ling's humor, we scarcely need to remind his readers, is of a very grim sort but in this history he has outdone himself. Kipling as the author of "The Light that Falled," "Tales of the Hills," and "Barrack-Room Ballada." made for himself a unique reputation in English literature—a reputation he has gone far to discount by his subsequent performances as the laureate of jingoism. This School History "however, has precip-itated him headlong from the lower heights to which he had already fallen, and if some kind friend does not induce him to buy in the whole edition and consign it to the flames, he will have shattered completely a reputation which any normal man would prize.

Some extracts from the book have already appeared in the CATHOLIC RECORD. No further comment is necessary than to reproduce a few more:

Popes were in the bad habit of doing these little jobs (granting divorces) for

"St Patrick, you may have beard, had benished the suskes from that island, but had not succeeded in banishing the murderers and thieves, who were worse "Certainly until the middle of the sixteenth century Ireland had shown little affection for Pope or Catholic faith. But rebellion in some shape re-

faith. But rebellion in some shape remained the one thing that Irish chiefs loved, and it occurred to some of there early in the reign of Elizabeth that a rebellion in the name of religion would be a much more successful affair than

without that name."

"England is now Protestant; therefore let Ireland rise for the Pope.

The idea 'caught on,' as we should say, with the whole Irish nation, should say, with the whole Irish nation, and everyone went about shouting 'Pope aboo,' 'Spain aboo,' and 'O'Neill (or Desmond, or some other wild earl) aboo.' Thus England, when she tried to keep order, always appeared to be 'persecuting' Catholics in Ireland."

The "School History" certainly must have been written for the Unionists of Belfast. It should, in common justice, have been dedicated to Sir Edward Carson. Kipling for once has forgotten the elementary courtesies.

PROFESSOR RONCALIA, an emilent physicisn of Mantus, who, unfortunately, has generally cided with anti-clericalism in Spain, recently addressed a gathering of two hundred trained nurses in his native city, and in view of his political antecedents his conception of the ideal nurse, as imparted to his auditors, be comes as interesting as it is important. He said :

"Allow me to bring before you the example of those who were and will be always the models of the competent nurse, the example of the Sisters. Do not believe, however, that in speaking of them I have any intention of propagating elericalism. No. Who knows me knows that I am not a clerical; quite otherwise. However, in speaking quite otherwise. However, in speaking of them it seems to me that I am throw ing a ray of light on their work, so noble, ing a ray of light on their work, so noble, so great, yet so unknown. You see these Sisters fitting about among the wards, quick, light, silent, always with the same expression of goodness on their faces, with the same indulgence in their actions. You see them pass from bed to bed, hastening to where they are called without ever allowing the least sign of impatience to escape them. I have without ever allowing the lease sign of impatience to escape them. I have always opposed, and always will oppose, the idea of expelling the Sisters from the hospitals. At Mantua I have insisted on the point of obtaining them as assistants even in the operations. I have said, and repeat it, the Sisters are model of the true nurse; they are the sublime in goodness and in self-sacbnegation.

It is the more to be regretted that one so imbued with right ideas as to the place of the Sisterhoods in the economy of the nation should by his countenance of the spirit of anti-clericalism, lend himself to the elements that make for their destruction. It has been the aim of Freemasonry and the other secret societies under its domination to propagate the idea that the religious congregations are of the parasitical order and that their presence is inimical to the progress of the nation. Professor Roncalia dispels this notion, and places the Sisters in their true light as the benefactors of the race. No "clerical" could put greater emphasis upon the absolute disinterestedness of their lives.

"And what presents itself before them as reward for their mission? The pros-pect of passing their lives from dawn to late night amid the laments of those who late night amid the laments of those who suffer and the death rattle of those who die; the probability of acquiring the infectious germs of terrible aud incurable maladies, as happened a little while ago to a young Sister in the flower of her health and youth, who died of tuber-relative, the forcestipless and ingraticulosis; the forgetfulness and ingrati-tude of those who benefit by her minisns; the absolute absence of amuse ments and of relaxation; a table not too well laden with the good things of this life. With all this you will see them going about contented after a manner, without asking for anything, without any pretence, content only to give their whole lives and their whole work to the relief of the suffering and the unfortuncontent only to give their

And it is precisely these Sisters that I put before you as examples to fol-low, as examples to put in practice. Endeavor to walk in their footsteps, and bedside of the poor invalids be good, always good, very good."

