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four. The struggle for large-dealing to-
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bitter one, and before victory is ac-
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very ugly names, declaring that it is
revolutionary and that the British Con-
stitution will be smashed into little
pieces if the privileges (called vested
rights, but which are really vested
wrong) of the privileged classes are
interfered with. Of a truth revolution
it is, but a peaceful one, guided by men
who have the welfare of the United
Kingdom at heart just as truly as the
most rabid titled land-owner. In the
history of the United Kingdom all
great movements for the social better-
ment of the people were called revolution-
ary. Such was the cry when the
measures for Catholic Emancipation
and the disestablishment of the Irish
Church were passed. All good citizens
of the Empire will turn their faces
against the "isms" which lead to
Socialism and Anarchy. Far removed
from these wild visions is the pro-
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and those who declare that the
triumph of the Liberals will lead to such
conditions are but practicing deceit.
Home Rule for Ireland is now in the
near future and it will not surprise us
if within the next five years an Irish
Parliament will be sitting in Dublin.

THE DEFENCE OF SPAIN

THE CASE OF FRANCISCO FERRER, THE ANARCHIST EXECUTED IN BARCELONA

Translation by Arthur O'Hear, Esq., Barrister, Hamilton, Ont., of an article which appeared in "A. B. C." a high class publication printed in Madrid and having a wide circulation in Spain.

When the "Cap-
tains" were all
to become philan-
thropists of their
kind. Little matter
to do or another. It
is a bad sign
to see so many men
drinking greed and
greed for the welfare
of the poor. The oldest
inhabitants of the
town were not so
greedy when the
land was to be
divided, etc., was

age from an address
to Dame Universi-
ty well worthy care-
ful attention. Its
influence, its
development of a
for enriching the
poor. To deal
with the present day
the use of or in its
dissemination of
the common people,
it is making a
fortune. Persons
are weak, prone to
which appeals to the
senses. Therefore,
great wealth vulgarly
is those who so large
a populace is composed

of people earning their bread by toil,
whether of brain or of brawn, and where
each feels perhaps that, if given a
better opportunity, greater fortune
might have been his reward, to daunt in
the faces of those honest though less
fortunate people the vulgar display of
luxury and ease creates a state of
bitterness and discontent and sows
the seed of unhappiness. When the great
majority of the people in any community
are unhappy, its impress upon the whole
is indelible; and where the people are
unhappy, the nation is unhappy. Where
the people are discontented the country
is fast approaching a precipice. Where
bitterness is biting into the souls of men
under any form of government, then its
stability and its permanency are in-
dubitably imperiled. None of these con-
ditions that so make for the unhappiness
of a people can be remedied by any law,
whether written in the statutes or made
by judicial pronouncement. It is con-
science born of religion, duty mind-
ed of the sensibilities of men and women,
duly mindful of decency and modesty in
the enjoyment of surplus wealth—not
vulgarily exposing it to others, but using
it with taste and refinement, which can
prevent the unfortunate consequences it
otherwise invites.

THE BRITISH ELECTIONS

The elections in Great Britain have
drawn almost to a close. As we pre-
dicted in last week's issue, the standing
of the parties will remain about the
same as in the last House. Present in-
dications show that the Liberals may
increase their membership by three or
four. The struggle for large-dealing to-
wards the people at large has been a
bitter one, and before victory is ac-
complished the Liberals will have to fight
valiantly for a few years more. The
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We believe that we will perform a pa-
triotic duty in addressing ourselves to
all men of good will, to those who are
healthy in mind and whose consciences
are clear, to those who believe in jus-
tice, who love good and who seek truth
in order to tell them: there has been
undertaken against Spain an unjust and
bitter campaign, owing to the belief that
Francisco Ferrer had been arbitrarily
condemned by a military tribunal and
by a summary procedure instead of by a
civil tribunal and a jury; that he was
condemned not on account of his crimes
but for the propagation of his humani-
tarian ideas; that with the death of
Ferrer, the first schoolmaster of Spain, a
world; that Ferrer was a victim of cor-
rupt fanatic and backward people as
were Michael Servetus, Giordano Bruno
and Galileo.

