

in the Order. . . . A member failing to continue to be a practical Catholic shall be expelled.

"Council 950 of your Order has been established at St. Hyacinthe with the authorization of my revered predecessor. A few other Councils have been organized in various parts of the diocese with my permission. Up to the present time, I have never had cause to complain of the conduct of your order in the diocese of St. Hyacinthe."

#### PROTESTANT MUTATION

There is no particular form of error to which Protestants have uniformly adhered. Neither Luther nor Calvin would now know his own. Who now adheres to the Westminster Confession of Faith? All forms of Protestantism have been fashioned, modified, altered, almost as soon as made. From these variations Bonnet concluded that Protestantism is false, because truth is invariable. But he might easily have proved more; he might have proved that Protestants have but little real faith in what they, under the impulse of a new error, so notably profess. If they sincerely believed their doctrines, held them as revealed truth, they would never suffer them to be changed or altered. This fact is very significant. New sects might of course arise, but the members of every old sect would be horrified at the very idea of changing what they sincerely held to be the Word of God. The fact that they are not horrified at this continual tinkering with their doctrines shows clearly their insincerity, their lack of real honesty in their religious professions.

#### NOTES AND COMMENTS

WE REFERRED two weeks ago to the publication of Mr. Henry J. Morgan's new volume of "Canadian Men and Women of the Time," which we characterized as an indispensable compendium of Canadian biography. A fuller examination leads to the conclusion that the merits of the compilation were under rather than over stated, and that Mr. Morgan has by this his latest achievement put Canadian writers and students under a considerable degree of indebtedness to him. Into the 1,200 pages which comprise the work he has packed an amount of information on contemporary history and on Canadian affairs generally that is nowhere else to be found within anything like the same compass, and has, moreover, done it all in so readable and attractive a manner as to make the book a welcome guest, we should say in every Canadian household.

IT WOULD be impossible within the brief space at our disposal to give any idea of the part Catholics have in this important work of reference. A glance over its pages, however, makes it sufficiently evident that as a people we have done our full share in the building up of the nation, and that in this connection Mr. Morgan has known no narrow restrictions in the assembling of his material. The name of the author of "Sketches of Celebrated Canadians" (1862); of that unique volume of Canadian bibliography "Bibliotheca Canadensis" (1867); and of the "Speeches and addresses of Hon. Thomas D'Arcy McGee" (1865) is, indeed, sufficient guarantee in its respect. And in "Canadian Men and Women of the Time," this quality of appreciation is fully exercised in regard to the many diverse elements which have had a share in the great work of nation-building. Further, it is pleasant to recall that, although Mr. Morgan is not himself a Catholic, he bears the honorary degree of LL.D. conferred upon him in 1903 by the University of Ottawa.

A DISCUSSION has been under way recently in English exchanges on the subject of the religious affiliations of the great orator, Edmund Burke. Burke himself has generally been regarded as at least a non-Catholic (his Protestantism was, it seems to us, altogether a matter of environment—he had little or no sympathy with Protestantism, *per se*). But he was married to a Catholic, and the question of his wife's fidelity to her Faith has been the main theme of the discussion. A correspondent of the Tablet reminds us that Lecky says she was a Catholic, whereas Lord Morley and the "Dictionary of National Biography," said that she gave up her Catholicism. Other writers, such as Herbert Paul in his biography of Matthew Arnold, speak of her as a Catholic. The Encyclopedia Britannica leaves the matter in doubt. The positive truth may never be known. But one thing is clear, that her Catholicism at any time was of the milk-and-water variety that too often results from a mixed marriage.

BURKE'S WIFE, Jane Nugent, appears to have had a Catholic father, but to her mother is usually attributed attachment to Presbyterianism. And as seems to have been the custom in some parts, even in Ireland, in those days, the religion of the parent determined the religion of the child according to sex—sons to follow the father and daughters the mother. And the same pernicious custom seems to have been answerable

for Burke's loss to the Church. There is no doubt that his mother (a Nagle) was a Catholic, but his father was of the Protestant Episcopal or (as it was until 1868) Established Church. Whether Burke himself had been reared as a Catholic and fell away in his early manhood is extremely doubtful, though Horace Walpole, in his "Last Journals," states distinctly that "he had been a Catholic." However this may have been, that in later life he had strong sympathies with the Church and in her recognized the only unswerving exponent of Christian belief, no reader of his speeches and writings will be disposed to question. "The Catholics," he says, "have the whole of our positive religion; our difference is only a negation of certain tenets of theirs. If we strip ourselves of that part of Catholicism, we abjure Christianity." The whole discussion is not without profit in any case. For Burke, "greatest of orators and most philosophical of historians," had the germs of true faith in his heart. If they were smothered, as, alas, they appear to have been, the age in which he lived is perhaps responsible.