AT THE RECENT sale of the Hutt Library, at Sotheby's, London, two rare Irish books attracted much attention. One of them, the "Hibernia Dominica,"

by Thomas de Burgo (or Bourke) Cath lie Bishop of Ossory, and printed in Kil-kenny, in 1762, realized only £8. The same author's "Catechism, Moral and Controversial," also printed by Edmund Finn in Kilkenny, in 1752, brought but £3.5s. It is to be hoped that they fell into the hands of seme Catholic library. Books printed in Ireland in the eigheenth century, particularly the work of Catholic authors, are sufficiently rare to e noteworthy, and should be kept in reland. An essay on the productions of the Irish press at that period would be interesting. We have, ourselves, some notes on the subject which we may find time presently to work into form for the delectation of those interested in the subject. The history of the Catholic press of Ireland is an integral part of the history of the Church through the ages of persecution.

OATH IS A BARE-FACED FOR-GERY, SAYS JESUITS' HEAD

FATHER LECOMPTE, PROVINCIAL OF THE ORDER IN CANADA, WRITES THE STAR ABOUT REV. C. O. JOHNSTON'S QUOTATION -WORDS ARE "ABSURD, FILTHY, AND CRIMINAL"

St. Mary's College, Montreal, Jan. 31, 1912. Editor of the Toronto Star :

It is only to day that the clipping of It is only to day that the clipping of a Canadian Press despatch, dated Montreal, Jan. 24, was handed to me. It has in bold type the following heading: "Jesuits admit the oath quoted, but say it's obsolete," and a little down the words: It was announced by the college authorities this morning that Mr. Johnston was using a copy of an obsolete Jesuit oath in his arguments, and that a copy of the oath used to-day had been sent him, and his error pointed out."

to-day had been sent him, and his error pointed out."

Now, permit me to say that patience has its limits, and that this is really going too far. The statement made above is an unqualified untruth; the college authorities made no such announcement. On the contrary, we vehemently repudiate as a barefaced forgery that absurd, filthy and criminal oath, which no sane man could take or even believe in, and which, though a hundred times refuted and exploded, has made its way from the initial forger, Robert Ware, in 1680, down to his latest progeny lecturing in a Toronto church. I count upon your fairness, sir, to publish this letter, and to withdraw your Montreal correspondent's offensive statement, giving your heading the same prominence as was given the despatch from Montreal.

from Montreal.

Yours Truly,
ED, LECOMPTE, S. J.
Provincial of the Jesuits in Canada.

LIFE OF ST. PHILOMENA. VIRGIN AND MARTYR

(FEAST AUGUST 11TH.)

The name of this glorious virgin and martyr is not as well known to the youth of our country as it should be. From the beginning of the present century, this saint has been singularly honored in Itsly, as the patroness of youth, and the fruit of this devotion has been truly mirandons.

youth, and the fruit of this devotion has been truly miraculous.

The extraordinary devotion of one of the most celebrated personages of modern times—the Cure D'Ars, lends a new and holy charm to her name, while its amazing fruits show how powerful she is with God. His biographer tells us that the curious devotion to this holy virgin and martyr was almost chivalrous. She granted everything to his prayers; he refused nothing to her love.

martyr, till the time came, when our Lord would have her glory to appear; and then He chose a companion for her in the lonely time-worn priest to whom He had given a heart as child-like and a He had given a heart as child-like and a love as heroic as her own; and He gave her to be the helpmate of his labors and bade her stand by him to shelter his humility behind the brightness of her glory lest he should be affrighted at the knowledge of his own power with God.

St. Philomena (or Filomena) was the daughter of a Prince who governed a small state in Greece. Her mother was also of royal blood, and as they were without children and both idolators, in order to obtain some, they used contin-

without children and both idolators, in order to obtain some, they used continually to offer to their false gods sacrifices and prayers.

A doctor from Rome named Publius, lived in the palace in the service of the Prince; he professed Christianity. Seeing the affliction of the Prince and his wife and moved at their blindness, and by the impulse of the Holy Ghost he spoke to them of our faith and even promised them posterity if they consented to receive baptism. The grace which accompanied his words enlightened their understanding, and triumphed over their will. They became Christians and obtained the long desired happiness that Publius had promised them as the reward of their conversion.

reward of their conversion.

At the moment of their child's birth they gave her the name of Lumens, in allusion to the light of faith, of which

allusion to the light of latter, or which she had been, as it were, the fruit; and on the day of her baptism they called her Filamena, or daughter of light, (filia lumina) because on that day she was born to the Faith.

