

TOPICS DISCUSSED BY CATHOLICS IN ENGLAND

ARIES.

... died. On the 18th February, 1861, a press met in Washing-

February, 1798. Gal... ended his career... 1824, O'Con... Catholic Rent. On... 1829, the bill was... of the nation. On the same... O'Keefe, the... died. In 1861, on... the Southern Com...

February commemor... number of memorab... against them quite... deaths. On that... Count Arthur Dillon... day exactly. Sar... was first settled. In... 6th February, Father... historian, was born... day Lingard's his... books that is highl... used in Catholic... 5th February, 1836... den, the well known... in the 5th February... Mahony died in New... of this event is... made, for to refer... career would be to... of the '48 Europe... Fonia agitation... story of the roma... O'Mahony and... Head Centre." On... 1844, O'Connell deliv... speech at the State... his last mighty el... thundering appeal... On the 5th Fe... that learned... closed his eyes to... going forth Carlis... splendid evidence... and irrefutable... perversion.

February is also a day... ersaries, but there... week to enter into... them, nor even to... mber of them. How... recall that it was... ary, 1685, that James... of England, a reign... tremendously import... for, it was to end... has ever since been... misfortunes for a mo... of Great Britain... nd. The 6th of Febru... d. Clement XII. died... late, in 1778, France... cially recognized the... blic. France was the... nation to acknowledge... as an Independent... s on the 6th February... Act of the Union fin... the British House of... is last event would... to make the day one... orative for the people

Requests and Donations.

... need for great care in... neral matters in con... parishes, as well as... at prudence in accept... and bequests with con... less onerous, is illus... following item:—
... built one of the... urches, in Greater New... t of over \$250,000, the... of St. Joseph's Church... the Bronx, now finds... to dispose of its old... id thus materially re... indebtedness. This is... ular clause in the will... who gave the first site... poses more than fifty... so expressly provided... should ever be used... than church purposes... property should revert... of the donor. The pro... almost valueless when... ch purposes years ago... a large sum."

The annual dinner of the Catholic Association, says the London "Universer," took place on Tuesday at the King's Hall of the Holborn Restaurant, and proved a magnificent success. The spacious hall was crowded with upwards of 400 guests, amongst the company being some of the leading Catholics resident in London and the suburbs. Great interest was evinced in this year's gathering from the fact that it was the first appearance of His Grace the Right Rev. Dr. Bourne at a social function since his elevation to the See of Westminster.

The chair was occupied by the president of the association (the Right Hon. the Earl of Denbigh).

The first toast was "The Pope and King," followed by "The Queen and Royal Family," both proposed by the Chairman and enthusiastically received.

The toast of "The Catholic Association" was proposed by the Right Rev. Dr. Bagshawe, who said he felt it a great honor to do so. Next to that of the ministry, it had done one of the greatest works for the good of the Catholic people, because it was not only necessary they should have one faith, but they should also have one spirit (cheers). They had heard of the gathering together of the faithful of Jerusalem, and they, too, should be of one heart and mind, and that they should not be unless they were united in social intercourse. They lived in a vast city, and were scattered amongst those who were not of their faith, and it was not without a great deal of effort and labor that unity could be created amongst the Catholics of the Metropolis (cheers). He thought the greatest admiration and praise was due to those who, at an immense expenditure of time, had brought about that association, which had grown so vast and become so important (cheers). Who could tell what an immense amount of good it had done both spiritually and temporarily to the multitude of Catholics who had joined it in its various meetings, "at homes," reunions, annual dinners, pilgrimages, especially those to holy places, of which they would have been deprived but for that association.

As Catholics they had a duty to take part in the public affairs of their country, and such an organization as the Catholic Association encouraged them to do this. Catholics should make their voices heard in all that concerned their religion, and they must bear in mind that the education question was by no means yet settled. There were those who clamored from all parts of the country, with a sound far above their numbers and their influence, to have all public money devoted to a system of education which would destroy all Catholic and Christian doctrine, and reduce the people of England to disbelief in Christianity. On this question the voice of Catholics ought to be heard too (cheers). Let them not forget that they had not yet got rid of all the penal laws, and if that association did not take an important part in such matters it handed Catholics together and laid the foundation for such action (applause). They had to speak out for their faith, and by unanimity to

make themselves a power in the State (loud cheers).

