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LONDON, SATURDAY, SEPT. 9, 1922

### THE EDWARD KYLIE SCHOLARSHIP

On page 5 we reprint Vincent  
Massey's article on the work under-  
taken to honor the memory and  
perpetuate the influence of the late  
Professor Edward Kylie.

Six years ago, with a national  
sense of heart-felt bereavement,  
Edward Kylie was laid at  
rest. In an eloquent eulogy His  
Lordship Bishop O'Brien of Peter-  
borough emphasized a fact that, he  
declared, impressed him profoundly  
—"the spontaneous, unanimous and  
evidently sincere expression of  
esteem and appreciation by the  
metropolitan press and by the  
most outstanding and highest-  
minded amongst the intellectual  
leaders of Ontario."

It may serve a useful purpose to  
recall some of that expression of  
profound esteem and appreciation  
which was so general and so sincere  
six years ago.

For the press we give this extract  
from the editorial tribute of The  
Globe:

The flag of the University of  
Toronto floated at half-mast yester-  
day. Every man who knew the  
significance of that signal, graduate  
and undergraduate, or read its  
story in the newspaper despatches a  
thousand miles away, made answer  
to the flag with heart subdued, and  
went softer all the day. One of the  
gentlest, choicest, noblest spirits  
that ever nurtured the hallowed  
college grounds had passed in be-  
hind the veil. University men  
spoke of it one to another down  
town in a few words, but with a  
strange and meaningful shining in  
their eyes, for they loved the man  
whose death they were called so  
suddenly to mourn.

Edward Joseph Kylie was indeed  
a high-minded, rarely cultured, and  
truly noble soul, the product of  
academic Toronto improved by  
modern Oxford. In him were  
mixed those elements of personality  
and breeding and discipline which  
give an air of distinction without  
aloofness, of personal charm dignified  
with sincerity of purpose, the  
sobriety of the "Balliol mind" touched  
with the unexhausted human emotion.  
He combined something of the  
rigorous faith of a New-  
man, whose disciple he might have  
been, with the practical activities  
of a man of affairs in the big and  
busy American world. His cultivated  
mind gave him that fine  
poise, that just balance of judgment,  
which, as his public addresses on  
the War and its causes illustrated,  
brought conviction to his  
hearers' intellects without damag-  
ing their sense of fairness or splitt-  
ing their ears. As a student of  
history he embodied and justified  
Collier's dictum: "History makes  
a young man to be old without  
wrinkles or gray hairs, giving him  
the experience of age without its  
infirmities."

To-morrow's world leaders must  
have the prophet's eye, the states-  
man's mind, and the unexhausted  
faith of the man who believes. And  
of their number Edward Joseph  
Kylie might have been one.

We have been privileged to read  
some of the testimony to the rare  
worth of Edward Kylie that,  
at the time of his death, welled  
up from the hearts of those who  
knew him intimately. A distinguished  
colleague in the University  
wrote: "During all the years we  
worked together here our relations  
were like those of an elder and a  
younger brother. We were always  
in agreement; there were no jars  
and no friction. His was one of  
those natures that seem almost to  
be free from the taint of sin. I  
never saw him angry or impatient,

or unreasonable, or with the remotest  
thought of self-seeking. He  
had won a distinguished position in  
our life but he remained always the  
same, modest, unassuming, unselfish,  
thoughtful young man entirely  
unspoiled by success. I like to  
think of him as having been pro-  
moted to some higher work because  
of the fitness he had shown in his  
tasks here."

This same beautiful thought of  
death as a promotion to higher  
work is expressed by another  
between whom and Kylie there was  
a rare and understanding friend-  
ship: "I felt that he walked with  
God, and from that came his power  
over others. He would have filled  
a great part had more time been  
given him here, but doubtless he is  
called to a greater work than this  
little world of ours had to give  
him. One cannot think of him as  
lost. The thought of what he was  
and is far too precious a possession  
for that."

Evidently deeply moved another  
wrote: "I really started life with  
Edward Kylie. . . He shaped  
my ideals more than any one else.  
He made a Canadian of me."

"Men of his type," writes an  
eminent Canadian, "are rare prod-  
ucts in our young countries and  
like all rare and precious things  
their value is practically incalculable. . . Men like myself whose  
working years cannot be many . . .  
perhaps appreciate the loss better  
than anybody else."

