

here and a martyr, whose silence every suspicion that his excellencies were magnified.

He thus simply performed great acts, and uttered great thoughts, because they were familiar to his great soul.

THE VALUE OF HOLY MASS

At the hour of death the Masses you have heard will be your greatest consolation.

Every Mass will go with you to judgment and plead for pardon.

At every Mass you can diminish the temporal punishment due to your sins, more or less, according to your fervour.

Assisting devoutly at Mass you render to the Sacred Humanity of Our Lord the greatest homage.

He supplies for many of your negligences and omissions.

He forgives you all the venial sins which you are determined to avoid.

He forgives you all your unknown sins which you never confessed.

The power of Satan over you is diminished.

You afford the souls in purgatory the greatest possible relief.

One Mass heard during your life will be of more benefit to you than many heard for you after your death.

You are preserved from many dangers and misfortunes which would otherwise have befallen you.

You shorten your purgatory by every Mass.

Every Mass wins for you a higher degree of glory in heaven.

You receive the priest's blessing, which Our Lord ratifies in heaven.

You kneel amidst a multitude of holy angels, who are present at the Adorable Sacrifice with reverential awe.

You are blessed in your temporal goods and affairs.

When we hear Mass, and offer the Holy Sacrifice in honour of any particular saint or angel, thanking God for the favour He bestowed on him, we afford him a new degree of honor, joy and happiness, and draw his special love and protection on us.

Every time we assist at Mass, we should, besides other intentions offer it in honour of the saint of the day.

GOOD READING

This is an age of readers. Witness the picture presented in a city, when some awful scandal excites the vulgar and curious.

Every devouring eye has its paper, and the street is more full of purpose than New York's great white way at dinner hour.

From this we can take thought on the power of good reading. In the book or periodical lives the best part of the man—his thought.

To attract, to lead, to influence along the line of the expressed idea. The man with his frailties, is not visible, so that his thought is all the more powerful, because of his physical absence.

The press is the impress of society. It is the "abstract and brief chronicle of the time." How necessary, then, that it should exalt and not depress; that it should inspire and not murder the good and the useful.

Great saints have commenced their sanctity with the printed word. St. Augustine heard the voice: "Take and read" and, following the heavenly impulse, he sought in the Sacred Scriptures the foundations for those mental glories that will live as long as the Church, of which he is a learned doctor.

CATHOLICS IN THE WAR

In England as in America certain "jumpy" persons entertain suspicions of the fidelity of Catholics to the nation.

The cheerfulness with which Catholic subjects of King George V. have gone to the front in the present war should help to do away with that suspicion.

A writer in the Universe says: "To begin with, no Protestant alive to day can ever again have the mind to accuse Catholics of want of patriotism.

Not to mention the millions of Catholics in the German-Austrian ranks, we have seen about 22,000 priests, monks and friars rallying with enthusiasm to the French flag and fighting side by side with the common soldier; we have seen countless noble-hearted nuns and Sisters flocking to the hospitals and the battlefield to tend the wounded and the dying—and this, he remembers, in spite of the cruel persecution, past and present on the part of the very State for which they are giving their lives.

In the same way British and Irish and Colonial Catholics have sprung to the defence of the Empire with equal enthusiasm and have been no whit behind their Protestant fellow-countrymen.

Catholics, in short, have shown a conspicuous example of love of country, even though in Great Britain, but especially in France, they might have had good reason to cherish feelings of friendly to ward their respective Governments.

But they are taught to "honor the King" as well as to "fear God."

THE TRUTH WILL OUT

For the first time a non-Catholic journal has published certain interesting facts concerning Japan that returned Protestant missionaries in their addresses on public platforms in this country have carefully sought to conceal.

We refer to the slumbering fires of Catholic Faith still found in the hearts of certain portions of the Japanese people.

The seeds of that Faith were sown by Francis Xavier and his coadjutors several hundred years ago.

The New York Independent, in a remarkable article published in a late issue, has called the attention of vast numbers of its non-Catholic readers to the wonderful fact of the hidden preservation of Catholic faith in the hearts of a whole section of pagan Japan for nearly three hundred years, with neither teacher nor priest to guide, and only the faithful secret catechists and fathers and mothers to hand down the precious heritage of faith to their children.

We have in this the direct manifestation of the supernatural, the Holy Spirit working in hearts and souls and teaching and guiding and preserving all unto the light of day.

The Morning Star of New Orleans has called our attention to this notable deliverance on the part of the non-Catholic Independent:

There was celebrated last month in Japan the fiftieth anniversary of one of the most interesting events in the history of the Christian Church.

