

may easily have been so invidious an understanding that actual evidence does not exist. But the Allies are at least justified in taking the ground that, once and for ever, the temporal power of the Pope is ended and will never again be established. American opinion may well insist upon this and the American press may stress upon it. It is not a matter of religious prejudice. It is not a matter of unfriendliness to a great world-wide religious communion. It is rather a firm, unshakable determination that admits of no compromise. Rome never again shall, never again can, resume a temporal power over particular states nor a temporal influence over sovereign nations. And the sooner this is realized by the Pope and his associates—we believe it is already recognized approvingly by the vast majority of Roman Catholics in this country—the sooner will the Pope be freed from imaginary imprisonment of his body and the real and vital imprisonment of his soul.

In another place in the same publication the editor relieves himself of the following: "The Pope, as the head of a petty Italian sovereignty, felt obliged to declare his neutrality as between the belligerents. In that capacity this was undoubtedly the dictate of prudence. Neither belligerent had invaded his rights. One of them had evidently made alluring promises and so induced a species of benevolent neutrality in his own interests."

"Obviously the Pope had to choose between his temporal power and his spiritual duty. It was perfectly inevitable that these should sometime clash. They did. The Pope chose the former. Like Mexico and Venezuela, he cared nothing that one side was right and one side wrong. He was neutral. The devil, or the Kaiser, seems to have taken the Pope up into a high mountain—perhaps the seven hills—and showed him all the kingdoms of the world and the glory of them, and said, 'All these will I give thee if thou wilt fall down and worship me.' (We were told above that the Kaiser wanted the world for himself.) And he fell down! As Prince he was neutral. And so, as bishop he could do nothing else. The temporal power was put first; spiritual opportunity and spiritual duty were put second under it. His Kingdom was definitely located as of this world. Of course the devil or the Kaiser, or whoever the tempter was, failed ultimately to redeem his promise. Tempters usually do, and bargains with the devil or Germany are dangerous assets. The vision of a resuscitated temporal power over the world has faded away. But the great Latin communion, with all its power, failed absolutely, pathetically, criminally, when the day of its testing came."

The Pope is always wrong until the facts leak out. This rule will apply to all that we have just read. The above conjectures may be rebutted in kind, but there is something more substantial at hand. One is loath to think that the editor of The Living Church is maliciously passing over the war acts of the Holy Father that tell against the indictment presented on the pages of his paper. We are forced to presume that he is ignorant of them. We doubt if he himself today would consider it safe to conjecture from the Pope's peace move of August 1, 1917, that the Holy See was acting in the interest of the Central Powers.

At present that proposal wears a different color from the one it wore two years ago.

Here a comparison of dates may be interesting. The Papal Peace Proposal was made August 1, 1917. On August 13, 1917, according to Erzberger, Monsignor Pacelli, Papal Nuncio to Munich, presented to the German Chancellor the following note:

"I have the honor herewith to transmit to your Excellency a copy of a telegram which His Excellency the King of England's Minister at the Vatican has handed to the Cardinal Secretary of State. The French Government gives its assent to the statements made in the aforementioned telegram, and His Eminence earnestly desires actively to continue his efforts for the speedy attainment of a just and lasting peace, such as the Imperial Government has shown such a conciliatory readiness to accept."

"Your Excellency's attention is particularly drawn to the point in the telegram relative to Belgium, with a view to obtaining, firstly, a positive declaration regarding the Imperial Government's intentions with respect to Belgium's complete independence and compensation for damage caused Belgium through the war; secondly, a definite statement of guarantees for political, economic and military independence which Germany desires."

"If these declarations have a satisfactory effect, His Eminence thinks an important step will have been taken towards the further development of negotiations. As a matter of fact, the Minister of Great Britain has already informed His Government that the Holy See will reply to the communications made in the aforementioned telegram as soon as it has received the Imperial Government's reply. Etc."

Coming events cast their shadows before a maxim that works out in the world of diplomacy as well as in other worlds. If the above message to the Vatican from the British Government is authentic the Vatican, in all likelihood was not surprised to receive it. That both the British and French Governments, at that time, were in a receptive mood the Holy Father knew. It doubtless encouraged him to issue his note of August 1 proposing peace. The proposal opened the way to England and

France to intimate their dispositions in regard to peace. This was secretly made known to the Vatican. Unfortunately, hints as to Germany's designs on Belgium suddenly compelled a withdrawal even before a formal reply to Monsignor Pacelli's note had been sent by Germany. It remained then, in the light of the British request for guarantees, indicating a willingness for peace, that President Wilson, in the name of the Allies, should make the reply rejecting the Pope's plea for peace negotiations. This was sent August 27, 1917.

