

MAY 21, 1898.

Church of England has not and does not claim to have either the continued existence or the universal authority attributed in Holy Scripture to Christ's Church. She is a purely local organization, whose authority is confined to England, not extending even to England's colonial possessions, much less to countries beyond the British Empire. Hence, also, even the Pan-Anglican synod had no authority to make decrees, and if such decrees had been issued by it, we have the assurance of the Bishops themselves who formed the Council that they would not have obeyed them.

May. CHARLES HANSON TOWNE. The apple blooms are white That hang upon the bough, Not half so pure as thou! The buttercups are golden Along the orchard way, But oh, thy heart, sweet Mother, Is brighter far than they!

English "Protection." Anent the Toronto Register's suggestion that Cuba fall back under the protection of England, the following item of news is to the point: "Dublin, May 9.—There was a demonstration at Westport, County Mayo, yesterday, to protest against the indifference of brutal English rulers, toward starvation in Ireland."

No Harsh Words. Those who are engaged in the work of Christian education and who often have to deal with non-Catholic children, would do well to study the life of St. Peter Fourier, the Apostle of Lorraine, who founded the first congregation devoted to the free daily education of poor girls. He never reproached the Calvinists (among whom he labored) in strong language, or even called them heretics, but spoke of them simply as "strangers" or "poor wanderers."

A Protestant on Disraeli's Catholic Tendencies. In "The School for Saints," by John Oliver Hobbes, just published by Fisher Unwin, Disraeli is minutely described in attendance at the service of a Roman Catholic Chapel. A well-known literary man, himself a member of the Church of Rome, writing to me on the subject, makes a still more curious assertion. He says it is within his knowledge that Disraeli was an occasional visitor to the Catholic church in Farm street. He hears—but this is not vouched on his personal authority—that when Disraeli was certain that the end was approaching, he manifested a desire to be received into the bosom of the Catholic Church.

ance in that quarter.—Henry Lucy, in the Sydney Morning Herald. A PRIEST AT HARVARD. Father Aiken of the Catholic University. Lectures on Revealed Religion. Last week the Rev. Charles F. Aiken, Privat-docent of Apologetics at the Catholic University, lectured before the Catholic Club of Harvard in the Fogg Art Museum. His subject was the difficult one of the origin of religion. Father Aiken did not discuss revealed religion but tried to discover why men and how men, even though in error, felt the need of religion and devised their systems of idolatry. He took issue with Herbert Spencer's theory that God was a magnified and rarified ghost, and claimed instead that while the things man saw and felt and imagined furnished analogies and colored his guesses at the supernatural, still at bottom the sound doctrine of causality explained the universal belief in a higher power. Men saw things that they could not do and felt sure that none like them could do, and so stretched out to a superior being. Father Aiken is a Harvard graduate of '84.—Northwestern Chronicle.

REUNION. Nearly five hundred members were enrolled in the (Anglican) Association for the Promotion of the Unity of Christendom during the year 1897. We rejoice at this increase, for the association seems to have a very wise plan for promoting the union of Christendom. It has called upon its members to make a fervent novena from the feast of the Ascension to Pentecost, the general intention being for the "re-union of all Christians," though there is a particular intention for each day. Among the latter we notice: "May 20, for faith in the power of prayer; 21, for cessation of all prejudices and bitterness; 22, for the Roman Communion; 23, for the prayers prescribed for the novena are the 'Our Father,' the 'Veni Creator,' the collect for peace and the collect for Pentecost. The earnestness and prayerfulness of these men are proof of their honesty of heart. When they become Catholics—as we do not doubt they will eventually—they will be an edification and a comfort to us who were 'born' into the Church.—Ave Maria.