A younger man writes from the  
fulness of heart, of disciple and  
friend: "Edward was essential.  
For many of us he was a sure  
foundation for the future. . . All  
Edward's fine work I felt was  
so far only a restrained prelude;  
that he had saved himself for a  
grand, noble work. Who can  
replace him? . . . All we've  
got is a splendid memory and a  
glorious example."

"Kylie was so complete and  
poised: simple and subtle; gentle  
and strong; thoughtful and  
decided; wide-eyed and religious,"  
writes one who never hopes to  
replace his friend's unique influence  
in this life.

"He was," writes another ardent  
Canadian, "a noble fellow, simple  
and sweet, big in his vision and  
strong in his influence—just the  
influence most needed by young  
Canadians."

Writes from the other side of the  
world one who was for a time  
closely associated with Kylie: "I  
think he was, in a word, just the  
best man I ever knew—the purest  
and gentlest, with a mind like  
silver refined in the fire. . . He  
made the Catholic ideal a lovely  
thing."

"Edward," writes another like  
the preceding, a non-Catholic, "had  
much of the sweetness and strength  
of men who are trained in their  
religion. He showed all the finer  
sides of your faith, and one could  
not help, even though a Protestant,  
admiring the Catholic religion as he  
showed it."

We might go on indefinitely citing  
the testimony of a cloud of wit-  
nesses to the worth of the man  
whose memory the Edward Kylie  
Scholarship is intended to keep  
green, whose wholesome influence  
it is designed, as far as may be, to  
make permanent.

All who knew Edward Kylie  
sensed the great fact that the  
Catholic religion was the dominant  
formative influence of his life and  
personality and it is this that makes  
the foundation of the Scholarship  
in his memory a matter, we believe,  
of intimate concern to Catholic  
Canadians. The project is one of  
which he himself we feel sure would  
approve. The young Canadians  
who win this scholarship must  
spend as he spent quiet years of  
study preparing themselves as far  
as may be to follow in his footsteps.  
Thus the inspiration of his short but  
full career will never be lost to  
Canada. Should the winners some-  
times be Catholics the memory of  
him whom the Scholarship will per-  
petuate will be in a special sense  
an inspiration and an example. In  
those of the household of the  
faith it cannot fail to soften tradi-  
tional prejudice and lead to a more  
kindly appreciation of that religion  
which shaped the life and pervaded  
the personality of Edward Kylie.

This in itself is no small thing in  
the intellectual leaders of Canada.  
The sheer fact that he was a  
Catholic makes the Edward Kylie  
Scholarship a matter of very real  
interest to Catholics and affords  
them an opportunity of which the

thoughtful will not fail to take  
advantage.

Mr. Massey in the reprinted article  
to which we have referred  
remarks: "Its inauguration has  
been so unobtrusive that members  
of the University may welcome a  
word of explanation of its purpose."

So also for the reasons suggested  
and for others that will suggest them-  
selves Catholics may welcome a word  
reminding them of the opportunity  
which is still theirs of honoring the  
memory and of helping to perpetu-  
ate the inspiration, the example and  
the influence of a great Educator, a  
great Canadian, a great Catholic.

### THE CENTENARY OF A GREAT SCIENTIST

"It is now one hundred years,"  
writes Sir Bertram Windle in the  
July Catholic World, "since a child,  
afterwards christened Johann, was  
born in the small farm-house of a  
peasant farmer named Mendel, at  
Heinzendorf, near Odran, in what  
was then Austrian Silesia. It is  
more than sixty years since his  
epoch-making works were published  
and attracted no attention. It is  
some thirty-five years since their  
author died, chagrined at the cold  
reception of what he knew to be  
important contributions to science,  
but confidently asserting that his  
time would yet come. He was  
right. Some twenty-five years ago  
his papers were discovered by  
several men of science almost  
simultaneously. His time had  
come, and the re-discovered papers  
have turned the biological world  
upside down. Bateson [Professor  
of Biology in Cambridge Universi-  
ty,] who is the prophet of Mendeli-  
anism in England, has declared that  
'his experiments are worthy to rank  
with those which laid the founda-  
tion of atomic laws of chemistry,'  
whilst Lock, another biological  
writer, has claimed that his discov-  
ery was 'of an importance little  
inferior to those of a Newton or a  
Dalton.'"

