

and Popes.

to interesting for Catho-
ll as for Jews, to know
est friends of that unhap-
en persecuted people have
oman Pontiffs. When such
the recent massacre of
ussia take place, it is
to see how the leaders of
race turn at once to the
ome to ask for mediation
ion. They know, from
nce of centuries, that
e can they expect just
and charitable—not to
erful—consideration. The
atement is the famous
pronouncement, made at
assembly held in Paris in

consequence of the sacred
morality that at differ-
ent Roman Pontiffs have
and received into their
Jews persecuted and ex-
m different parts of Eu-
the middle of the sev-
St. Gregory defended
d protected them in the
ian world. In the tenth
Bishops of Spain op-
the greatest energy the
wished to massacre
Pontiff Alexander II,
those Bishops praising
St. Bernard defended
twelfth century from the
Crusaders. Innocent II,
er III, also protected
the thirteenth century
preserved them from
ills which menaced them
as well as in France
the forbid, under pain of
tion, any one to force
nce or to disturb their
ement V. did more than
t he encouraged their
struction. Clement VI,
an asylum at Avignon
are persecuted in all the
pe. In the following
holas II, wrote to the
prevent the forcing of
ace Christianity. Clau-
almed the anxiety of
ed at the fate of their
were frequently torn
asts of their mothers,
asy to give an infinity
stable actions of which
had been at different
et on the part of ec-
tructed in the duties
in those of their reli-
ple of Israel, always
and almost always op-
never had the means
to manifest their
or so many benefac-
the eighteenth century
happy occasion, which
August Emperor, is
which has been given
to the philanthropists
s, and notably to the
all the sentiments of
which our hearts are
wards them and their

asion the assembled
these resolutions:—
at the deputies from
France and from the
ly at the Hebrew Syn-
with gratitude for
benefactions of the
y in the past centur-
the Israelites of the
of Europe; full of ac-
for the reception
ent Pontiffs and many
ics have given at dif-
s where barbarity,
gnorance united, per-
elled the Jews from
ociety.

at the expression of
shall be placed on
the day, that it may
an authentic testi-
titude of the Israel-
ably for the benefac-
generations which
them have received
astics of the different
rope.

of the Revival of
West, learned Jews
patronized by the
at of their Oriental
oniface IX., Julius
and Paul III. se-
trusted physicians'
faith and race.
e down to days with-
ollection we find the
of Rome ameliorat-
of the Jews in that
remarkable manner.
rew gentleman of
ing about the illness
ope, said to us the
are all deeply touch-
news. We love the
one and all, and
on. How can we
was Pius IX. who
walls of the Ghetto
ople from the cruel
at they underwent
unrise every night?
God of Israel to

Signs Of The Times.

(By An Occasional Contributor.)

St. Peter parish, West Chester, is
one of the highest Anglican sections
of the Protestant Episcopal deno-
mination. The altar in the church
has absolutely everything that is to
be found on a Catholic altar—all ex-
cept the consecrated Host in the
tabernacle. Down to the smallest
detail, everything is there. The pas-
tor, Rev. Dr. Clendenin is having
trouble with his congregation, but
he claims that it is due to politics
more than to ritual. In explaining
the situation he gives some peculiar
and new reasons (for a Protestant
clergyman) why all the ceremonials
and externals of Catholic worship
are retained. The novelty of his
reasoning opens up an entirely new
vista. He says:—

"We hold that the doctrines of
worship and ritual of the Christian
Church have always been the same,
and where any part of the Church
has departed from that primitive
order the ancient order should be re-
stored. Or, to be more definite,
that a man who lived in England
five hundred years ago or a thou-
sand years ago should be able to
come again into the Church of God
to-day and find the ritual and the
worship the same as the fathers
found it in the beginning."

As far as ritual, discipline, and
externals, go this is really splendid
—it is so because it is true. The
Church should be to-day what she
was one thousand years ago. Were
this Rev. Doctor only as consistent
in essentials as he is in accessories
there would be no alternative for
him but to enter at once the one
only Catholic Church. But there is
the great danger. He is too far,
and yet not far enough advanced; to
far to leave to any further steps in
the pathway of dogma; not far
enough to possess in its entirety
that which the Church possessed five
hundred and a thousand years ago.
Where we see this lack is when he
leaves the domain of ritual to tread
the arena of dogma. Yet he has
his doubts. He says:—

"What must a man do to be saved?
Protestantism has four hundred
different answers, but the answer of
the Church is clear and definite. The
Holy Ghost dwells in the Church and
is received through the sacraments
of the Church."

