were amusing little beggars, and the old folks simple and unaffected. The dreadful news of Harold's fraternization with those dreadful Dalys was conveyed to Mrs. Wynne by Miss Meakin. She had actually seen Harold playing tennis with them. Then she dropped her voice and mentioned casually: "Of course, the eldest girl is rather good looking."

calmly, "I like you extremely, but I could only love—a man. My old dad has worked hard ever since he was a boy of seven, and the man I marry must be able to earn his own living, even if he has a private income. Foreign most if I have to a serious most income. income. Forgive me if I hurt your feelings, but look how you waste

your life."

"But I am reading for the Church," expostulated Harold.

"Well, in the first place, I would never marry a Protestant, particularly a parson; and again, you have been reading for the Church or bar for years and years."

Next day Cokeford, and especially Western avenue, was thrilled by the western avenue, was thrilled by the sudden disappearance of Harold Wynne. For the first time Mrs. Wynne called on the Dalys and learned from a tearful and somewhat remorseful Cynthia that she had turned Harold down. The following day however a letter following day, however, a letter from Harold arrived from London, stating that he was all right and giving certain directions about his income, but no indication as to where he was staying.

It was nearly a year later when a young man clad in a rather soiled tweed suit arrived at Cokeford railway station. His hands were rough and stained, but his shoulders were finely squared and he carried

"Harold!" she gasped. He crossed the road and gripped both her little hands in his. "Well, Cynthia, I have come back," he said quietly.

She looked at his rough hands.
"What in the world have you been doing?"
"Oh, I got a job at a motor engineer's. I know my work fairly well by now, and with the assistance of an expert friend of mine. I ance of an expert friend of mine, I intend to open a shop in Cokeford. There should be a jolly good opening here; there's only one in the place, and that's out of date."

She looked at him with a smile. "You gave us an awful fright when you left. We thought you were dead."

is immaterial.

"Well, first of all, we will go and see my mater," said Harold finally.

"And then tomorrow, after Mass, we will speak to Father Quinn."

"Oh," Cynthia suddenly faltered, in distress, "I had forgotten. You know, dear, I can never marry a Protestant. Mr. Harold—"

"Lebuld be verne weight never.

"I should be very sorry if you did."

Cynthia looked puzzled.
"I'm afraid I don't quite under-'My dear, I don't do things by

halves. I not only learned how to work, but how to believe. There's only one religion a logical man can believe, and that is the Catholic

And so the story had a happy ending after all.—Ernest W. Boxall in Catholic Fireside.

#### CREDULITY AND ITS LESSON

Another myth has been exploded. The widely heralded girl psychic from the plains of Kansas who could find missing articles, peer into the future, and perform weird stunts that taxed the credulity of the worldly wise, has been exposed as a seeker of publicity. Her socalled psychic powers were simply the clever invention of press agents.

Once again the public has been fooled, at least that portion of the gullible public who swallow without the traditional grain of salt the incredulous stories of imaginative reporters. There was not much in this story of the girl psychic to attract the attention of the thought-ful. But it was just sensational enough to arouse the curiosity and to excite the admiration of those too credulous minds that are always willing to accept without investigation any theory however preposand any claim however absurd that bears some little sem-blance of truth, provided its prom-ises to make life more enjoyable, and the search for truth easier.

There is a lesson in this and similar hoaxes that have been perpetrated by designing schemers upon the general public, that cisely what they cannot discover, should not be lost. The newspaper reading public are too prone to accept as gospel truth what they read in the papers. Newspapermen are not to blame for this. The province of the newspaper is to chronicle facts as they receive them, leaving their interpretation and acceptance to the reader's judgment. The average newspaper should be read with a critical eye. ather good looking." leaving their interpretation and acceptance to the reader's judg-There were tears and expostulations when Harold arrived home, but for once he was firm. He absolutely refused to cease his acquaintance with the Dalys, and his mother, after the heat of the moment was over, reflected that, after all, Cynthia might not be such a bad match; at any rate, the old man had money.

But alas for his mother's hopes!
When Harold proposed—and he did so at the end of three months—he was met with a decided refusal.

"My dear Harold," said Cynthia, calmly, "I like you extremely, but I could only love—a man. My old guesswork appear to substantiate their claim. The First Command-ment forbids us to attribute to creatures a faculty that belongs to God alone. Foretelling the future is reserved to God. That is why Catholics are forbidden to consult fortune tellers, mediums, psychics, clairvoyants and other claimants to supernatural knowledge, because this is giving a worship to creatures that God alone deserves.

