THE DISENDOWMENT OF THE ANGLICAN CHURCH IN

The question as to whether or not regard for justice and zeal for the faith allow Catholics to approve of the pre-Reformation funds of the Anglican Church in Wales, supposing it to be disestablished being confiscated and applied by the State to secular purposes, continues to interest many minds, as may be seen from correspondence in the Tablet. It is not very easy to view the matter as a whole, and widely-different estimates of the value to true religion of the Anglican Church appear to be prevalent, so it is not surprising that very different opinions are expressed. As regards disestablishment, there is, we fancy, no dispute: what the State has made, the State may unmake. Does disendowment stand on a different footing? In this regard, as was pointed out in our March issue, the State is proceeding on the assumption that what it has given it may take away. If the Anglican Church in Wales is identical with the Catholic Church that flourished there when the bulk of its endowments accrued to it, the State's assumption is false, for those endowments are in that case held on their original title. If the Anglican Church is not the same Church as received those ment stand on a different footing? In this regard, as was pointed out in our March issue, the State is proceeding on the assumption that what it has given it may take away. If the Anglican Church in Wales is identical with the Catholic Church that flourished there when the bulk of its endowments accrued to it, the State's assumption is false, for those endowments are in that case held on their original title. If the Anglican Church is depends on the State which, equivalently made them over to it. However, it might be, were the Church of Christ concerned (in regard to which what it receives becomes God's property and is inalienable save by Church authority,) Catholics can find no injustice in this view of the State's, except that those Church endowments were never in its right to give. The State, by compelling the breach with Rome, robbed the Catholic Church in this land and gave the spoils, some of them, to the Establishment set up in its place: now, be it said with all respect the descendants of the thief proposes to rob the descendants of the receiver. How then should the descendants of the receiver. How then should the descendants of the receiver. How then should the descendants of the translation? The endowments given in Catholic times are not being used for the purpose for which they were intended, indeed, so far as they were intended. Indeed, so far as they were intended, ments given in Catholic times are not being used for the purpose for which they were intended, indeed, so far as the Anglican Church teaches heresy, and in particular, opposes the claims of the one Church of Christ, they are being used for purposes directly the reverse. But at the same time, these funds have still, in common estimation, a religious character. The Catholic Church de character. The Catholic Church de facto makes no claim for them, nor, were it in power in this land to-morrow, would it disposses their present holders. On the other hand, it cannot admit the claim of the State to dispose of what are held to be religious endowments for its own purpose. The case of the disendowment of the Irish Church or the disensivement to the transfer of the property in this instance also was largely Catholic in origin, State interference was in the direction of restoring it to its former purposes. But in the present case the principle that the civil power case the principle that the civil power can divert religious donations to secular uses is being advanced, and it is worth while considering whither support of this principle will lead us. It may be that Cæsar in this case is persuaded that he is desling with his own, and certainly the funds in question belong just as much to the State as to the Establishment for they belong to neither). past as much to the State as to the Establishment (for they belong to neither), but interference with trust - deeds, whether religious or educational, is a dangerous practice to encourage—The Month.

> SOME CONVERTS FROM "COWLEY FATHERS"

ANGLICAN RELIGIOUS SOCIETY HAS GIVEN CATHOLIC CHURCH MANY PIOUS, EARNEST MEN

By Scannell O'Neill The Society of St. John the Evangelist, founded by Father Benson (not Mgr. Benson) and the present Protestant Benson) and the present Protestant Bishop of Fond du Lac, is the strongest of the several religious orders of the Anglican Church. The society is better known by its nick-name of "Cowley Fathers," so named from its motherhouse of Cowley, St. John, Oxford, England

Like all other Anglican religious ocieties, the Cowley Fathers have given to the Church many pious and earnest men, among the best-known being Dom Cyprian Alton, of the Benedictines, Carmichael Belton, Fathers Robertson, Huson, Rivington, Townsend, Maturin

rathers Robertson and Huson were graduates of Nashotah Seminary, Wis., graduates of Nashotan Seminary, Wis, and after their conversion became members of the Society of Jesus, as did also Father Townsend. Fathers Rivington, Maturin and Grimes became secular priests. Mr. Alston is now a Benedictine monk.

