rites and had handed them down from generation for more than a thousand years when the apostates of the sixteenth century made their appearance. England's policy in the East required it to imitate France and Russia in the protection of missions, and in 1850 it obtained from the Sultan a formal recognition of the Protestant missions. When one sees that the patrons of the missionaries were such men as Stratford Canning and Palmerston, he is at liberty to suspect that the connection between that recognition and the change of mission policy to the preaching of material progress and the educating of the Turk for the change to come, was something more than a mere coincidence in time, and the half century of the Record-Herald's correspondent strengthens the suspicion.

However this may have been, thoughtful Protestants ought to be struck with the revolution in Protestant missionary methods. Yet, though the kingdom of this world be substituted for the kingdom of Christ, and material civilization for salvation such Protestants are not impressed. Minding earthly things they glory in their shame. This was the note taken by a meeting of the Laymen's Missionary Movement in this city some time ago. It was taken again by a meeting of Presbyterian ministers in the beginning of this month. A distinguished Catholic preacher had asserted that Protestantism is a soulless religion. The assembled Presbyterian ministers of New York answered him in these words: "Our nation is Protestant. Until the Roman Church can cite a nation that has risen under Catholicism as rapidly and gloriously, Father Vaughan needs no refutation." According to them, then, the development of this nation has been along the lines of Protestantism. No one can say that it has been along the lines of the Gospel. The boast of the ministers is a confession that the materialism of which we speak, has entered into the bones and the marrow and the very substance of their religion, and reveals itself in its domestic operations as well as in its missionary efforts.

But in Asia, as in the United States, the Catholic Church maintains the faith once given to the saints. A glance at the Atlas of Missions will show her establishments everywhere. In them men and women are prepared for the great change to come, not a political revolution, such things are foreign to the Church, but that which will come to all God's children when the trumpet shall sound and we shall be changed.—Henry Woods, S. J., in America.

TEMPERANCE TEACHING IN PARISH SCHOOLS

PRIEST THINKS THE VICE OF DRUNKENNESS MAY BE CURTAILED BY EDUCATION OF THE YOUNG

Rev. William J. McGurk in the Ecclesiastical Review.

The mind of a child has been aptly compared to a piece of wax which is moulded and fashioned by a variety of forces acting upon it. Education in the broad sense of the word, is the most potent of these extrinsic forces, and, so far as hereditary influences and environment permit, determines almost entirely the moral, mental and physical character of the child. The Catholic Church takes practical cognizance of this fact, deeming every kind of sacrifice of slight account when compared with the manifold advantages of being able to impress the youthful mind during this formative period with the salutary influence of religion. It is the aim and object of the Catholic school not simply to make the child intelligent, but, what is more important, to make the child good. Every means therefore toward this end lies within the legitimate scope of Catholic education, and the system is defective in so far as it neglects any element which may aid us to secure this end.

No thinking disinterested man of today can fail to recognize in the drink evil the most serious social problem of our time. The State promulgates laws bearing upon it, hedges the liquor traffic about with restrictive legislative enactments and in various ways manifests its anxious interest in this important question. The public school has been made the theatre of various temperance experiments, and much effort has been expended to find some practical method of inculcating in the youthful mind views which are likely to prove successful barriers to the habit of intemperance. But the infusion of any definite principle or concrete virtue, such as temperance, is professedly as foreign to the scope of the teaching in the public school as would be the doctrine that baptism is necessary to salvation. Hence recourse has been had to pointing out the physiological features of alcohol and its effect on the human system, and textbooks for schools have been written and by law introduced setting forth the deleterious consequences of alcoholic stimulants on health. But these experiments have been neither popular nor effective, and their failure emphasizes the weak point of the State schools, viz., their inability to instill into the mind of the child any definite moral principle, any practical concrete virtue.

Just here the Catholic Church manifests her divine wisdom and combines the secular education which the State can only furnish with that moral training which Christ commissioned her to impart when He said, "Teach all nations." It lies easily, then, within the scope of the parish school to teach temperance, and the future welfare of the child from every point of view demands that the Catholic educator should give it his serious attention.

