Rosary Time

At the fall of the night in Ireland, whe spring in the land is fair,
At the fall of the night in Ireland, when passionate June is there,
When woods are ruddy in autumn of white with winter's time, At the fall of the night in Ireland, 'tin

With book and beads in her fingers, he mother goes to her place.

The holy candle beside her, the peace of God in her face,
And out of a chosen corner the voices of children chime,
At the fall of the night in Ireland at Rosary time.

Oatside the song of the robin is still in

its sheltered nest.
winds with their rainy sweetness
are sighing themselves to rest:
earth with her ancient longing
swings low to a minor rhyme,
the fall of the night in Ireland, at Rosary time.

Oh, many a dream of beauty ennobles the lowest sod,
And many a golden duty binds man to the feet of God.
But the sorest passion of living is hushed to a chord sublime,
At the fall of the night in Ireland, at Rosary time.

Rosary time.

Teresa C. Brayton in Rosary Magazine

FATHER AND SON

HOW HENRY E. ABBEY, FAMOUS THEATRICAL MANAGER, FOL-LOWED HIS CHILD INTO THE TRUE FOLD-A LESSON

Rev. John Talbot Smith in the Ave Maria

I was standing one morning in the estibule of the De La Salle Institute which faces the south side of Centra Park, in New York city, when the door and there entered a man carry ing in his arms a boy of about thirte dressed, plump and handsome in ure, but evidently helpless from the waist down. Even his arms hung limp. His vivacious expression, however, showed that he was very much alive. showed that he was very much alive. In reply to a polite inquiry, I was informed that the child had been born in that helpless condition; that he was incurable; that he had become a Catholic, and that his father was a distinguished theatrical manager of the time—Mr. Henry E. Abbey. Nothing more was known of the boy by my informant, and although with the proper journalistic although with the proper journalistic instinct I scented a good story, years were to pass before the incident recurred to my mind.

Conversions are very much alike to the experienced. It is true that each one carries its own peculiar moral-something illustrative of the character of the convert or of the times. Never theless, in our day they have a sameness not at all monotonous, which takes the edge off interest. A conversion, none the less, is to me a perpetual wonder. In the days of persecution, whether of the ancient Roman or the modern Pro testant time, when hostility to Catholic truth was so bitter and so triumphant that Christ simply had to take a direct hand in strengthening His suffering dis-ciples, a conversion, while astonishing, capies, a conversion, while astonishing, was not so astonishing as in our day, because now, in place of hostility to the Catholic faith, we have a profound, placid, universal indifference to any religion at all. It would take the hand of a Newman to analyze, explain and de-scribe the present great stagnation of the human intellect in matters of the

Hostility to the faith means interest in two faiths on the part of the hostile indifference signifies interest in none

* * * Modern indifference ignores religion altogether—regards it as rub-bish which must speedily disappear in time or attention to the questions of the soul, because there is no soul. * * * * Out of this vast, amiable, profound

stagnation how does a poor soul ever rise to the conception of higher things? In the case of Henry E. Abbey and his sons conversion came about in this fashion: The boy was born in Northampton, Massachusetts, in 1881, in the helpless condition already described. His mind was in no way affected by his disease, and developed with the rapidity peculiar to the bedridden. The death of his mother left him to the care of his grandmother. When he was ten years old his father took him to Paris on a business trip, and placed him in the business trip, and placed him in the care of the most famous doctors of the city. Their examination resulted in the sad verdict that life could never be given to the paralyzed limbs.

One day young Henry was taken by his faithful attendant into one of the beautiful churches of Paris, and straightway fell in love with grand churches. He had to see them all in

churches. He had to see them all in the course of time, and then had to read about them in the most beautiful books which a loving father could buy for his afflicted son. Next he had to be instructed in the meaning of the beau-tiful caremonies, which on occasion tiful ceremonies which on occasion he had witnessed in the churches. It was but a short time after this step that he arrived at a practical knowledge of Catholic doctrine and asked his father's permission to become a member of the faith. The father had no objections. Young Henry Abbey was instructed by his attendant, prepared by the Parsion-ist Fathers of Paris and baptized by

them at the age of ten.
On his return to New York the lad was placed in charge of a Paulist priest that he might be prepared for his First Communion. While perhaps regarding his conversion as a pleasant whim, the father omitted nothing required by the

