

The Catholic Record.

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

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EASTER DAY

Christ is risen, and for centuries the fame of this day's glory, the triumph of life over death, of good over evil, of light over darkness, has on each recurring year made the earth rejoice. He is risen; He is not here; is the epitaph upon the tomb in the garden. He is risen; He is not here, spoke the faithful few who lined up on that morning of long ago to do battle for Him and His cause. Knitted to their souls was the faith that guided them, and deep set in their hearts was the hope that in the last day they would rise out of the earth and in their flesh they would see their God.

On Easter Day Catholic preachers throughout the world will tell the story of the triumph of Christ. They will tell how He, exalted during His lifetime and done to death ignominiously, beheld the awakening of love on His tomb. Multitudes cover His cross with tears and kisses, and, rather than renounce Him, face death in gallant fashion. For Him they don the livery of penance and mortification; for Him they give time and toil and wish no greater honor than to be spent in His service. The fact of the world-wide passionate love for Christ moved Napoleon, when a prisoner at St. Helena, to say: "There have been but three great generals in the world, Caesar, Alexander and myself. In spite of all their exploits Caesar and Alexander are but names for school boys. Who loves them now? So it is with myself. My memory will live perhaps fifty or sixty years in the heart of some brave man, and after that no one will love me more. One Being is still loved after eighteen hundred years. He is Jesus Christ. I know something of men, and I tell you Jesus Christ was not a man."

And Pascal says: "Jesus Christ wished to be loved. He is loved. He is God."

Ere the sunrise had touched the soldiers keeping watch in the garden they were smitten to the ground and the Prisoner brought back the tide of blood to the pulseless heart and came forth from the tomb to the living earth again as the Conqueror of death and hell.

Physical force was no barrier to His triumph. When He began His march across the centuries, the mighty ones of earth strove to blot Him out from the pages of history. His Cross was ridiculed as a symbol of infamy; His doctrines as absurd. His followers were hunted to death so effectually that they who wielded the sword rejoiced at the success of their endeavors. But gradually that Cross was enshrined in loving hearts and was carried to the bounds of the earth by thousands of His followers. And so it has always been. Even now that world—an amalgam of thoughts and theories and prejudices and sins—predicts the downfall of the Church; but Peter looks out upon it and compassionating it tells frankly that no force fused by nations can stay the progress of Christ the Conqueror. The centuries are dotted with the graves of His enemies, but Christ lives and reigns.

During Christ's life shrewd and masterful intellects sought to divest Him of Messianic claims. The humble Nazarene was not the Messiah of their dreams and hopes. They plotted His death. They saw Him dead on Calvary and went home confident that they had been victorious. But their schemes and joy came to naught when the guards, chosen by them to watch the sepulchre, came to them and announced that He is risen. And so He has triumphed down the centuries. He triumphed over the early agnostics and rationalists, and over heresies such as Arianism and Nestorianism. Voltaire, Rousseau and others met him with gibe and scorn, but they are dust and Christ lives. But it is not so much the head as the heart that is the matter with many of His adversaries. They shun self-examination, for they love too well the pleasures of the flesh to come under the yoke of Him Who commands self-repression. Because they wish to wallow in the impurity that blinds them, they mock Him Who

can lift them up and give them vision and place their feet on the path of true manhood.

We read some time ago that modern civilization is the most insidious enemy of Christ. We do not deny this statement. Wealth and power, splendor and refinement may oppose the Lord and yet ere this the world turning away from its ideals has dropped its weapons, has torn the garlands from its hair and has fallen low upon its knees before the Son of Man. And even should it remain entrenched in pride and sensuality Christ will triumph over it even as He triumphed over pagan Rome, which was the world's centre and whose name was peace as well as strength from her forum to the bounds of the globe. Christ washed it in the blood of His children and established therein His kingdom which shall last to the end of the world.

"We are but of yesterday," says Tertullian, addressing the authorities of Rome, "but we have filled every place that you have, your cities, islands, fortresses, towns, market places—the very camp, the palace, the senate, the forum—we have left you only your temples."

