

The Catholic Record

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

1740

VOLUME XXXIV.

LONDON, ONTARIO, SATURDAY, APRIL 27, 1912

For The Catholic Record:
Singing in Church
It may be sweet to listen to the song
And feel it deep within the swelling
But sweeter far to find the soft words
start
From mine own lips, melodious move
along
As one pure voice the music throated
through.
Ah, then is music most a living art,
Lifting the soul to its celestial part
Amid adoring angels, singing strong.
The praises which the throating tongue
must tell.
Come, teach thy lips to sing the heart's
sweet praise,
Let the voluminous voice in rapture
And higher, higher, let the music raise
Until the anthem wafted 'round His
throne,
He hears the songs of angels, with our
own.
—E. W. BRUCE MacKINNON

MARRIAGE AND EUGENICS

The "science of eugenics" is upon us, and the prescribers have found a pretext for a new sensation. The ethical culture folk, who as a rule do not have nor care to have families of their own, have begun to legislate for the families of others, and forgetting the ethical portion of their cult, have been regarding the conjugal relations of rational beings from the viewpoint of the stock farm. The human soul, which is essentially the man with all its marvelous potencies that dominate the flesh and often fashion heroes and heroines and saints out of men and women who are weakly or diseased, is utterly disregarded, as if the sole purpose of procreation was to produce athletes, pugilists, and other specimens of physical humanity. A Chicago preacher has got much newspaper space by announcing that he will perform no marriages unless both parties are furnished with a medical certificate of physical soundness—a not very difficult acquirement—and other prescribers have rushed in full to the daily columns with similar views. He is an Episcopalian. Now the Episcopal Church has, we believe, a decree forbidding the remarriage of divorced persons—under certain conditions; and we have never heard of an Episcopalian being unfrocked for performing such a marriage, or of Episcopals who so readily and so uncommunicatedly therefor. They had better observe the duties that are imposed on them before assuming others that are not.

The Catholic Church has long ago made laws which prescribe certain physical, mental and moral conditions and capacities as requisite and obligatory on the part of those who enter the matrimonial state. Holding marriage to be a solemn sacrament, ordained and blessed by God for the propagation and proper upbringing, physically, morally and mentally, of the human race, it hedges matrimony with conditions such as to prevent those who are incompetent from engaging in it and retard those who are temporarily or conditionally disqualified until they shall become qualified. Authorized and empowered by God to confer the sacrament and determine the conditions in which it may be validly and licitly received, the Church will not delegate its powers to medical practitioners or amateur dabblers in eugenics; nor will it permit these to direct the course of conjugal life in violation of the laws of nature and the commands of God. Many of the truly great and noble works have been ruled out of existence by the eugenicists.

There are cases which at first sight would seem to justify the intervention of the State, beyond those which it already controls; but this would open up such a wide area for further interference and consequent dangerous abuses that it is far wiser to leave the matter where it belongs—to parental and spiritual supervision and the conscience of the individual. We have known a father who insisted that his daughters' suitors should have a certificate of physical and mental soundness from his own physician as a prerequisite to his consent. Parents have such a right, and it is sometimes well to exercise it, but moral qualities are the chief factor in making marriages happy and permanent and even fruitful, and with these the Church has much, the State and physician have nothing, to do.—America.

NEWMAN AND MANNING—THEIR UNWAVERING FAITH

The great name of Newman is just now very much in the thoughts and on the lips of Catholics in England in connection with the new life of the illustrious Cardinal recently issued from the pen of Mr. Wilfrid Ward. One of the more interesting "points in the story" of saying (as noted by a correspondent of the Glasgow Observer) that "this convert or that convert is not happy in the Church of Rome, and is anxious to get out of it, and, indeed, is soon coming back to his former body." Of course that is not the case, and it was a good thing that the correspondent remarks that he did say it, for it gave the Cardinal more than once an opportunity of professing his unwavering devotion to the Catholic Church. One such opportunity elicited an emphatic profession from Mr. Ward's life: "I have not had," wrote the Cardinal, one moment's wavering of trust in the Catholic Church ever since I was received into her fold. I hold, and ever have held, that her Sovereign Pontiff is the centre of unity and that I have an unshaken faith in her creed in all its articles; a supreme satisfaction in her worship, discipline and teaching,

