LONDON, SATURDAY, DEC. 20, 1902.

SILENCE, THE POLICY OF COWARDS.

clared that it is a positive duty of Catholics of all grades of society to take innermost secrets of the Vatican, we part in public life, so far as is compartitle with their condition. We have the habit of taking correspondmade reference to this matter before, ents into their confidence. They and we advise our readers to take note have something better to do than to of the Bishop's advice. We have been talk, and, as they are quoted, to talk and are too inclined to leave the discussion of public questions to our non- may expect this from the low-grade Catholic brethren. There is never a disgruntled politician who spits his meeting of any importance without an vegom on his opponents, but we may be attendance of Protestant ministers and quite sure that an interview given by a laymen. Sometimes some of our own are on the platform, but these occasions are so rare as to be easily remembered. This may be indicative of modesty, but to our mind it spells apathy. "Laymen," says Archbishop Ireland, "are not annointed in confirmation to the end that they merely save their own souls and pay their pew-rent. They must think, work, organize, read, speak, act, as circumstances demand, ever ready to serve the Church and to do good to their fellow-men." We have been long enough in this country to know that we are not here on suffrance. We are factors in the development of Canada and should see that matters affecting the public weal should receive our attention. To do otherwise is to be recreant to our duty both as citizens and Catholies. There can be no possible excuse for negligence in this respect and we do not hesitate to say that the policy of silence is the policy of cowards, but not of freemen.

READING CIRCLES.

From time to time we publish communications from the secretaries of Reading Circles. We are always pleased to do so because they show that an attempt is made here and there to stem the tide of triviality. Every ly, clear sighted. Non-Catholics of city parish should have the Reading Circle. Its aim is, in a word, to make us better Catholics by encouraging us to become more intimately acquainted with Catholic doctrine; to be conversant with our triumphs and glories, and to have, in the shape of Catholic philosophy, an antidote for the false principles that find their way into newspapers and current publications. When conducted properly they can never fail to do good. We say "properly" because the officers should be firm in demanding that the prescribed course of studies be followed by the members. The work, to be of value, must be systematic and thorough. There must be absolute fidelity and obedience on this point. No recitations or piano playing should be allowed to interfere with hundred who pose as students. Better far a rivulet of reality than a Niagara of sham, and we advise those in charge to insist that the Circle must be an abode of earnest and conscientious effort. Then we may expect some men and women who can talk of something else than the weather, and fewer specimens of that unclean and empty-headed animal called the "gossip."

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YELLOW JOURNALISM.

From time to time we receive queries us with talk about the heathen. as to the truth of the items of ecclesiastical news that appear in the secular prints. These items, we may say, are usually given their first airing in the sensational newspapers across the border, and are duly copied by our

publications that are not sensational. Now our readers should know that the cable liar is not dead. Also the individual addicted to hearing himself talk is still on the planet. And there are scribes who can build a big story on a little foundation of fact. Furthermore, it is on record on the annals of journalism that deliberate lies have been spread broadcast by unscrupulous reporters and believed in by the indiscriminating multitude. Witness religious anarchy about them, have been the bogus Encyclical of Leo. XIII. that mide some of our non-Catholic friends

grow cold with fear. Bearing in mind that the average correspondent who furnishes sensational or dependent for information on kitchen gossip, it is always prudent to attach no credence to what he may have to say about things ecclesiastical. When, for instance, the writes of wire-pulling at the

the beas successor, it is well to read sincere Christian, why should they open." He is merely testing the gulli-foist it upon the Japanese or Chinese? open." He is merely testing the gulli-bility of the public or demonstrating the impossibility of his getting rid of the idea that wire-pulling, etc., such as he pect from the unlettered heathen. knows of, must needs be practiced by the At a meeting held in London a short members of the most august body on At a meeting held in London a short members of the most august body on time ago, the Bishop of Emmans deerth. In regard to interviews with why should they ask the heathen to "distinguished prelates" near to the may say that these prelates are not in prelate will be in consonance with the spirit of Christian truth and charity. And first, last, and all the time, view "Roman news" with suspicion.

NOTES ON BIBLE SOCIETIES.

furnish us with an object lesson of how preconceived opinions and prejudices can influence the judgment. We have noticed that men who are otherwise are apt to fight shy of the Bible sensible are liable to give vent to and the missionary. It is this kind much nonsense on such occasions. of thing that wrung the following Annually they assemble in conclave confession from the historian Froude: and rush into print the speeches that used to be in fashion in the years long since. One is at a loss to account for the enlogistic strain that usually pervades their deliberations. Reports from the "field" are read and adopted; brother congratulates brother and the whole thing is a symphony of joy and music, or a rivulet of nonied compliments. Perhaps it is man to be guilty." but a mode of speech adopted for the impress the outsider and to influence the insider at so much per head. But if any of the brethren can discern in their missionary enterprises any result commensurate with the money and toil expended on them he must be singularrepute cannot see it, and have put themselves on record to that effect.

