

his misdeed and he quits his legal wife, she being unwilling to be married before a Catholic priest. Such a separation is not so easily nor so readily effected as Father Comeau would seem to intimate. From the fact that a man has taken a woman to wife (even should the marriage be unlawful in the eyes of the Church) such a man has contracted certain legal and moral obligations in regard to that woman which he cannot deliver himself simply by endeavoring to square himself with the laws of the Church; and he cannot be a "good Catholic" unless he recognizes his obligations to the woman he has wrought. It is not our purpose to expose in detail what such obligations would be, but merely to point out that in our estimation Father Comeau has spoken rather flippantly on such a grave subject. Father Comeau emphasizes, if anything, his lax view of the case in his answer to the following query:

"If when reinstated as a Catholic the man who wishes to marry another woman, the ceremony to be performed by a Catholic priest, may he do it?" asked the reporter.

"Well," was the reply, "we try and get the man to seek a divorce from the State first, because in the eyes of the law he is still married, and while the Church does not recognize it we do not want to lay ourselves open to persecution. There is a secret marriage."

The words "the Church does not recognize it" are very misleading, as one might conclude therefrom that the Church makes light altogether of such a marriage. It is well known among Catholics, however, that the Church recognizes the legal aspects of such a contract and also certain moral obligations which flow from it, and she is very much exercised in practice as how best to secure compliance with her own legislation without entering in conflict with the civil law and without inflicting unwarranted injury on the innocent party to the contract.

Affairs bearing on the marriage contract, whether civil or religious, are of grave nature, and in fact all cases of marriage are dealt with by the Church with the utmost care and concern. No priest with elementary prudence would undertake to dispose of a marriage tangle guided solely by his own lights, but would invariably refer the case to his Bishop for consideration and settlement. We have penned these lines not so much to take good Father Comeau to task as to counteract any baneful effect which his words unguardedly spoken might create in the minds of the public.

GUARANTEES

It is claimed that under Home Rule in Ireland the Protestant minority would be made to feel its position and suffer disabilities at the hands of the Catholics. Because of the existence of this foolish and groundless impression a society has been formed in Dublin for promoting the inclusion of proportional representation in the coming Irish Bill. This new movement has Lord McDonnell and Lord Courtney as enthusiastic advocates. The idea, we are told, has taken root, and it may come to pass that such a measure would form one of the clauses of the local government act. If certain timid spirits in Ireland, who are not members of the Catholic Church, would desire to safeguard their rights in this way, we do not think any one should raise objection. Minorities have rights which should always be respected, but in Ireland, true to say, conditions have for centuries been reversed. In that country the vast majority of the people had no rights which the minority were bound to respect, and the overwhelming power of England was always at the back of the latter. We have said that this dew departure is entirely unequalled for. We will go farther and declare that it will come to pass that the Protestant minority in Ireland will always have more than a fair share of representation in the new parliament. It will be found that in the south and West of Ireland many Protestant gentlemen will be elected to the new house from districts almost exclusively Catholic, while it will be too much to hope that the Orange element will return the compliment by electing Catholic members from districts where their co-religionists are in the minority. We find such to be the case at present as regards Irish members in the House of Commons. In the new order of things Catholics will not only be fair with their Protestant neighbors but will give them an overflowing bumper of liberality. One splendid result of Home Rule will be, we think, the promotion of a better feeling between Catholics and Protestants in Ireland. Too long have they been set at each other's throats by that class who feasted and fattened on the divisions of the people.

THE MASONIC PRESS

Newspapers in this country frequently publish press despatches from Europe which are sent out by the Masonic Press Agency. A few weeks ago the papers in this country published an article in which it was stated that His Holiness had sent his blessing to a choirboy in Viterbo, Italy. Now comes the truth, but, needless to say, it will never receive the same degree of publicity as the false report. We take the following article from Rome, the English organ in the Eternal City, which puts the matter in an entirely different light:

CELEBRATES FIFTY YEARS OF PAIN
This has been a year of golden jubilees in Italy, but the strangest of all of them is one that has just been celebrated in a convent in Viterbo. It was never destined for newspaper publicity, but as the Rome correspondent of the *Corriere*

della Sera has published some incomplete information upon it, Rome may properly refer to the subject.