The toast having been enthusiastically drunk, the Right Hon. the Earl of Denbigh responded, being greeted on rising with loud cheers. He said he had to thank them very heartily for the toast which they had just drunk, and for the good wishes they had tendered to the Catholic Association. On behalf of the committee—in whose labors he was afraid he took very little part—he had to thank them. He was pleased to say the Catholic Association was continuing its good work, and was increasing its membership and its sphere of usefulness, and on that occasion they were pleased to see amongst them His Grace the Archbishop of Westminster—(loud cheers)—for by his presence there they realized that he took a great interest in the welfare of the association, and that he recognized and approved the good work it was doing. They knew they would have His Grace's sympathy in the future in what they undertook (cheers).

After referring to the success that had attended the work of the association during the past year, the noble Earl said they looked forward at some time to seeing the Statute Book wiped clear of what they regarded as a standing insult. It was all the more a grievance in that it was so absolutely unnecessary (cheers). If they had any fell designs of going contrary to the expressed wish of the majority of the people—of endeavoring, by fair means or foul, to put a Catholic Sovereign on the throne—he could understand, perhaps, the anxiety with which those who were not of their belief regarded the question. It was no doubt a fact that all Catholics recognized that the majority of the people said that the Sovereign should always be a non-Catholic—and Catholics realized they always got fair treatment—they were willing to bow in perfect loyalty to that desire (hear, hear). They had no wish in any way to act contrary to it. If only their fellow-countrymen would understand their views on that question, he was sure they would see how absolutely unnecessary it was for the British Parliament to expect that the Monarch on first ascending the Throne should be obliged to use words so distasteful to many of his loyal subjects (loud cheers).

One other subject they had to keep in view, and that was the great education question—(hear, hear)—which could not be said to have been satisfactorily settled, inasmuch as there existed throughout the country a strong and what Catholics considered unreasonable opposition to the Act. It behooved them to do all they could to counteract that opposition, and to see that the fair terms which it was desired to give the voluntary schools by the Act were not entirely negated by action which might be taken in the future. That was a question in which it was possible that an organized body like the Catholic Association might be of use in the future (cheers). He therefore hoped they would make the aims and objects of the association known to their friends, and thus increase its membership. Finally, he asked the association to join with him in send-

ing a telegram to the Duke of Norfolk, tendering His Grace their respectful congratulations upon his approaching marriage (loud cheers).

The toast of "The Hierarchy" was proposed by the Very Rev. Father Bannin, P.S.M., who remarked that it was particularly pleasing for him to do so, because it gave him an opportunity which was not often afforded of thanking Their Lordships very heartily indeed for the kindness and help they had always given the association (cheers). Continuing, the very rev. speaker said it was sometimes said the Catholic Association was run on business principles and for the sake of profit. But he would remind such critics that if it was not run on business principles it would not be in existence at the present time (cheers). Their committee was composed of business men, and business men did not run concerns in order to lose money (laughter and cheers). He assured them it was only run with a small margin of profit, but for giving Catholics an opportunity of fellowship and association which could not otherwise be obtained (applause). They felt that now was the time when His Grace the Archbishop might think it worth while to make use of the Association for the battle looming in the future.

Their president had referred to the question of education, and they felt that at the present time the battle had not been fought as steadfastly as it might have been, and that Catholics had taken the taunts and attacks made upon them by Nonconformist bodies rather in the sense of meekness and humility, which undoubtedly reflected credit upon their charity, but he did not think always spelt victory (cheers). He was a man of peace—when there was no war (laughter and cheers). When there was war he liked to be in the fighting (loud applause). He felt that now was the time when they should show the Nonconformists, whose policy, like that of the Russians, was to grab all, take their schools, and rob their children, that they would imitate the Japs, and that if they had to go in for fighting they would take it standing (loud cheers). The County Council election would be upon them in March, and although the present County Council had called together its Education Committee and prepared its scheme, they might depend upon it that if there was a majority of Progressives that scheme would not be in favor of Catholics (hear, hear).

It had been recognized by both parties in the House of Commons that Catholics deserved separate treatment in the matter of elementary schools, and unless they claimed it he feared they would lose the whole education cause altogether. If only the Archbishop would give them the word, every member of the association would do his best, and he was certain they would succeed (loud cheers).

