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The Catholic Record

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VOLUME XXXIII, LONDON, ONTARIO, SATURDAY, NOVEMBER 25, 1911 1727

The Wild Ride

(By Louise Imogen Guiney.)

I hear in my heart, I hear in its ominous pulses,
All day, the commotion of sinewy, mane tossing horses;
All night from their cells, the importunate trampling and neighing.

Let cowards and laggards fall back; but alert to the saddle,
Strait, grim and abreast, vault our weather worn galloping legion,
With stirrup cup each to the one gracious woman that loves him.

The road is through dolor and dread, over crags and morasses;
There are shapes by the way, there are things that appeal or entice us;
What odds? We are knight and our souls are out bent on the riding.

Thought's self is a vanishing wing, and joy is a cobweb,
And friendship a flower in the dust, and glory a sunbeam;
Not here is our prize, nor, alas! after these our pursuing.

A dipping of plumes, a tear, a shake of the bridle,
A passing salute, to this world, and her pitiful beauty!
We hurry with never a word in the track of our fathers.

I hear in my heart, I hear in its ominous pulses,
All day, the commotion of sinewy, mane tossing horses;
All night from their cells, the importunate tramping and neighing.

We spur to a land of no name, outracing the storm wind;
We leap to the infinite dark like the sparks from the anvil,
Thou leadest, O God! All's well with Thy troopers that follow!

CATHOLIC CHURCH AND THE BIBLE

In these days of unbelief and modernism, when Protestantism is gradually unbending itself to the theory that the Bible is nothing more than a collection of human testimony and history, subject to error, and by no means to be accepted unqualifiedly as the inspired word of God, it is refreshing to note that the Catholic church, which from the beginning was custodian of the Bible, is coming nobly to the front as its champion, repelling the attacks of science by scientific argument and in controvertible facts. It was the cry of the Reformers in the sixteenth century it is still the slogan of Protestants to-day that the Bible alone shall be the rule of faith for every Christian; but if the Bible can no longer prove that Christ is the Son of God, or if the Son of God must be accepted no longer in the sense of the incarnated second person of the Blessed Trinity, of what use can the Scriptures be as a rule of faith? Faith in what? Faith in a mere human though godlike being? As well might the Koran serve the purpose of a rule of faith for Christians, for it contains many commendable things as a code of ethics and Mohammed claimed to be an inspired prophet of Allah.

But if the Bible is to lose its claim of being divinely inspired, and to be accepted merely as human history, without any qualification of inerrancy whatsoever, the deterioration of its authority is but the natural result of the Protestant rule of faith. The Bible is absolutely without value, as binding on the conscience, unless it carries with it the authority of an infallible church. The church existed for three centuries before the Bible, made up of the Old and New Testament, was put together, and it was the church that separated the apocryphal from the genuine books. It was the Christian church at that time which said: "This is Scripture; that is not Scripture." Now, only for this authoritative separation and adjustment Protestants would never have known whether they had the Scriptures at all. For they would have been and still are in an inextricable dilemma with regard to the same. They would have to acknowledge that the church which made up the canonical books of the Bible is either infallible or not infallible. If she is infallible Protestantism falls at once to the ground, but if she is not, and never was, then she may have erred in the selection of the genuine books of Scripture and no Protestant can be certain that he has in his possession a copy of the Bible at all.

But as the custodian of the Bible the Catholic church, which has always accepted it as a rule, though not the only rule of faith, is exerting all her powers in these days of unbelief and unrest to maintain and strengthen the sanctity and infallibility of the Word of God. The battle cry of the church to-day is: 'Save the Bible from its enemies.' In every diocese, in the churches of the city and country, Bible classes are being formed, which meet frequently for the study of the Scriptures under the guidance of pastors and Sunday school superintendents. Texts are compared, difficult passages are cleared up and discrepancies accounted for. Our present Sovereign Pontiff, Pius X. is encouraging the formation of these Bible classes with all the enthusiasm of his ardent nature and pastoral zeal for souls. But it is not a study of the Bible by the Protestant rule of everybody being privileged to make up his own religious belief out of the pages, although outside of the few articles of faith which the Church has defined there is no limit placed to the diversities of interpretation, provided they do not conflict with accredited doctrine. In other words, the Catholic Church allows the largest liberty of interpretation that is consistent with good common sense.