For the purpose of protesting against
this unjust crusade, our director, Luca
de Tena addressed a telegram to a num-
ber of European newspapers in which he
affirmed:
First—That Ferrer was not the first
intellectual in Spain.
Second—That he was condemned for
his crimes and not for his ideas.
Third—That he had been permitted
during long years to teach and propa-
gate freely in Spain his revolutionary
and anarchistic theories.
Fourth—That he was judged not by an
exceptional tribunal but by a tri-
bunal legally constituted and which
afforded all the guarantees which the
tribunals of the most civilized countries
accord to accused persons.

The following is the proof of these
affirmations:
WHAT FERRER WAS—HIS EDUCATION,
FAMILY AND FORTUNE
Ferrer was born at Alella in the
Province of Barcelona. He was oc-
cupied at the opening of his career by
the railway company from Barcelona to
Tarragona where he occupied a very
subordinate position perfectly in keep-
ing with the rudimentary instruction
which he had received. He repaired to
France. The French police report
in the following terms in regard to
his conduct:
"Ferrer one day became acquainted
by chance with an agitator Mademoi-
selle Meunier, who took such a fancy to
him that she abandoned an Englishman
to whom she owed her fortune in order
to follow him.

He showed it when he drew up in the
following manner the conditions of a
tender for books which were to be used
in his school; history, geography, gram-
mar, all the sciences, all the arts must
tend to one single end: to snatch away
from the youth all his beliefs and to
flatter all his appetites."
Such a programme is monstrous, it is
inconceivable. Nevertheless Ferrer
formulated it. (See Record number 13
of the documents of his prosecution.)
This programme was carried out, or-
der that there may be no doubt upon
this head we reproduce several phrases
from the books which were placed in the
hands of the pupils of the Modern
Schools:

"The flag, symbol of one's native
country, is only the symbol of tyranny
and misery."
"If we find ourselves in front of
judges who compose a tribunal and
prisoners who are about to be judged it
would be difficult for us to know whether
the one or the other has the blackest
soul."

"Love of one's native country is a
crime."
"Industry and commerce are names
used to disguise theft."

"Assassination was considered in all
times as a meritorious act, pending
years without any law traces of that
opinion, as the honors accorded to the
military demonstrate."
"Marriage is a prostitution sanctioned
by the Church and protected by the
State."

"The family is one of the principal
obstacles which are opposed to the free
development of human life."

"But what is the use of continuing?
In all the works edited by Ferrer and
intended for his schools and for the pro-
pagation of his ideas everything is ab-
jured."

God, fatherland, the family, the state,
the respect due to authority and to
parents, everything which constitutes
the primitive base of all organized
society, whatever may be the political
and religious ideas of the men who com-
prise it.

And indeed Ferrer was permitted to
give himself over freely to this teaching
throughout the whole of Spain, pending
years without any Government in-
terference preventing him.

On the contrary liberal England, the
model of enlightened and well organized
nations, closed a school in which anar-
chist theories resembling those of Ferrer
were being taught and the woman who
directed that school finding herself
without resources applied to Ferrer who
confided to her the political and
theories resembling those of Ferrer
which free England prevented her from
continuing. (See Record 34—of Ferrer
prosecution.)

A country such as Spain is calumniated
when respect is given to such an un-
reasonable point in the freedom of teach-
ing. She is defamed when it is said that
she condemned Ferrer on account of his
ideas.

THE SAVANT AND PHILANTHROPE—HIS
KNOWLEDGE AND SENTIMENTS
An exceptional witness gives his
opinion and judgment with reference to
the man whom we are concerned.
We mean Raphael Salillas. Every-
body knows his name in Spain, and many
people also know it in foreign countries
on account of the remarkable studies
which he has made with reference to the
punishments obtained for him in
spite of his radical and revolutionary
ideas the direction of the Model Prison
of Madrid of which he was the director
when Ferrer was confined there follow-
ing the anarchistic outrage of Morral.

It is on account of his antecedents
that we say that he is an exceptional
witness.

