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The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Paclan, 4th Century.

VOLUME XXXII. LONDON, ONTARIO, SATURDAY, JANUARY 8, 1910 1629

O HEART OF MINE

O heart of mine, we shouldn't
Worry so
What we've missed of calm we couldn't
Have, you know.
What we've met of stormy pain,
And of sorrows driving rain,
We can better meet again,
If it blow,
We have erred in that dark hour
We have known;
When the tears fell with the shower,
All alone.

Were not shine and shower blent
As the gracious Master meant?
Let us temper our content
With His own,
For we know not every morrow
Can be sad;
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad.

—James Whitcomb Riley.

"ANGLICANUS" ON THE CORONATION OATH

Under the head of "correspondence" the Canadian Church publishes a letter setting forth the nature of the Coronation Oath. The writer of it signs himself "Anglicanus." He would willingly see the "offensive epithets" of the said Oath eliminated. For that Catholics would thank him, but when he goes out of his way to misrepresent their belief concerning the doctrine of the Eucharist, he very effectively spoils any good impression his letter was calculated to make. But let us see what this mentor has to say.

Ang.: The Coronation Oath contains expressions undoubtedly offensive to persons who have persuaded themselves that it is lawful and right to offer to material things such as bread and wine, the adoration which is due to God alone.

Anglicanus' method of arguing is this: Catholics believe that Christ is sacramentally present in the Eucharist. But, according to Protestants, this doctrine is false. Therefore, Catholics are idolators. If this argument is valid, is not the following equally valid? — Protestants believe that Christ is God. But, according to infidels, this doctrine is false. Therefore, Protestants are idolaters. So, then, Mr. Anglicanus, if you are consistent, you are either an infidel or an idolater. On the contrary, if you profess to be a good Anglican, go to Dr. Johnson, who is one of the greatest men of your church, and learn from him a little common sense. The great doctor was once asked his opinion of the idolatry of the Mass. His reply was: "There is no idolatry in the Mass. They (the Catholics) believe God to be there and they adore Him."

Ang: Those who offer this adoration do so because they adopt the theory that the substance of the bread and wine which is adored has been changed, and has become the substance of the Second Person of the Godhead, but when we inquire what is the substance of bread, according to this theory, we find it is not its taste, its colour, or its smell, its weight, or any other property or thing by which one piece of created matter is distinguishable from another; these, we are told in theological language, are merely "accidents," but when you have substracted from a given piece of matter all the "accidents," what remains? Most people would say (apart from the theories of theologians) "nothing"; and yet this "nothing" is what Romish theologians call "substance," and which they declare to be the subject of change to Almighty God.

This piece of metaphysics is beside the question altogether. The doctrine of the Eucharist, as understood by Catholics, is based on Scripture, and is as clearly taught in it as any other doctrine whatever. No Catholic presumes to understand the doctrine; it is a profound mystery. The Council of Trent, when defining the change of substance studiously avoids the use of the term *accident*, the usual scholastic correlative of substance, and speaks of species, appearances and phenomena. That the appearances of bread and wine remain, after the change, our senses tell us. But the Council of Trent does not define the nature of those appearances. What that nature may be is a legitimate subject for philosophic speculation. One Catholic school of thought endeavored to explain species in terms of the philosophy of Descartes, and its view was that the species are merely subjective. The view commonly held, however, is that the species are not merely subjective impressions, but have some sort of corresponding reality.

So much being premised what are we to think of Anglicanus' metaphysics? Amid a good deal of flippancy, we can gather that he denies substance to be a reality. Well, so do Taine, Hume, and materialists generally. Even if these and others, with "most people" thrown in, held this view, it would not follow that the scholastic speculation on the question is false. And even if that speculation turned out to be incorrect, the Catholic doctrine of the Eucharist would not be affected a particle. That doctrine is a mystery, and is accepted by Catholics on the word of God, and not at all in consequence of human speculation. Moreover, there have been Catholic theologians who confound substance with accidents, and speculated on Transubstantiation in terms of that philosophic view, but they have never been condemned by the Church.