In line with this grand defense of the Bible against its enemies "from within and from without" is the stupendous work of the Revision of the Vulgate entrusted by Pius X. to a commission of Benedictine scholars. Two years ago they published an outline of their programme and very recently gave to the world an account of what they had accomplished up to date. In this report, while they mention "the considerable and encouraging progress" made, they call attention to the fact that it will take more time and money to continue their examination of libraries with a view of bringing to light unknown or forgotten manuscripts, and collecting the most important codices. The aim of the commission is to test St. Jerome's Latin translation of the Bible, known as the Vulgate, by the old Latin texts which he had at his disposal. The libraries of Spain, Austria and Germany were ransacked in search of these manuscripts and many were found which will be of great moment and value in the work of revision. Several of the most important finds were photographed by the "black and white" process in order to facilitate by the multiplication of copies the assistance of collaborateurs in different parts of the world. A trial volume, to gather the variants of one book of the Old Testament (Exodus) was prepared this year with columns for some thirty manuscript readings. From J. Pierpont Morgan the commission acknowledges the gift of a volume of a collated text of the gospels.

The report contains an exceedingly interesting note on the present state of the manuscripts of the Vereeli gospels. These manuscripts give the oldest extant Latin copy of the Four Gospels and are the first of what are known as the European versions of the four Evangelists. In it the order of the Gospels is: Matthew, John, Luke and Mark. The codex is usually assigned to the fourth century, and it is remarked by the commission that it is not likely that St. Jerome translated these Gospels from the Greek into Latin.

From what has been said it is an inevitable conclusion that our present Pope in "renewing everything in Christ," has not forgotten that the purity and sacredness of the Word of God is necessarily and intimately wound up with such a renewal. Indeed, he might be properly called "Champion of the Bible."—Intermountain Catholic.

WHY THE PROTESTANT ASCENDANCY CREW PROTESTS

There can no longer be any doubt as to the kind of Home Rule for Ireland which is to be proposed in the House of Commons in the Session of Parliament to open in February of next year. The latest, clearest and most positive statement on the subject has come from Chief Secretary Birrell in his speech at Ilfracombe (England) on Oct 19. Previously Prime Minister Asquith had frequently made plain enough announcement of the Government policy on the question and the Government intention regarding it. In February of this year in a speech in the House of Commons he declared the Government Home Rule programme to be: "An Irish Parliament with an Irish Executive responsible thereto for dealing with purely Irish affairs."

These statements of Mr. Asquith and Mr. Redmond might surely have been taken as adequate information as to the meaning of Home Rule, still there were people who wanted to know more—people who were not yet satisfied in the matter of knowledge as to what kind of Parliament and Government Ireland was going to get. For such people perhaps Mr. Birrell's statement may be enough. If not they will have to wait until the Home Rule Bill appears next March. Meantime the Irish people and the friends of the Irish cause everywhere will believe that the Home Rule coming will be of the genuine sort, as Chief Secretary Birrell thus describes it as fully as it can be described, or as any reasonable person would expect it to be described in a platform speech:

"Our scheme absolutely involves the setting up in Ireland of a Parliament consisting of two chambers, with an executive, that is a cabinet of ministers, responsible to it; it involves that this Irish Parliament shall have full legislative powers and control over purely Irish concerns. We shall be found taking a wide view, our object being to admit a national demand for national responsibility."

These are the words of the man who as Chief Secretary for Ireland has most to do with the Bill officially and therefore of course knows all about it. Manifestly he knows, too, how much Home Rule is needed in Ireland and how much the Irish people have suffered through the want of it. He has been studying Irish history with the usual results of an honest study of it. No honest man ever read the history of Ireland during the English connection without condemning England.

This recalls Mr. Gladstone's famous challenge to the opponents of his Irish policy in his speech in the House of Commons on his first Home Rule Bill. "Go," said the great statesman "into the length and breadth of the world, ransack the literature of all countries, find, if you can, a single voice, a single book—find, I would almost say, as much as a single newspaper article, unless the product of the day, in which the conduct of England towards Ireland is anywhere treated except with profound and bitter condemnation."

Mr. Birrell in his speech at Ilfracombe gave some items in the indictment on which England stands thus condemned. "After studying Ireland for many years the main feeling left in his mind," he said, "was how, after all the fighting and revolution and confiscation and menace, after all the penal laws and famines and tithe wars and Coercion Acts, after the destruction of native industries and the yearly drain on the population by emigration, there were still in Ireland four and a half million of people, and that the majority of them still adhered to their old religion."

