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ANGLICAN SOLUTION FOR KIKUYU

Newspapers devote so much space to the prize-ring that most of us know what side-stepping means. The Church of England is quite skilful in side stepping. The art is a useful one, but we think that a pugilist who had no other would not find it sufficient to maintain himself that a programment of the state of the sufficient to maintain himself. before an adversary. But this is the condition of the Church of England, condition of the Church of England, it can side step, it can do nothing else, and it is side stepping constantly. That it will side step in the Kikuyu affair is a foregone conclusion, and one who is described as "perhaps its most learned canonist" has above it how to do so shown it how to do so.

The Reverend Edmund G. Wood, the canonist in question begins by bewailing the Zanzibar letter, or, in other words, the necessity of side-stepping that it has brought about. stepping that it has brought about. He then goes on to say that the Bishop of Zanzibar has made a great mistake in appealing to the Ecclesia Anglicana. It is to the Catholic Church, "her tradition, law and custom," that he must appeal. "I fail to understand," he continues, "how he car ha said to he doing work for can be said to be doing work for cclesia Anglicana or in what sense he was sent by the Ecclesia Anglicana, or how anything that Ecclesia Anglicana (if there were such a thing) may say or do, can really affect his position." The side stepping is clear. He must go by the Catholic Church; but according to the views of the learned canonist the Catholic Church is in a state of suspended enjmiting and therefore. pended animation and, therefore, can-not direct him. Hence he must sit still and do nothing, as the Church of England intends to do.

Could one stop at this he would be inclined to cry: "How beautifully simple!" Unfortunately the antagon-ist will follow up the attack saying to the Bishop of Zanzibar: "You do to the Bishop of Zanzibar: "You do not intend, I presume, to set up a new sect in Africa based upon your own views of the teaching of the Catholic Church? You must communicate with somebody. Is it to be with the promoters of Open Communion; with the whitewashers of those who attack Our Lord's divinity with those who advocate masterly with those who advocate masterly inactivity? You can not sit still and do nothing. You must take one side or the other. Either that of the clesia Anglicana, a reality the learned canonist notwithstanding, or with the Catholic Church; in its conrete reality, united with the vicar of

GREEN.—At Eganville, Ont, on January 21st, 1914, Mr. Philip Green, aged eighty-one years. May his soul rest in peace!

Morais.—In Courtright, Ont., Saturday January 24th, 1914, Mary, beloved wife of Patrick Morris, aged seventy-two years. May her soul

BROSNAHAN.-At Muirkirk, Ont., parish of Ridgetown, on February 22, 1914, Mrs. J. Brosnahan, widow of the late John Brosnahan. May her soul

McDonald .- At Fort William, Ont. on February 15, 1914, Mr. Archie D. McDonald, formerly of Monckland, Ont., aged sixty-six years. May his soul rest in peace!

THOMPSON.—At Macleod, Alta., Mr Harry Thompson, Engineer, who met his death in a train accident. Inter-ment from Sacred Heart Church, Madac, on the 23rd ultimo. May his soul rest in peace!

DENNEHY-McLellan.— At Vegreville, Alta., by the Rev. Father Bernier, P. P., Teresa McLellan, Harrison's, Ont., to Fred W. Dennehy, the Hudson's Bay Company, Cold Lake,

DEATH OF A RELIGIOUS

There died at Sacred Heart Orphanage, Toronto, on February 16, Sister Veronica, aged eighty-six, known in the world as Honoria Walsh, daughter of the late David and Ann Walsh of Saltifeet, Ontario. Sister Veronica was born at Ballinrobe, Ireland in 1839 and came to Canada with her parents in 1832. She joined the order of St. Joseph's nuns on August 15th. 1855 at Toronto. She celebrated her Colden Jubilee as a member of that great order in 1906. For fifty-nine years she labored among the poor of Toronto, both old and young. For the poor of Toronto, both old and young. For the poor of Toronto, both old and young. For the poor of Toronto, both old and young. For the poor of Toronto, both old and young for the poor of Toronto, both old and young for the poor of Toronto, She will be allowed among the poor orphanament of Providence and Among the Providence and Among the

