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WHY THEY DID NOT LAST

The following is clipped from the London Guardian: "The Archbishop of Canterbury is now entering the twelfth year of his Primacy, which exceeds in length those of St. Augustine, St. Alphege, Thomas Becket, and Edmund of Abingdon, while the time he has spent in England at his post exceeds that of the exiled St. Anselm, whose Primacy lasted a little over fifteen years."

We do not see the point of the paragraph; but it is, no doubt, intended to redound to Archbishop Davidson's credit, much as the fact that Ralph Racketstrow was an Englishman "was greatly to his credit."

Though the Guardian's list of Canterbury's canonized archbishops is far from complete, we shall confine ourselves to those mentioned. Certainly there can be no credit in having been in Canterbury longer than St. Augustine, who came, obedient to the Pope's command, from his beloved monastery and Roman civilization to the hardships of the English apostolate and the barbarism of his Saxon tribes.

St. Alphege's case was somewhat different from St. Augustine's. He, too, became Archbishop solely against his will. Can the same be said of Dr. Davidson? Having received the pallium he held a national council to correct abuses. To counteract abuses is trying on the health, unless popular opinion be with one, as, for example, when some wretched Romanizer is to be disciplined.

The modern Canterbury policy of drifting is much more conducive to longevity. But it was not work that killed St. Alphege in his fifty-ninth year—Archbishop Davidson is nearly sixty-six. The Danes were devastating Kent and the Archbishop went to meet them, hoping to save his flock by the sacrifice of his life.

"The Good Shepherd giveth his life for his sheep." There are no such Danes nowadays: the nearest thing are the Suffragans. Perhaps had Archbishop Davidson been given the happy chance of martyrdom he would have lasted no longer than St. Alphege.

St. Thomas a Becket, who likewise did not want to be Archbishop, perished in his fifty-third year. He might have lived to be much longer in Canterbury than Dr. Davidson, had he not stood up for the rights of the Church against the King. Persecuted on this account, he withdrew to France. This enraged the King, who confiscated the goods of all his relatives and forced them to present themselves in their misery before the Archbishop, a refinement of cruelty that has never been surpassed.

mind; willing to endure whatever cannot be cured without unpleasantness, and making a virtue of such a disposition. But he, too, seems to have prayed and fasted more than was good for him. These practices make one take an exaggerated view of duty, responsibility, the dignity of the Church and its rights, the Holy See, death, judgment, eternity, and hinder that decent conformity to existing things so becoming in a tolerant man of the world.

As for St. Anselm, he was too provoking, and, worst of all, he was an Italian. Why should an Italian be Archbishop of Canterbury? William the Conqueror was a bigot, and he loved men looked upon in his beighted age as holy. Hence, he paid no attention to national ideas.

Lanfranc, another Italian, had found his way into the Abbey of Bec, where he somehow became prior. William made him abbot of his great monastery at Caen, and Anselm succeeded him at Bec, where he afterwards became abbot, just as if there were no Normans at all. When William became King of England he got rid of Stigand, whom some people persist in calling a virtuous Saxon, just as they do Harold; and, true to his disgusting taste for foreigners, had Lanfranc made archbishop of Canterbury.

One could have foreseen, therefore, that when Lanfranc died the Italian, Anselm, would be the one to take his place. But Anselm had the same objection as the other saints to be Archbishop; and though the King, William Rufus, who was ill and feared he should die and go to hell for his crimes against the Church—such was the lamentable superstition of the age—and the bishops, who were anxious to see the end of royal tyranny, urged him even to refuse to yield except under these conditions, that the King should restore the lands he had stolen from the Church of Canterbury, and should recognize the lawful Pope Urban II. No sooner was he established in his see than he began to urge the King to allow abbots to be elected in the vacant abbeys, of which the revenues had long gone into the royal coffers, and to withdraw his opposition to the council.

But the King, no longer ill, and therefore not fearing hell for his momentary refusal, and tried unsuccessfully to get the Pope to depose his administrator, Anselm, at last, like the others, had to take the road to exile. Had he acted differently he might have had the glory of "remaining at his post," and so of having merited the Guardian's praise like Archbishop Davidson. But there are two ways of remaining at one's post, the material and the moral; and St. Anselm preferred the latter.

When William died, his successor, Henry I, set up his claim to invest bishops with ring and crozier. These are spiritual authorities, and St. Anselm would not hear of it. Hence, more trouble, more exile, more absence from "his post." No prelate of the Church of England would have acted so unreasonably. But on the other hand, Henry, or any other prince claiming the right of investiture, would have been horrified at the sight of a bishop dropping on his knees before him and swearing that he held his office as a vassal of the king's temporalities and spiritualities only from Your Majesty." Anselm got back to Canterbury at last. But he had the same vice of prayer and penance which we have remarked in other prelates of the Guardian's list, and he added another, that of being a theologian of parts. The consequence was that he was often in trouble with the civil power, and will be commemorated to the end of the world as Saint and Doctor of the Universal Church.