Ang.: But in calling upon persons to adore bread and wine, the substance of which is thus alleged to be changed into the substance of Almighty God, Romanists do really contradict the creed of St. Athanasius in which they also profess to believe, which explicitly declares that "the Father is incomprehensible and the Son is incomprehensible," and affirm that He Who cannot be comprehended within any limits, is nevertheless comprehended in each particle of the consecrated bread and wine."

Catholics do not believe that Christ is "comprehended in each particle of bread and wine"—in fact they do not pretend to understand at all how Christ is present in the Eucharist. They speculate, however, about the possibility of His presence there as taught by the Church. This speculation serves a useful purpose; for instance, it brings out the fact that there is nothing in the Catholic doctrine really contrary to reason, and that, consequently, the plain words of Scripture, regarding the Real Presence, should not be distorted from their literal sense on the ground that their literal meaning is absurd. Compare the statement of Anglicanus with the words of the Catechism of the Council of Trent: "Our Lord is not in the sacrament as in a place; place regards things only inasmuch as they have magnitude; and we do not say that Christ is in the Sacrament, inasmuch as He is great or small—terms which belong to quantity—but inasmuch as He is a substance. The substance of bread is changed into the substance of Christ, not into magnitude or quantity; and substance, it will be acknowledged is contained in a small as in a large space. The substance of air, for instance, whether in a large or in a small quantity, and that of water, whether confined in a vessel or flowing in a river, must necessarily be the same.' As, then, the Body of Our Lord succeeds to the substance of bread, we must confess it to be in the sacrament after the same manner as the bread was before consecration; whether the substance of the bread was present in great or less quantity is a matter of entire indifference.

Thus Catholic philosophers and theologians first accept the truth of the doctrine of the Eucharist on the word of God, and then speculate concerning that doctrine—not to explain the mystery of it, but to show its harmony with reason. Their theories, however, are in some cases, more bewildering than helpful. But there is one school that stands preeminent on this question as on many others—the school of which St. Thomas of Aquin is head. That school adopted the philosophy of Aristotle concerning the nature of substance, and that philosophy is at least as reasonable as any other. St. Thomas, especially, brought reason to bear on the mystery with greater effect than any other man has. Following Aristotle, his philosophy is that substance and quantity are really distinct. No natural agency, however, can actually separate them, but supernatural power may. Well, then, after Transubstantiation takes place, Christ is present where before the substance of bread was, and He is present, not by occupying place *quantitatively*, but after the manner of substance. He does not lose His preceding place, nor really change in any way; the change occurs in the substance of bread, with reference to Him, and this change brings about His supernatural, wonderful, and singular presence in the Eucharist. He is there after the manner of substance: considered as such, not *formally* extended, and therefore His presence can be multiplied indefinitely without absurdity or contradiction.

It would take greater metaphysicians than "Anglicanus" and "most people" to "explode" the philosophy of Aristotle and Thomas of Aquin. But even if that philosophy were "exploded" and especially the theory in terms of which most Catholics discuss the doctrine of the Eucharist, that doctrine would, nevertheless, remain intact, for it is based, not on philosophic theories, but on the word of God, as we shall show in a future issue. The nature of matter is an enigma that science can never hope to unravel (and so much is admitted even by materialists) whilst the Real Presence is a mystery altogether beyond the domain proper to the human intellect.—Antigonish Casket.

THE STORY OF A CONVERT

British Columbia Orphan's Friend.

From suspicion to persecution is a very short step. If the Catholic Church and its loyal members have been the objects of suspicion, more often still have they been the victims of persecution. The ingenuity, the persistence and the ferocity with which the Catholic Church has been assailed in every age passes all belief. From the official cruelties of the Roman Nero to malignant hatred and violence displayed by modern atheists and revolutionaries the enemies of the Church have missed no opportunity of dealing her a blow.

