

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name but Catholic my Surname).—St. Pacian, 4th Century.

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A Dream.

Back she came in a dream of light,
Her eyes were pale as the stars at dawn,
And over her brow so smooth and white
The shining folds of her hair were drawn.
As love may look on the parting bier,
I had seen her go o'er the seas afar,
Yet marvelled nothing to feel her near—
'Tis only in dreams our lost ones are.
A varying light from every side
Stole in through the beach trees leafy
Bare,
For I thought that the west was saffron-dyed
And the east was a blossoming field
Of stars,
The cheek that looked to the western sea
With the glow of a happier time still
Shone,
But the one that was next the east and me
Was wan as the light of a snowy dawn.
Only a little while she stayed,
And she left no promise of day behind,
But the skies were over me star-
arrayed
And a dream-place vacant within my
mind.
And I felt—for my life was incomplete
For lack of the vision that would not
stay—
As a child that hath tasted of something
sweet
Doth feel when 'tis snatched from its
lips away.
—Cecily Malone, *Derry Journal*, Dunfanaghy,
County Donegal.

THE GREAT CARDINAL NEWMAN AND THE ANGLICAN CHURCH.

MORE THAN ANY OTHER MAN HE WAS
THE IMPERSONATION OF CATHOLIC
REVIVAL IN ANGLICANISM—THE ROMAN
QUESTION—JERUSALEM—SYDNEY—
HIS FAREWELL—FATE OF TRACT
NINETY—THE SINKING VESSEL AND
THE FINAL END THEREOF.

That John Henry Newman more than
any other one man was the impersonation
and embodiment of the Catholic
Revival in the Anglican Church few
will deny. When the enterprise of re-
formation shall be an accomplished fact we
believe its brief epitome will be found
in the religious experience of that one
personality, whose first religious awaken-
ing came from the evangelized teachings
which had originated with the Wesleyans
in the eighteenth century, who grew in
knowledge and spiritual stature until he
had outgrown the limitations of the
Carolina divines and submitting him-
self to the authority of the Vicar of
Christ received in his good old age the
exalted dignity of a prince and Cardinal
of the Holy Roman Church.

Educated and drilled by the Royal
Superiority for three hundred years in
horror and detestation of Rome as the
Scarlet Woman and of the Pope as anti-
Christ English Churchmen had very
pronounced prejudices. And that which
aroused opposition to the Oxford Move-
ment from the start was the suspicion
that it was a revival of Popery, and
the Tractarians gained more and more
a following among the clergy and people
the chief rulers were heard again as of
old to say: "If we let them thus alone
they will accept their teachings and the
Romans shall come and take away both
our place and nation."

At the outset no man feared this less
than Newman himself. His genius had
erected the Anglican Church into a
Via Media between Rome and Geneva,
he was infatuated with the ideal of his
own creation, and a sincere apologist
for the "Catholic but not Papal"
theory of national churches. A Roman
Catholic writer, J. R. Milburn, in his
brochure on "The Oxford Movement,"
says: "Rome in his eyes was great,
but great with the greatness of anti-
Christ—in England an intruder and dis-
turbance; and objectionable by her claim
to infallibility, which overrode the con-
sent of the Fathers, and was at variance
with the conditions of the human re-
ception of knowledge."

Yet as early as 1836, Dr. Arnold of
Rugby prophesied: "The Movement
will not take the form which Newman
wishes but its form more natural and
consistent form of pure Popery." Cer-
tainly in Newman's own case Dr.
Arnold was right. In Tract 71 he wrote:
"The controversy with Rome has over-
taken us like a summer cloud." The
first staggering blow which the giant of
Oxford sustained in this controversy
was dealt by the very authority he had
confidently invoked, the voice of Anti-
quity. In 1839 he took up the study of
the Monophysite heresy, which denied
the human nature of Our Lord, and
leaned on the imperial arm for support.
In the mirror of the fifth century he be-
lieved he saw reflected the image of the
Establishment. His "Church of the
Via Media was in the position of the
Oriental communion; Rome was where
she is now" (Apologia, p. 114).
A second and heavier blow was the
reading of Cardinal Wiseman's article
on the Donatist schism in the *Dublin
Review*. The words of St. Augustine in
refutation of the Donatists "Securus
indiat orbis terrarum" (unerring is the
judgment of the world-wide Church)
ounded for Newman the death knell of
his appeal to Antiquity as against the
Church of Rome. "Here, then," he
wrote, "was Antiquity deciding against
itself." * * * The theory of the Via
Media was absolutely pulverized by
those great words of the ancient
Father. (Apologia, p. 117).

