Our Dead

Nothing is our own: we hold our please Just a little while, ere they are fied: One by one life robs us of our trea

ures; Nothing is our own except our Dead. They are ours, and hold in faithful keeping, Safe forever, all they took away.

Cruel life can never stir that sleeping Cruel time can never seize that prey. Justice pales; truth fades; stars fall

Justice pares; trust index, from heaven;
Human are the great whom we revere:
No true crown of honor can be given,
Till we place it on a funeral bier. How the Children leave us: and no

traces
Linger of that smiling angel band;
Gone, forever gone; and in their place
Weary men and anxious women stand.

Yet we have some little ones, still ours They have kept the baby smile we know, Which we kissed one day, and hid with

On their dead white faces, long ago, When our Joy is lost-and life will take

it—
Then no memory of the past remains;
Save with some strange, cruel sting, to

Bitterness beyond all present pains. Death, more tender-hearted, leaves to sorrow Still the radiant shadow, fond regret: We shall find, in some far, bright to-

Joy that he has taken, living yet. Is Love ours, and do we dream we know

Bound with all our heart-strings, all our Any cold and cruel dawn may show it.

Only the dead Hearts forsake us never; Death's last kiss has been the mystic

Consecrating Love our own forever Crowning it eternal and divine.

So when Fate would fain besiege ou

city,
Dim our gold, or make our flowers fall,
Death, the Angel, comes in love and pity,
And to save our treasures, claims them
all.

THE RELIGION OF ORANGEISM

A DAMNING INDICTMENT OF THE ULSTER CAMPAIGN

By Rev. Ambrose Coleman, O. P. By Rev. Ambrose Coleman, O. P.
Sir Edward Carson has given out that
the movement he and his supporters are
engaged in is not one of mere politics.
"It is a religion," he said. And he
added: "By that religion we stand."
No enemy could have uttered a more
damning indictment of the Orange campaign. If it is a religion, that religion
the the very antibusis of Christianity. is the very antithesis of Christianity For it preaches pride, arrogance, domination, hatred and contempt for our neighbor. It is of the earth, earthly; not a shred of spiritual fibre can be seen in it. Under the cloak of fears, of perto continue the systematic persecu-tion of Catholics which has up to the present perpetuated the inequality existing in business life in the North and in official life all over the country. The ostracism exercised on Catholics in all the higher walks of life is the work of Irish Freemasonry. This is ably seconded in the North by Orangeism, which is a form of Freemasonry suited to the working classes. The two societies work in harmony with one another and have many points of contact, and the Protestant Church that is the so-called "Church of Ireland," works in harmony with both in the struggle for Protestant ascendancy. Time was when the Presbyterians, de spised and ostracised like the Catholics oppression, but now that they have grown strong and wealthy and have their share of Masonic influence, they stand side by side with the Episcopalians. And the same may be said of the Methodists and other self-styled Evangelical Churches, though what they are now clamouring for it would be hard to find in the Evangel of Jesus Christ. oppression, but now that they have

Orangeism is a phenomenou the like of which it would be impossible to find in the history of Christendom. Its creed is very simple and might be summed up in the formula: "I believe in the battle of the Boyne." The theologpattle of the Boyne." The theological consequences of this Creed are that as King William with his Protestant forces put to route the Catholic troops of King James in a battle fought more than two centuries ago, the ascendancy of a Protestant minority, is to be perpetuated. rity, is to be perpetuated in Ire-till the crack of doom, and any attempt to destroy that ascendancy is a violation of the clearly expressed Will of God. This is the doctrine that has been preached every year on July 12 in the Protestant churches in the North of Ireland. The usual effect of religi ious teaching is supposed to make us mild and gentle towards our fellow-men, but this doctrine produces the opposite ffect, for it makes the Oranger aggressive towards their Catholic neighbors with whom they may have been on the best of terms for the whole of the twelve months previous. When the fever of theological hatred has run former amicable relations are renewed as if nothing out of the way had transpired. But what a parody all this is of the teaching of Our Lord.

to be stationed there owing to its spiritual destitution, that 80 000 of the Protestant people were living in a state of practical heathenism. In all probability there are few among these thousands who have not signed these thousands who have not signed the Covenant and are taking other illegitimate measures to preserve their "religion." For whether they believe in God or not, or whether they are living in practical heathenism or not, does not matter to their leaders provided they make a united effort to hinder justice being meted out at last to their Catholic countrymen. This is in reality the "religion" by which they stand, a religion for most of them without God and without a Creed, though the Holy religion for most of them without God and without a Creed, though the Holy Name of God is continually on their lips for political purposes. The anarchists of Barcelona were at least

snarchists of Barcelona were at least free from such sickening hypocrisy.