and an eager longing and hope against hope that the many dear friends whom I have left in Protestantism may be partakers of my happiness.
"This being my state of mind, to add, as I hereby go on to do, that I have no intention, never had any intention, of leaving the Catholic Church and becoming a Protestant, would be superfluous, except that Protestants are always on the lookout for some loophole or evasion in a Catholic's statement of fact. Therefore, in order to give them full satisfaction, I can, I do hereby internally consent and assent, that Protestantism is the dearest of possible religions; that the thought of the Anglican service makes me shiver, and the thought of the Thirty-nine Articles makes me shudder. Return to the Church of England! Not 'The net is broken and we are delivered.' I should be a consummate fool (to use a mild term) if, in my old age, I left the land flowing with milk and honey for the city of confusion and the house of bondage."

Another declaration, in language if possible more eloquent, is quoted from a public letter in which the Cardinal wrote: "From the day I became a Catholic I have never had a moment's misgiving that the Communion of Rome is that Church which the Apostles set up at Pentecost, which alone has the 'adoption' since 1845, that it was my clear duty to join that Catholic Church, as I did then join it, which, in my own conscience, I felt to be Divine."

Equally positive and unmistakable was the position of another distinguished convert, Cardinal Manning, in a speech on one occasion in assertion of faith thus quoted by the Observer correspondent: "It gives me the joy of saying that, from the hour I submitted to the Divine voice, which speaks through the one only Catholic and Roman Church, I have never known such a peace over my mental shadow of doubt press over my conscience. I could as soon believe that two and two make five as that the Catholic faith is false or Anglicanism true."

A BAPTIST WRITES OF THE CATHOLIC ENCYCLOPEDIA

Reviewing the Catholic Encyclopedia the Watchman (Baptist) of this city, in a statement of the aim and scope of the work, says: "Perhaps the most noticeable general feature of the work is the atmosphere of certainty and finality which pervades the whole. In this age of criticism and doubt and uncertainty we here have something which is fixed and definite and which claims to be sure and trustworthy. The Bible is fully accepted for what it claims to be and what it has been believed to be in all the evangelical portion of the Christian Church in all ages. On looking at the article on 'Adam' in another encyclopedia, for example, we find the following statement: 'Adam and Eve, the first human pair, are represented in the well-known story as having been created by God and placed in the garden of Eden, where they lived in a state of innocence until the fall. To obtain an adequate view of the relations and implications of this biblical story it must be subjected to literary analysis. It is now generally conceded that the narrative is a combination of two accounts.' In contrast with this vague and unsettling beginning the Catholic Encyclopedia introduces its long and scholarly discussion thus: 'Adam, the first man and father of the human race' and in regard to the two accounts of creation in Gen. i and Gen. ii, it says: 'The two accounts are practically one with regard to didactic purpose and illustration, and it is doubtless to this feature that we should attach our chief significance. It is hardly necessary to remark that the loftiness of the doctrinal and ethical truths here set forth place the biblical narrative immeasurably above the extravagant Creation stories current among the pagan nations of antiquity.' This is a fair illustration of the more reverent treatment of biblical themes in the Catholic Encyclopedia as contrasted with the tone of the bulk of current literature on the same subjects.

"Jesus Christ is the Word of God made flesh, who redeemed man by His death on the Cross and whose divine mission is continued by the ministry of the Church." This is the beginning of a long article written with a full knowledge of the so-called "assured results of modern scholarship" on the One Who is in the conclusion asserted to be the Son of God, divine and holy; and the historicity of the New Testament accounts of Him is asserted and maintained. In the article on "Bible," it is stated that it is "the inspired record of revelation, contains the word of God; that it, it contains those revealed truths which the Holy Ghost wishes to be transmitted in writing." Baptists will be interested in the statement regarding "Baptism." The most ancient form usually employed was unquestionably immersion. This is not only evident from the writings of the fathers and the early rituals of both the Latin and Oriental churches, but it can also be gathered from the Epistles of St.

Paul, who speaks of baptism as a bath (Eph. v. 26; Rom. vi, 4, Tit. iii, 5); in the Latin Church immersion seems to have prevailed until the twelfth century."

The Watchman's reviewer draws wrong conclusions from several of the articles, showing either that he did not read them attentively or that his original knowledge of Catholic doctrine is so faulty as to render him incapable of great and voluminous work as a whole and says: "Enough has been said to show that with the larger portion of the articles, especially those on Biblical subjects, evangelized Christians would find themselves in substantial agreement."

