

If by any chance, in any quarter, it should gain credence as an exponent of Christianity, Christianity would, in the current vernacular, be "up against it." But in these days nothing is too shoddy to so label.

One omission we have noted in the Dominion Sentinel: it has no motto. It certainly should have a motto, concise and pointed. The soap-box-label of a wrapper needs it. If, then, we may be permitted the intrusion, we suggest as a suitable one: "Anything is good enough for God."

THE EIGHTY-FIFTH anniversary of the birth of Bishop Cameron of Antigonish certainly merits more than a passing remark, and we join with his people in felicitations upon the event. Bishop Cameron is a typical representative of the Highland pastor—a class of men who not only saved the Faith in Scotland but bore so large a part in transplanting its vigorous roots to this continent. Canada owes much to these men, and we in Ontario, with the memory of our own great first Bishop, Alexander Macdonell, still permeating every department of Church life, can enter into the feelings of our brethren down by the sea. For ourselves, we have reason to remember Bishop Cameron and his many acts of fatherly kindness though we have never had the happiness of seeing him in the flesh. But having, many years ago, had occasion to consult him more than once on matters pertaining to the early history of the Church in Canada, we had tangible evidence not only by his own personal interest in the subject, but of his gracious condescension to one who had no claim upon either his time or his attention. We can therefore enter readily into the unmixt feeling of gratitude with which his own immediate flock must contemplate his long episcopate and rejoice that time has dealt so gently with him as to render his retirement still a thing of the future.

METHODISM IN ROME

WHY IT IS DISTASTEFUL TO CATHOLICS
IT DENOUNCES THE CHURCH AND ITS
HEAD AND IS STRIVING TO DRAW
AWAY THOSE BORN IN THE FAITH

An American Visitor to the Eternal City, in the Ulicka

The presence of Methodism in Rome has been displeasing to the Catholic hierarchy and laity since it began its work there two score years ago. First, because its preachers make a practice of denouncing the Church and the Pope; secondly, because it strives to wean Catholics away from the faith of their fathers and induce them to accept the tenets of a foreign religion.

The struggle for the unification of Italy ended with the taking over of the papal states and Rome, the seat of the Catholic Church for the ages, was included in the absorption. The Pope's temporalities were taken away and his territorial limits reduced to the Vatican. Over this area, merely a park for the most part, and St. Peter's Church, did the Pontiff exercise undisputed sway. No armed soldier of the Italian government dare enter this, the tiniest of principalities. With the overthrow of the old regime the open door to other creeds was established. The first to take advantage of the change was Methodism. Other Protestant sects were not slow in following her example.

AN UNWISE POLICY
Differing from the others, the Methodists signalled their advent by unsparingly denouncing the Pope and the Catholic Church and making uncomfortable the position of both as far as it lay in their power. This irritating and unchristian policy has been maintained until the present time. Coincident with the abusive propaganda were the reckless predictions indulged in by their spokesmen and writers. These seem prophesied the downfall of the Catholic Church as the result of the temporal power being taken away from the Pope and its speedy dissolution as a great religious body. There would be several Popes for the several countries, each nation electing its own. Then St. Peter's in Rome would have to close, for the revenues would be so reduced as to render maintenance impossible. Such were the vagaries indulged in by the vanguard of Methodism. As the reader knows, the opposite has been the case. The Church has more followers by 40,000,000 since 1870 and is stronger every way because the Pope is no longer a sovereign. Church and State when combined as one have weighed against religion since enlightenment came to men. The spirit of liberty is opposed to such union; and progress is its handmaid. In the downfall and confusion of the Catholic Church Protestantism was to

RISE UPON ITS ASHES
and Methodism was to be the largest beneficiary of the transformation. Look at the situation to-day. Methodism has 3,000 followers and in forty years has won over 15,000 Catholics at an expenditure of \$20,000,000, or \$1,400 for each convert. The accessions have averaged 380 a year. In the meantime the city has advanced its population from 230,000 to 575,000. From this, conversion of the capital is not likely. What the future may do we cannot tell. But forty years are behind us and we know what a complete failure has been the prophecy that the Church was to disintegrate and to be supplanted by other Christian bodies.