And why is it that the world of unfaith so hates the citadel of faith and those, its defenders? I have thought over it deeply and I believe I have arrived at the true reasons.

The world of unfaith hates the Catholic Church, first, because of its holiness. The world laughs meaningly at the would-be religious man whose life is loosely out of keeping with his professions. It smiles too, scorafully, at the religious body which makes professions to an inward life it does not possess. But when it sees a Church such as ours dignified, sanctified, glorified by the self-sacrificing, mortified lives of so many good priests and religious, it is angry. It tries first to escape from the accusations of its own conscience by talking of hypocrisy; they are superstitious, narrow-minded, misanthropic hypocrites. But the words have a hollow sound. They do not ring truly, even to ears of those who speak them. And their anger grows angrier. They look around for stones to throw. They have a keen eye for stumbling. Their charity turns into a bitter malevolence. And then we must beware for our reputations, for our peace of mind, for our happiness—in some countries for our homes and lives. They will not spare us any hurt or suffering.

Secondly, the world of unfaith hates the Catholic Church because of its wisdom. How good humoredly the world can laugh over the religion of a man who, though devout, is also a foolish person! What ridicule it has for the religious body whose public acts are distinguished by inane blundering and fatuous folly!

But the Catholic Church takes counsel with itself, and acts with forethought, prudence and wisdom. And the world of unfaith knows it, and gives us evil names. Our wisdom is deceit, our caution is craft, our prudence is plotting. We seek the glory of God, and we are told we but scheme for own personal ends. And the stones they had taken to cast at us are thrown away for more deadly weapons. For whips they take scourges, for staves they take swords and fire-brands. Nothing is too bad for us. We have neither feelings nor consciences. It is not fit that we should live.

And lastly, the world of unfaith hates the Catholic Church because of its power. The pious man, who is but a weak, mild, timorous, ineffective person, the world can make shift with. Evil people love religion when it is weak and despicable. They speak well of religious bodies that have no power to challenge or frustrate them. They are kindly disposed to the religion it can patronize and bully.

But when the world of unfaith comes to grips with the Holy See, with the citadel of faith and wisdom and holiness, it feels that it has run up against a wall of steel or granite. The Holy See does not ask permission, it commands. It does not say "By your leave," but "Obey." It bends at no great person's foot-stool. It is the only power in Europe that can withstand and defy the machinations of an oppressive government. How courteous, how bland, how suave is the Anglican Church in England! It is against the law of the Church, but the law of land insists and—with many bows and smiles and ineffectual protests and exclamations—the Anglican Church goes and does it. But the Catholic Church is no man's lackey. And the world of unfaith feels the power that is in it, and lashes itself into an impotent fury to think that this priest-ridden superstitious, obscurantist Church should be stronger than the civil governments of men. First comes suspicion, then comes malevolence and malice. And then comes hatred, and such open violence against the Church as we have lately seen exhibited at Barcelona. Meanwhile the Holy Catholic Church possesses herself in peace. Is it not written in the scriptures that in this world we shall have persecution? So it has been, so it is, so it will be. Let us walk as men prepared. A turn of the wheel, and we ourselves may be the chosen objects of the world's vituperation and animosity.—H. K. Gornall, (Cambridge.)

PRAYERS FOR THE DEAD

By the Rev. J. A. M. Gillis.

In this hour of gloom and sorrow when the hand of the Lord lay heavy upon him holy Job makes his touching appeal to his friends: "Have pity on me, have pity on me, at least you my friends; for the hand of the Lord hath touched me." Very appropriately can such words be applied to those dear ones who are gone before us through the portals of the tomb. The words which the poet puts in the mouth of the dying child on New Year's eve, are beautifully expressed; but, oh, how cruelly!

"If you're waking call me early, call me
early, mother dear
For I would see the sunrise on the glad
New Year;
It is the last New Year that I shall ever
see.
Then lay me low in the mould, and
think no more of me."