We have no intention of trying to  
summarize Professor Windle's lucid  
article. We do desire to direct the  
intelligent Catholic readers' atten-  
tion to it in the confident hope that  
many will peruse it with pleasure  
and with profit.

One striking feature we may  
point out with the object of  
arousing Catholic interest in the  
work of a great Catholic Scientist.

Mendel was born in 1822; Darwin  
in 1809. The "Origin of Species by  
Natural Selection" was published  
in 1859. Mendel's work in 1867.  
The two famous scientists died  
within two years of each other,  
Darwin in 1882, Mendel in 1884.

Darwin's famous work "convulsed  
the scientific world" and held undis-  
puted sway over it for thirty years.  
Now though rejected by scientists  
it still remains as a rooted popular  
superstition in the minds of those  
whose scientific knowledge is nil and  
whose conception of Darwin's theory  
is crude if not grotesque.

The Protestant principle of uncri-  
tical private interpretation of the  
Bible as the sole rule and authority  
in matters of faith made Darwin's  
theories seem to many blasphemous  
attack on Christian revelation.  
Though unlearned and unstable  
Catholics may have shared the  
Protestant alarm, Catholic scholars  
recognized in the Darwinian  
hypothesis nothing that has not  
been considered by the greatest  
Catholic theologians.

For instance, in the Summa of  
St. Thomas (Ia Qu. 88, Art. 2 ad 1m.)  
we read: "Augustine says that the  
earth is said to have brought forth  
herbs and trees, *inasmuch as it  
received the power of bringing them  
forth*. . . Hence on the third  
day they were not actually brought  
forth, but only *causally*."

And again, (Qu. 72 Art. 1 ad 3m.)  
"Nothing entirely new has been  
subsequently made by God, which  
has not had some sort of beginning  
in the works of the Hexameron.  
For some things existed *materially*.  
. . . and some . . . *causally*.  
Thus individuals now generated  
had a beginning in the first  
individuals of their species. And  
*if new species arise* they had a  
beginning in certain active principles."

So that Darwin's theory of the  
origin of species might become  
demonstrated scientific fact without  
disturbing in the slightest the  
Catholic faith of the informed  
Catholic scientist. He would  
merely, if guided by St. Augus-  
tine and St. Thomas, have added  
what the most recent  
scientific study along Mendelian

lines has demonstrated to be the  
case.

"With the experimental proof  
that Variation consists largely in  
the unpacking and repacking of an  
original complexity, it is not so  
certain as we would like to think  
that the order of these events is not  
*predetermined*." Here is Pro-  
fessor Windle's deliciously ironic  
comment on the words we have  
italicized in the quotation from his  
Brother Professor Bateson:

"Professor Bateson, as I have  
pointed out before, in this passage  
uses a curious expression, for it  
is not clear why the scientific man  
should 'like' to think anything but  
the truth, whatever that may be.  
But he has clearly indicated an  
important point which calls for an  
explanation and can only obtain  
one by conceding the existence of  
a packer and a predestinator. In  
other words, to drop paraphrase,  
we come back to the need of a Law-  
giver and a Creator. That is the  
first, and from our point of  
view, not the most negligible  
asset obtained from Mendel's dis-  
coveries."

We may quote no more despite  
the temptation. Suffice it to  
say that Darwin "speaks no more  
with philosophical authority." His  
scientific theory is now rejected  
of scientists. "There was a  
time when the major scientific  
excommunication seemed to  
await any daring mortal who  
appeared to deny any part of the  
doctrine not only of Darwin, but  
also of Darwin's numerous disci-  
ples."

Now the scientific world recog-  
nizes that the quiet, patient, scien-  
tific work of Mendel in his monas-  
tery garden has relegated the  
Darwinian hypothesis to the limbo  
of demonstrably false and mislead-  
ing scientific guesses.

"And the moral?" concludes Sir  
Bertram: "Well, it is not difficult  
to draw. The non-scientific reader  
may bear in mind that the scientific  
gospel of today may find its way  
tomorrow to the scrap-heap, and  
in that fact, find good reason to  
exhibit some decent incredulity  
when he is told for the thousandth  
time that such and such a discovery  
has put an end to the effete ideas  
of a Creator and Maintainer of  
nature. Thus the non-scientific  
man. The scientific student ought  
to know these facts, if he does not,  
and to order his thoughts accord-  
ingly."