A COSTLY EXPERIMENT
What a waste of time and energy the Methodists have to show for the Roman propaganda! With \$20,000,000 and the work which they have brought to bear with characteristic fervor they could have brought ten times as many converts into their communion among the heathens of Asia, Africa and Australia as they have succeeded in gaining in Rome. If the leaders had been properly animated with the conquest of souls instead of showing their

hostility to the oldest church of Christendom how much stronger would Methodism be to-day, how much more good it would have done, how much suffering it would have saved the human race!

DIPLOMACY IGNORED
Apart from what it might have achieved in this way its violation of the procedure which goes in a capital city deserves criticism. The Pope, stripped of his temporalities, was still the head of the largest body of Christians, and his residence in Rome, sanctioned by the ages, should have entitled him to the respect of every one, more particularly a foreigner. This is the unwritten law of every civilized country. Methodism in Rome rudely set this aside. It was in a defiant mood and in its hostility to Romanism, as it termed it, was bound to show its teeth, come what would. Its policy provoked Protestants not of its belief as well as Catholics. It stood alone in its rancor. Protestants of other denominations were content to open places of worship and provide services for those of their belief and if Romans saw fit to abjure their belief and join them, well and good. But proselytizing was not resorted to. The number of American and English Protestants visiting in Rome, and those dwelling therein, form a considerable element and during the season runs into the thousands. For the spiritual benefit of these Protestant churches and chapels to the number of a dozen have been erected. Rev. Dr. Niven, who spent nearly all his life ministering to Episcopalians, was on friendly terms with the prelates of the Catholic Church. He deemed his mission in Rome to be to keep Episcopalians in the fold and to cultivate friendly relations with the Christians of every shade of belief who had abiding place in that city. When he died a few years ago the Catholic papers of Rome eulogized him as a man and as a clergyman.

WHY NOT CONVERT PROTESTANTS?
If Methodism is so intent upon winning foreigners, Catholics ask, why do they invade Rome when the Protestant churches afford such an inviting field for conversions. Why not try Berlin, where 99 out of 100 are born Protestants and where only 3 out of 100 attend church? Are the souls of unchurched Protestants of less account than the souls of non-church-going Catholics? Or if it is too difficult to master the German tongue, why not try the English cities? Only one man in ten in Protestant London is identified with the church. Is not the missionary needed alongside the Thames as well as by the side of the Tiber? London ought to be easy. Its vast irreligious population is English-speaking and therefore the more readily reached.

METHODISM AN EXOTIC
Methodism has little in common with Italians. First of all it insists on total abstinence as a condition of membership. How can it receive Italian converts and be true to its principles if it allows them to drink wine while prohibiting its use among American Methodists? I have been in Rome several times, have passed months among its people, and I never knew or heard of a voluntary total abstainer. I believe there are such, but they are following the doctor's prescription. When it comes to wine, Methodism is certainly an exotic in the land of vineyards.

DANGERS FROM UNLEASHED ANARCHY
In Rome, as in all the great cities of continental Europe, anarchy has a foothold, and its twin sister, Socialism, has a great following. These elements of unrest and envy are hostile to the present order of things. In Italy they want to do away with the King and the Government and they are most embittered against the Pope. Just why no one seems to know, for the Holy Father has been without civil jurisdiction for forty years and has seen fit to immerse himself in the Vatican, as a protest against Italian occupation and as a measure of safety—for the bloodthirsty thousands in the city would not hesitate to assassinate him if he walks the streets of the city. There are more than one hundred thousand of these apostles of discontent who are only prevented from wrecking Rome by the presence of twenty thousand soldiers in and near that city. If they had the upper hand the property of the Methodists would be confiscated and the members driven from the city. Yet, unconsciously, in their attitude against Catholicity, the Methodists are giving more support to the enemies of society and their horrible propaganda.

THE ROMAN ATTEMPT A FAILURE
The impression must dawn upon the impartial seeker after facts that the followers of John Wesley have utterly failed in the proselytizing of Rome. For one thing, in their shortsightedness in not according to the Pope his due as head of 280,000,000 Catholics while his detractors stand for 19,000,000 followers. His age, the traditions which go with his exalted office, the scene of his temporal and spiritual rulings for centuries ought to exempt him from abuse. The unwritten law of diplomacy should be as binding in religious as in civil things and more particularly in this era of toleration and good will.