Think no more of me! Such is not the charity of the Church; which is not confined within the measured limits of time and space. Like a vast circle whose centre can easily be defined, but whose circumference is limitless, it breathes its soothing breath not only on the members militant on earth, but reaches beyond the veil of death, and brings consolation to the deported ones who are gone before us "with the sign of faith and are resting in the sleep of peace." Hence are we told in the words of Machabees that: "It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins."

There are those who deny the canonicity of this book. In this we can only rely on the same infallible witness on which rests the inspiration of all scripture from Genesis to Revelation. Its historical value, at least, no one calls into question. In the text we have quoted it unfolds a pious custom and a school of Jewish belief of the time.

Thus summarizes the Rabbinical doctrine: "Only a few are sure of (immediate) entrance into heaven; the majority are at their death, still not ripe for heaven, and yet will not be absolutely excluded from it. Accordingly we are referred to a middle state, a stage between death and eternal life which serves for final perfecting."

No word has ever reached our ear that Christ or His Apostles ever breathed a word of condemnation of this teaching of the Ritual of Israel. But, on the contrary, we have the evidence of Holy Writ that St. Paul in the fullest sympathy with it himself, offered prayers for the departed. Onesipherus, the Ephesian, was his friend and benefactor. Writing to his beloved Timothy, then Bishop of Ephesus, he praises the merciful deeds and fearless faith of this good man; and he prays that "the Lord may grant unto him to find the mercy of the Lord in that day."

In the first chapter of his second Epistle to Timothy he makes this touching reference to his faithful Onesipherus whom he laments for as dead. Of this we have ample evidence in the fourth chapter of the same epistle, in which he sends his salutations to the household of his patron; but for Onesipherus he has no greetings. He is passed over in silence as one who is no more. But his memory he has forgotten; he has supplicated in his behalf "the mercy of the Lord on that day."

The voice of centuries proclaims the same pious practice; the Fathers of the Church bear testimony to it; it is the teaching of the most ancient liturgies of the East and West, and down in an unbroken line to the grand and impressive Ritual of Israel. Tertullian, who lived in the life time of those who spoke with the inspired author of the Apocalypse, and who therefore may be said to form a link with the apostles, says: "We make on one day every year an oblation for the dead as for their birthday." Again, of a woman who lost her husband, he says: "She prays for his soul and supplicates for his refreshment and a part in the first resurrection." St. Cyril, Bishop of Jerusalem who lived but a little more than two centuries after the last of the Apostles makes the following logical reasoning concerning the efficacy of prayers for the dead:

"If when a king had banished a certain man who had given him offence, their connections should weave a crown and offer it to him on behalf of those under his vengeance, would he not grant a respite to their punishments? In the same manner we, when we offer to Him our supplications for those who have fallen asleep, though they be sinners, we weave no crown, but offer up Christ sacrificed for our sins, propitiating our merciful God both for them and for ourselves."

The great St. Augustine in his sermon on the words of the Apostle's bidding us not to mourn as those who have no hope, says that it is against nature not to mourn at the death of those who during life were dear to us. But "we are to find our comfort, and to express our hope in their regard by means of prayers, sacrifices and almsdeeds which we apply for their benefit; for," he adds, "it is the observance of the universal Church that prayers and commemorations are made during the time of the holy Sacrifice for those who have died in the Communion of the Body and Blood of Christ."

During November the dead are especially remembered. The feast of All Souls is set apart to make, as Tertullian observes, oblations for the dead as for their birthdays. The words of Holy Job, which can be so befittingly applied to our dear departed ones, "*Have pity on me, at least you my friends*," are voiced in our hearts and find echo in that charity of the Church, begotten of the charity of Christ, which, "whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed, never falleth away."—B. C. Orphan's Friend.