Christ triumphs daily in the advance and growth of His Kingdom in the souls of men. He triumphs in the home, in the school, at the death bed and the grave. The voices of our friends speak to us from the land of eternity. Death is life. It is the porch of the house of the Lord. The remains of the body, covered by the turf of the churchyard, shall be knit together, assume shape and form and live forever. This is the hope that fills our souls with holy exultation for as Christ rose from the dead so we members of His body shall rise. To see Him rising from the grave is proof enough that we shall rise and enter our true country where the body, impervious to the attacks of time and disease, shall be so refined and spiritualized as to be like unto the glorified body of Christ.

This year perhaps more than ever before the need of reunion is being discussed by many who are weary of sectarian divisions. They feel that where knowledge of faith and action is of eternal import, clashing and contradiction are abnormal. They know that Christ did not pray vainly for unity. Authority, however, is the bond of unity which can be realized only in a concrete organization if there is to be one fold and one shepherd. We should pray unceasingly that the sheep now scattered and wandering may be brought to the faith that has touched and purified the centuries and whose truth was confirmed by the Resurrection.

ITALY AND THE ALLIES

One of the determining causes of Prince Von Buelow's failure to placate Italy is reported to have been the treatment accorded Archbishop Mercier by the Germans. Up to this date German secret agents had made considerable progress throughout rural and provincial Italy in securing support for the neutrality policy which in Rome was growing in disfavor. But with the reports of the indignities heaped upon the Belgian Catholic Archbishop the tide set in strong against Germany in the Italian rural districts, and from that moment the game was up for Buelow. In weighing up the motives that have induced Italy to sit so long upon the international fence watching a struggle in which her interests are involved, two political factors seem to have influenced her conduct. It must not be forgotten that Italy's dread of the Slav is not less real than her fear of the Teuton. She has always set a high value on the Austro-Hungarian breakwater. The Albanian problem is but one of several aspects of the struggle of Italy for a dominant position in the Mediterranean. Her Mediterranean policy not only led her to join the Triple Alliance, but also determined her attitude toward France. For some time before the declaration of war attempts were made to patch up the differences between Italy and France, which were in danger of becoming acute. The Milan Corriere della Sera, in September, 1913, declared: "One thing is necessary before all else: a change in the political spirit of the French Government and also a change of public opinion in France on the subject of the political work of Italy. The Midland Sea can no longer fully be turned into the possession of a single nation, nor can Italy consent to play a secondary part there. If France acknowledges this truth to-day, her policy towards us must of necessity undergo a transformation, and then an entente will

be possible." Italy's position has been difficult. Wherever she turned French interests menaced her expansion. The Macassarman brought her into rivalry with both Austria-Hungary and France. In Tunis the French are masters in a colony still populated and developed by Italians. Along the eastern Mediterranean the ports are French. In Syria, Kurdistan, and the Orient Catholic interests are under the protection of France. The causes of estrangement have been of a kind that do not yield to ordinary diplomatic palliatives. The chance for an Italo French understanding came with the closer relations established before the war between France and Spain through the influence of Great Britain. Since then King Alfonso has bent all his energies to the task of bringing Italy and France together, the amicable relations between Spain and Italy making the task from the outside very hopeful. If Italy decides to take her place in the fighting line it will be through the diplomacy of Britain, who, in this as in other directions, has outmanoeuvred Germany.—The Toronto Globe.

PROTESTANT ALLIANCE AND REFUGEES

"BELGIAN PROTESTANTS" SAY THEY ARE CATHOLICS

From the Glasgow Observer

A story regarding the methods of the Protestant Alliance has been related to a representative of this journal by a London priest, who is prepared to vouch for its accuracy in every detail.

Some months ago a party of refugees arrived in London and were quartered at a private hotel in Westminster Bridge Road. They were described as "Belgian Protestants," and were declared to be "under the care and protection" of the Protestant Alliance. The latter body appointed a superintendent named Van Draege, a Belgian refugee, who had been resident in London for some time. Van Draege is stated to have arrived originally in this country as a refugee sailor from Antwerp; afterwards he was variously described as a Belgian officer, an official of the Belgian Red Cross Society, and lastly as a "Belgian Superintendent Evangelist."

THE "SUPERINTENDENT" MINDS THE DOOR

Having learned of the advent of his fellow-countrymen, one of the Belgian priests at present living in the Cathedral House, Southwark, visited the hotel, but while he was in conversation with one of the refugees the "superintendent" arrived on the scene, and in a truculent manner ordered him off the premises. The following day another priest of the Cathedral staff called at the hotel to discover who was really in charge of the refugees. He was told that they were under the care of the Protestant Alliance. Following this he received a letter from Mr. Henry Fowler, Secretary of the Protestant Alliance, in the following terms:

"The Belgian guests at our hotel in Westminster Bridge Road, S. E., are Protestants and under our protection and care. Provision for their spiritual welfare is undertaken by representatives of the Protestant Church of England—also by Non-conformists."

