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VOLUME XXXII. LONDON, ONTARIO, SATURDAY, MARCH 5, 1910 1637

The Catholic Record

LONDON, SATURDAY, MARCH 5, 1910

A WEIRD DISCOURSE

In the Hamilton Herald, of February 7, we find a sermon by Rev. Mr. Allen on "Why I am a Protestant." A careful reading of his remarks justifies us in saying that he might be anything but a preacher intent upon serving the truth. As his Protestantism rests, according to his words, upon misrepresentation, prejudice and ignorance of things Catholic, we are not surprised that the non-Catholic scholar views him and his kind with contempt. And while his perfervid denunciation of things, begot of a diseased imagination and delivered from prejudiced lips, may prove to the thoughtless something or other, it certainly establishes his incontestable right to a title not envied by the average citizen. But are the Baptists of Hamilton pleased with this gentleman's wretched exhibition of bigotry and ignorance? Are they so behind the age as to give ear to charges that have been refuted time and again—to a preacher who would disgrace any controversial platform and to a so-called sermon not in consonance with either knowledge or charity? Are the Baptists of Hamilton of such easy credulity as to listen with any patience to a preacher who remembers what other Protestants forget, and delivers a message reeking with hatred? We ask the Baptists of Hamilton if they approve Rev. Mr. Allen in his role of fanning into life the embers of bigotry. He has not ruffled our equanimity: to us he is a relic of the past, when generalities were arguments, and abuse in honour. But the Baptists should certainly be disturbed, for they—up-to-date people, standard-bearers of progress and enlightenment—must be affronted at a preacher who, undertaking to tell them why he is a Protestant, shows that he regards them as not unwilling to swallow anything, however subversive of truth. We beg to tender them our respectful sympathy, and to suggest that a censor to blue pencil sermons should be appointed. They might, also, so as to disarm suspicion that they are as ignorant of Catholic truth as is Rev. Mr. Allen, announce their repudiation of the sermon in question.

A "CLASSY" PROTESTER

As a protester Rev. Mr. Allen is, pardon us the word, "very classy." He began, however, very graciously—pianissimo. He conceded (and it was very good of him) that some of the noblest characters in the world to-day were Catholics—then there was a pause—and after the hush the gentleman made things hum until he got tired of using the loud pedal. Then he stopped — wiped his classic brow and went home to dream of Catholics putting him to death because of his opinions, which we assume he would label religious. But a thousand times no. He must be preserved if merely as an object lesson of what an over-heated imagination can effect. He is not of martyr stuff. Not for him the arena, and Catholics gloating over his sufferings, but some sequestered nook which a benevolent government provides for those whose nerves are shattered and thinking machines in disrepair.

Meanwhile our clerical friend should remember that "it is a great deal better not to know so much than to know so much that ain't so."

BENEATH CRITICISM

It would serve no purpose to use a critical eye on this sermon, which is but a product of blind fanaticism. It is a series of random and unsupported assertions, illumined by not a gleam of originality. A strange business, indeed this kind of preaching, which demands neither scholarship nor dispassionate investigation. "All other trades and arts," says Luther, "have their preceptors and masters, of whom we must learn, likewise order and law, by which one must be guided and led. However, the Holy Scripture and God's Word m ust be subjected to everyone's vanity obscurity, caprice and presumption; and permit itself to be domineered, dis torted and interpreted as everyone understands and wishes according to individual ideas: therefore so many ranters, sects and scandals." But many Baptists who heard this weird discourse were not convinced, we hope, that the Church, which has attracted the love of thousands of converts, was the thing that the blind zealotry of Mr. Allen would have her. They do not see eye to eye with us, but they must admit that men of masterful intellect and sincere piety would not give love and service to an organization steeped in superstition and iniquity.

A SAMPLE PROTEST

Rev. Mr. Allen protested against "the idolatrous worship of Mary as a virgin, whereas in St. Matthew it was found that she had three or four sons besides Jesus."