His Grace the Archbishop said: I am deeply grateful to Father Bannin for the kind words he has used about myself and my brethren of the Epis-

copy of this country. Certainly one of our greatest helps amid all the responsibilities and anxieties attaching to our office is to feel that on all occasions we have the clergy and laity at our back. Whatever work there is to be done, we have only to set it before the clergy and laity and we know we have their support, and in my own name and that of my brethren I thank you for the reception you have given to this toast.

What a pleasure it is to me to find myself here to-night! When, a few weeks ago, your secretary asked me to be present if I possibly could on this occasion, I accepted his invitation with all possible promptitude, because I wished at once to give every encouragement my presence could afford to this Catholic Association (cheers). But certainly when I accepted that invitation I had no idea I should have before me this magnificent gathering. I have watched the work of the Catholic Association for a considerable time, though it has not been possible for me to be present at any of these gatherings. As Father Bannin has told you, on several occasions I was able to take part in your pilgrimages. I want now to tender you my own personal thanks for the efficient aid you gave as stewards on that memorable day of my enthronement a few weeks ago, and the help you gave in a similar capacity at the reception of the Catholic Boys' Brigade in the Cathedral last Sunday. I congratulate you most heartily on the success which has attended the efforts of those who have brought this association into being, have made it develop so rapidly, and have brought it to its present proportions.

You may well understand that at the present time I have other things to do beyond congratulating you, and beyond expressing satisfaction at seeing so many gathered together to-night. These social gatherings are most important, because they bring together and hold together Catholic people who individually are separated and isolated in this great city (cheers). But we not only want meetings; we also want work (applause). As you have already expressed your willingness to help, I may tell you there is work to be done, and much work too (hear, hear). Before Easter comes I hope to set before the Catholics of England a scheme on secondary education. I will not go into that subject to-night, but perhaps there has never been a moment in England when united effort on the part of Catholics was more important than at the present time (cheers). In a few weeks we shall have to choose the authority to which the making or the marring of education in this city will be committed, and I want every single member of the Catholic body to realize how much depends upon the issue of the next County Council election.

What is the position at the present time? An Act has been passed which has given us more financial aid, but which has certainly taken away a portion of our liberty. We accepted that Act because we recognized in it an effort to meet the considerable difficulties which surrounded the question of education in this country.

But let no one say that this Act is absolutely fair (cheers). England will never, I trust—certainly not at the present day—be satisfied with anything in the shape of godless schools (cheers). Religious education of some sort or other is given at the present time in all provided schools throughout the land. That religious instruction is satisfactory to a very considerable section amongst our fellow-countrymen. It is satisfactory to another section, as I was reminded a few days ago in the "Times," which attaches a good deal of importance to doctrinal teaching. It is satisfactory to them because it is considered the foundation for other instruction which may be based upon it (hear, hear). But there is a large section—and to that we Catholics belong—who can never accept this as the basis for religious instruction (cheers). The one section has religious instruction at the public expense; the other section is still penalized, because it cannot accept that inadequate religious teaching, and therefore this Act, though conceived in fairness, in reality merely perpetuates the system set up in 1870, whereby a distinct privilege in religious matters is conferred upon a section of the nation. That section is not the one to which we belong. That is the position we have to face. We have an Act which may help us very much, but which, if administered unfairly, may work almost ruin to our schools, and it is the County Council which will have to administer that Act. I do not wish to refer to party matters, I do not wish to refer to either parties in the County Council, but I do say it is the duty of everyone concerned about the future of the Voluntary schools in London to leave nothing undone to secure the election of those who will administer the Act in a fair way (loud cheers).

We ask no undue delay in putting the Act in force in London, no unjust differentiation between schools, and we ask that no unreasonable requirements should be imposed upon us which might crush the life out of our schools on account of the poverty by which we are surrounded. That is our programme; I think it is simple and I think it is just (loud cheers). What I want is members of the Catholic Church in England, and above all the members of our various associations—and amongst those Associations the members of this Catholic Association may claim a foremost place—I want all to realize the real issue at stake, and take care that all who have influence, and above all those who have voting power, will use it to see that we Catholics secure justice in our cause (loud cheers). Place yourselves at the disposition of the clergy, for all such works to succeed must be led by them. Place yourselves under their direction, so that this question may be understood, and let not one Catholic voter fail in his duty on this occasion. The matter is of importance, and I say again the future of Catholic schools depends upon the composition of this new County Council. This is the work I give you to do, and I am sure you will do it (loud cheers).