It is not likely that the Allied statesmen considered the Holy Father's effort a move especially in favor of Germany. They were in a position to know better. Perhaps some day the editor of The Living Church and all of his mind will know better too, and then the laws of justice and Christian charity, as far as the Holy Father is concerned, will be more scrupulously observed among them. At present, for them, Rome must be wrong. Nothing good can come out of Nazareth.

A WARNING

It may have been Conan Doyle's natural proclivity toward the mysterious and uncanny that finally led him into the esoteric ranks of the Spiritualists. He is now an ardent advocate of that ghostly cult, and is devoting his well-worn pen to its propagation. Having in early youth been carried away, by we know not what, into the blankness and negation of materialism, he now has gone to the other extreme and is hobnobbing with the unseen spirits of the other world, who must be making sport of his delusion.

But Conan Doyle is not the only prominent man who has been seduced by those spirits who are going about "seeking whom they may devour." The latest number of the Literary Digest tells us that in spite of the injunction of the Anglican Bishop of London, many British clergymen are adherents of the doctrine of spiritualism. Besides, these, according to Conan Doyle, there are at least fifty professors so minded in various seats of learning. In fact this delusive cult has wrought great spiritual harm in England, and is bidding fair to rival its success there by its ravages in this country.

The most pitiable feature about these "conversions" to spiritualism is that the victims are not aware of the dangers they are incurring until it is too late. Many a deluded "convert" has been brought to hopeless insanity or to an early and dishonored grave by the snares of the demons who haunt the place of "seance." We might mention here, in proof, several cases that have come to our notice; but we shall content ourselves with one. The following facts were written by the husband of the victim, and he publishes them as a warning to those who may be tempted, by curiosity, to try to pierce the salutary veil that God has drawn between this world and the next. The account, as we give it below, was first published in the Ave Maria, and was afterwards incorporated by Godfrey J. Rauppert, K. S. G., in his book entitled "The Supreme Problem."

"You will I know," writes Mr. — "be interested in the case I am about to lay before you. A short time ago if anyone had told me that demonic possession, such as spoken of in the Scriptures, now existed, I should have laughed at him. I would do so no longer. I have gone through one of the most extraordinary and one of the most fearful calamities that it is possible for one to experience—at least not I, but my wife. Let me tell you the story."

"Some time ago she became interested in psychic investigation, and tried automatic writing for herself, with the result that, after some patient waiting, she developed into a fluent writer. A 'spirit' claimed to communicate and give a whole life history of himself through the automatic writing. This naturally delighted and interested us immensely. At first, all the communications came through the planchette board; but later on my wife developed writing with the pencil in the hand, and sooner had she done so than she began to experience a pain in the back of the brain—at the top of the spine—which increased in intensity as the days went by until it became well-nigh unbearable. Then sleep was interfered with and her health became affected."

"It was at this stage that the communicating intelligence asserted that he had command over my wife's body; that he had, in fact, 'obsessed her'; and that she was no longer a free agent, but subject to his will. We tried hypnotism and mental cures of various kinds, without success. We tried all sorts of physical treatment, going on the supposition that we had ordinary insanity to deal with."

"We tried electricity, baths, diet, fasting, massage, osteopathy, a change of air at the seashore—all to no benefit. We tried all the doctors could do for her—likewise a failure. She was pronounced 'perfectly healthy, physically; no organic or even functional disturbance could be found. More and more she passed under the control and influence of the invading intelligence, and less and less concern had she in the affairs of everyday life. We now became seriously alarmed. I tried to expel the demon by will-power and by commanding him to leave; but all efforts simply made him worse, and his hold apparently stronger."

"And now a terrible feature developed. Hitherto the impulse had

been to write—to write all the time and constantly, with a pen, a pencil, with a finger in the air—anything so long as writing was accomplished. But now voices resounded in her head—two, three, four voices—talking to one another, and freely conversing together about her. Some of these voices would praise my wife's conduct, others would blame her. Some would swear and curse and call her vile names—names she had never heard in her normal state—while others would try to defend her from these coarse and grosser ones."

"The voices told her all kinds of things. At first these things were harmless; but as time went by they told her to do things that were far from harmless—suicidal acts, in fact, which she attempted to accomplish. Once they told her to escape at all costs, and she ran out of the house and down the street in her nightgown. Twice they told her to take her own life, and she attempted to do so. She tried to shoot herself, but fortunately only inflicted a wound. In other ways they tried to injure her also, and only the best of care prevented a fearful accident on several occasions."