And nothing other Irish history items, some not very ancient. Mr. Birrell went on to say that:

"From the time of Elizabeth almost down to the time of Queen Victoria to be a Roman Catholic in Ireland was to be an outcast. They were robbed of their land, they were given their choice between hell and Connaught; they were ousted from portions of Ulster in favor of Scotsmen, and they were killed or banished whenever opportunity offered."

As to the opposition to Home Rule Mr. Birrell knows well where it mainly comes from. He observes that "Nothing but the spirit of Protestant ascendancy has prevented Home Rule being passed a long time ago." And it is the same spirit still trying to stop Home Rule—the Protestant minority—one fifth of the population demanding that they shall be allowed to continue to rule the country regardless of the wish and will of the majority. It is an imprudent claim for minority rule. Is there or has there ever been such another case on the face of the globe? No, Protestant Ascendancy with its shameless record and shameless claim is unique in the world's history.

Further on Mr. Birrell observed that the Irish "were neither annihilated nor converted, and yet from the time of Queen Elizabeth downwards to our own day they enjoyed all the blessings of the Protestant Establishment," and he went on to say that "They (the Protestant Establishment) had four Archbishops, between twenty and thirty Bishops, many Deans, and a parochial clergy, all supported by tithes wrung out of wretched tenants, none of whom ever entered the place of worship to which they were compelled to contribute."

That was the "Irish Church" which was disestablished and disendowed by Mr. Gladstone's Act of 1870. But though "disendowed" it got compensation to the amount of over $40,000,000 mostly, of course, the money of Irish Catholics, and from the proceeds of this money the big salaries at present enjoyed by the clergy of that Church are mainly drawn. Some of the bishops, thus supported by Irish money, have lately been denouncing Home Rule and Home Rulers, one of them (Bishop Elliott) describing the Irish Party as "a disreputable, disloyal and unprincipled faction," and the Irish people as "a demoralized populace."

Elliott and his brothers "disendowed" have been and are well paid for their loyalty. As for reputation and principle, people who live on plunder ought to have the discretion of silence on such points.—N. Y. Freeman's Journal.

THE HOLY NAME SOCIETY OF THE ARMY

Father Doyle of the Apostolic Mission House, who is in charge of the Chaplains in the Army, has inaugurated a movement which will in time, ultimately bring great spiritual advantages to the enlisted men in the army. His purpose is to have the Chaplains establish in their Regiments, a Holy Name Society and affiliate with it, all the Catholic soldiers in the regiments where there are no Catholic chaplains. The Holy Name Society appeals to men: its martial spirit, its annual parade, and its exhibitions of Catholic strength will draw the Catholic soldiers into the organization, and it will give them what they sadly lack now, that sense of group-consciousness.

The Catholic soldier needs all the assistance he can possibly get in religious matters from the Catholic body at large. He is isolated very often from his companions, and in regiments where there are non Catholic chaplains he rarely has a chance to practice his religion. He is moreover, subjected to many vicious influences, and it is not to be wondered at, that the man who goes into the army, in some cases loses the the little faith he possessed. Out of about seventy-five thousand soldiers in the army, probably forty thousand are, or should be Catholics. There are some who say that the proportion is higher. It is however a notable body of Catholic men, and many of them are very devout Catholics in spite of the way they are neglected. There are posts with many Catholic soldiers, who receive little or no attention from their local pastors, and all the time, these local pastors would be received with open arms by post authorities. The army officers appreciate the services of the Catholic priest and there is no bigotry among them.

The letter that Father Doyle has sent out, contains the following paragraph: "The special advantage of a Holy Name Society in its elasticity—while it stands immediately for reverence for God's Holy Name, it can be utilized for the Catholic soldier and even for the non-Catholic soldier in all the avenues that the Y. M. C. A. are active. In the first place it gives a nucleus organization; then again, you will find that the authorities will co-operate sympathetically and helpfully in furthering the organization. Then again you can by such an organization hold your men around you, get them to the sacraments, and protect them from other menaces besides profane swearing. I shall be the more pleased if you will take immediate steps to bring about this organization, and to forward to me for register the names of all whom you have gathered in. This latter condition is necessary for the indulgences. It will moreover, consolidate the organization, and in due time, we shall be able to get associate members in regiments where there are no Catholic chaplains.