Yes, even so, he loved the Church of
England passionately, and had no wish
to abandon her in submission to Rome.
In relation to the present Church Unity
movement it is worth while asking:

Would Newman have left the Church of
England had she listened to him, as a
teacher sent from God, and accepting
his convictions concerning the Papacy
set resolutely to work to undo the Re-
formation settlement and recover com-
munion with the Apostolic See? There
is much reason for thinking he never
would. Shortly after the publication of
Tract 90, "when he had been posted on
the battery hatch of every college,
and when he was being denounced as a
traitor, who laid his train and had been
detected in the very act of firing it
against the time-honored Establish-
ment," he wrote to a correspondent,
"whatever be the influence of the
Tracts, great or small, they may become
as powerful for Rome, if our Church re-
fuses them, as they would be for the
Church if she accept them." * * * If
this state of things goes on, I mournfully
prophecy not one or two, but many
secessions to the Church of Rome" (Apologia,
p. 110). Again two years
later he wrote: "There were no con-
verters to Rome till after the condemna-
tion of Tract 90."

Along with the seer of the denunciation
rained upon him after the ap-
pearance of the last of the Tracts, that
which cut him yet more deeply to the
heart was the passing by both houses
of Parliament of a bill confirming a com-
pact with Lutheran Prussia for the
establishment of a Protestant Bishopric
of Jerusalem. An act which scandalized
Newman and his Tractarian colleagues
much as the Amendment to Canon 19 is
grieving the hearts of Catholics in the
Episcopal Church at this very hour. In
1842 Newman went into retreat at Little-
more, to use his own words, "as wounded
brutes creep into some hole to die." This
was followed in 1843 by his resignation
of the living of St. Mary's, Oxford, and
his retirement into lay communion, but
not until October 8, 1845, after two
years more of travail and agony and
prayer did his submission to Rome take
place.

One of the most touching things in
literature is his valedictory to the
Church of England contained in a ser-
mon he preached at Littlemore on the
"Parting of Friends." It reminds one,
if we may reverently so speak, of our
Lord's lamentation over Jerusalem. He
says: "O my Mother, whence is this to
thee that thou hast good things poured
upon thee, and canst not keep them, and
hastest children, yet darrest not own
them? Why hast thou not the skill to
use their services, nor the heart to re-
joice in their love? How is it that
whatever is generous in purpose, and
tender or d e p in devotion, thy flower
and thy promise falls from thy bosom,
and finds no home within thine arms?
Who hath put this note upon thee? * * *
to be strange to thine own flesh, and
thine eye cruel toward thy little one?
Thine own offspring, the fruit of thy
womb, who love thee and would toil for
thee, thou dost gaze upon as through a
portent, or thou dost loathe as an
offense; at best thou dost but endure,
as if they had no claim on thy patience
and vigilance, to be rid of them as
easily as thou mayest. Thou makest
them stand all the day idle, as the very
condition of thy hearing with them, or
thou hiddest them beneath where they
will be more welcome, or thou sellest
them for naught to the stranger that
passes by. And what wilt thou do in
the end thereof?"