Tuis meeca of Orangeism, from which the loud ories are proceeding that its religion is in danger, has not in spite of all its wealth been able, or rather will-ing, to support a due sufficiency of ministers or build churches enough, and money for additional ministers is being collected for it at synods outside the collected for it at synods outside the Providence of Ulster. But there is not much hope that if the ministers come will be filled with devout congregations. For the few churches available are very badly attended and the ministers are at badly attended and the ministers are at their wits' end to attract congregations. There is a plethora of sensational preaching, as the simple Gospel has no longer power to attract. Looking over lists of sermons recently announced, we find the following: "Political Chafi," "The Signing of the Covenant," "The Story of the Covenant," "Under the Yoke of Rome." Political and no Popery sermons are the order of the day. You will never hear a sermon announced on one or other of the Ten Commandments. The preachers do not lash at ments. The preachers do not lash at the vices of the people. What a pitiful the vices of the people. What a picture contrast all this presents to the Catholic churches, crowded several times on Sundays and sometimes on weekdays with devout congregations. What a contrast to the sermons presched in them every Sunday on the Gospel of the day, simple, forcible and convinc-ing. If eyes were not blinded by hatred many would open to the truth.

The outrages in the shippards by which over 2 000 Catholics (together with some Protestant Home Rulers) have "religious spirit" formed by the teachings of Orangeism. It is of the very same nature, differing only in degree, as the cruci fanaticism that breaks out periodically among Mohamedans. The Tarks from time to time, urged on by their muliabs, sweep down or defered. their mullahs, sweep down on defeac less Armenians and massacre men, women and children. It is the Will of women and children. It is the Will of Allah that these "infidel dogs" should die. The Orangemen would have done the same scores of times in the North of Ireland if not restrained to some extent by the fear of the law. Have they not the sanction of God for acts done to "keep the Papishes down" and preserve the principles of civil and religious liberty? I say they were restrained to some extent by the fear of the law, but not wholly, for up to forty years ago they enjoyed a certain immunity for the murder of Catholics, as they were well aware that they would be always discharged from trial as "Not guilty" by Orange juries. A shudder passed through their entire ranks in the late sixties, when Montgomery, an Orange policeman, was, after several abortive trials, found guilty of the murder of Glass and executed. He was the first Orangeman to suffer death for the nurder of a Catholic

ornelty towards Catholics is not confined to men. The Protestant girls and women in the mills practise it on their women in the mills practise it on their fellow-workers, and even the children going to school make the lives of Catholic children unbearable whenever they get an opportunity to persecute them. For the memory of the Boyne and its theological consequences are instilled into Protestant children before they come to the use of reason. No restraining power is exercised by the Protestant bishops and clergy, with few exceptions, for they too hold by the Creed: "I hefor they too hold by the Creed: lieve in the Battle of the Boyne part of their programme is to foster those unbridled passions which make the outrages possible.

THE PROTESTANT BISHOPS

The bishops are altogether without learning and have been chosen for their politics, most of them being nominees of the Orange faction. This may be said of O'Hara of Waterford and Cashel, of D rey of Down and Connor, and lastive of Croyler, the Primate both assets. of D rey of Down and County, and ly of Crozier, the Primate, both as regards his appointment to the See of Ossory and his translation to the Prim Ossory and his translation to the Frim acy. Not one of these men received the necessary two-third of the votes of the clergy and laity of the Synods. They were co-opted by the Bishops under Freemason and Orange influences. And this is but one of the signs of the enormous influence exercised by the Craft over the so-called "Church of Ire-As a Christian Church it is almost dead; it stagnates in intellectual and spiritual torpor. The questions that affect the Anglican Church do not disturb it, for it is too lifeless to attend to them. Even that of the 'Deceased Wife's Sister Bill," when it was brought up at the Synod, was shelved through pure impotence to deal with it. The real mainstay of the Irish Protestan Church is money and prestige. With nine millions sterling at her command and a sure preponderance for her mem-bers in all the higher walks of life and bers in all the nigher walks of life and official positions, she can afford to neglect mere questions of doctrine.

