THE DEATH OF THE OLD YEAR Full knee-deep lies the winter snow, And the winter winds are wearily sign

ing.
Toll ye the church bell sad and slow,
And tread softly and speak low,
For the Old Year lies a-dying. Old Year you must not die

You came to us so readily; You lived with us so steadily, Old year, you shall not die. He lieth still ; he doth not move ; He will not see the light of day; He hath no other light above; He gave me a friend and a true, tru

He gave me a friend and a true, or love.

And the New Year will take 'em away Old Year, you must not go;

Too long have you been with us,
Such joy as you have seen with usOld Year you shall not go.

He froth'd his bumper to the brim; A joilier year we shall not see. But the his eyes are waxing dim, And tue his fees speak ill of him,

And two his foes speak it of him,
He was a friend to me.
Old Year, you must not die;
We did so laugh and cry with you:
I've half a mind to die with you. Old Year, if you must die.

He was full of joke and jest, His sen and heir doth ride post-has Everyone for his own. The night is starry and cold, my

friend.
And the New Year, blithe and hold my friend, Come up to take his own.

How hard he breathes! Over the sno I heard just now the crowing cock. The shadows flicker to and fro: cricket chirps; the light burns

'Tis nearly twelve o'clock. hake hands before you die, Old Year, we'll dearly rue for you; What is it we can do for you? Speak out before you die.

His face is growing sharp and thin. Alack! our friend is gone. Close up his eyes—tie up his chin— Step from the corpse and let him in Tast standeth there slone, And waiteth at the door, There's a new foot on the floor, my

friend, And a new face at the door, my friend. And a new face at the door.

—Alfred Tennyson

EDUCATIONAL PROGRESS It seems as if London diocese, under the administration of His Lordship Bishop Fallon, were to be blessed with a remarkable measure of success in material as well as in spiritual matters Our readers are already aware of the good works which he has on hand much of which he has been enabled to undertake through the munificence of wealthy friends. It is our pleasing duty now to chronicle the fact that the princely sum of \$100,000 has been given him for the purpose of establishing in London a residential school for boys The following statement appeared in the

London. Oat., Dec. 29.-"Fallon Hall," a residential school for boys up to the age of fourteen years, is the man Catholic educational pro ject for Loadon, and, in making the announcement to The Globe to-night,

or the school's endowment came from an American benefactor of the Ursuline Sisters, who have a fine college at Chatm. The name of the generous donor uld not be revealed by His Lordship.

The stipulations accompanying his enefaction of over \$200 000 were that the donor's name should not be made known, that the school should be under and that it should be called "Fallon Hall."

The school will be located on the west end of Sunshine Park, a block of forty seven acres presented a few months ago to the Catholic Church for educational purposes. It is to be the educational purposes. It is 50 be in the site for St. Perer's Seminary, for which the people of the diocese have already contributed upwards of \$150,000. Eleven and a quarter acres of this has been deeded by His Lordship to the boys' school, and the latter will have an ideal with a frontage of 250 yards along

The institution will be a residential school for boys, modelled after the academies for girls maintained at different party of the state of the second party of the se ent convents. At present no such school exists in Canada under Catholic auspices. Such as institution was es-tablished at Birmingham, England, by Cardinal Nasman, while another, with one hundred and twenty-five students, was built by B shop Gilmore at Cleve-land, Onio. This latter school is also in charge of Ursuline Nuns, and will be

the model for the local academy.

It will be an institution where parents, irrespective of creed, can place the r boys up to the age of fourteen to be trained by the most accomplished profe s rs for secular callings, but der auspices that will assure them of

the bes morel care.
This announcement, following closely upon the coming of the Redemptoris Fathers, who will build a \$75,000 church and monastery at their own ex-pense in East London, was unlooked for

and His Church.

THE SOCIALIST MOVEMENT

A brochure bearing the above title is published among the booklets emanating from the Catholic Truth Society, iss author being Mr. Arthur O'Connor. It is evident, he says, that for the grinding poverty of the poor to-day some remedy is urgently needed, and it is quite certain that when the Church estrongly opposes certain property. strongly opposes certain suggested remedies (such as the Socialists claim to lie in their panacea, for instance) its action is not due either to ignorance of the true state of affairs, or to an unwillingness to recognize the necessity of a change. The Church is bound, how-ever, he says, to condemn measures that are contrary to justice and which are calculated to do more harm than good. Is the Church wrong in condemning Socialism? It all depends upon what is

meant by Socialism.