One also has to wonder at the harmony of the meetings. Dissentient voices are stilled and divines of all denominations vie with one another in expressions of love for the poor heathen. The holders of essentially contradictory tenets address the meeting, applaud the addresses of others, and the affair comes to an end with the Doxology and Benediction. But it is apt to strike an observer as curious to see a Baptist, for instance, Episcopalian. If the Baptist be sincere he can lend no support to any Episcopalian scheme for carrying the good tidings to those who sit in the dirkness. To do otherwise is to stulti-f, himself and to admit that the funda-their children form about one-half the the regular business of the Circle. It is far better to have five members bent is far better to have five members bent ignored, at least at Bible Society meet.

A non-Catholic mission has im who recognizes the divinity of been well worked by Christ listen with any grace to a Unitarian who denies this doctrine. And yet divines pledged to maintain and to teach essentially contradictory tenets meet and deliberate with a fine show of concord as to how to rescue the unchristianized members of the human race. They do not agree among themselves in matters

of vital import, and yet, with a presumtion that is offensively careless, deluge There is not another society in the world that could do business on these lines and live. In a recent congress scientists and medical experts drew up plans for fighting tuberculosis. They knew, or thought they knew, some efficient mode of warring againstit; they had, at least, a plan of attack. But the Bible societies elaborate no programme. The ministers who

assist at them bury their differences for the moment and indulge in platitudes on the Bible and on the necessity of distributing it. They affect to believe that a revelation can exist without an organ which can preserve and interpret it. But thoughtful men, surveying the forced to believe in the words of an

eminent convert that "Of all absurd notions which even claimed large sway over the human mind, perhaps the most singular is that of a Supreme Being who for ages had

The Catholic Record. Pope Leo's successor, it is well to read unity which is the hope of the they can give no better authority for the Bible than their own word, or the surrender, for instance, the Koran. The heathen may deem his word as good as the missionary's. We know that the missionary can give the word of emi-nent divines, but, all said, he can furnish the heathen with no certainty that the missionary can induce the heathen to believe him, how is he going to understand the Bible? Will it him the entire teaching of Christ What is he going to make out of a many-sided and mysterious book? Will the missionary undertake to unravel its heathen-to accept them under pain of

> It is this senseless scattering of the Bible that has shorn it of its dignity.

These far off people for whom our friends are so solicitous are not so The meetings of Bible Societies ignorant as we have been led to women crying out their different creeds- all based on the Bible - they

"Considering all the heresies, the enormous crimes, the wickednesses, the astounding follies which the Bible has been made to justify, and which its indiscriminate reading has been made to justify . . . I think certainly to send hawkers over the world, loaded with copies of this book, scattering it in all places, among all persons-not teaching them to understand it-is the most culpable folly of which it is possible for

use of such meetings or a device to MISSIONS T NON-CATHOLICS AT EASTON, MD.

The Passionist Fathers are giving a series of missions to non-Catholies in the Diocese of Wilmington, Del., under the auspices of the Missionary Upon request, Father Sutton

they have three separate churches, the Northern Methodist, the Southern Methodist and the Protestant Methodist. The town was first estab-lished as a mission by the Re-demptorist Fathers from Annapolis during the Civil War, and the late Archbishop Gross was one of the first who officiated regularly in the hall of the When the dio-Odd Fellows building. When the diocese of Wilmington was formed in 1868, curious to see a Baptist, for instance, shaking hands doctrinally with an Episcopalian. If the Baptist be sin-Castle, Del., was appointed resident paster in 1878. In 1890 the church was enlarged and improved under the zealous efforts of Rev. Edward Mickle.

> A non-Catholic mission has of Bishop Curtis, Father Mickel and Dr. Temple, the present pastor, and as the curious were satisfied, it was feared the attendance might be slight. Such, however, was not the case, as every evening the church was filled with an intelligent and appreciative audience.

The mission of Father Sutton had been well advertised by the pastor, Dr. Temple. A special invitation by mail had been sent to every non-Catholic in towa; dodgers were scattered everyin the local papers; hence it was well known in the town and vicinity. Sun-day night the church was well ay night the church was well led, over one half being non-Catholics. Every night there was in attendance seventy-five or one hundred good, honest non-Catholics. Some few were known as bigots, but, strange to they were present every night.