These words of Newman are indeed a
vivid revelation of his own state of
mind, but are they an exact statement
of the treatment meted out to him and
his fellow Tractarians by the Church of
England? After their long and devoted
lives in her service is it conceivable
that Kolbe, Pusey, Neale, Hadden,
Church, or Carter would have delivered
on their death beds any such valedictory
to their ecclesiastical mother? Their
farewell to Ecclesia Anglicana we know
was very different. And yet Newman
was her favorite, her most gifted son. In
spite of the deep, almost fanatical, pre-
judice of the English people seventy
years ago against anything and every-
thing Roman, open to the possibility of
at defiance, yet Newman was not a-
ked to surrender his living at St. Mary's,
Oxford, he retired into lay communion
by his own initiative; Pusey was sus-
pended for two years, but Newman was
not suspended.

Nor is it true that the Anglican
Church ever actually condemned Tract
90. The occasion selected for that pur-
pose by the opposition was February 13,
1845, when 1,500 people assembled for the
contest in the Sheldonian theatre, Ox-
ford. The proceedings were opened with
the discussion of Mr. W. G. Ward's
book, "The Idea of a Christian Church." Mr.
Ward himself speaking in its de-
fence. The book was condemned by a
vote of 777 to 388. But when it was
proposed to introduce Tract 90 for con-
sideration, Mr. Guillemand, of Trinity
College, as Senior Proctor, resorted to
an extraordinary exercise of the pro-
curatorial veto, quashing the assault by
the single sentence, "Nobis procuratoribus
non placet." For this he and his col-
league, the late Dean Church, were
thanked in an address composed by Mr.
Gladstone. The very storm of Protest-
ant protest it provoked has given Tract
90 a name and a fame greater than all its
eighty-nine predecessors, and the prin-
ciple of interpretation it elaborated in
regard to the Thirty-nine Articles of
Religion so far prevailed in the event
over all opposition that it is perhaps
more generally accepted among Angli-
cans to-day than any other interpreta-
tion.

After telling of Newman's reception
"into the communion of the undying
Church," to use his own phrase, Mr.
Milburn says: "The end was indeed
come. The trusted captain, who so long
as he thought there was a chance of
saving the ship held back his men, was
now among the first to abandon the sink-
ing vessel. The cry was now, 'Save

qui pent." If these words fairly re-
present Newman's thought at the time,
the subsequent history of the Anglican
Church goes very far to prove that he
was wrong in his anticipations, and it
seems to us that certain of our broth-
ers, both Roman and Anglican, are
equally wrong, who are saying the same
thing about the Anglican Church at
the present hour. The departure
of Newman was indeed as
Kolbe called it, "a thunder-bolt,"
and as Lord Beaconsfield said years
afterward, it was "a blow from which
the Church of England was still reel-
ing." But divine Providence did not
permit either the Tractarian Movement
to collapse or the Anglican ship to
sink. On the contrary, the Catholic
Revival in the Church of England be-
came one of the most notable religious
events of the last half of the nineteenth
century and the extension and expansion
of the Anglican Communion into an
almost world-wide institution num-
bering many millions of adherents, has
been the concomitant of Anglo-Catho-
lic progress. In fact, no one of the al-
most innumerable weapons forged
against the Oxford Movement pre-
vailed for its overthrow, and what
seemed most destructive at the time
has in the course of a few years been
left by the roadside as a piece of broken
artillery. The Gorham Judgment, for
instance, fell as a staggering blow upon
the Tractarian forces in the early days
of the movement, but it has proven as
futile to stop the progress of Anglican
belief in baptismal regeneration as a
child's embankment of sand to resist the
rising sea. Even the creation of the
Jerusalem Bishopric, had as it appeared
at the time, seems to have been con-
verted into good, and under the pacific
administration of Bishop Blyth, it has
tended to draw the Eastern and Angli-
can churches closer together.