There are, says Mr. O'Connor, among political economists two conflicting There are, says Mr. O'Connor, among political economists two conflicting sebools of thought—the Individualist and the Collectivists. The Individualists favor the completest freedom of trade and labor, all restrictions on individual liberty being prohibited by their principles. Competition should have full play, and the interference of the State should be reduced to a minimum. State should be reduced to a minimum. The Collectivists go to the other extreme, holding that the State should regulate all industrial relations and own the land in sole proprietorship, also all the capital and means of produc-

Competition, according to them, should cease and private property be abolished. All, therefore, who are not Individualist may, in some sense, be called Socialist—those, for example, who favor factory laws or free educawho rayor latery laws or live educa-tion, and it is in some such sense as this that many well known Catholics have called themselves Socialist. In recent years, says Mr. O'Connor, the word Socialism has become more iden-tified with thorough-going Collectivism, and such Socialists who want an end to and such Socialists who want an end to
the "capitalistic regime" assert that
poverty will pursue the lower orders
until the workers own all the means of
production including the land. Extremists have gone so far as to declare
that the idea of the family precludes all
hope of an economic understanding that
shall exclude competition, and that,
therefore, the family must go.

How is it, asks Mr. O'Connor, that
these Socialistic ideas spread so easily.

these Socialistic ideas spread so easily. The Protestant Reformation, he says, bringing with it the modern idea of wealth, was responsible in its selfishness for many of the current evils of society. The Catholic idea of the stewardship of each man in regard to his possessions is foreign to the Protestant notion, which holds that a man is justified in making whatever he can by any legal means. And in the days in which Catholic Ouristianity overspread the world there were (as the economist, Thorold Rogers, writes) "none of these extremes of poverty and wealth which have excited the astonishment of philauthropists and the indignation of workingmen. * * *

"The essence of life in these days was "The essence of life in these days was that every one knew his neighbor and every one was his brother's keeper." The Reformation changed all by destroying that great support of the poor man, the Church whose revenues were given to the poor. Even the "gentleman Socialist" (as he is called them the fact of his weeklth) Mr. called from the fact of his wealth), Mr. Hyadman, shows how the Church, the friend of the people as against the mon-archy and the aristocracy, after the Reformation became a means of oppres-sion in the hands of the landowners and

announcement to The Globe to-night, Right Rev. Bishop Fallon stated that the plans were so far advanced that the ground would be broken in the spring.

The building will cost not less than \$100,000. This and another \$100,000 are set be also as the day of Aristotle, who, or the school's endowment came from speaking of proposals for a community of property, declared that "such an idea had a specious benevolence about it that attracted men * * * yet the evils that we denounce in the normal State arise from a very different cause, namely, the perversity of human nature."
(Politics, chapter II). Everything that
Socialism teaches is inconsistent with
Christian principles once its doctrines
trespass on the extra-industrial domain, as, for instance, when it holds that the State has nothing to do with religion, that private ownership of property i wrong, that children are primarily children of the State, and that the individnal lis to be entirely subordinated to

ne community. Even Mr. Belfort Bax, an advanced thinker, will admit that the Socialis scheme is both "non-Christian and non-Theistic," which means that it is wholly inhumanitarian and codless, if it mean anything. It is certain, says Mr. O'Con nor that the leading Socialists of the present day are, almost without exception, distinctly sati-religious. It is certainly so in Continents Europe, and G. B. Snaw, Hyedman, Quelch, Bax, Karl Pearson, and Biatchford agree with Marx and Bebel in regarding Caristianity as an labourd superstition, if not werse Under a Socialist regime it is certain the Church would be brought almost

entirely to an end.
In his 'Religion of Socialism,' Bax makes the following atatement; Socialist, labor is an evil to be minimized to the utmost. The man who works at his trade or avocation more than neces sity compels him, or who accumulate more than he can enjoy, is not a herbut a fool from the Socialist's stand-point." This, therefore, points the extent to which men's ethical notions wil have to undergo revolution, in the sug-

gested scheme. Further than this, however, as Mr. O'Connor points out, even if marriage were to continue as it is, the children pense in East London, was unlooked for by London Catholics.