Here again he is right. He means
the Catholic Church. For he adds:
"There is nothing permanent in the
world but the Catholic Church." However,
the great difficulty comes
in at this very point. His conception
of the Catholic Church is a re-
stricted one, therefore false, for the
Church that is Catholic cannot be
circumscribed by territorial or other
limits. This we see in the following
remark, which immediately succeeds
to the foregoing one:—

"In a more local sense of the
word, I am a Churchman because my
life is cast where the Anglican
Church has lawful mission and ju-
risdiction, and it is the duty of
every man to be loyal to the Catho-
lic Church of his own country. If
it is in error he must pray and work
to bring it right, but never by the
intrusion of schism or the separa-
tion of dissent."

It is in a "local sense of the
word" that he accepts the "Catho-
lic Church"; therefore, it is to a
fragment detached from the general
Church that he belongs. This is
still more evident from the follow-
ing statement:—

"But the Anglican Church—the
Church pre-eminently of the Anglo-
Saxon race—having made this, pub-
lic and humiliating acknowledgment,
may well hope to be the centre
which, under God, is to bring into
peaceful union the now divided Catho-
lic Church, and in that union find
answer to the prayer of our Lord,
"That they all may be one; that the
world may believe that Thou hast
sent Me."

Like the Catholic he believes in
the ultimate union of all Christen-
dom under one Head, and in one
fold; like the Catholic he believes
that the Church should be immu-
table, in ritual as well as doctrine;
like the Catholic he believes that
there is nothing stable on earth ex-
cept the Catholic Church; and, with
all these beliefs, he adopts her ritual
in full, and rejects her teaching—in
other words, he accepts the acci-
dents and discards the essentials. He
declares the Anglican Church to be
the body that can best bring to-
gether the parts of the now "divided
Catholic Church." Contradiction

most obvious. If it be divided it
cannot be Catholic; if it be in parts
it is not the Catholic Church. He
claims for the Anglican Church the
privilege of being the most import-
ant of all those fragments; granted,
but it still remains a fragment, not
the entirety. No matter how vast
the detached rock it is still not the
mountain. You can bring the rock
back to the mountain; but you can-
not move the mountain to adjust it
to the rock.

Catholic Summer School

Cliff Haven, the home of the Catho-
lic Summer School on Lake
Champlain, has again assumed a
lively aspect. The larger houses are
all open. There has been a scarcity
of private cottages this year, so
great has been the demand. In every
way indications point toward the
most successful session in the his-
tory of the school.

Although no new cottages have
been erected during the past year,
much has been done in the way of
beautifying and improving the
grounds. A new building containing
four excellent bowling alleys and a
billiard room, a boat house and sev-
eral handsome new boats are addi-
tions which are bound to prove pop-
ular. The Champlain Club has been
newly painted in white with green
trimmings. The interior also has
been redecorated. Other cottages,
notably the Brooklyn, the Roches-
ter, the Manhattan, the Vermont
and a few others have also received
fresh coats of paint.

Exteriorly, therefore, everything
presents an attractive appearance.
But not in these things alone do the
charms of the School lie. In intel-
lectual programme and an athletic
programme, brimful of good things,
appeal also to the average man.

During the past few years, there
has been noticed a tendency to les-
sen in number the formal lectures,
and to increase the classes. This
has reached a climax this session,
when the only formal lectures will
be given in the evening, with the ex-
ception of the last three weeks, when
one morning lecture will be given
each day. In this way, it is hoped
that a concentration of effort and
interests will result in work of an
effective and lasting nature. During
this week were started the courses in
English literature and Sloyd. The for-
mer is based on a course outlined by
the Association of Colleges for the
Middle States and Maryland for col-
lege entrance. It is of practical val-
ue both to the student and to the
teacher, as it is composed of two
parts—the work in critical analysis
and interpretation, and the study of
methods of teaching. The first course
is being given by Conde B. Pallen,
LL.D., a well known lecturer and
critic—and the second by Mrs. Mar-
garet Mooney, professor of English
in the Albany Normal College.