Reading Catholics should know  
at least as much of Gregor Johann  
Mendel as they do of Charles Darwin.

### CO-OPERATIVE MOVEMENT AND COST OF LIVING

By THE OBSERVER

If the workmen of Canada will  
listen to a bit of well-meant advice,  
I beg to suggest to them that they  
have, in the past, given too much  
attention to wages and not enough  
to prices. Their wages will not  
make them any better off, unless  
those wages will buy more to eat or  
wear or otherwise consume. To  
push wages up is not enough,  
unless those wages will buy more.  
Labor unions have done much good  
work for the workmen; but  
that work has been too much con-  
centrated on wages while prices  
have eaten up the increased wages,  
in many cases, as fast as the wages  
were increased, and in some cases  
the increase in prices has been  
greater and faster than the increase  
in wages.

Workmen have been putting  
all their efforts on getting more  
wages; and as fast as the wages  
have gone up, the increase has  
been swallowed up in higher prices.  
This is not true in all cases; but it  
is true in enough cases to give  
point to what I want to say. The  
profits that have gone into the pockets  
of dealers of all kinds for years  
past might have been saved by the  
workmen if they had taken up  
the co-operative movement ten years  
ago. The workmen must take  
up that movement yet if they want,  
as surely they do, to protect their  
wages against the suction power of  
the profiteers. In the past, the co-  
operative system has received no  
great amount of support from  
organized labor; at least not support  
in an organized way. Here  
and there throughout the country,  
there are co-operative shops; and  
their success, on the whole, has  
justified the starting of them; but  
organized, systematized support is  
absent.

Workmen have, up to the  
present, been too ready to think  
that they could exercise no control  
over prices; and, if they have

given any thought at all to the  
causes of high prices, they  
have dismissed the subject with a  
"damn the Kaiser," or the profi-  
teers, or "the capitalist system,"  
or with some other general and  
more or less meaningless formula.

There are men amongst the leaders,  
here and there, too, who are not  
eager to see the co-operative system  
taken up by the workmen; be-  
cause they regard the co-operative  
system as a compromise with what  
they call, "the capitalistic system,"  
and when their followers ask them  
what is wrong that their wages  
are swept so easily out of their  
hands by the profiteers, they  
answer that it is because the right  
to own private property is recog-  
nized in the world; and that the  
way to put things right is to intro-  
duce the socialist schemes.

Thus, for one reason or another  
the workmen have, only too gen-  
erally, supposed that they had no  
control over the matter of prices,  
or, at least, that they could do  
nothing in the matter short of revolu-  
tion.

Now, that is a mistaken notion.  
Under the free laws and constitu-  
tion of this country, there is nothing  
to prevent any man or any  
body of men from taking up any  
business they may think will bring  
them profit, or by which they think  
they may save money. I would ask  
anyone who has got as far as this in  
reading this article to pause a  
moment and think of the words I  
have just used. Business can be  
done to make money or it can be  
done to save money. Up to the  
present, it has been done mostly to  
make money; in other words, for  
profit; but that is only a habit, a  
custom, a practice; and is in no  
way essential to the carrying on of  
business; nor is it at all inevitable.

The fact that factories and shops  
are owned and operated by a few,  
compared with the whole popula-  
tion is only an accident, or, at the  
most a general custom, which has  
no greater sanction than any other  
custom, and not so great a sanction  
as some customs have. Socialist  
agitators are in the habit of telling  
their audiences, with a vast amount  
of passionate epithet, and abuse,  
that there is a sinister division of  
mankind into those who have prop-  
erty and those who have not; but  
they never seem to see the point that  
those who have property in this  
world got it, for the most part, by  
buying and selling goods, at a  
profit; and that all men are per-  
fectly free to do that very thing.

There is, of course, the own-  
ership of land. But who are the  
landowners today? Even in Eng-  
land, the most tenacious clinger to  
a system of inherited landownership,  
most of the great estates have  
passed into the hands of men who  
made their money in buying and  
selling; or many of them, at least.  
Now, trade is free. Even in Eng-  
land, the most tenacious of nations  
in clinging to old customs, merely  
because they are old, the working  
men's co-operatives have acquired  
a very large share of the buying  
and selling of the country, and  
have even made a deep inroad into  
the manufacturing.