The best practical method of preventing intemperance is undoubtedly that invented and applied with a success nothing short of miraculous by Father Mathew. The total abstinence pledge was the weapon with which he fought the dragon of drunkenness, and the magnificent result of his crusade is felt even in our day. Theoretically no one will deny the superiority of the iron-clad negation of total abstinence over the elastic virtue of what moralists call temperance, but practically many lean toward the latter, perhaps because it is more flattering to their manhood and their boasted self-control, which often means self-indulgence. For children the principal "tutior sequenda" is manifestly applicable as a working method of teaching temperance. Never to taste intoxicating drink is to be sure of never acquiring an appetite for it, is to build up a strong moral wall between the child and the first glass of intoxicating drink. An ounce of prevention is worth a pound, nay, a ton, of cure in this disease. No one can afford to make the personal experiment of what resistance they can offer to the growth of this very insidious passion; no one need make it when our steps on every side are confronted with the wrecks wrought by the folly of this experiment. Once this appetite is acquired, it is next to impossible to overcome it; and every priest knows that few men and almost no women who are really drunkards are capable of anything like permanent reform. Our only hopeful battleground, then, is among those who have not yet acquired the taste and craving for alcoholic stimulant, the boys and girls, the young men and young women of our population. And the schools where virtue is professedly taught is the logical field for this work. Already our system of education is receiving the encomiums of men who, though not Catholic, recognize the strength and force of the Catholic position in maintaining our own schools under circumstances that are often really heroic. The various branches of secular learning have been taught not less efficiently than virtue and religion, so that while the mental growth has been by no means neglected, the moral development of the child has been carefully attended to. During the most sensitive and impressionable period of child life the very religious atmosphere of the truly Christian school-room builds up insensibly a vigor of virtue that stands in good stead when in after life comes the real test of character. The influence for future good, this fundamental principle that forewarned is forearmed will be more widely fruitful if some ideas and correct habits be inculcated in this important matter of the use of intoxicants.

The teaching need not necessarily be restricted to the moral consequences of this sin. It should be understood that, however strong we would like to make the position of the total abstainer, it is neither right nor expedient to exaggerate, as is sometimes done, the sinfulness of the abuse of drink. There are other ways of appealing to the mind of the child equally efficacious in the formation of correct and desirable habits. Besides, an understanding of the physiological effects of alcohol, which is hardly within the mental reach of children, the social, financial, as well as the moral and spiritual disasters that follow in the wake of intemperance, may with telling advantage be suggested to them; to point out the awful ravages of this vice with which, unfortunately, observation must have made them familiar; to show them the path that every victim has followed down to their present degradation, the way of the moderate drinker; to supernaturalize their total abstinence by the presentation of some religious motive, like the Sacred Thirst or the spirit of self-sacrifice—this would be teaching virtue as it is best taught, in the concrete.

The years that intervene between fifteen and twenty-one are fraught with unusual dangers, and the verging of boyhood into manhood is a process involving the most serious consequences on the after life of the man. We are all familiar with the amusing efforts of boyhood to simulate manhood by practicing the vices, great and small, of men, and the danger increases with the new independence acquired by him as a wage earner. During this formative crisis the guardians of youth should exercise their greatest and wisest care. Young men who are drunkards at twenty no longer excite curiosity and wonder, for with the advancement of early mental development comes the advanced acquisition of habits that formerly were noticeable only in those physically mature. Despite all legislation against selling liquor to minors, it is perhaps not too much to say that most of the seeds of drunkenness are now sown before young men are out of their teens. Now, if it were possible to keep our young men total abstainers until they were twenty-one, it is certain that we would cripple very materially the recruiting department of the army of drunkards. More than that, the habit of saying no to the man who treats would grow upon him and prove a strong protection against subsequent inroads from the drinking customs of society. Our pastors and those charged with the care of schools can easily accomplish this either by the formation of cadet temperance societies, or, if these do not seem feasible, by administering the total abstinence pledge at the time of First Communion or Confirmation.

If there has been previous preparation by occasional instructions on the subject of intemperance, the children will be well disposed to take intelligently and to keep the pledge of total abstinence until they are twenty-one. In one of our dioceses, for instance, it has been the custom of the Bishop to administer the pledge to all whom he confirms, and when pastor of a large parish he took care that no pupils left the school until they were similarly fortified against intemperance. The results have been most gratifying in the increased number of young people who have never known the taste of intoxicants. Let those who are charged with the education of Catholic youth follow this example, doing what they can along these or similar lines, and thus they will largely contribute to the successful solution of this great and vexatious drink problem.

