turning them from their unlovely ways, but that they would carry with them thenceforth an impression that might as leaven work in their souls, is certain. The famous Jesuit's personality, joined as it is to a deep and reverent piety, is not usually lost upon either his auditors or his adversaries.

THE KING IN IRELAND

On the Friday of last week His Majesty paid his first official visit to Ireland. At the time of writing we are not in possession of the details of his sojourn among his Irish subjects, but by the time this issue of the RECORD reaches its readers the traditional hospitality of the warm-hearted sons of the Emerald Isle will have demonstrated to the world that in no portion of the king's vast dominions is there more genuine loyalty and respect for the throne and constitution.

It was with feelings of some surprise we read in a recent issue of the Montreal Star a paragraph in connection with the royal visit, under the startling caption, "Disloyal Dublin." Now Dublin is not disloyal in refusing to present an address to the king any more than the very loyal Star is disloyal in opposing reciprocity. It is simply a question of tactics. Dublin's citizens will welcome the King and Queen, respectfully, if not enthusiastically. And right gladly would the capital of Ireland bid him an official caed mile failte if she could do so without compromising principle. Dublin and the rest of Ireland cannot see the humor of having Irish municipal and other business managed from Westminster. Her refusal to officially welcome the King is a protest against the curious anomoly that Irishmen are the only white race within the empire refused the management of their own business. Dublin and Ireland are not disloyal to the king: they protest simply to win for themselves a rightful place under the crown so lately placed upon the king's head.

But why this protest? The king is above party, and therefore why not welcome him in the name of the nation, the more especially as he is the first British sovereign to ascend the throne without insulting the millions of his Catholic subjects? Yes, the king is above party —but not in Ireland. Ireland is a land of strange anomalies, and one of the strangest is that the king is by almost divine right supposed to be part and parcel of what is known as "the Ascendancy," the small number of Freemason Orangemen who govern the country through Dublin Castle and its offshoots. This Ascendancy party have long claimed the sole possession of the virtue of loyalty. Being English rather than Irish they made "loyalty" synonymous with "Anti-Irish." It is hard for Canadians to understand this peculiar brand of loyalty. Here loyalty to Britain does not exclude loyalty to Canada. The one is the complement of the other. But from the false use of the term by the Irish "loyalists" the word got a bad taste in the Irish Nationalist's mouth. Paddy is loyal, but if loyalty means turning his back on his country, as the "loyalists" did, then Paddy will have none of it. What a new and altogether different light this fact throws upon such cable despatches as that referred to in the Star under the heading "Disloyal Dublin?" It simply means that Dublin wants to be Irish as Montreal wants to be Canadian. Young Canada can sing "God Save the King" and "O Canada" in the same breath, but young Ireland has learned from sad experience that "God Save the King" is only a variation of "Croppies lie Down" and "D— the Papists." Irish self-respect refuses to degrade itself by officially welcoming the head of the government that is responsible for this abnormal state of affairs. Home Rule will restore the equilibrium, and the Dublin of Home Rule will rejoice in the knowledge that at last she is free to welcome the king as her heart dictates without the fear of her action being misrepresented by her political enemies. "COLUMBA."

BISHOP FALLON AT SAULT STE. MARIE

We copy from the London Free Press the following reference to the address of Bishop Fallon delivered to the Canadian Club at Sault Ste. Marie. We regret very much we have not a full report. We were present on the occasion and pleased to be able to say that the Bishop was received with an enthusiasm seldom accorded a public speaker. The great majority of the three hundred gentlemen who sat down to dinner were non-Catholics. The speech was entirely impromptu, but notwithstanding this, the Bishop was at his best and at times during the delivery of the address the applause was so loud and so continuous that for minutes His Lordship was unable to continue. While he struck a high note of patriotism which made each one feel proud of his Canadian nationality and proud of the flag which protected him, he impressed upon his hearers in words of burning eloquence the absolute necessity of each Canadian, to insure permanence of our institutions, following closely the decalogue thus building on a foundation which would insure a glorious future for our great country. He dealt in short form with the meaning of each commandment and we are free to say never before have we witnessed such a profound impression made upon the minds of an audience. In course of conversation with many of the gentlemen present it was freely admitted that Bishop Fallon's brand of Imperialism and Canadianism, if taken to heart by all Canadians, would materially aid in the work of promoting a splendid future for our country. Following is the quotation from the Free Press:

The Sault Ste. Marie, Ont., Evening News devotes two columns to its report of the address delivered by Bishop Fallon, of London, before the Canadian Club there. "Rambling remarks" was the Bishop's own designation of his address, but the "rambling remarks" included a strong deliverance on imperialism and a clear note on some of the moral problems of the day.