I see in this organization, the beginnings of a great big work for the Catholic soldier, and if the chaplains will cooperate with me earnestly and aggressively, within a year, we ought to get many thousands enrolled. Please advise me by return mail, what your plans are for organization."

JOHN RUSKIN

The new life of Ruskin has given the daily press the opportunity for new quotations from his letters—surely in some respects the loveliest letters that ever came from a secular pen. Perhaps the day of the ridiculing of John Ruskin has now passed; the day when "Art for Art's sake" was the foolish formula proclaimed in one quarter week by week. John Ruskin once sharpened his pen and under these assaults, which will live only by reason of his great repelling passage of print, more deadly than ever was any passage of arms: "Because I have passed my life in almsgiving, not in fortune hunting; because I have laboured always for the honour of others, not my own, and have chosen rather to make men look to Turner and Luini, than to form or exhibit the skill of my own hand; because I have lowered my rents, and assured the comfortable lives of my poor tenants, instead of taking from them all I could force for the roofs they needed; because I love a good walk better than a London street, and would rather watch a sengull fly, than shoot it, and rather hear a thrush sing, than eat it; finally, because I never disobeyed my mother, because I have honoured all women with solemn worship, and have been kind even to the unthankful and the evil; therefore the hacks of English art and literature wag their heads at me, and the poor wretch who pawns the dirty linen of his soul daily for a bottle of sour wine and a cigar, talks of the effeminate sentimentality of Ruskin." Let another little sentence be here noted in the new 'Life.' It is that in which he records how, late in life he saw the Alps in their final perfection "*after heavy mass*," and wrote thereupon one of the most perfect passages of his later prose. —London Tablet.

FATHER VAUGHAN IN BOSTON

CONFERENCE ON "WHY BE A CATHOLIC"

Boston Pilot Nov. 11.

Rev. Bernard Vaughan, S. J., of London, on Sunday morning delivered a sermon in the chapel of Boston College at the Mass celebrated for the Catholic Alumni Sodality.

In the evening, in the Church of the Immaculate Conception, he delivered the first of a series of four conferences on "Why be a Catholic?" to be given on the Sunday evenings of November. His subject was "Because I Means Incorporation in Christ." Vespers were celebrated by Very Rev. T. I. Gasson, S. J., president of Boston College.

Father Vaughan took for his text: "He hath subjected all things under His feet, and hath made Him head of the Church which is His body." (Ephes. i, 22 23.) He said in part:

"There are two great institutions which have been appointed by God for man's protection, health and guidance on earth. They are set up, in other words, to help a man to realize himself. I scarce need remind you that I refer to the Church and State. Man can dispense with the services of neither.

CATHOLIC AMERICANS LOYAL

"My own experience goes to show that Catholics are loyal to their country in the measure in which they are true to their Church, and it is with no little interest and pleasure that I have read of the indorsement of this truth from the testimony of the first citizen in the United States, President Taft.

"That splendid personality, straight as it is strong, has borne witness to it, and on more than one occasion the President has taken opportunity of stating in public that the Catholics of America were loyal to the Stars and Stripes in the measure in which they were loyal to the cross and crown. In other words, it has become almost a truism to say that the best Catholics make the best citizens. This is as it ought to be.

"During the four Sundays of November I am going to make it my sacred duty to speak to you, the Catholics of Boston, on your relations to the Church. I feel that by so doing I will be helping on the two causes you have most at heart, the best interest of your Church and country. No matter how intimately a Catholic may be associated with his fatherland, he is even more closely knit into his Church.

"St. Paul is always fine and virile in those passages of his letters in which he refers to the life and work of the Church. But perhaps in none of his many epistles does he utter his mind upon the subject so forcibly and eloquently as in this one from which I have quoted.

ST. PAUL'S ANALOGY

"Stirred by the spirit of his Master and inspired by the imagery of his eloquence, the Apostle sees in the beautiful analogy of the vine and its branches another analogy yet still more vivid and closely knit. And with a daring expose of clear and definite thought the Apostle compares the union which exists between Christ and His Church to that which is seen to hold between the head and the members of a human organism.

"You will observe that St. Paul in drawing out this analogy wants to bring home to us how closely as members of Christ's Church we are identified with Him Himself. Indeed, he does not hesitate to remind us that we are not only members of His body, but of His flesh and His bones.