The affection which her parents bore the same of great that they would have The affection which her parents bore her was so great that they would have her always with them. It was on this account that they carried her with them to Rome, in a journey that her father was obliged to make on the occasion of an unjust war with which he was threatened by the haughty Dioclusian. Philomena was then thirteen years old. Being arrived in Rome, the family proceeded to the palace of the Emperor and were admitted to an audience. As soon as Dioclesian saw Philomena his eyes were fixed upon her; he seemed to

soon as Dioclesian saw Philomena his eyes were fixed upon her; he seemed to be prepossessed in this manner during the entire time that her father was stating, with animated feelings, everything that could serve for his defence.

As soon as he had ceased to speak the Emperor desired him not to be disturbed, but that, banishing all fear, he should think only of living in happiness. "I shall place at your disposal all the forces of the Empire, and shall ask in return only one thing—that is, the hand of your daughter." The Prince, dazzled with an honor he was far from expecting, willingly acceded on the spot to the proposal of the Emperor, and on the return to their dwelling the parents did everything in their power to induce Philomena to yield to Dioclesian's wishes and to theirs. "What!" said she to them, "do you wish, that for the love of a man I should break the promise I made two years since to Jesus Christ." "But you were too young," answered her father, "to form any such engagement," and he enjoined the most terrible threats to the command he gave her to accept the hand of Dioclesian. The grace of God rendered her invincible and her father not being able to make the Emperor allow for the reasons he alleged, in order to disengage himself from the promise he had given, was obliged by his order, to bring her into his presence. She had to withstand for some moments beforehand a new attack from her father's anger and affection. Her mother, uniting her efforts to his, endeavored to conquer her resolution. Caresses, threats, everything was employed to induce her to compliance. At last she saw both of them fall at her knees and say, with tears in their eyes, "My child, have pity on thy father, thy

At last she saw both of them fall at her knees and say, with tears in their eyes, "My child, have pity on thy father, thy mother, thy country, our subjects."
"No, no," she answered, "God before everything, before you, before my country! My kingdom is in heaven." At these words the parents were plunged into despair. They brought Philomena to the Emperor who tried to win her by promises, allurements and threats, but promises, allurements and threats, all to no purpose.

Dioclesian, in a fit of anger, had her

Dioclesian, in a fit of anger, had her cast into prison, loaded with chains, thinking that pain and shame would weaken her courage; but prayer supported her. She ceased not to recommend herself to God. Her captivity lasted thirty-seven days. In the midst of a heavenly light the Blessed Virgin appeared to her, holding her Divine Son in her arms. "My child," she said, "three days more of prison, and thou shalt leave this state of pain. Fear not, I with my Divine Son will sustain thee." These words of the Queen of Virgins gave her fresh courage. Dioclesian despairing of bending the will of this noble spouse of Christ, commanded that she should be publicly scouraged in the presence of his courtiers, after which she was again dragged to prison, but our she should be publicly scourged in the presence of his courtiers, after which she was again dragged to prison, but our Blessed Lady again visited her, with her Divine Son, curing her wounds, and rendering her more beautifut. The Emperor, on hearing this, tiled to persuade Philomena that she owed her cure to Jupiter, who desired her to be Empress of Rome. Again he endesvored by flattery and promises to induce her to accede to his wishes, but this dear child was more steadfast than ever. So enreged was the Emperor that he ordered her to be buried with an anchor tied to her neck in the water of the Tiber. The order was executed; but God permitted that it should not succeed, for at the moment she was precipitated into the water, two angels cut the rope that bound her to the anchor. She floated on the surface and was then borne by the angels to the bank of the river in the presence of an immense multitude. the presence of an immense multitude.

Many were converted, at the sight, to
Christianity. Dioclesian then ordered
the Saint to be shot with arrows, after which cruel treatment she was again cast into prison half dead, but again, she was miraculously cured—the Emperor now ordered a still more cruel punish-now ordered a still more cruel punishgoodness on their ndulgence in their surposes, from bed to be extraordinary devotion of one of may be from the stress of the most celebrated personages of get he least sign of pet them. I have always will oppose, ig the Sisters from Mantua I have infoltant the curious devotion to this fobtaining them as the operations. I ti, the Sisters are une nurse; they are need to her of the heroism of the hearing the heroism of the hearing that this time the ends of the might dediction of the

ordered that Philomena's head should be out off, which cruel order was executed, gaining for this noble spouse of Christ the glorious crown of Virginity and Martyrdom.