THE CHURCH IN ENGLAND. That Catholicism in England should have survived the three centuries of bitter persecution is remarkable. That it should be making rapid strides in gaining adherents is no less so, when we consider the obstacles it has had to overcome. May we not, rather should we not, attribute this to the power of prayer? In confirmation we recall the foundation made for the conversion of England by the hapless son of James II., commonly known as the Pretender. Moved by his spirit of faith and by his affection for his youngest son, Prince Henry, Duke of York, born in Rome in 1725, he gave, in 1751, a sum of money for the perpetual celebration of the following touching ceremony: Every Saturday (probably chosen out of devotion to our Lady), at 11 o'clock, in the Church of Santa Maria in Portico, Rome, the Blessed Sacrament was to be exposed on the high altar and Mass celebrated, followed by the singing of the Litany of Loretto, the Psalm *Levavi oculos meos in montes*, some liturgical prayers, and Benediction. The young prince, having received holy orders, and been created by Benedict XIV., Cardinal deacon with the title of the above-named church, saw to the carrying out of his father's pious wish. This salutary supplication for the conversion of England has been offered weekly ever since the days of the Cardinal York. Has it not had a great share in the "new spring" of Catholicism in the British Isles?—American Messenger of the Sacred Heart.

Anything But the Truth. Why is it that so many persons, who are proud of their supposed intellectual attainments, their independence and activity of thought and their general broadmindedness, are always ready to take any trouble, and go to any expense, in order to study a far-away thing Pagan religious system, or the dreams of a false prophet, or the fantastic guesses of an eccentric and ill-informed speculator; while, at the same time, showing no interest whatever in the one great world-wide religion which must be admitted, even by its worst enemies, to be the most potent factor in the higher life of our globe? The Catholic Church not only claims to be the visible organ of the Divine Spirit, and the Kingdom of God in human society, but she also represents the best thought and the noblest traditions of the highest races and most illuminated centuries in all history. Whatever any person or institution has to offer, she has much more. No science is so venerable or so progressive as hers; no mysticism so exalted; no wonders so Divine; and there is no other body on earth, save this Universal Fellowship, that dares to "speak as one having authority" or to claim the mystical identity with Him of whom that was said which the New Testament Scriptures predicate of the Christian society. If they exclude that great overarching institution, and that alone, from their interest and inquiry, can they blame any one for discrediting their claim to be sincere seekers after the truth? It is certain that if such people are not deliberately seeking cheap

error instead of costly truth, they are at least still living in a narrow world of delusion and have failed of getting even the first glimpse of the true order of the universe or the real key of knowledge.—Church Progress.

THE ITALIAN RIOTS. The Rome correspondent of the London Times, writing about the riots in Italy, says that "another strong political motive underlying the movement is the well-known desire of the Vatican and the clericals to foment disorders, hoping thereby to overthrow the house of Savoy in favor of a republic, which might pave the way to a restoration of the temporal power of the Pope." There is as much proof for the "well known desire" here alleged as the in-famous Times—"the devil's organ," as Richard Cobden once called it—had for its Parnell letter forgery some years ago. The Times, as all the world knows, is incapable of anything but lying in any matter relating to the Catholic Church or to Ireland. As to the real cause of the Italian trouble the truth is not far to seek. Father Bannin of the Italian Church, London, has given it in a few words. "We have been expecting," said he, "a great revolution for years, resulting from the exorbitant taxation ground out of the Italian people." Just like England's robbery of Ireland—\$12,500,000 a year in exorbitant taxation. The London Times defends the latter, and naturally it is on the side of the robbers in Italy, too, more especially as they are also enemies of the head of the Catholic Church.—N. Y. Freeman's Journal.