THE VIEWS OF A CONVERT MINISTER

In reply to the query with which your circular dated February 8 opens, and which queries, in effect, how soon do I think America will be dominantly Catholic? I can reply that in every true Christian sense, this country is dominantly Catholic now. But in the broader sense, in which you doubtless desire to be taken, will say it depends, under God of course, solely on the Catholics. At the present rate of Catholic gain, if maintained (and, in my opinion, it will rapidly increase), I see no sign of such a change; but his country, very short, when Catholics will be dominant, not only in religion, but in civics. I said will be; perhaps we had better put it can be, for without a change in the drift of events Catholicism will certainly have the numbers, and I see no sign of such a change; but on the contrary, I look for the drift to intensify. As to what we can do to hasten the coming of the day of the Lord, I know of nothing we can do but what you and your confreres are doing with success—that is, tell the people about it, or as our dear Lord said, "I will go and preach the Gospel to every creature." I have little tolerance for the modern idea of improving on that plan and substituting chalk talks, moving-pictures and *ad idem genus*. A Protestant friend of mine, a presbyter who was chafed full of what they call "ye gods, ye devils, and the things that are done in the earth, which I have not written down," after I had abandoned the Protestant ministry and before I had become reconciled to the Church, "What will we do to get the people to church and hold them?" I replied, "You might try preaching Christ a little. You know, He said, and I if I be lifted up from the earth, will draw all men unto Me. Try it, brother." I don't know whether he ever tried it or not. I know he never had, so far as I could learn, and that was what was emptying his Church and is emptying hundreds of others. I can find you legions of Protestants—and I find you legions of Catholics—who are dying for the bread of life, and they do not get it. As I remarked to our Right Rev. Bishop once: "I can find thousands of Protestants who want to be Catholics if they knew how." So it is our duty to show them how. I think Father Handley's article in the Missionary for December, 1910, touched two points which would effectually aid our work in spreading the gospel, i. e.: the encouragement of congregational singing (you Paulists are giving that) and the utilizing of the gifts and graces of the Protestant ministry and are dealing by family ties or other circumstances from entering the priesthood. At present they are, and have to be, dumb. If by any method we could "loose him and let him go," we have many a man among such who could and would do yeoman service for the Church. Put him to work, open his mouth and let him tell the story in some way. Call him a Hoenstine or a lektor, or as the Methodists do, an exhorter; but put him to work.—L. L. Gamewell in the Missionary.

FIGURES THAT LIE

We have long and hopelessly protested against the twist that is given to statistics when Catholicity is concerned. The praiseworthy efforts of some of the Protestant churches to get their men interested in religion have led to the publication here and there of tabular figures showing the number of men that go to Church. Why is it that so frequently the Catholic men are actually decimated in these lists? Is it mere guesswork, or is it done with the purpose of seeking to equalize on paper the church attendance of the Catholic and non-Catholic man? At any rate it is a libel on the Catholic man.

The matter is given point by such a census, taken by Protestants, of course, in New Rochelle, N. Y. The attendance at the 10:30 o'clock Mass in one church was given as five hundred and thirty-five. A luminous addition, "of course there were earlier Masses." Of course there were! And some of them well attended, at an hour long before the census takers were thinking of getting up. The pastor of the church wrote to correct the figures, stating that he had at the Masses an actual count of one thousand seven hundred and sixty-five!

HEROIC MISSIONARY A VICTIM OF LEPROSY

FATHER DUPUY, S. J., CHEVALIER OF THE LEGION OF HONOR, CONTRACTS DREAD MALADY IN MADAGASCAR
"Jesus!—Knight of Legion of Honor and Leper."
These are the titles which Father Aulaire Dupuy, of the Betsele Mission of Madagascar could place on his visiting cards.
Only a few months ago word was received at the French headquarters of the Propagation of the Faith that a member of the Paris society had contracted leprosy in India. His name has not been given to the public as yet, and now Father Dupuy adds his to the long list of those heroic martyrs to charity.

bers for Trinity College, Dublin. During this period of Torrey's rule every member for his stronghold of Episcopalian Toryism has been prevailed upon to accept the honor of a position with a fat salary. Can the Standard say that Nationalist Ireland has ever been treated in such a way? From the day in 1820 that the first Catholic member for Ireland came to the British House of Commons I do not know of one Irish Nationalist who has received a salaried position. True it is that Irish Liberals have accepted these positions, but Irish Liberals are now seldom seen in Parliament. Thus, the Irish members for the south of Ireland, the Nationalist members, knew not what it is, under either Liberal or Unionist rule, to accept the emoluments of office.

