VOLUME XXXIV.

The Mystic Rose

A fair white rose on a thornless stem Was the mystic rose of Mary's heart, Though thornless all, full deep withn edded the plaint they wove for

Him,
Each point a cruel dart,
The weight of shame pressed every To its petalled rim it flushed with And its hue changed never to white

But inted warm from its heart's deep grief,
Is our refuge ever, our sure relief,
Oh mother heart with the tender glow, did suffer sorrow to feel our

A crimson rose on a tree hung high, The blood - red rose of the Saviour'

The blood - heart.

The stricken one at the base close by.

Felt with pulsing pain that the red must

die,
As it hung on the tree apart.
And the lance which opened Love's yielding door,
That the surging tide o'er the world might pour,
Found its sheath at last in her heart's

deep core.

It was pieroed by the sharp edged lance of steel,

For the hearts of many who would

thoughts reveal, Oh tender heart of the Mystic Rose, In our pain we whisper, "She knows, she knows!"

FRUITS OF THE REFORMATION

The most striking characteristic o the most striking operatorizate of the world at large to-day is the spirit of unrost which pervades it. This unrest is in evidence everywhere and in every order—spiritual, social and political. We cannot but feel that it comes from common cause, and that cause, in our

a common cause, and that cause, in our opinion, is the so-called Reformation. Here is her declaration of doctrine:
"The Great Supreme Power we call God made all souls in the beginning. Each one of us has passed through millions of lives, first in the mineral, the proceeding of the proceeding them."

millions of lives, first in the mineral, next in the vegetable kingdom, then in the animal, and now we are passing through the highest plane—the human.

"In each of these kingdoms we have appeared again and again. We never go backward; always forward and onward and nuward.

of upward.
"For instance, Nero, who was a gree ruler, possessing enormous wealth, and who lived an evil and selfish life, would who lived an evil and selfish life, would return (after passing through many spiritual planes of purifying punishment) as a poor man, obliged to learn sympathy through his labor, and to appreciate the value of the things he misused by being deprived of them. While his social status would be lower than of old, he would still be striving toward a higher moral plane.

moral plane.
"Every thought and act we have
while here is a brick which we build into the Mansion we will occupy in the
next incarnation and into the House not

to do it.

"Many things we must pass through
to work out old Karma (the law of cause
and effect;) but as a diligent child at school can make up for past negligence school can make up for past negligence by extra hours of study, so we can over-come Karma by a great devotion and good works. When we have completed our cycle, we become one with God. We know the rapture of perfect Peace. Until again the New Cycle begins."

And what did this writer give as

And what did this writer give as proof of all she taught? She quoted Scripture. She dug the foundations of her weird belief out of the pages of Holy Writ—in other words, she was a logical Protestant; she interpreted Scripture according to her own private

views and feelings.

Strange, too, how the authority which was rejected is vindicated, for some authority the human mind is bound to have; and when it wanders from the proper authority, it becomes uncritical and loses itself, following hither and thither the voices which sound in its

ear. Hilaire Belloc, in the last of his re-Hilaire Belloc, in the last of his remarkable series of articles in the Catholic World, on the Reformation, calls attention to this. He says, at the risk of being accoused of being paradoxical:

"The first and most salient character. discoverable in non-Catholic thought te-day is the undue extension of authorclosely concerned themselves with the nature of the human mind agree that it displays a certain appetite for author-

He concludes : "In a word, men deprived of religion because religion does not or cannot universally prove its thesis, do not upon that account neglect the problems which religion professes to solve. They rather re apply themselves to those problems with a sort of fever when the rule of religion is no longer present to aid and yet to restrain them. Hence, you may orceive, as a note running through the ordern world wherever the effects o the Reformation are most prominent in it, a simple unquestioning faith in mere statement, which the simplest Catholic statement, which the simplest Casholic peasant could discover to have no true intellectual authority whatever. First, you will notice the almost childish repetition of known names in proof of doubtful or quite unprovable assertion. There is a sort of consensus in such that is a that a name if it has been societies that a name, if it has been

sufficiently repeated, is not only that of a great but of an authoritative man."