Had occasion for a long time to
study Ferrer, and nobody taking into
his consideration his radical ideas can
accuse him of partiality.

Our readers certainly remember that
talking as a pretext the imprisonment
of Ferrer as the accomplice in that out-
rage a campaign was conducted in his
favor, principally in Italy as is now
being done to-day.

Raphael Salillas then wrote to his
colleague, the celebrated Caesar Lom-
broso of Milan, in June, 1907, a letter
from which the following are extracts.
Let the reader read and judge for him-
self.

To Caesar Lombroso, Turin:
Illustrious Professor,—You know that
Francisco Ferrer, the new martyr of free
thought and human liberty as you
call him in a recent pamphlet, which
contains an account of a conference
given by Colajanni at the Athenaeum of
Rome, was liberated on the night of the
12th of the present month.

As a purely psychological point of
view we must admit that he has not en-
tirely departed. Ferrer continues in
his cell and will remain there indefi-
nitely if certain inscriptions which the
prisoner traced upon the walls are not
removed according to the regulations of
the prison.

"As a Spaniard I am deeply impressed
by the bad opinion which prevails con-
cerning us and I declare to you that I
prefer that we should be accused of
being inquisitors rather than we should
be treated as imbeciles."

"A LITTLE CHILD SHALL
LEAD THEM"

The persecution raged unceasingly.
Every Christian found was to be killed.
Such were the Emperor's orders and
faithfully they were carried out by his
cruel officers.

Fabius Alpinus was the son of a
Roman merchant. While only a boy he
was taught the doctrines of the Chris-
tians, taught, that perchance one day,
he might have to lay down his life for
his God. And Fabius grew up a
dreamy, beautiful youth; sometimes for
hours he would think of his teaching
and as he grew, a great love grew
with him, a mighty love for his God as
the Christian-Child. He had spent most
of his life in the catacombs, and in that
atmosphere his soul was wrapt in
purity and beauty.

It was Christmas Eve and all the
Christians were gathered together to
welcome their Saviour once again into
the world. In every heart there lay a
feeling, a knowledge that the morrow
would bring forth a renewal of the per-
secution, and that some of their number
would spend the day with their Saviour
in Heaven.

At the Midnight Mass was said and
the hymns sung, Fabius thought of what
might happen to him on the morrow,
and his eyes flashed, and his heart beat
quickly within him. Against his fear,
he could resist their tortures! Was he
not strong, and whole in body and soul?
And had he not Grace, that Divine Gift,
to aid him?

Who could say? Was it a thought too
touched with pride, did he trust too
little in Christ whose birthday to-mor-
row would be?

The morrow came, and true enough it
marked another flight of sainted
Christian souls to Heaven. Fabius was
among the number taken, and as the
prefect looked at his youthful beauty,
he felt that this young man must not
be allowed to die. He pleaded,
threatened, offered him money, position,
at last he applied the tortures and
Fabius yielded.

How and it is to tell, how un-
speakable an insult to God. Fabius was
not child of man, weak with human weak-
nesses and he denied, forsook the child
Christ he loved. He was instead, and
the Emperor's household, as his
favorite and courtier and betried day
by day to stamp out from his mind the
memories of those days in the catacombs,
those happy days of his childhood, and
those happy days of his youth, and again
we see Fabius in the catacombs. Five
years have passed since that last night
day of Christ, and he is changed, hard-
ened, embittered, and now undertakes a
journey, the mention of which five years
ago, would have horrified his pure young
soul.

He creeps stealthily along, ever look-
ing as he goes. Behind him follow
the Emperor's soldiers, come to seize
and capture the Christians, and Fabius
is leading them.

But the turnings are many, and the
place changed since he was there last,
and suddenly, almost mysteriously, he
finds that he is separated from his fol-
lowers, completely lost in the catacombs!
For hours he gropes his way alone, and
Satan, a light shines before him,
dazzles him, and soft sweet sounds fill
his ears, and then there before him
stands a child! A little gentle child
with golden curls, and his eyes, who
understood pleading little hands to him.