A SUGGESTION AND A WARNING
Catholics recognize in the Methodist Church a powerful division of Protestantism and one which has wrought incalculable good, but they see in its Roman mission intolerance, abuse, misrepresentation and an ally of the forces of evil and of chaos. In warring against the latter, Methodism should be hand in hand with the Catholic Church and therefore on the side of moral righteousness, and, in thus coming together, the hatred for Catholics would disappear. If the forces of confusion should ever gain the ascendancy in the capital of Italy the Methodists would be treated like the Catholics in confiscation and destruction of property, in banishment, in insult, etc. What Methodist wants this to happen? And yet what else could be if anarchy ever was permitted to get into the saddle?

Spasmodic well-doing never gains anything in any line. To be a constant Christian on Sundays only is as bad as being an out-and-out pagan, for this will accomplish nothing for the good of the individual or the mass. But to keep everlastingly at it, for God through men, this will win freedom.

IS FREEMASONRY RELIGION OR IS IT ANARCHY

In support of the stand taken by His Honor Justice Beck, at a meeting of the Catholic Literary Society of Edmonton, the following letter from Dr. L. Hacault, of Brussels, Man., is most lucid, and worthy of careful reading:

To the Editor of the Central Catholic, Brussels, Man.,
Dear Sir:—Reading your excellent paper of March 5th, I see that a gentleman in a journal of Edmonton, has recently taken exception to these words of His Honor Justice Beck, in an address delivered on "The Church and Secret Societies": "That Masonry is a religion" and that a Roman Catholic might as well be a Methodist and a Catholic as a Mason and a Catholic."

Well, dear sir, being a police magistrate, I think that perhaps you would allow me to take modestly, a stand beside His Honor Justice Beck. His Honor is absolutely right, when contending that Masonry is a religion, a sect of its kind. He merely expressed the very fundamental teachings given in America by the most famous, the highest, the most "worshipful" authorities of English Masonry. You will see that, contrary to the objections of the gentleman of Edmonton, his honor, "a man of accredited intelligence," has discussed subjects upon which he has, indeed, the very best information.

I will submit to you, or to that gentleman, and to the Journal the irrefutable book of Dr. Arthur Preuss, editor of the Catholic Fort nightly Review of St. Louis, "Study in American Freemasonry" (St. Louis, Herder, 1908) quoting textually BB. Albert Pike and Albert Gallatin Mackey, showing very clearly that Masonry is a religion (Ch. v. and vi.); that it has very peculiar connections with Paganism (Ch. vii.); What kind of God is the God of Masonry (Ch. viii.); That its God is the Kabalistic, Talmudic Jehovah, but Jehovah "reversed" (sic, Ch. ix.); What kind of doctrine Masonry has concerning the human soul, being one with the Masonic God, that is to say the deity of humanity or humanity deified (Ch. ix.); in fact, implicitly, Atheism; that the said "religion" has a peculiar kind of "morals" or "morality" without any connection with the morals or morality of Christianity, of the Gospel, of the Decalogue (Ch. xv).

I will quote only two authentic documents found in the very remarkable book of Dr. Preuss. This is from Bro. Mackey, M. D., "Past General Grand High Priest of the General Chapter of the United States"—An Encyclopedia of Freemasonry (Philadelphia L. H. Everts and Co. 1906, page 205).

Says Bro. Mackey (Y. Preuss: p. 295)—"Decalogue (The Ten Commandments of the Mosaic law, as delivered from Mount Sinai and recorded in the twelfth chapter of Exodus, are so called. They are not obligatory upon a Mason as a Mason, because the Institution is tolerant and cosmopolitan and cannot require its members to give their adherence to any religious dogmas or precepts, excepting those which express a belief in the existence of God and the immortality of the soul." . . .

And Brother A. Pike, famous author of Morals and Dogma of the Ancient and Accepted Scottish Rite of Masonry, prepared for the Supreme Council of the 33rd degree, for the Southern Jurisdiction of the United States and published by its authority (Macony Publishing and Masonic Supply Co. N. Y.)—(Charleston, A. M. (Anno mundi) 5641, (1880-1880) says page 231. (V. Preuss: p. 303):

"The Mason does not war with his own instincts."