Can they remain bigots now?

There was no hurrah, no crush, jam great excitement over the mission. Was there no good done therefore? Sarely it is well worth our labor to talk to seventy-five or one hundred earnest minded Protestants for a week Catholic truths.

Dr. Temple was pleased with the mission, and the remarked that several of those present had told him what deep interest these lectures had aroused

One hundred copies of "Clearing

ANOTHER CONVERT. REY. JOHNSON STUART, OF CLEVELAND,

O., RENOUNCES EPISCOPALIANISM.

The latest convert to the Church from the ranks of Episcopalianism is Mr. Johnson Stuart. He was formerly a minister and had been associated with missionary work in the Episcopa Church. He was a man of about thirty-five years of age and is unmarried. Somewhat over a month ago Mr. Somewhat over a month ago and Stephen W. Wilson, formerly rector of Grace Episcopal Church in Cleveland, resigned his rectorship, and after a due course of instruction was admitted to a profession of his faith by Rev. Rich ard O'Sullivan of St. Thomas Aquinas Church. Mr. Wilson had been of the party who believed in the validity of Anglican Orders, but when the Holy Father issued his letter in which the historical controversy was reviewed and declared that it was impossible to recognize the validity of orders received in the Anglican ordination ignorant as we have been led to Pope on Anglican Orders turned me believe, and when they see men and from that belief and started me in the direction of the true Church, and during the past few years I have studied the matter with the heartiest earnestness, nd this change that I have now made is the result of the maturest delibera-Mr. Wilson leaves his former without any ill feeling on either side. He acknowledges their constant kindness to him and they recognize the sincerity of conviction which has led him to take the decisive step.

These are but a few more of the more

of the more prominent converts who as it can. are coming as the fruits of the new Among the laity ritualistic movement. Among the laity there are hundreds in whom the love of the fundamental truths have been strenthened by ritualistic practices and who could not be satisfied with the husks of empty form and ceremony that they were getting. At the mission given in the Cathedral in Chicago by Father Conway there are now one hundred and fifty-six in the class of inquiry preparing for reception into the Church.

At the opening of the new Protest-

ant Episcopal Church of St. Ignatius in New York the sermon was preached by Rev. Dr. Geo. Christian, a gentleman of character, dignity and position among his people. He said in part: "We are here to emphasize the fact

How such a church repudiating Protestantism can affiliate with the sect whose official title is the Protestant Episcopal Church in the United States of America is a mystery, and on the other hand how such a Church can be identical with the Church of the Catacombs and yet reject the suprem-acy of St. Peter and his successors is equally mysterious. No wonder the strong commonsense of the best of the Ritualists is asserting itself, and one are coming back to the one fold of the Great Shepherd .- Church Progress.

ARCHBISHOP IRELAND.

Archbishop Ireland still shares with Bishop Spalding and His Eminence Car-dinal Gibbons the distinction of being one of the greatest ecclesiastical figures in the economico-political life of the on study and self-improvement than a study and self-improvement than a lignored, at least at Bible Society late.

A non-Catholic mission has no in the economic political little of the novelty in this town. This field has country; and there are many who would have been well worked by the realous labors. accord him the first markable trio. The piece of editorial ment we print this week from the comment we print this week from the Minneapolis Tribune, hardly does just ice to his great abilities, as Catholics conceive them; but it represents the impression which his services to his co-religionists and to the country at large have made, and it is on that account that we are glad to reproduce it to-day:

Why is their so much popular interest taken in the movements of Archbishop Ireland? Why are the newspapers periodically filled with gossip about his elevation to this or that honor his transfer to a larger archdiocese than of St. Paul, or his investiture with the red hat of a Cardinal. The interest of his own Church people may be taken as a matter of course, but the interes is by no means confined to them. It pervades Protestants as well as Catho-lies, and runs through Europe as well: s

The respect and affection for John Ireland among the people of Minnesota is founded not only upon his high standing as a priest and paster, but upon his sterling qualities as a citizen. He has been a resident here for a period cover-ing more than an ordinary human life time. In the crucial days of the civil war he went to the front as chaplain of a Minnesota regiment, and he stands in the annals of that war among the famous chaplains who were ready at all times not only to administer spiritual consola-tion, but to administer to the wounded the great eruption the convent close

whose utterances commanded more instant or profound attention.

"It is impossible for such a man to escape becoming at times the storm centre of all the elements of curious speculation."

The New York Times' correspondent in Rome sends to that paper some interesting facts, about the health of Loo

TRYING TO UNITE THE PROTEST-ANT SECTS.