The Orange Order has proved a useful handmaid of the Irish Protestant

Church, inasmuch as we regard, and must regard, that Church in the light of

anti-Christian, or at any rate, in these countries, non-Christian society has got of the Protestant Church ought to appall truly religious Protestants. Their Church is under bondage to a society which, to say the least, exercises a contrainty action on Christian thought. a corrosive action on Christian thought and principle.

Two functions at which Dr. Crozier, Two functions at which Dr. Crozier, the Primate, presided during the year are very illuminative in this connection. The Primate is Senior Grand Chaplain of the Grand Lodge of Ireland and has attained the 33rd degree. So the spiritual head of this Church is understanding the spiritual head of this Church is understanding the spiritual head of the spir under obedience to the mandates of a secret society and is in full sympathy with the action of Craft all over the with the action of Craft all over the world. The first function held in a parish church in Newry on Jaly 28, was the unveiling of a tablet to the memory of a freemason doctor. In his discourse on the occasion, the Primate, degrading the symbols of religion, spoke of the doctor "offering himself for membership of the course of the doctor "offering himself for" membership at the Masonic altar."
The next day he presided at the laying of the foundation-stone of a new synod hall at Armagh. The lodges were liberally represented and the stone was laid by the Primate with "ancient Masonic rites." No ancient ecclesiastical rites were deemed worthy of the occasion. The Primate welcomed all the brethren, even these not of his own Church. "They could all meet, he said, "upon one grand central foundation. namely, their belief in the all-seeing, all guiding Architect of the Universe, in the immortality of the soul and in the life beyond the grave." This is what political Protestantism has come to in Ireland. In his speech at Newry the Primate referred proudly to the number of Freemasons on the Continent and gave the figures, but not a word did he utter to show that he was out of sympathy with their anti-Christian programme in France, Italy, Portugal and other countries. His explanation of the growth of Freemasonry was ludicrous. It was because "it appealed first of all to the great longing for that unity which to-day more than at any other time in the history of our Christian faith seems to be entering into the hearts and influencing the lives of Christian men." The Primate made on both occasions a hopeless attempt to reconcile the tenets of Freemannia reconcile the tenets of Freemasonry, with which he seems to be saturated, with the tenets of Christianity, of which he is supposed by the Protestants to be the leading exponent in Ireland. It is the downward path to infidelity.

MEANING OF THE SIGNING OF THE COVENANT

In my opinion, the signing of the Covenant, which took place on Saturday, means war. It may not necessari y means a war of bloodshed, but it will the war by ostracism that has been carried out against Catholics time on bound together more strongly than be fore to resist justice to Catholics especially in matters of business. They will strengthen the great Protestant Trust and draw into it by strong, politi-cal bonds men of all Protestant denomi-nations. Catholics will be rigidly kept nations. Catholics will be rigidly kept out of all business establishments. Catholic establishments themselves will be boycotted. There will be mutual help in providing capital to carry on Protestant business enterpoise. this has been done before, out now it organisation of forces. Even if Home Rule comes the position of Catholics may not become better but rather worse, if the new Covenanters are allowed to carry on the economic war against them and there is no retaliation on their part.

