

gerous to human health, and so were unfit for human consumption. Keep to the words of the text and you will see they do not necessarily contain this meaning. 3. The Books of Samuel are in the Catholic Bible and in the official Latin Vulgate you will find them called by that name, as well as by the name of the First and the Second Books of Kings. The latter name is preferred in the English translation of the official Latin, just as it was preferred by the Greek translators and by many of the Fathers of the Church. Our First and Second Kings therefore are the same books (with minor differences) as the Protestant and Hebrew First and Second Samuel, while our Third and Fourth Kings are what they call First and Second Kings. Samuel is the principal figure in the First Book where his history is given; he had a great deal to do with the transition of the Jewish people from theocracy to mere human monarchy and he anointed Saul and David as Kings of Israel. The history of Saul and David occupies most of the rest of the books in question, from which you will see a reason for calling them the first two Books of Kings instead of the First and Second of Samuel. The names or titles of the books of the Old Testament are mostly a matter of human custom and tradition and not of divine inspiration. We hold to the custom and tradition of the Catholic Church, from which Luther and his followers departed in favor of the discarded Jewish usage merely out of hatred for the Church.

1. "Can anybody but an Italian become Pope? Was there ever a Pope that was not an Italian? 2. May the Sacred college choose a lay man for the office of Pope, or are they limited in their choice to those that are Cardinals or Bishops?"

1. The first of the Popes, St. Peter, was not an Italian; and there is no law or rule limiting the choice of the Sacred College to Italians. But the Pope is Bishop of Rome and as such successor of St. Peter; and it is fitting that he be quite at home there, able to direct the permanent officials of the Holy See with native understanding, and familiar with the atmosphere of the Capital of Christendom. Of the Popes 104 were Romans, 104 were natives of other parts of Italy, 44 were Frenchmen, 9 Greeks, 7 Germans, 5 Asiatics, 3 Africans, 3 Spaniards and 2 Dalmatians, while Palestine, Thrace, Holland, Portugal and England have each given one Pope to the Church. In the excellent little work, "Catholic Belief," by Very Rev. Joseph Fasano, D.D., on page 176, you will find a complete list of the Popes down to Leo XIII, with place of birth of each assigned. 2. According to certain ancient canons only Cardinals should be chosen Pope. However, Pope Alexander III. (1159-1181) decreed that he, without exception, is to be acknowledged as Pontiff of the Universal Church who has been elected by two-thirds of the Cardinals. Urban VI, though not a Cardinal, was chosen in 1379. Celestine V. was elected in 1294 though a layman. Even the election of a married man would not be invalid. Of course the election of a heretic, schismatic, or female would be null and void.—St. Paul Bulletin.

**GRISAR'S "LIFE OF LUTHER"**

It is interesting to note the perplexity caused to thinking Protestants by Father Grisar's "Luther," "every sentence carefully documented," so that his own deductions need hardly be taken into account. Nowhere, perhaps, is this embarrassment more faithfully reflected than in an article written by the Protestant theologian Lie. Braun for the Evangelische Kirchenzeitung, March 30, 1913, as follows:

"The reading of Grisar should afford food for reflection to us Evangelical theologians. With strips from our own skin the Catholic author has pieced together his 'Luther.' How small the Reformer has become according to the Luther studies of our own Protestant investigators! How his merits have shrivelled up! We believed that we owed to him the spirit of toleration and liberty of conscience. Not in the least! We recognize in his translation of the Bible a masterpiece stamped with the impress of originality—we may be happy now if it is not plainly called a 'plagiarism'! We venerated in him the father of the popular school system—a purely 'fictitious greatness' which we have no right to claim for him! We imagined that we found in Luther's words splendid suggestions for a rational treatment of poverty, and that a return to him would bring us back to the true principles of charity—but the laurels do not belong to him, they must be conceded to the Catholic Church! We were delighted to be assured that this great man possessed an insight into national economies marvelous for his day—but 'unbiased' investigation forces the confession that there were many indications of retrogressive tendencies in his economic views.