ONCE IN BOSTON

Father Robertson was for some time connected with the old Church of the Advent, Boston, when that church was in charge of the Cowley Fathers. He died as a missioner in India. Father Huson (also an M. D.) at one time was

Cured of Piles After 20 Years

Many people have got the impression many people have got the impression that piles can only be cured by a surgical operation, with all the attendant suffering, risk and expense. There is an easier way: by using Dr. Chase's Ointment. No risk, no danger and little expense is attached to this treatment, and results are highly satisface. ment, and results are highly satisfac

ment, and results are lightly assistance tory.

Mr. John M. Bates, gardener, St. Laurent, Que., writes: "I had piles for twenty years, and tried all kinds of ointments and medicines, but they did me no good. It was getting worse and suffering more from the dreadful itching all the time. I used three boxes of Dr. Chase's Ointment, and to-day I am perfectly cured. There has not been a sign of the old trouble for six months, and it leaves me in perfect health today, whereas I was in agony for about twenty years. I can highly recommend Dr. Chase's Ointment as a positive cure for piles."

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Father Townsend, also connected with the Oxford Mission to India, became a Jesuit, and is now President of St. Rueno's College, North Wales. Father Grimes, the latest convert from Cowley, had been precentor of the Church of Cowley, St. John, and is a recognized authority on Plain Chaut. Father Valentin, late curate there, though not a member of the society, is also numbered among Rome's recruits.

HOW DR. GRAFTON "SAVED O'NEILL" We might have had still another convert from this society had it not been for the prowess of Dr. Grafton, who gleefully tells us in his very amusing autobiography, how he dragged back, even from the very door of Rome, one of the community sciolaing in the unthe community rejoicing in the un-Anglican name of "O'Neill," who one day left Cowley to make his submission, to the Jesuits, if we remember correct-

By the way, the proper pronunciation of Cowley is not as it is spelled, but as though it were written "Cooley."

IDEAL RELIGIOUS LIBERTY

A contributor to the Catholic Times A contributor to the Catholic Times (London) gives a most interesting account of the position of the Church in Norway based on an article by Monsignor Fallize, Bishop of Christians, in the Petrus Blaeter, under the title "Ideal Religious Liberty." There is no country (says the writer) where the Catholic Church is treated more liberally than in Lutheren Norway. The ally than in Lutheran Norway. The explanation of this is found in the fact that the Norwegians never really apos-tatized. They still glory in their Cath-olic ancestors. It was Christian IV. of Denmark who introduced the Reformation into Norway, made it a Danish pro vince, and gave it over to the heretics. To hood wink the people, who were fervent Catholics, all the ancient ceremonial

even now a stranger entering one of the heretical churches might easily imagine himself in a Catholic Church. imagine himself in a Catholic Church. The Kyrie, Gloria, Credo, Prejace, Sanctus up to the words of Consecration are still said, but in the Norwegian language. When at last it dawned on the people that they were being robbed of their Faith, they took to arms, and there was an awful struggle which lasted for a century. Only when the last priest disappeared, when the Danish laws punished with confiscation and exile the practice of the Catholic Faith, and put those priests to death who

1856 that Norway could boast of one Catholic church, that of St. Olaf in Obristiana. The Faith spread with sufficient rapidity to lead the Pope in in 1869 to appoint a Prefect Apostolic for Norway. At the present moment Bishop Fallize has the care of the Church in Norway.

A Bright Young Man

FULL RELIGIOUS LIBERTY

It is impossible to praise too highly the broadmindedness of the Norwegian Government. In 1891 was passed a Government. In 1891 was passed a 'Law for Nonconformists,' giving full religious liberty to all Christians. The Catholics were asked to name the rights and liberties they needed to be able to

and incerties they needed to easile to live, labor and die in conformity with their Faith, and the Bishop, by invitation was present at the debate to furnish any explanations requisite.

Religious Orders have been once more allowed into the land. One fanatical deputy made a furious speech durtical deputy made a furious speech dur-ing the discussion. The President in-terrupted him and said that Catholics did not ask that Protestants should love

So the Bishop builds the schools and has the entire management of them. No strange inspector ever put his foot inside a Catholic school. Moreover, Catholic parents are exempt from paying the tax which is levied for the public

The Catholic priest is registrar at the marriages of the faithful. The State contributes nothing to the upkeep of the Catholics religion, but, on the other hand, Catholics are exempt from all taxes intended for the upkeep of the Lutheran Church.

