

Presbyterians and Baptists and others swallow their Church and State theories very quickly. Well, the Catholic Church has never swallowed any theories in vital matters. She has the same theories now that she had in the days of the Emperor Nero: and not even another Nero could make her swallow them."

Yes, dear editor, you are quite right. Were we to pass laws to have an open Sunday these State Supremacy people would quickly introduce Parkhurstism into Ontario.

POOR PORTUGAL

Masculine-ridden Portugal is now beginning to realize that the new order of things has given it but a slough of despond. We are told by English papers that political unrest, graft and business paralysis are paving a way for a return to the monarchy. The freebooters fought hard to bring the same conditions to Belgium, but the Catholics in that country, being of the militant stamp, completely routed the infidels. A pity it is that the faithful in Portugal do not possess the same sterling qualities. The London Standard's Lisbon correspondent describes the country as a seething volcano of political corruption, petty tyranny, monarchical conspiracies and active preparations for an early revolt against the republic, which many of its erstwhile supporters admit has utterly failed. Taxes virtually have doubled and the cost of living has increased. Personal liberty is dependent upon the prowess of the individual subject. Revenues are being spent chiefly in establishing a more or less disguised form of military rule. Many say the political leaders are grafting on the revenues, especially the secret organization known as the carbonario, whose reputed chieftain, Alfonso Costa, dictates the appointment of members of the cabinet and generally controls the government. All Portugal knows, says this correspondent, that a royalist revolt with a view of restoring King Manuel is imminent. Trade and shipping are stagnant and everybody is awaiting the revolution and the restoration of settled conditions, confident that there will be a monarchist victory.

A CATHOLIC THEATRE

The London Tablet makes the following reference to a project which has received episcopal sanction in New York City:

Catholics in New York are about to realize a project already carried out successfully in Paris and elsewhere. This is to secure for the city a Catholic theatre, not for the sole production of religious pieces nor such as will appeal to Catholics only; but for the staging of plays or spectacles approved by a lay council who have competence and the confidence of ecclesiastical authority. A playhouse has been leased for the coming autumn season, and the first play staged comes from the pen of Miss Eliza Lummis—a cousin, by the way, of that remarkable woman, Madame Rose Lummis, whose biography has been lately written by Miss Della Gleeson. Miss Lummis' play, called "The Dear St. Elizabeth," is a stage presentation of the romantic life of St. Elizabeth of Hungary. The new dramatic movement has the encouragement and co-operation of Cardinal Farley, and may yet, one imagines, have far-reaching results.

Miss Della Gleeson also referred to is a niece of the late Rev. Wm. Flannery who was parish priest of St. Thomas Ont. Madame Lummis is also well known in this diocese. She was a saintly woman, and devoted her whole life to the spread of the faith. This movement, we doubt not, will have a far-reaching effect in the city of New York. There is a world of work to be done that the stage may be purified and made an educational force. Many of the playhouses in the great city tend but to degradation. May the good work spread to other large centres of population.

MALICIOUS CANARDS

It has often been to us a matter of astonishment that non-Catholic papers will give currency to, and that their readers will place credence in, the most ridiculous stories about the Catholic Church. The Rev. B. W. Maturin, in his latest work—"The Price of Unity"—says: "There is no absurdity that people will not believe about Catholics. No nonsense written or spoken against them that will not fall upon credulous ears. And yet at the same time there is a curious paradox that people expect more of them than they do of others, a vague feeling that in spite of all this impersonal wickedness they have a different and a higher standard than ordinary people. One often hears it said, in the case of some scandal, as a kind of anticlimax: 'And he is a Catholic!' as if being a Catholic, better things were expected of him."

And Rev. A. A. Berle (Congregationalist) writes to the Boston Transcript an expression of his views in regard to the Catholic Church which does credit to his fair-mindedness and generosity. He speaks of a "perfidious anti-Catholic obsession" sweeping through the nation and objects to welcoming Hindus and Persians graciously while millions of Americans who have proved the worth of their citizenship are subjected to "slap-dash indictment" because they are Catholics.