But during these years when the few members for Ulster were obtaining all salaria with salaries, what was this Government doing for the Irish Catholics? The Catholics of the south were asking for a Catholic university, and the Government of Mr. Balfour said they were willing to grant it; but, alas! the Orange leaders of Ulster threatened such a proposal, and a bill would have been a great triumph for the Balfour Government to have granted this reasonable request of the Nationalists; but the intolerance of the Ulster Tories frightened the party leaders. Was not this class privilege, when a few men from the north were able to prevent the Catholics of the south from obtaining what was a fair and reasonable request, that they be allowed to have a Catholic university? I am a Protestant who believes in Home Rule.

IRVING O. VINCENT
Cookshire, Que., April 8.

DO PROTESTANTS GO TO HEAVEN?

BISHOP FOLEY OF IRELAND WRITES A COMMUNICATION IN ANSWER TO THAT QUESTION THAT IS WORTH PERUSAL

Moved by a communication which he received from "A Poor Protestant," who asked whether the Church taught "that Protestants would stand no chance of going to heaven, or that God created them to be damned," Bishop Foley, of the Diocese of Kildare and Lighthelm, Ireland, selected as the particular topic of a recent Lenten pastoral the doctrine which is summed up in the formula: "Outside of the Church there is no salvation." Since there is hardly any other dogma of the Catholic faith which lends itself so readily to misrepresentation at the hands of outsiders, of which is so calculated to prejudice inquiries against the claims of the Church, Bishop Foley's lucid explanation is of permanent value. He writes:

"Looking out upon the world and realizing the enormous number of human beings who have never even heard of Christ, we cannot be surprised if many earnest inquiries are repelled by the apparent harshness and intolerance of this great truth of Catholic belief. Seeing that fully two-thirds of the human race are not even nominally Christians and that nearly one-half of the remainder live outside the fold of Christ, it is not surprising to outsiders to believe that this dogma which, it is said, dooms five-sixths of the human race to everlasting damnation, is absolutely incredible in itself, as well as in hopeless conflict with the well known will of God that 'all men should be saved and come to the knowledge of the truth.'"

"What obligations, then, do we conceive to be implied in the words of the catechism that 'no one can be saved out of the Catholic Church? Are we bound by this doctrine to believe that there can be no hope of salvation for those who have not been baptized, have lived their lives outside the Catholic Church? Every instructed Catholic knows that we are bound to believe nothing of the kind. We are all familiar with the axiom that God Almighty refuses His grace to no man who makes the best use he can to the faculties afforded him."

"It is well known," writes P. IX., 'that those who labor under invincible ignorance with respect to our most holy religion, and who, carefully observing the natural law, inspired by God on their hearts, live an upright life, may, through the operation of divine grace attain eternal life, since God, of His great goodness and mercy, never allows anyone to be consigned to eternal punishment who has not been guilty of grievous sin. But,' the Pontiff adds, 'the dogma is also well known which declares that outside the Catholic Church no one can be saved.' In what sense, then, can it be truly said that some of those who are involuntarily ignorant of her claims are to a certain extent inside the Church of Christ?"

"In a real sense of the words and speaking of things as they are in the eyes of God, we truly say that all who are in the state of grace, whether they have been baptized or not, are inside the Church. Like her Divine Founder, the Church is composed of two elements—the one material, visible and of itself natural, and this we call the body; the other spiritual, invisible and supernatural, which we call the soul. We may belong to the body of the Church as a member of the body without belonging to the soul. All men are bound to belong to the soul of the Church as a matter of indispensable necessity, but membership of the body is a matter of divine precept, from the observance of which one may be excused, but only by impossibility or incalculable ignorance."