Some fifty-two years ago a young opera star, a native of Zurich in Switzerland, was on her way to Milan to fulfil an engagement, when her mother, who accompanied her, died suddenly, and the loss made so deep an impression on the girl that she resolved to enter the religious life. She did so almost immediately, but a year and a half later, at the end of 1861, she was suddenly afflicted with a terrible spinal disease.

From that day, fifty years ago, to this she has never risen from her bed. Her head has to be kept in position by bandages and wire framework, and, according to the doctors, even a slight movement might imperil her life. She suffers intense pain, but nobody has ever heard a murmur from her lips. She is always cheerful and converses freely with her many visitors—for all Viterbo looks upon her as a woman of extraordinary sanctity, and the faces of her holiness has spread even abroad, so that many come to her to beg her prayers and seek her advice, and she is credited with many supernatural gifts, including that of prophecy.

And now she has just celebrated the golden jubilee of her paralysis in the cloister of Viterbo. The Holy Father, who has long known of her, has sent her a beautiful autograph letter, in which he expresses his warm admiration for the example of Christian resignation she has given to all the faithful. Cardinal Casazza and many dignitaries and priests have gone to Viterbo to celebrate Mass in the cell where she has lain so patiently for fifty years, and an immense number of despatches and letters were received by her on the fiftieth anniversary of her affliction.

The correspondent of the liberal *Corriere della Sera* closes his account of her as follows: "Not a few extraordinary facts are related of this poor nun, and it is certain that many strangers who come to Rome take occasion to visit her in Viterbo in order to be able to converse with her and to commend themselves to her prayers. The old convent has already become a species of sanctuary. The Sister, who is now seventy-five years of age, gives proof of really extraordinary intuition."

NOTES AND COMMENTS

A NOTABLE addition to Catholic literature in English is "The English correspondence of St. Boniface," translated by Prof. Edward Kyle, of Toronto University, and published in the series "King's Classics" by Chatto and Windus. Prof. Kyle, who went to Oxford as one of the Rhodes scholars from Canada, has since his return lectured on Modern History in the University of Toronto, and has won an enviable reputation in that department. He is also well-known as an authority on Franciscan literature. The text of this, his latest publication, is from the "Monumenta Historica Germanica," and the selection from the letters of Saint Boniface has, he informs the reader, been made with a view chiefly to illustrating the mind of England at that period. The introduction by the editor is a careful and comprehensive survey of the Saint's life and work. To a discriminating scholarship Prof. Kyle adds a deep and reverent attachment to his faith as a Catholic, and we look to him for further contributions along the same line as the present work.

DR. HASTINGS, Medical Health Officer of Toronto, has been criticizing Father Vaughan's deliverance on the slum question in that city. The distinguished Jesuit had made a tour of the poorer quarters in the company of a civic official, and as the result of his observations stated that no such thing as a slum existed in Toronto. Dr. Hastings thinks this "too absurd to be refuted" and points to the many overcrowded, insanitary houses in some quarters, "unfit for human habitation." This, no doubt, is true, but to anyone who has had a glimpse of a slum in London, the metropolis of the world, and the boasted centre of civilization, Father Vaughan's dictum will stand. Dr. Hastings requires to go abroad and to enlarge his scope of observation somewhat. A slum such as exists in London's East End is a thing practically unknown elsewhere in the world, unless it be in other large centres of population in Britain. With these Father Vaughan's priestly ministrations have made him familiar, and finding nothing to match them in their appalling misery and degradation, in Toronto, he gave utterance to a natural feeling of gratification. Dr. Hastings is too provincial.

WE ARE in Canada not unfamiliar with the Jesuit bogey. It breaks out in Protestant pulpits from time to time, and is a stock sensation with sectarian journals of the lurid type. We were fairly deluged with it during the Jesuits' Estates excitement some years ago until Sir John Thompson as Minister of Justice punctured it in Parliament and made a laughing stock of the famous "Devil's Thirteen." Yet it comes to the surface from time to time and does duty in the same old unsavory way as of yore, as a weapon against the Catholic Church, when other and more legitimate means prove inadequate. The only wonder is that the Ne Temere decree, Bilingual schools and the Eucharistic Congress of 1910 are not attributed in their entirety to the Jesuits. As it is, they are not wholly exterminated, but made to bear a generous share of the burden. As "Aunt

Salles" they are deemed fair game for the ministerial toiterer, and the journalistic vagrant.

