

# 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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## A VISIT TO THE BLESSED SACRAMENT

I take my leave, with sorrow, of Him  
I love so well.  
I look my last upon His small and  
radiant prison-cell;  
O happy lamp to serve Him with  
never ceasing light!  
O happy flame! to tremble forever in  
His sight!  
I leave the holy quiet for the loudly  
human train,  
And my heart that He has breathed  
upon is filled with lonely pain.  
O King, O Friend, O Lover, what  
sore grief can be  
In all the oddest depths of Hell than  
banishment from Thee?  
But from my window as I speed  
across the sleeping land  
I see the towns and villages wherein  
His houses stand.  
Above the roofs I see a cross out-  
lined against the night,  
And I know that there my Lover  
dwells in His sacramental  
light.  
Dominions kneel before Him and  
Powers kiss His feet.  
Yet for me He keeps His weary  
watch in the turmoil of the  
street;  
The King of Kings awaits me where-  
ever I may go  
O who am I that He should deign to  
love and serve me so?  
—JOYCE KILMER in The Magnificat

## PARTIAL CHRISTIANITY

That something is wrong with modern Protestantism, is a fact too obvious to require proof. The precise nature of the trouble, however, is a matter of opinion with some and a matter of theory with others; but widely as both opinions and theories differ, they appear to be, upon one point, absolutely agreed. It is, indeed, an indisputable truth that the Protestantism of our day has lost all hold upon what is popularly termed the "masses," while it is no less true that the vast majority of those who could scarcely be so classified, are distinguished for their general attitude of indifference to all religion.

Now this condition seems not a little singular when we consider the trend of recent Protestant thought. For if there has been one idea uppermost in the minds of their theologians of the last half-century, that idea has been to reconcile theology with what they are pleased to term the "age." This has manifested itself in the vast literature dealing with the relations of science and religion to which the Victorian era gave birth; practically all of which is now worthless, and most of which was worthless at the time it was written; and it has manifested itself in our own day by the equally vast though far more superficial literature of the "new theology." Between these two, however, there is a difference as important as it is interesting. The up-to-date theologian of a generation or more ago strove to reconcile dogma with the sciences then fashionable. The new theologian of today has adopted a scheme at once far cleverer and far more elastic. He proposes not, indeed, to reconcile, but to remove the very necessity for reconciliation; and that by the simple and highly efficient process of subtracting from Christianity every trace of dogma. Thus all possibility of conflict is at an end. Thus the Church is placed in a perpetually friendly relation with each and every day. Thus all grounds of opposition, whether they be social or philosophical or scientific, vanish forthwith. The positive side of this new conception is expressed in several axioms, which are within the comprehension of anyone however mythological, and which are apparently considered as being self-evident. One of these is the quite gratuitous statement that the message of Christ was, "not a religion but a life."

Another is more concisely expressed in the formula, "Deed not creed." I propose to offer a brief analysis of this theory, but before doing so it is necessary to understand just what it implies, and just what are its motives. According to the traditional view, Christianity has ever been considered in the double aspect of a teaching and of a life; and the belief has been equally insistent that between these two aspects there was a logical and necessary relation. The man, therefore, who mentally assented to the teaching, yet failed to practice the life, was merely a partial Christian; while the man who practiced the life in its highest sense, found in the teaching a motive, invariably adequate.

Now the new theology would utterly dissociate these two elements. Those indeed, who might be so inclined, could speculate upon the truths of religion without let or hindrance; but their speculations would be productive of no positive result for the simple reason that there would be no standard by which they could be measured or no courts to which they might appeal. It would be but guessing at an insoluble riddle; but while the new theologians admit that it is insoluble they are no less firm in their assurance that it is unimportant. Their

idea, in short, appears to be that any insistence upon dogma is a distinct distraction from ethics, and that we only require to destroy the one in order to bestow an indefinitely more abundant life upon the other.

We are, then, face to face with an interesting proposition. That part of religion which is chiefly mental is to be removed; while that part which is chiefly ethical is to remain. Just how this result is to be worked out is by no means clear, and the more the notion is analyzed the more obscure does it become. The new theologians are surely not ignorant of the fact that a motive must necessarily precede and induce an act; nor can they logically deny that this motive should be adequate to the act it induces. The adequacy, moreover, of the motives offered by traditional Christianity is attested by the entire calendar of saints for their sanctity rested invariably upon a background of dogma. All this, however, is to be now removed. It is essential, therefore, for the new theology to draft upon some other source. And as every source having its roots in the supernatural has vanished with the discarded dogma, it requires only a simple process of elimination, in order to see clearly that those which remain to us must be sought in the domain of the purely natural.