Opportunity for Lay Catholics

"In private life," says the Catholic World, "there was never greater opportunity than now for the Catholic layman who can, without giving the slightest offense, show the worth of spirituality to a world that is rapidly growing more materialistic: the worth of principle to a people that rushes after pleasure; the value of Christian dogma to souls that know no certain starting point, no place of rest; the strength of the man who knows whence he came, whither he aspires to go, whose universe has its sure terms of beginning and of end, who reads that universe in the reasonable harmony of the revelation of God through Christ— to show all this to his acquaintances who may not understand, but who will certainly admire and inevitably be attracted. To live happily with others does not mean that we must never speak of those things which aught to be most important and most sacred to all. We need not argue; we need not intrude where evidently we are not wanted; we need not seek to oppose.

But there is a kinder and more effective way apparent when opportunity comes to the Catholic layman whose faith is his very life. And the opportunity will inevitably present itself to everyone."

MARTIN LUTHER—WHAT HE WAS

By Rev. John Ashton, S. J., Liverpool

There is a very close relation between the actions of a man and his character; in fact, those actions are simply the reflex of the character; so that a good man's life is made up of actions that are good, while his words no less than his deeds reveal the inner nature of the man. It is this fact that Our Lord alludes to when He says: "By their fruits you shall know them; for neither do men gather grapes from thorns nor figs from thistles." Now and again a good man may fall, and all that you can say is that his action is inconsistent with his character, just as a bad man may now and again rise to the performance of a good action, which must be described as exceptional. We recognize a saint as a true and faithful follower of Christ by his gentle ways, his deep humility and distrust of himself, his self sacrifice on behalf of others, his spirit of prayer. But to find a man among the saints, indulging in foul and filthy scurrility, exalting himself as an "Ecclesiastes," "a great doctor above all Bishops and priests and monks," denouncing in foul and often in indecent language all who venture to differ from him, is simply unthinkable. And yet Luther was guilty of all this and much more besides that would never be found in the life of a saint or of one who was raised up by God to do a great work for His glory.

FOUL-MOUTHED

Luther was foul-mouthed we know, but he was moreover an intensely proud man, and like many another proud man before and since, who like him, had a strong character, has accomplished a great deal of evil in the world. And certainly it must be said of Luther, if of anyone, that the evil he did lives after him in the schism of Northern Europe, in the innumerable dissensions to which Protestantism has given birth, in the low ideals that he substituted for the Evangelical Counsels, in the spirit of independence and individualism that he put in place of submission to those in authority, and of reverence for the divine organism of God's Church, and in the doctrine of justification by faith alone, which is injurious to, even if it does not destroy, any sound system of morality.

SURELY THE FINGER OF THE DEVIL

As we read his works, 'Shemasphorras," "Hans Woste," "Table Talk," etc., reeking as they are with filth, the conviction is over and over again forced upon us that surely the finger of the devil is there. Could a saint (and most assuredly if the Church of God is, or was, to be reformed, it must be by a saint) speak thus? Could a saint write thus? Impossible. And let it not be said that Luther was merely conforming to the fashion of the time. There were saints by the score who were contemporaneous with Luther, but you will look in vain for any such indulgence in scurrility in their words.

ALL SORTS OF ABUSE AND SCURRILITY

Sir Thomas Moore could use fairly strong language in controversy, but it was mild in comparison with Luther's; and, at all events, it was decent. Here is his estimate of Luther: "Reverend Brother, Father, Tippler Luther, renegade of the Order of St. Augustine, misshapen bacchanal of either faculty, unlearned doctor of theology, I will explain the manner in which your book was composed. You called your companions together, and desired them to go each his own way and gather all sorts of abuse and scurrility. One frequented the public carriages and boats, another the baths and gambling houses; a third the taverns and barbers' shops. They noted down in their tablets all the most insolent, filthy, and infamous things they heard; and bringing back all these abominations and impurities, they discharged them into the filthy kennel which is called Luther's mind." (Sir T. More on Luther's Reply to Henry VIII's "Assertio Septem Sacramentorum.")

WHAT WERE HIS CREDENTIALS?