A Protestant organ, the Independent, A Protestant organ, the independent, makes an appeal to the Episcopal Church in this country to do something to bring about unity among the Protestant sects. It reminds that Church that "it has great wealth" and that its duty is to make more strenuous between the sects. Here is the tit makes: "Other denominations and abroad enter into Edward and Edward forts to secure something like solidere and abroad enter into federations, they form corporate unions, or, at least, try to; but never the Episcopalian n is in the air; it is the watchword of the Church; why cannot the Episcopalians take part in it? Why cannot they at least bring back the Reformed Episcopal Church, and unite

unity which is non-existent outside the Catholic Church. Protestantism cannot help splitting up into sects. Bossuet, in writing of Protestant variations, predicted what has come to pass. He foresaw the state of things the Independent complains of. The Episcopal Church would be glad to carry out the Independent's suggestion. But how can it do it? Strive as it may it cannot make

congerie of sects.

The Episcopal Church itself is trying to get away from Protestantism as far as it can. Recently a joint committee appointed by the last General Episcopalian Convention has requested each dio-cesan convention or missionary convention to express its sentiments in regard to the changing of the name of the Episcopal Church and to suggest a substitute for the present designation of the "Protestant Episcopal Church in the United States." Among the answers received was one from Bishop Doane, the head of the Episcopalian diocese of Albany. Here is his objection to the

change of name:
"We should inevitably be accused of a change of name as a mere veneer to cover up an unreality; of trying to make true now, by terminology, what was not true and had confessedly not been true in the past; of implying at least that we meant to be Catholic Easton is a town of about 3,000 inhabitants. In religious matters it is split into several divisions. The Methodists are the most numerous, but they have three separate churches, the unity, namely, the recognition of our far closer commanion, in thought and purpose and belief, with the great religious organizations which in the haste of a needed reformation, lost some things which we have retained."

There is sound logic in what Bishop Doane says about the change of name. It is too late in the day for the Episcotrue now, by terminology, what was not true and had confessedly not been true in the past; of implying at least that we meant to be Catholic hereafter, but had not been Catholic hereafter, but had not been Catholic hereafter."

Bishop Grafton, head of the Episcopalian diocese of Fond du Lac, Wis. In a letter which appears in the Churchagan he says: "Our present name has nothing of Seripture or Church usuage to commend it." He therefore wants the Episconal Church to be hearts the Episcopal Church to be henceforth known as "The Catholic Church in the

Inited States."

This effort to dissociate the Episcopal Church from Protestantism will not be crowned with success. Neither will the attempt to establish unity between the Protestants succeed. The way to unity was pointed out by Christ Himself. When addressing Peter He said: ou art Peter. Upon this rock I will build My Church .- N. Y. Freeman's Journal.

GENUINE" ESCAPED NUNS."

Two Sisters now on a visit to a convent in London are veritably "escaped nuns." They escaped, in fact, from a doom which overtook nearly all their Sisters in religion and most of their relatives in "the world." For they were at their convent in Martinique when Mont Peles shot forth its fire when Mont Pelee shot forth its and fumes and electricity on St. Pierre. One of these ladies, Sister Margaret Mary, was in St. Pierre, when Mont Pelee, six miles away, uttered its first threats. Duty took her, as to certain death, up the mountain to an orphanage kept by some of the Sisters only three or four hundred One hundred copies of "Clearing the Way" were distributed. The local papers gave space to full reports of the work, and as those papers circulated through the country districts, those reports are calculated to be far-reaching in their good results.

The people are sociable, and after the lectures each evening some of the non-Catholics gathered about Father Sutton, and discussed, in a very friendly way, the questions, expressing their appreciation and interest.

The question box was fairly well patronized. None of the questions were insulting or silly; they were of the grant order was pared, and the Sisters could see the fire—black fire the great cruption the convent close to the crater was spared, and the Sisters could see the fire—black fire the Sisters call it — shoot down to St. Pierre destroying at one stroke 40,000 human beings, including nearly all lear and dear to them. They themselves said their last adieux to each other and went into their chapel to die. They were nearly all choked by the hot sulphurous air, but the doom of that convent was postponed until the addresses as fluently and persuasively in French as in the English tongue, in which all their fellows who remained instance, he writes of wire-pulling at the Vatican and of Cardinals Rampolla's or Gothe's chances of being elected as with wranglings and put a bar to that the condition of the Bible has filled the earth with wranglings and put a bar to that with wranglings and put a bar to that the could deliver pronized. None of the question box was fairly well patterpretation box was fairly well patterpretation. And if their interpretation of the guestion box was fairly well patterpretation. None of the questions were insulting or silly; they were of the usual order received in these missions. The question box was fairly well patterpretation. And if their interpretation of the Bible has filled the earth usual order received in these missions.