But, an objector will say: "Where  
shall we get the money?" Well,  
where did Rochdale weavers get the  
money? They got it out of their  
hard-earned wage. And most of  
the traders who are buying up the  
landed estates of England got the  
small amounts of money with which  
they began their business in just  
the same way. Oh, but, it may be  
asked, Where are the large amounts  
to come from? Business, at the  
present time, is done in a large  
way; and small amounts of money  
won't do. Yes, small amounts of  
money will do, if there are enough of  
them; and there are always enough  
of them. It is so plain that it seems  
to be a waste of time to repeat it,  
that \$10,000,000 in sums of \$100 is  
just the same thing as \$10,000,000  
in sums of \$1,000. And it is just  
as often in the smaller sums as in  
the larger that the huge sums are  
got together that are used as the  
capital for the carrying on of large  
business concerns in a large  
measure.

Workmen's unions have spent,  
in the past few years, millions of  
dollars in strike wages. I dare say  
most of this expenditure was  
necessary, according to the theory  
on which the rights of working-  
men are being fought for. It is  
not my purpose to question the  
wisdom of that course, if the  
theory on which that course has, in  
the past, been based is a sound  
theory. But, when labor looks

back a few years, and takes stock,  
the important question arises, has  
any solid and permanent gain been  
made?

If there is no solid and perman-  
ent gain, then the further ques-  
tion arises, Why not? It may  
seem to some people enough to cry  
out in a loud voice, "Capitalism,  
Capitalism, Capitalism," and to say  
that that covers the whole case.  
But, how does that make the work-  
ingman better off? The English  
Co-operative Wholesale, and its Co-  
operative Contemporaries in Scot-  
land, Ireland, France, and several  
other countries, are capitalists;  
they own property in huge  
amounts; and every individual co-  
operator in them is a capitalist:  
for he owns property; has his  
property rights and has those  
rights protected by the same laws  
and the same Constitution which  
protect all other property rights in  
the same country.

If the solid gain that should be  
seen after a long period of plenti-  
ful money and abundant employ-  
ment is not to be seen, a mistake  
may have been made somewhere;  
and it not enough to cry out  
against this thing or that without  
being sure that we are on the right  
track or on a track that will lead  
us to the real causes.

To me the trouble seems to be  
that there is not enough capitalism  
in the world. There are not too  
many owners, but too few. There  
has been too long an easy accept-  
ance of the idea that the change  
from ownership by the few to  
ownership by the many involves,  
necessarily and inevitably, a violent  
and radical change from the pres-  
ent way of doing the business of the  
world. That is a mistake. The  
business of the world will be done  
in much the same way, whoever  
does it. The question is, by whom  
shall it be done? By a few people,  
as it is now, or, by the people in  
great numbers, joining their  
resources, small separately, but  
vast when joined together, and  
done to save money, not to make  
money. There is not too much  
capitalism; there is not enough.  
What the world needs is, more  
capitalism of the kind that has  
made one-third of the people of  
England the doers of their own  
business, saving the money that  
formerly went to swell the private  
fortunes of a few men; giving to  
the many the benefit of their wages  
and putting them on the way to  
independence and comfort.

The question is not so much, how  
business is done, but by whom, and  
for whose benefit it is done. Once  
the workmen get a firm grip on  
the idea that they can take the doing  
of all business that concerns them  
into their own hands without revolu-  
tion, by using the same means that  
are now used, but, we should hope,  
using them more fairly, they will  
take up the Co-operative system  
with a will.

Millions have been spent on  
strikes; countless millions more  
have been lost to labor by the  
consequent idleness; the computa-  
tion of the loss in day's labor being  
beyond any power to make. Well,  
leaving aside all questions of the  
necessity and wisdom of all that,  
what is the actual gain, so long as  
the workingman has no way of  
preventing the profiteer from  
fleecing him? Put this question to  
some labor leaders; and they will  
tell you of a fine new world they  
are going to make some day out of  
the ruins of this one; in which all  
will be well and in which none will be  
unhappy, and in which no man will  
be able to wrong another, and in  
which every man will have his  
rights. Beautiful. But in the  
meantime, what are they going to  
do for labor in the world as it is?  
That is the question.