"Did we not conceive of Luther as the founder of the modern State? Yet in all that he said upon this subject there was nothing of any value which was at all new; as for the rest, by making the king an 'absolute Patriarch,' he did not in the least improve upon the coercive measures employed by the theory of the middle ages.

"Just think of it, then all these conclusions come to us from the

mouth of Protestant theologians! Grisar gives book and page for them. What is still more amazing, all these Protestant historians continue to speak of Luther in tones of admiration, in spite of the admissions which a 'love of truth' compels them to make. Looking upon the 'results' of their work thus gathered together, we cannot help asking the question, 'What, then, remains of Luther?' Verily, the praises chanted to him sound hollow in our ears, while at the same time we see jewel after jewel plucked from his crown."

**AN ANGLICAN'S CONVERSION**

(In "The Second Spring")

Then came the Kikuyu controversy. One of the most Catholic minded Bishops of the Church of England rose up in protest against what was really another attack of Reformation trouble; of an undermining of the faith, of contempt for Church order, and of suppression of Catholic devotion. It was a revelation to see the treatment he got for his pains from many who, being in the Catholic party, might have been expected to support him—how many blamed him for indiscretion, how some thought that if a split came, to him would belong the responsibility of precipitating it, how others tried to laugh it off, amused by a description of the Church of England (a part of the Church of Christ, mind you) as an old woman always floundering about but managing to keep going somehow, how some wondered what on earth he was disturbing the peace for since there was no authority which could compel obedience and the thing must fall flat, while some even supported his opponents. It was in discussion and meditation on this matter that I came to see how devoid I was of the Anglican ethos which made others' first thought seem to be for the safety of the Church of England, and I became aware of a certain isolation, which once recognized rapidly increased. I began to feel quite apart from the Church of England, and to look upon it as it were from the outside. I saw how her boast of four centuries of purified faith only masked a chaos, a chaos the result of a false liberty allowing every man to believe what is right in his own eyes, a liberty within the limits of a comprehension which has been ever widening since the Reformation, so that she has no pure faith. Then I saw how the Church centred round Rome was keeping a faith whose first witness was more in accord with her twentieth than the Church of England's fourth is with its first; that as in primitive times the standard of purity of faith was kept guarded at Rome, so the faith needs Rome's guard now, as the pillaged state of faith in the Church of England abundantly shows.

So I was brought to the day of decision. And the power that brought me, that made me again and again take this line rather than that, that influenced me to use this occasion and that in the right way instead of the wrong—I think I know now that I have seen something of the praying that goes on by Masses, by Benedictions, by Expositions and by Novenas in all churches and in every convent for "our separated brethren" of whom I was one. The position to which I had been brought made a decision inevitable because I had reached a false position. My heart was in the Catholic Church, but my body was in the Church of England. The divorce could not go on; either I must go where my heart was, or my heart must return and force itself to make its home in the Church of England. But between me and the Home of my heart there was a barrier in my mind. This barrier to Rome was not any of Rome's making—not the result of any of her doctrines and practices, all of which were already in my heart, save the absolute necessity of visible communion with the Holy See.

**BARRIERS TO SUBMISSION**

The barrier was made up of home materials common in the Church of England. (1) Of a belief that I ought to stay where I was, "where God had placed me," and work for corporate reunion, to which individual secession was minimal. (2) Of a thought that "going over" would be an indulgence of one's desires instead of doing the harder and higher thing, and taking one's Anglican position as a heaven permitted penance. (3) Of the thought that great and good men could live and die in the Church of England, so why not I? (4) From the idea abroad in the Church of England that attraction to Rome had to be labelled "Roman fever" or "Temptation," and to put away from one as soon as possible, otherwise one would be argued with and prayed for as one likely to commit a sin. It was the righting or enlightenment of my mind in regard to this sort of questions that set me free to follow my heart. With regard to the first, Kikuyu revealed the Church of England as such a city of confusion—and of perpetual confusion because there is no one in it who can claim any real authority when attempts are made to set things right—that the idea of corporate reunion became ridiculous, and went to the winds. I confess the next question was a difficult one for some time, until I saw that it was a "prejudiced thought," that a subtle error dressed in robes of light. The third easily went when I thought that here a Catholic would answer

an Anglican as an Anglican would answer a non-Conformist. The last idea was now nullified—"going over" must be faced and, for peace of soul, a decision arrived at. Though the barrier had been demolished a decision had still to be made.