At the consecration of a certain church all the State officials, with the Amtmann (Mayor and Prefect) at their head, were present. During Mass the Bishop invited them to pray "that all may be one," whereat all bowed their heads and prayed with the Catholics present.

heads and prayed with the Catholics present.

The absence of bigotry is a thing to marvel at. The Bishop narrates how, when he was opening a new mission, an old Protestant lady came and shook his hand cordially, saying: "Ah, Your Lordship, how I thank you for having sent us a priest. When my daughter became a convert some years back, I shed bitter tears. Now I tremble at the thought that she might grow weak in the Catholic Faith, for then she would be a poor lost lamb without a shepherd. Now the danger is averted."

It seems as though Almighty God, in

danger is averted."
It seems as though Almighty God, in
His infinite mercy has blessed this land
also with a Second Spring. May the
harvest be an abundant one.

THE CHURCH ROBBERS

The rage of the brothers Cecil-Lords The rage of the products decir—Lords Robert and Hugh—at being reminded by Lloyd George that the founder of their family, Lord Burghley, was a rober of the Church, of which they were posing as the defenders, may render it of interest to know that Lord Burghley had a feeling that the progression of lands had a feeling that the possession of lands taken from the Church did not bring happiness or prosperity in its train. He cautioned his eldest son, Themas, Earl of Exeter, to whom with his brother Robert, the first Earl of Salisbury, he left lands of which the Catholic Church had been robbed, not to build on land taken from the Catholic Church as fearng the foundation might hereafter fail. ing the foundation might hereafter fail.
"I charge you," was one of the three injunctions laid by the Earl of Stratford upon his son when under sentence of death, "touching Church property, never to meddle with it, for the curse of God will follow on all them that meddle with such a thing."

with such a thing. Archbishop Whitgift in his appeal to Elizabeth against the sacrilegious designs of that notorious "reformer" and "murderer," the Earl of Leicester challenges this as a truth, "already become rightly in many tentiles that come visible in many families, that Church land added to an ancient and just inheritance hath proved like a moth fretting a garment and secretly consumed both." The pride of the Cecils in their ancestor, Lord Burghley, Cecils in their ancestor, Lord Burghley, Elizabeth's Minister, known to his contemporaries as "the fox" from the way in which he eluded dangers, as "the spider" by the way he snared his rivals, was severely hurt at his seizure of Church lands being a matter of passing reference. Their zeal for Lord Burghley's memory might have been cooled when a few years ago it was proved conclusively that this champion of Protestantism was while assuming of Protestantism was while assuming that role in the pay of Philip of Spain, the protagonist on the Catholic side and

ST. JOSEPH'S HOSPITAL, LONDON

On the 4th of June eight nurses in training at St. Joseph's Hospital, graduated and received medals and diplomas at St. Peter's Hall. They were Misses Rose Ellert, Helena Grant, Leonore Martini, Ireue O'D wyer, Margaret Moss, Pilipheth Peer Begins Roya and Leon Walker. Interesting addresses were delivered on the occasion by the Bishop Norwegian Government was to assure religious liberty to all churches, but the joint King of Norway and Sweden did not, unfortunately, observe this article of the Constitution. It was only in 1845 that the Norwegians succeeded in wrestling from the king his assent to a law granting religious liberty to Christians who were not Latt. did not, unfortunately, observe this article of the Constitution. It was only in 1845 that the Norwegians succeeded in wrestling from the king his assent to a law granting religious liberty to Christians who were not Lutherans. At the time Norway was dependent on Sweden.

The Vicar Apostolic of the latter country, profiting by this law, sent a and wide and many patients come from country, profiting by this law, sent a and wide and many patients come from few priests in to Norway. It was not until a distance to be treated. Its elevated 1856 that Norway could boast of one situation, the scrupulous care taken in

We congratulate Mr. Albert Murphy, son of Capt. T. J. Murphy, Barrister, of son of Capt. T. J. Murphy, Barrister, of this city, upon his great success at Toronto University. Having spent a year at the Western University, London, he went to the larger institution in the Queen City. He took the second year general course in arts and the political science course. In both he was unusually successful. He reflects credit upon the Western University. His training there made it all the easier for him to make a brilliant course in Toronto.

PAUVRE.—Thanks for donation. We will forward it to Rev. Father Callahap, Montreal.

religious orders, they only claimed the right to cherish and possess them themselves; that if the honorable deputy proved anything, it should be that this desire of Catholics was harmful to Norway. The fiery fanatic collapsed.