If a man claims such an extraordinary mission as that of reforming the Church he must show his credentials. Where and what are Luther's? As Sir Thomas More says, he was a renegade friar. Even in his younger days he gave up saying the divine office, that safeguard of a priest, even for weeks at a time—a thing we cannot imagine a saint doing—even though he had to contend against scruples. So, there is reason to believe that his faith was on the wane long before he nailed his ninety-five theses to the door of the church of Wittenburg.

THE PRINCIPAL SIN OF HERETICS—THEIR PRIDE

Surely he ought to have recognized himself in the description he has given of a heretic in his "Lectures on the Psalms:" "The principal sin of heretics is their pride." "In their pride they insist on their own opinions." "Frequently they serve God with great fervor and they do not intend any evil; but they serve God according to their own will." "They think they are guided directly by God." "The things which have been established for centuries and for which so many martyrs suffered they begin to treat as doubtful questions." They interpret the Bible according to their own heads and their own particular views, and carry their own opinions into it." Had Luther at any time any qualms of conscience or doubts as to his own good faith. Was it his conscience or "the devil," who "comes frequently and reproaches me that great scandal and much evil has come through my doctrine," addressing him in the words: "Who has commanded you to preach the Evangelium? Who has called you to preach in a way, which through many centuries no Bishop, no saint has dared to adopt? What if God should not be pleased with it? What if you should be answerable for all the souls that have been seduced by you?" Luther persuaded himself that it was the devil who thus disturbed him, though he seems to have thought that the devil was in his conscience, for he says: "When we are plagued by the devil in our conscience, on account of our sins, we ought to say: "Holy Devil pray for us."

THE DEVIL WAS "AFTER HIM EVERYWHERE"

Indeed, if he was not possessed by the devil he seems to have been convinced that the devil "was after him everywhere." "When Martin Luther was old. . . as he himself confessed, the devil went with him. . . and plagued and attacked him. For he said he had one or two devils that were waiting for him assiduously." Sometimes he thought he saw the devil in material shape, the last time being shortly before his death when he saw him sitting in the street. A few days before he had declared that "hell and the whole world must be free from devils, for they all seem to have come here on my account." However, he consoled himself with the thought that "we have enough to gorge and guzzle and should have some jolly days," "for the Naumburg beer is good," he wrote to Kate a week before his death, "only I think it makes my chest bad with the pitch; the devil has spoiled the beer in the whole world with the pitch." Was this heartburn caused by the beer, and was it beer which caused an attack of syncope which killed him?

A TIPPLER GIVEN TO GUZZLING

We have seen how Sir Thomas More called him a "tippler," and there is abundant evidence that he was given to what he himself calls "guzzling." At all events, the night before the end came, he and two boon companions had been making merry, and when, after supper, he rose up to go to bed, he wrote with a piece of chalk on the wall: "Living I was thy plague, O Pope; dead I will be thy death." Within an hour or two he was dead. And to-day, three centuries and a half after, the Pope lives and is a power for good throughout the world, while the Protestantism of Luther is a constantly diminishing quantity. It has fallen into that "extreme confusion" which he one day in conversation with Melancthon predicted. Dr. Christlieb, a Professor at Bonn University, affirms that the great mass of the educated, and, yet more, of the half-educated, in the German Fatherland are "alienated from all positive definite Christianity." Whatever else Luther was, he was clever enough to perceive what must be the inevitable result of that movement which he labored so strenuously to set on foot. Some of those effects were visible even during his lifetime.

A FRIGHTFUL INCREASE OF WICKEDNESS AND VICE

"There is much evidence to show," says a writer in the "Quarterly Review," "that one immediate consequence of his revolution was a frightful increase of wickedness and vice. Luther's own testimony to the fact is copious, and would be conclusive if we could be quite sure that it is not vitiated by his habitual exaggeration. He does not hesitate to say that the last state of the regions which had received his teaching was worse than the first, and he owns that his doctrine of justification—as popularly apprehended or misapprehended—was largely responsible for the result. As his life draws to a close, so does his view of the moral effect of his work grow darker." It was when his life was drawing to a close that one evening he walked in his little garden along with his wife (if we are to call her such). The stars blazed with extraordinary lustre: the heavens seemed on fire. "Do you see what splendor those luminous points emit?" said Catherine. Luther looked up and said: "What a glorious sight! It shines not for us!" "And wherefore?" returned she. "Have we lost our right to the Kingdom of Heaven?" Luther sighed. "Perhaps so," said he, "as a punishment for having left our convents!" "Should we not return to them!" said Catherine, "It is too late! the car is sunk too deep," replied the doctor, and the conversation dropped. But there are terrible words in the mouth of an apostate friar, an heresiarch who had lost all respect for that unity of Christendom which he labored so strenuously to destroy.—N Y. Freeman's Journal.