THE "MARRIAGE" INDUSTRY

We respectfully submit the following incident, taken from the St. Louis Post Dispatch, to the consideration of those ministers of the gospel, especially in Windsor and Niagara Falls, who have transformed the sacred ceremony of marriage into a merely commercial transaction and who while are upon record in bitter denunciation of the provisions of the No Temere decree the object of which is to surround the sacred ceremony with a dignity, a decorum and sacred solemnity in accord with the mind of the One Who declared that what God hath joined together no man should put asunder.

The rector was sitting in his study hard at work on the following Sunday's sermon, when a visitor was announced. She was a hard, muscular-looking woman, and when the minister set a chair for her she opened fire somewhat brusquely:

"You are Mr. Jenkins, ain't you?" "I am," replied the good man: "Well, maybe you'll remember o' marryin' a couple of strangers at your church a month ago?"

"What were the names?" asked the clergyman.

"Peter Simpson and Eliza Brown," replied the woman, "and I'm Eliza."

"Are you, indeed?" said the minister.

"I thought I remembered seeing your face before, but—"

"Yes," interrupted the visitor. "I'm her, all right, an' I thought as how I ought to drop in an' tell you that Peter's escaped."

IS IT A DISEASE

It is the custom of some turbulent hot heads who have an inborn hatred of the Catholic Church to view every pronouncement that comes from Rome as an attack upon the liberties of those not of the Pope's household. Encyclical having to do entirely with Catholic faith and practice, not affecting secularians in the slightest degree, are twisted out of their real meaning. Bearing on this question the following extract from an old country paper is most timely:

"All honor to Cardinal Bourne, head of the Catholic Church in England, for his dignified remonstrance at a great Catholic meeting in Bristol, which was attended by the Protestant Lord Mayor and the Protestant sheriff. His Eminence said, with reference to the Home Rule controversy that it was perfectly easy to heap up arguments on either side without bringing in the Catholic Church. Recent decrees of the Vatican had given rise to extraordinary misconceptions on the part of their fellow countrymen, and they had been used, not with conscious unfairness, perhaps, but most unfairly and without justification. In connection with the proposed legislative changes, in view of the criticisms that had appeared in the newspapers, the Pope desired him to say that the decrees of the Holy See were purely domestic matters, having nothing to do with politics. He besought all fair-minded men to keep out of discussions and arguments on the Home Rule question anything that had to do with the Catholic Church and not to make it a religious question."

THE OUTLOOK IN IRELAND

On Palm Sunday of this year, a few weeks previous to the introduction of the "Government of Ireland Bill" in the House of Commons, half a million men gathered in the streets of Dublin to voice the demand of the Irish people to be allowed the management of their own affairs. The leaders of the Home Rule movement addressed the vast multitude from three different platforms, and at the conclusion the entire audience sang as one man the hymn of Irish nationhood, "A Nation Once Again." That song epitomizes the present situation in Ireland. One hears it everywhere. Every gathering of the people concludes with it. The children sing it in the schools—even the ballad singers give it lusty utterance at the street corners. The country is buoyant with hope. Even the skies do not weep as of yore, this spring having been the finest for two generations. Home Rule is coming. You feel it in the air. The very landscape smiles in anticipation.

In the dark days of turmoil that ended in the unfortunate Parnell split, the central figure in the controversy told his countrymen, "sell me if you will, but be sure you get my price. If you sell me for nothing, you put back Home Rule for a generation." They sold him for nothing—sold him at the bidding of an Englishman, and time has verified his words. More than two decades of years have passed by since they laid Parnell's broken heart to rest beneath the shamrocks in Glasnevin cemetery, and to-day the Home Rule army stands exactly where the dead general left it. It has taken them twenty years to get back to the position they occupied when they deposited the chief that knew not the word "defeat." Every one who has studied the question is convinced that it was not for the fall of Parnell an Irish Parliament would be sitting in Dublin for the last fifteen or twenty years. Parnell would have forced them to make terms with him in order to get rid of him. Of course he would meet with opposition from the House of Lords, but they knew their man, and the crossing swords with MacCarthy was a very different thing from joining issue with Parnell and a united people behind him. Gladstone understood the game of politics as only few men in a century understand it, and

Gladstone admitted five years after Parnell's death, that had it not been for the split Ireland would then have had Home Rule.