Here is how the education question has been solved. The law declared that all schools should be essentially Lutheran. Then the Government declared that Catholics could not in conscience send their children to such schools, so that the law must furnish every facility to establish purely Catholic schools.

CATHOLIC SCHOOLS BY LAW The Algoma Advocate, Thessalon, June 7.

Sunday was a red letter day for the parishioners of St. Francis church. His Lordship in the presence of a large congregation administered the Sacrament of Confirmation to a class of seventy-five. After exhorting the candidates to make good use of the seven gifts of the Holy Ghost and live up to the rules and faith of the Holy Mother Church, he congratulated the Reverend pastor, Fasher McMensmin and the congregation on their successful efforts and the beautiful harmony existing amongst them. In the afternoon at 3 o'clock His Lordship confirmed a class of forty-seven at the mission of Nesterville.

Nesterville.

In the evening His Lordship preached at Vespers in Thessalon a very eloquent and instructive sermon on the Gospel of the day. The music and various solos of the different exercises were of a high order and very efficiently rendered under the able direction of the worthy organist Miss M. J. Marrin.

St. Joseph's Record at University Examinations

The results of the examinations at the University of Toronto are before us and St. Joseph's College-Academy, Toronto, makes a splendid showing.

Of six members of the Community who wrote, all are successful. One Sister obtains her Bachelor of Arts Degree with First Class Honors in the Honor Course. Moderns (Rumance and Teuwith First Class Honors in the Honor Course, Moderns (Romance and Teu-tonic); another Sister carries off First Class Honors in the same course, Second year; a third obtains First Class honors, General Proficiency, General Course... It may be noted she is the only student in the long Second Year Univer-sity list to receive this award. Three other Sisters obtain First Year stand

other Sisters obtain rirst fear standing, General Course.

Of St. Joseph's College pupils,—Miss Genevieve McGoey, Miss Mary Ryan, Miss Aileen Halford and Miss Isabel Mace receive their B. A. Degree. The first named is an Honor Graduate in the English and History Course. In third year arts, Miss Florence Tobin, Miss Clare Murphy and Miss Alma McLaren are successful, and in first year, Marjorie McMahon.

Confirmation at St. Mary's

On Sunday the 9th inst., His Lordship confirmed a class of thirty-six children in St. Mary's Church, this city. The children had been carefully prepared for this important day in their lives by the pastor Rev. Father McKeon and his assistant Rev. Father Tobin. The reassistant Rev. Father Tobin. The remarks of His Lordship the Bishop on the occasion in addressing the children made a profound impression not only upon them but upon the congregation at large. We are glad to notice that St. Mary's parish shows continual growth in numbers and with this growth is to be noted more and more each year a still greater desire to more each year a still greater desire to cultivate that spiritual side of life which makes Catholics an honor to their Church, a comfort to their spiritual guides and better citizens.

CALLAGHAN—At Campbellford, Ont., on May 22, 1912, Thomas A. Callaghar. May his soul rest in peace!

FREEL.—At St. Michael's Hospitsl, Toronto, on Friday, May 31st, 1912, Mr. Thomas Freel, of Thorold, Ont., aged fifty-three years. May his soul rest in

KANE.-At Westport, on March 16, Bernard Joseph Kane, aged thirteen years. Also his Father, Thomas Joseph Kane, who died March 20, aged fiftyeight years. May their souls rest in peace!

ACKNOWLEDGMENT .- Brother J. thony, O.S. F., of the Franciscan Mon-astery, Beliary, India, desires to astery, Beliary, India, desires to acknowledge with thanks \$25 received The Mass was not abolished, so that the king who equipped the Spanish who equipped the Spanish the king who equipped the Spanish Armada against England.—N. Y. Free he heretical churches might seed to man's Journal. ward to Brother Anthony any donation which may be sent to the CATHOLIC RECORD Office.

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Heffernan, Sec., Westwood, Ont. 1756-4

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was related to-day by Rev. Father Callahan, of a
woman who was left absolutely without means of
subsistence. The condition of the woman is-a very
serions one.

subsistence. The condition of the woman is-a very serions one.

Father Callahan undertook to inform the unfortunate woman, whose one hour old baby was lying by her side, of her loss, The result was naturally expected, and at the present time, the woman's life is despaired of. There are four children, who are fatherless, in the house: two twins, four years old, one child aged two, and the little baby who was born an hour before his father lost his life.

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