This assertion is worthy of the mentality displayed in the sermon. It is an old trick to make St. Matthew play sponsor to Mr. Allen's opinion, but it is not in honor with the reputable scholar. The pity is that some preachers sit at the feet of the rabid anti-Catholic and thereby make the judicious grieve and invite the accusation of hypocrites. If Mr. Allen had had consulted Protestant Bible commentators he might have restrained his venom on this question. Dr. Schaff would have told him that "a considerable number of Protestants—including Luther, Zwingle, among the Reformers: Olshausen and Lange (P. F) among later theologians — agree on this point with the Catholic doctrine and think it incompatible with the dignity of Mary that, after the birth of the Son of God and Saviour of the world, she should have borne ordinary children of men." Calvin observes that, according to the custom of the Hebrews, all relations are called brothers, and dismisses his opponents by saying: "Certainly this is a point which none but blockheads or buffoons would ever think of disputing."

MR. ALLEN AS A STUDENT

The reverend gentleman told his auditors that he was not exaggerating or misrepresenting facts. He was not exaggerating when he declared that all laws should be subjected to the approval of the Church; that papal power was arrogant; the thumb-screw necessary to hold the people within the fold, etc. This is not exaggeration, but crass ignorance. It betokens something abnormal—a lack of common sense, to say nothing of its contempt of social amenities and the intelligence of those who heard him. But Mr. Allen avowed that he had passed two days in the reference library gleaning material from Catholic books. Two whole days he gave for preparation. If Mr. Allen did open Catholic books he must have defective vision. Or perchance, the librarian, knowing what chaff he was seeking, handed him some other books. The Baptists, however, should be grateful that Mr. Allen did not spend two weeks in that wonderful reference library. If two days reading inspired this brainless drivel we dread to imagine what a longer time would have effected.

MR. ALLEN AS A DISCOVERER

Out of the reference library he hied himself to a public library for other weapons. There he found a book—a vague, phantasmal book—for he gives neither title nor author, which brought him to a standstill with bated breath and dilated eye-ball. He looked at it with horror. Doubtless his first impulse was to flee from its accursed presence, but, hero-like, he stood his ground. He was throbbing with excitement, for he had to show an expectant world "Why am I a Protestant?" So he opened this book, authorized by the Church—this book on Catholicism, and said that it was partly in French and partly in English. How his auditors must have blushed when he whispered that the French part was so filthy, so immoral that it could not be published in English. What an ingenuous preacher. And isn't it awful? And what a horrid thing is this Church of Rome. And what a grave affront to a good man who went, in all his innocence, to the library without a chaperon. May we have the name of this book that, according to Mr. Allen, destroys the infallibility of the Church. Would he kindly give us some data about this library so that we also may explore the pages of this death-dealing volume. Mayhap, however, the artless simplicity of Mr. Allen beguiled him into attaching undue importance to this curious document. Such things have happened before. We remembered that Jonathan Oldbuck spent studious hours over the letters A. D. L. L. on a "sacrificial vessel," assigned by him to the days of the Roman conquest. But Bluegown Eddie brought him out of the region of learned speculation when he declared that A. D. L. L. only meant Aiken Drum's Lang Ladle.

But as all clerical ranters have a taste for cesspools we are not surprised that Mr. Allen found place for one in his wondrous discourse.

MR. ALLEN VERSUS PROTESTANT AUTHORS

Despite the fact that the methods we object to are denounced by Dr. Schaff as untrue, uncharitable, unchristian, some preachers will persist in employing. Drawing upon the stores of his boundless ignorance, Mr. Allen speaks of the "idolatrous worship of Mary as a Virgin." A childish calumny, indeed, but worthy of him. What a contrast between Mr. Allen's piping and the sonorous notes of Protestant classical writers bearing witness that, according to Lecky, the Catholic reverence for the virgin has done much to elevate and purify the ideal woman and to soften the manners of men. It supplied, in a great measure, the redeeming and enobling element in a strange amalgamation of licentious and military feeling which was formed around women in an age of chivalry and which no succeeding change of habit or belief has wholly destroyed. Ruskin, no lover of the Church, confesses that the worship of the Madonna has been one of the noblest and most vital graces of Catholicism: and Hawthorne envies the Catholics in their faith in that sweet, sacred Virgin-Mother who stands between them and the Deity, intercepting somewhat of His awful splendour, but permitting His love to stream upon the worshipper more intelligibly to human comprehension through the medium of a woman's tenderness.