"You may further note an acceptation in this spirit of one hypothesis as the consequence of another, without appar-ently any check being afforded to the process by the increasing improbability of each new guess, which is advanced to protect the authority of the last."

"Now, this phenomenon, whose general name is the improper extension of authority, has a vast practical signifnance, and chiefly in this: that it has laid open the modern world to the influence of suggestion as never, perhaps, was mankind laid open to it before. It has coincidently laid it open to management and wire-pulling by a few sharpers as never was human society before. And I will personally describe the lack of self-government in any true sense, our decay in democratic power, the doubt of such elementary dogmas as the equality of man (in those unhappy societies which are so effected), to the absence or weakness of the Catholic Church.

Church.
"But this is a small matter, you will "But this is a small matter, you will say, compared with the general and fundamental philosophy which underlies the whole. To what is modern non-Catholic society (if it shall manage to survive) drifting? In what, if it ever reposes, will it repose as a general doctrine? Here opinion only, rather than observation, can avail me; but I will hazard the opinion that it will soon repose in a vague form of Pantheism, which will very quickly develop, in its turn, as Pantheism must, into a Polytheism, perhaps not unlovely, probably tolerable, and certainly untrue. To-day that statement sounds absurd. No man can challenge posterity. Yet am I not that statement sounds absurd. No man can challenge posterity. Yet am I not at all certain that what were called 'the gods,' will return if, or when, what was, once a Christian Europe shall in places sink back to its originals. But I will let this caveat at least be entered. Pagnism radiscovered will not rediscover ganism rediscovered will not rediscover beauty. Paganism did things and thought things which our modern aesthetes could not bear to look on or think. It is a goal not lightly to be approached, and the Fathers were not fools when they spoke of the worship of

And so they are all rushing to build the religious Babel upon which they hope to reach their destiny. And all is

oise and jargon and confusion.
Only in God's Church is there peace Later on we shall consider this unrest in the social and political order.—Rev. W. P. Cantwell, L.L. D., in The Moni-

IF IT ISN'T DEAD IT OUGHT TO BE

KANSAS PRIEST EDITOR PAYS HIS RESPECTS TO "APPEAL TO REASON." THE

Quite recently a press dispatch from Girard, Kansas, announced the sus-pensio of "The Appeal to Reason." A day or two later another press dis-patch carried a denial of the first renext incarnation and into the House not made with hands which we will find waiting for us beyond the grave. Just as our thought, words and acts are beautiful, generous and kind, and patient and helpful here, so will we possess beauty, wealth, friends, love, and power when we come again.

"We are the expression of God's power; and we, ourselves, must build our own destinies instead of calling on God to infect the workmen with the virus of Bocialism, the pot-house product of diseased brains and, next to Christian Science, the most contemptible fake that ever deceived a people anywhere

Notwithstanding his self-confessed lack of verbal projectiles, the editor of the Catholic Advance did his best, and the unprejudiced spectator of the bombardment must come to the conelusion that if the "Appeal to Reason" is not dead, it ought to be. We quote:
"We live in the United States under

a government the freest and best ever erganized; with a people living as contentedly as human imperfection will permit; with prosperity never before ex-perienced under any form of government, and with the power of legislation in our own hands. The oppressed of every coun-try find here a fair field for the exercise of their abilities, mental or physical, and there is no reason whatever for agitating or propagandizing for a change in our system, established upon the ex-perience of ages and combining every well-tried law of freedom and happiness.

"Now comes that importation called Socialism, a weed growing naturally only among a discontented and op-pressed people, to persuade us that we should change our present satisfactory ondition for an untried, uncertain an impossible form of fruits, our laws are a source of irritation, our industry is slavery, our Christianity a played-out hallucination, virtues and principles are whimsicalities—such are the insame ideas underlying Socialism, which advocates the supplanting of Christian life and the assumption of conditions obtaining in the African jungles plus the morality of the barn-

Any man who contributes a penny towards the contemptible coterie of harpies that has it leper office in Girard is guilty of the evil which is spread as an infection among the people.