We wish Archbishop Davidson many years to enjoy his high place in the Church of England. We feel sure that he will never imperil it by following the bad example of his five canonized predecessors of the Guardian's list; but we suspect that he is not over-grateful to the injudicious editor who inserted that complimentary paragraph.—Henry Woods, S. J. in America.

WRECKING PROTESTANTISM Some few years ago the Rev. Dr. Aked, an English Baptist Minister, was invited to cross the Atlantic and administer to the spiritual needs of a Fifth Avenue church of this city, commonly known as John D. Rockefeller's Church from the fact that the Oil King is one of its members. After a brief stay in New York, Dr. Aked went to San Francisco, where he left the Baptist Church and became a Congregationalist. His latest religious convictions are set forth in this headline to a press despatch from San Francisco: "Dr. Aked and Dr. Elliot agree." Both the doctors are in accord in rejecting the divinity of Christ. Here is the way Dr. Aked sums up against that dogma "What do we mean then by saying that He was divine? It is a question of quantity and not of quality. There is divinity in us but so much more in Him that I prefer to call Him divine, perhaps it would be better to speak of the divineness of man and the divinity of Christ."

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elect President of the Church Federation of San Francisco, every religious body represented in that Federation will give tacit approval of his anti-Christian teachings if they do not rebuke it. The Presbyterian Association of San Francisco has taken steps to free itself in such a false position. It has forwarded to the Federation of Churches a protest, the purpose of which is embodied in the following resolution:

"Therefore be it resolved, that the executive committee of the Church Federation be requested to suggest to Dr. Aked the wisdom and justice of his retirement from the presidency of the Church Federation, and in the event this is not secured that as a protest against such leadership the Presbyterian churches of the city be advised to withdraw from connection with the Federation."

The Akeds and the Eliots in the Protestant churches, if not restrained would end in making a wreck of Protestant Christianity. They already have made considerable progress in that direction.—Freeman's Journal.

PROTESTANTS SQUELCH BIGOT

Sioux City, Iowa, boasts the proud distinction of being about as uncompromising a field for anti-Catholic lecturers as any location in the United States, says a correspondent of the True Voice, Omaha. About a month ago the National Protest Alliance, with local headquarters in the Davidson building, engaged "Professor" Walter Sims to deliver a series of six lectures against the Catholic church.

The first lecture was to be given in Teutonia hall, which had been engaged for the purpose. It was planned to hold the other five meetings in the Auditorium, and the lecturers were freely advertised (in the daily papers. But the Protestant Alliance reckoned without its host. ONLY ONE CATHOLIC ON BOARD The proposal to rent the Auditorium for these lectures was laid before the board of directors. After a spirited discussion the motion to rent it for this purpose was lost, although only one member of the board is a Catholic, and in spite of the fact that the Auditorium Co. needed the money.

WOULD DISTURB FRIENDLY SPIRIT The view was held that these lectures, by creating unfriendly feelings between Protestants and their Catholic neighbors, would tend to disturb the amicable business relations existing between them in this community in Sioux City in general lived in peace with each other, and that it would be a grave mistake to disturb the harmony of these relations. Following on the heels of this refusal the managers of Teutonia Hall withdrew their consent to allow the hall to be used for even one lecture. The officers of the Alliance then tried to secure Orkin's dance hall for the purpose, but were refused.

PROTESTANT CHURCHES REFUSE After this series of refusals the pastors of the larger and more prominent Protestant churches did not dare offer their churches for the lectures. The officers of the Alliance in desperation made every effort to induce the Auditorium directors to re-consider the project and to at least allow a Sunday mass meeting in the Auditorium, but their efforts were fruitless. The headquarters of the Alliance were besieged with angry purchasers of tickets, demanding reasons for the failure to deliver the lectures.

All the efforts to secure a centrally located hall proved unavailing. The Alliance officers, bitterly disappointed and disgruntled at their failure to secure an audience room in this "priest-ridden town," were forced to abandon their original plan of storming the city, and to deliver three of their "patriotic" lectures in three small, obscure Protestant churches, far from the center of town and almost unknown to a vast majority of citizens. Instead of flaming headlines announcing these tirades of abuse, three daily papers gave small and insignificant paragraphs in the church notes, so that "Professor" Sims' utterances were not heralded broadcast.