"No, no, it is too late!" cries the un-
happy man. And then a baby voice
seems to say, "Nay it is not too late."
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prefect looked at his youthful beauty,
he felt that this young man must not
be allowed to die. He pleaded,
threatened, offered him money, position,
at last he applied the tortures and
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There is also a sharp resemblance in
the practical part of the creed, to the
Scriptures, to the words of Jesus, when
we search the Scriptures we find that
Simon Magus was a first Gnostic
of Christian times. He had listened,
but not with humility, to the Apostles,
and absorbed, who he had, but temporal
Christian Science, but he determined to
make it pay. Mrs. Eddy being a shrewd
Yankee did the same, and Christian
Science made her wealthy. She or her
advisers taught the psychological
moment and just when the masters of
medicine were pursuing sickness into its
innermost lairs, with such persistence
and success that the most inflexible
governments could not escape them, this won-
derful dame from New Hampshire ap-
pears and dispenses with all laborious
research. "Think you are well," she
says, "and you are as well as I am."
In a few days, hundreds of thousands of
people flock around her and pour money
into her purse. Possibly they were such a
phylactic against disease it lost its
power in the presence of a new even-
ing when the taru of the prophetic came.
It will not do to tell us that the elimi-
nation of death is reserved for some future
period. The Scriptures, to which Chris-
tian Science so persistently appeals has
written on its pages a sentence that can
never be effaced: "Statutum est homi-
nibus mori." (Heb. ix, 27). It is
decreed that all men shall die.

In studying the psychology of this
moment there is one feature of it that is
at first somewhat puzzling. Why is it
that so many earnest men and women
have adopted its tenets, and that even
some of the staid Protestant sects have
been thinking of "healing the sick" as
a help to fill their depleted churches?
Even extreme Unitarian has been ad-
vocating it for its spiritual, but tempo-
rary, advantages. Possibly the reason is
that the jarring of the various preachers
has driven these good people to des-
pair, and they are beginning to
realize that this may be a new evangel-
peculiarly adapted to the times in
which Science and Health are so
eagerly and superstitiously sought after.
And so they give their adherence to
this promise at least a trial.

The Church, however, is not dis-
turbed by this religious or anti-religious
movement. She passed through it six-
teen hundred years ago, when the
greater intellects were misled by it
than those that are now held in its
thrall. The vague which the delusion
achieved in the past as well as at present,
only goes to show into what
the depths the human mind may
descend when not controlled in its
search for truth by a divinely guided
authority.—America.

ST. PETER FOUNDED THE
SEE OF ROME
The first Christian parish composed of
Gentiles was organized by St. Peter at
Antioch. The Jewish disciples also an-
nounced the Word of God to the
Gentiles. The disciples of Cyprus and
Cyrene were the first to preach the new
Gospel to the Gentiles of Antioch, many
of whom embraced the faith. It was
at Antioch that the converts to the
Church of Christ received the name
of Christians. The Jews, in the spirit
of contempt, called them Nazarenes or
Galileans.

The work in Antioch had grown so
marvelously that the Apostle Barnabas
was sent there to advance the cause
and confirm the work so successfully be-
gun. Barnabas with Paul labored there
a whole year with much success.

About the year 41, a great famine
broke out in Judea. The Christians of
Antioch felt bound in charity to assist
their suffering brethren in Jerusalem.
Barnabas and Paul were the deputed
messengers of the Church. Having ac-
complished their task, they returned to
their work at Antioch.

Another Herod came to persecute the
Church; he was King Herod Agrippa,
in order to please the Jews and to gratify
their spite he stirred up a persecution
that lasted several years. During this
time, we have no record of St. Peter.
John was martyred about the year 42.
—Herod also threw St. Peter into prison,
intending that he should also be put to
death.

Herod was made mad with wine and
after he had drunk too much he ordered
the execution of St. Peter. The following
account is from (Acts xii: 5-10):
"Peter, therefore, was kept in prison,
but prayed very much without ceasing
to the Lord. And about that time
Herod would have brought him forth,
the same night Peter was sleeping
between two soldiers, bound with chains,
and the keepers stood before the door.
And behold an angel of the Lord stood
by him; and he said: Arise quickly. And
the chains fell off his hands. And he
went out, and he said to him: Follow
me. And going out, he followed him,
and he knew not that it was true which
was done by the angel; but thought he
saw a vision. And passing through the
first and second ward, they came to the
iron gate that led to the city, which
of itself opened to them.