THIS RECALLS another discussion as to the religion of Gibbon, the historian of the "Decline and Fall of the Roman Empire." That Gibbon was for a time a Catholic, at least nominally, is well-known. What is more, he was a convert to the Faith and that in an age when to be a Catholic meant something. It was to this latter fact, confessedly, Gibbon's relapse is to be attributed. For, as he wrote: "In the sacrifice of this world to the next, I might offer the glory of a confessor; but I must freely acknowledge that the sincere change of my speculative opinions was not influenced by any lively sense of devotion or enthusiasm, and that in the giddiness of my age I had not seriously weighed the temporal consequences of this rash step."

GIBBON'S "CONVERSION" (one of the intellect, not of the heart) came about in this wise. "The indifference," says W. H. K., "as to all over Europe in the eighteenth century, shocked Gibbon, the undergraduate at Oxford, who thereupon read himself into the early Church on the subject of miracles, and was historian enough to see that the Early Church was not represented by the cool Calvinism with which he was surrounded; so he consulted a Jesuit priest and was received into the Church. How instructive is this fact (taken in conjunction with his subsequent relapse), in its bearing upon the "Decline and Fall." The celebrated chapter on the "Five Causes," had here its root and origin. And the episode has its own solemn warning.

#### ST. MARTIN'S CHURCH LONDON

##### ANOTHER BEAUTIFUL EDIFICE DEDICATED TO THE SERVICE OF ALMIGHTY GOD

THE CATHOLIC RECORD offers congratulations to His Lordship the Bishop of London upon the opening of still another large and substantial structure which will for generations to come be a centre of Catholic Faith and Catholic worship in the southern part of London city. But two years have elapsed since the advent of Right Rev. Dr. Fallon in our midst. The remarkable energy which he has displayed since that time in promoting the interests of the Faith in London diocese—the number of sacred edifices of which he has laid the cornerstone and which he has dedicated to the service of Almighty God—betokens remarkably bright future for the Faith in this western part of Ontario. He is truly a church-builder, and in all his undertakings zeal and prudence go hand in hand. He had implicit faith in Divine assistance and in the wholehearted co-operation of his priests and people and he has not been disappointed. A few years ago in the southern portion of London there appeared to be only a scattered Catholic families. The building of a new church there was deemed upon and Rev. F. X. Laurendeau was named as the new pastor. Evidently His Lordship knew his man. The dedication ceremony of last Sunday proved beyond question that the Bishop gave the word of command to a valiant soldier of the cross, one whose heart and soul was thrown into the work of bringing to successful completion still another Catholic edifice, under the patronage of St. Martin. Energetic without ostentation, an overflowing measure of zeal in the service of Him to Whom he had pledged his whole being, a pastor the spiritual welfare of whose flock is very dear to him, Father Laurendeau's success is not surprising. The Catholics of London South appeared to be few and far between two years ago but now the new pastor has the happiness of ministering to a congregation of goodly numbers whose active interest in the welfare of their beloved parish church is truly an example and an inspiration.

On last Sunday at 10:30 the dedication ceremonies took place. Long before that hour large numbers of people congregated about the new church and when the doors were opened over one thousand worshippers entered the sacred edifice. The pews were found to be inadequate to accommodate those present and numbers of chairs were utilized. His Lordship the Bishop of London performed the dedication ceremonies assisted by Right Rev. Mgr. Aylward, Rev. E. L. Thorneycroft of the Cathedral, Rev. James Hanlon, P. P., St. Michael's, London, Rev. J. V. Tobin, St. Mary's,

London, Rev. T. J. Valentin, London, Rev. T. West, P. P., St. Thomas, Rev. J. Rooney, the Cathedral. Solemn Pontifical Mass was celebrated, His Lordship the Bishop being assisted by Rev. J. Hanlon, deacon; Rev. J. V. Tobin, subdeacon; deacons of St. V. Tobin, Rev. Fathers West and Valentin; assistant priest, Right Rev. Mgr. Aylward; master of ceremonies, Rev. Father Tierney.