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Death is the great leveler, and it is fitting that Mother Church should make no distinction over the dead forms of her children; they are all equally dear to her, all comparatively unknown, commissioned to her keeping by one who knows; so over each and over all rise imperatively the fears, the hopes, the gentle pleadings, the deep precise pardons of her Mercies Inae.—Sister M. Fides Shepperson.

ANOTHER PIONEER RELIGIOUS PASSES AWAY At the Ursuline College, Chatham, occurred, on the 18th inst., the death of Mother M. Aloysius, who had been a member of the Order in that city for the past forty-seven years. The deceased, whose name he had been, was Alice Theresa O'Grady, was the only surviving one of a once numerous and highly respected family. Her mother, Mrs. Jane Frances, in religion Mother M. Baptist, who died about six years ago, was also a prominent member of the same community for about forty-five years.

Until her declining years, Mother M. Aloysius most energetically and devotedly served the cause of education in her capacity as teacher of music art and in St. Joseph's school, where her natural warmth of temperament and affectionate motherly kindness endeared herself to every pupil whom her avocation brought under her influence. The strong faith that guided her life was more evident than ever at the hour of her death, and she died with all what she had inherited from her last illness. Sustained by this faith and strengthened by the sacraments of the dying, she breathed forth her soul just after having renewed her vows of religion, while the entire community recited the prayers for the departing.

The funeral High Mass of Requiem was sung in the College Church on Tuesday morning, 18th inst. Rev. Monsignor Aylward, Rector of St. Peter's Cathedral, London, officiating, assisted by Rev. Father Red, Rector of St. Joseph's, and Rev. Father Downey, London, as deacon and sub-deacon. Rev. Father Downey, Windsor, being made eulogist. The Rev. Father Red, Rector of St. Joseph's, Chatham, Rev. Father Parent, P. P. Library, Rev. Father Herzig, and Rev. Father Prosper, O. F. M., were also present in the sanctuary. At the conclusion of the Mass, the officiating prelate in a few appropriate words paid a touching tribute to the edifying life of the deceased sisters. The following gentlemen acted as pall-bearers: O'Brien, A. C., Trudell, C. E., Shea, Very Rev. J. Whelan, pastor of St. Patrick's church, who manifested great zeal and interest in St. Patrick's Orphan Asylum.

SHAMROCK WEEK IN AID OF ST. PATRICK'S ORPHAN ASYLUM "Wear a Shamrock for the Orphans," awakens in the hearts of the people a noble sentiment. What is more terrible, the helplessness of an orphan child is in itself an irresistible appeal. Naturally then an effort made to help the homeless child should be encouraged. Three years ago at the suggestion of Mrs. A. E. Mara, Honorary President of the Ladies Auxiliary, the annual Shamrock Week was inaugurated by the Orphans of St. Vincent's Home, Dublin, Ireland, was commenced, an average of \$500 being sold each year to aid the St. Patrick's Orphan Asylum. The number of inmates: orphans; old, and infirm people is 200, such a large number, and it is a great expense, and the President Mrs. Horace King and the other ladies of the auxiliary are making great efforts to realize a considerable sum during the Shamrock Week (13th to 17th of March). The St. Patrick's Orphan Asylum was founded almost fifty years ago by the Rev. John L. O'Connor, D.D. under the supervision of the late Bishop Guigue, and is now under the spiritual direction of Rev. M. J. Whelan, pastor of St. Patrick's church, who manifests great zeal and interest in St. Patrick's Orphan Asylum.

It is interesting to read the statistics, and see the great number of excellent men and women whose physical welfare, intellectual and moral training were attained at St. Patrick's Orphan Asylum, so nobly conducted by the Very Nuns of Ottawa during the last half century. Mary Conway, Sec. St. Patrick's Orphan Asylum, 173 Waller St., Ottawa.

PERSONAL—We are pleased to note that Mr. P. Thomas Ahern, who had held the position of editor of the Canadian Press, Ltd., of New York, had been appointed private secretary to the Hon. C. J. Doherty, Minister of Justice. Mr. Ahern is a native of Caspe and made his home in London and Laval. He will be quite an acquisition to the civil service in Ottawa, and we congratulate the Minister of Justice in having secured his services.

God does not look at us merely in the mass and multitude. As we shall stand single and alone before His judgment seat, so do we stand, and have we always stood, single and alone before the eyes of His boundless love.—Father Faber.

God hides some ideal in every human soul. At some time in our life we feel a trembling longing to do some great good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best. When you looked into my mother's eyes you knew as if he had told you why God sent her into the world—it was to open the minds of all who looked to beautiful thoughts.—Sir J. M. Barrie. To be misunderstood by those whom we love is the cross and bitterness of life. It is the secret of that sad and melancholy smile on the lips of great men which so few understand. It is what must have oftenest wrung the heart of Christ.

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