The Catholic Record offers hearty congratulations to our Right Reverend Bishop. May he be spared for length of years to witness the full fruition of his indomitable zeal in the cause of God and His Church.

were to continue as it is, the children could not be brought up at home. Sexnal equality would prevail, and the woman would work for the State; she would not, therefore, be allowed to care for her children. The State would care for them, and the children would not be brought up at home. Sexnal equality would prevail, and the woman would work for the State; she would not, therefore, be allowed to care for her children.

Tablet:

"I promise and pledge myself not to buy, receive, read or allow in my house any books, periodicals or newspapers that spread, foster or encourage vice.

"I promise to approve the Catabalia." any books, periodicals or newspapers that spread, foster or encourage vice. "I promise to support the Catholic press and have introduced into my house at least one Catholic weekly news-paper, or one Catholic magazine."

MGR. BENSON ON THE FUTURE

Modern religious thought, writes Mgr. Benson in a Catholic Truth publication, dates from the religious heaval of the sixteenth century. nears of the sixteenth contagy. In establishment of the principle of Nationalism in religion struck the first blow at the idea of a final revelation guaranteed by an infallible authority. Congrega-tionalism was the result of Nationalism and then followed individualism and private judgment." Finally came the notion that Truth was not absolute, and that it varied according to the believer. At the present time the struggle is con fined to what is taught by the thinker" who has no final authority to guide him, and on the other side, to what is doctrine in the Catholic Church

upported by an infallible authority. in regard to the latter, the "modern thinker" assumes that the Catholic Church is the discredited Church of the uneducated, a common view (says Mgr. Benson) being that Catholics consist of a few Irish in America and a small per-centage of debased Latins in Europe. They seem to be unaware of a movemen that is going forward among some of the shrewdest and most independent minds in all civilized countries, and H. G. Wells predicts that we are on the verge of one of the greatest revivals the

world has seen.

When (says the distinguished convert who is a son of a late Archbishop of Canterbury) men in France, like Brunetiere, Coppee, Huysmans, Rette and Paul Bourget come forward from agnosrati Bourget come lowers from agnos-ticism or infidelity; when a Pasteur de-clares that his researches have left him with the faith of the Breton peasant; with the faith of the Breton peasant; when in Great Britain an Irish Protest-ant Professor of Biology, a Professor of Greek at Glasgow, and perhaps the greatest Judge on the Bench make their submission to Rome; when two of those who are called "the three cleverest men in London" (Chesterton and Belloc) not only detend Catholicism, but detend it with the ardor of praching detend it with the ardor of preaching friars; when the Catholic Party in the English Parliament holds once more the balance of power; when the plain man in the street declares he would be a Catholic if he belonged to any religion; when the only successful missions in the East are the Catholic missions—surely it is a strange moment at which to assume that the religion of the future is to be a kind of ethical pantheism.

Another sign of the times, says Mgr. Benson, surely lies in the province of "Comparative Religion." Our most recent researches have shown what the Church has consistently maintained, namely, that there are great elements of truen common to all religions. Your modern thinker, of course, jumps for-ward with his declaration that the Catholic faith is only one among many and no truer than the rest. Nevertheless "Comparative Religion" has served the Church by revealing the isct that the creed which embodied Revelation contains correlated and organized into a whole all these points of faith of which each merely human system of belief can catch and reflect Freeman's Journal.

but one or two. A flual indication of the great future A final indication of the great dark of Catholicism lies in its power of re-cuperation. Not only is it the sole re-ligiou which has arisen in the East and dominated the West, and now once more is reconquering the East; it is also the one religion that has been proclaimed as dead over and over again, and yet somehow has always reappeared. Once, says Mgr. Benson, the world groaned to and itself Arian; now Arius is enshrined in the text-books and the Creed of Athanasius is repeated by living men. Gaosticism trampled on the ancient faith everywhere; now not one man in a hundred could write five lines on what it was that the Gnostics be-