Rev. J. V. Tobin, of St. Mary's, London, was the preacher of the day. The following is a full report of the instructive and impressive sermon he delivered on the occasion. It was listened to with rapt attention:

And the gentiles shall walk in thy light and kings in the brightness of thy rising. (Isaiah 60:3).

The dedication to the service of God of this substantial and beautiful church, at which we are assisting this morning, sets up another milestone marking the onward march of the Catholic Church in this fair city and in the diocese of London. It is so very long ago that some of you do not recollect the time when the whole city and the contiguous townships formed but a single parish. But we are opening to-day the third parish church erected in the Forest City and, please God, before the May Michael shall have been reared to the honor of the one, only and ever-living God. These with the four convent chapels will give to our Eucharistic Lord eight tabernacles in the midst of His children who dwell within the gates of this city.

This splendid temple of the Most High has been dedicated to God by His Lordship the Bishop under the patronage of St. Martin—a name emblazoned in letters of gold on history's page. It is a far cry from Tours in France in the fourth century to London, Canada, in the 20th, but the association of the name of St. Martin with this church points to the fact that the Catholic Church is the Church of all the centuries—one and identical with that of the first ages of the Christian era.

This, my brethren, should be a day of joy and gladness, not only for St. Martin's congregation, not only for the whole Catholic population of this city, but for all well-wishers to the latter may not be able to see why they should rejoice because a new Catholic Church has been reared in their midst. They may even think that the day bodes ill for them and for the country at large since our Holy Church in the midst of this city, but for the enemy of many things dear to the people of this prosperous and happy country—an enemy of education and of science, an enemy of civil and religious liberty, an enemy of progress and advancement. And so it shall be my aim this morning to indicate to you briefly some of the reasons why the establishment of this new centre of Catholic activity is big with blessings both heavenly and temporal for the people of this western peninsula.

I begin with the broad statement that if there be anything good, anything desirable, anything ennobling, anything conducive to happiness, celestial or terrestrial, in the civilization of to-day it can be traced to the teaching, the influence and action of the Catholic religion on human society. This a fact admitted not only by the children of the Church but by many of the profoundest minds outside her pale, for it is only half-educated and prejudiced persons who deny it. Listen to the words of a celebrated non-Catholic British statesman not long since dead, one whose labors for the redress of Ireland's wrongs are now bearing fruit: "Since the first three hundred years of persecution," he says, "the Roman Catholic Church has marched for seven hundred years at the head of human civilization and has driven harness to her chariot, as the horses of a triumphant car, the chief intellectual forces of the world, its art, its science, its genius, its greatness and glory and grandeur and majesty, have been almost, though not absolutely, harnessed to her chariot. But only a few, and these not the most important of the benefactors of the Catholic Church, are noted in these words of the Grand Old Man of England in the nineteenth century. The Church has not only marched at the head of civilization, but she has led the way in the civilization and out-look of to-day are outgrowths of the Christian religion and the Catholic Church is the sole divinely appointed exponent of that religion. To the Catholic Church alone was given the commission to teach the religion of Christ to the nations sitting in darkness and in the shadow of death. "Go teach all nations," said the Divine Founder of Christianity to the apostles who were the first bishops of the Catholic Church. Hence the true Church of Christ must needs be a teaching church. We often hear it said in our time that the day of dogmas and of creeds is passed forever. I admit that it is gone in the non-Catholic world; but not in the Catholic. For the Church of Christ her very reason d'être, the reason for her existence, is to teach. Like her Divine Founder too, she must teach with authority. She must speak as no other religious organization can or dare speak. She cannot be silent by an act of her own volition without becoming recalcitrant to the sacred duty; she cannot be silenced by the injunctions of civil rulers because her mission is from God. Hers is the voice of the Divine Master Himself resounding down through the ages and telling men precisely what they must believe and what they must do if they wish to save themselves from the wrath to come. All her articles of faith are prefaced with the "Thus saith the Lord" of the prophets of old. She is the undaunted defender of the faith once delivered to the saints against all the isms andologies of the pseudo prophets of every age. She stands like an impregnable rock of Gibb's and the waves of doubt, agnosticism and unbelief that surge around her. She stands unmoved and immovable against the rising tide of Materialism, Socialism and neo-paganism which are the natural offspring of an undogmatic Christianity. Nor have the enemies of God and His Christ, whose avowed aim it is to extinguish the lights of heaven, been slow to recognize that the Catholic