The work in sloyd was last ses-
sion particularly attractive to
young and old, so ample provisions
have been made for this year's work.
The workshop has been removed from
its old location and has been com-
pletely fitted up. Additional courses
will be given this year in wood
carving, pyrography, basket weav-
ing and inlaying. The instructors in
this department are Miss Katherine
M. Heck, of Providence, R.I., and
Miss Pauline G. Heck, of the Platts-
burgh Normal School.

The evening lectures this week
have been John T. Nicholson, of
New York, who gave a masterly ad-
dress on Lay Co-operation in the
Church Work; Mrs. John M. Gitter-
man, representative of the New York
city History Club, who spoke on the
work of that society, and also lec-
tured on Governor Dongan; and Rev.
George Leahy, of St. John's Semina-
ry, Brighton, Mass., who spoke in-
terestingly on "The Sun" and "The
Nebular Hypothesis."

Mr. George Salmon, of New York,
is again the manager of the athletic,
and Mr. Edward Talley, of the same
city, will direct the social features
of the school life. It is hoped to ar-
range matters so that few evenings
will pass without some short and
pleasant gathering at one of the
cottages. Already this week, there
have been a reception and a euchre
at the New York, a donkey party at
the Healy, and a dance at the
Champlain Club, and a camp fire at
the ever popular College Camp.

PUBLIC SPIRIT.

There is no barrier in the path of
Irish-Catholics, save that erected by
their own hands; there is no ostrac-
ism that they do not create by
their own lack of courage or of de-
termination to take advantage of
existing opportunities.

Our Reviewer's Notes.

PLAGIARISM.—There is nothing
easier than to find similarities, more
or less remote, in the productions of
different poets and by a process of
reasoning, totally gratuitous to ac-
cuse one of them of plagiarizing the
other. Yet neither of these writers
may have ever seen the others pro-
ductions. It is very unjust towards
a writer to bring such an accusation
against him, unless it be founded
upon positive and palpable evidence.
A mere striking resemblance between
the ideas, or the language used can-
not be a justification for the perpetu-
ation of such an injury. As well
accuse a man of having stolen a
watch, merely because you know a
man who possessed a watch resem-
bling that one, or even of the same
manufacture. The correspondent of
one of our most prominent American
Catholic exchanges says:—

"And now Theodore O'Hara, who
wrote the glorious poem 'The Bivouac
of the Dead,' one verse of which
is cut in stone on the portal of
nearly all Federal cemeteries,
though he was a Confederate officer,
is negatively accused of plagiarizing
from an Irish poem called 'The
Memory of the Dead.' Except in a
few common sentiments and the
metre, these poems are radically dis-
tinct, and there is no comparison as
to the excellence and superiority of
O'Hara. What a pitiful thing it is
to see such petty nibblings at the
fame of a dead genius. Edgar A.
Poe had the same carping faculty,
as may be seen in his 'Mr. Longfel-
low and Other Plagiarists.' He him-
self did not escape. The metre of
his 'Raven' was like, in degree, to
one of Mrs. Browning's poems, and
he had to defend himself accord-
ingly. Mr. Longfellow survived the
attack, which few people now re-
member, and Theodore O'Hara will
not be reputationally hurt by litera-
ry mice."

Now this criticism of Poe's critical
remarks—and very unkind they were
—recalls to our mind the reviews of
English poets now being published
in "La Patrie" by a correspondent
signing "Gaston Delorthe." This
writer points out the similarity,
even to the expressions, between
Poe's "Eldorado" and Longfellow's
"Excelsior." He goes further and
points out that Poe's famous poem
on "The Bells" is simply a transla-
tion of a page of Chateaubriand's
"Genius of Christianity." So that
we see how the "biter may be bit-
ten." Were we to ransack the an-
nals of literature we might find
hundreds of like examples. Still we
cannot but admit that the same sub-
ject is calculated to suggest the
same, or nearly the same, ideas in
different minds; and if two minds
are cast in the same poetic mould,
it is likely they will be affected in a
similar manner by the same subject,
which will create in them like
thoughts and like sentiments. This
being the case, the human language
is so limited in its expressions, that
the choice of words cannot but
oblige each of these writers to use
some words that are the same as
those used by the other. It is not
at all evident that there is any at-
tempt at plagiarism; in fact, both
may be entire strangers to each
other and to each other's composi-
tion. Hence all writers are more or
less exposed to a like accusation;
hence the wisdom of not being too
prompt in bringing such accusations
against other writers. It shows a
jealous spirit, and exposes the writ-
er to being treated without mercy
by other critics.