Now it is not a specially difficult matter to catalogue what may be called the motives of nature. Complicated as they oftentimes appear, they may, nevertheless, be roughly classed under two heads. Of these the first is most readily designated by the term "utility." That motives, proceeding from this source, may induce to a well-ordered life, is, to say the least, conceivable; but it is scarcely less apparent that they can never logically induce to sanctity of a very high degree. In no case can they be seriously considered as religious; and it is only justice to the new theologians to state that they are never invoked by them as such.

But there is another class of motives, which, although possessing a far greater diversity, may yet not unfairly, be described by a single word. The word which perhaps best describes them is, "complicity." This may assume many forms and masquerade under many guises. At one time it is found in the approving voice of conscience. At another in those peculiar feelings of assurance which Protestants experience when they "profess religion." It is as conspicuous in the revivals of Mr. Sunday as it was in those of Mr. Wesley; nor is it by any means absent from the professional philanthropist or social worker.

Now it is quite undeniable that what is really nothing more nor less than a pleasurable feeling, may be and often has been, a strong motive to high and upright living. The weak part of it all, viewed as a system of ethics, lies in two facts. The first of these is the constant temptation to measure the moral value of an act by the complacency which it evokes; and the second is the utter divorce of the whole scheme from all foundation in reason. And it is precisely because of these two facts which render the whole fabric of the new theology intellectually absurd. They hold up to me the life of Christ as a model eminently worthy to be followed; but they beg me not to dogmatize about His Divinity or His Sacraments or His Church. They admit that His injunction to love our enemies and His example of personal humility are immeasurably higher than any ethical conception uttered before or since; but they are particularly anxious to exclude from every rational motive for its imitation. They never tire of impressing upon me that experience and not logic is the proof of Christianity; but what they seem unable to impress upon themselves is the very elementary fact that this "experience" is in reality nothing other than complacency itself, and they forget that this complacency can be no more evident of the religion which they profess than of the sanctity of which they are assured.

That any of the pleasurable feelings which are so intimately associated with the faith should be looked upon as objects of suspicion, I would be the first to deny. They are great gifts, and to be used as such; but they are gifts not invariably given even to those upon a high plane of sanctity. In the annals of piety, desolation and consolation not infrequently alternate. It is reason which keeps the poise; which notes advance or decline; and which bids us in the words of Cardinal Newman, "in our height of hope ever to be sober, and in our depth of desolation, never to despair." To employ, therefore, such feelings, either as sanctions for acts, or as measures for virtue or as proofs for religion, and this under the pretence of conforming to the spirit of the age and purifying the Gospel of Christ, is simply to affront the intelligence of thinking men. It places Christianity upon an intellectual plane far lower than cultured paganism; for cultured paganism had at least reason in its ideals, and cultured pagans occasionally made rational efforts to follow them. The new theology makes sentiments alike the motive, the means, and the end. To it it sacrifices every faculty, and all

this in the wholly imaginary interests of spiritual and ethical progress, whose very existence is as chimerical as the foundation upon which it is supposed to rest.

We are accustomed to consider a man who mentally assents to the truths of religion, yet fails to live up to them, as a very imperfect Christian. The Christianity, however, of the new theologians, though in a converse sense, is every bit as imperfect. On the one side there are motives without corresponding ethics; on the other, ethics without corresponding motives. And from a purely intellectual point of view there is no choice between them.—J. D. Tibbitts in America.