Church is the only formidable obstacle to the realization of their dream of a world from which the Creator has been evicted by His creatures. The struggle of the distant future will be between Catholicism—Catholicism that is both Roman and Papal—on the one side, and on the other, not emancipated forms of Christianity, but that other, world-power of to-day, atheistic Socialism, which is the most perfectly organized movement ever inaugurated amongst men for the annihilation of the Christian religion. Yes, my brethren, if human society is to continue to be Christian its preservation will be effected by the influence and action of the Catholic Church, the only conservative and constructive religious force in the world to-day as in the ages which have passed, the only defender of Divine Revelation against the insidious attacks of that Modernism condemned by Pius X. as the synthesis of all errors.

The mission to teach, my brethren, which Christ gave to His Church was understood by her to embrace not only the teaching of religious truth but also the teaching of useful knowledge as well. During the ages of persecution the education which imparted was necessarily confined to the domestic—that is given in the homes of the people. In those early days every Christian home was a school. But as soon as the edict of toleration was published by Constantine at Nîmes in the year 313, an event the sixteenth anniversary of which the Holy See is now preparing to commemorate with great splendour—as soon, I say, as the Church emerged from the catacombs, she began at once her mission of providing a Christian education for her children. Hard by every school for the education of youth. Then came the great monastic schools of the fourth and fifth centuries. Next came a serious setback, the incursion of the barbarians from the North. The Goths and the Visigoths, the Vandals and the Huns, like a mighty avalanche, sweeping down upon their devastated march almost every vestige of civilization and culture. And in those dark days the Catholic Church alone held aloft and saved from extinction the torch of learning.

In the sixth century the light appeared on the horizon of the world a man, a Catholic monk, who is justly considered as the father of popular education and the founder of modern civilization—the great St. Benedict. He established his wonderful teaching order on Monte Cassino, in Italy, from whence it rapidly spread over the great continent of Europe. From the sixth to the eighth century the light of learning shone brightest in the British Isles and especially in the Isle of Erin. The school of Armagh in those distant days had 7,000 students, double the number of those in attendance at the University of Toronto to-day. A little later came the Palatine school, devoted to high studies and established by Charlemagne, the Catholic, and Alfred, the Catholic King of England. And bear in mind, my brethren, that in connection with the monastic schools there were industrial schools, technical schools and schools of manual training. The twelfth century, when the light of intellect was like to claim all pride of intellect and like to claim all pride of intellect, was her own offspring or at least as that of her immediate predecessor. But history proves that they are of much earlier origin and of Catholic parentage.

At the end of the eleventh century we come to the beginning of that wonderful period which saw the birth of the great universities of Europe. And the moving spirit in that new development of education was the great Pope Gregory VII., a most magnificent patron of all the arts and sciences. During the three centuries that followed no less than 72 universities were founded in Europe, among others, the University of Oxford and Aberdeen, some of them with as many as 50,000 students. And do not forget that the original charters of all those famous seats of learning were granted by Roman Pontiffs, Innocent IV., Alexander IV., and others. Do not forget that they were founded in the middle of the Middle Ages, which ignorant people are fond of calling the Dark Ages. Do not forget that they had flourished for five centuries before the great religious revolt of the sixteenth century, erroneously called the Reformation, from which all refinement and intellectual culture dates according to the tradition of the old Mother Church. And since that day 46 new universities have been set up in Europe and America under the auspices of the Roman Pontiffs, making a grand total of 118. What a glorious record this is and what a crushing refutation of the charge so frequently made against the Church that she loves darkness and fears the light!

At this very moment, my brethren, I am standing almost under the shadow of a great seat of secular learning, one of which we are all proud, the London Normal School. But how many of you know how many of the students who follow its halls know how many of your fellow-citizens know, that Normal Schools are the invention, if I may use the expression, of a Catholic priest? The first Normal School for the training of lay teachers was opened in France in the year 1688 by John Baptist de la Salle, a canon of the Cathedral of Rheims, and founder of the great teaching order of the brothers of the Christian Schools and originator, too, I may add, of the idea of free libraries.