CAPITAL AND LABOR — THE RICH AND THE POOR

BY ARCHBISHOP RYAN

In regard to the great contest between labor and capital in our day which seems sometimes to threaten a universal revolution, where shall we find a power strong and impartial enough to reconcile them? Behold labor and capital like the gladiators in the Roman amphitheatre. Labor stares at capital and says: "What are you but a man, like myself? Why oppress and crush me, that you may live in luxury? It shall not be!" And capital in its pride replies: "I am not as you. Men never were and never can be equal. You must submit to my dictation or starve!"

So the contest must continue, but behold the great delivery! Christian civilization, like the monk from the Eastern desert, bounds into the arena, and Christ Himself stands between the combatants. He alone can reconcile them. He represents supreme capital for He is "King of Kings and Lord of Lords," and all the riches of heaven and earth are His. But He is also labor, for He is the Carpenter of Nazareth and so poor that He had not where to lay His head. Behold both united in Him. Taking the hands of the combatants He presses them between His own and gives to both His benediction. He admonishes capital that it is but God's steward and accountable to Him for its use of riches and consoles labor by His own example and the promise of everlasting riches. In the teaching of the Founder of Christianity and of His Church will be found the only power to reconcile labor and capital, as so admirably set forth in the encyclical letters of Pope Leo XIII.

With regard to the poor, we know that pagan civilization practically ignored them, except perhaps to regard their poverty as almost a crime. Even Plato would have them expelled from his model republic if they became too numerous for the comfort of their more fortunate fellow-citizens. We know that in the city of Rome when she had three millions of people within her bounds and worshipped at the shrines of thirty thousand gods she had no asylum for her poor. She had her gods of eloquence, of war, her goddesses of wisdom and of love, but no god or goddess of blessed charity, no god of the poor. This title was reserved for the true God alone for "Who is like unto our God, Who dwelleth on high, and beholdeth the humble things in heaven and on earth, lifting from the earth the weak and from the dunghill the poor that He might place them with the princes of His people." Wealth, then, under Pagan civilization, despised poverty when, lo! a mighty revolution takes place, takes place at a birthplace of Christ, at the cradle of the new civilization. Behold wealth, royal wealth, at the very feet of poverty, adoring it! See these Kings of the East, with their gold, frankincense and myrrh, prostrate before poverty, in whose garb Deity itself is invested! And when that Child grew to manhood He commenced His first sermon, the great Sermon on the Mount, with a benediction on poverty; "Blessed are the poor in spirit, for theirs is the kingdom of heaven." He practiced during life the poverty which He blessed. He lived as the carpenter's Son at Nazareth. And during His public career, though showering blessings temporal as well as spiritual, on men, making the blind to see, and the deaf to hear, and the lame to walk, and cleansing the lepers, and raising the dead, yet "He had not where to lay His head." He died naked on the cross, in supreme poverty. From that moment poverty was not only not a disgrace, but a benediction for "whom God foreknew He predestined to be made conformable to the image of His Son," and that is the image of perfect poverty. From the infancy of Christianity institutions for the poor were placed under the special protection of the Christian Church. The appointment of deacons, mentioned in the Acts of the Apostles, was specially for the care of this class, and St. Paul tells us that when the other apostles sent Barnabas and himself to preach the Gospel, they charged them "to take care of the poor, which thing," says the apostle, "we were careful to do." In the time of the first Christian Emperor Constantine, the State gave over the care of the poor to their best protectors and friends, the Christian clergy, and in every age since we see the priest and the poor associated.

This care of Christians for the poor was shown most strikingly in their devoted self-sacrifice towards the sick poor, especially in regard to lepers and sufferers in times of plague. According to the stern behest of the Mosaic Law, the lepers were compelled to live apart from the people, but when the Mosaic dispensation passed away, the fervent early Christians established lazarettos or hospitals for the care of the poor lepers, and daily waited upon them when the rest of the world—even their own relatives—had abandoned them. This spirit lived in the brave Father Damien, dying of leprosy, but fearless and even joyous at the very portals of death. Other priests, as well as Sisters continue his work.