Mr. Van Draege is our superintendent, and the refugees, being Protestants, do not need the visits from members of the Roman Catholic persuasion."

THROWN OVER TO "ROME"

An interesting sequel was to follow. Some days ago three of the Belgians who had been lodging at the hotel called on the priest already referred to and emphatically denied that they were "Belgian Protestants." It was evident that they had never even heard of the term. It was ascertained that the "superintendent" was no longer employed by the Protestant Alliance. It was also learned that no further funds were available for the maintenance of the refugees in the hotel, and that a number of them had been drafted to different parts of the country, to houses evidently provided by the Protestant Alliance. Some, however, had such unpleasant experiences that they practically demanded to be sent back to London, and were again quartered at Westminster Bridge Road. The interest of the Protestant Alliance people, however, apparently began to pall, and the local Protestant authorities, who were stated to be in charge of them, sent them to the Cathedral clergy.

The refugees, being asked how they came in the first place to put themselves under the protection of the Protestant Alliance, asserted that the officials of the latter body had not asked them if they were Protestants, but said that if they put themselves under the care of the Alliance they would be well provided for. The refugees are now being taken care of by some compatriots and their children are being sent to Catholic schools.

A considerable sum was collected by Van Draege for the upkeep of the refugees while they were lodged at the hotel in Westminster Bridge

Road. One of the titles assumed by Van Draege was that of Monsignor, and a Protestant Alliance handbill in December last announced a lecture to be delivered by "Mgr. Edward Van Draege."

Where is Van Draege now? And why has the Protestant Alliance given up its proteges to the priests?

THE DAY THAT THE LORD HAS MADE

A famous painting of the Resurrection pictures the guards waking from slumber as Christ issues from the Sepulchre, a device which, if it heightens the dramatic effect, does so at the expense of truth. It is, in part, a reproduction of the lie which the chief priests gave the soldiers a great sum to tell, "that His disciples came by night and stole Him away while we were asleep." Apart from the unlikelihood of the terrified disciples daring such a feat, and of the soldiers risking the death penalty for sleeping on watch, the portents following the Crucifixion would have prevented Jew or Roman from sleeping that night beside the grave of Him with Whom these fearsome marvels were associated. Again the "great earthquake" and the light recorded by St. Matthew would preclude it; but the matter is only important as discrediting part of the scriptural narrative. It leaves untouched the fact of the Resurrection, than which there is none in history more unassailable, none more frequently assailed.

Some have put forward variants of the Pharisaic falsehood; others that the Lord appeared through corporal emanations or in visions born of mental exaltation; and Loisy and his Modernist coterie, that it is "an evolution of Christian consciousness" grown from faith in Christ's immortal life with God. Against such flimsy fancies and talismans stands the enduring fact that the Apostles preached it and the world believed. It preached not only that Christ had risen, but at various times and places had appeared to many, living witnesses whom all could question. They knew nothing, these Hebrew fishermen, of the world's philosophies or ways; no art or learning or natural gifts had they; no pleasing doctrines did they offer, only those calculated to excite contempt and hate: charity, chastity, humility and penance to a world of lust and pride and pleasure, of brutal tyrants and brutalized slaves. To such a world they preached Christ Crucified; and they convinced it, for they also preached Christ risen of His own power from the tomb. Such their conviction of this fact divine, such the inspiration of the Spirit the risen Christ had promised them, so verifiable this one great truth by the Jewish and Roman communities of the time, that the thousands of Jerusalem to whom Peter preached "the Author of life who killed Whom God hath raised from the dead," and then the hundred thousands and millions through the nations that heard the same message embraced the teachings of the Cross and lived and suffered and died in them, and for them until, despite the passions of men and the systematic repression by sword and law of its greatest empire, the world rose as from a bath of blood vivified and purified, and the Cross, surmounting the Roman eagle, carried to all lands the angel's word: "He has risen; He is not here."