Stting that he should enjoy the privi-leges of his position. The priest who prepared the iad tells with deep interest the details of that preparation. He made his First Communion at the regular time along with the other children of St. Paul's parish, except that he sat in his wheeled chair just within he sat in his wheeled chair just within the sanctuary rail, a spectacle and an example to all the children. His help-lessness had been explained to them and had been recommended to their prayers. During the Mass he followed the service with his book, and never once looked around. From that time he was a frequent communicant and progress less

He was sent to school in De La Salle Institute. A record of his daily would make interesting reading. never repined over his unbappy and spent much of his time reading. He was much loved by every one about him, and intensely so by his father. Having run his brief course and accom-plished his little task by the age of fourteen, he passed away peacefully from pneumonia, after receiving the

a frequent communicant, and never lost

Naturally, the father felt keenly the loss of his son, whose physical weak-ness had made him all the dearer; yet loss of his son, whose physical weakness had made him all the dearer; yet he seemed to have been merely interested in the boy's religious life and not at all affected by it. His busy career allowed him little time for serious thought, slthough he followed sympathetically every step of his son's spiritual development. Mr. Abbey had set a pace for all American managers from the moment he appeared in the New York arens in 1877, and was finally hailed by enthusiastic admirers as the Napoleon of managers. Executive head of a notable firm, he won fame by inducing distinguished European actors to appear upon the American stage, among them Madame Bernhardt, Madame Hading and the famous Coquelin. His managoment of the Metropelin Opera House introduced to America the most celebrated singers of Europe, and provided them with a fame and a fortune which they had not possessed before. His ventures were the wonder of the time, and most of them were as profitable for all concerned as they were daring and brilliant.

In time, however, he met the fate of Napoleon—not by grasping at too much, but rather by anticipating the financial

Napoleon—not by grasping at too much, but rather by anticipating the fluancial splendors of the present day. His firm went into bankruptcy for the moment, but never quite lost its influence, and was close to re-establishment when a fatal disease struck down the brilliant manager. He died in New York on October 17, 1896, at the age of fifty-eight. On the day of his death he sent eight. On the day of his death he sent for the priest who had for years ministered to his son. His disease was some degeneration of the blood-ves-sels, which showed itself in frequent hemorrhages. He could not speak with-out spitting blood, but he made his explanation to the priest. "The doctors have informed me that I have only a few hours to live," was the substance of his explanation, "and I wish to die a Catholic. You have only a brief time in which to prepare me for death, father, but I know the chief doctrines of the faith; I believe them all. Do for ne what you did for Harry. I want to

be with my boy.

He was baptized and anointed, and passed away that afternoon. Appar-ently his conversion was as sudden as his death, but, as we all know, there is a growth in these things not clearly visible at the time, but appearing after the event in luminous perspective. He had grown up as indifferent to religion as the people among whom he lived, but, with the alert, unprejudiced eye of his kind, he had seen and remembered certain things among believers. * * *

Naturally, the fact that his son had become a Catholic under strange cumstances made Mr. Abbey more in-terested in the Church, and the result terested in the Unuren, and the result of his observation of Catholic activity was later expressed in a passing discussion. "You may think what you cussion." please about the Catholic Church, bserved, "but you will have to admit one singular fact concerning her. She is the universal Church. You have only to look around to know that. Whereever I have gone I have seen her at work. You couldn't miss her with your work. You couldn't miss her with your eyes shut. And her work is distinctive, mpressive and always noticeable. Now

It was the business side of the Church which caught the attention and won the admiration of the brilliant business man who knew just what he wanted, could find the methods to get it and could measure the sincerity, determination and skill of others by his own. He probably kept thinking along these lines up to the moment when sorrow and adversity together prostrated him, and he suddenly realized the utter worthless-ness and futility of a world without God. His last pathetic and fatherly words, "I want to be with my boy," showed the point to which his reason and heart had led him—the eternal life; its great had led him—the eternal life; its great exponent, the Church; its great King, Christ. With far greater depth of feel-ing than many Catholics he could utter his first and last Credo. "I believe in God, and in Christ, His Son, and in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and the life everlasting."

His funeral was held in the Paulist Church, New York, and was the most notable of its time. Famous actors, managers, singers, authors, journalists, business men and society leaders paid the last tribute to the brilliant man who had shed lustre upon them all. At his "month's mind" there was an evening service, at which the whole world gathered to hear the singing of famous artists; but the feature of the occasion was the taking up of a collection in behalf of the poor, according to the wishes

ligion nowadays in the literary and journalistic circles that writers rarely set down a man's creed in biographical notices. Thus in the records of the time Henry E. Abbey's brilliant career contains no mention of his entrance into contains no mention of his entrance into the Church. The most significant act of his life is therefore unrecorded, except

It is very remarkable how far this indifference to eminent facts is carried in private life as well as in public prints.