The New York Times' correspondent in Rome sends to that paper some inter-esting facts about the health of Leo XIII. In a little over two months Ho Heliness will reach the extreme age of ninety-two, which is twenty-two year beyond the Scriptural limit of three age the ravages of time should make themselves apparent. In the case of Leo XIII., however, Father Time has been extremely lenient, as is shown by the following testimony family and levels the should make the same of the s the following testimony furnished by the New York Times' correspondent:

that he is the strongest man in the world, but there is certinly no one who tely nothing the matter with him. I

let him do exactly as he likes.'
"Everybody in fact is talking about
the marvelous health of the Holy Father, Church, where he was sure of possessing the Apostolic succession. "I believed at one time," said Mr. Wilson in an interview on his conversion, "that the Episcopal Church and the Roman Catholic Church were branches of the Holy Catholic Church. The Bull of the Pope on Anglican Orders turned meaning the Apostolic succession. "I believed at one time," said Mr. Wilson in an interview on his conversion, "that the Episcopal Church and the Roman Catholic Church were branches of the Holy Father, and this circumstance has apparently given rise to more than the usual number of current anecdotes concerning with the great Methodist bodies, which also elect their Bishops for life."

One cannot help feeling a profound sympathy with this longing for spiritual times they are gently ironical as home. orous. The other day a nun is said to have informed him that she was praying that he might live a hundred years. Whereupon he made answer: daughter, why place limits to a work of Providence?

The correspondent adds that the faith that Leo XIII, is for long in this world amounts to a conviction in Rome, where preparations are already making Protestantantism anything else than a for the Pontifical Jubliee, which will take place on March 6 next. That not be Leo XIII.'s last Jubilee That will he lives a year longer. On Dec. 13, 1903, he will round out the half century of his Cardinalate.

"Thus it is the firm belief of Catho-lies here," writes the correspondent we have quoted above, "that Leo XIII. will live to celebrate all possible jubilees as priest, Bishop, Cardinal and Pope—a circumstance without a paral-lel.—New York Freeman's Journal.

J. R. Randall in Catholic Columbian.

The Fortnightly Review recently published a remarkable prediction of the celebrated Adolph Thiers, who was more or less of a free thinker, but had sane views of how history is philos-ophy teaching by example. In 1869, a Mr. Michard Dawey had a talk with Thiers, who foresaw the fall of the second Empire and the rise of the Republic which he predicted would, in turn, go to pieces by attacks upon religion. He recited the fate of Republican experiments in 1793, 1839 and 1848 and added:

"If I had my way, instead of diminishing religious influences, I would place the control of all the elementary schools in the hands of the clergy. If you de-Christianize the masses they will rise up and murder you. There must be some higher authority for right-doing than that of M. de Ministre, M. le pal Church in this country to advance a claim to the name of Catholic. As Bishop Doane puts it, "We (Episcopalians) should inevitably be accused that the Ten Commandments with their than the Ten Commandments with the Ten Commandments with the Ten Commandment with the Ten Co of a change in name as a mere veneer to hide up an unreality, of trying to make true now, by terminology, what was not true and had confessedly not have to avoid the had not been Catholic heretofore."

Among those who favor dropping Protestant and assuming Catholic is theories to contend with. France

HOW WOMAN-SUFFRAGE WORKS IN A CATHOLIC COUNTRY.

American Herald.

In 1898 the women of Ireland were given every form of suffrage except right to vote for members of Parliament, and were made eligible for the county and borough councils and for poor law guardians, a responsible office. The first year eighty-seven women were elected guardians, and a number to the councils, several being made chairmen. They have voted in large numbers, and the testimony as to the excellent effect of their vote in local politics is unimpeachable.

About one hundred thousand women are qualified to vote under the present law. The daily Independent and Nation, a leading paper of Dublin, speaking of the presence of women in that special field of politics, said re-

"No person who feels the least interest in the working of the local govern-ment can have failed to perceive that since the admission of the right of woman to fill representative positions an improvement has been effected in every branch of administration. This statement is true especially with regard to the administration of the poor laws, tude, and in which the sphere of congenial work is very large. We do not exaggerate when we say that the duties of the poor law guardians have never as a whole been more efficiently discharged than they have been during recent years—a state of things due entirely to the fact that a considerable proportion of the guardians are ladies, who are animated by a desire at once to assuage the hard lot of the poor and to perform a meritorious public service.