FAMILIAR QUOTATIONS.

Not unfrequently we meet with quota-
tions—phrases that have become
"household words"—attributed to
wrong authors, or traced to wrong
sources. A goodly number of these
are taken from the Holy Scripture,
while others are to be found in
poems and prose compositions of
well known profane authors. Then
there are a few from authors who
are absolutely unknown for any-
thing else except the "sayings" that
they chanced to have invented. We
thought it might interest those who
are curious about such things if we
were to reproduce a few of those
familiar quotations, with a correct
indication of the source of each. We
will commence with those that are
to be found in Holy Writ, and, pos-
sibly, a great many of our readers
will recognize them, even though not
aware whence they come.
"A still small voice." (I. Kings,
xix. 12); "Escaped with the skin
of his teeth." (Job, xix. 20); "That
my adversary had written a book,"

(Job, xxi. 35); "Hanged our harps
on a willow bough," (Psalm cxvii.
2); "Riches make themselves wings,"
(Proverbs, xxiii. 5); "Heap coals of
fire on his head," (Proverbs, xxv.
22); "Nothing new under the sun,"
(Ecclesiastes, I. 9); "My name is
Legion," (St. Mark v. 9).

Turning now to the great English
classic authors we find in common
use, scores of "sayings" taken from
their masterpieces. "Make a virtue
of necessity," (Shakespeare's "Two
Gentlemen of Verona"); "All that
glitters is not gold," (Merchant of
Venice); "Make assurance doubly
sure," (Macbeth). Then there are
some that are wrongly quoted as "It
is an ill wind turns no good," usually
quoted, "It's an ill wind blows
no one any good," (Thomas Tasser);
the same is author of "Christmas
comes but once a year;" he also has
the saying "Look before you leap." In
Hudibras we have almost the same—"Look before you leap you
leap." "Out of mind as soon as
out of sight," which is usually quoted,
"out of sight, out of mind," is from
Lord Brooke. "Peace hath its
vicissitudes," (Milton); "All cry, and
no wool," (Hudibras); the same has
"Count their chickens ere (not be-
fore) they are hatched." "Through
thick and thin," (Dryden). "When
Greeks join Greeks, then was the
tug of war," usually quoted "When
Greek meets Greek, then comes the
tug of war," (Nathaniel Lee, 1692).
"Of two evils I have chosen the
least," (Prior); "Richard is himself
again," (Colley Cibber); "Classic
ground," (Addison); "A good hater,"
(Dr. Johnson); "My name is
Norval," (John Home, 1808); "Ask
me no questions and I'll tell you no
fibs," (Goldsmith); "Not much the
worse for wear"—not "none the
worse for wear"—(Cowper's John
Gilpin); "Wise and masterly inac-
tivity," (Mackintosh, in 1791,
though generally attributed to John
Randolph); "Millions for Defence,
but not one cent for tribute,"
(Charles C. Pinckney); "The Al-
mighty dollar," (Washington Ir-
ving); "As good as a play," (King
Charles, when in Parliament attend-
ing the discussion of Lord Ross' Di-
vorce Bill); "In the wrong box,"
(Fox's Martyrs); "A little bird told
me," comes from the Book of Ecce-
siasates x. 20.

"He that fights and runs away,
May live to fight another day."

These lines, generally attributed to
"Hudibras," are really much older.
They may be found in a book pub-
lished in 1656. The couple of
"Hudibras" is:—

"For those that fly may fight a-
gain,
Which he can never do that's slain."

We have found the above in two
parts, written thus:—

"He that fights and runs away,
May live to fight another day."
But he that on the field is slain,
Shall never live to fight again.

—just as if they had been written by
two different people, as was this
case.

Some one wrote on the gate of Der-
ry:—

"Jew, Turk, or Atheist
May enter here, but not a Papist—"

Dean Swift wrote under this:—

"Whoever wrote this wrote it well,
For the same is written on the gates
of Hell."