Time heals every wound, and so it has healed "the split." To-day, for the third time in a quarter of a century, a united people watches the last move in the game that is being played about a nation's birthright. This time the moves are all in Ireland's favor. The House of Lords, that rejected ten Home Rule Bills, can at the worst but delay this for a few months. The English constituencies, too, that were so easily stampeded by the anti-Home Rule cry, have been educated into championing it. The British public has awakened to the need for reform in the parliamentary machine if representative government is not to be reduced to an absurdity. It realizes that Home Rule for Ireland is but the beginning of a system of Devolution for the United Kingdom somewhat on Canadian lines. The recent bye elections in England are a proof of how far this new idea has caught on. During the writer's absence in the old country four or five elections were held, and in every instance the Liberals maintained their position despite the fact that the Tories appealed to the electors from the old platform of "No Home Rule." "Only a miracle from Almighty God can now prevent Home Rule," said a distinguished member of the Irish Hierarchy to the writer a few weeks ago. The desert wanderings are over. Already the people of Ireland look upon the green hill-tops of the Promised Land.

The Irishman revisiting the land of his fathers after a few years absence will have his heart gladdened by the signs of new-born prosperity which he sees on every side. The farmer, secure in the possessions of his holding, is making his fields and gardens a delight to look upon. Fine, commodious residences are taking the place of the old mud-walled farm-houses. The grazing ranches are broken up, and the people once more tread the soil so long sacred to the bullock. The agricultural laborer is well housed, and has a nice plot of land where he can raise vegetables for his little family. The towns, too, are on the up grade. New industries are being established, and the old ones are daily expanding. Education has received a much needed flip from the establishment of the new Catholic University.

Religion is flourishing. The splendid new churches that have replaced the old chapels of the penal days are crowded by devout worshippers. Ireland is no longer a "distressed" country. She has her face to the sun, and with God's help will yet do yeoman's service to the cause of civilization when in the near future she takes her rightful place, "A Nation Once Again." COLUMBA.

NOTES AND COMMENTS

A BOOK which seems not to have attracted the attention it deserves is "Letters on Church and Religion of William Ewart Gladstone," edited and elucidated by Mr. D. C. Lathbury, and published two years ago by John Murray. To Catholics it is not the personal religious belief of Gladstone that is so interesting (though the spiritual trials and struggles of so eminently honest a soul can never be uninteresting), but it is the glimpses his correspondence affords us of some of the foremost religious forces of the age—among them John Henry Newman, whom Gladstone himself characterized as "that extraordinary and astonishing product of our dying century."

It has sometimes been said of Gladstone that it once seemed probable that he would become a Catholic. We have never shared in this opinion. On the contrary, the impression we had derived from our reading of the religious history of England during the last century, and of Gladstone's personal attitude to the Catholic revival, was that, at no time has the possibility seriously occurred to him. He was deeply and inveterately attached to the Church of England, and though a high Churchman by choice, and profoundly conscious of the many evils which the "breach with Rome" had precipitated upon England, he yet seems ever to have been imbued with the one idea that, come what might, it was his duty to stand by the Establishment. He shared with Manning and with Hope (his two closest friends) their repugnance to the celebrated Gorham decision on Baptism, but when these two realized that with that decision the claim of the Anglican Church to be a part of the One Holy Catholic Church, was forever dissipated, Gladstone "stood firm." It was he, possibly, to whom Manning referred when, writing of this event in after years he said that one of the little band who had joined hands in a solemn protest against the decision, exclaimed: "No matter what happens, I have no intention of leaving the Church of England." This characteristic attitude is brought out clearly in these two volumes of correspondence. For the rest, his views on the religious questions which were uppermost

in men's minds in the England of sixty years ago, are enveloped in a cloud of words. In no single instance are they marked by decision or perspicacity.

THE SPECIAL interest of these volumes lies, as we have said, in the many references to other eminent men who were Gladstone's contemporaries. For the present we content ourselves with mentioning only two—Cardinal Newman and Robert Isaac Wilberforce. As to the former, the world is full of his fame, and the influence which he exerted upon the religious and intellectual life of his time, is bound to deepen and expand as the centuries roll on. The nineteenth century produced a host of eminent men. The great body of them were, however, emphatically "men of the time." Among the few who may be classed as men of all time we may safely include the name of John Henry Newman.