## EDUCATION

### RELIGIOUS TRAINING OF VITAL IMPORTANCE SAYS CARDINAL BOURNE

With the cause of public education in the foreground of discussion in many quarters, and with the future of our Catholic schools involved in the present controversy, an address recently delivered by Cardinal Bourne, Archbishop of Westminster, at Liverpool, gains special significance. The Cardinal devoted part of his address to the need of religious training in early youth and to the teaching of religion in the schools. While his remarks apply specifically to England, they contain much that is valuable to American Catholics also. The Tablet (London) gives the following summary of this part of the Cardinal's address:

A few weeks ago he was opening a recreation hut at a camp in the North of England. A distinguished general asked him, "What has been the effect of the War on the religious disposition of the nation?" He (the Cardinal) replied, that as far as he could understand from the reports made to him by chaplains, there had been a real awakening of religious feeling, and many men had returned to the practice of religion who had given it up. "My experience is absolutely the other way. I believe there is nothing of the sort," said the general. When he thought the matter out he came to the conclusion that the only adequate explanation of that contradictory explanation was this: Every man—there might be a few exceptions—who as a soldier was in the presence of death found a waking within him a sense of God, a dependence of God, which perhaps he had never felt at any other time. If that soldier had received any instruction in his youth enabling him to translate that innate and instructive turning to God to some definite action he did get nearer to God and religion than ever before. If, on the other hand, he had been taught little or nothing about God or religion, he stretched forth his hands instinctively and looked up to God for a moment, and then, not knowing whether to turn or in what words or action to express the outpourings of his heart, he sank back into himself, hopeless and contradicted—back into the old indifference out of which for the moment he had been aroused. He felt that there and there alone was to be found an explanation for the difference of experience to which he had referred.

### RELIGION IN THE SCHOOLS

Other examples of this lack of definite principle were to be seen in the limitation of the birth-rate, divorce, and the attack (as in London recently) on the inviolability of human life. On all these points there was a definite Christian tradition enforcing the voice of conscience and the Ten Commandments, and that tradition went contrary to what had been publicly advocated by important and no doubt conscientious persons according to their own lights. The whole tradition has simply been set aside, and in its place was given a constantly changing public opinion. There was a danger of their children going forth from their schools and having to face these problems which affected the family life of the country and finding nothing to guide them. What was the remedy? They had in this country two schools of educational thought. One of these asserted that nothing dogmatic must be taught in the schools. He wished to speak with every respect of that school, for it embraced a very large number of persons whose views were worthy of every consideration. Their policy had been that anything definite in the way of religious teaching must be supplied either by the home or by the Sunday school or by some religious organization external to the school itself. The other school of educational thought had always maintained and had made many sacrifices to maintain, that the religious and moral influence must be carried into the school, where it had to be deepened if it were to have a lasting effect. He was bound to point out that since 1870 most of the privileges and favors had been given to the first school of thought. What had to be done in the future? He was not speaking from a purely religious standpoint—his own convictions in this matter were well known—but he would

speak from the point of view that it was necessary to impress on the hearts and minds of the growing generation definite principles of moral conduct.

### EQUAL PRIVILEGES

He frankly admitted that it was impossible to get unity of feeling in this matter. The disruption of the sixteenth century would not have become so deep, so terrible, and, apparently, so irremediable were it not for the terrible German influence that intervened at that period. If we as Englishmen had been left alone, we might have arraigned in our national spirit of mutual understanding some way of healing the disruption of that century. He appealed most earnestly, not in the interests of any particular religion, but in the interests of the nation and Empire for fair play and equal privileges for both schools of educational thought. With our national characteristic of legitimate compromise, and with that fair give and take that ultimately prevailed amongst us, and of which Liverpool had given a conspicuous example, this ought not to be difficult. The welfare of our nation and the future of the whole Empire depended very largely, indeed, upon the true understanding of this most important and far-reaching and really weighty question.

This summary of the Cardinal's remarks emphasizes two points: the need of early religious training and the desirability of fair play and an agreeable understanding in the entire school question. The remarks contain wholesome suggestions for us also, not the least of which is that of fair play for the parochial schools of America. Catholics who maintain their own schools, should not be expected to make still greater sacrifices, such as the Smith-Townsend bill would demand of them. And with Catholics, all citizens should be spared the burdens which these bills would impose on them. These bills do not denote a spirit of fair play.—C. B.

## RELIGION, THE MOST NECESSARY SCIENCE

This truth, Religion, the most necessary service, is one not always sufficiently known or acknowledged. In fact, among persons excessively devoted to social, financial or political advancement or prestige, it has become the fashion to ignore or to ridicule religion, and to regard it as unnecessary and worthy only of notice by the lower classes and by the illiterate and superstitious.

It is quite possible that at times, some who call themselves Christians may be adversely affected by this supercilious attitude of unbelievers, and so much so as to minimize the necessity of religion or even to renounce it. To act thus is certainly dangerous and destructive to individuals and nations, say the Pilot.

