

the Master, in Whose name he had power to forgive sin, that Catholics pray all their lives long. The dying man was at rest, and half turning to those who had risked their lives to secure for their comrade what he had so passionately craved, the priest raised his hand in a final blessing.

Thus a third time a Catholic called down the blessing of God on Hugh L'Estrange.

Those of his colleagues who were present when George the Lancastrian had been allowed to keep the faith of his fathers, declared themselves not in the least surprised when they heard that Hugh L'Estrange had been received into the Catholic Church.

MODERN MYSTICISM

"With the exception of man," says the Rev. Dr. Gibbons, quoting Schopenhauer, "no being wondrous at its own existence, and if anything in the world is worth wishing for it is that a ray of light should fall on the obscurity of our being."

The world, says Dr. Gibbons, has gone crazy on Psychology; it is an epidemic found not only in novels and monthly magazines, but also in the daily press. The teaching of this new "ology" is that the soul is nothing but a matter of molecular mechanism.

The new mysticism is really a reaction against this "cellular" materialism, and to reactionary causes must we attribute the revival of occult sciences which abound everywhere throughout the world.

How often have we heard of late of our numerous Catholic Governors, Congressmen, national Senators? Every week some Catholic paper or another contains a partial or full list of them. What then? Our shame is not increased. If our votes are numerous enough to send these men to our legislative halls, why is not our influence strong enough to prevent the daily injustices to which we are forced to submit.

to the souls of little children on the strange ground (as these Indians thought) that having been barked off life at the beginning, the children would try it again as animals.

All these schemes of re-incarnation in one form or another, have always been attractive to the mystics. Here is however, this difference between Philosophic mysticism, and Christian mysticism, namely, that the philosophical or pagan mysticism is based on the natural cognition (or realizing) of the soul with the Deity; while Christian mysticism is founded on the supernatural union with Christ by His Spirit.

THE POWER OF CATHOLICS

Boasting is childish, offensive, unprofitable, says There is nothing easier except perhaps, eating, drinking and sleeping. No great gift or power of any kind is required for boasting. A glib tongue, a wild imagination, a shallow intellect are quite sufficient to accomplish it.

The daughters of Catholic fathers and mothers, who wear the livery of Christ's virgins, the purest of God's children, women consecrated to the poor and unfortunate, are harried day in and day out by the vicious, scurrilous pens of scribes too cowardly to sign their names.

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There is to be an exposition in San Francisco. From one foreign country there lately came a delegate who has revealed our faith; insulted the Holy Father in odious terms; sneered at Catholics as dupes, obscurantists, fools who cannot measure up to a man's height.

Such testimony from a Protestant given authoritatively is, indeed, interesting. In so far as it means a loss of faith in Christianity, it is sad to think of, yet it is inevitable that it should be so soon as the logic of the situation asserted its force.

The spirit which prompts such words reveals one of the chief reasons for the weakness of 16,000,000 Catholics. They lack power because they lack union. They lack union because they lack spirit.

PROTESTANT LOSSES IN GERMANY

One of the best known Protestant pastors in Germany, whose name is not given, however, but the authenticity of whose declaration is absolutely guaranteed, declares very emphatically that "vital religion is ebbing from among the Germans and every detail of statistics proves to me that Protestantism is markedly on the decline."

This has, of course, been obvious for a considerable time, but Protestants, at least the Protestant clergy, have been very slow to acknowledge it. Now they can no longer evade it.

A similar state of affairs exists in this country, as has been admitted by a number of Protestant ministers. The pastor of the oldest Congregational Church in Connecticut, one of the most important churches of New England, who is a member of the Yale Corporation, wrote a book some years ago with the startling title "Passing Protestantism and Coming Catholicity."

This German Protestant minister calls attention to all the details of religion for which Catholics and Protestants were merging in modernistic views. That was some five years ago. Everyone outside of the Church at that moment was quite sure that modernism cut a prominent figure in the Catholic Church.

pastor at the graveside and do not consider it at all necessary to have any formal religious service in connection with the burial. Very seldom are Protestant ministers summoned to console Protestants before death, while of course almost no Catholic ever misses seeing the priest at that time at least, and all arrangements are made for religious burial services.

Above all, the reduction in the birthrate among Protestants is much more marked than it is among Catholics. The two-child family has become almost the rule among Protestants where there are children in the family, but a great many families, especially in the cities, have no children at all, or but one.

ANOTHER MOTU PROPRIO

The latest "Motu Proprio" from our Holy Father relates to the establishment of "A College for Missionaries of Emigration," which will have particular care of Italian emigrants.

Wherefore, desiring, as far as in our power, to provide for this state of things with a radical remedy, after having diligently considered and studied the question, we have heard the views of the Consistorial Congregation, we have decided to institute—and by the present Motu Proprio we do institute—a college of priests in this mother city for the assistance of Italians in countries of immigration.

Meanwhile, we pray the Bishops of Italy, especially those who have numerous emigrants in their dioceses, to send to this institution such of their priests and clerics as they think suited.

This regulation will no doubt redound to the great spiritual benefit of the Italian immigrants in this country.—Intermountain Catholic.

WHOLESALE PROSELYTIZING

Some comments in the Word and Way, a Baptist Organ published in Kansas City, help illustrate the need for the new missionary college that is to be established in Rome in the interest of Italian emigrants to this and other countries.

The Italian emigrant is described "as at heart religious. His is a fervent, spiritual nature. All that he needs is the pathetic touch of Rome!"

becoming "truly religious." After receiving this "touch" they are to become, for the first time in their lives, truly religious, although in their Italian homes across the Atlantic they as children listened their prayers at a mother's knee and later on knelt at the altar to receive the Body and Blood of Christ Himself.

Here is the way this "conversion" is to be brought about: "Inasmuch as the Latin Church prohibits the circulation of the Bible there, it is incumbent on us to see to it that these, our missionaries to Italy, are equipped with a supply of Italian Bibles. And Our Lord will bless the cooperation."

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The Catholic Record London Canada