WITH NEWMAN, whether as Anglican leader or Catholic apologist, Gladstone was brought into personal contact more than once. It was sometimes in a spirit of antagonism; never in that of intimate personal relationship. Yet the statesman never ceased to have profound veneration for the priest and, as readers of the "Political Expostulation" will not need to be reminded, even in the thick of combat, he bursts into some glowing tribute to his intellectual master. Of such tributes in the volumes before us, we can permit ourselves the citation of a few only. But these are of so interesting and significant a character as to forbid passing over. To Richard Holt Hutton, editor of the Spectator, and sanest of modern critics, Gladstone gave freest vent to his feelings in this respect. And these, it will be observed, embrace the whole of Newman's public career.

Writing to Hutton in 1890, Gladstone recalls that Lockhart of the Quarterly Review (son-in-law of Sir Walter Scott), a most acute critic, told him years and years before the secession (1845) that "Newman was the first writer of the age." In a similar vein is couched Gladstone's own testimony. "While I have been making a clean breast (critically) as to certain points, all the rest with me is intense and profound admiration alike of the genius and the life. Have we ever had a prose writer as penetrating in his insight, or as absolutely perfect in giving absolute verbal expression to the full measure of his thought. He is

"Throned beyond mortal thought
Far in the unapparent."

OF ONE of the later poetic achievements of Newman, the now well-known "Dream of Gerontius," Gladstone opines that "it is an astonishing flight of genius, incommensurable with anything else. Those closing verses!" What a wealth of tribute is contained in those three words!

AMONG THOSE who, previous to the publication of the Apologia, assailed both the honesty and good faith of the Anglican Rector of St. Mary's, Gladstone was never included. He had a warm affection and admiration for Kingsley, and therefore the more lamented his untimely and unworthy assault upon the then Superior of the Birmingham Oratory. Gladstone could see in Newman's tenacity as an Anglican, in face of the obvious difficulties of his last years, but evidence of his deep seriousness. "It is wonderful and shows the loyalty of his affection," he wrote to Hutton in 1845, "that leaving nothing but rags and shreds to hang on by, he remained in the English Church until 1845." This the Apologia made patent to the whole world, even to those who had so persistently and so sadly misjudged him.

AFTER CARDINAL NEWMAN, Robert Isaac Wilberforce, Thomas William Allies and William George Ward, were the greatest intellectual gifts of the Oxford Movement to the Catholic Church. We have here for the time being to deal only with the first named. Of the others in relation to Gladstone's correspondence, suffice it to say that they do not figure prominently in it. Ward he knew well, and the book before us reproduces one letter to him, written from Whitehall in 1843. To Allies there is but one reference in a letter to Archbishop Manning on the Irish University question in 1870. This letter contains the significant sentence that "while in England no very enlightened view is taken of justice to the Church of England, justice to the Roman Catholics appears, except by a very few, to be wholly forgotten." This may be taken to apply to a very protracted period in English history.

ROBERT ISAAC WILBERFORCE, though now practically forgotten, was for a generation one of the supreme influences in the English Church. He was always more or less of a recluse, but from his great piety and extraordinary learning exercised a very real influence upon the spiritual and intellectual leaders of the Establishment. He was the second of the four sons of William Wil-

berforce, the Emancipator, three of whom became Catholics. The fourth, Samuel, remained in the English Church, and became successively Bishop of Oxford and Winchester. Robert Isaac was born in 1802, became Fellow of Oriel College, Oxford, and after occupying two other livings became finally Canon of York and Archbishop of the East Riding of Yorkshire. By his writings he had much to do with the shaping of the religious policy of the Victorians. He was in close correspondence with Newman and Hurrell Froude, and after the secession of the former in 1845, was the pillar upon whom active leaders like Archbishop Manning largely leaned for guidance and support. He was slower, however, in reaching the inevitable conclusion, and it was not until 1854, three years after Manning's conversion, that he found his way into the Catholic Church. Then, three years later, while studying in Rome, he died in minor orders, one of the saintliest, as he was one of the most learned men in Christendom.