The body of this great Saint remained in obscurity at Rome till the year 1802, when it was discovered during one of those annual excavations, which are usully made at Rome. On removing the stone the sacred relics appeared and close beside an earthen vase, half-broken, the sides of which were encrusted with close beside an earthen vase, half-broken, the sides of which were encrusted with blood. On the outside of the tomb were engraved these words—"Filumena, pax Teoum" (At) "Filumena, peace be with thee; amen." The figures on the stone were an anchor, an arrow, a palm and a kind of lash, (also a lily,) evidencing clearly the manner of death to which the Saint had been subjected.

Well may St. Philomena be named "The Thamusturga." She appears in

"The Thamusturga." She appears in the Church militant in order to exercise a glorious apostolate. Her merits are still living, though many ages have passed away. St. Philomena continues to obtain all sorts of favors for those who are devout towards her; and, to quote the words of one of her most ervent clients, we may truly say, Everything she undertakes is crowned

with success."
May this small tribute to the glory of this great virgin and martyr contribu tons great virgin and any to propagate devotion to her, as well as to manifest her power in places where her name and her glory are yet unknown.

A CLIENT.

M. I. J. Griffin's Example

M. I. J. Griffin's Example

Mattin I. J. Griffin, a founder of the local Catholic Total Abstinence Union, who died November 10, was one of the most consistent advocates of total abstinence and a "radical" to the point of prohibition, says the Philadelphia Catholic Abstainer. He was one of those who are styled "cranks" by the unthinking, but wo, to quote an expression of a priest active in the movement, was one of the "cranks" who set a pace that keep the rest moving. At his death there were those who differed with him in discussions of this and other subjects who were ready to admit not only that he may have been right, but even to go so far as to say that probably he was. His interest in the cause

ade him not only a subscriber to the atholic Abstainer, but he ordered tem in thousands at times at his own

FATHER VAUGHAN IN NEW YORK

THE DANGERS TO SOCIETY

New York, Jan. 31.—Father Bernard Vaughan, the noted English Jesuit priest and orator, told an audience that crowded Carnegie's hall to-night that the greatest dangers threatening society to-day are a lax system of divorce and marriage, cradieless nursaries and ciety to-day are a lax system of divorce and marriage, cradleless nursories and a system of education which removes Christ from the rank of head master to a place on the back seat and instead of drilling an army is only arming a mob. Only by restoring Christian principles in all things, can society be saved from approaching the low level of pagan Rome in the muddiest stage of its. "muddy golden age."

Father Vaughan spoke under the auspices of the layman's league for retreats and social studies.

pices of the layman's league for retreats and social studies.

Father Vaughan declared that present day society, "while not yet at the cemetery, is heading rapidly toward it." He instanced as one of the causes of the decadence of the age the careless system of divorce, which, if not improved, he said, would be ruinous to the country. Socialism in its various phases, he assailed.

"Man and woman are in nothing alike," he said, "each gives to the other what the other has not. Their union should be indissoluble. Careless marriages bring about cradleless nurseries. The man and woman who come together and dictate terms of policy to God, to defy His will and ignore His inspirations, are playing a poor game.

inspirations, are playing a poor game You are too heavily handicapped to run

a race with God.

"Besides careless divorce and cradle "Besides careless divorce and cradleless nurseries we are endangered by a
Godless education. There is only one
Master who can teach and drill children in the use of the weapon of knowledge and His name is Christ Jesus. In
every school He is the head master or
He is nowhere. Put Him on a back
seat and He leaves the room. I fear in
great part instead of drilling an army in
your schools you are arming a mob.
You are putting dreadful instruments of
knowledge in the hands of boys and
girls and already I see the flash of their
arms and hear them cry against things
as they are.

as they are.
"Like decadent Rome, too, we are falling into thriftless lives. We want pleasure and we want it at once. We love pleasure instead of work. Recrea-tion we need, but not dissipation. In tion we need, but not dissipation. In the evening nowadays men talk about the sport they have had, when they should say the sport they have not had. In such lives there is nothing uplifting. As result to-day we are living in an age of suffragettes because men have lost their hold and women are getting the upper hand."

MANY AMERICAN CONVERTS

Mr. Scannell O'Neill of St. Peter's Net has, says the Catholic Herald, England, issued his quarterly grouping of the more notable conversions in Europe and America. They are, of sourse a mere fraction of the total number of con-verts within that period. In the United States alone they amount to about thirty thousands more whose names will never appear in print. And even of the more notable converts, only a small number are included in this list. But they tell as comething at least of the mighty

Saxony.