Now, Dr. Preuss, in said study, shows, by means of said Masonic high authorities, the worth of the so-called God of Masonry, and of the Masonic doctrine concerning the human soul. You will allow me to offer then to the consideration of Justice Beck and of the gentleman of Edmonton the following conclusions:

1st. The Mason—as a Mason—is not obliged to keep any religious dogmas or precepts.

2nd. The Mason—as a Mason—is not in duty bound, by virtue of his Masonic "religion" and "morals" to make war with his own instincts—of whatever kind might be said instincts.

3rd. According to said "religion" and "morals" as taught ex cathedra, by the General Grand High Priest of said "religion" and "morals" the Mason is ipso facto, liberated from any obligation to keep all or any of the commandments of God or the Decalogue.

"They are not obligatory to a Mason, as a Mason," Mackey, Pontifex Supremus, dixit.

But—and this is indeed startling for a Justice, for any magistrate, dealing with criminal matters—the Decalogue stands as the real natural primitive law of humanity, precisely defined by the Mosaic Code, confirmed by Gospel. It is, in fact, the real basis to all civilization, to all criminal laws of civilized peoples.

And so, when the Masonic "religion" and "morals" declare to the Masons, as Masons, that the Decalogue is not obligatory, said "religion" and "morals" are identically the religion and morals of Anarchy.

For, if the Decalogue is not obligatory for any Masons nor for Masonry, it is evident that by virtue of his Masonic "religion" and his Masonic "morality" the Mason, free from the laws of God not only is allowed not to keep said laws, but if he would become a perfect—should I say a "saintly" Mason—that he is allowed also—Masonically—to practice just the opposite to the Decalogue. And this also is identically in conformity with the "religion" and "morals" of Anarchy. Otherwise, Masonry would be no more "tolerant." That would be the disruption of the morals and dogma of Masonry, that is to say of the whole fabric. (I beg all magistrates to take notice.)

And so, dear sir, His Honor, Justice Beck is perfectly well informed concerning Masonry, he knows the "real thing." Being a man of accredited intelligence—intus-legere—he had read into the inner secrets of the inner circle, into the esoteric one. "Show Masonry as it is," said Leo XIII. "Unmask it."

His Honor Justice Beck has a very solid ground to stand upon, that is to say the authority of the "Supreme Council," of the most illustrious BB. Pike and Mackey of the "General Grand High Priest of the General Chapter of the United States." What kind of authority, then, have the gentleman and the Journal of Edmonton?—Zero.

Truly yours,
L. L. HACCAULT, LL. D.
Brussels, Man.,
Mar. 16, 1910.

P.S.—I would highly recommend the book of Dr. Preuss to lawyers, jurists, and magistrates—even if amongst them there should be Masons—they would learn a lot.

THE TRIUMPH OF FAILURE

STRIKING PARADOX OF THE PROGRESS OF THE CATHOLIC CHURCH

Father Robert Hugh Benson, well known writer and convert son of an Anglican Archbishop, preached a noteworthy sermon at the recent opening of a magnificent new Jesuit church in Glasgow, Scotland. Father Benson pointed out with great force and clearness how the Catholic Church exemplifies in its history the great paradox of St. Paul: "As dying, behold we live."

"We live in days," he said, "when great attention is being drawn towards the Catholic Church. We have from every possible quarter, from every class and temperament, accusations of every kind cast against it. We are told by one man that she is too holy for human nature, that she holds up a morality which it is impossible to comply with, a sanctity which it is impossible to attain; that she preaches a perfection which human nature will never hope to attain. We are told she is not holy enough, that she is too kind to sinners, that she is like her Master Himself—she is too friendly with publicans and sinners. We are told by the Rationalist that she is too credulous. We are told by the non-Conformist that she is too reasonable."

THE CHURCH'S FAILURE

"Now, perhaps the commonest accusation against her at the present day—that accusation which we hear most often from the class of person who can be summed up in the phrase, 'the man in the street'—is that she is not abreast with modern thought and modern movement. Putting all other questions and considerations aside, we are told that the best proof against her success is the fact that she does not succeed. Look at the way she refuses to move with modern thought, the way she is left behind by thinkers and scientists, and the way she has failed in every country where she once reigned! See the pathetic relics of by-gone days! See how she takes her stand upon the past and how she is trading upon her reputation in the past. See how she does not produce one leader or one thinker at the present day! Country after country on the continent where she is still strong is going downhill! Look at France in the very forefront of civilization, the eldest daughter of the Church, has cast her off altogether. See how on every side, in every quarter the greatest argument against her success is the fact that she has not succeeded! Has there ever been in the course of history such gigantic and appalling failure as the failure of so-called Catholics?"