IT WAS to this man that Gladstone in 1854, upon hearing of his impending reception into the Catholic Church, wrote the following letter. It is at once a touching recognition of Wilberforce's unique position in the English Church, and of the writer's own complex mental anatomy. If, in this connection, it is not irreverent to adopt a modern American political term, Gladstone might be called a "stand-patter" in matters ecclesiastical. Whatever, in logic, the trend of the Oxford teachings, and however fatal to the Anglican claim to Catholicity, their outcome, it was his duty always to stand firm. Thus the Movement's real leaders passed on, while he, a pathetic figure, remained by the wayside to the end.

IT WAS thus he wrote to Robert Isaac Wilberforce:

"The marked and growing greatness of your name, and the close association between it and the most precious and vital dogmatic truths, gives a fearful aggravation to a step which creates a separation between you and authority in the Church of England. * * *

"Under an influence, as we had hoped, from Almighty God, you have for many years past brought your whole time and strength to bear upon the vital and central truth of Christianity, and have reanimated in many souls a faith which had sunk to a condition of dry bones and have by the sheer force and merit of your labors established an association between your own name and the living tradition of the Catholic Faith in the Church of England respecting the Incarnation, which I can only compare, in our smaller sphere, and on our lower level, to what the association was between the name of St. Augustine and the doctrine of original sin, or the name of St. Athanasius and that of the Trinity. I am not as I trust, a flatterer, and I am not speaking of degree, but of kind when I venture to affirm so remarkable a parallelism. It is at any rate, not invented for the occasion; for I have long seen or seemed to see, and said to others, that the care and charge of this great dogma and of its consequences had, in the Providence of God, devolved for our day and generation upon you."

THOUGH GLADSTONE in this way missed the great happiness, it is pleasant to reflect that in his old age, his early Tractarian fervor in a measure returned, and in his attitude to the Catholic Church to find him echoing his words of 1851: "Ten, twenty, fifty years hence, will there be any other body in Western Christendom witnessing for fixed dogmatic truth." That question is even now answered.

LIFE OF ST. TERESA

The Rev. J. J. Burke, C. S. P., who is perhaps best known to the public, apart from his sermons and retreats, as the editor for some years past of the Catholic World, has just given to the public a remarkable work in "The Life, Relations, Maxims and Foundations," written by the Saint herself, together with the Book of Foundations, of St. Teresa of Jesus of the Order of Mount Carmel.

It is accompanied by maps and illustrations, reproduced from those of M. Hye Hays, of Ghent, who travelled to the places here portrayed to give as exact as possible a verisimilitude to them. They are no small addition to this handsome volume, with its excellent paper and clear print.

The Introduction by the Rev. Walter Elliott, C. S. P., is not only worthy of the work, but worthy, also, of the admirable manner in which Father Burke has performed the duty of editorship, and has given us, in her own words, the chief details of the career as well as the mental and religious experiences of that saint, who is one of the most gracious and lovable figures in the whole hagiology of the Church. St. Teresa seems to live for us once more in these pages, and to bring with her the vanished charm of those old Castilian villages and towns where Carmel erected its nurseries of saints, its oases in the desert of the world. The great Carmelite was, as Father Elliott reminds us in the Introduction, a past mistress of literary skill, no less than of holiness, so that her works have survived the tests of three and a half centuries, and have reached us to-day, through the excellent translation of Mr. David Lewis, the eminent English convert, in all their pristine naturalness and charm. There is not a chapter in the book that does not repay perusal and that does not lead the reader on to turn the page and read what follows. The fascinated reader is, in fact, carried from one remarkable circumstance or event, or spiritual experience,

to another, with the certainty that all have been tested and studied and pronounced upon by those most competent to judge. Impossible, therefore, to lay down the book without profit in an intellectual, no less than in a religious sense. For it is the study of one of the greatest minds that was ever lodged in a human frame, as well as of one of the most sublime souls that ever soared to the pinnacle of perfection. It is of the intensest human interest for it portrays a character that in spite of its mystical holiness was in close touch with humanity. Father Burke has rendered a distinct service to his generation in the arduous work which has fallen to his share. It is safe to say that the volume will have numbered delighted readers to whom it only requires to become known to be appreciated. It gives a touch of additional interest to the work to learn that the saintly Father Hickey, who was in all things modern, and intensely active in his life, was an ardent admirer of the mystic of Carmel. No doubt it was partly through the inspiration that one of his gifted sons has undertaken to make St. Teresa better known and loved by his contemporaries. The work is published by the Columbian Press, New York.