In speaking of imperialism, I am treading on thin ice," said the Bishop. "Many of the newspapers have placed notes of interrogation after it, for it is certain that I have a brand of imperialism to which I am devoted. The dominant power of to-day belongs to England, just as formerly it has belonged to other nations who are now fallen. Had I lived in the age when Egypt ruled the world, I should then have been an imperialist even as I am now one, because I firmly believe that England dispenses more freedom, more liberty, and more God fearing justice than any power that ever held the board of history. Fair play was the inheritance of every man who lived beneath the flag.

A CATHOLIC IMPERIALIST.

"I am also an imperialist because I am a Catholic, for nowhere under the sun does the Catholic receive justice as he receives it from England and the United States.

"Bright as is the outlook, Canada with other nations faces a danger. Man dies in his limbs first, and is not dead until his heart ceases to beat. Not so with a nation. It died in its heart first, and the people might continue to move about in ignorance for years before they realized that death had gripped them. There was danger for the permanence of the empire. England cannot alone much longer carry the burden of empire, and its individual members must carry fire to the furnace if the fires are to be kept alight. If I am receiving benefits from the charter of British citizenship I must make some return for that benefit. That prompts my imperialism. It may be a strange brand, but it is mine.

"It is a benefit to belong to the British Empire, and so I feel that it is my bounden duty to help send the life blood of imperialism bounding from the heart of the nation to its members.

"I want to see Britain as the earth's most powerful political organism, political in the sense which I trust you understand. I want to see it a world force that does no man wrong, that gives all men freedom of thought and conscience. That is my outlook, my hope and the principles that I am ready to stand up for.

AN AGE OF PROBLEMS

We are living in an age of problems. Some people want tariff reform, others free trade, protection, reciprocity and a score of other things. While some think trusts are blessings others think them a curse. These problems, however, are commercial or political and are not fundamental.

"There are moral problems to be considered. Divorce is one of them. It is wrong, Oh, God, yes, it is wrong. It is the canker which is eating the heart of the United States to day. I urge you to prevent its devastating power ever entering this fair country. I make no appeal here for a Catholic doctrine, I simply urge the cause of the one man and the one woman. If the man who has sworn to protect a woman breaks his bond, he not only outrages the solemn pact but he aslo breaks the higher destiny of the land in which he lives. No man can break his word and be as good a man after as he was before."

The speaker was met with loud and prolonged applause when he resumed his seat.

CORPUS CHRISTI AT WALKERTON

On Thursday, June 15th, the people of Walkerton parish, and many from the neighboring parishes, assembled in the Sacred Heart Church to show their devotion to the great Sacrament of the Eucharist, and to honor their fellow-townsman Father Magmis Schumacher, who was this day to offer for the first time with full solemnity the Holy Sacrifice of the Mass. The children of the parish, simply and beautifully attired as for first Communion, formed at the convent and marched in procession to the church followed by the acolytes, the attending priests and the recently ordained priest. The choir, under the direction of Mr. J. J. Schumacher, the father of the young priest, rendered the solemn chant of the Mass very beautifully. Father Schumacher was assisted by Rev. Father Wey of Ayton, who acted as arch-priest, Father Boegel of Walkerton acting as deacon, Father Meyer of Brantford as sub-deacon, and Father Cummings as Master of Ceremonies. In the sanctuary were Rev. Dr. Fehrenbach, C. R., of Chicago, Father Zettler of Chepstow and Father Brohman of Macton. The sermon on the priesthood was preached by Father Fehrenbach, and it was a logical and brilliant exposition of the sacrificial and teaching authority of the Church. At the end of the Mass Father Schumacher gave his blessing individually to the congregation. In the evening Solemn Vespers was sung, Father Schumacher officiating, assisted by Rev. Father Blair of Wingham as deacon, Father Copps of Teeswater as subdeacon and Father Boegel as Master of Ceremonies. In the sanctuary were Father Fehrenbach, Zettler, Brohman, Lenhard and Cummings. Father Schumacher, who is attached to Rockwood diocese, will report there early in July where he will act as assistant to Father McMahon of St. Mary's Church.