And let me say what a comfort it is to me in the many questions I have to consider to know that there is such a body of Catholics gathering together in London as the members of this Catholic Association.

The next toast was that of "The Visitors," proposed in a speech brief and to the point by the hon. secretary and treasurer of the association, Mr. Valentine M. Dunford, K. S.G. The speaker said he desired to take that opportunity of expressing to His Grace the Archbishop the loyal co-operation of the members of the Catholic Association in the work he had set them to do (cheers). He was sure the Catholic body would never be wanting in loyalty to such a leader as His Grace (renewed applause). He had to express his sorrow that Sir John Knill had sent a telegram saying he could not be present that night, and asking him (the speaker) to express his regret. It was a matter of sorrow, because the name of Sir John Stuart Knill brought to them the memory of one of London's greatest citizens, one who was Lord Mayor of London, and who showed that it was not incompatible with his high office to be a Catholic (hear, hear). Let them hope that Sir John Knill would be with them at their annual dinner as Lord Mayor of London on a future occasion (loud cheers). One of the principal characteristics of the Catholic Association was its goodwill towards everyone, and especially to Catholic societies, and that was why they welcomed Mr. James Britten, the hon. sec. of the Catholic Truth Society. The Catholic Association wished to work in co-operation with all other societies throughout the Metropolis, and he thought that if informal gatherings of the heads of the Catholic societies in London were held from time to time a great deal of good would be done. He was pleased to see present representatives of the Hendon and District Catholic Association, the Ilford Catholic Association (who had turned up in good force), the Barnet Catholic Association, and the Knights of St. Paul. He asked them to drink with all heartiness the toast of "The Visitors."

In responding, Mr. James Britten, K.S.G., who received a most cordial reception, said they all knew how much Mr. Dunford had done for the Catholic Association. He ventured to say that no one better than himself and Mr. Dunford knew what it was to be secretary of a society. Mr. Dunford and other gentlemen had stood by the association, and had succeeded in bringing it to the position it had now attained. On behalf of the visitors he tendered them his thanks for the reception they gave the toast.

The toast of "The Chairman," proposed by Mr. Dudley Leathley, having been honored, the singing of "God Save the King" brought to a close the most successful dinner ever held by the association.

MISSIONS TO NON-CATHOLICS.

The lectures for non-Catholics by the New York Apostolate Fathers at the Church of St. John the Evangelist are attracting large congregations, even at the noonday course. A number of ministers are among the faithful attendants, some of them taking notes. Rev. Dr. Guinon and Father Courtney alternate in giving the lectures, and one of them usually ushers the non-Catholics to the front pews in the middle aisle, which are reserved for them. The brief noonday discourse is more like an informal talk, though delivered in a manner and containing matter that must be convincing to open minds.

The first of the series of lectures for this week was given on Monday evening by Dr. Guinon on the conversion of St. Paul. He said in substance:—

"The conversion of St. Paul is one of the most stupendous facts of history. Saul of Tarsus is the negation of St. Paul the Apostle. His life, up to the moment of the episode on the Damascus road, is the direct antithesis of his after career. A bigoted, persecuting Pharisee, in full career, without previous warning, suddenly becomes inflamed with zeal for the

conversion of the Gentiles to the Risen Christ. What was the cause of this revolution? The facts in the case are now beyond dispute. The two epistles to the Corinthians, as well as Romans and Galatians, are universally accepted to-day as the genuine writings of St. Paul. They vouch for the historical accuracy of the threefold account of the conversion in the Acts.

"Rationalists are alive to the consequences of accepting the account of the event without qualification. It means the acceptance of the supernatural. It means the certainty of Jesus' bodily resurrection. It means Jesus is very God. The historical value of the records can no longer be impugned with any show of scholarship. So they cry, hallucination! They make Paul an epileptic and have recourse to word-causes—such as hysteria—to explain away the supernatural character of the incident.