To this class, may be given the appropriate rebuke related in the following anecdote. During a temporary sojourn in France, a lady of the nobility gave a banquet to some acquaintances. It happened that a conceited young man was present who was infested with the mental poison of the day and thought it a glory to be an atheist. Attempting to be witty he said to the noble lady, "Madame, I think I am the only one present who has the honor not to believe in God." The lady smiled and answered, "Sir, you are mistaken, you share that honor with my dog."

Science has been defined as the knowledge of principles and the correct applications of these principles to fact. If this definition be acceptable, it ought to be evident that accurate knowledge of the principles, otherwise called laws, which the Creator has made for the regulation of His creatures, ought to be regarded as of supreme necessity if creatures are to be held to obey these laws with due intelligence and adaptation, to the purpose intended by the Creator.

Disobedience to these laws, and principles, whether culpable or not, cannot be regarded as scientific because the disastrous and most dreadful consequences that follow it prove either the non-existence of knowledge of principles, or their incorrect application.

The only science that can clearly and infallibly teach these principles and correctly apply them to every fact and phase of human life, is religion. Its supreme greatness and necessity are a parent.

A recent eminent writer states: "if there be one thing upon which the wisest and just of all nations have been agreed, it is that there is distinguished from the law of political states, a higher law that in a very potent way affects and controls the destinies of men. Such a law is higher in a sense that, it is primal and fundamental. It is antecedent to all laws of the State, and indeed, the latter are but the imperfect, and partial expression of the higher law of morality."

Another great author wrote, "The word of God proves the truth of religion, the corruption of man proves its necessity, and government proves it advantageous."

The immortal Washington gives testimony that religion is the most necessary science. "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert those pillars of human happiness, those firmest of props of the duties of men and citizens." He adds, "Religion is as necessary to reason as reason is to religion. The one cannot exist without the other. A reasoning being would soon lose his reason in attempting to account for the great phenomena of nature, had he not the Supreme Being to refer to."

Our own splendid Brownson writes "Reason does not dictate nothing which Christianity does not suppose and include in her code. In so far as rationalists present truth, they present only what we already have. In so far as they insist upon moral virtues dictated by our Maker through natural reason, they only insist on what the Church always insist on with greater energy than they do or can and with supernatural sanctions."

"Let them understand that reason receives no wrong from revelation, and that we under the supernatural and under divine revelation have all the reason or nature they have or can have, and consequently there are no rights of reason or nature for them to assert or vindicate against us. All their labor against us in this direction is labor lost, for at worst we have all they have at best."

In other words, all the attempts of rationalists to prove that religion is not the most important, the most necessary and the most infallible science, is labor lost. Outside of religion there is no correct answer to the most important, the most necessary question, "Why am I in this world?"—St. Paul Bulletin.

## CHRISTIANITY AND DEMOCRACY

During the whole of the nineteenth century, writes Leon Garrigue, a keen struggle went on between Christianity and democracy. Christianity has produced our Western civilization and presided over the formation of modern nations; the democracy appeared as a "great political and social power, which, in its turn, is on its way to conquer the world and is resolved to remodel, regenerate and transform it. This struggle is going on constantly."

In the opinion of some, democracy is part of the very nature of things. "There is a radical opposition between the principles of the Gospel and the aspiration of democracy. No agreement is possible, the two must be in perpetual conflict." In the opinion of others the difference arises solely from misunderstandings, local circumstances, historical causes, all of which may disappear. There would thus be no necessary antagonism, no irreconcilable opposition between the old Christianity and the young democracy. The dream of a Christian democracy is not as chimerical as many are disposed to believe, and there is ground for hope that under the forms of popular government which the future seems to promise, religion will be free to carry on its work of education, peace and civilization.

There is no radical antagonism between Christian principles and the fundamental principles of democracy; whatever antagonism there may be between Christianity and democracy comes from other causes; and only as that antagonism disappears will democracy be able successfully to accomplish the great task it has undertaken.

None of these causes of antagonism between democracy and Christianity belong to the nature of things; they are all in historic order, and may consequently disappear like the local circumstances which give rise to them.