"Hell is paved with good inten-
tions," though found in Johnson and
Herbert was obviously in that day
a proverbial expression. Walter
Scott ascribes it to soon "stern old
divine."

COST OF CHRISTIANITY

(By An Occasional Contributor.)

To measure Christianity and Chris-
tian influence by dollars and cents,
is not a very elevated or elevating
standard. Still the vast sums that
are contributed in the cause of reli-
gion, in one way or another, are so
many evidences of the earnestness of
those who work for the spiritual af-
fairs of our race to the exclusion of
other considerations. "The Central
Christian Advocate," a Protestant
religious paper of Kansas, claims
that all the Christian churches in
America absorb over three hundred
million dollars per year; and that
all over the world Christianity costs
about one billion dollars. This is
what they call voluntary money,
donations, subscriptions, collections
and so forth.

It divides the expenditure, or ra-

ther the contributions, in the United
States thus:—

"The sum of \$31,000,000 was laid
on the altar by Catholics, \$26,000,-
000 by Methodists, \$20,000,000 by
Presbyterians, \$14,000,000 by Epis-
copalians, \$12,000,000 by Baptists,
\$750,000 by the Salvation Army. In
addition to these expenditures noted
above, there were also paid out, un-
der church supervision, funds esti-
mated as follows: For new buildings,
\$27,000,000; for hospitals, \$28,000,-
000; for education, \$21,000,000; and
for Sunday schools, \$7,000,000."

These figures may, or many not
be exact. While we have no way to
verify them, we have no reason for
doubting their approximate correct-
ness.

Let us suppose that they are cor-
rect, they simply go to show that
there is a considerable amount of
practical Christian spirit left in the
world. But we would never like to
take money as the basis of the
Church's stability. The Catholic
Church would prefer to have a man
frequent the sacraments and follow
her precepts, though he never dona-
ted an extra cent, than to have
him give the Church a million and
then consider that he had fulfilled
all his duties and, acting in accord-
ance, neglect the practice of his reli-
gion. With the Catholic Church it is
a matter of faith and morals rather
than one of wealth and generosity.
She is essentially the Church of the
poor, and while her temples are all
gorgeous, they are the homes of the
indigent as well as of the wealthy.
Her Masses are said for all, her con-
fessionals are equally open to all,
no man stands at the door to in-
quire the financial condition or the
social rank, or to question the rich-
ness or the poverty of the garments
of the one who enters. And it mat-
ters not whether that one can add a
cent or not to the Church's revenue,
she is the same mother for him that
she is for the millionaire. Hence it
is that we always decline to consid-
er matters of Church development
or progress according to financial
standards.

WEAK AND FAINTING

THE SAD PLIGHT OF ANAEMIC PEOPLE.

They Have Headaches and Back-
aches—Are Languid and Un-
able to Stand Ex rtion.

From the Sun, Orangeville, Ont.

You can always tell anaemic men
and women. They are pale, weak
and languid. They have headaches
and backaches. They can't eat—or
they can't digest what little they
do eat. And it all comes from poor
blood and unstrung nerves. Banish
anaemia at once by enriching your
blood and toning up your nerves
with Dr. Williams' Pink Pills. Thou-
sands of grateful women have said
that these pills have restored them
after all other means tried had failed.
Mrs. Josias McIlroy, of Orange-
ville, Ont., was a great sufferer for
several years and spent much money
looking for a cure. To a reporter
of the "Sun" Mrs. McIlroy said:
"Several years ago my health gave
out completely. I was so weak that
I could not do my housework. If I
went upstairs my heart would palpi-
tate violently, and sometimes I
would faint away through weakness.
My nerves were unstrung, and I suf-
fered much from dizziness. I tried
many remedies, but they did not
help me. Then I was advised to try
Dr. Williams' Pink Pills and decided
to do so. I am glad I did for the
pills soon built me up and made me
a well woman. My health remained
good until last spring, when I was
again taken with weakness. I now
knew by experience the value of Dr.
Williams' Pink Pills and at once got
a supply. The result was as benefi-
cial as before and I can conscien-
tiously say the pills have done me
untold good. I am grateful for this
and hope my experience will benefit
some other sufferer."