VITALITY OF PROTESTANT TRADITION

The observant reader of periodicals must have noted how fond their contributors are of making invidious references or allusions to the beliefs and practices of medieval times or to the men and women who figure prominently in the Church's history. No matter what the article is about, a fling at the what the article is about, a fling at the "dark ages" seems always opposite and for purposes of uncomplimentary comparison Catholic rulers are generally considered the most serviceable. The only parallel for example, that these writers find for the "Putumayo horrors" is the conquest of Mexico or the Senvice Leguistics, if a circ's expite Spanish Inquisition ; if a city's sanitadesired, conditions are of course "medieval;" if the number of telephones and automobiles that a nation uses is comparatively meagre, that race has scarcely "emerged from the Middle Ages;" where "vocational studies" are not crowding out "the three R's," medieval educational methods"

still followed, and so on.
Yet crueities equal to those in Patumayo were practised, incredible as it may seem, prior to the Christian era, even in the palmy days of psganism; and by Turks and Tartars not a few, some time before the establishment of the Inquisition; nor were the promoters of the French Revolution, when compared with conventional speci-mens of cruelty like Cortez or Pizarro, such mild manuered men. Was the rule of Alva in the Netherlands much severer after all than that of Cromwell in Ireland? Or was the "Virgin Queen" more conspicuous for clemency unan Mary, her half-sister? Hardly. But when writers in periodicals are looking for historical parallels of Belfast, the centre of Orangeism, is a Belfast, the centre of Orangeism, is a Political party. Fighting for the was stated at a Protestant Synod, when an appeal was made for more ministers in the locking for historical parallels of continuance of power and privilege. Is when writers in periodicals are great minister through with an immust regard, that Church in the light of Coulding for historical parallels of continuance of power and privilege. Sul-a, Tamerlane, Cromwell, or Elization in the light of continuance of power and privilege. Sul-a, Tamerlane, Cromwell, or Elization in the light of continuance of power and privilege. Sul-a, Tamerlane, Cromwell, or Elization in the light of continuance of power and privilege.

common political objects masked under the name of religion, and makes a show of physical force to overawe the Government. But there is another power behind it. The real directing force of Orangeism is Irish Free masonry, which of late years may be considered the inner directing force of the Church herself. The hold that this essentially anti-Christian, or at any rate, in these norance that prevailed in Cicero's Rome regarding things perfectly familiar to "every school boy" of our day? Not often. "As was done" or "believed in the Middle Ages," is the usual comparison selected, for in those times, as everybody knews, the entire Christian world was Catholic.

Now this bias of mind in our writers is chiefly due, of course, to the persistency of the Protestant Tradition. For generations the masters of English literature have used these identical comparisons and parallels in preference to any

isons and parallels in preference to an others. Phrases and figures employed repeatedly by good writers become a pars of the language. So we find "Jes-uitical," for instance, the stock of epithet for a crafty man or his deeds. Cor-tez, Torquenada or Alva, personify cruelty; Boniface VIII. domineering arrogance; Alexander VI, shameless nepotism, and whoever lived between the fifth and the sixteenth centuries was the thrail of ignorance and superstition. It would be easy to prove that in many ways the "darkness" of the thirseenth century was more luminous than is the "light of the twentieth, and it is by no means granted that the Cathant tradition reports them. No ruler of the Middle Ages, for example, was a stauncher defender of the liberties of Europe than the much maligned Boniface VIII. But our concern here is to call attention to the propensity maga-zine writers still show for choosing their examples of human deprayity a most ex-clusively from the Ages of Faith. Just as there were brave men how.

over, before the Agamemnon, surely there were cruel, despotic, grasping, crafty or unchaste rulers before and since the Catholic Church controlled the destinies of the civilized world. But to the average magazine writer who clings to the Protestant Tradition such rulers, as far at least as they can such rulers, as far at least as they can be used for literary purposes, never ex-isted except among Catholics. "Are not these phrases and comparisons employed by our best authors?" the contributors to periodicals might ask with indignant surprise, "Why, then, should I seek for other parallels?" "To be a little original, if for no other reason." for no other resson," would be a good answer. Let us have something fresh. An asseption after all is not of necessity true merely because Hume or Gibbon made it, nor is every comparison that flowed from the pen of Pre-cott or Macaulay unquestionably a just one. For, like many snother British and American writer, they merely inherited and passed on the Protestant Tradition, which ever since "the great pillage, the pulpit, the bar and the press English speaking countries have con-spired to keep robust and strong. We have little hope, however, of hastening its demise. We are but pleading with magazine writers to choose their histor ical parallels for a while from period prior to the first century of the Christian ers or from those following the six teenth. The novelty would be very re-

NOT ALARMED

MINISTER CALLS CATHOLIC CHURCH GREAT MAKER OF AMERICAN CITIZENS

freshing.—America.