"Being thus identified with Christ, the Apostle argues Christ's personal love for each one of us. Paul himself, after his conversion to the faith, when he became a member of the Church, realized his incorporation with Christ, and in the transports of his enthusiastic joy he would exclaim, I live now, not I, but Christ liveth in me.'

"This, beloved brethren, must be your own sign of joy, your own source of strength, your own rallying cry in the thick of the fight in which we find ourselves."

SOCIALISM: AN IMPOSSIBLE DREAM

INSTEAD OF FREEING THE TOILER IT WOULD MAKE HIM THE SLAVE OF THE STATE

The following article was published in the Northwest Progress, Seattle, Aug 4, 1911. It was written a few days before the late Mgr. Waitz of Brooklyn left his rectory for the hospital, and his friends will appreciate a reading of the last words penned by him for publication:

Like empire, the course of socialism is westward. Not in Wisconsin, but in California and some other western states do the leaders of the Socialist party hope in the near future to see their principles triumph. It is hard to see on what they base their hope: but the hope is there and a strong socialistic propaganda in the west may be looked for in the next few years. In the face of this rational movement what is the attitude of the Catholic Church? How does she look on this propaganda? It would seem that any movement that has for its aim the bettering of conditions under which the poor live, would have her hearty support. Socialism claims that there will be no poverty when there are no capitalists, that every man, though he may not sit under his own vine and fig tree, will have enough of this earth's goods to make him independent. Ask the next socialist you meet if this is not so. It was once said, "The poor ye have always with you," but the socialist scoffs at the idea. Just make land and machinery the property of the people and the trick is done. Poverty disappears and the social evil gets its death blow.

How can the Church withhold her blessing from a movement where results in the minds of the socialists at least, are so certain; surely she must have great love for capitalists when she condemns a movement which while it makes their occupation impossible, transforms the world into paradise, a land flowing with milk and honey.

It is hard to be serious when the preposterous claims of socialists are made; it is hard to understand the child-like confidence which radical reformers have in the power of popular ownership of the resources and means of production.

Yet socialists are in earnest; dreadfully so. Whatever we may think of their thought processes, we cannot but admire the ardor with which they carry on their propaganda. Their heart is in their work and their money is freely spent for the cause. Ridicule or exaggerated statements are weak weapons in our hands. We must fight this radical movement with other weapons. Yes, we must fight socialism, for in spite of its promises to liberate the workingman from the thraldom of wage slavery, socialism would forge the fetters that would make the man who toils a state slave, fed and clothed and housed, but at the beck and call of that new divinity, the State.

Socialists complain bitterly that they are often misrepresented, that all sorts of wild schemes for the uplift of mankind are labeled socialism by an unthinking public. They have been linked with Anarchists and Communists, their motives have been questioned. They are accused of being too lazy to work, and a periodical dividing up is the way out for them. It is true socialists have been misrepresented their social and political doctrines distorted and their idealism wrongly attributed to laziness, but they have fallen into the same bad habit of misrepresentation themselves. They call the Church names and declare that the secret opposition to the movement on the part of bishops and priests is an economic one. We are afraid to offend Mr. Capitalist or Mr. Moneybags. Now this is not true. The Church's opposition to socialism is based on other grounds. On its ethical side, socialism is frankly materialistic, and on its economic side impossible. Right here our socialist friend with a copy of the party platform in his hands will declare that socialism has nothing to do with religion. Does not the platform say so? And that settles it. But does it? Marxian scientific socialism, the kind that is being preached from the editorial sanctums of socialistic newspapers, that is expounded in socialist reviews and moulds the thoughts of the leaders of the movement, is frankly materialistic. If you doubt this statement get some of the books listed in the "Socialist and Book Bulletin" of Charles H. Kerr Co., Chicago, or read some of the "Thousand Books on Socialism," gotten out by the Wiltshire Book Co., of 200 William street, New York, and be convinced. In "Socialism, Utopian and Scientific," by Frederick Engels, one of the founders of scientific socialism, we read on page 15 of the introduction, "Nowadays in our evolutionary conception of the universe there is absolutely no room for either a Creator or a Ruler."

On Page 17 he says, "All life is but the normal mode of existence of albuminous bodies." Hence there is no place for the soul. It dies with the body.

In "Socialism and Modern Science" by Enrico Ferri, page 63, the statement is made that the "absence or impairment of belief in God is one of the most powerful factors for its (socialism's) extension," "Christianity" says Ladoff in "The Passing of Capitalism," page 49, "must of necessity be diametrically opposed to modern socialism."