And so we see, my brethren, that the Catholic Church has always been the friend, the promoter and the patron of education in all its branches of primary and higher education, of philosophy, of theology and of scientific research, in a word, of all and of more than all that is now signified by that term so much misunderstood in our day, the blessed word education. And what she has done in the past she is doing in our day. We have only to open our eyes to see the educational work which is being carried on by her in every part of the world. By her system of parochial schools, by her colleges and convents, her seminaries and universities, she is doing unsparingly for the enlightenment and uplift of humanity a work that is unequalled, if it is even equalled by the secular institutions which have unlimited resources at their command. And yet, forsooth, this is the Church which is often caricatured as the enemy of enlightenment and progress, the foe of scientific research, the abettor of ignorance and obscurantism.

Another great work of the Catholic Church, my brethren, for the betterment of human society is what she has done for the elevation and protection of woman. She found woman the slave of man, the toy of his fancy and the object of his lust. She found her cast down from that high eminence on which the Creator had enthroned her on the morning of creation. She found her sunk to the deepest depths of degradation. And she elevated her once more to her rightful place in the world. She has proclaimed and maintained her equality with man in origin and in destiny. She has placed her in an exalted circle—the family circle—where she reigns as a queen, and she bids men bow down and do her reverence. And how has this been accomplished? By the Church of Jesus Christ? First, by holding up before womanhood the peerless Mother of our Blessed Redeemer. And the influence of Mary Immaculate in the moral regeneration of woman can hardly be exaggerated. For she is the perfect combination of all that is good and noble in womanhood with no alloy of aught that is carnal or seductive or degrading. Hence by honoring her and by promoting devotion to this most pure Mother the Catholic Church has accomplished wonders for womanhood and for the moral elevation and purification of the human race.

In the second place, my brethren, the Catholic Church has conferred a great boon on the female sex by vindicating the sanctity and the sanctity and the sanctity of marriage. The holiness of the marriage bond is the palladium of woman's dignity, restored through the mystery of the Incarnation, while polygamy and divorce involve her in that bondage and degradation into which she was held by the pagan nations of old. Down through all the ages since the dawn of Christianity the Catholic Church has taught, as she teaches to-day, that matrimony is one of the seven sacraments instituted by Jesus Christ. Our Saviour, she has proclaimed that marriage is the corner stone of human society and therefore has not been confided by its Divine Author to the mercy of civil governments but to the maternal care of His One Holy Catholic and Apostolic Church. She has not hesitated to warn emperors and kings, states and governments against infractions of the primal law of marriage—"What God hath joined together let no man put asunder."

The enforcement of this Divine law has been maintained against frightful odds and has caused many a grievous wound. But in the whole history of that age-long struggle the closest investigator will find a single instance where the Church has proved recreant to her sacred duty or failed to pronounce her anathemas against those who would set at defiance the wise laws of the Supreme Legislator of the universe. And what she said in the past on this question, so fundamental to the interests of society, that she repeats in the twentieth century. She is the only force in the world to-day which stands like a wall of brass against the onrush of human passion, and wherever her influence is impaired there the flood-gates of immorality have been opened wide as impartial statistics prove. She claims to-day the God-given right to legislate on all questions relative to the valid and illicit reception of the sacrament of marriage. She indeed willingly concedes that the civil rights and obligations of married people may be regulated by the civil power. But all the power of all the parliaments of men can never deprive her of what she holds from the commission of the King of kings—the guardianship of the sacrament of matrimony. Human lawgivers may legislate until their statute books equal in bulk the pyramids of Egypt but they will never be able to make her admit as valid in the sight of God marriages which she declares to be invalid and adulterous or vice versa.

The Catholic Church, my brethren, is and always has been the friend, the promoter and the patron of liberty—liberty of conscience, political liberty and liberty of conscience. When that Church, so often misrepresented as the foe of human liberty, began her divine work in the world she found the greater part of the human race in fetters. In those early days the laboring man was a slave. The Church began at once her herculean task of freeing him from his chains. It was arduous work but she persevered and "in the transition from slavery to serfdom and in the transition from serfdom to liberty she was the most zealous, the most unwearying and the most efficient agent," as more than one non-Catholic historian testifies. And it is the same to-day. Any honest observer of our times must admit that the truest friend and staunchest defender of the rights and liberties of the toiling masses is the Catholic Church. The immortal encyclical of the late Pope Leo XIII., "The condition of the working classes," has been declared by sociologists of all religions and of none as the soundest and most transparent pronouncement ever made on the questions arising out of the perennial strife between capital and labor.