WITHIN the past few weeks no less a person than Sir Edward Fry has had a hand in the game. The occasion was irrelevant and the shaft quite gratuitous. This gentleman, as related in these columns last week, has published a pamphlet, addressed to the Society of Friends, on "Betting, Newspapers and Quakerism," and having pointed out that the doctrine that "an evil may be voluntarily done for the sake of producing some hoped-for good," might be extended to cover any vice, he went on to say that "the practice of the Jesuits founded upon this view has become a byword of contempt to all honest and honorable men. It would be lamentable indeed if the Society of Friends should adopt the teaching and practice of the Jesuits." Father Delaney, Provincial of the Jesuits in Ireland, at once, through the columns of *The Freeman's Journal*, denounced this abominable slander and demanded either proof or retraction. "I protest indignantly," he wrote, "against this foul charge as a wicked slander, not less wicked than for two centuries it has been employed for the defamation of the Jesuits by the enemies of the Catholic Church."

WHAT DOES Sir Edward do in the face of such a protest? It might have been expected that from a man of his position a frank response would be forthcoming. If he were an honorable man and really believed the charge when he made it (appalling as such an abyss of ignorance may be) he would either have put forward some semblance of proof, or frankly acknowledged that he wrote without reflection. On the contrary, he calmly stepped forward, and with a parting innuendo as to Father Delaney's own rectitude (an insinuation as cowardly as it was disreputable) intimated that no matter what Jesuit theological textbooks might contain, the Society teaches and practices what he had imputed to them. In any case, he did not propose to spend the rest of his life in looking up extracts from text books to which any interpretation might be put that had convenient application to the issue before them. All of which serves to illustrate that Sir Edward Fry and those who think with him put into active practise every day the identical doctrine which, with total disregard of the Ten Commandments, they impute to others. But then they are authorities on the moral law!

PRESS DESPATCHES announce the opening in New York of the big religious campaign under the auspices of what is called "the Men and Religion Forward Movement," which, according to its promoters, is to "shake the continent to its very centre." It is being financed by a group of Wall street capitalists, and is intended to impress the multitude with the advantages of a religious connection in business. At least that is what we gather from the advance notices which for many months past have, through the associated press, been sent broadcast through the land. We have had occasion to comment upon it before as a concrete example of the materialistic type of religion so much to the fore now-a-days. We should be sorry to question the motives of its promoters, yet one cannot but feel that its ultimate aim, as with the much vaunted "Laymen's Missionary Movement," is to exact the mighty dollar, and to identify religion still further with push, enterprise, respectability, and those other purely human qualities which, in Protestant countries have already displaced the beatitudes. Under such tendency the chief end of man is no longer to glorify God, but to make the most of this world. It was greatly to be desired that in this vitiated atmosphere Catholics should escape the contamination.

INSTANCES of the commercial spirit which has taken possession of Christians of a sort are much in evidence. A very effective one is at hand in the unblushing campaign set on foot by an Anglican prelate—the "Lord Bishop of the Falkland Islands" no less. He has flooded the British metropolis with letterpress outlining his great scheme, which is none other than to deatheolize the population of South America. He can do it, he says, for £100,000, and promises great extension of trade to British manufacturers into the bargain. One of the great London dailies pitifully summarizes the scheme after this fashion: "The bishop's idea is that we shall go with the Bible in one hand and the ledger in the other. He is quite frank about this, as also about his further idea of bringing this vast district of two million square miles under British influence"—and all for £100,000. The bishop's services certainly should be enlisted by the "Men and Religion Forward Movement."

BUT AS to Protestantizing South America, Catholics of that continent as well as of this northern hemisphere will have something to say. American Baptists, Methodists and Presbyterians

have had that in view for some years and have drawn heavily upon the pockets of their countrymen for the purpose. They have further prosecuted a vigorous campaign of falsehood and detraction to the same end. Yet they do not appear to have made any impression upon the object of their vicious endeavors. Nor is the Anglican prelate of the Falkland Islands likely to succeed where they have failed—not even for £100,000. The financial, earthly character of the idea will not commend itself to the Spanish American mind, any more than it does to the genuinely religious people of Great Britain and America.