ITALY CRUMBLING. The effects of a protracted season of misgovernment, robbery and plunder are making themselves felt in Italy, where a state of civil war practically exists. The seeds of decay which were sown a quarter of a century ago, when the Papal states were seized and when the socialistic and atheistic elements were recognized as the founders of United Italy, are now bearing fruit. The people are in revolt against a governmental system which was built upon a foundation of irreligion, dishonor and dishonesty. For a number of years affairs in Italy have been going from bad to worse. Military reverses in the East overthrew one government. The bank scandals wrecked another. Crispi field in this catastrophe, and Crispi field was the ablest man in Italy. Excessive taxation is always the concomitant of public plunder by officials. Italy has been outrageously robbed for years. Her people are now taxed beyond the limit of endurance, and they have revolted. In every large city the rioters have openly attacked the police and military, and at latest accounts the revolution was becoming general. It is more than probable that Italy and Spain will go down together, although Spain has a better chance of ultimate recovery and survival. Whatever may be said of her colonial administration, her domestic government has been stainless when compared with Italy under the Savoyards. Spain can recover her lost prestige by giving up her colonies and devoting her whole energy to home policies. But Italy is honeycombed with corruption, secret societies, anarchism, socialism and infidelity. She is rotten to the core as a nation. And should the revolutionists succeed in overthrowing the present dynasty they would be unable to form any sort of stable government. The Christian world may contemplate the downfall of the Italian monarchy with complacency. It was built up on a foundation so rotten that the structure was sure to fall sooner or later. The chief purpose and policy of the leading statesmen who have held office under it was to despoil the Church of her possessions, to hamper her in her functions and to cripple her influence for good. The socialists, the infidels, the Freemasons and all other organizations opposed to religion and morality and social order were encouraged to do their worst work under the present regime. Now they are leagued together to overthrow the structure which they built.—Boston Republic.

MARY'S MONTH. When even the most liberal construction has been put upon the language those outside the Catholic Church employ in speaking of Mary, it is impossible not to recognize that she is regarded, in greater or less degree, as an intruder. To quote the very words of one who claimed to be a Catholic, but not a "Romanist," Mary's work was accomplished when she gave birth to Christ, and thenceforward her place was in the ranks of women, undistinguished save by reason of her privilege of Divine Maternity and of her superior virtue. To assign her a lasting place in the economy of redemption, to create for her a position of enduring honor in the Church of Christ, to attribute to her any influence or mediatory power, is simply, without warrant of authority or fact, to intrude her upon the Christian world in manner and importance forbidden by any right understanding of God's purposes. A conclusion to which Catholic faith and Catholic practice are unwilling to subscribe. Rather will both accept the declaration that devotion to Mary, as taught and practised in the Catholic Church, shares with the devotion to the Sacred Heart of Jesus, the prerogative of being a veritable touchstone of orthodoxy in Christian belief. All Christian faith rests upon the reply which is made to the question proposed by Our Lord to St. Peter in the words,

"Whom do you say that I am?" This reply must embody the truths contained in Peter's answer: "That Christ is at once truly man and truly God." Now, refusal to pay to Mary the homage which she obtains in the Catholic Church or unwillingness to accord to her the power that same Church teaches her to possess, can be justified on one or other assumption; either that Christ is not indeed Mary's son or that Christ, Mary's son, is not God. Admit conjointly these two propositions, and how can that Son Divine, who declared that "where I am, there also shall My minister be," debar from association with Himself the Mother, who gave Him birth. Until man can approximate, in his tribute of homage, the honor paid by God to Mary, in making her the mother of His Son, he need not fear transgressing the limits of her deserts. So long as Christ remains Mary's Son, who said "If you ask the Father anything in My name He will give it to you," we may safely infer that He, in turn, will deny us nothing that we ask Him, in her name.—Gesu Church Calendar, Philadelphia.

GOOD OUT OF EVIL. The war will have at least this one good result. It will make us know the good as well as the bad qualities of the men we must meet in conflict, and they, in turn, will discover what is good and bad in ourselves. Who knows but that God may answer the prayers of both nations in this way, and compensate us both for the many evils of the war by the blessing of a mutual acquaintance and by a friendly exchange of the goods with which He has favored us? One thing is certain, that a people is vastly different from what it is often represented to be by its newspapers and by its rulers. As yet we know the Spaniard only by what the newspapers represent him to be, and by what some of his public masters have forced him to do. It is a pity that we could not have become ac-