"One curious feature of the case was the fact that my wife realized all the while that these voices were urging her to her own destruction, and yet was unable to resist them. It was as if her own will was entirely in subjection to that of these infernal intelligences. She was quite rational at times, and denied that she was in any way insane; but would argue her case quite rationally, and show you just why it was obsession and not insanity—as, of course, it is universally conceived to be. She is still in this condition, in a private nursing home, as it was impossible to keep her at home."

"You may think that this is an ordinary case of insanity, and that we have here no definite proof of 'obsession' at all; but I can assure you otherwise. There is very good proof that the phenomena are objective and not subjective in their origin. My reason for thinking so is this: During the early stages of my wife's illness, as I may call it, I went to three other well known mediums in town, and got them to diagnose the case for me, without giving them any clue to the real state of affairs that existed."

"They could not possibly have known of her case by hearsay, as it was kept very secret. But each of these three mediums agreed that my wife was obsessed, and described in almost identical terms the kind of evil intelligence that was controlling her; and, furthermore, stated certain things that had happened at our home, which in reality had occurred."

"But better and more conclusive evidence was this: On one occasion the intelligence that claimed to control my wife communicated with another medium, and there asserted that he had said and done certain things at our house, which he had done and said as a fact. That is, we have here what the Psychological Research Society would call a 'cross reference' between these two cases—the same intelligence apparently communicating through both mediums, and stating the same facts through both; also making the claim that he had stated those facts through my wife."

"Here, then, we have clear evidence of external objectivity—evidence of an intelligence active and separate from the organism through which it is manifesting. Apart from the internal evidence afforded by the case itself, we have this additional proof that a real intelligence was at work and controlling my wife to do and say the things she did do and say—against her own will no less than ours."

"Let me say, in conclusion, that if ever it is proved, by means of such cases as this, that real external intelligences are operative in other cases of what is usually classed as ordinary 'insanity,' it will surely revolutionize medical science and the treatment of the insane. At the present time, the treatment of such cases is almost entirely physiological, and the utter inadequacy of any such treatment was never more clearly shown than in my wife's own case. No! I am persuaded that we have a real case of obsession here—one similar to many recorded in the Scriptures and in modern literature, both religious and secular.—Catholic Union and Times."

SOCIAL DEMOCRACY

"To make the condition of those who toil more tolerable, to enable them to obtain little by little those means by which they may provide for the future, to help them to practice in public and in private the duties which religion and morality inculcate, to aid them to feel that they are not animals but men, not heathens, but Christians, and so to enable them to strive more zealously and eagerly for the one thing that is necessary—the ultimate good for which we were all born into this world," in the words of Pope Leo XIII, is the chief aim of social endeavor.

The one true social system is that proposed and fostered by the Church, clearly enunciated by the great Pope of the Workingman, and applied in the program of the Catholic Bishops of the National Catholic War Council. False systems abound. They confuse and deceive the people. Socialism offers no solution for the evils under which society labors. Under the pretense of giving the worker a personal share in productive ownership, it would deprive him of his right to

private ownership, and subject him to the control of an inefficient and tyrannical bureaucracy. Individualistic capitalism by which a few men of wealth control the means of production is equally pernicious, for, as Pope Leo XIII, has said: "A small number of very rich men have been able to lay upon the toiling masses of the laboring poor a yoke little better than slavery itself." Between these two extremes lies the mean in which truth is found, the Catholic doctrine of Social Democracy.

The Catholic Social system never in mind the words of Christ: "What doth it profit a man if he gain the whole world and suffer the loss of his own soul." Eternal interests are paramount. To them all earthly aims and activities must be subordinated. The riches, she honors, the pleasures of this life are not the end of existence; they should be made to subserve the interests of the soul.

The Church has always realized that there must be a just diffusion of the goods of this world if society is to endure and if man is to work out to the best advantage his eternal destiny. To become sharers in the means of production in such a way that the worker will be lifted above the position of mere wage earners in the Catholic ideal. This ideal was most closely attained when the Catholic guild was flourishing in the Middle Ages. Then, under the effective influence of the Catholic Church, within the limits of the Christian Social Order founded and fostered by her teachings and examples, discontent was unknown, pauperism undreamed of, and workmen could satisfy their legitimate aspirations.—The Pilot.

THE BOOK OF COMMON PRAYER

The triennial convention, in Detroit, of the Protestant Episcopal Church in America is evidently not proceeding with the edifying harmony that ought to characterize so solemn a gathering. An attempt by the high church section of the delegates to revise the Book of Common Prayer has produced in the convention a discord which in turn threatens to create a schism in the church. A schism in one of the Protestant religions is not so extraordinary a thing as to create much of a sensation in the world, and, hence, whatever the result of this strife at the Episcopal convention, the country will regard it with some degree of apathy. As the right of private judgment in religious matters is one of the fundamental principles of Protestantism, no true member of one of the numerous sects can justly be blamed for wishing to exercise it. Schism, as both reason and history show, is the inevitable result of this distasteful principle. If it honors their church, as it has not in the past, can the Episcopalians justly condemn the seceders?