Mrs. Rose Lawton Douglas, wife o Mrs. Rose Lawton Douglas, wife of Mr. G. B. Douglas, Atlanta Georgia and mother-in-law of Colonel James

and mother-in-law of Colonel James Hamilton Lewis, Democratic candidate for the Governorship of Illinois.

John Reginald Edwards, son of Mrs. Laura Gardner Edwards, Pittsburg, late of the Interlaken School, La Porte, Ind., and an Oblate of the Holy Cross (Anglican). Mrs. Edwards, mother of Mr. Edwards, became a Catholic last year. Hayden W. Collins, of the National Tube Company, Pittsburg.

Charles T. Terry, of the National Tube Company, Pittsburg.

Tube Company, Pittsburg.
The late James Eyre Hays, Camden,
N. J., late City Solicitor, general counsel for the Philadelphia and Atlanta

sel for the Philadelphia and Atlanta R. R. Co. Dr. Philip A. Helmer, late Junior Warden, St. John's Episcopal Church,

Kewanee, Ill.
The late Thomas W. Ditty, Assistant United States District Attorney, Kansas City, Mo. Mrs Laura Shaffer Edmondson, of the

Mrs Laura Shaffer Edmondson, of the cathedrai parish, Chicago.
William H. Barry, Business Manager of the San Francisco Star Press, and son of James H. Barry, editor of The Star.
Mrs. Heylin Ashton, New York, whose late husband was a grandson of Cyrus W. Field. Mrs. Lentilhon and Miss Lantilhon of New York Miss Lentilhon, of New York.

Miss Mary Veronica Fritts, Salt Lake
City.

Edward Whitten, druggist, Alblon, Neb., of a North of Ireland Protestant

family.
The late Richard Lelane Wilson

The late Richard Lelane Wilson, broker, Denver, Colorado.

Miss Esther Johansson, Colorado Springs, Colorado.

H. B. Wilson, County Assessor of San Bernardine County, California.

Miss Agnes Lawrence, daughter of Mr. John Lawrence, New York.

The lata Miss Winnifred Hollingsworth, Denver, Col.

At the Church of St. Mary, Kansas City, during August. Mrs. Nellie Gray.

City, during August, Mrs. Nellie Gray, Mrs. Laura Lenahan, and Miss Ella Burgese were received by Father O'Reilly.

The late Mrs. Wintz Gleason, White Castle, La., her two daughters and three sons.

Miss Bobel Spaher Ritscher, Pitts-

Dr. Henry Hall, Pittsburg, Penn., of old New England families, founders of the city of Taunton, Mass., and of a line Protestant ministers.
Miss Caroline Cecilia Hall, Pittsburg;

Miss Caroline Cecilia Hall, Pittsburg; sister of Doctor Hall.

Miss Georgia Kayse, Miss Pena Hansen, and Mr. Louis Tadlook—all three of Omaha, Neb.
Sixty-eight colored persons, almost all of whom were converts, were confirmed by the Archbishop of Philadelphia recently in the church of our Lady of the Blessed Sacrament, Philadelphia.

The Bishop of Omaha confirmed twenty adult converts recently in the church of St. Bernard, Benson, Neb.

The Archbishop of Montreal is quoted as having recently said that no less than

The Archbishop of Montreal is quoted as having recently said that no less than four hundred non-Catholics have entered the Church since the Eucharist Congress at Montreal last year.

The Bishop of Pittsburg confirmed twenty-four converts in the cathedral of Pittsburg recently.

At the close of a late mission held by the Jesuit Fathers in the cathedral of Philadelphia, fifty converts were received.

eived.

ceived.

The Cardinal Primate, on June 7, in the cathedral of Baltimore, confirmed a family of seven Jewish converts.

In St. John's Church, Lima, O., last June, twenty-four adult converts were received into the Church, having been interested for three months by the zealinstructed for three months by the zeal ous pastor and convert-maker, Father

ous pastor and convert-maker, radies Schwetner.

Rev. Thomas S. Major, pastor of the church of the Good Shepherd, Frankfort, Ky., who died last August, was a convert, and a veterau of the Civil War, having fought under the Confederate, General Morgan.

Sixty-one adult converts were received at the Mission of St. Benedict the Moor, New York City, last year.