"The Appeal to Reason, to which we

"The Appeal to Reason, to which we refer, is the most hypocritical, lying rag that every issued from a printing press. The owners are getting rich on the dollars of laboring men, whom they are ourrageously deceiving by poisoning their minds with envy towards their managers and by promising to proque employers and by promising to produre them an impossible happiness by sub-mitting to a 'blee' of designing knaves who are trying to subvert our Government

and hoist themselves into power. The principal owner of the 'Appeal to Reason' came to Kansas poor, and today he is the richest man in Crawford county, owning besides tracts of land in Texas. Yet his paper is continually condemning the rich.

"Fakers are the most successful money makers in this country. We have a startling evidence right here in Wichita. These fakers live and prosper on the credulity of the public, and are as impervious to criticism as the average Socialist is to sound sense. One way to counteract and prevent the spread of the plague is to avoid the source which spreads it—the skuaky newspaper—and another is to circulate sensible reading matter where its need is indicated."

CATHOLIC POPULATION OF ENGLAND

In a speech delivered before the Catholic Association of England, His Eminence Cardinal Bourne made some interesting remarks on the increase of the Catholic population of England.

"The other day," said he, "the Archbishop of Canterbury—after expressing touching respect for the foreign religious communities that have settled in England, and using words which showed his appreciation of their efforts, and also a realization of the fact that if they received so many non-Cathenorts, and also a restration of the section that if they received so many non-Catholic pupils, it is not because we are seeking non-Catholic pupils, but because the non-Catholic parents are seeking the convent school—went on to suggest that Anglicans need not be afraid, after that Anglicans need not be afraid, after all, because if we were to take the statistics of the Registrar-General, they would show that the number of Catholic marriages was not increasing. I have not had time to verify these facts, but I am perfectly persuaded that our numbers in England are not decreasing, but they are steadily increasing, and that they are very much larger than we have any knowledge of. As long as the legislature does not see its way to include religious belief in the decennial census, we shall not have accurate figures. The other day I called attention to the undoubted fact that we have now in indoubted fact that we have now in England something like treble the num-ber of churches and of clergy that we had sixty-one years ago. The Catholic Church in this country is a voluntary organization. We live on the alms of the faithful. Does it not follow clearly that if our churches are well maintained and our clergy well supported—although the Catholic wealth of the country has not increased to a surprisingly great extedt—our numbers in every rank of life must be enormously greater than they were sixty years ago? Wherever we set up a chapel, even in a remote town in England, there is in a very short space of time a growing congregation. Further, if we set up a church in any suburb of London, or in any new district of the greater cities, and if we put there, unburdened by debt, a priest who is zealous and active, we find that in two or three years he will most certainly find sufficient means of subsistence. I quote these facts as proof, if any be needed, that the number of Catholics in this country is steadily increasing. I have no wish to indulge in boasting, but I do wish to bear testimony to the fact that the apostolic and zealous labors of generations of bishops and priests and the devotion of generations of laity have not been in vain; and if in the future we are to make progress it will certainly be in proportion as we remain faithful to the policy of the past. There is nothing aggressive about us. We have no desire to interfere with th of our fellow countrymen, but we wish by all reasonable and lawful means to bring home to the mind and the concience of the Euglish people that the one true Church of Jesus Christ is that which has its centre in the Eternal City of Rome. I feel certain that if we are true to ourselves, if we endeavor to carry out to the full extent of carry out to the rull extent of our power the hopes and aspira-tions of our Holy Father the Pope, then when a similar gathering to this is held fifty or sixty years hence the speakers will be able to bear testimony to the fact that the Catholic Church is making not only steady but very rapid progress
—Antigonish Casket.