Again, my brethren, the Catholic Church has always battled not only for the liberty of the individual but also for the defence of civil and political liberty. The whole history of the Church and her Supreme Pontiffs is the history of an incessant struggle against the absolutism, the tyranny and despotism of civil rulers. Time and time again have the Popes resisted the insatiable greed and ambitions of tyrannical sovereigns—the Pagan Emperors of Rome, of Attila, of Alaric and Genseric, the barbarian successors of the Caesars, of Frederick Barbarossa, of King John of England, of Napoleon, and the rest. In a word, the voice of the Catholic Church has ever been raised in the name of Christ against the oppressor and on behalf of

the oppressed of all nations and of all times. And if to-day, my friends, we Canadians are a free people living in a free country we owe it, yes, I repeat, we owe it entirely to the uncompromising stand taken by the Catholic Church in past ages in the cause of civil and political freedom. All English liberties, all Catholic liberties, the Magna Charta, the great charter of British freedom, was wrung from King John by the Catholic barons and bishops of his kingdom. It was written and sealed by Catholic hands. Representative government is Catholic in its origin; so too are trial by jury, sacred courts of justice, the Habeas Corpus Act, taxation only by the consent of the people, and so on to the end of the litany of our liberties as British freemen. And it is a remarkable historical fact that of all the European States which came into existence after the fall of the Roman Empire that state in the formation of which the Catholic Church exerted the greatest influence was England and England has always been in her constitution the freest state in Christendom, if we except the three centuries which have followed her violent separation from the Mother Church. So you see that the motto of the Catholic Church has ever been that the care of one of her illustrious sons: "Give me liberty or give me death."

Strange and paradoxical as may have seemed to some, many of the things which I have already said, the last point which I am about to emphasize will no doubt seem stranger still. It is this, my brethren! The Catholic Church has always been the defender of religious freedom or freedom of conscience. How preposterous the statement! I say the man whose knowledge of the Church has been obtained from a perusal of the public press and the accusations, a thousand times refuted, of anti-Catholic intolerance. But it is the truth, it is the truth, we must understand what is meant by freedom of conscience, properly so-called. The non-Catholic world to-day would define it to mean the freedom to think as a man pleases, to speak and write as he pleases, to do as he pleases—the right of self-will. But, my brethren, that is not freedom; that is not liberty; that is license and as such is condemned and rightly so by the Catholic Church. True freedom, true liberty is something very different. It is the right of a man to serve God according to the dictates of his conscience. True liberty is based on law, on the law of God and means nothing more and nothing less than the right of the individual to obey the voice of His Maker, or what he considers as such, speaking to his heart and conscience. Liberty is not then the right to do what a man pleases, but on the contrary the obligation of doing what his conscience tells him is his duty to God. Conscience is the voice of conscience, the right to sin, the right to depart from God and His holy laws, the right to send the soul to perdition and to involve others in its ruin.

Now, my friends, taking freedom of conscience in its true sense I say that the Catholic Church has never violated it, but always defended it. And if certain facts in history seem to prove the contrary, it will be found on examination that what the Church opposed was not liberty but license. She punished those who wanted to get away from God not those who wanted to draw near to Him by the observance of His holy law. She punished those who, not content to drag their own souls, endeavored to drag others with them to perdition, after having first robbed them of their liberty as children of God, and of that truth of Christ which is the source of true Christian freedom—the freedom wherewith Christ has made us free.

Did I not speak truly, then, my brethren, when I said that the opening of this new church should be an occasion for rejoicing for you and for all the people of this section of the Province of Ontario? And I know that you do rejoice to-day and I know that you have the best wishes of all the best citizens of London no matter who they are, or how they regard our common Father. May this new Catholic community prosper and be enlarged. May the blessing of God descend upon this parish, upon the sheep of this fold, and upon its zealous pastor, who has been instrumental in erecting this dwelling place of God amongst men, and who is one of the best friends I have in the priesthood of this diocese. May the plenitude of Divine benediction ever rest upon this sacred edifice and upon the school which is the nursery of the Church and of the Christian commonwealth. May an abundance of Divine favors be ever showered upon this new centre of Catholic enterprise and activity in this corner of the vineyard of the Lord for the honor and praise of God, for the glorification of Jesus Christ, for the salvation of souls, for the sanctification of society and for the peace, prosperity and happiness of our beloved Fatherland.