DEATH OF SISTER FELICITAS

ter an illness of some weeks Sister M. Felicitan, ted member of the community of the Sisters oceph, died at St. Joseph's Hospital, Guelph usry 24, in ithe sixty-three year of her age and orty-sixth of her religious life. This good Siste is kind and gentle manner endeared to all, wit issed among the aged poor to whose care her religious life has been particularly devoted was ever the sympathetic sharer of their joys an own and when not working among the poor institution her days were spent in going from set to house through the country or city soliciting a to procure comforts for their declaining day

speak, either to or of her old people, in the kindest with the control of the con

MEMORIAL TABLET UNVEILED

PUPILS RONOR MEMORY OF DISTINGUISHED EDUCATOR
ADDRESS BY REV. BROTHER THOMAS, F. S. C.
A somewhat unusual ceremony took place at De
La Salle Institute, New York city, on Sunday, Feb.
Sth., when a large gathering of former pupils and
friends assembled to witness the unveiling of a
beautiful Memorial Tablet to Rev. Brother Eulogius,
late Director of the Institute. The Tablet, which is
of bronze, is a loving tribute to the memory of their
teacher and friend from his former pupils and testifies to the love and veneration in which the deceased
Christian Brother was held.
The principal feature of the ceremony was the address by Rev. Brother Thomas of St. Joseph's Collegiate Institute, Buffalo, whose subject was: "Rev.
Brother Eulogius, the Man and his Work." Brother
Thomas spoke in part as follows:
It is indeed a melancholy pleasure for the friends
of Brother Eulogius to be here to night, for it is a
pleasure to honor the memory of a man so worthy of
honor as was our friend Brother Eulogius. His praise
sounded here in this hall, which for so many years
knew his modest but magneothes. This fine gathersing here tells us that others have admired what we
have admired, that other have admired what we
have admired, that other have appreciated what we
have appreciated, that those who knew Brother
Eulogius and were therefore qualified to judge have
admired the man showas our friend, and appreciated
the work he haerd in his soul the voice of God calling
him do a life that would tend to perfection. He
heard in his soul the same voice that long ago amid
tho had kept the commandments of God from his
youth. "If thou wilt be perfect, go, sell what thu,
nast, give to the poor and thou shalt have treasure
in heaven, and come follow Me.;"—the voice that
halls of Judea said lovingly to the young man
who had kept the commandments of God from his
youth. "If thou wilt be perfect, go, sell what thu,
nast, give to the poor and thou shalt have treasure
in heaven, and come follow Me.;"—the voice that
halls of Judea said lovingly to t

So for more than thirty-three years of consecrated life Brother Eulogius strove daily to mintate the supreme ideal of perfection. Christ, the type of the good, the beautiful the true. And for these thirty years and mote be gave his mind, his heart, his body, to their of the control of the true the true that the true had been the good that he had been to good the seature of a Christian teacher, leading by his ear of God. These high personal and professor of the lives of young people of a Catholic religious teacher; for his life is "a-life of truth in theory and in practice, truths taught and lived, truth in ideals and truth in facts." Such was the ideal Brother Eulogius set himself to actualize and for a third of a centary of class room labor, many who observed him, who passed under his sgentle but strong sway, are prepared to-day to say that he came near to realizing his ideal.

His gentleness and sweetness carried with them an unusual sense of repose in conversing with him. He was a man of great but simple dignity, but his simplicity of character was at war with pretence and affectation of all kinds and was supported by a reserve mental force which, when occasion called it forth, was a surprise to those who knee demonstrated that he was possessed of method and system which in the long run produces more substantial results than inflectual eleverness. He was endowed with the grounded in the soil of early years—year by some produced in the soil of early years—year of the solidar of patient work.

Fixedness of principig friend the substratum on which was reared the define of Brother Eulogius character, and modest, prayerful, laborious, religious life. We storm however angry, no temptation however have but their creed or party.

He is gone but he will live in the low of those who intends his produces and intended the friendship of men whom he met, no matter what their creed or party.

He is gone but he will live in the love of those fortunated to it was to six at his fest in the heart true of righteousness and the

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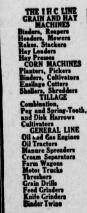
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