But why this attempt to revise the Book of Common Prayer—has it not been sufficiently revised already? Why should its doctrinal provisions be changed, as proposed, unless the doctrines of Episcopalism have changed? And if they have changed that must be admitted that the position which was deliberately abandoned in 1549 and still further departed from in 1552, has never been recorded. The measure of the distance traversed in these new liturgies by those who contended the English Reformation can only be duly estimated on an historical survey of the period in which the ground was lost."

The changes that have come over the Anglican Church and its American daughter, the Episcopal Church, since 1529 suggest the need of another revision of the volume. But will this revision be ordered at the present triennial convention? We think not. The Episcopal church is hardly strong enough at present to withstand the effect of another schism; and, furthermore, there is no tyrannical king and subservient parliament here to impose these changes upon the members of the church, with penal laws for the recalcitrant.—Catholic Union and Times.

realm of England "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church after the use of the Church of England."

The adoption of this book, it was hoped, would consummate the separation of the kingdom from the communion of Rome, by destroying the similarity which still remained in the mode of religious worship sanctioned by the two churches. Accordingly, it was expected that after the following feast of Pentecost, all ministers of the church within the realm of England should be bound, as Lingard relates it, "to say and use this matins, even-song, celebration of the Lord's supper commonly called the Mass, and administration of each of the sacraments, and all their common and open prayer, after the order and form of the said book," and of no other; and that if any person, vicar, or spiritual person shall refuse to use it, or shall preach or speak in derogation of it, or shall officiate with any other form, he shall for the first offence forfeit a year's profit of one of his preferments, with six months' imprisonment; for the second, lose all his preferments, with a whole year's imprisonment; and for the third, be imprisoned for life; and if any one ridicule the same form of worship, or menace the minister for using it, or prevail on him to use any other, he shall on the first conviction pay a fine of ten pounds, on the second of twenty and on the third forfeit all his goods and chattels, and be imprisoned for life. In the lower house the bill passed without much difficulty; in the higher it experienced warm opposition; but, after an able disputation respecting the Sacrament, it was carried by a majority of thirty-one to eleven."

The Book remained in this form for only three years, when, at the suggestion of Edward's favorite instructor, it was submitted by Cranmer in a Latin translation to the consideration of Bucer and Peter Martyr. These foreign teachers recommended several omissions, explanations and improvements, and the book in this amended form "received the assent of the convocation." Again in the reign of Elizabeth it was remodeled, although eighteen peers voted against it. In the reign of Charles I., due to a conflict between the Establishment and the kirk of Scotland, the book was abolished, and the Directory for public worship, which regulated the order of the services, the administration of the sacraments, the ceremony of marriage, the visitation of the sick, and the burial of the dead, was substituted in its stead. It returned to favor, however, in the reign of Charles II, when, as a compromise with the Presbyterians of the realm, it underwent further revision. Speaking of the origin of this prayer-book and the various changes it has undergone, Cardinal Gasquet says: "The position which was deliberately abandoned in 1549 and still further departed from in 1552, has never been recorded. The measure of the distance traversed in these new liturgies by those who contended the English Reformation can only be duly estimated on an historical survey of the period in which the ground was lost."

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THE ORIGIN OF "JOHN AYSKOUGH"

Once upon a time in the early '80's, when Mgr. Bickerstaffe-Drew was very young, but had already published a novel, now long forgotten, called "Two Fair Ladies," he wrote another novel, of which the hero was "John Ayscough." He sent it to John Bentley then a famous London publisher. Bentley read it and liked it. His brother also read it and considered it good. Thereupon they called in their professional "reader" and gave it to him for his opinion. The reader started home with the manuscript, but lost it in Chancery Lane, and that was the end of that particular novel. Later, when the young writer, then a priest in Cardinal Manning's pro-Cathedral at Kensington, made another essay in romantic literature, he resuscitated his lost hero and used his name as a novel's title, which quickly became famous in English literature.—Catholic Columbian.

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Once grasp that the Catholic Church is Christ's historical expression of Himself; once see in her eyes the Divine glance, and through her face the face of Christ Himself; once hear from her lips that voice which speaks always "as one having authority"; and you will understand that no nobler life is possible for a human soul than to "lose herself" in that glorious society which is His body; no greater wisdom than to think with her; no purer love than that which burns in her Heart, who, with Christ as her soul, is indeed the Saviour of the world.—Mgr. Benson.

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