Of course, it was to be expected that such bold statements would shock the minds of men who had a leaning towards socialism and yet had some faith in a Creator and Providence ruling the world. At the socialist convention in Chicago, in 1908, one of the speakers outlined a plan by which this difficulty could be overcome.

We must get these men convinced of the rationality of our economic and political platform," said Delegate Untermann of Idaho, "and then when we have made socialists out of them and members of the socialistic party, we can talk to them inside our ranks of the higher philosophy and of its logical consequences, of our explanation of society and nature."

At this same convention Delegate Hillquit of New York made the statement (page 193, Proceeding) that 99 per cent of the members of the socialist party were agnostics. Yet he hastened to add that socialism had nothing to do with religion!

It is easy to see that the Church's opposition to socialism is based on solid grounds. It is not the fear of economic consequences to herself; socialism scoffs at redemption; it aims to transform the marriage tie which in the opinion of some of the writers whose works are recommended in the catalogue I have quoted above, is the reflex of present capitalistic methods of production. Destroy capitalism as we know it and our present form of marriage goes by the board.

Of course, Mr. Socialist, when he hears such a statement, will declare that it is false. But read your own writers. Hear what the leaders of thought in the movement have to say. I know Mr. Socialist, that you have never given any thought to this side of the question. You see the wrongs that our present industrial system has perpetuated. Vast fortunes are amassed by chicanery and every form of injustice and the bitter cry of the poor and defrauded working man is ever in your ears. You feel that there is only one remedy for it all, socialism. You are taken off your feet by the promises of some socialist orator and you begin to frequent socialist meetings. If mere promises and rosy pictures of the future will satisfy you, then there is no room to argue with you. But fine words butter no parsnips, and socialistic pictures are not the reality. As long as ambition, envy, pride, lust and laziness are in the world, your socialistic paradise will be impossible. The only force capable of dealing with these vices is religion. You can change a man's environment, you can give him a living wage, you can make him economically independent, but you cannot make him by these changes virtuous or even happy. Just look at the class of men and women in the community who to-day live in what you call a favorable environment, and whose income is assured. Are they happy? Are they contented? If religion is a vital force in their lives helping them to tame their passions, to keep the lid on, as it were, then they are getting as much pleasure out of this life as possible in this vale of tears, but if they have banished religion, then impulse has leaped into the saddle and their end is destruction.

The Catholic Church has at heart the welfare of the workingman. You know that. In this country of ours she is in closer touch with the poor and suffering than any other organization. While you claim to be a friend of the poor and bring forward your plan for the abolition of poverty, she examines your credentials, she looks up your history and her deliberate conclusion is that a movement that robs a man of his belief in God, that takes Jesus Christ out of His place in the world and that makes the human soul to be as mortal as the body, is dangerous to the welfare of society. As the guardian of faith and morals she must fight it.

Drunkenness a Sin

The world forgets, some of our own people forget, that drunkenness is a sin that it destroys the image of God in man; that it is an enemy of God as well as the ruin of man's body, his temporal hopes and his soul. There is no slavery that sin can place upon man so degrading as the slavery of drink. Bad as man is, sin has never entered into his nature so as to become an inseparable part of it. By the grace of repentance he can always shake off sin and cast it out from his soul, but this sin of drunkenness, as you know, almost becomes part of his nature, it enters his very blood, his very brain, effects the thoughts of his mind the acts of his will, the very members of his body; it becomes almost as much a part of him as the original sin in which he was born. It is a most difficult habit too root out, as the continued excess eats away and destroys so much of the nerve and brain that there is scarcely moral and intellectual power sufficient left to make that strong resolution which is necessary for the overcoming of the habit. But all may recover as long as reason lies behind prayer and the grace of God.—Bishop Canevin.

Only through prayer do we come to true wisdom, and a true understanding of God's holy law. Only by prayer are we fitted to give counsel to doubtful, troubled souls. Only by prayer is our soul made ready for those graces of God which strengthen us to meet all trials and adversity, with calm Christian courage. Only by prayer is the love of God made the guiding principle of our life—a love that is not presumptuous, for it is tempered by holy fear—yet a love that can do all things, bear all things, for the love of Him Who died for the love of us.