A Japanese Convert and the Pope

Recently Pope Pius X received a naive and beautiful proof of the simple faith of a poor Japanese girl. He was giving audience to two Irish-Australian priests, Father Rogers of Maitland and Father Stapleton of Brisbane, who had presented some fine stoles and a momentary offering from the Sisters of St. Joseph, Maitland. Father Rogers handed the Pope a sovereign and a letter written in English. The explanation given by the good priest wakened the interest of the Pope and touched his kind heart. The weather being favorable during the voyage from Australia, the missionaries offered the Holy Sacrifice of the Mass on shipboard daily. Father Rogers noticed a Japanese girl present at Mass every morning and that she never missed receiving Holy Communion. Towards the end of the voyage she explained that she and her whole family were converts and she traveled with a family on board, as a nurse. Her one regret lay in her inability to go to Rome and see the head of the Church. But a bright idea struck her. She would write to the Prisoner of the Vatican and send him a small present, if Father Rogers would only take the gift and missive for her, so the poor girl wrote a letter in English to the Father of Christendom, enclosed in it a sovereign and in her simple manner commenced the epistle with "Dear Pope."

Masons and Free Masons

A curious thing happened in Washington, D. C., recently, when the Protestant Episcopalian Bishop, Dr. Harding invited two thousand Free Masons to listen to an address by a minister named J. Henning Nelms on "Cathedral Building by the Masons in the Middle Ages."

The masons in the middle ages were Catholics. The cathedrals they built were Catholic. They had nothing in common with the secret society founded by Weishaupt in 1777, and that simply used the old operative masonic guild as a nucleus for a speculative organization and a cloak for ulterior designs.

If Dr. Harding and Mr. Nelms will procure a copy of the book written by the late Albert Pike for the instruction of the select members of the craft admitted to the thirty-third degree, they will never again invite the order to a function in their cathedral, except with a view to deliverance from the thraldom of the lodge.—Columbus Catholic Columbian.

BI-LINGUAL SCHOOLS

FRENCH CANADIAN URGES COUNTRYMEN TO LEARN ENGLISH—DISCUSSES RECENT DEVELOPMENTS IN THE CATHOLIC CHURCH TOUCHING ON LANGUAGE QUESTION

To the editor of The Montreal Star:

Sir,—As a French-Canadian loyal to my church and the Empire, I deem it my duty to vindicate the position of the better class, more highly educated portion of our race by disclaiming our connection with the anti-British campaign of Henry Bourassa, the self-appointed Apostolic Delegate to Canada.

First of all, let me touch upon the nomination of Archbishop Gauthier to the See of Ottawa. It is a very striking fact that although the Irish element has had nothing to gain from the "national" point of view, since the prelate in question has absolutely no Irish blood in his veins, yet, neither the wisdom nor justice of Rome's decision has been called into question by any English-speaking Catholic organ, most of which are controlled by Irishmen.

Some of my compatriots have complained loudly and bitterly of Archbishop Sbaretti's injustice to the French-Canadian people. If one but looks over the past volumes of such magazines as "La Revue Franco Americaine," "La Nouvelle France," and other organs of the kind, he would readily understand that it would be rather hard for even an Apostolic Delegate to feel any predilection for a race that never lost an opportunity to discredit his authority, nor excite rebellion against his decisions.

How logical, common-sense Protestants must laugh at our pseudo-Catholicity. With one hand we write lengthy cablegrams of loyalty to the Holy See, while with the other we pen articles against its direct representatives. One moment we declare our belief in the Infallibility of the Pope and the next loudly accuse him of being bribed, etc. If we believe in the Divine origin and protection of our Church, how can we with the fierceness of another Lucifer proclaim our "Non Serviam?"

The plea of safeguarding one's faith as the motive of the present upheaval is absurdity itself. To the educated, the man who has read and still reads history, the inscriptions so prominent during the Eucharistic Congress:—"gardons notre Langus gardienne de la foi," etc., were nothing short of amusing. "Hurrah, for the Red, White and Blue" or "Erin go bragh" would have been equally appropriate and religious.