At a meeting of the Free Religious Association in Boston a number of gentlemen took occasion to assault the Catholic Church (in its absence of course) but there was a Chicago man resent (the Rev. Jenkin Lloyd Jones) ho didn't fully agree with them. He

"What's the matter with you people of Boston?" he asked. "Perhaps you are unfortuate in your place of residence. I speak for Chicago, and I believe, if I must put it so, that the Catholic Chicago is the Greatest reporter. of American citizens now organized First, because it is entrusted with the argest amount of raw materal. It has largest amount of raw materal. It has the largest hopper, and more material is thrown into that hopper than into any other hopper that I know of. It is true that 80 per cent. of the lower grammar grade teachers are Catholics. What a alarming fact! But don't be scared. I know these schoolma'ams. I know them very well. I work with them. I rejoice in their work and I tell you that if ever the issue comes you can trust them to rally round the flag. They take these children from the faraway corners of Europe, out of homes untouched by democracy or the spirit of the nine teenth century, and infilter into their veins the love of liberty, the joy democracy, the pride of Abraham coln and George Washington, and I tell you there is no danger in that material. There is no occasion to be scared. As for the Bishop of Chicago, he lines up with the rest of us whenever the beil

"The United States," he continued. "is not a stranger to the santifying power of the Catholic Church that makes patient men and women; that makes noble justitutions."

And then, in his joyous fashion, he

went on to say that he had been brave enough to kiss St. Peter's toe in Rome after he had seen an humble old woman do so before him and then "wipe. it with her newly laundered handker-chief, though she had never heard of chief, though she had never heard of the deadly microbes. And suddenly," exclaimed the orator, who was now wrought up with enthusissm, "that great minster thronged with an im-mense multitude. I saw them march down through the centuries, saints and airprox. dutes and heavens.

in the procession; I was one of them, and I am one of them now, and I mean to stay in the main stream. I am not scared; I am willing to stand by my guns, and I don't believe it is necessary to start a national campaign to arouse our people in alarm lest we wake up some day and flud the whole United States swallowed up by the Pope of

AN AMENDE (PLUS OU MOINS) HONORABLE

If I had been asked for my opinion of Mr. Harold Begbie, before I read his latest book—The Lady Next Door—I should have been inclined to answer— Oh, just another Hocking, only more objectionable than that romancer, because his experience, his education, and his literary distinction give greater force and wider vogue to his bigoted misrepresentations of Catholicism."
And I could have pointed to many writings to bear out my statement, or petter still, as a concentrated example better still, as a concentrated example, to certain articles and correspondence in the Tablet in the spring of 1908, wherein Mr. Begbie's essay on the Bible, in the Children's Encyclopedia, was denounced by Father H. Thurston and defended by its author. For, in the latter's contribution to the discussion, we had an excellent object-lesson in Protestant modes of thoughten an initial Protestant modes of thought—an initial misconception of the nature of the Church, an incapacity for distinguishing between use and abuse, a disposition to fasten on scanda! in Catholics and ignore goodness, a vindication of a false and inconsistent freedom of thought, a ready acceptance of the whole lying Reformation tradition, the whole resulting naturally in a total misinterpretation of the history of the Church. No that Mr. Begble was insincere in what he wrote; he was but expressing the mentality of his class and showing himself as so many do, unable to rise superior to the limitations of his educa tion. It was this that made his case at apparently hopeless, and speasing humanly, I should have as little expected him to modify his views about the Church, as Dr. Chifford to see reason on the Education question. But the unexpected has happened, and now I am no longer inclined to associate Mr. Begbie with Mr. Joseph Hocking. By his recent tour in Ireland, the results of which are described in his book, Mr. Begbie has been converted, or rather half-converted, to Catholicism. I say half converted, for the simple reason that it is his heart, not his head, that has been changed: he has recognized in its effects the beauty of the Faith, but not strangely enough, its truth. Before his travels he knew that Ireland was a Catholic country, he had imbibed the usual Protestant belief that the inhabitants were idle, thriftless, ignorant, de-graded, priest driven, and he had made the usual Protestant deduction. But to his amazement he found the Catholics there—let me rather quote his own words, italicizing a few:
"In Ireland I came face to face with