"In every accusation that is brought against us there is always a certain amount of truth. It is perfectly true that again and again the history of the Catholic Church is a history of failure. It is perfectly true that the Church does not move with the times. She does not capture every modern movement and every modern tendency of thought and proclaim it as the wisdom of all the ages. She does not believe that the whole truth can be contained in little journalistic paragraphs or in little tentative truths at which scientists arrive."

"It is true that the Church has failed according to certain standards, and it is equally true that, judged by the same standards, she always has failed, and please God shall always fail. The man in the street does not generally know history very well. Go back to the middle ages, when the Catholic Church was in the very height of her prosperity. The same cry went up then. You will find in the inquisition of the Turk the same cry: 'I will go up to Heaven and thou art there, and I will go down to hell and thou art there!' Oh, this glorious Church of Christ! She alone dies daily, and yet behold she lives."

REFINEMENT AND RELIGION IN IRELAND
(In a recent discussion in Manchester (England) Father Bernard Vaughan, S. J., referring to the refining influence of religion said that he had seen men and women of the smart set who were the vulgarst, dullest and stupidest people on earth, and why—because they were without religion. They had no thing to refine them, and they had become materialized. They talk, he said, about people being dull, but they are the dullest themselves.)

He had sometimes said to them what an extraordinary thing that they should talk about people being dull when there was no one as dull as they in their society. They could only talk about one thing; they could not even talk about art or literature, it was fashion and feasting, luxury and lust.

If they wanted refinement and religion let them go to the far west of dear old Ireland, and there meet the people who could neither read nor write, but who were nature's aristocracy, and with whom they might discuss the very highest spiritual reality, and they would drink it down with a greed of a child of God. He knew from experience that this was true, whereas they might have their intellectual and scientific men, but to whom they had to give religion in homeopathic doses.

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A COUNTER CHARGE
"Here, then, is the first accusation. The Catholic Church cannot be what she claims to be because she has not succeeded. But now you find your friend, the man in the street, in another mood. He will tell you his chief charge against the Catholic Church is precisely the opposite to what we have been considering. His chief charge is that she succeeds too well. Have you not heard it said to you again and again against your religion that the Catholic Church makes too much of worldly success, that she is too obstinate, too long-lived, that she never knows when she is beaten? Have you not heard it cast against you that the Church to which you belong cannot be the Church of Jesus Christ, for the whole essence and the spirit of Jesus Christ was one of quiet, retiring humility? He always repudiated worldly success. And yet, says the man in the street, look at this Catholic Church of yours, which professes to be the Church of Jesus Christ, nay, professes to be the very mystical body in which He dwells, and see how utterly unlike it is to that spirit we find in the gospels. It is true that there are monuments to your success in the past, but there are also a great many monuments to your success in the present. For every religious house that has been thrown down, one more religious house has raised its head instead. For every church that has been alienated another church has been built. For every priest driven out and

martyred ten priests have sprung up in his place. For every layman who has had his heart broken there are a thousand laymen who have had their hearts strengthened.

"It is for this reason, says the man in the street, that I cannot believe you, the Catholic Church, to be the real Church of Jesus Christ. You have failed too much to be the real Church of Jesus Christ. You are succeeding too much to be the real Church of Jesus Christ."

A MARVELOUS SUCCESS
"Just as there was a certain amount of truth in the first charge brought against us, so there is a certain amount of truth in this second charge. It is perfectly true that from a worldly point of view we are succeeding as no other society in the world ever has succeeded. There is in the Catholic Church an extraordinary reserve vitality and power, a reserve the secret of which no other society seems to possess. It is perfectly true we are succeeding in a marvellous manner; that whereas three hundred years ago we lost all real power in the ordinary affairs of man, at the present day we have won back much of that power. We were driven from the councils of kings. Three hundred years ago we were driven out of the legislature of our country. Now it is the Catholic party that holds the balance of power in this legislative assembly."