KNIGHTS OF COLUMBUS

MEETING OF THE ONTARIO STATE COUNCIL

Those who had the privilege of attending the meeting of the Ontario State Council of the Knights of Columbus, at Sault Ste. Marie, on Monday of last week, were given an opportunity of realizing more and more the necessity for its existance. Not only as a factor in promoting the interests of the Catholic Church — not only as an aid in the blessed work of producing a more genuine and a more ardent practice of the faith—not only in making its influence for the faith of a more practical and salutary kind, but also is this body an influence for producing the highest brand of Canadian citizenship, admired of all, equally by those outside as well as those inside the Church. It is recognized by all true Knights of Columbus that the power of good example will be a missionary work for the Church the influence of which will be far reaching. That is why it has deserved and received the Church's blessing. That is why its success is being unbounded. From all parts of the province of Ontario came delegates to the council. They were men of mark in the communities to which they belonged, and each bore the stamp of worth, of honor, of integrity, and an intellectual equipment, coupled with the attribute of the true gentleman, which gave them place in the highest ranks of our people.

On Monday and Tuesday the business of the meeting was conducted without friction. It was considered and accomplished in a manner betokening the highest type of parliamentary work. We were pleased to meet some old friends from this part of the country, Rev. Father McMenamin of Thessalon, late of Biddulph, in this diocese, but now bearing the burden of the real, active, self-sacrificing missionary life. Besides Thessalon he has about ten outside missions to attend to. We also had the pleasure of meeting Rev. Father Brennan of Webbwood, also of this part of Ontario, and his labors are somewhat akin to those of Father McMenamin. Dr. McQuaid, a bright young physician who took his course at the London medical school, has built up a large practice at Sault Ste Marie.

As an evidence of the spread of the order, we may say that seventy candidates received first, second and third degrees and are now members of the Soo Council. They were bright, intelligent, gentlemanly Catholics. In the auditorium of a large building called Columbia hall, owned by Mr. John Collins, one of the most prominent men of the town as well as a man of brilliant parts—a Knight of Columbus too—was given a splendid banquet attended by about two hundred Knights, including the delegates, visitors and members of the local council. At this banquet the Bishop of London, Right Rev. Dr. Fallon, and a number of other gentlemen gave admirable addresses, which were listened to with rapt attention. The Bishop was in his happiest mood and his speech will not soon be forgotten by those who had the privilege of being present. He was also invited to deliver an address at a dinner given by the Canadian Club of Sault Ste Marie in his honor. To this address we make reference in another part of this issue. His sermon at the Mass on Monday morning, prior to the business meeting of the State Council, was a fervid discourse, which sank deeply into the hearts of those present. We are pleased to be able to give a full report taken by our own stenographer. The Bishop spoke as follows:

"Now I beseech you, brethren, by the name of our Lord Jesus Christ that there be no schism among you, but that you all speak the same thing and that you be all perfectly joined together in the same mind and in the same doctrine."

These words, dearly beloved brethren were first addressed by St. Paul the apostle to the people of Corinth, and they are on record in the 1st chapter and 10th verse of the first epistle of Paul the apostle to the Corinthians.

Now I beseech you, brethren, by the name of our Lord Jesus Christ that you all speak the same thing and that there be no schism among you and that you be all joined together in the same mind and in the same doctrine, and those words were written within fifty years after the death of Christ; yea and earlier than that—on the very eve of Christ's own passion, standing there before the twelve who were to constitute the great apostles and up-builders of His Church; who were to carry the story of Christ's teaching to the uttermost ends of the earth. He recalls to those apostles during that last discourse how much He has loved them; why He came from the right hand of His eternal Father; how He had treated them as friends and equals, when in fact He was their Lord and Master, and yet throughout that whole final discourse of Christ to His apostles, the night before He died, one who reads it carefully will detect a note of grief. Looking down through the ages He saw to what an extent the pride, dishonesty and the disobedience, and the schism and the heresy of those who should be His, would set at naught the work He had come upon this earth to do.