"And going out, they passed on
through one street; and immediately
the angel departed from him. And
Peter coming to himself said: Now I
know of a surety, that the Lord hath
sent this angel, and hath delivered me
out of the hand of Herod, and from all
the expectation of the people of the
Jews. And considering, he came to the
house of Mary, the mother of John,
who was surnamed Mark, where many
were gathered together and praying.
And when he was knocked at the door of
the gate, a damsel came to hear, whose
name was Rhoda. And as soon as she
knew Peter's voice, she opened the gate
for joy, but rushed out, and she told
Peter to her: thou art mad. But she
said to her: I am not. Then said they:
It is an angel. But after continued
knocking. And when they had opened
the door, they saw him, and were aston-
ished. But he beckoning to them with his hand
to hold their peace, told how the Lord had

brought him out of prison, and he said:
Tell these things to James, and to the
brethren. And going out he went into
another place. Now when day was
come, there was no small stir among the
elders, who had become of Peter, and
when Herod had sought for him, and
found him not; having examined the
keepers, he commanded they should be
put to death; and going from Judea
to Caesarea, he abode there. And he
was angry with the Tyrians and the
Sidonians. But they with one accord
came to him, and having gained Blasts,
who was the king's chamberlain, they
desired peace, because their countries
were nourished by him.

And upon a day appointed Herod,
being arrayed in kingly apparel, sat in
the judgment seat, and made acclama-
tion saying: It is the voice of a god,
and not of a man. And forthwith an angel
of the Lord struck him, because he had
not given the honor to God; and being
eaten up by worms, he gave up the
ghost. But the Word of the Lord in-
creased and multiplied. And Barnabas
and Saul returned from Jerusalem, hav-
ing fulfilled their ministry, taking with
them John, who was surnamed Mark."

For seven or eight years after the
Ascension of Our Lord, the Apostles
lived chiefly in Palestine. The persecu-
tion of Herod Agrippa dispersed them
among all nations. James the Less,
having been Bishop of Jerusalem, re-
mained in that city.

After St. Peter's miraculous delivery
from prison, he lived in Jerusalem and
probably went to Rome. Eusebius and
St. Jerome placed the date of St. Peter's
arrival in Rome as the year 42. In the
year 50, Claudius issued an edict which
all Jews must leave Rome. It was prob-
ably at that time that St. Peter left the
city of Rome as he next appears in Jeru-
salem presiding over the council held
in that city.

Shortly after this, he went to Antioch.
There he drew upon himself the censure
of Paul for declining to associate with
the converted Gentiles, as may be read
in the Epistle of St. Paul to the Galatians
(II, 11-19).

An ancient tradition which is recorded
in the works of Eusebius and St. Jerome
claims that Peter founded the See of
Antioch and Rome, holding Antioch
from the year 35 to the year 42. He
presided over the See of Rome for
twenty-five years from the year 42 to 67.
Eusebius succeeded St. Peter in the See
of Antioch in the year 360. It is also
shown that he was succeeded by St.
Ignatius, Bishop and martyr. It is also
asserted that St. Peter, while in Antioch
and Rome, made frequent excursions
into other countries, preaching the Gos-
pel of Our Divine Lord Jesus.

The general tradition attests that St.
Peter together with St. Paul in the See
of Rome in the year 67. While
St. Peter was in Rome he established
his See in that pagan city which is
proved—first by all the leaders of
Christian antiquity, also by the Liberian
catalogue of Popes, which was compiled
about the year 300. It is also shown
that a Christian community existed in
Rome about the year 49. St. Paul ex-
pressed the wish and hope to see the re-
nowned Church of Rome. St. Peter's
Epistle is written from a city which was
called Babylon. This name is some-
times applied to the city of Rome. The
city on the Euphrates cannot be meant
since there is no evidence that Peter
ever lived there. In fact it ap-
peared that at this time, Babylon had
passed away.