To a critic of one of our paragraphs we beg to submit De Tocqueville's words on the Catholic Church. In his "Democracy in America," he says that the Catholic Church places all human capacities upon the same level. It subjects the wise and the ignorant, the man of genius and the vulgar crowd, to the details of the same creed: it imposes the same observance upon the rich and the needy: it inflicts the same austerities upon the strong and weak: it listens to no compromise with mortal man: but subjecting all the human race to the same standard it confounds all distinction of society at the foot of the same altar, even as they are confounded in the sight of God.

THE POPE AND MR. FAIRBANKS

Chicago Evening American.

A citizen writes as follows:

"Will you tell me how it is that you haven't commented on the refusal of the Pope to receive Mr. Fairbanks, formerly Vice-President of the United States? Was not the refusal a direct affront to the American people? "While I am not a Catholic, I am by no means bigoted or prejudiced, yet I do feel that this refusal of the head of the Catholic Church calls for pretty plain speaking. What is your reply to this, or will you be afraid to answer?"

This is our answer:

In the first place, if the Pope hasn't any higher opinion of Mr. Fairbanks than is entertained by the average American, he isn't to be blamed for not receiving Mr. Fairbanks. There are a good many millions of Americans that look upon Mr. Fairbanks as a joke or worse. And these millions of Americans are quite ready to admit that the Pope has a right to see or refuse to see whom he chooses. Mr. Fairbanks did not go to Rome in any official capacity. Had he presented himself at the Vatican officially as Vice President of the United States doubtless he would have been received courteously, regardless of the Pope's private feelings. For Pope Pius has always proved himself courteous, kind and devoted to his duty as head of the greatest individual religious body in the world. Mr. Fairbanks was wandering around Rome as a private individual. And the Pope, briefly and sufficiently, has explained with regret the fact that he did not desire to meet Mr. Fairbanks. He did not refuse to seek Mr. Fairbanks, although he might well have done so. He simply did not invite him to a special audience.

Mr. Fairbanks in Rome attended and addressed a religious Methodist organization, and he was present in Rome, to some extent, as a semi-official spokesman of this Methodist organization. This organization, acting, doubtless, within its legal rights, has made itself extremely offensive to the Vatican and to the Pope. It has gone to Rome to proselytize in a vigorous, aggressive and rather impolite fashion. Needless to say, it hasn't manufactured any genuine Italian Methodists, but it has succeeded, according to the statements of Archbishop Ireland, in insulting sincere Catholic believers, and deliberately and unnecessarily offending Catholic feeling in Rome. The Methodists, as stated, have a legal right to do this. Any man who stays inside the police regulations can do anything he likes in any city. But it is quite natural that the head of the Catholic Church should not care to receive with special honor the spokesman of a Methodist organization that is accused of making it a business to belittle the Catholic religion in Rome, and by interference, to insult the head of the Catholic Church in Rome.

Bishop William F. McDowell, of the Methodist Church who supports the Methodists at Rome, says:

"Our Methodist associations are in Rome for the purpose of doing Protestant work among a Catholic people, and the Catholic Paulist Fathers are doing a Catholic work among a Protestant people here. Charges that the efforts of Methodist missionaries have a pernicious, proselyting effect in Rome are no more true than the similar statement concerning the work of the Paulist Fathers in this country." Bishop McDowell is mistaken. America is a sort of "free for all" religious country. It is preposterous to say that Catholics at work in America are at work "in a Protestant country." There is no recognized official religion here. This country is not Protestant, or Catholic or Mohammedan, or Christian Science, or Buddhist, or Confucian or atheistic, or agnostic. This is a republic which recognizes officially no religion, which is forbidden by its constitution to recognize officially any religion. Here all religions and all religious teachers are on an equal footing. Catholics at work here are not proselyting in a Protestant country. They are looking after their own people, after the millions of Catholics that have come here as Catholics from other countries, and after those that have voluntarily joined their church.

In Rome it is not so. Rome, historically, sentimentally, and actually, is the seat of the Catholic religion, the home of the Popes for ages. It is the Pope's liberality and generosity that keeps open the Vatican and St. Peter's, with their beautiful treasures, to the travelers of the world. The Pope is an old man, undergoing voluntary imprisonment because of his faith. The least that any decent foreigner can do in Rome is to respect his feelings and the religion of which he is the head. And if Mr. Fairbanks did not know that, it is a good thing for the Pope to have impressed the fact on him.

