inquire about the facts.

The chancellor of the diocese, Rev. Joseph A. Marx, informs us that the "congregation" which Bishop Weller boasts of having received consists, all told, of "seven families." They belong to a small mission of Bohem When the Bishop of the diocese determined to unite that mission and two others, which were about a mile apart, into one central parish, these seven families, yielding to the persuasion of a saloon-keeper whose ousiness the change would injure, refused their consent to the new arrangement, although all the other families of the mission made no objection. The move was made; a common site was selected, and the three missions were united into one parish, under the pastorship of the Rev. J. Rous.

The pastor of the three united churches, who also writes us, adds the further detail that two of the seven families went over were convinced that Bishop Weller was a Catholic. to believe the priest, but now that it has got into the papers they are about to rejoin their brethren.

Thus Bishop Weller's triumph consists in the capture of five poor Bohemian families under the spiritual guidance of a saloon-keeper. He might have been more candid in explaining the real state of the case to the admiring congregation of

SUGGESTING AN EXPERIMENT

From the Holy Name Journal

The amount of evil done to day by the reading of immoral literature is incalculable. We must counteract it largely by good reading. We must urge Catholic families, especially our Catholic men, to read Catholic weekly papers. It is a matter of regret that many priests do not take a larger view of the question of reading Catholic papers. Every parish and the finances of every parish are benefited by the families that read Catholic papers. We ask pastors who do not know this from experience to try this experiment.

DAILY PRESS AND MORTAL SINS

They who read the daily papers are ever in the presence of mortal sin. They take it with their morning and with their dinner, after work, and when they ride to their work in the morning, and ride home again in the evening. They thus become so familiar with mortal sin, that it becomes a common thing, and they cannot hate it as they should. Christians would not keep company with a man who committed mortal sins daily, and they would not keep company with people who were al-ways relating the mortal sins of others, then why should they take and read papers that teem with the relation of mortal sins every issue? —Catholic Citizen, Washington.

INVESTMENT PROFIT-SHARING

SERIES \$100, \$500 and \$1000

TERMS 5 YEARS

Withdrawable after one year. Send for special folder. Business at back of these Bonds, established 28 Years

NATIONAL SECURITIES CORPORATION LIMITED

CONFEDERATION LIFE BUILDING, TORONTO