Now, as brethren, just let your mind run down across the ages that have intervened since Christ spoke those words and see what an enormous reason there was for that grief that in the garden drove the drops of blood out through the pores of His body. It was not a dread of death. Greater love than this no man has than that a man lay down his life for his friends. It was not that He feared anything that the world could do to Him. It is the feeling that makes the man's heart sad when his heart is in his work. He saw it all, and it is no wonder that He made an appeal to His Heavenly Father nor is it surprising that St. Paul, only so short a time afterwards, should have written to the people of Corinth in the name of Jesus Christ speaking the same thing: let there be no schism among you; and that is the word of the Catholic Church to all her people from the days Christ spoke that sentiment at the last supper to the day when I am addressing you in her name.

He compared His Church to a kingdom. Your parish here is part of that kingdom and the constitution is the authority of the kingdom. Your parish is part of this and the properly constituted authority of the diocese is the authority of God Himself, and your diocese is part of the Universal Church, and the head of the diocese has only one superior—the head of the Universal Church, and he recognizes the word of the King. One King, one system of government, one set of laws.

Brethren I beseech you in the name of Jesus Christ that there be no division amongst you, but be ye all perfect in the same mind and in the same doctrine.

Christ compared His Church. I am giving you His own comparisons. I am treating them from the holy scriptures. No man has to invent anything. The fullness of her doctrine, the sacred character of her history, are too overpowering to make it necessary for the human mind to work out its own theories.

He called His Church a sheep-fold; all the sheep are gathered together in one enclosure: they feed upon the same pasture and there is one pastor whose duty it is to see that they get only that food that is good for the lamb and the sheep.

Christ compared His church to a city and to a city situated on a hill that cannot be hidden. There is one municipal government and at its head the official who is called a Mayor or who is known by some other title. What kind of a city would you have were everybody allowed control? Well, of course, that is the kind of cities you do have very often. Everybody has a right to throw stones at the one in authority. That is the kind of church you are having in some places. If you do not like the pastor throw stones at him. If you do not like the Bishop throw stones at him. Edify the whole great community in which you live by holding him up as a target for bricks and stones. What kind of a home would you men have, you fathers of families, if your children conducted the affairs of your household. Sometimes they do, and God help the home. It is a shame to think that things could be so upturned. The father would not be a King and the mother a Queen. Yet it sometimes happens that the unity is broken in the home by the children being forgetful of parental authority—knowing so much more than their father and mother. There is nothing that makes my heart sick more than to meet a young fellow who knows so much more than his father. All he has he got from his father. God knows that in many a case the old man deprived himself of many a comfort that his boy should have what was denied himself; that there should be no handicap of his faith in his own heart and the love of the religion that was denied him by cruel laws and by unjust circumstances. He gives everything that the world has for him over to the children that they may go out equipped for the battle of life, and then the son when he has received from his father this blessing forgets parental authority. There is no difference in the principle of authority, whether you find it in the home or in the city or in the state or in the nation or whether you find it in the parish, in the diocese, or in the Church University.

You have one chief of this organization for the Province of Ontario, where-in lies your hope for the future; that you all speak the same thing; that there be no schism among you; that you be all perfect. Following that chief whomsoever he may be under the laws and the constitution of your society; following the Mayor and the municipal authorities under the constitution and the by-laws of the city; following the Governor of the Province; the Legislature of the Province under the constitution of the Province; following the King who rules in the name of God, and in the parish following the pastor and in the diocese following the Bishop.

This world is based upon the principle of authority. When men lose sight of that sacred governing principle no man's life is safe in the political society where authority is not honored, and no man's soul is safe in a religious society when the principle of authority is disregarded.

Now bear with me while I briefly, very briefly, outline some of the facts in history of the lack of principle and authority; some of the facts that have followed from the failure to grasp this simple truth; that the Holy Church, of Christ based upon its divine founder, must be one. Unity and truth are inseparable. Unity is essential to truth, that is most unquestionable.