And what wilt thou do in the end
thereof? This question of Newman's
many anxious souls in the Anglican
Church are asking now. What will the
Anglican Church do with the Catholic
Movement in the end thereof? We
started out by saying that Newman him-
self was the impersonation and epitome
of that movement and the end thereof
by the fiat of our Lord Jesus Christ is
union with His Vicar, and occupant of
St. Peter's Chair. There is a national
and an ecclesiastical conscience, as well
as that of the individual, and by the
dictates of conscience, nations and
Churches, as well as individuals, are
judged, but the conscience of a nation
or of a Church is slower and much more
tortuous in arriving at conclusions than
is the case with individuals. Nations
and churches live on through the course
of many generations, the span of the
individual is three score and ten. What
Newman grasped by quick intuition and
the prophetic vision in the course of a
few years, the Anglican Church, as a
complex organism hampered by civil and
religious tradition, foreign and hostile
to Catholic truth, has slowly, laboriously
and painfully, "here a little and there
a little," absorbed and appropriated
through the course of a man's allotted
span and still the process of Catholic
assimilation on the part of the Anglican
Church goes on. The first decade of the
twentieth century is signalized by a
new and distinct advance. Following
"long the road that Newman in his men-
tal progress travelled, the Anglican con-
science is now awakening to the ques-
tion of corporate submission to the Ap-
ostolic See," and what will she do in the
end thereof? "As in all else the Anglican
Church, while seeming to reject, has yet
in the event more and more accepted
the teaching of John Henry Newman,
will she not in the end, like him, find
her rest and refuge in the communion of
the Apostolic See?"—The Lamp (Anglo-
Catholic).

REV. DR HEUSER TO PRESIDENT'S CRITICS.

SETS BAPTIST MINISTERS RIGHT ON THE
DOCTRINES OF PAPAL INFALLIBILITY,
THE TEMPORAL POWER AND OTHER
MATTERS.

To the resolutions passed by the
Baptist minister's conference in this
city on November 30, condemning Pres-
ident Roosevelt's denunciation of "un-
warranted bigotry" in politics, Rev.
Herman J. Heuser, D. D., of the faculty
of the Seminary of St. Charles Borromeo,
Ovebrook, and editor of The
Ecclesiastical Review, has made the
following reply:

"The Church claims infallibility cen-
tered in the Pope when he speaks ex
cathedra. This necessarily involves
his right to define the sphere of his own
authority."—(Baptist conference.)
The inference that the claim of
Papal infallibility involves the right of
authority rests upon a misconception of
what the term "ex cathedra definition
of faith" signifies in Catholic doctrine.
The tenets of that doctrine are clearly
set forth in the creed or profession of
faith to which the true members of the
Church are pledged. When doubt is
thrown on any one of these tenets by
rationalism or the premature assertions
of science, or in any other way, as, for
example, the divinity of the virgin birth
of Christ, the apostolic succession, the
inspired character of the Bible, or the
like, the Pope is called upon as supreme
head of the teaching Church to define
the nature of the doctrine in question.
As the doctrine itself, being the teach-
ing of the Man-God, is held to be infal-
lible, so the definition of it, in virtue of
the assistance of the Holy Spirit, prom-
ised for the maintenance of Christ's
doctrine to the end of time, is held to be
infallible. It never exceeds the limits
of the recognized deposit of faith, nor
does it ever regard any other matter
than faith or morals comprised in what
is called spiritual doctrine.

These ex cathedra definitions have
therefore nothing to do with secular
or political interests. Like the term
"royal supremacy," which occurs in the
English statutes of Henry VIII, the doc-
trine involved may be misconstrued to
extend over the realms of both con-
science and secular law, but such mis-
interpretation would not come from
Catholic legislators, since they must
understand the true meaning of "ex
cathedra definitions" if they are to be
non-Catholics not familiar with the
terms of theological teaching.

Nor is there any warrant for the state-
ment that Catholics would carry out the
principle of union of Church and State
by a supposed order of the Pope rather
than favor the American ideas of civil
and religious liberty. Where union of
Church and State obtained in the
Middle Ages and in the Latin coun-
tries of later ages, it was so because it
had been the expressed will of the
nations or accepted as a remnant of such
will and legislation.