At the conclusion of Holy Mass His Lordship the Bishop of London addressed the congregation. His words were of a warm, congratulatory and encouraging character. He said he wished to associate himself intimately with the great joy of witnessing the opening of St. Martin's Church in South London, and he felt assured that the pastor and people would work together in all harmony and unity for the interest of the Church and for the glory of God. He expected to see ere long a Catholic Church in every town and village in the diocese where Catholics resided. He asked the congregation of St. Martin's to give a whole-hearted encouragement to their pastor.

Solemn Vespers were sung in the evening. His Lordship the Bishop of London occupying a seat on the throne, Father McKee was celebrant and Fathers John Hogan and James Hanlon acted as deacon and sub-deacon respectively. There were also present in the sanctuary Right Rev. Mgr. Aylward, Father D. J. Downey, P. P., Windsor; Father Brady, P. P., Wallaceburg; and Father Rooney of the Cathedral. Rev. Father Nagle, P. P., Simcoe, preached on the "Growth of the Church." We hope to able next week to give a full report of his splendid discourse.

The collection taken up on the occasion by the pastor, Rev. F. X. Laurendeau, was a most generous one, showing that the people not only of St. Martin's parish but elsewhere in the city took a warm interest in this latest addition to London's pastoral charges.

The regular choir was augmented largely by talent from the choirs of the other churches of the city. At the close of his address the Right Rev. Bishop warmly commended the members upon the excellent rendition of the Mass. The sweet and powerful soprano voice of Miss Katie McLaughlin was a notable feature of the occasion.

CHESTERTON ON NEWMAN Newman, had he marched with his age, would have been inevitably recognized as the greatest of its children. Instead he chose deliberately to set himself against his age. No one will ever understand the greatness of the man who does not realize that he lived in a time when for an intelligent man to join the Catholic Church was regarded as an outrage on common sense or common honesty. Kingsley probably had the general opinion with him when he said bluntly that a man who professed to believe in the intercession of saints or in miracles worked by relics must be either a hypocrite or a fool. For all the representative men of that era, however different their talents, temperaments, or opinions, for Dickens, for Macaulay, for Carlyle, for Mill, for Huxley, the Catholic Church was not so much an enemy as a thing simply left behind.

We have left all that behind. People may still think the Catholic doctrine untrue. But no one is now surprised at an intellectual man believing them. The era of a generation which has seen, in England, in France, everywhere, the ablest minds one after another returning to the old European philosophy. But all this should not make us forget to honor a man who accepted it when its acceptance presented itself as an alternative between lunacy and lying. The intellectual revival of Catholicism which these days have witnessed was in no small degree his work; but to that work his own fame was sacrificed—and he hardly lived to see it was accomplished.

Now, of course, the situation is in the acute degree reversed. Newman, so far from being sneered at as a reactionary, is often acclaimed as the founder of "Modernism." The accusation is fully as unjust and much crueler. Newman was certainly never a Modernist. Even before his reception he put his finger on Pantheism as the great peril of the age; and most Modernism works out in a Pantheism. It is true that the Modernists have tried to use some of Newman's ideas ("the easier one" as Matthew Arnold's Arminius said) but Newman would certainly have hated the middle-headed thing as he would have scorned the absurd. There were elements however, true to the faith, who were elements in the Catholic organization in England that regarded Newman with a tinge of distrust, and that he was not given as free a hand as might have been wise. For this reason his genius never, perhaps, produced all the effect that it ought to have done in defence of the Church to which he was passionately loyal.—N. Y. Freeman's Journal.

#### CHESTERTON ON NEWMAN

Most of us have had moments of thinking that the world has been given up to do is beneath us. But if the work in itself be commonplace, all the more reason why we should devote our thoughts to the task of dignifying it. There can be beauty and worth in every life. If we bear in mind that we are to render service. "As there is no danger that the service will not be dignified."

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