"Now all the symptoms of illusion are wanting. Paul never doubted the reality of his vision. He not only saw, he heard and he spoke to Je-

sus. It was no revival of a previous image. In all probability Saul never saw Jesus in the flesh. Hence his query: 'Who art thou, Lord?' There was no recurrence of the vision. He had mathematical certainty of Jesus' faith. His previous Jewish training and strong prejudice would unfit him for imagining a risen Jesus. His whole career before and after remove all reasonable suspicion of hallucination. However, the fact is people have imagined that they saw what was no reality, but such stuff as dreams are made of.

"Hence the man who is predetermined not to admit divine personal intervention in the world, in the face of all the evidence, historical and psychic, will say, 'heated imagination'—whereas the man who sees God's intelligent workings in the gilding of the cloud and the colors of the lily will accept Paul's reiterated statement that he saw the Risen Christ and by Him was called directly to be an apostle. The will on a man's moral attitude plays a great part in the formation of a man's religious views. St. Paul was intensely in earnest. He feared not the truth, though it might run counter to his own views. 'Lord, what wilt Thou have me to do?'

"He foresaw the alienation of those who had been his warmest associates: the odium he would incur by adopting the new doctrines; the persecutions to which he would be subjected by previous friends; and the privations that would come in consequence of his loss of ecclesiastical

and political office. He wanted the truth. He was willing to sacrifice everything earthly for its attainment. 'I count all things to be but loss, for the excellent knowledge of Jesus Christ my Lord. For whom I have suffered the loss of all things and count them as but dung, that I may gain Christ.'

On Tuesday the topic at noonday was "Infant Baptism." Rev. Dr. Guinon said in part:

"Though in the early centuries of the Church a large liberty prevailed at times when the infant was healthy, 'twas always the rule from Apostolic days to baptize all infants in danger of death. From the eleventh century the rule has become universal to baptize all infants. The silence of the New Testament is not an argument against infant baptism. In the infancy of the Church the general command to baptize and its inseparable connection with regeneration, viewed in the light of Jewish circumcision of infants, would be sufficient warrant for baptism of infants. In the first half of the third century St. Cyprian in his letter to Fidus tells how sixty-six bishops in council decided that in no case should baptism be deferred to the eighth day after birth, according to the manner of the circumcision.

"Explicit as is the teaching of the Church on the necessity of infant baptism, she has never decided officially the eternal destiny of the unbaptized child. In the course of the

centuries this open question has been decided by theologians in three ways—first, condemning infants to bodily pain; secondly, placing them in a state of natural happiness; thirdly, trying to secure their supernatural happiness.

"From the twelfth century onward the more popular opinion among theologians has been that they are not capable of supernatural happiness, but will enjoy life in a sort of terrestrial and perpetual paradise after the judgment. This opinion was championed before a preparatory congregation to the fifth session of the Council of Trent. No decision was given.

"The Jesuit Perrone, considering the peoples and families and individuals to whom the Gospel has not been preached, concludes that they are in the same condition, in point of salvation, as were the nations before Christ's coming. The Christian law is not known to them. They and their children can be saved without baptism.

"In view, then, of the uncertainty of the fate of the unbaptized child, it behooves all Christian parents to give their infants the benefits of baptism in their early days, no matter what their private opinion may be. And when premature death deprives their dear little one of the grace of baptism, let them cherish the sweet hope that God will provide well for their dear one in the other life.

"During the mission for Catholics held last week over one hundred approached the sacraments.

CHRIST IN AGONY.

"Couldst thou not watch one hour with Me?"

'Twas thus the suffering Saviour spoke, When, in the throes of agony, His chief apostle He awoke! "One little hour," 'twas favor small To ask from those who pledged their lives To Him who was their Lord and All, But,—flesh is frail, and weakness thrives!

How can we blame these men who slept? Are we more strong,—more true than they?

Ah! no; for us, too, Jesus wept:— And how do we His grief ally? We watch not, pray not, share with Him No lonely hours of silent pain,— God grant that, ere life's light grow dim, We seek Him, and with Him remain! —Amadeus, O. S. F., in St. Anthony's Messenger.

AN IRISH CENTENARIAN.

An old woman named Rose Keenan, of Killyfast, Coomebridge, has just died at the age of 103 years. Up to about four years ago she was able to go out about the country from house to house, and received much kindness from the neighboring population.