As regards Bishop McDowell's statement that the Methodist missionaries are in Rome to make Methodists of the Italians, we must say most respectfully that to anybody that knows Rome and Italians, that is a very interesting Methodist joke. Some Italians want Catholicism and some do not. Some want Socialism and have it. Some want agnosticism. Some want no "ism" at all. One thing is quite sure, the Italians do not want Methodism. And probably all of the real Italians that could be made real Methodists by a thousand missionaries in a thousand years could travel comfortably in one taxicab. The Italians are good natured and will listen. They are also a practical race. They will accept spaghetti, chianti, macaroni, lire or kind words from a Methodist missionary, or from any other kind of a missionary. But if you take away from an Italian his Catholic religion, you do not make a Methodist of him—you make something quite different.

In brief, our answer to the gentleman who writes us in this:

Respect for religion and religious teachers is one of the elements of common decency. Every man has a right to think what he chooses. No man has a right to insult the faith or the religious teacher of a great body of people. We believe that Mr. Fairbanks, or any other outsider sharing in demonstrations of disrespect for the Catholic religion or the head of the Catholic Church in Rome, needs to be taught a lesson. And we are glad that a lesson was administered.

REDMOND ON THE HOUSE OF LORDS

A huge demonstration of Irishmen was held in historic Free Trade Hall, Manchester, recently. The hall seats five thousand people, but an hour before the meeting commenced there was not standing room to be had. It was by far the largest and most enthusiastic Irish meeting that has ever been held in the city, and the thousands who could not find room in Free Trade Hall were marshalled into the Grand Treatre, where Mr. Redmond also addressed them. Canon Lynch, well-known for his activities in the cause of Ireland, presided, and when he introduced Mr. Redmond, it was several minutes before he could address the vast audience.

JOHN REDMOND'S ADDRESS

What is the issue that Englishmen have to decide to-day? The issue they have to decide is whether they will submit to have their country governed by a handful of unrepresentative and obscure men in the House of Lords. The issue for Englishmen is Home Rule for England. If the House of Lords wins in this contest good-bye to the liberty of the democracy of England. The lords have been the enemies all through the last century of the democracy of this country. They opposed giving you votes; they opposed the ballot; they opposed every measure in favor of the workmen of the country; they opposed every measure of further reform; and now they have taken a course which if it is not promptly trampled under foot will mean an end to British liberty. You are right, therefore, to be vehement in your opposition to the House of Lords, but what is the quarrel of the British democracy with the House of Lords compared with our quarrel?

What did they do to Ireland? They depopulated Ireland; they impoverished Ireland; they drove our people across the world in the emigrant ships; they drove them into the fever sheds; they plundered and ruined our country; they have destroyed and defeated one after one every effort to emancipate and uplift our race. Three times Catholic Emancipation was carried by the Commons of England; three times it was defeated by the English Lords; and it was not until the Duke of Wellington told the English Lords that their only alternative was the Civil War — it was only then that they passed Emancipation, and when they passed it, as you know, they gave a half measure, leaving restrictions on religious liberty which exist to this day in Ireland, and disfranchising a large body of Irish electors known as the forty shilling freeholders.

THE HOUSE OF LORDS HAVE ALWAYS BEEN IGNORANT, BRUTAL AND SELFISH TO IRELAND

Take the question of the land in Ireland. I say the House of Lords are responsible for every murder, for every drop of blood shed in that terrible land war. Every Land Bill sent up from the House of Commons to them all through the century they had defeated, put upon one side, mutilated or delayed, delayed until its value was gone, passed eventually in such shape that it did not cure the evil, and they never got any concession till Ireland was in a state of turmoil, and crime, and bloodshed, and when, having refused to yield to justice, they yielded to tumult and disorder. The quarrel of the democracy of England with the House of Lords was, therefore, as nothing compared with the quarrel of the Irish people with the House of Lords. The House of Lords have always been toward Ireland ignorant, brutal, and selfish, and I thank God I may live to see the day come when the democracy of Ireland can join hands with the democracy of England in a campaign to destroy this hydra-headed monster that has been the evil of the lives and the happiness of the mass of people at both sides of the Channel.