The First Snowfall

But yesterday I looked with pain,
Upon the world through wind-swept rain,
That sobbed about the leafless tree,
And rolled across the silent lea.
And as I looked I thought of days,
When summer wooed the banks and braes,
"Ah, this in truth is life," I said,
"Behind it stalks the spectre dread."

I saw today a sweeter sight,
The earth was garbed in robe of white,
And forest glade and hill and lea
Had donned a matchless drapery;
No grinning death in life was there,
But all the world looked wondrous fair.
"Ah, this in truth is death," I said,
"Thus sweetly sleep the holy dead."

—D. A. Casey. (Cocorus.)

CATHOLIC NOTES

Father Stradelli, of Italy, in his statistical work, places the number of conversions in England for the last sixty years at 10,000 annually.

The Empress of Germany presented a copy of the "Imitation of Christ" to Sister Aloysia Graf of the Kapfergasse Convent, Cologne, on the recent occasion of her golden jubilee as a nurse.

The great Jesuit Beaumont College in England, celebrated its Golden Jubilee in the second week of this month. Many hundreds of distinguished persons took part in the celebration.

The fact that the discoverer of America, Christopher Columbus, was a Catholic, grates harshly on the nerves of some who forget that Ericson, too was a Catholic.

Max Pemberton, the popular novelist, is an English Catholic. Not long ago he moved from London to an old hall down in Norfolk, where he now lives nearly all the year, and where he does practically all his writing.

The clergy of Portugal will not accept the Government's pension; the various diocese are calling for contributions to a fund for the maintenance and support of parish priests deprived of their salaries.

The daughter of the late Charles Kingsley, who became a convert to the Catholic faith, and who is known in private life as Mrs. St Leger Harrison, writes under the pen name of "Lucas Malet."

The latest official census of the Catholic population of Vienna Austria-Hungary, has now been published. It places the total number of Roman Catholics at 1,742,878. There are besides 2,494 Catholics and 121 Armenian Catholics.

At the enthronization of Most Rev. James J. Keane, D. D., of Dubuque, Very Rev. Dr. Gorman welcomed him "in the name of 240 priests, over 1,000 religious, 4,500 students, 25,000 pupils of 96 parochial schools and 142,000 Catholics."

Father Damen, the missionary, was the first Jesuit, after Marquette, to labor in Chicago. He is now no more, but his work, the great parish of the Holy Family, begun in 1852 and the present St. Ignatius College and Loyola University, are the fruits of his work.

Nuns ejected from a Portuguese possession in Asia have been invited to settle in Hong Kong by the British authorities. Many members of Catholic religious orders exiled from France and Portugal have already sought and found refuge in Great Britain and in the United States.

An audacious robbery was committed on the night of the 21st ult., at the famous Cathedral of Notre Dame, Paris. The robbers obtained access to the Cathedral by the entrance to the coal cellars on the Seine banks, but fortunately did not enter the treasure vaults. They broke open several doors, but finally left without stealing anything of great value.

When Miss Frances Potts entered the Carmelite Convent at Baltimore, Md., recently, her father, Admiral Potts (U. S. N., retired), surrendered the last of his three daughters to the religious life. Miss Marie Potts, the eldest of the trio of daughters, founded a convent in Manila. The second entered a Carmelite convent in Philadelphia, and the third, Miss Frances, took the veil recently.

A new Martin Luther has appeared in Germany, and he threatens to do for the State church what his predecessor did for the Catholic Church. He discards the supernatural; declares Christ's miracles a myth and the immortality of the soul an absurdity. He has a tremendous following, and a large section of the clergy are with him, notwithstanding his avowed pantheism. A split in the State church is inevitable.

According to the Consistorial decree of December 31, 1909, the obligation of making the "ad limina" visit falls during the year 1912 upon the Bishops of England, Scotland, Ireland and the adjacent islands, as well as for those of Spain, Portugal, France, Belgium and Holland. The "ad limina" visit of the Bishops of America is set down for 1914, and that of the Bishops of Asia, Africa and Australia for 1915.

Rev. Father Maurice J. Dorney, pastor of St. Gabriel's Catholic Church, Chicago, known as the "mayor" of the district "back o' the yards," ordered the proprietors of thirty saloons in the district to close every evening week before last, and they obeyed the order without a word. "You men who own saloons, I want you to close them from 7:30 to 10 every evening until the mission is ended," he commanded. "You men who go to the saloons, I want you to come here instead during the next week. Are you with me?" Proprietors and patrons rose together and informed "the mayor" that they were.