Oace the Tarks over-ran Africa and Spain and threatened Christendom itself; now the nations trained by Caristianity are wondering now they can best dispose of Constantinople. Nero thought he had crucified Christianity in Peter; now Peter sits on Nero's seat. Once Elizabeth disem-bowelled every semmary priest she could lay hands upon and established Protestantism in Ireland. Now West-minster Cathedral draws immeasurably larger congregations, then Westminster Cathedral draws immeasurably larger congregations than Westminster Acoes where E izabeth lies burled, and Catholic Irishmen are dictating in an English Parliament how the children in English schools are to be educated.

At every crisis in the history of Christendom—at the captivity of Avignon, the appearance of Luther and the capture of Rome in 1873—it was declared by "modern thinkers" to be absolutely certain at last that Cathoicism was discredited forever. Somelow or other, the Caurch is as much alive to-day as ever she was, and that in spite of the fact that s'e is, in her in spite of the fact that see is, in her faith, committed to the past and to doc trines formulated centuries before modern science was dreamed of.

Yet who can doubt that she is more

of a force to day than all the most accommodating denominations around her? Sae has lived, too, in the tunultous rush of Western life, not in the patient lethargy of the East. She has

which men and women enjoy to-day in regard to the marriage-tie, would be no longer exercised. The inexorable State would interfere everywhere.—N. Y. Freeman's Journal.

Two Good Pledges

The following pledges are recommended for Catholics by the New Zealand Tablet:

"I promise and pledge myself not to buy, receive, read or allow in my house any books, periodicals or newspapers

"BY ITS FRUITS"

-N. Y. Freeman's Journal.

Sixteen years old and a suicide—such is the record of Joseph Dobin of New York City. The newspaper announcing his suicide states that "he had been a his suicide states that "he had been a brilliant scholar at the De Witt Clinton High School." The brilliant young scholar of the De Witt Clinton High school, before shuffling off his mortal coil, wrote a letter stating why he had grown tired of the world. In it he scores preachers for denouncing those who assert the right of choosing the manner of their death. He then pro-ceeds to state that it is cowardly to alceeds to state that it is cowardly to allow one's individuality to be crushed out in "the grind of commercialism, to live a semi animal existence." The boy who wrote these words was rated a brilliant scholar at the Public school he attended. There is no doubt that he was such according to the standard of that such, according to the standard of that school. He learned the assigned lessons and acquired the knowledge of many things, but unfortunately for him he never was taught in his school hours his duty towards God.

his duty towards God.

The tendency of that sort of education is to make those coming under its influence regard success in life as conststing of an accumulation of human comforts. Iago's advice "Put money in thy purse," sums up the ideal that is evolved in the youthful minds that are constantly concentrated. constantly concentrated upon material subjects to the exclusion of all spiritual considerations. Having no seeming prospect of obtaining what he believed to be the highest good, young Dobin persuaded himself that the best thing he could do would be to make a more of the constant of the could do would be to make a more of the could do would be to make a more of the could do would be to make a more of the could do would be to make a more of the could do would be to make a more of the could do would be to make a more of the could do would be to make a more of the could do would be to make a more of the country of the could do would be to make a more of the country of the coun persuaded himself that the best thing he could do would be to make a speedy exit from this world "I believe," he wrote, "a serious blunder has been made in bringing me into this world, as it has been made in the millions of toling, drudging human beings condemned to a life of misery and degradation, and I am glad to be among the brave souls who have the courage to do away with who have the courage to do away with themselves amidst a community con-trolled by the sentimental dread of

death. We put the question: did the boy school that sin, and not physics suffer ing, is the greatest evil? Did he ever hear about God's laws and the obligation imposed upon him to obey them? If he had, he would not have taken the view that "a serious blunder has been made in bringing me into this world."
His morbidness may be traced to a form of education which is wholly one sided. in so far as it is entirely materialistic. It is not turning out the highest type of manhood and womanhood. Lately or mannood and womannood. Lasery much has appeared in the daily press of this city about the growing numerical strength of the street gangs that have kept the police busy. Tenement house congestion and other reasons have been given for this state of things. The real cause has not been touched on. The gangaters are graduates of schools in which religious teaching is tabooed. Some may have been as brilliant pupils nany as was the young suicide we have been cause its members are all united under speaking of. Like him they did not, has during their school hours, hear anything faith, and all join in a common worship. of their duty to God. They went forth into the world without the moral chart that such teaching would have supplied for their guidance. Society must suffer

"DEFINITIONS"

To the Editor of the London Tablet. To the Editor of the London Tables.