There is only one condition necessary in order to belong to the soul of the Church, and it is to be in the state of grace. Anyone who is outside the Church in the sense that the guilt of mortal sin is on his soul can have no part in that state. There is nothing harsh or extreme or intolerant about this doctrine, for it is nothing more than the well known Scriptural teaching that for the unrepentant sinner, as such, there is and there can be no hope of pardon. To the question: 'Are we obliged by divine precept to belong to the true Church?' The children in our Catholic schools are taught to confidently reply: 'Yes, and no one can be saved out of it.' But, strange as it may sound, there is no Church which has even a shadow of a claim to be regarded as Christian that would not give the same answer. The various denominations differ fundamentally from the Catholic Church on many things, they differ hopelessly from her and from one another upon the claims of the several churches to be regarded as the true Church of Christ, but

they all agree in declaring that our Divine Lord laid a divine precept upon men, obliging them to belong to His Church. There is no room for any disagreement upon this point, as may be seen by looking to the sacred councils of the Church.

"It is evident, then, that as a matter of plain fact our Divine Lord has laid a grave obligation on men to become incorporated into His mystical body by baptism and to be faithful to the duties which Church membership involves."

"Many are involuntarily ignorant of the existence of any divine precept; their knowledge is confined to what is necessary to be believed, independently of every precept. Others, whilst recognizing this divine precept, find it impossible to make out what it is that constitutes membership, or which of the various churches that claim their allegiance to the true Church of Christ. Many allow themselves to be persuaded that the fact of their having been born and reared in a certain religious denomination is sufficient evidence of the will of God in the regard to their souls; that separation from the Catholic Church is therefore no obstacle to salvation."

A PROTESTANT MINISTER'S TESTIMONY

American Catholics, as a rule, are not aware of the great progress which the Church is making here, notwithstanding the millions who have been lost to the faith through one or more of the causes that contribute to what has for years been known as the "leakage." Statistics which may be relied upon, all the more as being authentic because they were compiled by one who is no friend of the Catholic Church, and who was formerly employed in an important capacity in the Census Bureau, the Rev. J. K. Carroll, a prominent Methodist minister of New York, informs us that last year there were in the United States 12,556,812 "communicants" belonging to the Catholic Church—that is to say, Catholics aged over sixteen years. Twenty years previously the number of such Catholics was, he tells us, 6,231,417—an increase of over 100 per cent. The significance of this great increase is deepened by a comparison with the growth of the Protestant sects during the same period. The Methodist bodies increased from 4,252,843 to 6,294,726, or less than 50 per cent.; the Baptists from 3,429,505 to 5,315,412, or about 54 per cent. The Presbyterians and Episcopals make a better showing. The former have to their credit an increase from 788,244 to 1,340,110; the latter from 532,054 to 947,320. The increase in the membership of these two denominations; as represented by percentage is: Presbyterians, about 70 per cent.; Episcopals, 78 per cent. Each of the other sects, with the exception of that known as the "Disciples," which has a membership of about 1,250,000, has fewer than 800,000 members. The total number of persons who go to church is 34,000,000 out of a population of 92,000,000 of these church-goers nearly one-third are Catholics.

The largest dioceses of the Church in the United States are: New York, with 1,219,920 Catholics and 962 priests; Chicago, with 1,150,000 Catholics and 733 priests; Boston, with 900,000 Catholics and 680 priests; Brooklyn, with 700,000 Catholics and 448 priests; Philadelphia, with 525,000 Catholics and 582 priests; Pittsburg, with 475,000 Catholics and 405 priests; and St. Louis, with 375,000 Catholics and 528 priests.

A Simple Case

Not long ago there died in one of the villages of an adjoining country a man who had reached the last stage of benightedness, a miserable old wreck of manhood that once had brilliant promise. Those who knew Jake when he was a young man remembered what a handsome fellow he was, how pleasant his disposition and great his popularity with all classes. There are people now living in Urbichville who will verify this statement. But Jake had a weakness. He learned to drink. He married a girl, the daughter of good people, against the wishes of her family. The drink habit grew upon him. He became quite dissipated. The hardships and privations of a drunkard's home broke his wife's heart and caused her death. A few years ago when the writer was hunting squirrels he found Jake in a thicket, lying by the side of a jug he had carried many miles from the railroad station where he had been killed. He was in bad shape, drunk and fatigued—bloodshot eyes, bloated face, dirty clothing, a ragged old wreck. And now he's dead. A wasted and miserable life ending in darkness and despair. A tragedy so fearful that no words can describe it. That's only one case.—Urbichville Chronicle.