Dr. Williams' Pink Pills have cur-
ed more sickly, pale-faced girls and
women than any other medicines
ever discovered, for they supply new,
rich, red blood and so strengthen
every part of the body. They are
equally suitable for men, women and
children, and cure not only anaemia,
but decline, consumption, indiges-
tion, rheumatism, St. Vitus' dance,
and the special ailments which all
women dread. These pills can be
had through any druggist, or will
be sent post paid at 50c a box or
six boxes for \$2.50 by writing di-
rect to the Dr. Williams' Medicine
Co., Brockville, Ont. Look for the
full name on every box, so that no
worthless substitute may be palmed
off on you.

A Queer And Unlikely Story

(By a Regular Contributor.)

The "Literary Digest," which culls
from all over, and is by no means
partial to any kind of publication,
but is rather prepared to reproduce,
or translate, aught that may savor
of the sensational, has a depart-
ment of "Religious Topics." Now
and again Catholic questions are se-
lected and all manner of opinions
collected regarding them. We do not
pretend that the publication in ques-
tion should know the relative value
of each opinion; but, one great error
it is exposed to, is that as setting
down as Catholic doctrine whatso-
ever appears in a professedly Catho-
lic publication. Now Catholic edito-
rs and the writers of articles for
Catholic magazines and other pe-
riodicals are not necessarily infal-
lible, nor does all they write and
publish necessarily correspond with
the Church's teaching. We do not
say that they would willingly write
and publish erroneous matter; but
they by no means bind the Church
to what they think and express.

The Church is in no wise respon-
sible for their opinions. This is ex-
actly where non-Catholic organs
make a mistake. They find some-
thing in a paper that is considered
to be Catholic one, and they imme-
diately attribute that expression to
the Church. It is so in the instance
before us. Here is the story, with
all its quotation marks, as repro-
duced by the "Literary Digest," in
a recent issue:—

"A Roman Catholic priest 'had
brought into play all manner of ar-
tifice that might secure him an en-
trance into the house of a Freema-
son, whose wife, Mary, lay grievous-
ly ill,' so we read in a Roman Catho-
lic magazine, 'The Homiletic
Monthly and Catechist' (New York).
The priest's attempts to get into
the Freemason's house, we read fur-
ther, were 'all in vain.' He 'was on
the point of despairing,' when he
found that there was a telephone in
the house. 'Through the assistance
of a servant,' the priest 'was en-
abled to obtain communication with
the sick woman, and, having heard
her confession over the 'phone, gave
her conditional absolution.' Now the
question is raised, did the priest
'act prudently?' The answer given
by 'The Homiletic Monthly and
Catechist' is in the negative. 'Be-
fore all else,' it declares, 'the peni-
tent must be truly present to the
confessor, for an absent person can
never be absolved.' The theologians
'have always taught that the peni-
tent should present himself before
the confessor as does the criminal
before the judge,' and have always
demanded that 'the penitent be pre-
sent to the confessor.' This pre-
person to whom he was speaking was
taintly not had through the tele-
phone."

We need quote no further. We
know nothing about the Catholic or-
gan above mentioned, and less about
the story related. We believe neither
the one nor the other. It is not at
all likely that any priest would at-
tempt to administer the Sacrament
of Penance through the uncertain
medium of the telephone; he would
have no positive evidence that the
person to whom he was speaking was
the one who purported to be making
the confession.

But that is not exactly the ques-
tion. What we most regard is the
fact that every tiny straw of this
kind is seized upon to hold up Catho-
lic doctrines and practices to the
criticism of the world. We are per-
sonally aware that the "Literary
Digest" has, at least, one Catholic
on its staff, a man fully equipped
and thoroughly competent to judge
of Catholic literary matters. Some-
time ago, the writer, had a conver-
sation with that gentleman, and ask-
ed him why he did not cast an eye
over the matter in the religious sec-
tion of the publication and see that
only good Catholic material was
used. He said that he had abso-
lutely nothing to do with that de-
partment. Then, we ask, why does
not the management place such a
man as that in a department where
his talents and acquirements might
be of practical benefit to the read-
ers and to the publication? If it
did so we would not be worried with
such a mass of meaningless and
hurtful selections.

THE ROSARY.

Recite the Rosary without ceasing
and never interrupt that holy exer-
cise. Leo XIII.