He had gone forth in the voices of His apostles and their spiritual seed to dwell in lands afar, in city and hamlet, in monasteries and homes and hearts. The light of His rising was beaming as with gold the manacles of the slaves, transforming the path of martyrdom to a triumphal march, gleaming in the cabins of the lowly and illumining the philosophies of the wise; and the heat and glow of its radiance has continued to our day, energizing hearts and minds in an ever widening orbit of Faith. Had Christ not risen such a result were a greater miracle than the Resurrection.

But its denial is necessary to those who would deny His Divinity. The miracle of Resurrection is distinctive in this, that it marks the omnipotence of the Worker. Man can do much, and by God's power has wrought miracles; but no finite man whose eyes are closed in death can give them back their light or lift his own lifeless body from the tomb. Moreover, the Resurrection is a necessary basis of Christian Faith, for Christ had made it so: He gave it as the final test of His Divinity. Hence, those who like the Pharisees, would "not have this Man to reign over them," who would not accept the immortality of soul and body and the code of Christ, have also adopted false devices to undermine this basic fact, in whose fall all the rest must crumble. The fact and its consequences were thus impressed by St. Paul on the Corinthians:

Now, if Christ be preached that He arose again from the dead, how do some among you say that there is no resurrection of the dead? But if there be no resurrection of the dead then Christ is not risen again. And if Christ be not risen again, then is our preaching vain, and your faith is also vain. . . . If in this life only we have hope in Christ, we are of the most miserable. But now

Christ is risen from the dead, the first fruits of them that sleep. For by a man came death, and by a man the resurrection of the dead. As in Adam all die, so also in Christ all shall be made alive.

Again, following his announcement of the Resurrection to the Romans, he asks: "Who, then, shall separate us from the love of Christ? Shall tribulation or distress or famine or nakedness or danger or persecution or the sword?" thus associating with the Resurrection the doctrine of His Divinity, the immortality of the soul and, ultimately, of the body of man, and in practice the closest following of Christ. It is because such practice is a necessary consequence that men will reject the Resurrection, whether of Christ or of men, for the one is the promise of the other. Yet there is no doctrine for which more analogies lie around them. Every blade dies and bud and bloom is preaching it; all nature is vocal with it and, springing in this season from dead decay, seems crying with St. Paul: "Senseless man, that which thou sowest is not quickened except first it die." Yet nature is but man's garden and workshop; surely not man alone, he who is God's masterpiece and vitalized in God's image, shall return to earth to rise no more. Surely, that body, that web of mysteries, which He has wonderfully hallowed with His grace and presence through the seven sacramental channels, the body which becomes the temple of the Eucharistic Christ, God will not permit to remain clay forever. "He who eateth My Flesh and drinketh My Blood hath everlasting life, and I will raise him up on the last day."

The Resurrection is a pledge of victory for the Church, and for each and all who "walk in newness of life." Such, "sown an animal body, shall rise a spiritual body," but though all shall rise, not all shall be changed. "Flesh and blood shall not possess the Kingdom of God; neither shall corruption possess incorruption." But if we withdraw the sting of death, which is sin, we have sure promise that this corruptible shall put on incorruption, this mortal, immortality, and death shall be swallowed up in victory, when "our Lord Jesus Christ will reform the body of our lowliness, made like to the Body of His Glory." Thus only can full response be given to the call of Easter Day: "Rejoice in the Lord! Again I say, rejoice!"—M. Kenny, S. J., in America.

NON-SECTARIAN

Father Thomas J. McCluskey, S. J., of the Fordham University notes that: "The latest census of the United States tells us that of our population of 100,000,000 only 32,000,000 profess any religion whatever. Of these 16,000,000 are Catholics. Sixty-eight millions of our people practice no religion whatever."

Why is this? What is the explanation? Answer: the Public school. By their fruits you shall know them. And the people who support the Public school system claim that it is "non-sectarian." But it is nothing of the kind, as Father McCluskey shows when he says that:

"In regard to sectarianism in education it is an error to suppose that the absence of all religious instruction, if it were practicable, is a mode of avoiding sectarianism. On the contrary, it would be in itself sectarian, because it would be consonant to the views of a particular class and opposed to the opinions of other classes. Those who reject religious creeds and resist all efforts to infuse them into the minds of the young would be gratified by a system which so fully accomplishes their purpose."