Sir: In his two excellent articles on "Definitions" in The Tablet of September 28 and Ostober 5, your correspondent "A. F." deftiy handles a subject as fascinating as it is pertious.

Even Dr. Samuel Johnson himself did not always escape the pitfalls with which the correspondent set. I had long known the enterprise is set. I had long known it is a story, but had had no opportunity of verifying it until one day, happening to see a copy of an early edition of the Dictionary on a friend's bookshelves, I Dictionary on a friend's bookshelves, I looked it up, and there it was sure enough. To the great leqicographer, while engaged on the letter A, an "attic" was "the topmost story of a house." By the time he had reached C he so far forgot himself as to definite a "cockioft" as "the room over the attic!" I suppose the chestout of definition stories is that of the Venerable Archivageon who was defined to be a clergy. descen, who was defined to be a clergy-man discharging archidiaconal func-

"A. F.," it struck me, was specially illuminating and convincing in his disser-tation on the term 'Roman Catholic' as being rightly employed to mean a Cath-olic who uses the Roman rite; and this olic who uses the Koman rite; and this suggests a kindred question: "What, then, is a Romanist?" The late Dr. Frederick George Lee, some time vicar of All Saints', Lambeth, in his "Glossary of Exclesiastical Terms," answers the inquiry thus: "Romanist: a valgar word, used by the uneducated to designate a member of the venerable Church of Rome' -a remark that might be commended to the notice of some of The Tablet's Anglican contemporaries. "A Roman" is less offensive, but more ambiguous. Mr. Britten tells a story of a High Church friend who, discussing

with him the vexed question of religion instruction in public elementary schools, asked: "And what do the Romans do in

In the days of Archbishop Benson the Little Sisters were always sure of a contribution to their Home for the Aged Poor if only they could succeed in getting access to Lambeth Palace. Upon a day (as one of them told me) two Sisters presented themselves at the lodge gates and asked for Mrs. Benson. The lodge-keeper, whose "metter" it was to scrutinize closely all candidates for admission to the archiepiscopal preadmission to the archiepiscopal pre-cincts, looking them up and down, said: admission to the architecture, said:
"You're Romans, aren't you?" "Romans!
Ma soeur is French, and I'm Irish," the
Little Sister replied. "Oh," said the

janitor, and with a good-natured grin let them pass. et them pass.

His Majesty's inspectors of schools, as in duty bound, are always athirst for information. "What is a pligrim?" inquired one of these officials of a little girl in an elementary school that he was examining. The word had just occurred in a "test pass from place to place" was the scholar's answer, obviously implied by the context. "Yes, but I go about from place to place examining schools, objected the inspector. "Am I a pil-grim?" "Oh, no, sir," the child repited with evident sincerity. "A pilgrim is a

good man."
Another little girl, Mr. G. K. H. Chesterton tells us, when asked what was the difference between an optimist and a pessimist, said: "Oh, an optimist

is a msa who looks after your eyes, and a pessimist looks after your feet."