In the last decade of the sixteenth century it had been resolved that Christianity should be utterly exterminated in Japan; not one Christian should be left alive.

Francis Xavier and his heroic Jesuit associates had gathered many thousands of converts in Japan as well as in China and India, and it seemed as if the whole East were likely to accept Christianity, but both China and Japan, in their fear of foreign influence, were resolved to abolish the faith.

In 1597 26 suffered martyrdom in Nagasaki and in 1638 Christianity seemed to be extinct in the islands.

Foreign priests were refused admission, and if they succeeded in entering, they were killed, and 5 Jesuits thus suffered martyrdom in 1642, and 1 other in 1715.

That chapter in Christian missions seemed to have been closed.

In 1820 Commodore Perry opened Japan to foreign trade, but for twenty years after this the natives were forbidden to accept the foreign religion and no Christian services were allowed except for foreign residents.

In 1862 Pius IX. canonized the 26 protomartyrs of Japan, and a fine church was erected in Nagasaki in their honor, but solely for the use of foreign residents, for no Japanese Christians were known to exist.

On March 17, 1865, now fifty years ago, hardly a month after the church had been dedicated, 15 Japanese came to the church and were admitted by Father Petitjean.

He had hardly time to repeat a Pater Noster when 8 women of the company knelt down beside him, laid their hands on their hearts and said in a low voice, "In our hearts all of us are the same as you."

In surprise he asked where they came from, and they named a village, saying, "At home nearly every one believes as we do." He was overcome with joy, but they were careful to assure themselves that the new teacher was surely of their sort.

They saw the statue of the Virgin and Child, and they were finally satisfied when told that the priests were not allowed to marry. They went back and reported, and a month later at Good Friday 1,500 believers filled the church, and Father Petitjean learned in a few weeks of 25 communities of Christians, with 6,000 or 8,000 believers.

For two and a half centuries they had held to their hidden faith, with no foreign teacher, no priest, and had maintained their own secret catechists.

Soon more believers appeared, and others joined them. But the old edicts were still in force, and new persecution arose against the "pagan religion."

In the Catholic Church of Japan a high place is given to the "Feast of the Finding of the Christians," which has now celebrated its half century.

ANGELICAN CLERGY BECOME CONVERTS

Three well-known Anglican ministers have recently been received into the Church—Rev. Bernard Moultrie, B. A., Rev. S. F. T. Borrow and Rev. John Ludlow Lopes.

The reception of the first two took place at the Jesuit College of St. Bueno, St. Asaph; Rev. Mr. Lopes was received by the Archbishop of Birmingham in the private chapel at the Oratory, Edgbaston.

Rev. Bernard Moultrie has wielded considerable influence over the more advanced section of the High Church party. He was ordained in 1882 after a brilliant career at Kable College, Oxford, and for seven years served a curacy at Horbury, Yorks, under the late Canon J. Sharp.

In 1900 he was appointed rector of Christ Church, St. Leonards-on-Sea, which, since its foundation in 1860, by Rev. C. Lyndhurst Vaughan, has been one of the strongholds of the Oxford or Reactionary Movement.

It was, however, under Mr. Moultrie's direction that the Church developed on more "extreme" lines, until, with the introduction of perpetual reservation, portable lights, and several other adjuncts of Catholic ceremonial, it might well be placed in the same category as St. Alban's, Holborn, and "the Brighton Churches," except perhaps that its "High Celebration" was of a more dignified and impressive character.

In 1912 the reverend gentleman was appointed Warden of the Community of St. John the Baptist and House of Mercy Clewer, where he remained until quite recently.

He is an able and gifted preacher, and has occupied the pulpits of various well known London churches, such as St. Alban's, Holborn, All Saints, Margaret Street, St. Augustine's, Kilburn, and St. Peter's, London Docks. Mr. Moultrie is the composer of several hymns and poems, all of which evidence great power of artistic expression.

REV. S. F. T. BORROW who was received at the same time, was Mr. Moultrie's colleague during the whole of the latter's rectorship at St. Leonards. He studied at Lichfield Theological College, and was ordained in 1887. He has held curacies at Shelton, Staffs, Brighton, Great Berkhamsted, and at Whitby, Yorks.

During an intermediate period he spent three years in South Australia, and afterwards (from 1890-95) was vicar of Wrenthorpe, Wakefield. In 1912 he went to South Africa, where he did duty as locum tenens, and during the last twelve months has occupied the position of chaplain to St. Catherine's Home, Ventnor, Isle of Wight.