In the school, in the court, in the market, in the theatre, in the publishing house, in the editorial sanctum religion must be kept in the background. Once it was sacred or scorned, now it is flatly ignored, without scorn or emphasis, as a thing of no importance. This indif-ference must have important and farference must have important and far-reaching consequences in many direc-tions. It affects even Catholics, whose natural tendency condemns indifferent-ism. They suppress the proper and full expression of their own faith in order not to offend their immediate neighbors or to avoid attracting attention in pub-lic. Hence in this swarming nation they remain unknown to one another. * * *

emain unknown to one another. * * *
The conversion of Henry E. Abbey came about partly from the conversion of his son, partly from his own power of shrewd observation in the face of that terrible indifference which now lies heavy upon the civilized world. Quite likely he would not have waited for the hour of death to sound before following his impulses had the Catholics in his vicinity here more recovery. vicinity been more open and spontane-ous in the expression of their faith, and less submissive to the etiquette which indifferentism has imposed upon us all. There's the lesson in this simple tales.

REASONS FOR SUBMISSION TO THE CHURCH

BY A. ST. LEGER WESTALL. SCHOLAR OF QUEEN'S COLLEGE AND ONCE PROMINENT ANGLI-CAN CURATE

Interest, no doubt, will be found in the subjoined account of the conversion of A. St. Leger Westall, M. A. and scholar of Queen's College, Latin-essay and college prizeman, formerly curate of St. Mary's, Plastow, St. Michael's, St. Mary's, Plastow, St. Michael's Brighton, and St. Saviour's, Croydon

England; My father was an Anglican clergy man of High Church opinions; and home training, inclination, and study combined to make me, at the time of my ordination as an Anglican, an adherent of the most advanced High Church School. For several years I worked as a curate, without the smallest misgiving as to the soundness and consistency of our religious position. The first shock came to to make me, at the time of my ordination me in the course of an inquiry, under-taken from interest, not from doubt, into the early evidence for the Papacy. I had always taken for granted that the Pope's claim to be the successor of St. Peter and Visible Head of the Church Peter and Visible Head of the Unurch rested upon no securer foundation than a dim and precarious tradition. I was, therefore, deeply moved by the discovery that the historical evidence was at least as strong as the evidence for the authenticity of any single book of the New Testament attempts for them the New Testament—stronger far than the evidence for several of those books.

Another severe shock to my faith in Another severe shock to my faith in the Anglican position resulted from reading Father Richardson's little work on the "Catholic Claims." If I had read at that time Cardinal Newman's work on "Development," which contained the solution of the difficulties I still felt, my submission to the Christian of the Chris solution of the Church felt, my submission to the Church would probably have taken place then, eight years earlier than it actually did. As it was, I did not see how to reconcile the claims and position of the Papacy in the nineteenth century with its position in the fourth or fifth, although Ilheld that the Pope's primcy was derived by succession from Peter, and was not merely due to the consent of the Church. The latter was not the origin of his position, but the witness to it. I was a "moderate Gallican." As time went on I was compelled to

abandon the Tractarian appeal to the Primitive and Undivided Church. The latter had ceased to exist for a thousand years. How was her voice to be heard? It was an appeal to documents, to writings, with the individual inquirer as interpreter. How did that differ in principle from the Protestant appeal to the Bible? In so far as it it differed it was for the worse. It substituted hundreds of books for a score and a half. The former were to interpret the latter, and the interpretation was harder to come by than the matter to be interpreted. Eight hundred years were to be studied instead of eighty, and private judgment was the real interpreter of each several doctrin s after. I fell back upon the theory that, as three branches of the Church were living and teaching bodies here and now, the churchman's duty was to believe every doctrine in which they agreed as a matter of faith; and where two were agreed against the third, to regard the matter as still subjudice The chaotic condition of religious teaching in the Anglican Church made teaching in the Anglican Church made her testimony in all matters of dispute difficult to come by, and practically one had to go by the teaching of the Roman and Greek churches, when they agreed. What was my dismay when I realized that they cordially agreed in the re-jection of the Branch theory! They were also agreed that to be in con were also agreed that to be in communion with avowed Protestants was to be guilty of Protestantism—that is, of heresy. At this time, too, I began to see that the Anglican Church, as a Church, taught no defigite faith at all. By the "Church" I found that church people always mean the prevented. his conversion as a pleasant whim, the father omitted nothing required by the circumstances. The boy might have become a Buddhist or a Christian Scientist or a Mahometan and yet be humored in his plans. Having become a Catholic, it seemed only right and