There must have been trouble in the early Church. Christ said there should be no division among you: that you be all perfect in the same mind and in the same doctrine. Scarcely had St. Paul passed away when men arose, proud of the position, and whose history in the world has been a history of fraud and pretence, and they put that authority up against the principle of authority; if Christ's saying does not harmonize with what I have thought out in my mind then Christ's teaching must take second place. That is the bottom of every meanness, every personal heresy that has ever taken place in the Church. It is easier to slide down the side of the hill than to toilfully walk upwards and even when you have your face toward the sun it is sometimes so simple to slip back. It is a constant struggle, foot after foot, step after step. First one man forgot, as in the case of Henry VIII., holding the power of a nation in the hollow of his hand. Henry VIII, his mind forgetful of his bond to his lawful wife, sought that from Rome which Rome has never granted and never will—the breaking of the lawful bond between husband and wife. Because Rome would not grant his low desires he tore the whole of England away from the Church. What happened in Germany, Norway, Denmark and Switzerland three hundred years ago is happening to-day in Portugal, in Spain and in France. To-day they in their turn seem to have become tired of Catholic truth. Now I have met a lot of men in my time who were tired of Catholic truth. Thou shalt not commit adultery; thou shalt not steal. Think of the hundreds of thousands of men who are holding their heads high in society and whose jaws and chins are resting on a pile of dishonest gold. The only difference between the man who steals a dollar and the man who steals a million dollars is that one is a million times worse than the other.

Thanks be to God for the sight. As the brethren of the church in some nations to-day are leaving her, so in Germany and in England and in the United States and in Canada there seems to be a coming back to the ancient Mother. Do you know that the German Empire contains twenty-two millions of Catholic people. I have lived amongst them and there is not one of them who would not be glad to go out and lay down his life for the Church of Jesus Christ, and do you know that in England there is scarcely a family who has not a son or a daughter, a niece or a nephew who has not come back to the road that leads to Rome. And do you know that in that land just across the river that 35,000 and 40,000 people are returning every year by the records beyond the thousands that were and are not placed in the history of the books that are written.

Do you know that in this Canada of ours we are growing so big that religious prejudice has to die. It cannot live much longer. In some of the backwoods places like Toronto it may go on, and will for a while, but in the broader places, in places where there are intelligent minds, honor and honesty, bigotry is dying out. The Church of God is making marvelous headway and will be more marvelous still in the days that shall be in that bright and not distant future.

Now men, Knights of Columbus, the reason that I have spoken these words to you this morning, is that I might ask you to take your place in that great work here in Canada, and particularly in the Province of Ontario; that I might by some few words I spoke to you inspire you more and more with the high sense of the vocation to which you are called, and help lift the burden on the priests and Bishop. There are only about a half dozen Bishops in Ontario; some of them are old. In all the province of Ontario the number of priests is ridiculously small; some of them have to cover a territory thirty, forty and fifty miles square and more. You are men that will make the Church strong and I look for an enormous support from the Knights of Columbus, and I tell you why. You are not an insurance society and therefore you cannot have in joining this society the perfectly legitimate object that men have when there is a material and financial benefit attached to it. Men ought, of course, to protect themselves and their wives and their children, and there are societies that have every blessing of the Church and for which we have the highest hope. The men who founded this society wanted to rival the knights of old and the knighthood of other days.

It is true that no longer is there a crusade in which you should take up the sword and be soldiers of the Cross, but no less true is there in your very midst the crusade of Christ, and the Cross still stands as His symbol and emblem, and there rests upon every man of you the obligation of the Catholic truth.

Take to your heart that blessed saying of Christ our Lord: "They also must I bring and there shall be One Fold and One Shepherd." Amen.

OFFICERS PRESENT

State Chaplain—Right Rev. M. F. Fallon, D. D., Bishop of London.
State Deputy—O. K. Fraser
Past State Deputy—J. A. Chisholm.
Past State Deputy—D. O'Connell.
State Treasurer—L. V. O'Connor.
State Advocate—Jno. O. Dromgole.
State Warden—J. A. Hussey.