CHRISTIAN SCIENCE AND THE JEWS

(Written for the Intermountain Catholic) It appears that Christian Science is gaining so many followers among the Jews in the United States as to cause some alarm among the leaders of Judaism and elicit a note of protest from the editors of its religious journals. The protest disclaims any intention of abating the known liberality of the synagogue or encouraging heresy trials, or witholding sympathy from the individ-ual who resorts to Christian Science to get relief from physical or mental suffer-ing. The question which comes up naturally to the minds of their editors is whether a Jew can consistently be a Jew and a Christian (even in the form of a Christian Scientist) at the same time. Speaking for the general body of Judaism in the United States, the editor of The American Hebrew (New York) has this to say on the subject:

"When, as rumor has it, Jews formally enroll themselves as members of Christian Science church and presumably subscribe in the tenets of Christian Science, some of which are opposed. tian Science, some of which are opposed to the fundamental principles of Judasm, and when even officers of Jewish congregations find no inconsistency be-tween membership in the synagogue and formal membership in the Christian and formal membership in the Christian Science church, such persons should be told that such double allegiance is impossible, that membership in the synagogue is incompatible with formal membership in a Christian Science church, even as such membership would be incompatible with membership in any

other Christian denomination. Such mixtures, or shatnez, we cannot brook with impunity. They make for internal districtions.

mixtures, or shatner, we cannot brook with impunity. They make for internal disintegration."

The editor follows up his statement with the following recommendation of a remedy for the evil:

"No uncertain note should go forth from this body. We should make clear by resolution the impossibility of such twofold membership in the synagogue and in a church. While the Jew becomes a member of the synagogue by birth and remains potentially a member of it, though he may not formally become affiliated with any particular congregation, and while he remains a Jew as long as he does not formally adopt any other religion, he must be considered as ceasing to be a Jew if he takes any step which formally puts him out of the synagogue. A Christian Science church is, in our view, one of the denominations of Christendom. And a Jew breaks with his Judaism by accepting formal membership in it. And a Jew breaks with his Judaism by accepting formal membership in it. Such a resolution going out from us will strengthen the hand of any colleague who may have in his community a great test offered to his moral courage, in vindicating the integrity of Judaism against surreptitious attacks from with-

We have nothing but words of praise for this protest. It shows that the Jewish religion stands for something positive in creed and practice. It has not committed itself to indifferentism, like so many sects have. There is nothing like being something definite—either fish, or fiesh, or good red herring—and it would be difficult to tell what some of these multitudinous so-called Christian churches are to-day. They have so many differences of belief that they have wisely concluded not to bother about them, but to consider themselves all to be branches of the one Church of Christ. Whether Christ be believed in as God or a mere human We have nothing but words of praise one church of Christ. Whenever the bebeing matters not to them, so long as they can sail under the convenient name

of Christians.

The Hebrew editor emphasizes the ground that prayer, as an efficacious means in healing the body and soul, is a very essential part of the religion of Judaism, and that it need not be sought after in the sanctuaries of Christian Science. He writes:

Science. He writes:

"The synagogue always performed the priestly function. It had the Torab. It expounded the tradition. It stood for learning. It appealed to the intellect. It performed the prophetic function, voiced the living conscience of men, made for moral progress, and was the Great ethical rejuvenator. And it always performed the mystic function, inasmuch as it brought God into life and made man feel the divine aignificance of daily living. It valued significance of daily living. It valued prayer. Prayer, as a brilliant Ameri-can thinker has it, is 'religious in act.' Or, better, as our sages say, it is the 'service of the heart.' It should be our duty to make prayer again a power in the lives of our people, by bringing home to them the emotional and mystic side of Jewish experience.'

The fact is, the cures by Christian Science are as much of a physiological as of a deprecatory character. It has largely taken the ammunition of science and labelled it Christian. — J. A. Ho-

THE STIMULATING EFFECT OF CATHOLICITY

It is with somewhat mingled feelings we read an article in the Baptist Standard on "Our Attitude Toward Cathodemonstrations in honor of the newly nade American Cardinals have fright ened some of the more timorous of our Protestant fellow-citizens; and they are asting about for some plan whereby oppose and offset the grow They do not seem to see that the growth of the Catholic Church in the United States is providential. The better-informed, more enlightened and more thoughtful class of non-Catholics behold in Catholic increase a strengthening of our national and social bulwark against disorder and disintegration. They know the patriotic record of Catholic citizens in the past, and they welcome the growth of such a sane, conservative influence as that of the Church, particuinfluence as that of the Church, particularly at this period when there is a loosening of social and national ties, and loosening of social and national ties, and when a spirit of unrest is abroad which bodes no good to stable governments anywhere. But the more illiberal school of Protestantism still looks, with the utmost unreasonableness, on Catholicity as unpatriotic and foreign, and it occasionally gets panic-stricken when it beholds a Catholic demonstration.

holds a Catholic demonstration.