But the palm for subtlety and depth, I take it, must be awarded to the Irish lad who, to the question of another of those tiresome inspectors, "What is salt?" answered: "Sa t is what makes the pertaties taste nasty when ye eats them without it." What store of erudition would have been poured out on the elucidation of this figure of speech had it been turned a few centuries earlier

FATHER DRUMMOND'S

Guelph Mercury Guelph Mercury
Father Drummond presched last Sunday, the 15th, on "The Catholicity of the Church." He chose as his text these words of the Nicene Creed: 'I believe in one, holy, Catholic, and apostolic Church." The four qualities menioned in the text specific contents. tioned in the text, viz., oneness or unity, holiness or sanctity, Catholicity, and apostolicity are called the four notes or apostoricity are carried and four noess of marks of the Caurch, i. e., the outward or visible signs by which she may always be infailibly recognized. The order in which these notes are being developed in the courses of these Advent sermons is very important. The sabject of the first sermon was unity; of the second, sanctity, and now of the third the subject is Catholicity. Much of the confusion among non-Catholics who honestly seek the truth arises from their reading the notes of the Church backwards. They begin with the note of apostolicity, from that they advance to the note of sauctity, then to the note of Cataolicity, and end where they should have begun with the note of unity. Practically, their argument is: The Church is apostolic, holy, Catholic, and, if it is not one, it ought to be. Thus their conclusion is a mere theory, con-tradicted by the plainest facts, instead of being based first of all on the evident fact of the unity of the Catholic Church.

In the first sermon of this series it was proved that the true Church is one be-cause its members are all united under Without this unity as a foundation there can be no Catholicity. For "Catholic' means universal, and universal implies one quality which exists in all mem-bers of an entire body. Without unity therefore, there can be no positive universality. For instance, the Modernist conception of Catholicity, which has late-ly been put forth, is devoid of all positive unity. For it maintains that a Catholic Church is a Church endowed with unlimited comprehensiveness, that is, which is prepared to welcome and assimilate all opinions honestly held, however contradictory. No principle of cohesion seem to be left except this, that the Catholic Church is that which bans nothing. It must surely be plain that practical common sense pronounces against such a conception no less strongly than the plaid words of our Lord in the Gospel or the consistent attitude of the Fathers, A large number of passages in the Paalms (e. g. Pss. II) and (XXI), with Daniel (Cn. II) Isaish (IIV, 3) and

other prophetic writers picture the Kingdom of Christ the Messiah as something gloriously and conspicuously spread throughout the world: For example I will give thee the Gentiles for thy "I will give thee the Genthies for thy inheritance, and the utmost part of the earth for their possession." "He shall rule from sea to sea." All the nations shall serve Him, etc. Moreover, in combination with these we have to notice our Lord's instructions and promises: "Go ye therefore and teach all nations," "You shall be wi nesses unto Me. . . even to the uttermost parts of the earth." (Ac * 8. I), or St. Paul's words quosing Ps. XXIII, "Yes, verily, their sound went out over all the earth and their words unto the edds of the whole world." (Rom. X. 18.) But the read strength of the argument lies in the patristic evidence, for the words of the Scripture just quoted are cited and in-terpreted, not by one or two only, but terpreted, not by one or two only, but by a great number of different Fathers, of both the East and the West, and nearly always in such terms as mean the actual spread of the Church over regions which to them represented, morally speaking, the whole world.

The phrase, "The Catholic Church," is found for the first time in the letter of St. Ignatius of Antiech to the Smyr-neasns, written about the vest 110.

of St. Ignamus of Anticel to the Sarry maeans, written about the year 110. The words are: "Wheresoever the Bishop shall appear, there let the people be, even as where Jesus may be,

plied his friend. "Perhaps I do," was the rejoinder; "but why not say what you mean?"

In the days of Archbishop Benson the Little Sisters were always sure of a contribution to their Home for the Aged Poor if only they could succeed in getting access to Lambeth Palsce. Upon a day (as one of them told me) two Sisters presented themselves at the lodge gates and asked for Mrs. Benson. The lodge-keeper, whose "metier" it was Toward the end of the fourth century the Spaniard Pacian said: "Christian

is my name, Catholic is my surname.'
The full meaning of the word, "Catholic" was brought out by St. Augustine olic" was brought out by St. Augustine in his victorious struggle with the Donatists, about the year 400. "Whether they wish or no," he says, "heretics have to call the Oatholic Church Catholic." "Although," he writes elsewhere, "all heretics wish to be syled Catholic yet if any one ask where is the Catholic place of worship none of them would venture to noint out his own conwould venture to point out his own con-

venticle."