DELEGATES PRESENT

Dr. J. F. White, Wm Kearns, Ottawa; Thos Gallagher, W. C. McDonald, Kington; Dr. Wm. B. Cavanagh, Rev. J. J. McDonald, Cornwall; Harry Phelan, Michl. O'Brien, Peterboro; M. A. Sheridan, C. E. Sullivan, Sault Ste Marie; P. McCool, Rev. T. J. Crowley, North Bay; Thos. H. Cushing, Thos. J. Hurley, Belleville; M. P. Daley, Dr. A. J. Macaulay, Brockville; Thos. J. Brady, Dr. Beauchard, Lindsay; Jas. McTigue, J. L. Kennedy, Port Arthur; Judge J. J. Kehoe, T. A. Mulligan, Sudbury; Thos. N. Phelan, D. J. McDougald, Toronto; M. Brennan, M. J. McCarron, St. Catharines; Gerald Sims, P. J. Finlan, Cobalt; Dr. Claude Brown, Senator Coffey, London; T. J. Doyle, Dr. H. J. Sullivan, Chatham; Thos. P. Hart, Louis Gignac, Orillia; Dr. R. G. R. McDonald, Geo. B. Dawson, Sarnia; Jno. Keys, J. J. Coughlin, Stratford; E. Back, E Doherty, Fort William, J. G. Gagnier, Euclide Jacques, Windsor; Hugh Hennessey, Geo. L. Goodrow, Hamilton; C. W. Regan, Jos Rivard, St. Thomas; W. H. Riddell, Rev. A. L. Zinger, Berlin; Dr. F. Walsh, E. J. O'Neil, Guelph; Dr. F J. Dodd, Jas. H. Kelly, Pembroke; Rev. F. L. French, Rev J. P. Harrington, Eganville.

OFFICERS ELECTED 1912

State Deputy—Jno. O. Dromgole, London, Ont.

State Treasurer—L. V. O'Connor, Lindsay—re-elected.

State Secretary—J. H. Botsford, Brockville—re-elected.

State Advocate—Thos. N. Phalen, Toronto.

State Warden—J. A. Hussey, Sault St. Marie—re-elected.

Delegates to National Council—D. J. McDougald, Toronto; Rev. F. L. French, Eganville.

Alternates — M. J. McCarron, St. Catharines; Thos. Cushing, Belleville; Judge J. J. Kehoe, Sudbury, M. J. O'Brien, Peterboro.

The delegates and visiting members will take away pleasant recollections of their visit to Sault Ste Marie, because the council of that city made every effort to render their sojourn pleasant to a degree. Besides the banquet they were the recipients of many other courtesies not the least of which was a delightful trip up the St. Mary's river, through the locks, and a considerable distance into Lake Superior, returning by the American Soo. The next meeting of the State Council will be held in London, Ont., and the Knights of that city will, we doubt not, extend to them the same enthusiastic reception which greeted them at Sault Ste Marie. We congratulate Mr. John Dromgole, of London, upon being elected to the highest office in the gift of the council, that of State Deputy.

Perhaps the most edifying feature of the trip took place on the steamer Huronic on Sunday morning when Mass was celebrated by His Lordship the Bishop of London. He was assisted by Mgr. Aylward and Rev. Father Zinger of Berlin. The sacred ceremony took place in the large cabin of the steamer. At the conclusion of the Mass His Lordship preached a short sermon in which he explained the meaning of the Mass and the Holy Eucharist. It not only made a profound impression upon the large number of Catholics present, chiefly Knights of Columbus and their families, but also upon the many non-Catholics, some of whom declared that they had held an entirely erroneous impression in regard to the Catholic Church, its doctrines and its ceremonies.

In addition to the delegates, a number of visiting brothers were present from the council of Sault Ste Marie, Mich. Rt. Rev. Mgr. Aylward, Rector of St. Peter's Cathedral, London, accompanied His Lordship the Bishop. Mr. R. M. Burns, of the CATHOLIC RECORD, London, was also present.

ANOMALIES

In the limitations of our little minds we are apt to think that the time in which we live is the only time that matters. Yet the same things that are happening to-day have happened before and will probably happen again. Persons who have made close study of the history of the world will tell you that it travels in cycles, and will not only quote records to you to prove it but will prophesy the time at which a recurring phase will come. With the previso of "other times other manners," and putting aside the complicated system of machinery that we use to-day in place of the simpler methods of the past, there is no fundamental alteration in us. When we think of Saints, for instance and holy men and women, our minds travel back to the early Christian times, the first martyrs, the first founders of religious orders, and we are so obsessed by the progress we have made of late that we are apt to look upon them as relics of a bygone age.