WE HAVE in these columns at sundry times endeavored to present the truth about South America and to show that the whole campaign of detraction indulged in by emissaries of northern sects has no basis whatever in fact. Corroborative testimony of this is to hand from an unexpected quarter in the person of M. Georges Clemenceau, a pronounced French anticlerical, who has just returned to Paris from a prolonged visit to the Spanish American republics. M. Clemenceau cannot be supposed to have any affection for things Catholic, and his outspoken testimony, therefore, is all the weightier on that account. He tells only of what he saw and heard, and laying all bias aside gives unstinted praise to the purity of life, public spirit, honesty, industry and enterprise of South American Catholics. A correspondent of America cites a remarkable passage from his published reflections contrasting Paris with the Argentinian capital, Buenos Ayres, much to the disadvantage of the former. He alludes solemnly that in Buenos Ayres (a city of over a million inhabitants) the class known euphemistically as the *demi-monde* does not exist. In this, not Paris alone, but every city of considerable proportions in Europe or America suffers by comparison with the metropolis of Spanish America. The Bishop of the Falkland Islands, and those with like aspirations would be well advised in refraining from meddling interference in the affairs of South America, and devoting their energies to the stupendous task awaiting them in their own countries.

FATHER SEARLE'S ABLE SERMON

DOUBT ALWAYS DANGEROUS IF IT PASSES FROM A MERE DOUBT TO A REAL OPINION

THE following is a portion of a very able sermon preached in St. Mary's Church, San Francisco, California, by Rev. George M. Searle, C. S. P., late Superior General of the Paulist Congregation:

"Religion, then, they thought, should be quite comprehensible to all. The human intellect ought to be able to fathom its deepest mysteries. That the thoughts of God, the being of God, could be above human understanding was not with them an admissible idea; just as some people now claim that the dogma of the Holy Trinity is contrary to reason, when in fact it is simply beyond human reason. The assumed as Unitarians do today, that our reason is absolutely perfect, that what it cannot grasp cannot be true. It is just the same as if a schoolboy should say that some complicated mathematical formula cannot be true, simply because he cannot see any sense in it."

St. Paul says in the text, that some of those who followed the times and methods of the Gnostics erred concerning the faith. It could not be otherwise. If any one goes on the principle of putting human reason as the infallible judge of the dogmas of religion, he will, sooner or later, err concerning the faith, simply because not to err, he must submit to the authority of a reason superior to his own, and he does not admit any such authority. He errs concerning the faith, because he has no faith, except in himself.

"Still, the mischief may not, in the first place, go as far as this, because the authority may not assert itself immediately. It has not pronounced absolutely on the points with which the man's mind is just now concerned, and perhaps it never will."

"For in the Catholic religion, as generally and rightly held, there are points which have not been settled absolutely by the authority of the Church, and which are not unmistakably laid down in Scripture. Nor are they a perfect logical deduction from those that are so determined. But they are commonly held, not only by the faithful in general, but also by Catholic theologians."

DOUBT MORE OR LESS DANGEROUS
With regard to these points, doubt is theoretically admissible. But still it is more or less dangerous except for those whose faith is very deeply rooted, especially if it passes from a mere doubt to a real opinion.

"And the reason for this is very plain. For such an opinion very properly arises from a preference for one's own reason or judgment over a just faith, which though not absolutely divine and infallible is still vastly superior to one's own. It also implies a distrust, not absolutely in the Divine word but in the Providence of God over the Church, and in the direction of the Holy Spirit which is constant and unfailing, without something only coming into action at some special emergency, like one which calls for a positive definition by the Holy Father, or by a Council acting in union with him."

"The maintenance, then, of such opinions, contrary to common Catholic belief, usually proceeds, partly at a rate, from pride, and is strengthened and nourished by it. And pride always tends to increase; unlike other vices, it is never satisfied. First exalting it-

self over man, it goes on to exalt itself over God."

"We have, of course, a notable example of this in our own day, in the rise and development of the Modernist heresy, or rather a nest of heresies. Their aim, intending in the beginning only to advance and defend opinions not absolutely contrary to faith, but only at variance with common belief; not undertaking to construct a new creed, but only what they would call a new theology; did not wait long before attacking the faith itself. Or, if still pretending to hold it, they attached an entirely different meaning to its articles from that held by the apostles and their successors. In some matters they invented what St. Paul would have called as in the text, 'profane novelties of words'; in others, while holding the novelties" of meaning.

ALWAYS A SOURCE OF DANGER

"But we need not say more about these modern Gnostics. Owing to the energetic action of our present Supreme Pontiff, the movement they set on foot will hardly go much further, inside the Church at any rate. But still the general principle underlying it will always be a source of danger to the individual, though not, of course, to the Church as a whole."

"The danger to the individual consists in the setting up and maintaining of opinions, which though not plainly contrary to the faith, are opposed to the general belief of the clergy and of the laity."