"Not only in these islands but throughout the whole civilized world so far as we know it, there is an equal success. If you turn for example to America, the very type of the modern country, the very type of a country that is in the forefront of the movement of the world, you find the success of the Catholic Church in a marvellous degree. We cannot be the Church of Christ because we failed so much, and we cannot be the Church of Christ because we succeeded so much. In other words this is one of the supreme marks of the Catholic Church placed upon her by the lips of St. Paul in the words of my text, 'As dying, behold we live.' It is the more remarkable that in the life of Our Blessed Lord it is the very mark which He claims as a sign of His own Divinity."

DAILY DEATHS AND DAILY RESURRECTIONS
"Look back again once more to the history of the Catholic Church, and see how it has failed before your eyes. See how the intellectual movement and the secular powers have laid her to rest and have sealed the tomb, and the whole world has risen up over this impostor; how every time the Catholic Church rises once more upon the Third Day."

"Has there ever been any society calling itself Christian that has passed through such torments and such vicissitudes as we have gone through? Is there any other society against which the whole world has again and again risen? Is there any society in existence at the present day that has passed through nineteen hundred such years as we have passed through—that has died daily again and again, and yet lives today as vital and as energetic as ever?"

"This Church, too credulous for the rationalist, and too reasonable for the over-simple; too holy for the impatient sinner, and too unholly for the Pharisee; too active for the slovenly, and too contemplative for the busybody; too much of a failure for him who judges by externals, and too much of a success for him who thinks religion should be quiet and non-interfering. Is there any Church which has gone so far on this side and on that side, which is so broad in the right sense and so narrow in the right sense? Is there any Church which is such an incarnation of the love of God as this? Is there any society human, or claiming to be divine, of which it is possible to say: 'I will go up to Heaven and thou art there, and I will go down to hell and thou art there?' Oh, this glorious Church of Christ! She alone dies daily, and yet behold she lives."

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THE URIAH HEEP MISSIONARY

In advertising recently to the reproduction in the Literary Digest of that musty fabrication relative to the Pope and the Chilian Bishops we promised to return to the subject in the next issue, and we have a fresh incentive to lay bare the infamies of the Uriah Heep kind of missionary in the trouble that has arisen over the refusal of the Holy Father to receive Mr. Fairbanks in audience. The missionary who has unearthed the bogus encyclical movement, Mr. Robert E. Speer. In making this onslaught on the morality of South American Catholics generally Mr. Speer picks out the Chilians especially. The clergy of that country are more specifically accused of being evil teachers by living more like pagans than Christian priests. He is described by the Digest as quoting from the Pope in condemnation of their scandalous lives. The name of the Pope is not mentioned: neither is the name of the Bishop of Caracas, who is also quoted by Mr. Speer as lecturing his clergy on the same subject. The Pope is said to have written these words:

In every diocese, ecclesiastics break all bounds and deliver themselves up to manifold sensuality, but no voice is lifted to impetuously summon the pastors to their duty. It is sad to reflect that prelates, priests and other clergy are never to be found doing service among the poor, never in the hospital, never in the dwellings of the afflicted or the distressed, or engaged in works of beneficence; that they are always absent where human misery is, unless paid as chaplains or a fee is given. You, as clergy, are always to be found in the house of the rich, where gluttony is to be engaged in and where good wines are to be obtained.

Almost in the same vein are the words of the Bishop of Caracas, taken from a pastoral letter.

The scandals in the parish or town take on unmeasured proportion. The enemies of the Church triumph because of the shameful lives of the parochial priests, and good souls retire to groan in secret. It is revealed in the deserted churches. We should know that the one cause of this humiliating delay is none else than the hidden corruption of the heart and life of the priests.

Mr. Speer said that in Valparaiso he was told that "only one-half of the priests in Chili were men who were leading clean moral lives." Upon asking a priest in Columbia, he was told that "out of eighteen priests who were his own intimate friends, there was only one who was leading a clean, moral life."

The passage attributed to the Pope in this fine specimen of Christian charity is almost word for word with the opening sentences of the "Encyclical to the Cardinal Archbishop and clergy of Chili" forged by the Paris Figaro and copied in New York by The Independent about fifteen years ago. If they be not the actual words, they are a very good paraphrase. As for "the Bishop of Caracas," the omission of name or date suggests a new forgery.