A CHURCH COMPETES WITH THE DRINK EVIL

By F. R. Yokome.

Dr. Samuel Johnson's saying, "Abstinence is as easy to me as temperance would be difficult," may suggest one explanation of the effectiveness of total abstinence in dealing with the evils of the drink habit. It may also bear a very practical relation to the notable work accomplished by St. Peter's Total Abstinence Society of Peterboro. It may well warrant the society in holding the idea that its way is one of the better ways, as would seem to be justified by the history of its work in Peterboro for the past ten years of its existence. The local society has now a membership of nine hundred, and has to its credit the saving of scores of men from the slavery of strong drink, the restoring of them to the ranks of respected citizenship and of industry and thrift, and above all, to practical recognition of home and religious duty. Besides its restraining office, it has a preventive feature. It surrounds its members with the safeguard of religion, encourages mental improvement—all round development, mental, moral and physical.

The Peterboro Society was founded on January 8, 1900, by Rev. Father F. J. Sullivan of St. Peter's Cathedral clergy staff, who, being assigned to duty in another part of the diocese, was succeeded as spiritual director in the following May by Rev. Dr. O'Brien. He entered heart and soul into the work, and continued thus till his recent promotion to a larger parish. Under his direction and the stimulus of his enthusiasm, the society outgrew the uncertain steps of its infant days and flourished greatly. It has gained the confidence, respect and sympathy of all creeds and classes of the public. It has become generally recognized as an organization not only capable of doing a noble work, but as having already performed an immeasurably valuable service, not only in the interests of the members of the Catholic Church, under whose aegis it operates, but also in the interests of hundreds of homes, in the interests of the community, and in the interests of moral reform.

Auxiliary to the measures employed to promote the welfare, religious and moral, of its members, measures are adopted to meet social wants, and to develop their intellectual and physical powers, by providing generally countervailing attractions to the allurements of perilous places of amusement.

Commodious club rooms, open day and evening, were established in the Toronto Savings & Loan Company's buildings, George street, occupying three floors. On the first is the reception room, leading to the library and reading room, well provided with the leading daily news and class journals, and best magazines and special trades publications, many of the members being factory employees. On the second floor are found the billiard and pool rooms, a card room for adult members and a game room for juniors—over fifteen years of age. On this floor also is the Assembly Hall, where are given concerts, musical evenings, smokers and occasionally a quiet dance and other diversions of a social nature, many of which ladies share, so that opportunities for social development under desirable conditions are provided. On the third floor are found the gymnasium and a hall, provided with a wrestling mat. It is here that Gene Hurtubise, the champion amateur heavyweight wrestler, did his indoor training, and he is a fine example, among others to be mentioned, of the superiority in athleticism which the practice of the basic principle of the society promotes.

In connection with the society is a strong Ladies' Literary Society, conducted entirely by ladies, at whose meetings, brightened by music, papers on literary subjects are read and discussed. The ladies also give valuable assistance in connection with the social and gastronomic gatherings that form a potent element in the attractive features of the club rooms.

The society not only helps to make its members industrious, but encourages them in habits of thrift and of saving. The banks being closed before the hour of quitting work, once a week the bonded "banker" of the society attends at the club rooms to receive deposits and give receipts. The amounts are placed to the credit of the members in a chartered bank. Among the regular and substantial depositors are many who, previously to becoming members, were either idle through drink or spent their money in dissipation. Many work-men's homes that had drifted under mortgage have been redeemed and become thrifty, happy homes.

Rev. Dr. O'Brien, the spiritual adviser, and in every way the enthusiastically devoted friend of the society, is a firm believer in mens sana in corpore sano. He extends the greatest moral and practical encouragement to athletics of all kinds. The record of the society in sports and general athletics is a credit to his interest and a proof that the practice of the principles of the society, in addition to clean living and clear heads develops strength of body and skill of muscle. In the library is a cabinet containing the numerous trophies won by individuals and teams of the society in athletic games and sports.