We Catholics are constrained to smile when Protestants of this type credit us with superhuman wisde foresight. True, the Catholic Church is a mighty organization, but that the human side of it is weak enough and numan side of 16 is weak enough and fallible enough we Catholics are well aware. We know our weaknesses and our shortcomings, but the non-Catholic who is afraid of the Church will not additionally the catholic ways to the control of the control o mit that we ever make mistakes. He seems to think that we are, laity as well as clergy, bound together in a compact mass; that we are as thoroughly ciplined as an ancient Roman le ciplined as an ancient rooman legion, and that we march straight forward everlastingly under orders from the Pope. As a matter of fact, outside the unity of faith which, of course, we adhere to most firmly, Catholics have very little solidarity whatsoever. Some one has picturesquely said that we have about as much unity as a boiler explosion.

about as much unity as a boiler explosion.

The article in the Standard, for example, contains this paragraph:

"In dealing with Roman Catholicism denunciation is useless, except to increase the courage of Protestants. The matching of cunning with cunning is foolish, for the Catholics exceed us in cunning. Exclusion from America is not to be thought of, for Catholics have

equal rights with Protestants under the United States Constitution. Yet something must be done by us to stay the advance of this strongly entrenched and compactly organized hierarchy."

This is characteristic. It is no use to denounce us, because we have kept on growing in spite of all denunciations. Cunning, (that is, we presume, A. P. A. movements and the like) is of no use, because we Catholics are more cunning than they—which is all humbug; every one knows that the A. P. A. fell to pieces of its own rottenness. We can not be turned out of the United States—"more's the pity," we can almost hear the Standard's writer exclaim. So there you are. And here we are. And what are you going to do about it?

Well, the remedy proposed for this awful state of affairs is simply this, and it is a remedy that Catholics are not

awful state of affairs is simply this, and it is a remedy that Catholics are not afraid of, nay, they are ready to welcome it: A deeper spiritual life on the part of Protestants; insistence on religious training for their children; more Bible-reading and more praying in the home, more memorizing of scripture and more intelligent study of its meaning.

All this we Catholics welcome: and we

All this we Catholics welcome; and we rejoice if our growth here in America, misunderstood and mistrusted though it misunderstood and mistrusted though its may be, will have the effect of stirring up our non-Catholic fellow-citizens into more religious and spiritual activity. Better any brand of religion than the agnosticism and crass materialism into which so many non-Catholic American communities are sunk at the present

We have no fear of abuse, of cunning, or of force. All these have been tried and failed. And we certainly have no fear of increased religious activity among our Protestant brethren.—Sacred Heart Review.

THE MARRIAGE-TIE AND ITS MODERN DESPOILERS

At the Solemn High Mass in the Cathe drai on a recent Sunday Bishop Hickey of Rochester, delivered the sermon, using as his subject "Marriage and the Divorce Evil." He spoke, in part, as follows:

follows:

"It makes civilized people of to-day shudder to hear related the facts about John and Herod. Herod was guilty of a crime against God and society and John the Baptist dared to say to Herod, the king, that he was a guilty man. The world of that day was shocked at the irreverent treatment of the marriage contract, as we are to-day.