"In Ireland I came face to face with this problem. In the South, where Catholic influence is supreme, the people are almost enchanting in their sweetness, entirely admirable in the sweetness, entirely admirable in the beauty and concentment of their domestic life, wonderful beyond all other nations in the wholesomeness and sanctity of their chastity. . . Instead of a lazy, thriftless, discontented people—as I had imagined them to be—the Irish of the South won my sympathy and com-pelled my admiration by qualities the very opposite. . . The charm very opposite. . . The charm which every traveller feels in the south of Ireland is the character of the Irish

people; and my investigation has forced me to the judgment that this character is the culture of Irish Catholicism." (pp. 157, 158)

There are many passages like the above, in fact, a main theme of the

whole book, apart from its political significance, is that the Irish, in so far as they have remained under the influence of Catholicism, have retained true Christianity, for they believe "that home-life is the centre of human life, that the spirit of the individual is indestructible and divinely immortal

that virtue is of immense that communion with God is a reality and a blessing, that the foremost concern of every man, woman, and child—the concern infinitely more important than any conceivable advantage in the material world—is the spiritual life." (pp. 319, 320)

And the lesson which the Catholic portion of Ireland forced upon Mr. Begbie's reluctant acceptance was driven finally and conclusively home by an inspection at close quarters of the so-called religion of the Protestants of Ulster—"very arrogant, disfiguring, and entirely un-Christike," as he calls it; "an artificially organized political religiousness." "The religion of Belfast," be tells us again, "as a whole, is not the religion founded by Christ," and he gives us abundant proofs of this fact, both from the self-righteous creed of callous exploitation of men, women and children in the interests of soulless materialism that rules the lives of the Protestant workers. Hence, in Mr. Begbie's mind, a contest between obhence, as far as it goes, his honourable

My problem lay [he says] in squaring the admiration I felt for these gracious people with my detestation of the Church which has guarded Irish character from the dawn of its history.

"I was compelled to admit that I had

greatly misjudged the Catholic Church. My conscience would not let me fence with this conviction. I saw that I had blundered by unconsciously entertaining the foolish notion that because one branch of the Catholic Church is scandalous, or one era of Catholic history

is abominable, therefore every branch is abominable, therefore every branch is scandalous and every era of Catholic history to the end of time must remain abominable." (p. 158).

It will be noted that Mr. Begbie's concession is somewhat limited. He praises the Church here and now without praising to the librative to decembe

out prejudice to his liberty to denounce her elsewhere. In fact, he frequently protests that his mind remains unaltered.
"I have inherited, and experience of the world has deepened, an almost vio-lent antipathy to the Roman Church.

The dogmas of that Church

have ever seemed to me only one more degree preposterous and unholy than so great a part of her history has been villainous and detestable. . . . My aversion from Catholic creed remains. I have gone once more patiently, and with an honest effort to be just, into the question of Catholic dogma, and I find myself more puzzled than ever before in my life to account for the fact of any man gifted with even a little know-ledge being able to accept, to accept so that they subdue his life, these amazing and humiliating superstitions of magic worship." (pp. 156, 157, 160.)

Who now can say after that sonorous protest, that Mr. Begbie has wavered in his Protestantism? The pulpits of Ulster have often resounded with the like. But yet the obstinate query will suggest itself—If the fruit is so exceedingly and demonstrably good, how can the tree be demonstrably good, how can the tree be so detestably wicked? I will tell you, says Mr. Begbie at last, all his

plexity swept away.—
"I came to see vividly and clearly, what most of us have always suspected, that it is the character of the man, not a superior of the man, in the character of the man, in the man, in the character of the man, in the character o the set of dogmas to which he pins his faith, that makes the Christian. What man thinks, what a man believes in the region of dogma, seems to exercise almost no influence whatever upon the