"Here it may naturally be asked, 'Have not some such opinions ultimately prevailed, and even become the general belief?' Have they not turned out to be true, after all? And how can they prevail, unless some one maintains and defends them? For instance, did not Christians in general formerly believe that the statement in Genesis that the whole creation was completed in six days, was to be understood as meaning that these six days were days of twenty-four hours each; whereas now the opinion that they were long periods of time can be held without any suspicion of heresy? And was it not also generally believed in past times that the earth was much the largest body in the universe, and the heavens a mere adjunct to it?"

"It cannot, of course, be denied that there have been general opinions in the past that certain points like these are, if not actually matters of faith, at any rate closely connected with it, and that it has subsequently appeared that such is not the case, and that the contrary opinion may be safely held."

DISTRUSTING THE FAITHGIVER

"But still it remains true that in the beginning the confident assurance and assertion of such contrary opinions is dangerous to the faith of those who hold them. The danger simply is that one holding them may become so confident of their correctness that he becomes ready to abandon the faith in general rather than to give up his opinions."

"For faith in the teaching of the Church is one solid thing. If one abandons a single article of faith, he is of course abandoning it all. St. James says: 'Whoever shall keep the whole law, but offend in one point, is become guilty of all.' And why? Because the sin of breaking some particular law is in disobedience to the lawgiver. So one abandoning one article of the faith ceases to trust in the authority of the Church which presents the faith to him; and his so-called faith in other articles becomes merely his private opinion."

"His sin is that of distrusting the faith-giver, as that of the other was that of disobeying the lawgiver."

"So one who asserts confidently an opinion, though perhaps not actually contrary to the faith, seems to him, even probably, to be so, begins to lose confidence in the Church, from which his faith comes, and is in danger of losing his faith altogether."

"This danger is not simply in theory. One meets in actual life scientific men, for instance, who have made studies in evolution, and finding a full-fledged belief in it contrary to the teaching of the Church, and even what seems to them the minimum possible belief in it contrary to general Catholic opinion, have made up their minds that the Church is absolutely opposed to it. And as they cannot or will not give up the results of their studies, they give up their faith in the teaching of the Church generally. And the evil does not stop with them. The unscientific Catholics are moved by their example, even more than by that of non-Catholic scientists, and conclude that the Church really is opposed to the teachings of true and genuine science."

A TURBULENT CLERGYMAN

Dorchester, N. B., Dec. 24th, 1911.

Hon. Thomas Coffey, Editor Catholic Record, London, Ont.

Dear Sir, I enclose a copy of a letter I sent to the Moncton Times, and which was returned to me with a letter from the Editor, copy of which is also enclosed.

Since a year this man Batty has been inflaming the Orangemen against the Catholics, and I wanted to hear him, but found to my sorrow that there was no fair-play for me at a meeting which was advertised by public posters.

He made false attacks on the Canadian Roman Catholic clergy, the Irish clergy, the Knights of Columbus, and called upon all Orangemen not to vote for any candidate who would not pledge himself to do all in his power against the Roman Catholic Church.

I have read enough in your paper and in history to be able to answer all his statements, but was not given a chance to do so.

I desire to give the people of Dorchester one bit of the story and any help you may give me will be appreciated. I believe that those people should be met in public, and not behind the shield of the Orange order.

Yours sincerely,

JOHN HERBERT.

Copy of letter from Editor Times

Moncton, Dec. 22nd, 1911

John Herbert, Esq.—Dear Sir,—Your letter received and contents duly considered. Mr. Batty and his lectures have already been the subject of considerable controversy, and we do not feel that any good would result from anything further in this line.

Wishing you the compliments of the season, I remain,

Sincerely yours,

J. S. BOYD, Editor Times.
Dorchester, N. B., Dec. 14th, 1911.
Editor Times, Moncton, N. B.:

Dear Sir,—Please allow me space in your columns to enter my protest in regard to a lecture delivered in the Dorchester Methodist Church by the Rev. Mr. Batty, on last Monday night, under the auspices of the Dorchester Orange Lodge.

At the commencement of his lecture Mr. Batty stated that he would deal solely with the policy of the Roman Catholic Church, and he also stated emphatically that if there were any Roman Catholics present who took exception to what he said, they were at liberty to enter a protest.