In the first place there is perhaps no modern language so inimical to faith as is the French tongue. A good priest from France, the Reverend Pere Bailly, was quoted recently as urging French-Canadians not to learn English because it was the language of Protestantism, and is not modern French the language of Atheism and immorality? The recent vile plots against the clergy in Montreal were not made in English, nor were the scandalous irreverent letters in the Ste. Marie Monnoir question penned in the "Protestant tongue." When we do put forth an argument, let it, at least, be sensible.

To me it is incomprehensible that the nation that extended such liberal hospitality to the exiled priests and nuns of France should so soon reap her reward of ignominy. The story reads sadly like that of the man who brought a frozen snake to life by placing it on his own bosom and was stung for his pains.

It is an open secret that the present religious situation in France is due to the intrigues of a number of over-patriotic French clerics. Even our Holy Father Pope Pius X. does not hesitate to lay the blame of the recent Portuguese revolution to the door of the clergy. It is needless, unfortunately, to deny that many of the virulent, disrespectful articles written in La Revue Franco-Canadienne, Le Devoir, etc., are from the pen of churchmen. "Scandal must come, but woe to them by whom it cometh."

Let us not be led aside by brilliant, incendiary speeches. Voltaire, Jean Jacques Rousseau, and all of their creed were brilliant. Being French-Canadians does not give us a passport to Heaven; the members of the infamous Emancipation Lodge were French Canadians. We are not being burned at the stake. Bishop Fallon had our best interests at heart. To learn the English language does not mean to abandon one's faith; but not to learn it indicates nothing but "pigheadedness" and stupidity. The men who do not know the English tongue are doing our race far more harm than those that do. Remember that "knowledge is, was and always will be, power."

CATHOLIC FRENCH-CANADIAN.

An Utterance to be Applauded

In the report of the supreme knight read at the recent national convention of the Knights of Columbus in Quebec, we find this suggestive paragraph:

"A great danger, I had almost uttered the word 'evil', is insidiously approaching. Perhaps I should say two dangers, for there are two—the one, in a way, growing out of the other. I refer to intellectual pride, arrogant assumption on the part of some of an attitude not of hostility of course, but of criticism of the Church; or, if not of the Church of its regularly constituted officials, the priests, bishops, etc. We must never forget our self-respect, nor must we ever fail in respect to the Church. Whenever we have a function of any kind courtesy demands that the local priests not only be invited, but that they be given places at tables or on platforms befitting the dignity of their offices. To forget this or to fail in doing it is dangerous to us as Catholic gentlemen, sons of Mother Church.

Timely recognition of a danger by those exposed to it affords tolerable assurance that it will be provided against, and all friends of the Knights of Columbus will applaud the foregoing utterance.

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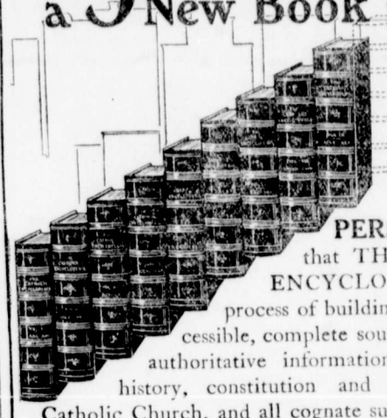

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DEFENCE OF THE SEVEN SACRAMENTS

To the Editor of the CATHOLIC RECORD.—At the time of the great Eucharistic Congress you mention that Henry VIII., King of England, believed in the Real Presence, but perhaps not many of your readers know that "The Defence of the Seven Sacraments," the great work in which he defends his belief so vigorously, is now within their reach. It was re-edited by Rev. L. O'Donovan, about two years ago, and published by Messrs. Benziger Bros., New York, with the original Latin and a free English translation on opposite pages. The preface is written by Cardinal Gibbons, and in it he tells us that the work "Is Catholic, because no Catholic could write a more orthodox treatise on the subjects here explained by Henry VIII. Yet he expounds such crucial dogmas as the primacy of the Bishop of Rome, indulgences, the mystery of the Real Presence and the Mass, the Sacrament of Confession, divorce, etc. And all this he has unfolded in as Catholic a manner as St. Thomas, or St. Francis de Sales, or St. Alphonsus Ligouri could have done."