These conditions changed when the
so-called Reformation demanded recog-
nition of dissenting religious bodies
where formerly there had been but one
religion. Where Catholics, when in the
majority, would do under these changed
conditions is best demonstrated by the
study of the little kingdom of Belgium
within the last century. Since 1830 the
struggles between the Liberal and the
Catholic parties have thrown the bal-
ance of power now on one, now on the
other side. From 1857 to 1884 the
Catholics were subjected to the most
unjust and intolerant discrimination in
educational matters and in the appor-
tionment of public offices.

This created a reaction, and in 1884
the Catholics attained an overwhelming
majority. Since then the laws
limiting the free exercise of religion,
of instruction and of accession to public
offices have been eliminated. The
people enjoy the fullest liberty of
assembly, the press and education. The
primary schools were placed under the
control of the communes, each commune
being empowered to decide whether or
not religious instruction should be
given.

The State subsidized these schools on
condition that they accept the State
programme and submit to State in-
spection. In short, all laws subversive
of liberty were repealed and the prin-
ciple of toleration prevails under a
Catholic government. A similar condi-
tion will be found in Canada, where
Catholics are in the majority both in
population and in the Government.
The only exception, pointing toward
sectarian discrimination, obtains in
Manitoba under a Protestant or non-
Catholic majority.

The Baptist conference objects to the
Pope's claim of temporal power and re-
presentation at the courts of sovereigns
and foreign governments. In the first
place, the Pope's claim is not so much
one of temporal power as rather of in-
dependence from temporal power of
foreign potentates who might interfere
with the free exercise of his spiritual
power. Napoleon's desire to govern the
Pope's actions is an example in point.
If we remember that the Catholic
Church is a very different thing, in its
legitimate extent and influence from
the local churches claiming allegiance
of religious-minded men, the necessity
of its international representation will
be more easily understood.

The Church, though its aims are
purely spiritual, must reach her chil-
dren through an external administra-
tion. For the local trustees of the
ordinary institutional church she has to
provide administrative colleges of Car-
dinals, sacred congregations and com-
missions, regulating a uniform disci-
pline and maintaining the integrity of
doctrine. Thus the exercise of spiritual
jurisdiction implies the need of an im-
mense external regime by which the
head of the Church keeps in touch with
its members, and this demands a cer-
tain freedom or independence from the
interference of possibly prejudiced
rulers who may wish to claim for them-
selves the title of "the only supreme
head on earth of the Church," as did
Henry VIII. for England.

The habit of pointing out certain
phases of past history to show that
"Rome has approved of persecution for
the suppression of heresy" is altogether
fallacious. Apart from a good deal of
prejudicial history, in which the
authors injected their individual
bias, as is shown by more recent critical
study of historic documents, it might
be argued that religious partisanship,
whether Catholic or Protestant in name
has always fostered persecution for the
suppression of any opinion different
from its own. A latent view might be
taken even of this weakness common to
Tract 90, that the history, in which
merely the fanaticism of popular up-
risings and persecutions in our own
time and country, but the simple fact
that much of all this is foreshadowed
and exemplified in the history of the
Bible, particularly that of Israel, in
whose divinely guided destinies Pro-
testants believe hardly less implicitly
than Catholics or orthodox Jews.

The good God wishes and means to
save health and strength and joy and
abundant life. So much we know. It
is always going on. Jesus Christ is
giving life more abundantly, and awak-
ening the dead now, just as he said he
would. Five hundred years hence they
will publish a story about you and me.
We shall seem very romantic then; and
we shall be worth reading about; if what
we do is simple enough and brave
enough, and loving enough for anybody
to think that we do it "for the love of
Christ," or for any body to guess that we
had been bound together in His name.
And service cannot be mistaken which
is rendered.

MISREADING THE SYLLABUS.