No Catholic Bishop would have recourse to a pastoral letter if he had orderly priests to deal with. They would soon find that this is not the way in which the Catholic Church enforces discipline. We have, happily, some means of offsetting these grotesque and monstrous libels on priests and people in Chili, from sources not personally interested in the vile game of holding them up to the world's contumely, as the Uriah Heep sort of missionary is.

In the National Magazine three years ago a writer signing himself "Sandy Brood"—it may be a real name or a pen name—who does not appear to write by any means from a religious point of view, speaks thus of the social life which these demoralized priests have been the chief agents in moulding down in Chili.

A good-looking young American in walking the streets of Santiago, in met with hundreds of beautiful and well-grown young women, but he will look in vain if he is stronger, for the slightest token of recognition or evidence that he has been seen by the fair ones. To one accustomed to the free manners of many American and European young women in the large cities, the staid sense of propriety and womanly reserve manifested by the Chilian young women is something quite noteworthy. Always quiet in their demeanor, low-voiced and gentle, they impress the visitor with a sense of feminine superiority that is quite refreshing.

The sanctity of the marriage relation is respected among Chilians to an extent that surprises Americans. Families are usually very large. Ten and twelve children are quite common, and the family with only five or six children young women, while the case of a married couple without any children is so rare as to excite comment. Society, both in the upper and lower ranks, is permeated by a genuine respect for woman which makes itself felt everywhere. On the street, at the theatre, in public places, the spectacle of the loud-voiced flirting young woman is absolutely missing, and the public conduct of the women of all classes is above reproach. Outrages against women and girls, such as shock the sensibilities of decent people in Chicago, New York and other American cities, are unheard of in Chili.

In America, of January 22nd last, Mr. Charles Joseph Creamer, who has lived for ten years in Chili, makes some striking commentaries on social and religious conditions as he found them there.

I have lived in Chili for ten years, and it gives me much pleasure indeed to testify to the high intellectuality and morality of the Chilian clergy and people. Indeed, I have been edified by what I have seen and heard there, and I really think we, in the United States and Canada, could learn some salutary lessons from our noble Chilian brethren. One thing which has attracted my attention and admiration very much are their Houses for Spiritual Exercises (Casas de Ejercicios). These are found not only in the cities, but even in the country. They are very large; some receive as many as one thousand retreatants at a time. The spiritual exercises last nine days, during which time food and lodging are provided gratis to all the poor in attendance. * * * It is a

grand sight to see so many thousands of the descendants of the aboriginal Indians everywhere present in these Latin Republics. They are all baptized, all instructed in their religion, all receive the holy sacraments. Many have Spanish blood in their veins. What a sad contrast to what we see in these United States and in some provinces of Canada!

There is no divorce in Chili. Family life is really beautiful in its patriarchal simplicity. When speaking of their father the children say: "Mi senior padre" (my lord father). "mi senior madre" (my lady mother). Children consult their parents even in trivial matters. Never, in any other country, have I seen such mutual respect and love between husband and wife and children and parents.

Mr. Speer would travel very far in the vastly more civilized United States ere he would find any social condition analogous to that domestic picture.

Mr. Speer has a good deal to say about illiteracy and illegitimacy in the South American Republics, based on the same burning desire to enlighten and convert and speak the truth as the quotation from the imaginary Pope and the innominate Bishop of Caracas exhibit. He is one of the group who presently occupy the centre of the stage, with an obliging press for megaphone, shouting for help for the benighted Catholic aborigines in many lands, while fifty millions of their own countryfolk here turn a deaf ear to any blameworthy of theirs and regard them as so many professors of the confidence game.

Another member of that eminent "battalion of testimony," the Rev. Homer G. Stuntz, got a stinging rebuke from Mr. John Barrett, of the Central American Republics Bureau, recently. He wrote to the members of the Newman Club of the Ohio State University, the members of which had very properly called his attention to some wild charges of the reverend sensationalist, given out at the Presbyterian convention in New York recently (as reported in The Pittsburgh Observer):

I beg to acknowledge the receipt of your esteemed note of January 13th, 1910, and to express my profound surprise that anybody should have made the remark you quoted in regard to the morality of the Latin-American students. Probably no one in this country is better acquainted with the standard and quality of Latin-Americ