But are they? Go up to the Celian hill—perhaps you went yesterday. If you did, go again; and you can't go too often. There is a Church there, of Sts. John and Paul, and in it a Chapel, one of the most beautiful, one of the most though the least adorned in Rome. In his last sleep before the altar there lies a man whose face, even if removed from the holy place and surroundings would reveal the Saint we know him now to be and to have been. Saint and founder of an order of holy men that began with one poor pilgrim who was turned away from the Pontifical palace because so many beggars came that the Pope could not find time to see them all, and grew to the great community that encompasses the world. The lamps burning before the Sanctuary show its extent. Yet it was less than a hundred and forty years ago that St. Paul of the Cross first put foot in the home of his great order on the Celian, and, though we may boast that during the last century or so we have changed the face of the world, a hundred and forty years are not a great slice out of the Christian era; and if the world waited over seventeen centuries for this regenerating influence how many more may there not be to come? May we not perhaps be passing one in the streets of Rome to-day, that we do not recognize but that in our children's time will be canonised? Only yesterday there lived a girl at Lucca, the wonders of whose life have been told in many languages and will be told in English very soon. It is a queer age, and desperate evils sometimes breed their own remedy in Saints.

There is a moral some where, too complicated for an anomalist to work out. In 1721 the poor suppliant was refused at Rome with the words "Do you know how many loiterers come here each day?" He went away cheerful, knowing that his time had not come, and shared with a beggar the crust he had received in charity. Fifty years later, his Order the Passionists recognized, a Successor to the Chair of Peter gave him the house on the Celian to pass a few years and die and be immortalized, and to-day and every day on the steps of that house his people are giving food to hundreds of the poor of Rome. No questions are asked them: it is enough that they are in want. The same mouth that received the Priest's charity in the morning may shout "Abbasso i Preti" in the afternoon. If their leaders thought the time had come, they might be among the first to run to the assault and pillage of the house that had fed them. His people would receive their troubles in the same spirit that their founder received his first rebuff and in the same spirit would go to their work and their prayers. There is no record of what has happened to the poor people of Rome whose bits of huts were torn down by the Municipality the other day, and who, foodless and homeless were turned away from the steps of the Campidoglio because the Syndic was too busy to receive them. Perhaps they are on the steps of Sts. John and Paul asking for and getting food. But there is a moral somewhere.

Perhaps it is that our boasted civilization does not always represent the progress that it might and that we make the mistake of kicking away the ladder by which we climbed, instead of taking it with us to help us up another story. The Church, on whose shoulders we have mounted to our pinnacle, says "Wait till I join you, and by my aid you will be able to climb higher still." But we trample on it "No: I have used you; but I am so exhilarated by the 'free' air at the height I have reached that I can do without you now. And every one is looking at me. You go down. I don't want them to look at you. You spoil the picture. With your oldfashioned clothes and your air of humility you are out of date." The Priest, like the old horse that for centuries has served us, is pushed aside. We will have a motor now, and run over everything and every one that gets in our way. Priests, first of all; inventing every day some new horrible noise to announce our presence; and when we and our motor find ourselves at the end of everything at the bottom of a filthy ditch, who is it that we howl for to come and pull us out? The Priest.—Rome.

Let us rejoice in the talents and success of others, graciously honoring and preferring others in an amiable way.

CONVERTS

In the midst of the serious disturbances of the Church in the Latin-speaking countries, probably there is nothing more consoling than to find how the intellectual men and women of high education and excellent social connections, those for whom there can be only one reason for conversion, absolute conviction that they cannot resist, are coming over to the Church in the Teutonic countries of Europe. It is sometimes said that the state of things in the Latin countries is a typical example of the failure of the Church's power after a time to hold people. This is almost the same as saying that the sun is losing its power because one happens to be looking at a lot of old and decayed trees and wonders why they are no longer living. The sun is just as life-giving as ever, but they have outlived their vitality. There are decadent nations that have let themselves be taken by the lusts of the eye and the lusts of the flesh and for whom selfishness and pleasure have come to sap all possibility of growth in high purposes or in faith and beautiful living.