Sometimes God reveals the future through the instrumentality of his saints and holy people. Then His voice is clear and distinct, and the character of the mouthpiece bears the stamp of His instrument. But God does not issue His knowledge of the future to professional mounte-banks who make a good living in telling fortunes or foretelling future events. As Chesterton once remarked apropos of the so-called revelations of spiritism, "one does not expect to hear the voice of God issuing from a coal hole."—The

#### ONE CHURCH OR MANY CHURCHES

were finely squared and he carried himself like a man. He turned off the main street and ascended Western avenue. Cynthia, sauntering down, gave a little start of surprise space and the mere length of words. Every treaty or convention is a "pact" every investigation is a Every treaty or convention is a "pact;" every investigation is a "quiz;" every altercation is a "clash." So they often speak of "the Church." Thus: "Dissensions in the Church;" "the Church accused . . .;" "says the Church is not up-to-date," and so on. Reading this, one is tempted to ask: "which church does he mean!" Is there anything in the Christian world which can be called Christian world which can be called "the Church?" Usually the Prothe Church? Usually the Pro-testant sects are referred to. Is there any "Protestant church?" Catholics as a matter of course speak of their Church as "the Church," because they know it to be the true Church of Christ. Protestants, who pride themselves on being more tolerant in this matter

> but facts. A newspaper man said to me not long ago: "you talk as if all these other churches broke away from the Catholic Church." The answer was easy, and historical: "not only that, but I can put my finger on the year in which they did oreak away." There is the Eastern Church, once with a sort of unity but since broken up into national sects. That left the Church in the year 1054. In the West, the Protestant churches, beginning with Germany in 1517, and England in Peter and Paul until the time of Middle Ages just before Luther there was one Church. Now outside the Catholic Church, there are many churches, and divisions of

churches, and dissensions in those

There is a lesson in this and if they could only discover what it

Christ is the Founder of Chris-Christ is the Founder of Christianity. He brought a new religion, a New Testament to replace the Old Testament by which God had ruled those who believed in Him. Did He intend that it be so difficult, impossible even, to find the truth of what He taught? We cannot believe it. And if He did not intend this, did He take any means to insure our finding that truth? To answer that question is to get on the right question is to get on the right track. Last week we saw here that Christ did really establish an authority to witness to His message. Where did He embody that author-Where did He embody that authority? Where is it today? Has it been lost to men? Is there any corporate guidance founded by Christ for the sake of those who seek truth? Protestants admit that He did desire a sort of unity, but say that the whole of Christendom is the one Church He founded, divided up into national churches and sects. Is the present state of dissension in Christendom desired dissension in Christendom desired

We can find the answers to these questions only by questioning Christ Himself. What does He say in the Himself. Scriptures ?

Christ founded His Church in this way: He chose twelve apostles, one of whom fell away, and to them He gave the mission of carrying His work all over the world, and of continuing it in their successors "to the consummation of the world." As Christ brought a message from God, so they were to preach that message to all men (Matt. xxviii., 19-20.) In this task of witnessing, of teaching what He taught, He promised His own abiding presence with them, and He promised that His Spirit would guide them always (John xv., 26-7.) "Teach them to (John xv., 26-7.) "Teach them to observe also that Lhave commanded observe also that Lhave commanded you." It is clear that Christ's idea was of a body of men, teaching with authority, teaching the same doctrines, teaching in His name the truth. "He who heareth you, heareth me. He who believeth not, shall be damned" (Matt. x., 4; Mark xvi., 16.) Can it be that all these separate sects, not daring to teach with authority, mutually repudiating one another and denying one another's faith, are the successors of the Apostles, carrying on their mission?

carrying on their mission?

Moreover Christ clearly meant this body which He founded to guide men to truth, to be one in undivided unity. "Other sheep I have," He said, "that are not of this fold: them also must I bring, and they shall hear My voice, and there shall be one fold and one shepherd." (John x., 16.) He also said that His Church is one Kingdom, not "divided against itself" (Matt. xi.,

columns, if he come content in those words "the Church?" Do they convey any definite idea?