Christispity of his life." (p. 158.)
Thus, after all, the poor Irish Papists are uprights, hard-working, cheerful, thrifty, spiritual, &c., &c., by virtue of their "character" and in spite of their oreed, and Mr. Begbie may continue, whilst admiring the former, to detest and vilify the latter to his heart's content. A clever and happy solution truly? But will it solve the problem? The great dogma, for instance, known as the Incaraction of the Son of God, on which the faith of the Irish and their hope of immortality rest—has that no influence on their Christianity? The dogma of Mary's Perpetual Virginity, which is the inspiration of the matchess purity of Catholic Ireland's mothers and maidens—is that a matter of indifference to these good women? The dogma of the Real Presence and the sacrificial character of the Mass, which throngs Irish Catholic churche even on week-days-has that no effect on the lives of the people? The dogma of the sacerdotal "power of the Keys" hat every week end crowds the confessionals of the land -one might disbelieve that, I suppose, and still retain those Irish qualities so much admired by our author. The dogma of the Divinity of Christ's Church, which produces so villing an obedience to her disciplinary decrees—has that nothing to say to Irish goodness? Really, Mr. Begbie, I fear your solution is quite pathetically inadequate. With all your sympathy and affection for Ireland, you have a long way to travel before you arrive at an understanding of Catholicism, a code of conduct which relies upon

dogma as the flesh on the skeleton. Character, you say, makes a man a Christian, but what, I ask, forms character? Surely, a man's convictions, the assent of his intellect to elevating truths, capable of being proposed categorically and known to be certain—dogmas, in other words. The company of a Catholic theologian, I gather, excites in you amazement and pity! Yet the little Bishop you admire so much and speak of in your second chapter with such appreciation—he too is a Catholic theologian: nay, did you not discuss with him the Athanasian creed? (p. 42). If that "brilliant and engaging man" could not make you understand the spirit of the Catholic Faith, may it not be—I suggest it with all deference—that the fault did not lie with the Bishop's exposition?

However, if Mr. Begbie is yet a long

way off, his feet are turned in the right direction. May further meditation on the divine saying, "By their fruits ye shall know them," bring him yet further on the path, even unto the goal.—"J. K."

PROTESTANTS AND CATHOLICS

From Truth That you may be counted worthy of the King

Among the many present day religious leaders, who admit the wrongfulness of sectarianism, there is a movement for federation; a desire to formulate some basis upon which the divergent sects may act as one body. They have agreed beforehand that anything closer than a mere federation is impracticable; that the prospect of eliminating contradicthatred preached from the pulpits and from the heartless creed of Mammon practiced in mart and factory, from the where unity is not. But to cover belief and unbetief with the same mantle and vention of Tuberculosis, which was call it Christianity is a poor substitute made public this week, in which he children in the interests of soulless call it Christianity is a poor substitute commercialism, and from the blank for Christ's Kingdom of Truth.

Could you picture to yourself a body of scientific workers coming together and agreeing to let truth and error lie served fact and inherited prejudice, and side by side, without a real effort on their part to sift the one from the other? They would be unworthy the name of scientists if they were content to give error the same right as truth, or if they admitted the hopelessness of discovering the true one among conflicting views. The real scientist will make any sacri The real scientist will make any sacrifice, however great, in the interest of truth; he does not consider it bumili-ating, but rather ennobling, to give up his erroneous notions; he desires to pro gress, to advance in knowledge, not to remain stationary, much less to be a reactionary. He is loyal to truth. He puts us to shame if we are less loyal to original purpose.

1776 spiritual truth ; if we are content to be

esctionaries in religious research.

If any maintain that it is not desirable to get into one fold, they should be hon-est enough to lay aside their name of Christian. Christ's religion is one. If they desire to exploit their own views, or propagate a new religious system, let them candidly put them forward as their own, and not present them as Christ's. With the proper counterfeit brand upon them no one will be in danger of being misled.