**FINAL VICTORY OF GRACE**

I was still asking myself: "Is it right?" I had to decide whether I would go forward or go back. On the one hand an interminable vista of an Anglican future opened before me, at which my heart sank. On the other hand all the pain of the wrench from the then present position, which one was at the same time being drawn from and drawn to, drawn to by innumerable considerations—of friendships, of duties, of spare oneself and others of a painful event, an event which would necessarily cast reflections upon some of our dearest friends who had been ordained with one; of the temptation: "Is it worth retracing one's steps and so wasting years of work? Would not God allow one to continue now that one had gone so far?"—all the reproaches and shock and wounds to self and others were before one. Two different answers came. In prayer came, day after day, a gradual strengthening into conviction that I must go. What, however, I went into my room from the chapel to begin routine work, immediately that more mundane atmosphere brought all the pressure of the inertia of one's position to bear upon one, and what seemed like one's common sense cried insistently: "No, no, impossible! An unheard of thing!" And so I wavered between the two voices. And whilst I wavered the path into the new country was cut across with a dark veil. At last I resolved to act according to the conviction that came stronger and stronger to me when on my knees. As I made the decision I felt that I was taking a blind header into the black veil of pain across the path, but hardly had the darkness enveloped me when I seemed to be already past it, the wrench that had yet to come seemed already made and the pain of it over, and the Eternal City lay splendid before me. On my way to the House of Reception, I went into the great Cathedral, and as I knelt in the silent chapel in gratitude before Our Lord in the Blessed Sacrament it seemed as though there was flowing past me towards the Tabernacle the one unquestioning belief, in His Real Presence there, of the world's three hundred million Catholics, and I felt that I had indeed come into harbor.

**SINS OF THE TONGUE**

By a Paulist Father  
"And he spoke rightly," (St. Mark vii. 35) The Gospel tells us, dear brethren, that no sooner had our Lord touched the tongue of the dumb man than he began to speak rightly.

How often He has touched our tongues by coming to us in Communion, and yet how far we are from speaking rightly! It may be that we need healing more than the man of whom the Gospel tells. He had not the use of his tongue, and consequently could not employ it in the service of sin, we are blessed with its use, and yet, perhaps, we do not sufficiently realize that God wants us always to speak rightly.

The tongue wrongly used is capable of effecting a great deal of evil, St. James calls an evil tongue a "poisoned dart." Can you, my dear brethren, and backbiting and slanders, a few of the many sins of which it is the cause. Whence, indeed, come so many disputes, quarrels, and as a consequence so much animosity between those who were formerly, or who ought to be, on terms of intimacy? Ask your own experience if charity was ever wounded while you guarded against idle conversation, vain disputes, and unkind remarks. You may be certain that if the tongue be carefully watched over sins against charity will be fewer.

I am far from thinking that such faults are to be found only or indeed generally among habitual or hardened sinners. Some persons who consider themselves very pious and nearly perfect who find it hard to collect sufficient matter to confession, do not always shun uncharitable conversations. Let them remember what St. James says: "He who offends not with his tongue is a perfect man." No piety is solid and genuine unless it be founded upon charity, which is the queen of virtues. We deceive ourselves in supposing that we are perfect, or even really pious, if we continue to gossip about our neighbors.

