



Mr. Redmond and the Jesuits

On Friday, July 27, Mr. John Redmond, M.P., distributed the prizes to the students of St. Ignatius' College in Holborn (England), Town Hall. Long before 8 p.m. the great hall was already filled with parents and friends, who were received at the doors and marshalled into their places by some of the elder students wearing rosettes of the college colors. At the appointed hour Mr. Redmond entered the hall in the company of the Rector, the Rev. T. Donnelly, S.J., and was received with enthusiastic applause.

Proceedings began with a short "Academy" of music and recitations. In a spirited prologue B. Lloyd (Form I.) reminded his hearers of the present crisis of Catholic education.

Schooled by the Mistress of all lore,
Whose power, God-given, to teach her own
Two hundred faithful years have shown,
We stand at the outskirts of the fight
That rages round her challenged right,
Scions of sires whose noble blood
Has flowed in torrents for her good,
Keeping secure the truth they knew
For their posterity. . .
Who dares demand that we should yield
Our father's martyr-blazoned shield?

SPEECH BY MR. J. REDMOND.

The prizes were then distributed by Mr. John Redmond, who afterwards said that when the invitation to attend that function was extended to him he felt, as a Catholic and an Irishman, that he could not refuse it, when he was told that his presence there would be useful even in the smallest degree to the cause of religious education.

As an old Jesuit boy (he continued) and one whose heart is full of reverence and gratitude to that great society to which I proudly acknowledge I owe so much, this invitation came to me not merely as a compliment and honor, but as a command. I congratulate with all my heart those who are responsible for the management of St. Ignatius' College, where is given not only a sound religious education, but the highest form of literary education. (Hear, hear.)

THE STRUGGLE IN PARLIAMENT.

In Parliament we have at last reached the end of one stage in the controversy about religious education in the schools, and out of all the physical and mental effort of the last few months and out of all our disappointments and failures so far to obtain justice, or to have protection in the smallest degree for our Catholic schools in this country. I feel that we can yet derive one great consolation, which is at least some reward for our exhausting and seemingly fruitless efforts. It is true that up to the present we have failed. The Education Bill will leave the House of Commons on Monday next in such a form as not to offer justice or protection to the Catholic schools in this country. But I say to you that this is not the end of this controversy (loud applause). And I say to you confidently, that one of two things will inevitably occur—either this Bill will never pass into law at all, or else it will be amended before it is passed in such a way as to make it at least tolerable for Catholic schools (applause). But even in the struggle so far as it has gone we can lay to our credit one great achievement—I say that after the great debates which have been proceeding now for months on the Education question in Parliament, the attitude of Catholics towards the question of education in this country is understood by the English Parliament, the English statesman, by politicians, and, I believe, by the English public, as it never was understood before (applause). And I

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SIMPLE BIBLE TEACHING.

People don't in the least grasp our objection to what is called simple Bible teaching in the schools. This simple Bible teaching is for some sections of the Protestant Church inadequate and unsatisfactory, but they don't really grasp, I think, the fact that with us it is not a question of inadequacy or insufficiency, but a question of being bad, and, in our judgment, hostile to our creed.

THE CATHOLIC POSITION.

It is conceded that Catholics do stand in a distinct and separate position, and must receive distinct and separate treatment if education is to be attended with commonest justice (Hear, hear). The old calumny that the Catholic Church is the enemy of knowledge and educational progress, if not killed, has, at any rate, barely survived these debates. Men of all religions in the House of Commons have vied with one another in these debates in bearing testimony to the unselfish, the devoted, and the heroic work which the Catholic Church has been doing for the education of the poor (applause).

THE NEED OF SECONDARY SCHOOLS.

The hon. member went on to urge that there was nothing like sufficient secondary school accommodation for the Catholic boys of London. There must be hundreds of Catholic boys in London who were going to Protestant secondary schools because there was not sufficient accommodation for them in Catholic schools. He sincerely hoped that, as a secondary college, St. Ignatius' would obtain a fair share of the money allocated by Parliament to secondary education, and a share of that offered for education by the County Councils of Middlesex and London. He looked forward to the day when not only would St. Ignatius' College extend its scope, but when other great colleges would be able to do in London a work similar to that done by the great college of St. Francis in Liverpool, where to-day hundreds of Catholic boys were getting a magnificent training at a most moderate charge. God speed the work of St. Ignatius' College. He hoped and prayed that it might prosper and go on. To the scholars he would say, "Be wholehearted in your work—be thorough and sincere." (Applause).

A Famous Irish Physician and a Patient

(By James J. Walsh, M.D., Ph. D. LL.D.)

While in Dublin last summer I became very much interested in the Irish school of medicine. Two things are of special significance in the work accomplished in Dublin by certain young men, who probably did more for practical medicine than any other group of physicians during the nineteenth century. The first of these was their insistence on gathering their knowledge at first hand at the bedside of the patient, and in such a way that they made the medical world realize the value of bedside study and teaching. The other characteristic was their self-sacrificing care for the poor. Dr. Stokes, of whom I am going to tell a typical story, had suffered from both cholera and typhus fever as the result of exposure to these diseases, while in attendance on the poor in Dublin, during epidemics. Opportunities were not wanting for such unselfish labors, and they were not neglected.