That would be, as it is, their religion—the rejection of all creeds, and they would claim to be "non-sectarian." Much the same is the position of the Nonconformists in England, who, while professing to be strictly non-sectarian in education and against religion in the schools, have and approve religion in the schools in the form of "simple Bible teaching."

That is their religion and it is, of course, "non-sectarian," but any other form or quantity of any other religion would be sectarianism not to be tolerated. Consistency thou art a jewel.

DIVORCE WORSE THAN CIVIL WAR

Under the heading, "Horror of Peace," the North American Review says:

"About half a million men perished in the Civil War. This meant that there were thousands upon thousands of newly created widows, and thousands upon thousands of fatherless children in the United States, suffering all the attendant and consequent miseries resulting from a violent severance of the tenderest of human ties. It must not be forgotten, however, that from the close of the Civil War to this day an even more ghastly total has been added up, a greater number of widows has been created and a much larger number of children have been rendered fatherless or motherless in the horrors of our divorce courts."

"From 1887 to 1906 a total of 1,274,841 divorces were granted in the

United States. This means that 2,548,682 American husbands and wives have been arrayed against one another in legal battle for the severance of the tenderest of human ties. The half million of men who sacrificed their lives in the Civil War were contending over a great principle of government and the question of slavery. The records of our divorce courts show that these two and one-half millions of husbands and wives were contending over the questions of cruelty, desertion, adultery and drunkenness."

ARTILLERY OFFICER'S TRIBUTE TO HEROISM OF PRIESTS

NON-CATHOLIC SOLDIER'S ADMIRATION FOR THE "UNSELFISH AND GLORIOUS COURAGE" OF THE CATHOLIC CLERGY

The Right Rev. Mgr. Nevin F. Fisher, rector of the Church of St. John the Evangelist, sends to us the following extract from a private letter written by an artillery officer now in active service in the European war. The writer of the letter is not a Catholic: . . . "I write you a few lines from this place of horror in which at present I live, breathe and have my being. . . . As a student of what is going on in the world, and reading every day of the terrible fighting, you can readily understand why I refer to this place as a place of horror. . . . In regard to your cloth, Father, I should like to go on record as one who has no feeling but one of admiration for the unselfish and glorious courage of the clergy of your Church. Here in this shell-riddled land, amidst the most awful havoc, I see the priests going calmly about among their little flocks, trying to console the stricken and to bring hope to those in the depths of despair."

"It is one thing to have courage as a soldier, when one is carried along with excitement and the lust for fighting, but it is quite another thing to go calmly about one's duty amid a shower of bullets, without that excitement to buoy one up. I personally believe your cloth to be far more brave than are we of the sword. Please say a prayer for me. . . ."—Philadelphia Standard and Times.

THE HOPE OF THE WORLD

A mighty prayer for peace has been lifted up to the Sacred Heart by the nations far removed from the war-torn countries of Europe. Once more divine charity has overflowed upon the earth from the fountain of love, that "love alone might reign among men." What response the charity of God will find in the hearts of His creatures we cannot tell. What still remains to be drained of that cup of bitterness which the folly of irreligion has held to the lips of mankind we cannot know. Of one thing alone we are certain, that our prayers are not without result, no matter when it may be that in God's providence the din of battle will cease and the last wreath of smoke rise from the cannon's mouth and melt away into the sky of peace. Blessed, at all events, are the merciful; for they shall obtain mercy.

Fittingly it was to the Sacred Heart that we cried out in the world's great need. It was the bloody implement of war, the world-conquering spear of the Roman legionary, which opened wide the Heart of Christ, that hence might flow the last drops of the Precious Blood. Christ had tasted for us dereliction and torment and agonies far greater than all the pains war could inflict upon the world's sufferers. He had triumphed in the midst of defeat and through death had achieved victory, that the conquered ever more than to Him and gain strength as well as comfort, finding even in failure the source of supreme success.

To Him, therefore, we have turned, following the example set us by the Sovereign Pontiff. Who, indeed, was not moved at the thought of that white robed, spiritual figure of the Vicar of Christ, casting himself in lowliness before the altar and calling in a voice filled with emotion upon the Heart of the Saviour to have pity and mercy, to inspire rulers and peoples with counsels of meekness and bring back love and peace to the discordant earth? Surely, the world is better for that prayer, and for the countless petitions that have since arisen to heaven with it. How God in return may dispense His blessings we leave to His own infinite mercy and wisdom to decide. Whether the longed-for peace come soon or late, it suffices for us to trust in His love and know that our prayers can never be in vain. We still, therefore, shall continue to implore that war may cease, that enemies may be laid aside and, above all, that His holy will be done, in whose love alone the world can find its lasting peace.—America.

