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## NOTES FROM ENGLAND

**THE CATHOLIC REVIVAL.**—On the occasion of the re-opening of a Catholic Church in London, not long since, the Rt. Rev. Mgr. Robinson delivered a very astonishing sermon on the subject of the revival of Catholicity in England. He said that in 1773, when Rev. Alban Butler, was dying at St. Omer's College, in France, he had been asked what hopes there were for England, he would have said that there was "not one single ray of hope." Standing from that period Mgr. Robinson gives a sketch of a century of English religious life and change. His summary is both comprehensive and instructive, and we give it as we find it reported in an American Catholic contemporary:—

"In the year 1801 many ecclesiastics and laymen were prepared to offer concessions to the government as a sort of payment for further repeals of the penal laws. They would have placed the election of the Bishops under the government veto, but God Himself prevented it. What a bond-age it would have been if the govern-ment had had to confirm the election of the Catholic Bishops! The second Pitt had to resign his office as Prime Minister because he could not pass that act. So that evil was averted, and thank God for it!

Go a stage further, and they saw that through O'Connell's marvelous influence the government was forced into passing a great act of relief for Catholics. In 1829 was passed the great act of Catholic emancipation. That act provoked retaliation on the part of the Established Church, and five years after it was passed they found the Evangelical Alliance found-ed, and as a consequence another al-liance in opposition to it. This caus-ed a great revival of spiritual life amongst the people.

Then came that most marvellous

movement known as the Great Ox-ford Movement. Now he would men-tion the name of Wiseman, who was always a Catholic to the marrow—that was to say, he was not a con-vert, but was brought up in rather a narrow point of view, and would not be, as they would suppose, the man to manage and control that Great Oxford Movement. But Wise-man had an enormous breadth of sympathy and a marvellous range of view. He was the man raised up more than any one else by God to nurse, guide and direct that great re-vival. Wiseman, then Newman, and then Manning were raised up by God, men head and shoulders above their brethren in the ecclesiastical life of this country, men the like of whom were not seen at the present day.

Let them pass that over, and come to the year 1851, and they saw a marvellous event in the restoration of the Catholic hierarchy. What had happened from that time to this they all knew, but there was a fea-ture of that movement which was not apparent to many. He (the right rev. preacher) supposed there was no one who lived at that time, or had lived since, and who was a student of history, but would say, 'What a pity Pusey and Keble did not be-come Catholics.' He (the right rev. preacher) had said it a thousand times himself in his ignorance. But there was another way of reading it. If those men had become Catholics it would have been the death-blow to high churchism and ritualism. Perhaps they would say, 'But surely you desire to see the death of the High Church movement? On the con-trary, he would do nothing to hin-der the High Church cause. He did not approve of it, and would say to those who belonged to it, 'Thou art so near and yet so far,' and let them not mistake him. But God was mak-ing use of the High Church move-ment to bring people back to the faith, bringing them back in a way that Catholics could not do to the notion and idea of the need of a church. Ritualistic clergymen went

into the houses of the people and taught parents and young children the need of a church, and were kind-ly received, whereas if a Catholic priest went into those houses he would not be welcomed. Far from it. After he and they were laid in the dust, no doubt Englishmen would see the need of a church, and if they did so they would soon begin to see the need of a true church. No man was less satisfied with a false coin than the Englishman. Trust him for that. Therefore, he said let the High Church movement flourish, because it was doing what Catholics could not do, and in the end the Catholic Church would reap abundant fruit from their labors.

"Might God give them the light to find the true church. That was his (the right rev. preacher's) interpreta-tion of the extraordinary fact that Almighty God did not give the gift of faith to Keble and Pusey and other great men. They saw what it was in their own day. Every year seemed to bring fresh accession of li-berty, and fresh advance of the peo-ple towards the realization of the need of a church. An extraordinary thing was going on.

What was the meaning of the mem-orial services which every one was having? Were they Requiem Masses? If not, were they prayers for the dead? That was what he (the right rev. preacher) wanted to know. Every one had a memorial service now, and that was a distinct ad-vance towards Requiem Masses and prayers for the dead. There they were that day with almost all the penal laws removed, and people were rejecting the word 'Protestant,' and thought it an insult if they were called Protestants. He (the right rev. preacher) always called them non-Catholics. Look at this country, with almost all the penal laws re-moved, and they could with literal truth say that this country was the most Catholic country in the world in this sense—that free liberty was given to them in the use of their religion. They were in the country of

the free. Let any one of their reli-gious rites be infringed, and they had the law, and justice would be done them. Let them thank God for His infinite mercy. One thing there was that was hindering the conversion of England. Some people talked about leakage, and it was perfectly true there was a leakage. What he asked them to do was to lead holy lives, to show forth the teaching of their religion, to practice what their reli-gion taught, to be children of the cross. Let them be model Catho-lics, and it would not be long before this country came back to the faith."