Don't pass me by, your honor, you must keep me alive for four days."

"We will keep you alive just as long as we can, my poor fellow," answered Stokes, "but why for four days particularly?"

"Because," said the patient, "my pension will be due then, and I want the money for my wife and children; don't give me anything to sleep, for if I sleep I'll die."

On the third day after this, to the amazement of Stokes and all the class, the patient was still breathing. The students then began to lay wagers among themselves as to whether he would survive for another day and become entitled to his pension. On the morning of the fourth day he was found still breathing and quite conscious; and on Stokes coming into the ward he saw the patient holding the certificate which required his signature in his hand. On Stokes approaching him, the dying man gasped out, "Sign! sign!" This was done, and the man sank back exhausted, and in a few minutes after crossed both hands over his breast and said, "The Lord have mercy on my soul," and then quietly passed away.

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THE GRAND REMNANT OF ANCIENT ROME

When Lord Byron visited Rome and embodied his impressions in that magnificently descriptive poem "Childe Harold," he speaks of the storied columns, now surmounted by the statues of the Apostles Peter and Paul:

And the Apostolic statues climb
To crush the imperial urn, whose
ashes slept sublime.

The latest archaeological researches do not run in harmony with the older traditions which Byron embodied in his poetry. It is in the pedestal of Trajan's column, according to the later opinion, that the golden urn was placed which contained the imperial ashes. And in this vicinity there lay the ashes of less noble individuals.

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Abbey's Effervescent Salt

Be Careful

Take no medicine, pills or purgatives that will rack the bowels and finally cause constipation, the result of which may be most disastrous for you. A gentle purgative for you. A gentle purgative for you. The work and leaves no after unpleasant effect.

25c. and 60c. bottle.

respectfully and finally decline to give you the name of the locality in which the meetings were held, or the date on which they took place.

"You may, however, rest assured that the statements you refer to are true. Yours truly,
(Signed) "R. E. WATERS,
"Clerical Secretary."

Mr. Young, in replying, wrote expressing his surprise, and concluded: "You will admit that to be sent from Belfast to Dublin and from Dublin to London, and then to be refused information, will be in the eyes of the public like evasion."

A REMARKABLE CONVERT

"While the novels of Father Benson are daily attracting fresh readers," says a writer in the London Tablet, "attention is being called anew to the career of the only other convert son of Archbishops of Canterbury or York since Archbishops of Canterbury or York had sons. This is Sir Tobie Matthew, the son of the persecuting Archbishop of York, a 'True Historical Relation' of whose conversion, 'with the antecedents and consequences thereof,' has already been published, and makes excellent reading. A full life of him is announced by Elkin Matthews. Besides being a son of the Archbishop of York, Sir Tobie was, on his mother's side, a descendant of Archbishop Parker, of Canterbury, and of Bishop Barlow, of Chichester. He was undoubtedly the most episcopally related young man that ever emerged from Anglicanism.

"The beginning of his going over was a visit he paid in 1598, to a young Catholic, a Throckmorton, living in France. That is rather an agreeable memory, for the modern English converts to Catholicism, for the most part, learned their lesson from books and not from men. 'Whenever we met Catholics, we were thrown back,' Cardinal Manning confessed; 'we became Catholics in spite of them.' But in the old days Protestant parents rather feared the effects of a meeting between their children and professors of the ancient faith. When Tobie, having been returned to Parliament for a Cornish constituency, decided to go to Italy to enlarge his experience, his father opposed. As a kind of compromise he was allowed to go to France for six months on condition he did not prolong his travels into Italy or Spain, and one is left wondering why Frenchmen were regarded as less likely to make a proselyte than either Spaniards or Italians. In 1605 he found himself in Florence, and there made his submission to the Church. Imprisonment in Fleet Prison became his portion, and there he was visited by Bacon, whose alter ego he had been called, but whose arguments could not recover him to Protestantism. Other persuasions were made—the story of them is well told by himself in the 'True Historical Relation.' At this moment it is of interest to remember that he was employed by James I. to further a marriage between Prince Charles and the Spanish Infanta. His knighthood commemorated his services. But he was not content with the life of courts, and he died a son of St. Ignatius. To Catholics who have this 'True Historical Relation' already in their hands, this sequel about his secular history will be welcome, the more so as it comes from the hand of Arnold H. Matthews, a member of the family to which Sir Tobie belonged and already favorably known as the editor of the 'True Historical Relation,' as well as of other books having for their aim the illustration and spread of the Catholic religion."

"Dear Sir: The Rev. J. R. Goff has sent me your letters re the paragraphs which were inserted in St. Thomas' Parish Magazine. The statements contained therein were made on the authority of our missionaries and the rector of the parish where the meetings were held, but as we do not wish to subject him to the treatment meted out to Dr. Long some time ago, I must