It is evident that the Church of Rome
was in a flourishing condition about
the year 57, when St. Paul wrote his epistle
expressing his desire to visit the church
in that city.

Who could have founded or established
the Church in Rome if not St. Peter?
No other Apostle had ever been men-
tioned as having had that honor or dis-
tinction. All ancient Church history
designates St. Peter alone as the found-
er of the Roman Church. During
this time, we have no record of St. Peter
being elsewhere than in the city of
Rome. This does not exclude the fact
that St. Peter left Rome for a short time,
hence the claim that St. Peter was never
at Rome, sometimes made by non-Catho-
lics, has no foundation in fact.—Sacros,
in N. Y. Freeman's Journal.

RECENT CONVERTS
The Honorable Laura Lister, daughter
of Lord Ribblesdale, and niece of the
wife of Premier Asquith.
Mrs. Raupert, wife of Dr. Godfrey
Raupert, the eminent lecturer on
Spiritualism and author. (Dr. Raupert
was formerly an Anglican clergyman.)
James Reginald Morshead, Glenis,
Ll. B. M. A., Trinity College, Cam-
bridge.

Reginald Bull, B. A., Corpus Christi
College, Cambridge.
Francis M. Mills, B. A., Corpus
Christi College, Cambridge, son of the
Rev. Dr. Mills.
Robert Gordon Roe, of Haileybury
College; late of Selwyn College, Cam-
bridge; secretary of the Cambridge
Boy Scouts.
John Alexander Herbert, B. A., St.
John's College, Cambridge; assistant in
the manuscript department of the
British Museum since 1887; son of the
late Rev. S. A. Herbert, rector of St.
John's Gateshead, Durham.

Geoffrey Melsom Smith, Sherborne
School, and Trinity College, Cambridge.
George Percy Bailey, Eccles Grammar
School, M. A., Trinity College, Dublin,
Extension Lecturer for Cambridge
University; late Principal of the
Victoria Institute, Worcester.
Captain H. Ward, of the British
Navy.

Hon. Maynard Matthews, one of the
chief magistrates of Natal, prominent in
Anglican and Masonic circles.—The
Missionary.

Exiled Jesuits in New York
There are several cities in the United
States which have Greek churches.
Without a word of notification, eight-
een Portuguese Jesuits knocked at the
door of St. Francis Xavier's college,
West Sixteenth street, New York
city, recently and were received with
open arms by their brother Jesuits.

The exiles were tired and unkempt,
razors had not touched their faces since
they were in prison, which, disguised as secular
priests, they escaped from Portugal and
prison, and after much privation got
aboard a Spanish steamer, the Buenos

Argos, bound for New York. No one
aboard suspected them of being exiles.
Father Dias was declared the leader
until they arrived in America. The
little company consists of six priests,
two students and ten brothers. Father
Dias is stationed temporarily at St.
Francis Xavier's.

JOINS CATHOLIC CHURCH
REV. HENRY SARGENT, OF BOS-
TON, TO BE ORDAINED BY
ARCHBISHOP

London Press Special Local Wire
Brighton, Mass., Dec. 18.—The most
noted conversion event in the annals of
the Roman Catholic Church in Boston
will take place Saturday, when Arch-
bishop William H. O'Connell will
privately ordain as a priest of the
church the Rev. Henry Rufus Sargent,
an Episcopal clergyman of more than
twenty-five years standing, who is also
of a prominent Boston family and a
Harvard graduate.

The Rev. Mr. Sargent has been in se-
clusion for nearly a year at the St.
John's Ecclesiastical Seminary here,
studying and receiving instructions.
Mr. Sargent's defection from the
Episcopal ranks came, it is said, after
he had taken by the Society of Atone-
ment, the former Anglican community
at Graymore, N. Y., which body was
converted to Catholicism on November 1,
1909. Mr. Sargent, at that time had a
pastorate at West Park on the Hudson
River.

Ordinations
On last Saturday in St. Peter's Cath-
edral, London, five young men were or-
dained to the holy priesthood by Right
Rev. M. F. Fallon, D. D., Bishop