It has often been very justly observed that of all forms of government a democracy is that which demands the greatest number of virtues, and consequently the largest measure of Christianity. Civic or moral virtue can exist outside the Catholic religion; but this religion is better fitted than any other to teach the self regarding and social virtues, to lift man above coarse sensuality and narrow selfishness.

Though the following words of Maine may have been often quoted and may be known to all, they are so closely connected with our subject that we cannot resist the pleasure of repeating them. "Today," he says, "after eighteen centuries, in both hemispheres, Christianity is striving, just as it did in the workmen of Galilee, to change love of self into love of others. It still forms the strong wings necessary for lifting man above his lowly condition and limited outlook. Through patience, resignation and hope Christianity will lead him to the haven of calm. It will carry him beyond the boundaries of temperance, purity, and kindness, to the grandeur of self-devotion and sacrifice."

"Always and everywhere during eighteen hundred years, so soon as

these wings have drooped or were broken, the standard of public and private morality has been lowered; narrow and calculating selfishness has regained the upper hand; cruelty and sensuality have displayed themselves, and society has become a cut-throat and evil place.

"Nothing but Christianity, then, can preserve in society gentleness and kindness, humility, honesty and justice."

In order that society may live and prosper two things are needed, an inheritance of inviolable truths and a superhuman principle of justice and love. Our Lord brought both these treasures to earth. He entrusted them to His Church, which has jealously guarded them and increasingly offers them to mankind; but the world will have none of them and desires a civilization that owes nothing to a divine source. Hence the successive failures of all such systems. Neither is the list exhausted if men will persist in the attempt to build the future city on the shifting sand of changing truths, and on the barren soil of morality from egoism.

As M. A. Leroy Beaulieu observes: "The democracy would render its task much more intricate should it deliberately separate itself from the beliefs and traditions of the past. It will make its project of popular education and government all but impossible if it proceed violently to dissociate itself from the moral and religious ideas which have been closely interwoven in the course of ages. Above all, its condition will become desperate whenever it shall seek to expel God from the new city as a tyrant or a wearisome pedagogue."—Truth.

## CATHOLICS IN ARMENIA

### SUFFERINGS OF DEVOTED RACE

Darley Dale contributed to a recent issue of The Catholic American Quarterly Review an interesting article descriptive of Armenia and its people, their character and religion. The writer says: The name of Armenia was first applied to the country in history, in the fifth century, B. C. The first King of Armenia was Tigranes I., who lived in the sixth century, B. C., but the most renowned monarch of his dynasty was Tigranes II., called the Great, who lived from 90 B. C. to 55 B. C. From his days Armenia rose to be a great power, and her prosperity continued until the ardor of the Crusaders began to fall, when she was deprived of the assistance of Western Christendom to protect her against the two great Moslem nations of Turkey and Persia.

Under their oppression from 1395, when the last Armenian king died in Paris, her name as a nation was blotted out from history. From then down to modern times massacres, atrocities, tyranny, violence, persecution and oppression of every kind have been her fate. Yet through all these horrors and in the face of incredible sufferings the Armenians have clung to their faith with extraordinary tenacity.

Armenia was the first nation to embrace the Christian religion as a nation, Christianity was established as the State religion in Armenia before Constantine established it in his empire. The Apostle of Armenia was Saint Gregory, the Illuminator, who in the year 303 A. D. had a vision at a place called Etchmiadzin, in the Russian Caucasus, and he built a tiny chapel there to commemorate it. This chapel is still preserved by the walls of the Cathedral at Etchmiadzin which enclose it.

The patriarchal See of Armenia is at Etchmiadzin, which means "the Son of God come down," and this was the subject of Saint Gregory's vision. The Cathedral of Etchmiadzin stands in the centre of the quadrangle of a monastery and Saint Gregory's little chapel is considered by Armenians as one of the holiest places in the world. In this cathedral the head of the Armenian Church, who is called the Catholicos, is consecrated.

The Armenian Church is in schism, but there is a body of about one hundred thousand souls called the United Armenians, who are in communion with the Catholic Church. They are the only Eastern Christians except the Maronites who use unleavened bread in the Holy Eucharist as we do. They are governed by a Patriarch, who is styled the "Patriarch of Cilicia of the Armenians." He lives at Bezean. The United Armenians were converted by Catholic missionaries and united with us under Pope John XXII., but many more conversions were made by the Jesuit Fathers later.—St Paul Bulletin.