SIR BERTRAM WINDLE ON THE STUDY OF THE CATHOLIC CHURCH

At the annual conference of the Catholic Young Men's Societies of Great Britain the well-known Catholic scholar, Sir Bertram Windle, of Cork, Ireland, upon whom King George recently bestowed knighthood, delivered the following address:

"Without venturing into theological subtleties," Sir Bertram said, "I suppose it is patent to all of us that besides that simple, vivid faith which God gives to some favored mortals whereby they fail to see or at least to be moved by those difficulties which loom large in less favored minds, there is another kind of faith—no less a gift of God—which wins its way to the ground through morass and over mountains and captures the kingdom of heaven by violence. In these days of struggle and strife, of evil literature, sown broadcast for all to read, it is probably true that the faith of 90 per cent. of those who have it must be the faith which has combated or can combat difficulties and engage with dogma. Nor is this kind of faith really less strong or worthy of less merit than the other. In these days of religious doubts and constant attacks upon our faith, it is so it seems to be, the bounden duty of everyone who loves his religion to study it and get a mastery at least over its main details, and this not only for his own sake, but for that of the amongst whom he has to live. And first of all for his own sake, for the result will be to his great advantage, spiritually and intellectually. Probably every person in this building has in some way or another to earn his own living, and as one who has had to do so for a good many years, I am well aware that no method can fail to be other than tedious in the main. The journey as a whole is through dull, uninteresting, unimpressive country; the path winds upwards, yes, to the very end, and it is oftentimes rough and strewn with thorns. There are various things which enable one to tread it, if not with constant joy at least with some kind of equanimity, and one of them is the cultivation of an intellectual hobby. What I am going to suggest to you Catholic young men is that the most splendid hobby of an intellectual kind that any man can best ride, the most satisfying, the most continuing, is a study of some one of the many branches of study which are associated with our Church, her history, her teachings, her philosophy. The Catholic Church, viewed simply from its human side, is the greatest organization the world has ever seen or will ever see, and, as such, she must obviously touch life at every conceivable point and come into more or less close contact with almost every kind of study. Take philosophy, for example, the meeting-place and the crown of all sciences and of all knowledge, and where can one find more fruitful pastures than in the writings of the Doctors of the Church and the Commentaries of later ages on the same. Or take history, and what is the history of the world during the past two thousand years but the history of the Church and its struggles with the temporal powers of all countries and of all those ages? If you are for political economy what a field of study in the great Encyclopaedia of the late Sovereign Pontiff in connection with modern social movements and problems."

"Or take science, and no one will require to be told how many points of contact there are between religion and that subject. Then there are the subjects of archaeology and architecture, of art generally, with all of which the relationship of the Church is so intimate. There is the engrossing study of her liturgy; of her music; even of the folk-lore which has grown up around her. In

word, in whatever direction a man's intellectual fancies may determine his wanderings, there he will find most fascinating fields of study, all of them directly bearing upon our Church in some one or another of her myriad aspects. Besides filling his mind with delight, he will, in pursuing the kind of studies to which I have been alluding, also be engaged in the serious and important task of building up his own faith. Then there is another aspect of the case. The Prince of the Apostles bids us to be 'ready always to satisfy everyone that seeks you a reason of the hope which is in you.' Clearly, then, it is our duty to make ourselves ready, and that we can only do by some course of study as that which I have been outlining in the previous part of those remarks. Here, for example, is the statement that science and the Church cannot live together. The historical apologist discovers that most of the ancient universities were founded by Papal Bulls and that some of the greatest scientific discoveries of past ages were made in Papal universities and amongst others in those under the direct authority of the Pope in Rome. That he may be nailed to the cross. Or, again, he is told that no scientific man can possibly be a believer in the doctrines of Catholicism, and he