"We know that no contract among men demands greater respect than the marriage contract and it will always be true that there will be, in the world,

true that there will be in the world, disregard of the same contract. Men discuss marriage professionally and deprecate existing conditions which make the well known evils of society. They discuss the reasons for divorce and re marriage, but they are all the time dis-cussing a question which belongs to the Power which has given life and exist-

ence to marriage.
"I am speaking from a Catholic stand point, and I only wish that the world could see marriage from that standpoint. because that is the standpoint of truth The trouble is to-day that men do not ook at the source and root or cause of evil. In the great social questions, in stead of dealing with symptoms and con-ditions, why not find out the cause of the lamentable increase of divorce in our age and country? But because the world is moving away from the truth in regard to this question of marriage, the less it appreciates its value.

ENGLISH JUDGE'S TRIBUTE "A great English Judge has made the following statement: It is my experience that Roman Catholics seldom come to this court. I attribute this to the influence of the Catholic priesthood and the reverence among Catholics for the marriage vows.' Another writer has stated that in his belief the cause of the evil lay in the fact that the Roman Catholic Church alone regards marriage as a sacrament, while the rest of the was taught by the Reformation that it was not a sacrament. The doctrine they call emancipation from Rome, and that emancipation has been going on ever since the days of Henry VIII., on account of whom the Church VIII., on account of whom the Church lost a kingdom rather than compromise the truth. Through the same emancipation divorce has become to-day one of

pation divorce has become to-day one of the greatest evils of society. "I am here to speak in the name of God's Church for the sanctity of marriage, that you may see in marriage, not something purely natural, but that higher and more definite purpose which God intends. We must start from this principle if we would start aright, and there is no use in discussing mere in-cidentals. Marriage is a sacrament, one of the seven instituted by Jesus Christ. Hence, marriage is sacred in its source. God has endowed marriage with two characteristics, unity and indissolubility, and there is in man and woman a power which makes the preservation of these possible. That power is conjugal love, which is always tempered by reason. It goes from one to the other and is mutual and effective. "In the natural order it is the love of

father, mother and child, whose arch-type is the Blessed Trinity. Love is from God and toward God and all should be in accordance with God's will. I say be in accordance with Gods will. I say marriage is not an accident in society, but it is the very basis of society, and there is no such thing as a modern thought or plan of marriage. It is as old as the world. It is a sacred vocation, a vocation to which men are called tion, a vocation to which men are called and for whose responsibilities they should prepare. God bless our Chris-tian men and women who, while the world is striving to pull down, are sup-porting firmly the pillars of society with the strength and courage of a John the Baptist, in their sacred regard for the marriage tie and their conscientious fulfilment of its God-given ends and

ACTS OF THE HOLY SEE

LETTER OF THE CARDINAL SECRETARY OF STATE TO THE ARCHBISHOP OF ROUEN ON MODERN HYPERCRITICISM

Monsignore.—The Holy Father Pope Pius X., in manifesting his gratitude to Your Grace for having sent him your letter regarding the apostolicity of the Churches of Provence, entrusts to me the very pleasing task of congratulating you in his name for those pages so interesting, attractive and vigorous, so instinct with firmness against objectionable tendencies and withal free from personal bitterness.

Nothing is more welcome to the Supreme Pontifi than insistence on the fundamental principles and the rules of the true historical and apologetic method, made, with the doctrinal authority appertaining to their persons and their mission, by those whose pride and duty it is to put themselves at the head of the defenders of pure orthodoxy. Your Grace's just and convincing

Your Grace's just and convincing observation on a most vivid tradition and one most glorious for the Churches and one most glorious for the Churches of Provence, are capable of being applied to many other questions which have been distorted under the pompous pretext of vain erudition by a sol-disant advanced science which is not even sure of itself. May your point serve as a warning against the errors of a presumptuous criticism, for all well-intentioned persons and help them to discover in tradition prudently controlled, even in the absence of written documents the manifest proofs of the truth ments, the manifest proofs of the truth of things believed.

May Your Grace's fine example be a May Your Craces are example be a stimulus and encouragement for those upright and vigorous minds who are devoting their energies and their talents to enlightening Christian souls in all fields of intellectual activity, and ward off from them the contagious effects of the more or less subtle poison of Modernism and of the more or less

hidden venom of hypercriticism.