The abolition or the limitation of the veto of the House of Lords means Home Rule for Ireland. The people of England have never been really hostile to the principle of National Self-Government. They have never entirely understood it, and it is only of recent years that they have had any electoral power to speak of in their hands. They don't any longer believe the lies that are told about Ireland. I have made some inquiries since I came to England, and I find that the effort of the Unionist orators to get up the old excitement and to resurrect the old raw and bloody bones which were paraded twenty years ago against Home Rule has entirely failed. That confirms the view I have held for years that the obstacle in the way of Home Rule was not any English hostility on the part of the mass of the people. The obstacle was this.

THE LORDS THE OBSTACLE TO THE CONCESSION OF IRELAND'S RIGHTS

The mass of the people of this country have great and burning questions of their own to attend to, questions affecting the lives of themselves and their children. They have not got the necessary time to devote to spending the whole of a lifetime, say, of two Parliaments, and to go through, perhaps, two or three dissolutions in order to fight the House of Lords on the Irish Question. That has been the obstacle. If the House of Lords' veto had not been there we would have got Home Rule any time for the last ten years — well certainly any time for the last four years. We would have got it in 1903, but the fact is that, to fight the Lords on the Irish Home Rule question would mean shelving all great British questions. In the lifetime of nearly two Parliaments that has been the real obstacle to the concession of our rights. If you remove that veto of the House of Lords then, as sure as we are standing in this hall, Home Rule will result in the immediate future.

Believe me, the moment the veto of the Lords is abolished or limited, the Home Rule question will undergo an entire change. Instead of being a matter of great controversy, it will be then a matter of simply our sitting down quietly and settling the details of the measure which will give Ireland full control of all purely Irish affairs, and at the same time will completely safeguard all Imperial interests in this country. All that we want is to have the control of our own affairs, and, in the eyes of England internal concerns; but there are some Englishmen who don't trust us, who say: "You don't want separation now, but the minute you get Home Rule you will strike out for separation." That is to say, there are some Englishmen who, having trusted people in every other part of the Empire, having trusted the French in Canada, having trusted the Dutch in the Transvaal, having trusted the people of all nationalities in twenty-three or twenty-four different portions of the Empire, will not trust the Irish people!

They won't trust them with self-government, but if they want a great statesman to go out and govern a portion of the Empire, they are glad to trust an Irishman, or if they want a gallant man to lead their navy, or a gallant man to lead their army, they are only too proud and happy to trust an Irishman. But in our own little country they won't trust the same men to manage Land, or Education, or Industrial Development, or any of those humdrum local concerns that we desire to govern.

For the CATHOLIC RECORD.

STARVE IT OUT

Yellow journalism is the greatest curse of the age, being the cause of more scandal than all other forms of evil taken together. It is a magnifying glass through which the public is enabled to see scandals that otherwise would have escaped notice, and view others, magnified twenty-fold, that would only have been seen in suppressed form. The editor of the yellow sheet digs up all sorts of stuff from public and private life, dresses it up with exaggerated truth and fiction, and hands it out to be devoured greedily by the thousands that daily await it. The knowledge of a scandal which might have been confined to a certain community becomes the property of the whole country. The unfortunate character or characters concerned in it are advertised throughout the length and breadth of the land, thus having their reputations hopelessly lost, which otherwise they might have regained.

The controllers of the yellow journal never hesitate to devote its advertising space to any purpose, no matter how vile, provided sufficient payment is received for it. Here, swindlers of all kinds may set their snares for the unwary. Publishers of immoral books, managers of indecent plays find here a ready medium through which they can get at the people. The amount of evil caused in this way is enough to make the yellow journalist a devil in human form.

What is the cause of the yellow journal having such an enormous circulation? The reason is plain. Parents allow it to enter their homes. Children are permitted to read it. As the latter grow older they become more and more addicted to the reading of its pages. As a natural consequence it follows that they in their turn think nothing of allowing their children to read it. Thus generation after generation is corrupted by this awful yellow peril.

How is this state of affairs to be remedied? This is the question which, it would seem, is most difficult to answer. Yet, there is a remedy, and a sure one too, if applied properly. Let parents see to it that a good, christian and moral paper is received in the home. Let them encourage their children in the habit of reading it. In this way the children's taste for wholesome and moral reading will be formed. At the same time it will cause them to acquire a distaste for indecent literature.