THE HOME RULE BILL

ondon, Feb. 2.—The Daily Chronicle London, Feb. 2.—The Daily Chronicle publishes a forecast of the Home Rule bill. This provides that the Irish parliament shall have full control of customs and excise, and provision will be made for the continuance of complete free trade between England and Ireland. Ireland is to receive for 15 years an annual imperial subsidy of \$10,000,000, after which she will make contributions to the imperial expenditure, based on a percentage of revenues.

to the imperial expenditure, based on a percentage of revenues.

The Irish parliament will consist of two houses—a legislative council of about 50 members, and a legislative assembly of 103 members. The council will have a suspensory vote on legislation. In the event of a disagreement between the two houses, after the second rejection of a bill by the council, it will be submitted to the two houses deliberating and voting together and adopted or rejected according to the decision of the majority.

Ireland will continue to be represented in the imperial parliament, but in greatly diminished numbers. The Irish parliament shall have no control with respect to the navy, army or militia, foreign policy, coinage, military camps or cosst lighting and will be forbidden to establish or endow any religion or deal with any religious matter.

for a period of 12 years.

SOCIALISM AND THE FAMILY

It will be impossible for socialism long to hide itself behind its simple pro-fession of love for the workingman. It must define in what this love consists. The rude awakening may come amonthe devotees of the socialist theorie

the devotees of the socialist theories when they are brought face to face with what socialism really stands for.

What honest-hearted, working man would care to be torn from the wife he loves on the assurance that socialism requires it? Marriage promotes individualism and individualism is the plague which socialism must dissipate.

A recent divorce among some literary and widely known socialists gives the New York Times opportunity for a striking editorial developing the attitude of socialism toward the family. We quote it at length:

quote it at length:

The great foe of socialism, of the com munistic idea of society, is the family. Marriage is the flower of individualism. Marriage is the flower of individualism. As the family grows and its cost increases, its need of an independent income becomes vital. The ideal family man is the capitalist, the "good provider." Prof. Sumner used to say:

"Every socialist who can think is larged to go into a war on marriage and

forced to go into a war on marriage and the family, because he finds that in marriage and the family life the strong-holds of the "individualistic vices" which

holds of the "individualistic vices" which he cannot overcome. He has to mask this battery, however, because he dare not put it forward."

The embarrassment of the socialist is well illustrated in the litigation growing out of the domestic troubles of Mr. Upton Sinclair. When Mr. Harry Kemp, the consists took of Kanasa, who comthe socialist poet of Kansas, who com-pletes the triangle in this case, pleaded, pletes the triangle in this case, pleaded, at their conference preceding the suit for divorce, the men and women "if allowed freedom would eventually evolve a perfect monogamic state through trial marriage," Mr. Sinclair is reported to have said:

"Which brings us to the question of the economic emancipation of woman. The solution is the endowment of mother-hood by the state, for only in the rarest

hood by the state, for only in the rarest

cases can the mother be free to support herself when she is rearing a child. This resolves itself into socialism, and until it is achieved there can be no solution of the problem."

This avowal contains implications that we accommentary upon the defense

Miss Hobel Spaher Ritscher, Pittsburg; Asglican.

The late Miss Ruth Tweed Aubry, Los Angeles, musician and interpreter of Indian melodies, daughter of the State Mineralogist of California.

Father M'Donough, of the Church of the Immaculate Conception, Denver, on Jaly 23, received into the Church, Miss Elvo Ball and Mrs. John Hawkins.

Mrs. Samuel I. Ridgeley, Santa Cruz, California, late a member of the Cample bellite sect and for over a quarter of a century a prominent Mason.

Mrs. I. Mello, Santa Cruz, California, has followed her three children into the Church.

Mr. Frank Dow, electrical engineer, Omaha, Nebraska.

Mr. John E. Jensen, Portland, Oregon.
Rev. James Small, late pastor of the Episcopal Church, Waupaca, Wis., and be secretary to Bishop Webb' of Milwands waukee; graduate of Nashotah Seminary.