Sins of the tongue are often most grievous, and are often likewise irreparable in their consequences. Let us dwell upon a few such sins as offend God by reason of the injury which they do to our brother who is made according to His image. To malign a person against whom we entertain an unkind feeling may seem to some people trifling or at most only venial. This is a great mistake if what we say does notable harm to him. It is no less grievous to injure our neighbor in his good name than in his property. To restore his goods is not very difficult if we still possess them or have the means of procuring others of the same value. But when there is question of repairing the injury which we have done him by false speaking about him, then the task assumes a much greater difficulty. It is about as possible to stay the progress of a forest fire as to prevent this fire of an evil tongue spread-

ing in all directions. Nevertheless, we are bound to make every effort in our power to repair the injury. We need not hope that God will pardon us unless we are so disposed.

But someone will say: "I do not belong to the class that you have now described. I never say anything that is untrue of a neighbor, but simply mention to others those faults of which he is guilty." To this I answer: "If you do so in a grave matter without necessity, and to those who are not concerned about the welfare of the person in question, you are guilty of the sin of slander. By whom have you been authorized to make known his failings? Are you perfect in virtue? Would it please you if someone were to make your faults public? Do not then treat others in this way, since you are unwilling to suffer it yourself."

If you have been thoughtless in the past, let the future find you more guarded. Cultivate a kind, charitable disposition towards all, even those who offend you. Weigh your words with care, think of your own sins, avoid idle conversations and gossips.—Intermountain Catholic.

**THE POOR LED HIM TO FAITH**

In reading Father Richards' life of his saintly father, Henry L. Richards, I have been reminded of an incident that was the lot of his conversion, writes the Right Rev. Mgr. Henry A. Brann in America. Teaching a class of boys in St. Peter's Sunday school in the early fifties of the last century, he said to us: "Boys, the fact that first made me think of becoming a Catholic was this: I was a pastor of a fashionable Episcopal Church in Columbia, O., and all my parishioners were rich or nearly so. Every day when I took a walk I passed a neighboring Catholic church, and noticed that those who attended it were poor. The words of our Lord as given by St. Matthew came constantly to my mind: 'The poor you have always with you.' This made me reflect I had no poor; the Catholic Church had them all, so I began to study and become a Catholic."

**IT'S THE LITTLE THINGS THAT COUNT**

Little hatred down in an obscure corner of Europe started a worldwide war.

The importance of little things has been dimmed into us for so long that we are inclined to neglect them. But it is not so.

Down in Southern Minnesota, as in many other communities, some big-headed persons are stirring up Protestant Catholic hostility and trying to raise bad blood between brothers and neighbors. It is an amazing sight, but worse than that, it is dangerous. It is playing with fire.

An enmity made over some little thing has ruined many a business, many a home, and has sent thousands of men to their graves.

It is easy to look out for the little things. It's often impossible to stop the big things when once they get under way. They roll on to their logical conclusions and thousands mourn. Look out for the beginnings.—From the Minneapolis Journal.

**A NON-CATHOLIC JUDGE DEFENDS CONFESSIONAL**

REBUKES ATTORNEY WHO INTIMATED HE HAD RECEIVED KNOWLEDGE OF CASE FROM CONFESSOR

Providence Visitor

In a recent trial in Philadelphia a non-Catholic attorney for a wife intimidated that information he had regarding her husband was obtained from their confessor.

The judge, a non-Catholic, took the attorney to task and told him it was his belief that no priest ever hinted to anyone what actually took place in the confessional between himself and a penitent.

A Catholic member of the bar present in court at the time wrote a letter to the judge, expressing appreciation of his statement.

The judge in answering said: "Every religious body has the right to consideration from those not identified with it to a belief in the sincerity of the faith of those identified with it." The judge also quoted from Alexander Pope's (a Catholic) "Universal Prayer":

Let not this weak, unknowing hand  
Presume Thy bolts to throw,  
And deal damnation around the land  
On each I judge Thy foe.  
If I am right, Thy grace impart  
Still in the right to stay;  
If I am wrong, oh, teach my heart  
To find that better way.

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