This brief sketch of the society's achievements and work represents only the tangible and appraisable results of its beneficent activities and influence. On January 8, 1910, St. Peter's Total Abstinence Society will celebrate its tenth anniversary. With this end in view an effort is now being made, with every prospect of success, to bring its membership up to the one thousand mark.—Toronto Globe.

THE NATIONALISTS ACTIVE

A despatch from Dublin, dated Dec. 28th, informs us that a great meeting under the auspices of the United Irish League was held in the Round Room of the Dublin Mansion House to hear John Redmond as leader of the Irish Party. The vast room was crowded, and thousands remained outside who were unable to gain admission. The Lord Mayor of Dublin presided.

Mr. Redmond, who was greeted with prolonged cheers, said that they were in the midst of the greatest constitutional crisis which had arisen in the history of the British Empire for two hundred years, but, what concerned them more nearly, they had before them the best chance which Ireland had ever had for the last century of tearing up and trampling under foot that infamous Act of Union which had made their country impoverished, depopulated and unhappy.

Mr. Redmond said that the Irish Parliamentary party at the end of this Parliament had come back to render an account of their stewardship to Ireland. They were there to face their enemies, open and secret and to demand from the people of Ireland a renewal of their confidence. He claimed for the party a record of legislative achievements during the four years of this Parliament unparalleled in the history of any Irish political party. But Ireland could never be happy or industrially prosperous, contented or well affected, till she was free. He disagreed with those people who said that if you removed Irish grievances you weakened the cause of Home Rule. What was the position of the Home Rule question at the present time? The great obstacle to the concession of Home Rule in the immediate future was the House of Lords. Lord Rosebery had said so.

He had formerly said that the sole obstacle was the predominant partner, meaning the millions of people in Great Britain, but that was so no longer. Those who opposed Home Rule for Ireland were a few hundred obscure commonplace, unrepresentative old gentlemen in the House of Lords. Mr. Asquith's declaration on Home Rule meant the coming back of the whole Liberal party to the standard of Gladstonian Home Rule. Mr. Asquith asked the electors of Britain for a mandate to deal with this subject in the next Parliament by legislation the moment he abolished the House of Lord's veto. Mr. Redmond repeated that it was the greatest chance Ireland had ever had in their lifetime of achieving Home Rule, and under these circumstances he had no difficulty in making up his mind to advise the Irish people in Great Britain at the coming election to vote for the Liberal and Labor candidates against candidates who were in favor of the House of Lords and against Ireland.

To the British people, Mr. Redmond concluded, he would say that if Home Rule did come he assured them in the name of Ireland that it would be received and it would be worked in precisely the same spirit that the concession of freedom of the Transval was worked.

Denounced as False

Some months ago a Lutheran organ, The World and Way, in this country, published what purported to be extracts from a pastoral letter of Archbishop Harty of Manila declaring it to be the duty of Catholics to support only Catholics for office. The extract was a palpably absurd falsehood, but it has taken some time for the direct refutation to arrive. Archbishop Harty brands it as a malicious fabrication. Yet that old calumny will be quoted twenty-five years hence in some quarters as gospel truth. And many will believe it, too. Such is the history of similar falsehoods.—New World.

SONGS OF WEDLOCK

THE SANCTUM

Lord, God of love, who holdest hearts
In tender care,
Make mine to know the joy that starts
From earnest prayer.
Pour, Lord, the flood-tide of Thy grace
Through all its chambers and efface
Each secret thought's abiding-place.
I pray Thee make
One shrine of it, which Thou and she
May jointly share, that it may be
Open to her, Lord, as to thee,
For her dear sake.