The preacher then went on to apply these principles to the history of the Church in the first three centuries of persecution, in the era of Arianism and Nestorianism in the Middle Ages, and ince the Reformation. He shows St. Augustine's words were just as prue now as they were in the firth century. Catholics are found everywhere, from the poles to the equator, and they all have the same belief. The reason is a supernatural one; they are all members of that Mystical Body, of which Christ

THE CHURCH THE FIRST ADVOCATE OF WOMAN'S RIGHTS

Authority and freedom were the two grand principles that the Church introuced into a civil zation formed on and ontrolled by pagan ideas - a civilization marked by perverted morality.
What was the result of the teaching of
God's law, when the Edict of Milan ailowed the voice of the Christian interpreter to be heard in the Roman em-

"Through the principle of authority, the religion of Christ inculcated the practise of obedience for God's sake whenever submission seemed a duty. It or State and ruled, with the sacred bonds of conscience. Coherence and cohesion were thus established throughout the social body, and an end made of the former distinctly pagan system of division and suppression. The other principle, that of true liberty restored to each individual his natura inheritance of personal independence; for the Church's message to the ru'ers was: Touch not the rights inherent in each considence and founded on God's holy law." (Grisar's History of Rome and the Popes.)

Thus were sown the seeds of the prin-

ciple of "inalienable rights" recognized by our own American Government as essential to the permanence of the nation. "Touch not the rights inherent in each conscience" said the Church and a pagan world heard with wonder the strange new teaching that would make no compromise with wealth and power, and exacted from the noble the same and exacted from the noble the same purity of life that it required of the low-liest citizen of Rome. Clear, insistent unwearied, the voice of the Church retreated the divine command, and gradually paganism yielded to the compelling force of Christianity.

The slow but steady growth of a new morelity was fall the long in the social

morality was felt ere long in the social life of Rome. From small beginnings, and despite the opposition of what amed overwhelming forces of evil, the new power attacked the outworks of the old system, levelled them to the earth and over their ruins raised the standard of the Cross—the sign in which Constantine had triumphed.

What was the effect on the home, the family, the standing of woman? The Roman wife in pagan times, was little Roman wife in pagan times, was nevie better than a slave. Her legal position was extremely low; her claims were acknowledged or reputated according to the passion or caprice of her husband. The Roman family was instituted on the principle of absolute authority vested in the head; wife and children were his chattels, to dispose of as he willed "in some cases he had the right to put his wife to death" history tells us.

As a result of this absolute control

on the man's part, and absolute subjection of woman to his will, proflication possessed society, vice in every form was rampant; and below the ranks of the higher classes was a multitude of englaved nameless poor, abject in their poverty and wretchedness, steeped in moral degradation. Then was performed the miracle of redemption. Above the pleading of the wife, thrust dishonored, from her home for no just was heard the voice of the Cause, was neare the voice of the Church: "This woman is your lawful wife, you may not put her from you; these children have immortal souls you may not barter them as things of com-merce." And when the warning was unheeded, messures were taken to en-force the rights of the wife and the mother, to protect the interests of the The Christian doctrine on mar riage is very simple —"One with one exclusively and forever," and the Church with invincible firmness compelled acceptance of this doctrine From St. Peter to the present visible ilead of the Church on earth there was never a deviation from this fundament principle that alone can preai principle that alone can pre-serve the sanctity and integrity of family life. Church synods occupied themselves with forming laws to main-tain the sanctity of marriage, the educa-tion of children, the peace of the housenoid. Popes and Bishops sought redress for the oppressed and wronged. "In fact," says Dr. Grisar in his history of Rome and the Popes, "general life work, and public action, were hedged round with protective legislation."—Sacred Heart Review. hold. Popes and Bishops sought redress

CATHOLIC NOTES

1785

Mr. Richard Temple, of London, who created the part of Mikado in Gilbert and Sullivan's famous light opers, was recently received into the Church on his deathbed.

Stonyhurst, the great Catholic College and Seminary in England, has as its most distinguished student Francis Charles, Archduke of Austria, and des-tined to be the future Emperor of Austria. He is eighteen years old.