Our souls have been created for truth Why should we not all become priests of truth? A minister once said to us: "If I knew the Catholic Church to be hrist's Church, I would have none of processed nimself a minister and follow-er of Christ! It was an unblushing admission that he would follow the di-vine Teacher only so long as he was not required to give up his own opinions, however false. It is evident from his words that it was not truth that he was acaking. If we know his companies seeking. If we knew his communion were Christ's Church, we, for our part, would wish to join it, no matter what our pre-conceived notions about it. We do not desire our own, but God's will. We trust that minister has no disciples among the readers of this booklet. We are directing our remarks to lovers of truth, to those who are honestly rep ing the petition in the Lord's Prayer: "Thy Kingdom Come."

CATHOLIC NOTES

The citizens of Lapeer, Mich., of which town Father Dunnigan is Mayor, have raised \$6 000 to pay off the debt on the Mayor's Church. Lapeer is a city of 4 000, only 31 of whom ar olic voters.

The Sacred Heart Convent at Tokio is to be increased to double its present size, owing to the number of applicants for admission to this excellent educa-tional establishment. It is patronized by the Japanese Government and the heads of the best families in Japan.

Admiral Dewey, being a member of the anti-Catholic "Guardians of Liberty," his name which was assumed, some years ago when he came back a conquering hero from Manila, by a Knights of Columbus Council in New York, will be dropped by the Council.

Rev. E. P. Gueymard, pastor of Holy Trinity Church, Three Forks, Mont., recently sppointed traveling immigrant agent for the Milwaukee and St. Paul Railway, has entered on his duties. He is the first Catholic priest, retaining his pastorate, to go on the pay roll of an American railway.

an American railway.

Paul F. Dehnel, of Worthington, who
was a Bull Moose delegate at Chicago
from Minnesota, and who denounced the
Church and the K. of C., was defeated for Congress at the recent primaries, by James A. Monahan, a Knight of Colum-bus, a Catholic and an intimate friend

The outside work on the new Catho dral, St. Louis, has been completed, at a cost of \$1,200,000, the entire amount of which has been paid, leaving the building free of all debt. Archbishop Glennon hopes to have the work on the interior sufficiently completed to allow the holding of services in the new

building early next year. Rev. Curtis J. Hornsby, recently ordained at Kenrick Seminary, St. Louis, is a convert to the Church. He with his entire family, including his father, three brothers and a sister, were baptized by Rev. Thomas Mullen, formerly of Potosi, Mo., and now pastor of St. Molachy's, St. Louis. The Hornsby family were Prophystorians.

Geoffrey Thomas Taylour, of Headfort House, Kells, County Meath, fourth Marquis of Headfort, in the Irish peerage Baron Headfort, in the United Kingdom Earl of Bective and Baror Kenlis has been received into the Church. He was born in 1878, the son of the third marquis and Emily, daugh-ter of the Rev. Lord John Thynne. He

comes of an intensely Protestant house.

The fact is not generally known that
Jack McGee, the Pawtucket, R. I., aviator, is a practical Catholic, says the Worcester Catholic Messenger. Before making an ascension Mr. McGee in-variably a akes the sign of the cross and says a short prayer that he may not meet with accident while in the air. He also carries Rosary beads in his ocket at all times.
Says the London Catholic Times:

"In our last issue we commented on the political servility of the Irish Episcopal Church. The Church Times (Anglican) is not less severe. It observes that the most enthusiastic of Uniopist churchman must regret the way in which it has committed itself to the Orange party, and is, as a necessary . consequence, being dragged at the heels of that party. Scathing scorn is poured upon it for its silence whilst the Orange-

men have been perpetrating outrages.
In connection with the campaign for the observance of Tuberculesis Day on October 27. Cardinal Farley has writter a letter to Frank H. Mann, secretary of the New York committee on the Premade public this week, in which he commends the good work being done in commends the good work being uone in the educational campaign against con-sumption in New York City and throughout the country, and urges churchmen and others to take part in

the auti-tuberculosis movement.

Bishop Hennessy of Wichita, Kansas, has purchased the Soule Cellege near Dodge City. The property, which consists of two large buildings and forty acres of land, was bought for \$80,000 fraction of the original cost of the bu ld-ings. One house, containing forty-five rooms will be remodeled for a diocesan rooms will be remodeled for a diocess.
hospital, and the other which is still larger, will be converted into a college
Soula College, operated by