A better system can be built up  
only on the foundation of the one  
we now have. Man has not the means  
nor the capacity to completely  
alter his world; nor, if he could,  
has he, at heart, any real desire to  
do so. Show him how to do some  
construction, without destruction  
and he will welcome it; but not—  
mark this—with half so much  
eagerness as some people think he  
would. The business of the world  
will always be about the same kind,  
or kinds, of business, and what it  
needs most is a change of business.  
I am a co-operator in a Co-opera-  
tive shop. The business is done on  
exactly the same business methods  
as is the business of the private  
shop-keeper next door. But, his  
business is done for his personal  
benefit; and he has no interest in  
his customers, except to see what

he can make out of them; whereas  
in the co-operative shop the busi-  
ness is done for the customers; and  
it is done by the customers; acting  
in their own interests through a  
hired agent, responsible to them.

How would it do for the Labor  
Unions to put a few millions into  
the shares of the industrial com-  
panies with which they have most  
to do; and begin the task of taking  
over industry in that way?

I shall offer some remarks on  
that subject on another occasion.

### NOTES AND COMMENTS

Writing in the September issue  
of the Current History Maga-  
zine, Rear Admiral Chester, of the  
United States Navy, asserts that  
there is less polygamy in Turkey  
than in the United States, also "less  
crime, less dishonesty, and less  
religious intolerance." If this be  
true it but shows the pass to which  
divorce has brought the great  
Republic. It also shows that a  
portion of the immense sums con-  
tributed by the American people  
for missions abroad might be better  
devoted to the same purpose at home.

In an article on "Shanghai as  
a Mission Centre," in the July-  
August number of the Honan  
Messenger, a paper issued in China  
under the auspices of the Canada  
Presbyterian Church, a list is  
given of the several Protestant  
bodies maintaining missions in that  
country. The list is too long to  
enumerate here, but may be  
classed under the following heads:  
Presbyterian, Anglican, Methodist,  
Baptist, Congregational, Seventh-  
Day Baptist, Methodist Episcopal  
South, Disciples of Christ, "Chris-  
tian Catholic Apostolic Church in  
Zion" (whatever that may signify),  
Adventist, "Church of God"  
(another indefinable) Pentecostal  
Movement, Pentecostal Mission  
(evidently two distinct bodies),  
Pischa Mission, Y. M. C. A., China  
Inland Mission (described as "unde-  
nominational") and the "Assemblies  
of God."

To THESE must be added the  
numerous sub-divisions, each work-  
ing independently of the other, and  
all devoted to the conversion of  
China. Recently they seem to have  
met in conference, when, as the  
Messenger affirms, "it became  
apparent that the Chinese Church  
under the guidance of God is  
seriously beginning to shoulder the  
burden of this needy land." The  
average Chinaman is credited with  
a considerable fund of discernment  
and common sense, but if in face of  
an heterogeneous aggregation of  
this kind he is able to figure out  
what Christianity is and what it  
teaches he has a degree of perspi-  
cacity far beyond his Caucasian  
brother.

WHILE FAITH is being frittered  
away by the divided Christianity of  
the English-speaking world the  
movement in Italy tending to  
strengthen and revivify it gains  
force every day. The late Euchar-  
istic Congress undoubtedly con-  
tributed greatly to this end. Now  
the crusade against blasphemy is  
receiving renewed attention with  
encouraging results. The move-  
ment promoted by the Giovani  
Catholici Italiani is receiving  
adhesion from all ranks and every  
shade of political opinion.

THAT THERE was need in Italy for  
such a movement is beyond ques-  
tion, for, largely no doubt as a  
result of the looseness of religious  
conviction engendered by the dis-  
turbed political atmosphere of the  
past sixty or seventy years, blas-  
phemy has been very common, so  
much so as to constitute a stain  
upon the national honor. It is  
consoling, therefore, to know that  
re-action has really set in. Verona  
leads the van in organization, and  
the Pope has sent his congratulations  
to Signor Facta, its foremost  
promoter, imparting to him and to  
all associated with him the Apo-  
stolic blessing, and declaring it "a  
patriotic and holy work for the  
honor of the True Faith, the de-  
fence of civilization and the dignity  
of human nature."

REFERENCE to the centenary of  
Percy Bysshe Shelley in our last  
issue suggests the following.  
When the poet was an undergrad-  
uate at Oxford his innate literary  
bent found expression in a number  
of verses which are described by a  
modern critic as "mere rhodomonta-  
de," but which Shelley himself