THE CHURCH OF ROME IS RIGHT

The Rev. C. Sylvester Horne, a leading Nonconformist of London, a M. P., and pastor of Whitefield's church, Tottenham Road, who describes himself as an "impetitent radical and advocate of modern Puritanism," and claims to be the first Christian minister in Parliament since Praise God Barebones, spoke recently at a luncheon given in his ment since Praise God Barebones, spoke recently at a luncheon given in his honor by representative men of nineteen religious bodies in New York. Some of the things that he said inspirited, others startled, all interested his hearers. The ineffectiveness of the churches was his main theme. Some of his most striking sentences, as reported in the New York Times, were these: "Every London bobby' in my neighborhood," said he, "knows where the Nightingale and the Bush is; they know where the Red Lion, and where every public house is, and can direct you to every music hall, Lion, and where every public house is, and can direct you to every music hall, but they don't know where my church is. The same is true everywhere. It is because we are afraid to act, afraid to let ourselves be known. We cannot even stir up a controversy. It is all indifference. The church has become inlet ourselves be known. We cannot even stir up a controversy. It is all indifference. The church has become insipid, and the last vice of Christianity is insipidity. There are two texts from which, I think, I shall never tire of preaching. One is 'Ye are the salt of the earth,' and the other is about faith as a mustard seed. Salt and mustard, the two things that the Church absolutely lacks to-day, and what the world needs more than anything else. We are suffering from the respectability that has kept the commandments and has missed the beatitudes. We have fallen into a fatal groove and a grave is a matter of depth. I agree with Mark Pattison that the least important thing about Calvin was his doctrine. The important thing about Calvin was the way he ruled Geneva. He believed that the Church is the final judge of all human things, and that we must return. If the Church does not take the leadership in international brotherhood, and the leadership in social and political reform, then some one else will. The greatest opportunity in the history of the world is before the Church to-day. The Church of Rome was right when she claimed imperial sway. Though I think she sought to gain her ends through means often unjust and far from praise-worthy, her glorious ideal was exactly right, and to it all churches must come. means often unjust and far from praise-worthy, her glorious ideal was exactly right, and to it all churches must come. It was the ideal that there was nothing outside the sweep of the Church, and that all government and all law must come to the Church as the court of last resort. Whatever we think about the history of the Roman Catholic Church, we must admit that her aim has been the only true one, for it aimed at auth

the only true one, for it aimed at auth ority."—The Churchman (Anglican). THE GOVERNMENT OF THE CHURCH

Ecclesiastical pathways throughout the centuries are strewn white with the bones of those who fell ingloriously in their efforts to insurge against the dele-gated authority of the priesthood of the Catholic Church. No age, no nation, since Jesus Christ founded His Church and gave power to the pastors of that Church, their bishops, their archbishops and the Holy Father in ascending de-

and the Holy Father in ascending de-gree, has been free from those who sought for various reasons to defy that divinely-constituted authority.

For the genuine Catholic it is highly enough that in the providence of Al-mighty God a means of salvation has been provided whereby he may work his way into the Kingdom of Heaven. He has quite enough to do to see to it that he guards his soul from the snares of the devil. He has neither the desire nor the opportunity to attempt to dionor the opportunity to attempt to dictate the action of the Church.

The order of the priesthood assume grave responsibilities and awful burden grave responsibilities and awful burdens in the very act of the ordination of each one of its members. The record of the Catholic Church, wonderful for twenty centuries, is the best proof of the fact that the Catholic priesthood, composed of men, is endowed with the especial grace which has preserved and magnified the worship of Our Blessed Lordand maintained the Church He created. But regardless of the lessons of the maintained the Church He created. But regardless of the lessons of the ages, there are ever and with increasing rarity pseudo-Catholics who seek to rebel against constituted authority, chronic rebels who set themselves up for wiser and more blessed with clarity and exactitude of judgment than the sacerdotal body and the prelates of that body.

To the true Catholic their attitude is outrageous and ridiculous. The only harm they ever do is twofold, first to narm they ever do is twofold, first to themselves in assuming an attitude which puts them out of harmony with the Church, and secondly, in the false impression which they give non-Catho-

Their rebellions are always fordoomed to failure, they wreak spiritual devasta-tion and famine in the souls of the rebels and at the last solution of every such contingency the Church and the constituted authorities of the Church

are impregnable and unimpressed.

If there could be a more ideal situation in Holy Mother Church than that in which the Ordinaries and the pastors were unimpeded in the discharge of their great offices by all the people and in which all the people worried not whatsoever about administration, but

were zealously and persistently con-cerned about their souls, we cannot imagine it. That day is approaching and an occasional eddy is only the ex-ception to the rule of progress which constitutes its irrefutable proof.—Cath-cite Universe.

AN EVIL OF NO SOCIAL CONSEQUENCE!