The English list of converts is particularly interesting. Poets, painters, literary men, educators, barristers, members of the army and the navy, these are the principal converts. Thos. Henry Boulton, Master of the Supreme Court of London; Mr. Sibley, barrister and author; Arthur Blood Smyth of County Cavan, Ireland, a lawyer who was prominent in orange and masonic circles; Henry Tweed, barrister, are some of the lawyers of distinction who have come over during the past year. Among the artists are Miss Mellops-Morris, the miniature painter and black-and white artist, and Miss Ethel Agar, the painter. Then there is Miss Alice Vialls, poet and journalist. There are, of course, a number of Protestant clergymen. John Wrightson, B. A., of Trinity College, Dublin; Rev. David Rhys Morgan, B. A., of Oxford, a Welsh parson; Rev. John Houghton Steele, late minister of the Protestant Church of Ireland at Crum in the County of Fermanagh. Curiously enough, he was for twenty-two years a chaplain to the bigoted Earl of Erne, Grand Master of the orangemen. Mr. Steel is now studying for the priesthood in the Irish College at Rome.

In this country we have Dr. Huntington Richards, of St. Paul's school, Concord, N. H., who is closely related to Bishop Huntington of the Episcopal Church and to Father Huntington, as he called himself, who was the founder of the Anglican Fathers of the Holy Cross. This Huntington family has hard work keeping out of the Church. More than half a century ago J. V. Huntington, author of "Rosemary," became a convert after having first studied medicine and then becoming an Episcopalian clergyman. Many others of the Huntingtons have come very close to the Church.

Everywhere there are converts. Last year the New York diocesan missionaries received 270, while 264 persons came into the Church from the diocese of Columbus. About 200 were received into the Church last year in Des Moines, Ia., about 100 members of the Anglican Church of St. Elizabeth, Philadelphia, have followed their late rector, Father McGarvey, into the Church.

While, then, the governments of the Latin countries are doing all they can to hamper and persecute the Church, where men are absolutely free, the best of them with the highest aspirations and the noblest characters are coming of their own accord into her fold. So it has always been; so it will always be. Many are called and few are chosen. The children of light sometimes reject and the children of darkness see opportunities and take them. The chosen people are rejected in spite of their opportunities and the gentiles were chosen. Apparently such is God's way with men. They must be willing to make sacrifices or His grace will not suffice.—Catholic Union and Times.

A CONVERT'S REASON WHY

Father Matthew Russell, S. J., in the Irish Monthly writes of Miss Hayes' book, "A Convert's Reason Why," as follows:

The American lady who has compiled this extremely interesting volume has given it a name which hardly suggests the nature of its contents. It annotates in a very original manner the questions and answers of a very full catechism; for instance, the first question "What is God?" is illustrated by extracts from Cardinal Newman, W. H. Mallock, Cardinal Manning, and Francis Bacon. Indeed, Cardinal Newman appears four times in the first three pages. The question, "Does God know all things?" is illustrated by a delightful page from Cardinal Wiseman's Fabiola, and so on, page after page, we have beautiful passages from the greatest writers inside the Church and from some outside. The names we have mentioned already recur often, and others like Father Maturin, Pere Didon, Father Faber, Father Sheehan, Father Tabb, Archbishop Ryan, Mother Loyola, Father Gallwey, Dr. Brownson, and innumerable others. Amongst the Protestant authors quoted are Charles Eliot Norton, Francis Parkman, the Rev. Spencer Jones, Thackeray (a magnificent passage), Matthew Arnold. One of the most remarkable testimonies is this from Edward Gibbon, "A well-informed man can not resist the weight of evidence which establishes that in the whole period of the first four ages of the Church the principal points of the papistical doctrines were already admitted in theory and in practise." Miss Hayes very happily joins with this the comment of Cardinal Newman: "It is melancholy to say it, but the chief, perhaps the only, English writer who has any claim to be considered an ecclesiastical historian is the unbeliever Gibbon. To be deep in history is to cease to be a Protestant." More than thirty pages at the end of the volume are given to biographical notes of most of the persons quoted; in this portion of her work the compiler has shown great skill and great industry.

Has not God said that He is with us in tribulation, and is not His cross the mark of the chosen?—St. Francis de Sales.