cial teachers, and in its traditional interpretation of its documents. As far as our official teachers were concerned, any heresy might be and was taught without let or hindrance; as far as immemorial tradition went, it was at best, "moderate, High Church"—that is a lite accreainty. memorial tradition went, it was at best, "moderate High Church"—that is, a timid heresy instead of a bold and uncompromising one. Furthermore, the mere allowance of heresy appeared to me to be fatal to a Church.

me to be fatal to a Church.

Matters were in this condition with
me, when I suddenly realized that another conviction had taken firmpossession
of my mind. This was a realization
that from the beginnings of Christianity until the Reformation, it was universally believed that the Church was
one in the cases that the way made by one, in the sense that she was made by God to be One Visible Body or Corpor-ation, incapable of division into warring fragments, and that this was her first or chief mark. One Church, one Faith one Voice, that was the undoubted and undoubting testimony of all the ages. To teach or to follow two faiths was as To teach or to follow two faiths was as impossible as to believe in two Gods; to be divided into antagonistic "branches," each with its own belief, was as impossible as to divide Christ into various antagonistic personalities. That Our Lord founded one Society, which was to remain one Faith, and endowed her with the gift of infallibility in order that she might aver teach this endowed her with the might ever teach this and no other; that such a Society still existed, and made these claims, and carried them into effect, and that so other Society so much as claimed the allegiance of the whole world; that this Society was the Catholic and Roman Church, and that her claims were those of the Primitive and Mediseval Church, while the Auglica tion was diametrically opposed to both
—all these gradually took possession of
me as indubitable truth. How else
could we know what the Faith was
that He delivered to His Apostles?

When I had begun to grace at

When I had begun to grasp this a the crucial fact, other difficulties be gan to disappear. A Church, a visible organization was the vehicle of God's revelation to man. For her I must learn it. Whether or not Bishops are essential to the Church, whether there is a priesthood or not, whether saints may be invoked or not, whether the Mass is a Propitatory Sscriftce or not, Mass is a Propitatory Secrince or not, whether the Pope is supreme or not—all these questions can be answered for certain by the Church and by nobody else, for none but the Church has Christ's authority to declare them. A case may be made out for and against any one of these, or indeed any other Christian doctrine; study might lead one to form an opinion, and on many points the more careful study the more points the more careful study the more difficult it is to decide between con-flicting opinions. To give a decisive answer is the "raison d'etre" of the Church in all nations; and the Church in communion with Rome alone claims to do so, and acts on the claim.

Another feature in her seemed to be to point the same way. The Roman Church pever stirred from her posi-tion. The separated Easterns, or many of them, had three or four times surrendered to Rowe, most notably at Florence; never had Rome surrendered to them. If the Anglican Church were in continuity with the pre-Reformation Church, then, on her own confession, she had agreed with Rome for a thousand years of her existence. The efforts of church defence lectures to provide that the early English Church was anti-Papal or non-Papal, I regarded with unmitigated contempt. The popular Anglican falsification of early Church The popular history led me to question very ser-iously the theory that "continuity," is any but an Act-of-Parliament was preserved at the Reformation.

It was a waste of time to trouble about Henry VIII. or even Edward VI; all had been put right under Mary, and the question, for all practical purposes, was confined to the Elizabethan settlement." To put in a few words what took me so many months, if not years to grasp, I came to the conclusion that the State destroyed the old Church, and erected a brand new one on its ruins

When I had long been trembling on the brink of ithese conclusions, the Papal Bull on Anglican Orders was published. I was well aware that the ques-tion of Anglican Orders was a very sec-ondary one, and did not affect the ques-tions of schism, jurisdiction, heresy, or the necessity of unity. Still so habituated was I to being in a state of separa tion from Rome, that an acknowledge ment of the validity of those orders h the Pope would very probably have de-layed or prevented my conversion, illogical as that would have been; deed, I was quite aware of the fact, and yet allowed the question of orders to have an undue influence. Probably it was due to the fact that I was a married clergyman with a family, and that the future, in the event of my conversion, looked so dark, that one caught at

However the Pope decided against us and the controversy that ensued con-vinced me that the Pope's decision was The Holy Father was attacked by Anglican speakers for being unhis torical, prejudiced, talked round by enemies; his arguments were called "shallow," "hollow," "founded on fiction," and so forth. To me the Bull seemed a singularly clear and logical piece of reasoning, and in addition to that I had grasped the fact that doubtful Orders could no more be used than if they were certainly invalid. Rome had rejected ours for three hundred years, and now had set the seal upon that rejection; now the case had been tried by a Pontiff of lofty character, great learning, and a singular desire to treat Anglicans with as much indul-gence as his duty admitted; then surely

lute certainty.