What is the situation in the Chirch, the Catholic Church, which is united in one faith and one obedience, traces its individual obedience, men, is in one undivided Church

and not in a divided Christianity. This is a very consoling thing to know, that Christ did not leave us to flounder about, always seeking truth and never finding it. It is wholly in keeping with what we know of his character of wise and good man, and true Cod that are good man, and true God, that each successive generation should have the sure means of coming infallibly to the knowledge of what He taught. Yet Christ, loving friend and merciful God, was also what we Germany in 1517, and England in 1534, made a distinct and definite break with the old Church. They no flabby organization that He divisions. Before Luther that was and unable to enforce its own which indicates that this number of and unable to enforce its own divisions. Before Luther that was not so. There was one Church in Western Europe from the time of Christ's Church has "teeth in it." Peter and Paul until the time of Luther. There had been divisions before, Arians, Nestorians, Donatists, Eutychians, but they did not survive the test of time, and after splitting up into small sects, died. Thus they showed that Christ was not with them, for Christ's Church is undying. The fact is that in the Middle Ages just before Luther there was one Church. Now out-Every social body must have such | dred over the newly ordained clergy together, be they armies or debating societies. Christ said to the Apostles:

"Amen I say to you: whatsoever you shall bind upon the earth, shall and ninety-eight bishops This is the query that is troubling the hearts and minds of many earnest Christians: is this as it ought to be? Should there be one Church or many Churches? We are told that there should be many churches, because man is free, and must choose, and follow his bent. But that is just the question: is man free in this matter? Besides people do not want to be free in this sense. People are looking for truth, and

used them in this sense. So Christ is saying to the Apostles that when they make laws, these laws will be ratified in heaven. After the Apostles, and those who succeed to their power, speak, God will speak. The laws they make, God makes. Thus sublimely does Christ give to His Church the authority it will need to keep men's minds and wills

one united in the Faith.
What has happened to Protestant ism? Those who first broke away from the old Church, did so by denying her authority. At first they tried to retain the same authority in themselves. But their followers quickly showed them how illogical they were. The Fundamentalists had their Modernists even then. If each man is free, then there is no authority, the argument held then as it does now. And the result was inevitable. Luther, whose idea was to reform the Church, hence the name "Reformers," found himself with many sects on his hands, and the number grew daily greater, much against his will. But, and this is the important point, this disunion, this breaking-up into sects, is inherent in the principle on which Protestantism is founded. How can the Holy Ghost be with those whose fundamental charter destroys, has destroyed, and must destroy, the unity of Christendom? Can anything show more clearly how far the sects have wandered from the Christianity of the Gospels?

The lesson of this line of thought is perfectly clear. To the Catholic

t gives a calm assurance that he is n the right way of Christ's truth. In the midst of the present clamor of Modernist pulpits he points to the irrefutable facts: Christianity is a Revelation; Revelation came whole and entire from God to the Apostles; the Apostles and their successors are the witnesses to that Revelation, and are Divinely guided in stating what it is and what it means. But the traditional Protestant, who looks on Modernism as a plague, as a pagan philosophy, a non-Christian cult, where does he stand in the light of the facts of Scripture? Can he defend his own religion? As long as he also holds to the principles of Protestantism he cannot defend it. Those he cannot defend it. Those principles have disintegrated every sect that ever held them. They will, and must continue to do so Christ's idea of organic unity one body in one faith, one flock under one shepherd, and the Pro-testant idea of the freedom of the individual in faith, cannot stand together. The non-Catholic Chris-tian of the modern world is now called on to make the choice. On one side is a collection of heterogeneous sects, widely differing in doctrine and discipline; on the other, the Catholic Church, sure in doctrine, compact in discipline. one side is Christ's Church, on the other are many churches, owing their origin to fallible men.

### THE GROWTH OF THE CHURCH

of the growth of the Catholic Church in the United States, in the

"This fact is apparent in the increase in the Catholic population of this country, which now totals 18, 559,787, showing an increase of 298,994 over the figures given in 1923. A further indication is evident in the number of Catholic clergymen. There are now 23,159 Catholic priests in the 104 archdio-ceses, dioceses, and vicariate-apos-tolics listed in the General Summary. This shows an increase of 614 over the total of last year. In 1923 the Necrology of the clergy totaled 348. If to this figure we add seminarians were ordained last year. for the year 1922. One hundred and ninety-nine new churches were established and 550 more students were enrolled in ecclesiastical seminaries. The number of children attending Catholic schools is 1,998. 876, an increase of 65,956 pupils in

one year. Since last year also the number of American bishops has been increased by four. The Hierarchy of the United States now consists of four Cardinals, thirteen archbishops,



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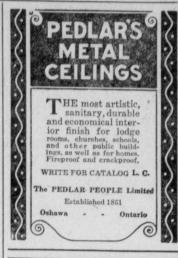
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