With his paternal congratulations the Holy Father sends Your Grace as a pledge of heavenly favours, the Aposto-lic Benediction which he extends on this occasion to all those courageous writers who, animated by the spirit of writers who, animated by the spirit of God, and full zeal for doctrine and of love for truth, join efforts against the assertions of a temerarious science, and boldly raise the alarm against the false of the world.

wisdom of the world.

On my part I thank Your Grace for the copy of the letter which you have been kind enough to send me, and I beg you to accept with my personal felicitations the renewed assurance of my entire de-

votion in Oar Lord.
R. MERRY DEL VAL.
The Vatican, April 22nd, 1912.

PROTESTANT FEAR

Current Literature this month puts the question very seriously, "Is there a Roman Catholic Peril in America?"
That there ii to the minds of many Protestants it takes as evident from certain recent facts. The foundation of the new A. P. A. society, the "Guardians of Liberty," the renewed zeal of the avowed anti-Catholic papers, like the Menace and Watson's Magazine, the attacks on the Church by the Methodist Conference, and even the note of alarm in some of the more dignified non-Catholio journals is proof enough that Rome is viewed as something to be feared. Even the President of the United States showing undue favoritism to the Cath

To the Catholic, much as he regrets the injustice of this attitude toward his Church, the recognized strength of Catholicism in this country is a source of great joy. People do not fear some-thing decrepit. Long ago the Protest-ant slogan was that the Church of Rome was becoming effete and was soon to disappear utterly. Now the cry is different. Rome is becoming too much of a

power and must be checked.

That the Catholic faith has made wonderful advances in this country is the burden of the review of religious J. Campbell of London, who visited th United States recently. "To a British observer," he writes, "the most startling fact in this connection is the growth of the influence of the Roman Catholic Church. When I was in America nine years ago I noticed Romanism enjoyed a much greater amount of con-sideration than it was accustomed to in Great Britain, but in the intervening period it seems to have gained enor-mously in America, so much so that evidences of its power confront one on every hand." And after suggesting reasons for this fact, he conclud asking, "Can it be possible that the dominating faith of the greatest democ cracy of the world is going to be Roman Catholicism?"

Aud if so, need the nation have any fear of it? Has not the Catho Church ever been the friend of law and order, a teacher of civic righteousness, order, a teacher of civic righteousness, of true morality, a defender of the sanctity of marriage and the home? But with the bigot that counts for little. He would rather see the fifteen millions of Catholica description of Catholics descend to the injuities of paganism than that they should be praising God as Catholics according to

the light of their conscience.

But while Catholics regret that their faith is so misunderstood as to be deemed a menace to this country they have no intention of retiring from the field intention of retiring from the field.
Methodism may rave on, but Catholicism is not a bit disturbed, knowing that with its long history behind it it will increase in power and be flourishing on American soil when some of the sects that have despised it are thrown to the scrap heap of discarded religions.—Pilot.

CATHOLIC NOTES

Miss Mary Henry Ruffin, the daughter of the well-knewn Southern writer of Mobile, Mrs. M. E. Henry-Ruffin, has entered the Order of Sisters of Charity and is now making her novitiate at Emmitishing. Through her father, the late Frank G. Ruffin, Jr., of Richmond, Va., who was a convert to the Church, this young lady is very widely connected throughout the South.

Soldiers, sailors, veterans and civic bodies, 9,850 in all by the count of Grand Marshal Mitchell, formed in line from the side streets near the Breoklyn navy on the 26th, for the tenth annual field Mass celebrated

Tom Watson, the rampant bigot of Georgia, and one of the founders of the so-called "Guardians of Liberty," has fallen into the clutches of the federal law for publishing a vicious and inde-cent article in which he attacks such excellent citizens and Churchmen as Cardinal Gibbons, Cardinal O'Connell and Cardinal Farley, says the Bulletin of the American Federation of Catholic Societies.