X. Y. Z.

A LITTLE CONTROVERSY

In last week's issue we published a letter from Rev. Father Tobin, of this city, criticizing remarks made by the Rev. Mr. Sage on Humanism. We reproduce herewith the following letter from that rev. gentleman, followed by another from Rev. Father Tobin:

Editor Free Press: I see in The Free Press of this morning that the Rev. Father Tobin has construed a lecture of mine on Humanism into an attack upon the Roman Catholic Church. He makes quotations from a synopsis published in The Free Press of Saturday last. On these he makes no comment but bases his complaint on inferences which are purely his own.

"First, the Humanistic movement was a good movement which was welcomed by the so-called reformers (these are the gentleman's own words) of the sixteenth century, but denied by the Catholic Church."

This I did not say, nor can any words I did say be construed into such a meaning. It is purely a man of straw set up by the learned gentleman.

"Secondly, Catholicism, and especially scholasticism, in those days was opposed to classic learning and endeavored to keep the people in ignorance."

Again, I made no such statement; nor can any words I used have such a construction put on them.

"Thirdly, Dante was a precursor of the Reformation so-called" (note the reverend gentleman's words!) What I said was that Dante's works belong to the middle ages and preserve their spirit; but fifty-two years after Dante's death a lecturership was provided at Florence for the exposition of Dante's writings. Boccaccio was the first lecturer appointed to that lecturership. Thus Dante had a direct influence upon the religious and literary movements of the time.

Let me assure Father Tobin that nothing was said by me that would offend the most fastidious Roman Catholic. If he will take the trouble to read the published synopsis again he will see that there is nothing objectionable in it. Anything to which exception might be taken has been imported by the gentleman himself.

G. B. SAGE.

St. George's Rectory, Feb. 15, 1910.

REV. FATHER TOBIN'S REPLY

Editor Free Press: Absence from the city has prevented me from giving an earlier reply to Rev. Dr. Sage's letter published in your issue of Wednesday last. I accept the assurance of the reverend lecturer that he meant no offence by his remarks to which I took exception. I have always considered him a fair-minded gentleman and I would be very sorry were I compelled to change my opinion of him. In the opening sentence of his letter he says that I "construed a lecture of his into an attack upon the Roman Catholic Church." But it so happens that I said nothing about his making an "attack" upon the Catholic Church. What I said was this: "Now, sir, I hope that you will permit me to make a few comments on these remarks which reflect upon the educational policy of the pre-reformation church." If Dr. Sage thinks that the objectionable passages which I quoted from the synopsis of his lecture in the press do not reflect upon the Church of the middle ages he must have learned the meaning of Anglo-Saxon words in some dictionary which I have never seen. At his suggestion I have re-read the report of his lecture and I am still of the opinion that I have fairly interpreted (I do not say his meaning, but) the meaning his words convey to the ordinary reader. And as a matter of fact several persons to whom I have spoken understood them in the sense which I have attributed to them. In them and by them the Humanistic movement is proclaimed as the secular side of the Reformation so-called. (Note the last word as the doctor bids you.) Catholic orthodoxy and ignorance were said to have been looked upon as synonymous terms, at least in Germany. Dante was claimed as a prophet of the Reformation. Now all these things I have shown to be perversions of the history of education. Perhaps Dr. Sage never made these assertions, but unless, and until he repudiates the report of his lecture given in The Free Press on last Saturday the public will believe that he did say them and therefore, at least unintentionally, cast reflection on the attitude of the pre-reformation church to enlightenment of mind and progress in education.

In conclusion I would remind Dr. Sage that one may do as much harm to a man's character by winks as by words, by implication and innuendo as by open assertion. I myself have been present at some of the Friday evening lectures at the Western during the past year. On one occasion certain things similar to Dr. Sage's assertions, and on the same subject—education in the middle ages—were said. The students present saw at once the implied reflection, as was evident from the way in which they winked at each other and glanced back to see how I was taking it.

For these reasons, Mr. Editor, I still hold that I was fully justified in taking exception to Dr. Sage's remarks in his lecture on Humanism. But since he disclaims any intention of conveying to his hearers misleading impressions of the plain facts of history, I would ask him to kindly deny also the accuracy of the newspaper report of the lecture in question.