Robert Adams-Buell of Milwaukee, the pianist, was received into the Church recently, by one of the Jesuit Fathers, and made his First Communion at the Gesu church. Mr. Buell was formerly a Protestant Episcopalian.

Miss Anna J. Woolett, one of Boston's best known women sculptors, has decided to abandon the world for seclusion of the cloister. She will shortly take the veil in the Convent of the Heart, Albany, N. Y.

Very Rev. Rudolph J. Meyer, pro-vincial of the Society of Jesus in the Missouri province, died in the parlor of St. Louis University at 6 o'clock in the evening of Dec. 2nd., a few minutes after he had returned from a walk. Death was due to heart trouble

The Echo de Paris cites the case of a public school teacher who put in his class the following inscriptions: 'Neither God Nor Master! Hurrah for Ferrer assassinated by the monks! Down with Dogma! Down with the Tyrants!

There took place recently in Germany, the conversion to Catholicity of Baron Cramer Klett, a Bayarian Senator. The entry of the Baron into the Church surprised nobody, inasmuch as he has been for years most liberal in his attitude toward Catholicity, particularly in the Bavarian Senate.

Several weeks ago the report came that the notorious "Archbishop" Vilatte had been murdered in Mexico. It sppears, however, that the well-known character is very much slive, and is now in San Antonio, Texas, in the interest of Mexico. The largest contribution to the Red

Cross Balkan War fund was received at the Baltimore branch headquarters re-cently of \$500 from Cardinal Gibbons. He received the money from St. Louis from a personal friend and will turn it over to B. Howell Griswold, Jr., treasurer of the Baltimore society. The tercentennial of the celebration

of the first Mass in Maine will be observed at Portland and Bar Harbor in Aggust and September of next The announcement was made at the an-Society held recently in the Catholic Institute, Portland.

Among the works of restoration ac-complished by Pius X in that section of Calabria which was devastated by earthquake was the erection of a seminary in Catanzaro. In gratitude for the Pope's generous gift to their city the leading citizens have determined to erect in the garden before the Seminary a heroic

bronge statue of the sovereign Pontiff. The Order of Bridgettine Fathers, which has a renarkable history dating back to the early fourteenth century, is to be revived in London, England; and on a suburban site a church capable of holding (2,000 worshippers is to be erected, together with a novitiate, a mission house and a school for 800 children, adjoining the church.

Speaking in Armsgh Cathedral on urged upon his listeners the immediate formation of an anti-gambling league, with branches throughout the country, and said that if something were not done very shortly, he should himself move by invoking the severest penalties of the Church against gamblers.

As weeks go by, it is being found that the number of priests in Portugal who show any disobedience to their Bishops as regards the pension offered them by the Government has become exceedingly small. Though Portugal has 3,600 priests the number of recalcitrants can soon be counted on one's fingers. And some 700 lie in prison! The Ozanam Association, which pro-

vides outdoor sports, debates and lec-tures for boys and maintains four clubrooms for the association in Manhattan is now planning to bring in girl's clubs for afternoon sessions. The Ozanam Bulletin, published in behalf of the as-sociation's boys, under the editorship of Ambrose O Connell, contains in its December number a special bless-ing on the association in the handwriting of Pope Pius X.

Sir Gerald Strickland, the newly-appointed Governor of New South Wales, Australia, is a staunch adherent of the Catholic faith. His wife was Lady Edeline Sackville, daughter of Earl de la Warr. She is a convert, and with her four daughters belongs to the most practical type of Catholics, says the Catholic press of Sydney. They are frequent communicants, receiving the sacraments never less and generally more often, than once a month. In West Australia it has been their custom to drive every Sunday to Mass at one of the churches adjacent to Government House.

For the first time in the history of Massachusetts both branches of the State Legislature will be opened on January 1st by priests who will after up the opening prayer. Senator Halley, who will preside over the Senate, has invited the Rev. James T. O Reilly, O. S. A., pastor of St. Mary's Church, Lawrence, Mass, to officiate at the opening session. Representative Mc-Ettrick has asked the Ray. Joseph H. Gallegher, pastor of the Church of St. Patrick. Roxbury, Mass., to perform a similar duty in the House of Representatives. Both clergymen have accepted the invitations extended them.