The discourse or lecture was entitled "Roman Catholicism and its relation to the British Empire" and naturally I went to hear something of what Roman Catholics had or had not done in relation to the empire, but instead I heard an inflammatory speech of the regular 12th of July type.

What surprised me most was that intelligent people should appear to get so worked up by Mr. Batty's utterances, when, as a fact, very much of his discourse was based solely on extracts from the Toronto World, vague sayings of Lecky, or the vapourings of a so-called ex-Jesuit.

On the authority of an extract from the Toronto World, Mr. Batty stated that the Roman Catholic clergy of Canada were instructing the youth of Canada to be anti-British, and through a vague extract from Lecky's writings he said that "where Roman Catholics have power, they use it for oppressing Protestants."

When the statement re the Roman Catholic clergy was made, I immediately told the lecturer it was false, and that it could not be substantiated from historical facts, either past or present, and the only answer Mr. Batty gave was, that he got it from the Toronto World, and that he was not responsible for it.

Oh! No, Mr. Batty, you are not responsible. You come to Dorchester and make an inflammatory speech calculated to create hatred and animosity between Protestants and Roman Catholics, and you do this solely on an extract from the Toronto World.

It is a notorious fact that in things concerning Catholics or Catholic countries, Protestant papers and journals do not give the Catholics the benefit of the doubt. For example, take the story of Italian atrocities against the Arabs. All the Protestant papers were ready to publish it, and did so with glaring headlines, but now that the thing is exploded, the Montreal Star is the only paper I have seen that retracts in a manly manner.

As for the other papers they may put a few lines in some inconspicuous corner, where not one person in ten will notice it, and this in general is the method used in publishing news concerning Roman Catholics or Roman Catholic countries.

Will Mr. Batty answer the following questions, which I intended asking at his lecture, had I been given a chance.

1st. Give names of countries or places where the Catholics, having power, oppress their Protestant brethren?

2nd. What ground had you for stating, or intimating, that the Roman Catholic clergy of Ireland are responsible for the decrease in the population of Ireland?

3rd. In the case of the persecutions in France, Portugal and Spain, will Mr. Batty please tell me if it is for the betterment of religion that the Roman Church is assailed, and if so, for which of the different brands?

I had several other questions for Mr. Batty to answer, but when I attempted to put my questions I found that statements made by the rev. gentleman, in the first part of his discourse, did not work out in practice.

I was looked upon as if I had no right nor authority to ask a question, or contradict any charge made by the lecturer. One man left his seat and shook his fist at me, but he was held down by another man.

I do not know what this man intended doing, but I noticed that his eyes seemed full of fire, and had a wild and glaring look which would not be considered uncommon in a lunatic asylum.

If Mr. Batty wants to talk of "Roman Catholicism and its relations to the British Empire" I am willing to meet him in public debate in Hickman hall at Dorchester, and I feel that I can prove from history that if there had been no Roman Catholicism, the probabilities are that there would be no British Empire to-day.

In conclusion, I wish to sincerely apologize to the Rev. Mr. Crisp for having made the mistake of using his name in place of Mr. Batty's.

I can assure the Rev. Mr. Crisp that I respect him as a clergyman and as a gentleman, and I am heartily sorry that I cannot say as much of the Rev. Mr. Batty.

JOHN HERBERT.

WHAT CAUSED THE CONVERSION

In a confirmation sermon delivered recently in Tillin, O., by Bishop Schreubs of Toledo, the prelate told the story of the conversion to the Catholic faith of an Episcopal minister who was stationed at Mansfield, Mich., when the Bishop was a pastor in the Diocese of Grand Rapids.

"He came to me for instruction in the Catholic faith," said the Bishop, "and it was a pleasure to explain Catholic doctrine to him, for he had a beautiful soul. He was baptized and received into the Church and is now a priest in the Diocese of Grand Rapids. I was curious to know what had first turned his mind toward the Church. I had often seen him at services in my church and I make humble confession to you this morning that I may have been vain enough to have wished to hear from his own lips that I had been the instrument of his conversion. So one day I asked him what had turned him toward the Church. You would not guess his answer in a thousand years. He said: 'Well, Father, to tell the truth, it was a little Catholic child, an Irish servant

girl. I saw that poor girl leading such a pure and beautiful life that I began to reverence her. I asked myself what it was that governed her daily life and action and I resolved to find out. And here I am in the Church. It was not my instruction at all that brought this minister into the Church that came afterwards. It was the beautiful example of the daily Catholic life of an uneducated servant girl."