True wealth consists in health, vigor and courage, domestic quiet, concord, public liberty, plenty of all that is necessary and contempt of all that is superfluous.—Fenelon.

CATHOLIC NOTES

Converts in England last year numbered over 7,000.

Last year Mother Katherine Drazal contributed to the Catholic Indian Missions a sum of \$51,166.29.

Sister Benedetta Carraga, Superior General of the Daughters of St. Anne, who died in Rome on February 9, was a cousin of the Holy Father.

An official parliamentary report of the earthquake of January 13, gives the number of deaths thus far reported as 29,978.

It transpires that Max Pemberton, the versatile and well-known novelist, is a Catholic, and a convert at that.

The Bishop of Cloyne announces that the total sum subscribed throughout Ireland for the Belgian Relief Fund amounts to \$141,765.

The Panama Exposition commission of Indiana has chosen Rev. Charles L. O'Donnell, C. S. C., professor of poetry in the University of Notre Dame, to compose and deliver the official ode for Indiana on the occasion of the state celebration at the Exposition.

According to a letter addressed from Cornell University to America, the slanders published concerning the Catholics of the South American republics are traceable to men of radical and atheistic ideas that frequent clubs and poison the minds of non-Catholic tourists, who lend them a ready ear. The writer challenges denial of this fact.

To save the Belgian refugees at Horrabridge from having to go four miles to Mass—Tavistock, the nearest Catholic Church—the priest in charge of the Belgians asked for the use of the Horrabridge recreation hall, but was refused. The Anglican Vicar of the town came forward with an offer of his Sunday school once a fortnight from 9 to 10 o'clock.

Among other sad results of the war, the historic monastery on Mount Carmel is closed, many of the Carmelite Fathers, who have for many years led the solitary life of hermits, have left the Holy Land, the French and Italians have gone to various houses of the order in Italy, and the Spanish have gone back to their houses in Spain.

The first exchange of disabled prisoners of war under the plan of Pope Benedict, was arranged Feb. 12, through the Berlin embassy. One hundred and forty six British prisoners unfit for further service left Germany, Feb. 16, and Great Britain released 107 Germans. The exchange apparently is not on a numerical basis, but all those who are disabled will eventually be included within the scope of the order.

The Holy Father, Benedict XV, by giving up his palace at Castelgondolfo, and by procuring country villas belonging to the Rectors of the North American and Urban Colleges, has managed to make temporary provision for over 600 poor children orphaned by the earthquake. The Holy See is still acting as guardian to some hundreds of children orphaned by the earthquake of Sicily and Calabria in 1908.

Rev. John Gwynn, S. J., who is at present chaplain to the Irish Guards at the front, has been wounded during active service. Before going to the front, he was attached to Mungret College, Limerick. He is a member of the government body of University College, Dublin, and in 1896 obtained his B. A. degree in the old Royal University of Ireland. He has written a number of pamphlets, which have been published by the Catholic Truth Societies of England and Ireland.

In the death of Brother Anthony, says America, New York has lost a friend and benefactor. For more than a quarter of a century he gave the best of his varied and cultivated powers to the higher education of her children. He was not content to give money to the betterment of our city, but he gave, what is far more precious, both the golden and the silver years of his life. As long ago as 1870 he was occupying the chair of English literature in Manhattan College, and from that time on until the day of his death, with some few interruptions when superiorships engaged him elsewhere, he continued to preside over the various institutions of higher learning which are conducted by the Christian Brothers in New York City.

By the death of Father Michael Martin, S. J., on February 23, St. Louis University lost one of its ablest theological professors. Father Martin's reputation as a moralist was international. He was of assistance to Father Slaker, S. J., in compiling his well-known work on moral theology. In addition to this, he composed work of his own on the same subject. Its publication however, he withheld in order that the new work might treat of any changes made in Canon Law by its revision. Besides contributing frequently to the Ecclesiastical Review, he wrote another little book called "The Roman Curia," treating of the various congregations at Rome and explaining to which of these cases are to be referred.