REV. JOHN LUDLOW LOPES Rev. John Ludlow Lopes secured the degree of B. A. (2nd Cl. Sacred Theology) at Exeter College, Oxford, in 1905, and his M. A. in 1908. He attended St. Stephen's House, Oxford, and Ely Theological College. He held Anglican curacies at Sattley, from 1906 to 1909; and at St. Basil's, Darlington, from 1909 to 1912; and was curate-in-charge at St. Francis', Sattley, from 1912 to 1914. Out of his income he founded St. Edmund's Hostel, Darlington; a Home, situated

PUBLICLY DECLARES HIS REGRET

The Gilmore City Globe prints an abject apology from the M. & St. L. station agent at Gilmore City, for offending the Catholics and respectable non-Catholics of that community.

It goes to show how such "patriots" can be brought to time when they allow their bigotry to overstep the duty which they owe their employers and the public. Following is a copy of the apology:

"I, the undersigned, depot agent at Gilmore City, Ia., hereby publicly apologize to the Catholic and respectable non-Catholic people of this city and vicinity for the part I have taken in displaying in my office hand bills of a bigoted and prejudiced nature.

"I sincerely regret that I have been led into a movement which I now see is intended to arouse suspicion and hatred in a community where the members of all denominations have heretofore lived in perfect harmony and friendship.

"I desire that this apology be printed in the Gilmore City Globe.

"A. J. RICHARDS. "Station Agt., Gilmore City, Ia."

CATHOLIC LAWYERS TO FIGHT THE DIVORCE EVIL

At last we have something of a positive promise that the long discussion of the divorce evil is to return the probability of definite results. This promise is held out to us by Boston, where Catholic lawyers have organized themselves into a league whose purpose is a lessening of the evil.

The movement is certainly commendable. And inasmuch as it gives evidence of vigor and ambition, it is deserving of attention. From the information at hand, the league proposes to secure the affiliation of every Catholic lawyer in the country and to follow its purpose with persistency.

Thus far we have not learned the specific plan of action which the league has adopted to attain the much desired object it has in view. We shall be much disappointed, however, and, in fact, strongly disinclined to believe it capable of any good results unless its membership itself in pledge and practice absolutely decline to accept such cases.

An attitude of this character will be an evidence of sincerity. It will show genuine devotion to the cause espoused and makes a profound moral impression upon all members of the legal profession. Out of this in course of time will come a change of sentiment and a likely support most profitable in many directions.

With proper guidance, persistency of purpose and vigorous prosecution of the principle for which it has come into existence, there is reason to believe the league will become one of the greatest benefactors of the family, the home and society that this country has known.

The league will find the way well paved for its work in Missouri. For the past ten years there has been continued legislative effort in this state for the curtailment of divorce, and with some results. Moreover, it is worthy of note that the burden has been borne almost entirely by one Catholic lawyer of St. Louis. Had he the assistance of others, no doubt the results would have been far greater. Perhaps, the league's literature and the league's activity may inspire them to help. Let us

hope so. We have the leader. All we need is a sufficient number of helpers.—Church Progress.

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next to his own house at 178 High Street, Darlington, for orphans and the sons of working people with undesirable home surroundings.—Boston Pilot.

THE CRY OF THE SOUL UNANSWERED

It is easy enough to understand why the spirit of revolt is making headway among Anglicans. Many of them have been studying the works of our Catholic theologians and become convinced of the soundness of the arguments by which they support the Catholic claims, says the Catholic Times and Opinion of Liverpool, England.

They have gone to the pages of St. Augustine of Hippo, St. Thomas, and Suarez for information and have recognized in consequence that the Catholic Church to-day fulfills the ideal of that institution presented in the Scriptures.

But when they have examined the doctrine and policy of the Church of England in the light of that knowledge they have been sorely disappointed. Ordinarily there is no doctrinal uniformity in the Church. All sorts of tenets and the want of tenets are tolerated.

But when crucial questions arise—questions upon which sane guidance is essential for Christians—the passion of Anglicans is particularly distressing. To the cry of the soul for certainty as to orthodox doctrine there is no better reply than such a pronouncement as that of the Archbishop of Canterbury—a pronouncement which does nothing effective to heal discord, but on the contrary, aggravates and the want of tenets are tolerated.

If the highest authorities in the Anglican Church are not only per-

mitting but teaching false doctrine, surely the duty of the ordinary Anglican is to look for truth elsewhere.

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We too often get off repentance, but the time of salvation is now, this very day—we might die with only the desire to lead a better life.

If anyone longs to be noble, in the sense in which the greatest spirits of mankind have been noble, he must seek first of all to pass through the gate which is named Humanity.

He who is truly humble should will and desire to be despised, mocked and condemned by others, even though he has done nothing to deserve the ignominy.—St. Teresa.

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