is able to produce at any rate the Twelve Catholic Men of Science whose biographies have just been published by the Catholic Truth Society, and when he has gone a little deeper in the matter he will find that he could multiply that twelve by twelve, and yet not have exhausted all the Catholic names 'on Time's immortal bedroll worthy to be filled' as luminaries of science. Or the scientific apologist is told that Darwinism has knocked the bottom out of that stout old craft, the ship of Peter, and he is able to show that the main fact which really seems to emerge from the welter of words and of theories included under the name of Darwinism, namely, the theory of transformation, whether it be true or false, and at present it cannot be said to be definitely settled, is at least a theory which was suggested by St. Augustine, by St. Thomas Aquinas, by Suarez, by other churchmen long before it became a fashionable doctrine of science in these latter days. Again, there is a person who maintains that there really is no difference between the pre and the post-Reformation Church of England. It is an easy task for the young apologist student to find his way out of that jungle for the path has been well trodden and 'blazed,' as explorers call it, blazed by a whole library of books dealing with that question. Yes; but there was a time when that path was not well trodden and the trees around it as yet were 'unblazed.' And as there are many jungles where path-making is required, so there is plenty of opportunity for students to make names for themselves by blazing their way through and leaving matters plain for after-coming generations. I will once more quote an example of such a task well accomplished. I have already alluded to it in a published paper, and if I now mention it again it is not because it is by any means the only thing of the kind which I could quote, but because it is a very striking instance and of special interest to me personally, since I plied the business of an anatomist for a quarter of a century. The statement has often been made in print that the Popes at a certain period forbade the practice of human anatomy, and in so doing as far as was in their power put a stop to medical research and medical education, neither of which would be possible under such a prohibition duly carried out. This matter, I confess, often came under my notice, but I must also confess, that I never took the trouble to look into it and ascertain what, if any, foundation the legend had. Obviously it did not affect me and I suppose I must have dismissed it from my mind as the usual lie. At any rate the accusation continued to be made, and made publicly, and even the Bull quoted in which the condemnation was supposed to be contained. At last it occurred to that stalwart champion of our Church, Professor Vailant of Fordham University, New York, to look into the matter, and what he discovered was this: During the Crusades, it was the commonest and most natural thing in the world for a Crusader to leave directions that, if he fell in the fray, his body should be brought home to be buried. As anyone can see for himself, the must have been a very irksome obligation for the friends of the dead man to carry out. Ships were small and crowded, and it was impossible for every reason to take on board the mortal remains of a number of large, stalwart Crusaders, perhaps long defunct. So the survivors hit upon the horrid idea of cutting up the remains, by the way, and the bones, and only taking home for burial the skeleton, which was comparatively easy of transport. It is not in accordance with our modern ideas of seamliness, but the Crusaders probably thought that it was the only possible way of carrying out the promises which they had made to their dead friends. At any rate, the Pope of the time disapproved of the whole thing, and he issued a Bull excommunicating those who were guilty of such practices. He may have been right in so doing, or he may not, but it is abundantly clear that in so doing he was no more forbidding the legitimate practice of anatomy than the common law that we must not poison our neighbor with opium prevents the medical man from giving a reasonable dose of that drug when he believes that it is indicated. Now here is one of the many accusations brought forward and refuted, and there are heaps of others to be dealt with.

"I conclude, then, by saying that it is the duty of a Catholic layman who really loves and honors his religion to study its apologetics. It will be to his advantage in the way I have already mentioned, and I may add that he will not have studied it long before he comes to the conclusion that the statement which I quoted at the beginning at these remarks is true and that there is an answer to every difficulty. But over and above all this he will also reap this advantage, that he will be in a position to answer the questions of non-Catholic questioners and to confute the mistakes so often made—in the most innocent manner in the world—by non-Catholics, in the course of conversation."—Catholic Times.

Socialist Champion of Sisters of Charity

A few months ago the town of Roanne in the Department of Loire, France, inaugurated an asylum for old, indigent people, and, of course, all the "personnel" of the establishment were lay. It seems that in a very short time the anarchy which prevailed in it became so great that its reorganization was indispensable. Not knowing what to do, the mayor requested the members of the administrative commission to give him the benefit of their personal opinion. Dr. Carrie, a Radical, was the first pronounced in favor of inviting Sisters of charity to replace the lay personnel. After him the Socialist citizen, Laurois, declared: "We can do nothing better than take the Sisters, and every one must know we vote unanimously for that measure." The fact is instructive at a moment when the government is calling on the administrative commissions of asylums, hospitals, etc., to substitute a lay personnel for Sisters of Charity. Wherever that measure has been taken the result has been unsatisfactory, and at the present moment there is a strong tendency to resist the pressure of the anti-religious public authorities.