quainted with him personally in a friendly way; but it will be a happy issue to our present mutual hostilities if peace come speedily, and with it the friendly relations that should terminate every conflict between brave and generous foes. Good people on both sides are praying for what they conceive to be right: the Spaniards for what they regard as their lawful rights, ourselves for what we regard as the requirements of humanity and peace. The mere material object for which each side is praying may differ, but on both sides the motive is the same, the prayer is the same, and the one God hears us both. He is the God: "Making wars to cease even to the end of the earth. He shall destroy the bow, and break the weapons; and the shields He shall burn in the fire." Instead of two or three persons uniting on something and asking it in His name, we have two nations, and we have millions of souls in every nation asking for peace, the blessing which He is most pleased to give. If, then, we have not prayed enough to avert this war, we must now pray most earnestly to have it quickly brought to an end. There must be no deadly fatalistic view that, since it has come, it must needs be prolonged, and fierce and bloody, no foolish dread of the power of newspapers that seek to thrive by national enmities, no misgivings that the powers of earth may prevail against the power of God. If we may justly confide in our numbers and equipments for a victory in battle, we may still more justly confide in the Lord of armies for the proper fruit of every triumph, a speedy, honorable and friendly peace with our enemies.—American Messenger of the Sacred Heart.

WHERE A REFORM IS NEEDED. In his "Men and Things" comment in the current number of Donahoe's Henry Austin Adams, the editor, refers to an unpleasant incident which spoiled an entertainment given recently under Catholic auspices, at which he happened to be present. The incident assumed the shape of that all too painfully familiar "comic" literary feature of such occasions. In this particular instance the exhibition seems to have been excessively offensive to good taste and good manners, nevertheless it was joyously received by a large portion of the audience, a circumstance which added to the disgust and sorrow evoked by the performance itself. Mr. Adams, a convert and a gentleman, is at a loss to understand the complacency with which Catholic audiences endure the infliction of amateur "specialty artists" whose stock in trade consists of flaring vulgarity. He is probably unaware that ability to submit silently to the rasping humor of these cheerful idiots is the result of long and patient training. He manifests, though does not express surprise that the pastor, or some of the number of reverend clergy present did not utter a word of protest against the character of the comic entertainment offered by the young person in question, whom he describes as a "coarse, vulgar chap who would have failed to get applause at a tavern because his jokes were dreary as the desert, and his nastiness even lacked the point which might have won him a guffaw in a bar room."

It is rather curious that nobody seems to consider it his business to eradicate this abuse which flourishes in connection with too many of our amateur parochial "shows." Whether it is because we are afraid of eliminating humor, if we taboo vulgarity, or because we are over considerate of the feelings of the "artists," who willingly volunteer their services for the good cause in behalf of which these entertainments are usually given, is a question which we shall not attempt to answer. But whatever may be the true reason, it is most deplorable that such a state of things is suffered to continue without any apparent hope that those who could do so, can be induced to intervene to put a stop to it.—Catholic Universe.

THE IRISH FAMINE AND THE GOVERNMENT STATISTICS. When the Lord Mayor of Dublin, Ireland, declared that three hundred thousand people in that "distressful country" were victims of famine, suffering either for food or clothing or both, or destitute of seed potatoes to plant against next August's harvest—Mr. Gerald Balfour said in the House of Commons that if the number were divided by ten it would be nearer the truth suggested that the sickness was due to lack of cleanliness, or sneeringly—to a dearth of champagne. The Government reports, however, confirm the story of a famine far worse than that of 1879, for the amelioration of which the Government contributed in loans and relief works nearly a million pounds. The potato crop all over Ireland in 1879 yielded 50 1/2 per cent. of an average harvest. In 1897, the average all over the country was 54 1/2 per cent.; but he remembered that the crop of 1896 was small, and much of the potatoes grown were unfit for seed. To relieve the distress occasioned by two successive bad harvests, the Government has thus far given only £20,000 and 600 tons of potatoes; while the Chief Secretary for Ireland has denied the extent and severity of the famine, and actually checked the outflow of private benevolence from America and elsewhere. In answer to the inquiries of the Lord Mayor of Dublin, the clerks of

these six unions, Oughterard, Westport, Swinford, Killa, Galway and Clifden, report 11,037 families, or 66,222 persons, as needing relief until next August. This is twice the number which Mr. Balfour admits for the whole of Ireland; and no account is taken of the sufferers on the west coast of Clare, Kerry, Cork and the islands off the coast of Mayo and Galway. These people will need all that charity can do for them from now until August. The Government deserves all the denunciations that are heaped upon it for leaving its people to starve and hindering relief by misrepresenting their condition. But denouncing English misgovernment will not feed its victims. Feed the starving first.—Boston Pilot.