"But besides the matter of the treatise, the period also when it was composed—a most interesting, even if saddening, epoch in the history of the Church—makes the work most valuable. For just at that date, 1521, the cauldron of the so-called Reformation was boiling furiously in Germany. But in England Henry boasted that its horrors had not yet begun, and, moreover, he posed as the champion of the Church, to see that Luther's novelties should not appear there. And this freedom from the 'reform' he was ready to maintain by his sword if later need be, but at any rate now by his pen. And Henry was quite well equipped for his self-assumed task, having improved his natural talents by an education intended to prepare him to be Archbishop of Canterbury. Little wonder then that he should have written such a book as the 'Defence of the Seven Sacraments,' which, after all, is only a simple, plain, yet strong explanation of the Church's teachings on some of her vital points. "As the originator of what was in its origin a schismatical rather than an heretical church (however much later on heresies developed within it,) and as the first head of that church, Henry is of special interest to the student of religious and of Church history. In act first, Henry is a young, brilliant, powerful Catholic king with the best of Catholic women for his queen ruling in peace over Catholic, Merry England. In act the second, he has become the adulterer, the divorcee, the wife-killer, and with it all, and because of it all, he has become a schismatic, the head of schism, dragging his subjects away from Catholic unity and making them acknowledge himself not only their earthly king, but their spiritual head. And yet it was only a few years before that Henry had written this book, for which Pope Leo X. had given him the title 'Defender of the Faith,' a title prized and used by every subsequent sovereign of England down to Edward VIII. . . . This book, therefore, from so many points of view is one that must be of interest to every student of either English history or of the history of religion in general. . . . I hope, therefore, that the work may be widely and carefully read, especially in this country, but indeed also in England the land of its birth."

Expressing a similar hope and sincerely thanking you for the use of your valuable space.

I remain,
Yours faithfully,
J. KAY.

THE "SOGARTH AROON"

Intermountain Catholic

Here is the poem, or rather song, our Park City correspondent is asking for. Some of our Donegal, Mayo or Kerry readers—sons of the men of forty-eight—will recognize many a big-hearted, generous and charitable priest now "dead and gone" in the portrait of Father O'Flynn, lumined by the Irish poet, Alfred Percival Graves. Mr. Graves was born in Dublin in the year 1846, but grew to manhood in the south of Ireland. His portrayals of the feelings of the peasantry are always true to nature, and the vein of humor running through his writings lends to them a peculiar charm, while never detracting from their dignity. Percival Graves is the author of "The Black '46," "Children and Lovers," "Irish Spinning wheel Song," and many other beautiful poems.

Of priests we can offer a charmin' variety,
Far renowned for larnin' and piety:
Still, I'd advance ye, without impropriety,
Father O'Flynn as the flower of them all.

Chorus:

Here's health to you, Father O'Flynn,
Slaintie, and slaintie and slaintie again—
Powerfulest preacher, and
Tenderest teacher, and
Kindliest creature in ould Donegal.

Don't talk of your Provost and Fellow of Trinity,
Famous forever at Greek and Latinity,
Dad and the Divil and all at Divinity,
Father O'Flynn'd make hares of them all!
Come, I venture to give ye my word,
Never the like of his logic was heard
Down from mythology,
Into thayology:
Troth! and concology if he'd the call.

Chorus:

Och! Father O'Flynn, you've the wonderful way wid you,
All ould sinners are wishful to pray wid you,
All the young childer are wild for to play with you,
You've such a way wid you, Father avick!
Still, for all you've so gentle a soul,
Gad, you've your flock in the grandest control;
Checking the crazy ones,
Coaxin' onaisy ones,
Liftin' the lazy ones on wid the stick.

Chorus:

And though quite avoidin' all foolish frivolity,
Still at all seasons of innocent jollity,
Where was the play-boy could claim an equality
At comicality, Father wid you?
Once the Bishop looked grave at your jest,
Till this remark set him off wid the rest:
"Is it lave gaiety
All to the laity?
Cannot the clergy be Irishmen, too?"

In all great art there is, a certain individual coloring, a way even of touching or attaining to large issues, that constitutes no small part of its fascination; in the greatest passages of great poems what stirs us beside their eternal truth is that a man has been here and this is his soul.—S. M. P. in Catholic World.