### LATE SISTER LEFORT.

The Grey Nuns of St. Boniface mourn the loss of one of their most charitable and fervent Sisters. Marie Euphemie Dufresne-Lefort was born in the Province of Quebec fifty years ago, entered the Order of the Sis-ters of Charity of the General Hos-pital of Montreal (Grey Nuns) more than 22 years ago, and came in 1894 to St. Boniface. During her religious life she had charge of the pharmacy for fifteen years, part of that time at St. Boniface Hospital. For the past two years she had been suffering from pulmonary catarrh, which ended in consumption. She was always perfectly resigned to God's holy will, and since receiving the last sacraments on July 22nd, she longed to be dissolved and be with Christ. She peacefully expired on the 19th inst. The funeral took place on the 22nd, the Requiem Mass being sung at 8 a.m. by Rev. Fa-ther Messier in the presence of repre-sentatives of all the orders of Nuns in this neighborhood and of a large number of mourning friends.—R.I.P.—Northwest Review.

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"True Witness"

## A QUEER STUDY ON BALDNESS.

On all sides we meet with adver-tisements of remedies for the hair; people have elixirs that will keep the hair from falling, that will make it grow again when it has fallen, that will give it strength, gloss, and every other desirable quality. But we have never known any of these much-vaunted remedies to have per-formed great miracles. We have al-ways been under the impression that preventatives are better than reme-dies. If people could only be got to use that which will prevent the hair from falling, or prevent anything else of a disagreeable nature occurring, we would say that they should not wait until it would be necessary to purchase restoratives. But every person is not endowed with the fore-sight necessary in such matters, and they have to suffer the consequences accordingly.

We were somewhat amused at a very loudly printed warning that ap-peared in the New York "Evening Journal" of the 26th September last, in which the readers are told of all the dangers arising from the use of the hard felt hat. That organ says that men are most foolish in their hats. The writer sets down the "silk hat," or stove-pipe, as the most unnatural and foolish of all hats. He says that the derby hat is a felt imitation of the human skull, with a brim attached to it. But if the thing is fashionable he claims that the only way to get rid of it is to prove to the wearer that the use of it injures him or her in some man-ner that affects the natural vanity of the person. Thus he says:—

"The tight-fitting derby hat ac-counts for ninety-nine-one-hundredths of all the bald heads."

And then, in the form of an ap-pel, the writer goes on to give the reasons why men and women should

not indulge in certain kind of head-gear. He says:—

"You know that doctors and others who undertake to make the hair grow on a bald head, or to strength-en very thin hair, always try to bring the blood into the scalp. They apply tonics which attract the blood; they always recommend much gentle rubbing of the scalp with the tonic to bring the blood to the sur-face."

"The roots of the hair die, the fair falls out, because the blood is kept away from the scalp."

"Thousands of men get bald early, and thousands of women do not, for the simple reason that women wear loose hats perched on their heads or nailed to their pompadours with hatpins, while men wear tight-fitting hats that prevent the circulation of the blood in the scalp."

And he thus winds up:—

"But if you want to keep what hair remains and grow a fresh sup-ply, give up the foolish derby imita-tion skull. The sensible hat to wear is the ordinary soft hat, which fits comfortably without pinching or in-terfering with the blood supply."

This may all be very good advice, and we give it for what it is worth. The only little drawback we find is that it has the look of an advertise-ment for a certain kind of hat. We may be wrong in this; but we do not care so much, even if it does adver-tise soft hats, provided it be of use in the practical sense.

### DANCE PARTIES.

At the next meeting of Common Council, of Chester, Pa., an ordi-nance will be presented regulating the conduct of dance parties where ad-mission fees are charged. The ordi-nance will provide that such places shall be under the control of the Po-lice Department, and that a license fee of \$5 shall be paid. The propo-sition is the outcome of recent com-plaints made by Revs. James and Joseph Timmins, of St. Michael's Church.

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