Miss Elizabeth Spearman Lancaster, Miss Elizabeth Spearman Lancaster, daughter of former State Senator and Mrs. Spearman Lancaster of Rock Point, Charles County, M.d., has been received into the order of the Mission Helpers of the Sacred Heart at their convent, 416 West Biddle Street, Baltimore, Both laddes are convent. ore. Both ladies are converts.

King George and Queen Mary are soon to pay a visit to the Duke of Norfolk, at Arundel castle, one of the most gorgeous houses in Europe. Dukes of Norfolk, unlike most of England's Catholic peers, have always been possessed of immense wealth, part of which must be used for the keeping in repair of the ancestral seat of the family.

The past five years in the diocese of Boston have been full of wonderful ac-tivity on the part of the Cardinal Archtivity on the part of the Cardinal Archbishop. Few realize the great progress that has been made during this brief period. The formation of new parishes alone has been extraordinary. During the five years no less than thirty-five new parishes have been erected and in the near future there will be others added to the list.

Quite a unique baptismal ceren was witnessed recently in Mt. Carmel church, Mill Valley, Cal., when both a Jew and Pagan were received into the Church. Chester Ezechiel, aged twentyfour years, was baptized, taking the name of Jacob. Kotaro Uyeda, aged thirty-one years, took the name of Joseph. Both had been eight months under religious instruction.

On Easter Sunday, seventy-five Indians of St. Xaviers' Mission, Mon-tana, received Holy Communion. This may seem a small number, but it is really an equivalent of about seven hun-dred Communions in one of our city churches of the East, if we stop to con-sider the number of inhabitants and the great obstacles which these poor people

have to contend against. The German Emperor, who is not at Corfu, the other day witnessed a Catho-lic procession there. The Emperor and his daughter were standing on the balcony of their villa, Kaiser Wilhelm bareheaded, when the Bishop, passing at the end of the display paused to lift his hand in the sign of the cross blessing the Emperor and his daughter, while his majesty bowed his head with appre-

The reception into the Catholic Church has recently taken place of Lady Margaret Orr-Ewing, widow of the late Captain Orr-Ewing, (who fell in the Boer War) and sister of the Du burgh. Another branch of the great Border house of Kerr (that of the Marquesses of Lothian) have supplied many nverts to the Church, but the Inner Kerrs, of which the Duke of Roxburgh is head, have as a rule been staunch Protestants. Lady Margaret is only one of several recent converts belonging to noble Scotch houses. Another is ady Henrietta Turner, a sister of the Earl of Galloway, who became a ic. with her daughter, a few months ago. A daughter of the Earl of Lindsey, Lady Muriel Watkins, is also a convert.

The most hopeful sign of the reviving religious sentiment in France is the way the lay people are entering into relig-ious activities. When the religious communities were exiled by the anticommunities were existed by the anti-clerical forces the most intelligent lay women rose to their opportunities. They immediately took up the teaching of Catechism, and during the past score of years they have supplied in a measure for the absence of the consecrated teacher. At the present time the work numbers over 4,000 "catechists" in Paris close on 100,000 children are evangelized by them; 44,000 in Paris and 50,000 in the provinces. alone, and 32,000 in the provinces;

"The Lutherans of Germany, we are "The Lutherans of Germany, we are told," says Rome, "have conceived the idea of raising up in Rome an immense church, glorious as St. Peter's, to the memory of their apostle. An ambitious project—perhaps without a parallel since the building of the Tower of Babel! Only one wonders what kind of accordance they are going to put Babel! Only one wonders what kind of a congregation they are going to put into it when it is up. After about four hundred years since Luther went out from 8t. Mary's of the People through the Flaminian Gate you can accomodate all the Lutherans in Rome in a tram cat. If you add to them all the Roman Meth-edists. Bantists. Presbyterians. Waldenedists, Baptists, Presbyterians, Waldensians and other sectories, the little Methodist church in Via XX Settembre would comfortably house them. There are many things Lutherans or Methodists or Baptists can do in Rome; they can bribe famishing or unscrupulous Romans to attend a few services; they can make common cause with the Free-masons; they can make friends with the 'Asino,' but build a Lutheran church to vie with St. Peter's—that way mad-ness lies."