When the trials and sorrows of this world burden you, pay a visit to our dear Lord in the Blessed Sacrament and you will experience untold consolation.

Catholicity has increased in the ecclesiastical province of Calcutta, India, over 108 per cent. in ten years, and in Burma the increase is over 118 per cent.

Rev. John J. Wynne, S. J., at a recent conference of the Philadelphia priests made the statement that the cost of the Catholic Encyclopedia up to date was over \$600,000.

The Catch-My-Pal Total Abstinence Society of Ireland now has 250,000 members. The Emerald Isle is experiencing the greatest temperance revival in all its history.

CATHOLIC NOTES

It is said the Pope has charged Father Vido, the Superior-General of the Order of Clerks of St. Camillus de Lellis, to submit a report on the question of reforming the Calendar and making Easter a fixed date.

According to statistics just published, the Catholic population using the German tongue in the German Empire, its colonies and in Luxembourg, Switzerland and Austria amounts to 41,450,385, with over 43,000 priests, secular and regular.

Last year, as is her usual custom, the noble religious and devout, Mother Katherine Drexel, Superior-General of the Sisters of the Blessed Sacrament for Indians and Colored People, Cornwall, Pa., contributed personally \$73,260.27 to the Catholic Indian missions.

Bishop Colton, of Buffalo, has returned from the South, and, to all appearances, has completely recovered from his recent serious and well-nigh fatal illness. The Bishop has announced that Cardinal Farley has consented to come to Buffalo on June 9 to lay the corner-stone of the new cathedral.

The Board of Directors of the Knights of Columbus announce that \$385,000 of a \$500,000 endowment fund for the Catholic University already is in hand. The income from this fund will be used to provide scholarships and board for fifty students at the University.

The Long Island Chapter of the Knights of Columbus has inaugurated a campaign to raise \$50,000 for the erection of a Catholic Settlement House, in perpetuation of the memory of Very Rev. Mgr. William J. White, D.D. Some of the most enthusiastic supporters of the movement are non-Catholics.

The will of Louis Schlesinger, who died at 2100 Fifth Avenue, sets aside a fund of \$500, out of which payments of \$5 and \$10 are to be paid for the relief of poor families, irrespective of religion, but preference to be shown to Hebrews and Irish Catholics. Another fund of \$150 was set aside to buy coal for poor families under the same conditions.

The late Elizabeth Lady Herbert of Lea, mother of the Earl of Pembroke, died at 2100 Fifth Avenue, sets aside a fund of \$500, out of which payments of \$5 and \$10 are to be paid for the relief of poor families, irrespective of religion, but preference to be shown to Hebrews and Irish Catholics. Another fund of \$150 was set aside to buy coal for poor families under the same conditions.

The recently-created archdiocese of Birmingham embraces 85,000 souls. Birmingham and region comprise 306 priests—an increase of over 100 per cent. The churches and chapels number 194, and there are 69 convents. Of the schools of different classes, there are 150. Charitable institutions for children and adults number 19 and there are also 3 hospitals. The school children at elementary schools and other educational centres number 26,686.

In Italy, as in other Catholic countries, a resume of the pastoral letter of each Bishop to his clergy is to be found in the columns of the daily press. After a brief scrutiny of the pastorals as a whole, one finds that the subject most generally touched upon by the Bishops of Italy is that of the absolute necessity of supporting the sound, honest press, both for priests and people. Perhaps the most practical support is that of the Bishop of S. Angelo del Lombardo, who even goes the length of offering to meet half the cost of subscribers to one of a score of Catholic publications for the year 1912, and urges each priest in his diocese to do him the special favor of finding five laymen to subscribe to a Catholic journal.

The Catholics of Geneva in Switzerland, have appealed to their brethren in England for financial assistance to regain their ancient Cathedral of the Immaculate Mother of God. The appeal brings to light a story of characteristic continental injustice to Catholics. This church was built by Genevan Catholics assisted by their brethren all over the world. It was begun in 1850 and completed in 1857. Some time after the Vatican Council it was confiscated and handed over to the old Catholics. Now the original owners have a chance to regain this temple of their fathers, but they must pay for that which is by right theirs. The State will restore the church to them for an indemnity of two hundred thousand francs. Being too poor to raise the sum among themselves, the Genevans have appealed to the generosity of English Catholics.