## CHRISTIANITY AHEAD OF TIMES

Christianity is always out of fashion because it is always sane and all fashions are mad insanities. The Church always seems to be behind the times, when it is really beyond the times.—G. K. Chesterton.

## CATHOLIC NOTES

The Catholic population of Alsace-Lorraine is about 1,450,000 against only 446,000 non-Catholic population.

Branches of the Holy Name Society are now established in every diocese of the country, from the Atlantic to the Pacific, and from Canada to the Gulf of Mexico.

A National Catholic Association for the Advancement of the Colored People has lately been organized. Rt. Rev. D. J. O'Connell, D.D., Bishop of Richmond, being at present head of the movement.

On July 13, His Grace Archbishop Casey of Vancouver, B. C., administered the Sacrament of Confirmation in St. Patrick's Church, to sixteen adult converts, recently received into the Church by the pastor.

The great Jesuit University of Innsbruck was founded in the days of St. Ignatius by the Blessed Peter Canisius, one of the original founders of the Society of Jesus, in 1562. Not far from Innsbruck is Oberammergau.

The estate of the Catholic University, Washington, is valued at \$4,127,214.68. Last year's diocesan collections amounted to \$100,719.10. Several prelates donated generous sums. The contributions of Cardinal Gibbons last year amounted to \$100,000, which included his Jubilee purse.

Cardinal O'Connell, Archbishop of Boston, fully appreciating that the work achieved by the nurses during the War has been on such an extensive scale and has been so advantageous to the world, has announced that he will soon call a meeting of the Catholic nurses of the archdiocese for the purpose of organizing a League of Catholic Nurses, the plans for which are now in the making.

After a stay of over eighteen months in the Vatican, the relics of St. Anthony of Padua have been conveyed back to their resting-place in the basilica called after the saint in the town of Padua. When the Austrian forces gained possession of Veneto, it was considered necessary to remove the body of St. Anthony, the treasures of the Basilica of St. Antonia and the principal works of art from Padua, the two former to Rome, the works of art to Florence, for safety. The inhabitants of Padua gave vent to lively manifestation of joy on receiving back the body of their special protector.

Formal announcement has been made of the appointment of the Right Rev. Joseph S. Glass, C.M., D.D., Bishop of Salt Lake, as a member of the administrative committee of the National Catholic War Council. Bishop Glass was named on the committee to succeed the Most Rev. Patrick J. Hayes, D.D., who resigned from the committee, when he was named Archbishop of New York. As now constituted the committee is headed by Cardinal Gibbons. Its remaining members are the Right Rev. Peter J. Muldoon, Bishop of Rockford, Ill.; the Right Rev. Joseph Schrembs, D.D., Bishop of Toledo, Ohio; the Right Rev. William T. Russell, D.D., Bishop of Charleston, S. C.

We are informed, says the Missionary, that seven hundred clergymen of the Anglican Church have formed what they call a Federation of Catholic Priests for the following purposes: "To maintain the doctrine of the perpetual virginity of the Mother of God, and the bodily resurrection of Our Lord; to promote the practice of the open and public reservation of the Blessed Sacrament; to uphold and to teach the invocation of Saints, the regular use of the Sacrament of Penance and the rule of a fasting Communion; to contend for Catholic order and discipline in the Church, and to combat all breaches of the same." Against this has to be set another organization which is setting out to demonstrate that there is a Center Party in the Episcopal Church in England, which does not belong to any sect, but to all!

Brother Joseph Dutton, who succeeded Father Damien, the martyr, at the leper settlement on Molokai, has refused to accept a pension from the Hawaiian territory. A bill in the legislature to give him \$50 a month for life has been tabled at his request. Brother Dutton said he was in good health and wanted no reward for his work among the lepers. He has not been off the island of Molokai for thirty three years and has contributed \$10,000 of his own money for relief work. Brother Dutton is a convert, and was about to take the Episcopal orders when he began to study the Catholic faith. He was received into the Church by the Dominican Fathers at Memphis, Tenn., April 27, 1888. In 1886 he joined Father Damien in his work among the lepers of Molokai and has lived there continuously since. Brother Dutton, who was born in Stowe, Vt., is seventy-seven years old. He was educated at the Old Academy, Janesville, Wis. In 1861 he enlisted in Company B of the Thirtieth Wisconsin Infantry and served through the Civil War until the final muster out.