IRISH MUSIC

FISKE O'HARA THE WELL KNOWN IRISH SINGER MAKES ELOQUENT PLEA FOR ITS CULTIVATION

One of the strangest things to a musician or singer is the neglect of the national music of Ireland. When one realizes the glorious heritage of song that the grand old race of bards left behind them, it is hard to understand why it is thrown aside without any definite effort being made to revive it or cultivate the national school of music founded in times more ancient than man can determine.

Centuries before the present musical scale was invented, the Irish race was composing music with a complete system of notation. Long ere Christianity was introduced into Ireland, there was a set of musical scales and a method of writing music. When the Christian missionaries arrived in Ireland they brought the Ambrosian scales or modes and the bards, seeing the superiority of the system, at once adopted it. Many of melodies that appear somewhat down to us from ancient times bear all the marks of having been composed in these early ages and still bear all the ancient characteristics in spite of the fact that they had been changed to suit modern ideas. How many of our young students of Irish history know that the harp was introduced into Ireland from the East? We have the word of Galileo, the father of the astronomer, for that fact. And how many know that Gryffth Ap Conan, Prince of North Wales, brought over from Ireland a band of fifty harpers to note down the national music of Wales? This we are told in the ancient Welsh Chronicles. With the greatest wealth of folk-songs of any people on the face of the earth why should we not make an effort to bring them before the world in proper shape?

Better still, why not educate our own young people, and the old ones too, for that matter, with the greatest wealth of folk-songs of any people on the face of the earth why should we not make an effort to bring them before the world in proper shape? Better still, why not educate our own young people, and the old ones too, for that matter, with the greatest wealth of folk-songs of any people on the face of the earth why should we not make an effort to bring them before the world in proper shape? Better still, why not educate our own young people, and the old ones too, for that matter, with the greatest wealth of folk-songs of any people on the face of the earth why should we not make an effort to bring them before the world in proper shape?

Let all of our young people who have good voices and an ear for music club together and start the movement. It will not be long until the world will ring with the beauty of the melodies that long ago stirred the echoes of the hills and valleys of old Innisfail and the world will awaken to the fact that there is a mine of music in the old land of which it never dreamed.

FISKE O'HARA.

ANCIENT CATHOLIC ABSTAINERS

Very Rev. Prior Higgins, of Bridlington, England, now visiting America, in a letter to the Boston Pilot states his belief that the Canons Regular of St. Augustine, founded by St. Gilbert in England in the twelfth century, were the first religious community to make total abstinence a rule though the Jewish historians, says the *Observer*, of monks founded by St. Mark the Evangelist at Alexandria were total abstainers. St. Pachimus in the third century prescribed total abstinence as a rule for monks, and by the middle of the fourth century there were fifty thousand monks in Egypt alone following his rule, which was afterwards spread to Palestine, Greece, Dalmatia, Ireland, France, England, Scotland.

St. Basil's rule prescribed water as the drink for monks. St. Martin made total abstinence a rule for the monks of Gaul. St. Augustine says: "Any one who reads the lives of the saints, especially the lives of the monks, cannot fail to see that they observed a perpetual abstinence from meat and wine." St. Columba and St. Boniface carried the rule of total abstinence to France, Switzerland and Germany.

In view of these facts, The Catholic Abstinence hopes to see our profligate contemporaries still allow total abstinence fanatics to remain in the Church, and that barrels with bibulous monks beside them will disappear from the realms of art—such productions can be called art—Catholic Abstinence.

Memorial to Tom Moore

A literary shrine sacred to Tom Moore is the Vale of Avoca, situated in Wicklow, that county which is popularly described the garden of Ireland. It is now proposed to erect a memorial there to the poet, and as the outcome of a public meeting the promoters of it consider that its erection in "the vale in whose bosom the bright waters meet" would be very appropriate.

It was while at Avoca that Moore wrote some of his best known melodies. Nature herself had supplied until quite recently a memorial of the bard in the form of an oak tree, "Tom Moore's tree" under whose shade he died most of his writing. A remnant of it only now survives owing to the desire of tourists to carry away portions of its sacredness of "the poet's old circle and the idol of his own."—*Pall Mall Gazette*.

If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work his life is a happy one.

No wonder the exile from home and friends is heartsick; no wonder the alien weeps. Why halt the joys of life are not of our own making; it is our nothing at all to do with them; it is our friends who scatter sunshine upon our paths.