Some confusion arose in that portion
of the Rev. Father Buell's admirable
exposition of the meaning and scope of
the Syllabus which dealt with the fifty-
fifth proposition by the insertion of the
word "not" in a place wherein the con-
trary meaning was intended. The pas-
sage should have read "which affirms
the Church should be separated from the
State and the State from the Church."
A careful perusal of the passage would,
however, make the intended meaning
clear enough. It was earnestly to be
desired that all the people who are now
shouting about the Syllabus and separa-
tion of Church and State would take
the trouble to read and inform them-
selves of what the Syllabus actually
condemns, instead of feeding themselves
on fiction and reveling in elaptrap. In
the Syllabus the declaration that the
Church and the State should not be
separated has no reference to any place
like the United States, but only con-
emplates an ideal state of things where
the people are all of the Catholic faith.
Father Buell's review of
the actual conditions here is so
accurate, so lucid, so unquali-
fied and so destructive of all the mis-
conceptions now being dinned into the
ears of the public by the Lutheran and
other organs of division that we may
be pardoned for repeating a few of the
most pregnant passages of it, in view of
the fact that one of the Lutheran
papers came out recently with another
denunciation of the Syllabus and a long
bogey article based on its mistaken in-
terpretation of the meaning of that
document. Father Buell said:

"The people (in the United States)
are not Catholics: at least four-fifths
of them are of no religious faith or of
any but the Catholic faith. The first
amendment to the Constitution forbids
the making of any law respecting the
establishment of any religion or forbid-
ding the free exercise thereof. The
sixth article of the Constitution ordains
that no religious test shall be required
as a qualification for any office or public
trust under the United States. We
Catholics look upon these Constitu-
tional requirements as practically as
the best that can be made where the
Catholic faith has never been the
religion of the whole nation, and even
if the conditions were reversed, and
the nation were four-fifths, or even
ninety-nine per cent. Catholic, we Catho-
lics would be compelled by no tenet
of the Catholic religion, by no utterance
of the Sovereign Pontiffs to alter
our Constitution. We would consider it
wrong to violate the religious liberty,
the freedom of conscience, the freedom of
worship, of even a small minority of our
fellow-citizens."

Having thus emphasized the disclaimer
of a representative Catholic priest and
citizen, we would now take up the other
side of the question for a moment and
ask those reverend gentlemen, Lutheran
Presbyterian, Baptist, etc., what is there
to object to, from their respective
points of view, in the union of Church
and State in the ideal Christian State?

SOCIAL STUDY CLUBS.

From Kansas City comes word of a
new departure in the line of social
study. Those who knew Father Dowling
when he was president of Creighton
university, will not be surprised that
he has originated the idea. The Catho-
lic Register says: "In recognition of
the growing importance of Socialism,
Father Dowling, S. J., pastor of St.
Aloysius church, Kansas City, has in-
augurated a series of class meetings for
the men of his congregation who desire
to study that subject. The meetings
will consist of addresses and discussions
intended to show the real attitude of
the Church towards Socialism, to answer
objections and see what there is merit-
orious in Socialism and how much of it
can be accepted by a loyal Catholic."

"Father Dowling's position is that
the Church does not oppose, but encour-
ages legitimate aspirations of the work-
ing classes for social and industrial
betterment; but she must disentan-
gle the denial of the rights of private
property, and she must stand against
irregular adhesion which many
reading Socialists make a necessary
part of their social creed. If the lead-
ers of that cult were to eliminate the
objectionable features, some of which
are essential to the movement for social
reform, they would have on their side
the immense power of the Church, com-
posed in great part of working people.

The Catholic Church, according to
Father Dowling, is the historical and
traditional friend of labor, the helper of
the oppressed, the natural ally of the
proletariat. The toiler has a number
of acute grievances that call urgently
for redress, and all possible help should
be enlisted in his behalf and none repel-
led, by a narrow, prejudiced and short-
sighted policy. The tenets of Socialism
should be made broad enough to admit
all toilers to its fold, no matter what
may be their religious convictions. The
fire-eater, the radical, the bigot and the
blatant unbeliever must be relegated
to the rear. The platform should not
be narrowed along ethical and religious
lines, until sympathetic friends of social
reform find themselves out of place in
company which needlessly does violence
to their conscience and their ideas of
common morality. Social reform needs
the assistance of all the forces it can
muster, and it should not be throttled
in the house of its professed friends."