Lord, God of love, who givest me
Her heart of fire,
Long keep it mine, but let it be
Not mine entire.
Though mine the honied tenderness
That wells therein to cheer and bless
When joys elate or cares depress,
I pray Thee make
Thy secret shrine within its core.
Let me before one close-sealed door
Cry "Non sum dignus" o'er and o'er
For her dear sake.

—T. A. DAILY, in Philadelphia Catholic Standard and Times.

CATHOLIC NOTES

On New Years' Day His Excellency Mgr. Sbaretti received the leading Catholics of Ottawa at the Knights of Columbus building. The Premier was amongst the visitors as well as the Cabinet Ministers and general public.

Bishop Beaven of Springfield will offer the opening prayer when the Massachusetts Senate convenes for the opening session. Up to the present no Catholic has ever offered prayer in this branch of the State Legislature.

A young Zulu was last month ordained to the priesthood in Rome, where he had been a student at the College of the Propaganda. His father is chief of his native tribe, of which this student is the fourth to be ordained in Rome.

The Abme Bremond, who was suspended, as chronicled at the time, for his conduct at the funeral of the late Rev. George Tyrell, has made public retraction and has been absolved from all censures.

The religious congregations of the White Fathers and the White Sisters, who are nursing the victims of that dreaded malady, the "Sleeping Sickness," in Africa, seem to be miraculously protected against the contagious disease.

Lady Beatrice Granard, wife of the Earl of Granard, the distinguished Irish Catholic nobleman, is said to be preparing to enter the Catholic Church. Lady Granard, who was formerly Beatrice Mills of New York, is receiving instructions at Castle Forbes, Longford, Ireland.

Prospective pilgrims to the Eternal City will be pleased to learn that with the beginning of the new year they will be able to ascend to the cupola of St. Peter's church at Rome, by elevator. The contract for this elevator has been given to a German firm and the work is already under way.

James Stillman, the banker, has sent a Christmas check of $10,000 to a Catholic Church in New York, directing that the income on the money is to be used each year for buying Christmas presents for the poor children of the parish. Gifts for more than a thousand children will be purchased with the money every year.

Archbishop Glennon of St. Louis has refused to accept an automobile from the Catholics of the St. Louis Diocese as a testimonial on the silver (twenty-fifth) anniversary of his ordination as a priest, but he is to be presented with a $4,000 silver service. He would have vetoed the silver service, too, so the committee which is arranging for the anniversary December 20 did not ask him about that.

The "lovers of liberty and thought," as the Socialists style themselves, recently met in Indianapolis and passed resolutions against Christianity and in praise of Ferrer, who was executed in Barcelona. They forgot to express any sympathy with the friends and relations of the one hundred and thirty-four innocent nuns and children who were slaughtered by the anarchists of which Ferrer was the ringleader.

Speaking at a Catholic gathering in England the other day, Father Maturin, the noted English lecturer, said that in the Archdiocese of Westminster alone there were about ten conversions every day, or about 3,600 in the year. This suggests a remarkable increase in the number of yearly conversions. Twelve years ago, in 1897, the number for all the dioceses of England and Wales was 8,436.

The item makes pleasant Christmas reading which tells that Charles M. Schwab, the millionaire, has presented to the Sisters of Charity of St. Vincent de Paul his Staten Island holdings known as Richmond Beach Park. The property, consisting of sixty-one and one-half acres of upland and fifty-six acres of land under water, is situated on lower New York Bay. While the conveyance from Mr. Schwab to the Sisters contains no condition or reservation, he has requested them to use the property for the benefit of the poor children of New York city.

There are at present four colored priests in this country. Three of them are members of St. Joseph's Society, commonly called the Josephites; and the fourth is a member of the congregation of the Holy Ghost. To this number will be added, at the close of the current scholastic year, the name of Rev. Stephen J. Theobald, who is now at the St. Paul Seminary. The Rev. Mr. Theobald has lately been advanced to the diaconate; and he will, after his ordination in June, take his place among the clergy of the diocese of St. Paul.