SLATTERY IS USEFUL. We feel great hopes for the future of religion in England from the dignified attitude which is being adopted in many places toward the renegade priest Slattery and the miserable creature who shares his wanderings. The respectable Anglican clergy shun the pair as they would a moral pestilence, and only the vulgar ranters and the ignorant rabble can be got to give them a hearing. When we contrast this reception with the frantic *faurore* with which the Italian renegade, Gavazzi, was received at a less favorable epoch, we cannot but perceive the mighty change which has been wrought by the work of Wiseman, Newman and Manning in the mind of Protestant England. The language of the Dean of York with regard to a descent of the discreditable pair upon that old city breathes a spirit of Christian charity and fraternity which cannot fail to convince all readers that a new era has arisen and old bigotry has died out. He is chairman of the board in charge of the hall in which Slattery delivered his tirades, and he writes to the press to express his regret that by a *contretemps* the building had been let for such a purpose. His words are remarkable. He says: "There are differences between all sections of Christians which probably have their blameworthy likewise, and there are times and methods by which these may be reasonably and profitably discussed, but in the present instance the attack is made by unknown assailants, whose only credentials would, of themselves, give a special and offensive animus to their action, and their method adopted is to suggest insinuations which must be repugnant to many devout minds. I see nothing at the present moment to justify an attack so made, to which all Christian communities are equally exposed. Such meetings as those which are taking place to-day I regard as singularly at variance with the history and purpose of the building, and, therefore, I cannot but regret that it should be employed in an unjustifiable effort to wound the most tender susceptibilities of a large number of our fellow-Christians and to disturb the peace and harmony which happily prevail amongst us."

It is hardly any wonder when such a metamorphosis has been wrought in the spirit of Protestantism that those who still cling to its tradition should seek for a change of name. The initial impulse has died out; the engine is there, but its motive power is no more.—Philadelphia Catholic Standard and Times.

A FALLACY EXPLODED. The belligerent ministers and the missionary enthusiasts who see in the decadence of Spain a proof of the failure of Catholicity, and in the virility of the United States a proof of the progressive power of Protestantism, should read the Springfield Republican's calm and unbiased view of the status of the great nations of the world. "The truth is," it says, "that Spain is no more decadent at the present time because she is Roman Catholic than Russia is virile because she maintains the Greek Church, or that Japan is brilliantly renaissance because, according to Christian standards, she has no religion at all. Any one who believes that nations are strong or weak because of the particular brand of Christianity they embrace should explain this modern phenomenon of heathen Japan."

Those who claim that America is powerful and progressive because she is Protestant argue from wrong premises. In no great nation in the world to-day is the Catholic Church more flourishing, more potent as a vital force or better equipped for the work committed to it by the Master than in the United States. And we venture to assert, further, that in no great nation has Protestantism failed so signally as it has failed here. It is a notorious fact that church attendance in Protestant centres is smaller than it ever has been. In the rural districts, which were the bulwarks of the Protestant establishment, the pews are practically empty on Sunday. The same may be said of the large cities, except where sensational sermons are advertised or sensational features introduced into the ceremonies. If we except the Catholic body the great bulk of the population in the United States are unbelievers. There are large rolls of church membership, but they do not represent believers. This is essentially an age of unbelief in the United States.

We quote our Springfield contemporary once more to prove that religion does not make a nation great or little according to material standards: "Of the great groups of strong nations now existent, Britain is Protestant, but Russia is not Protestant. Decay, too, comes to nations whatever their religious faith. Catholic Spain seems degenerate, but essentially Catholic Mexico seems flushed with youthful vigor. And Catholic Cuba, we are sure, when it has been freed from Spain's unstimulating hand, will display a virility and progress it has never known before."—Boston Republic.