J. V. TOBIN.

St. Mary's Church.

SOME DAYS

Some days there are when life and love
Seem best of gifts from God above;
Some days when sky and sun and sea
Bring sweetest thoughts of life to me;
Some days heartaches but trifles seem,
And haunting cares an idle dream—
Some days.

But clouds may hide the bluest sky,
And tears 'neath softest lashes' lie;
Strong winds make rough the smoothest sea,
And crash to earth the tallest tree;
Though light the woes that to us fall
The pain of others saddens all—
Some days.

CATHOLIC NOTES

Rev. John J. Lawler, whose appointment as Auxiliary Bishop of St. Paul, Minn., was noted in last week's paper, will be consecrated immediately after Easter.

The United States Government has notified the Alumni of the University of Notre Dame that it will donate the original boulder on the field of Gettysburg, where Father Corby, C. S. C., stood when giving general absolution to the soldiers. It is proposed to erect a monument to the soldier-priest on that spot. Notre Dame University clubs in all parts of the States are interested.

President Taft is going to honor St. Patrick by going to Chicago, where the Irish Fellowship Club is to give a big banquet that night. He told Representative Madden of Illinois that he would go to Chicago, but had to tell Senator Cullom, who wanted him to drop off at Quincy, that it couldn't be arranged. It was understood that the President is to have the "O" officially placed before his name at the banquet.

Canon Gadenne, of the Diocese of Cambrai, is the oldest priest in the world, says the Melbourne Advocate. He was born at Lille in 1806, ordained in 1832, made cure of Raches (near Douay) in 1846, and has still charge of that parish. This shows the venerable cure to be ono hundred and three years old. He has been seventy-seven years a priest, and sixty years a parish priest.

The convent of the Sacred Heart, St. Louis, through Mother Donnelly, has received $200,000, the whole estate of her uncle, Rev. Michael McFaul. Father McFaul's father was a wealthy citizen of St. Louis, and the share of his fortune that fell to the priest, was allowed to accumulate. Much of it was dispensed in private charity, during his life, and the remainder bequeathed to Mother Donnelly.

It is expected work on the $100,000 home of Detroit Council No. 305, Knights of Columbus, will be started just as soon as weather conditions will permit. The plans for the new building are elaborate and provide for the future growth of the Council. When will the local Council be able to submit plans for a new home? The approach of spring the season most favorable for building, is a good time to agitate the question.

A new church for colored Catholics in the city of Philadelphia was dedicated a couple of weeks ago. It was formerly the Central Presbyterian Church and was recently purchased by the Fathers of the Holy Ghost. It was dedicated under the patronage of Our Lady of the Blessed Sacrament by Archbishop Ryan. Father Uncles, a colored priest from Baltimore, was subdeacon of the Mass. Father Cronenberg is pastor of the congregation.

Rev. Francis W. Howard, pastor of Holy Rosary Parish, Columbus, appeared before the Protestant ministers' council of Ohio Monday morning at the Y. M. C. A., and delivered an address on "The Catholic Position in Education." The address was heard with great interest. Father Howard is secretary general of the Catholic Educational Association and has long been identified with the management of the parochial school system in the Columbus diocese.

Cardinal Satolli passed away after a prolonged and painful agony. It was followed towards the end by a great calm, during which the dying Cardinal begged pardon of those around his bedside for the trouble he had given them, whispering to his secretary: "I shall not forget you in paradise." Then he declared that he thought he could rest and repeating the beautiful words of the psalm: In pace, in idipsum dormian et requiescam, he fell into the sleep which was eternity.

What Catholics have accomplished in Holland, where they now constitute about one-third of the population, shows what Catholic union can achieve even against the prevailing public sentiment. During the past sixty years they have risen from a humiliating position not worth noticing politically to an importance which is second to none in public affairs. They have also shown prodigious generosity in contributing both means and missioners to the Church's work.

It is believed in high church circles that additional honors are in store for Monsignore Kennedy, rector of the American college. Since the death of Cardinal Satolli, who was the Pope's adviser on American affairs, the Holy Father has shown a marked disposition to consult with Monsignore Kennedy when matters concerning the church in America were under consideration. This perhaps is the basis for the belief that the American prelate is destined for high honors.