Alluding to the various reform agencies and their efforts to find causes for the evils that exist, while ignoring the great cause, Joseph H. Crooker of Roslindsle, Boston, says in the National Advocate that it is certainly very discouraging and (extremely harmful that so many influential writers and speakers on social problems should exhibit such ignorance or indifference respecting the evils connected with the use of liquors. One-twentieth of the population annually arrested for drunkenness! But this is a fact of no social consequence. Every tenth child born with a serious handicap, due to parental use of liquor! But this is a fact of no social consequence. One young man in every small meighborhood annually turned to a criminal career by the saloon! But small_neighborhood annually turned to a oriminal career by the saloon! But this is a fact of no social consequence. Every tenth man more or less incapacitated as an industrial agent by whiskey! But this is a fact of no by whiskey! But this is a fact of no social consequence. Three out of every four persons who step across the threshold of the poor-house driven there by the curse of drink. But this is a fact of no social consequence. Twice as much money wasted on drink as spent for all kinds of insurance! But this is a fact of no social consequence. The ravages of disease enlarged and intensified by liquor! But this a fact of no social consequence.

onsequence.
This indifference to the evils of drink in high places is a calamity. It is one of the most serious obstacles in the way of temperance reform. This widespread blindness to the awful facts must be removed before we can make any satisfeatory progress, not simply in temperance, but in the more general fields of human betterment. As Philip Snowden a leading social reformer in the House of Commons, has recently said, success in temperance reform means infinite leaf for any reference. help for every other reform.

THE WAY IN SWITZERLAND

It is high time that effective laws were passed and enforced in our land against the post-cards, novels, periodi-cals and moving pictures that have become such a grave menace to the morals of the young. The censorship of films, for instance, is so lax or so easily evaded that from the Middle West comes a complaint that a disgraceful series of pictures, called "The Secret of the Constitution o pictures, called "The Secret of the Con-fessional," has been on exhibition re-peatedly; the sale of suggestive post-cards, too, and their transmission through the mails seems to go on without protest or hindrance, and shameless novelists are boasting that the books they have already sent broadcast in thousands will be considered quite decent and decor-ous compared with those they mean to write.

ous compared with those they mean to write.

Legislators and magistrates, moreover, both here and abroad, own themselves at a loss how to frame or enforce laws that will successfully put down this growing evil. A year or two ago, however, the little canton of Berne, in Switzerland, seemed to find a way. For it was enacted that:

"Whoever by pictures, writings, speech or actions publicly offends modesty or morality shall be punished with a fine up to 300 francs, or by imprisonment up to three months.

"Whoever produces for sale, introduces, sells, publishes, circulates, advertises, lets for hire, or exhibits obscene writings, pictures, or any other obscene

writings, pictures, or any other obscene objects, and whoever arranges obscene performances at places that are accessible to the public shall be punished with

imprisonment up to three months."

Excellent as these laws are, they would, of course, be quite worthless un-less rigidly carried out. Instead of a fine, if a term in prison were imposed upon those whose pictures or writings corrupt the young, the number of objectionable films, books and post-cards sold or exhibited would soon grow less, while public morals would

AN INDISPENSABLE WORK

Archishop J. L. Spalding in the Christian Year.
Efforts to stimulate and arouse our
Catholic people to a more spiritual life,
whether intellectual, moral or religious,
deserve the approval and co-operation
of all who are capable of taking a genuine interest in the welfare of the
Church and the Republic.
Our doctrines and practices are so defined and fixed that there is an almost
irresistible temptation to accept and
follow them mechanically, and conse-

follow them mechanically, and consequently to miss their vital and educacional influence. Conformity comes to be considered the chief and all-importbe considered the chief and all-import-ant religious duty, and when we comply in a perfunctory way with ecclesissical rules and requirements we consider our-selves practical Catholics. But true religion is life and thought and love and religion is lite and thought and love and ceaseless striving for deeper insight and more unselfish conduct. If we were more alive in mind, in heart and in con-science, we should be able to do almost incredible things to bring the kingdom of God to multitudes who wander be-wildered and lost, because there is no one to throw about them the light which Christ came to kindle. Not the priest alone is His minister. We are all His servants and the servants of all for whom He died, if we are not recreant

and false.

The work which the Catholic periodicals do is indispensable; it is greater and more necessary than any one recognizes or acknowledges. It is the chief means whereby priests and people throughout the land, throughout the world, are made aware of one another's existence and are brought into conexistence and are brought into conscious sympathy and communion. They help their readers to live in the things of the mind and the soul, to swim in a current of ideas which flow from the fountainhead of Christian faith, hope and love, and so to identify themselves more completely and more effectually with the life work of Christ and His