Why not adopt Father Dowling's plan
in other places? Social study clubs
could be organized with little effort and
lectures and discussions, of this interest-
ing and interesting, would insure good
attendance. The good that can be done
in this way is immense. Let us have it
tried here in Omaha.—True Voice.

CATHOLIC NOTES.

The Rev. John Micaud, Bishop of the
Diocese of Burlington, Vermont, died at
St. Vincent's Hospital, New York, Dec.
22nd, 1908.

The Paulist Fathers conducted a two
weeks' mission lately in the Visitation
Church, Philadelphia, at which over
twelve hundred men took the pledge.

As a result of a two weeks' mission in
Philadelphia by the Jesuit Fathers, a
converts' class of one hundred and forty
members was started. Of this number
fifty are non-Catholics, the others being
neglected or neglected Catholics.

The convent of the Benedictines on the
Isle of Wight has added another
member of the Austrian royalty to the
ranks of its nuns, Princess Adelheid,
eldest daughter of the Duchess Maria
Antonia of Parma, has definitely taken
the veil.

The 100,000 members of the Holy
Name Societies of the diocese of
Newark, N. J., are to make war on
theatres which give indecent plays.
With such an immense force working in
common, the doom of disreputable
drama should be sounded.

After a year and a half of active con-
struction it is officially announced that
the new Cathedral of Saint Paul will
cost when completed \$4,500,000, but
this cost covers only the bare structure
with rough plastered walls, destitute of
the rich interior ornamentation, decora-
tion and furnishings, which will be
added in the future.

Sister Gregory of the Little Sisters of
the Poor, St. Louis, the proud possessor
of a certificate which entitles her to prac-
tice as a stationary engineer. She re-
cently passed examinations before the
board of engineers and is authorized to
operate steam plants with not more
than fifteen pounds pressure. She is
now in full charge of the boilers and
engines at the institution.

Lord Justice James Mathew, one of
the greatest jurists of his day in Great
Britain, passed away in London on
November 9. Sir James Mathew was
born in Cork, on July 10, 1830. He was
the nephew of Father Mathew, the
apostle of temperance, and not only
was there sympathy, but a distinct like-
ness, between them, especially in the
ardor and geniality of their character.

Long ago Cardinal Newman said that
intellectual education cannot be ex-
pected to concern morality. It has
nothing to do with morality; that is de-
pendent on character. The great Eng-
lish Cardinal said that he would as soon
attempt to hold vessels at anchor with
strands of silk, or quarry blocks of gran-
ite with razor blades, as expect intel-
lectual qualities to restrain human pas-
sions or hew out true success in the
moral difficulties of human life.

It is interesting to know that the
brilliant red cloth of the Cardinal's
robes worn at the Vatican has been
manufactured for many generations
by the same firm of merchants at Bur-
scheid, near Aix-la-Chapelle. The
secret process for distilling the dye is
given by father to son, with every pre-
caution to prevent any outsider from
gaining possession of the receipt. This
family of cloth merchants is of
Huguenot descent, and are all Protest-
ants.

It is unofficially reported that the re-
sults of the Catholic census taken up by
the Government under the direction of
Archbishop Glennon will show a Catho-
lic population in the United States of
17,000,000. The estimate given in the
Catholic Directory for 1908 is "about
13,877,426." This is a pretty large dis-
crepancy, and bears out the contention
of those who have been insisting that
American Catholics are greatly under-
estimating their own strength and num-
bers.
A meeting of the irremovable rectors
and consultants of the Peoria diocese took
place on Thursday with Archbishop
Quigley of Chicago, to select three
names to be sent to the Pope for a suc-
cessor to Bishop Spalding, whose con-
tinued ill health has obliged him to
resign the episcopal office. The scholar-
ly Bishop's resignation is a source of
profound regret, not only throughout his
own diocese, but all over the country.
It is to be hoped, however, that a release
from the burden of episcopal labors will
be efficacious in restoring the Bishop to
health once more.