For years, therefore, I had been grow ing nearer and ever nearer to conviction and the Papal Bull, by making me realize that my daily ministrations were null and void, forced me to admit a conclusion which I had held, without realizing it, for a long time.

"FATHER MATT"

A TRIBUTE

For the CATHOLIC RECORD Father "Matt" Russell is dead. The beloved editor of the "Irish Monthly," full of years and of good deeds, has laid down the pen forever. There is a gap in the ranks of Catholic editors that will not easily be filled, but there is a larger void in the hearts of those who knew and loved him. It seems but yesterday since we saw him, buoyant with hope, full of energy, aftre with zeal, for hope, full of energy, after with zeat, for all his three score years and ten. And now, his work accomplished, he sleeps "under the shadow of a certain tall Celtic "under the shadow of a certain tall Celtic cross in Glasnevin which already bear many names engraved upon its limestone base." So he wrote of it himself in his Eucharistic book, "Close to the Altar Rails," even as he pleaded for a De Profundis for his departed soul. Ah, dear Father "Matt," upon your bier we place no withere grands, no fading flowers of earthly beauty, but a sweet chaplet of those eternal Aves you loved so well and about which you wrote so tenderly. The brain that was so fruitful of bright thoughts, the hand that transcribed them into beautiful, undying tributes to Jesus and Mary, are crumbimany names engraved upon its limestone base." So he wrote of it himself in his transcribed them into peauties, tributes to Jesus and Mary, are crumbiing into dust, but the name of Father "Matt" is inscribed in the Book of Golden Deeds and in the living tablets of loving hearts. With sorrow as for a beloved friend we mourn the passing

a beloved friend we mourn the passing of a gifted writer, a patriot Irishman, a true priest of God. Father Russel will be best remem-bered as the editor of the Irish Monthly founded by him in 1873. During the twenty-nine years of its existence Father "Matt's" Magazine attracted to its pages a galaxy of writers of which any editor might be proud. Father Russell was their discoverer and mental patron in these early days ere fame had cast its magic spell upon them. Amongst the young writers who owe their first literary coaching to Father Russel are to be found such names as W. B. Yeats, Katherine Tynan, M. E. Francis, Dora Sigerson-Shorter, Elinor Sweetman, Alice Furlong, and many others equally distinguished in contemporary Irish and Catholic literature Ross Mulholland (Lady Gilbert) brought Rosa Mulholland (Lady Gilbert) brought her practised pen into new service at his summons. Francis Thompson, too, often adorned its pages with some classic production, whilst the well-known initials "M. R.", so often met with in its ever-green pages, were always the hallmark of perfection in press or verse.

Ever a true poet, Father Russel's published volumes breathe the divine affatus in every line. His best known

fistus in every line. His best know poetical works are "Idylls of Killowen;" A Soggarth's Secular Verses;" "Euch aristic Verses;" "Erin: Verses Irisi and Catholic;" "Vespe:s and Compline;" "Sometive set and Compline;" "Sometive set and Compline;" "Sometive set and Compline;" "Sometive set and Compline;" Sometive set and Compline;" Sometive set and Compline;" Sometive set and Compline; and Catholic;" "Vespe:s and Compline;" "Sonnets on the Sonnet;"
"Lyra Cordes," etc. Some of his prose works, no less beautiful, are "Behold Your Mother," "Moments Before the Tabernacle;" "At Home near the Altar;" "Close to the Altar Rails;"
"Life of Many Raptist Russel" (Foun-"Life of Mary Baptist Russel" (Foundaries of the Sisters of Mercy in California); "Lord Russel and his Three Sisters;" and the last of his Eucharistic books which, beautiful to relate, is en-titled "He is Calling Me." Father Russel was born at Newry, Co.

Down, in 1834, the younger son of Arthur Russel of Killowen. He was educated at Maynooth College, where his uncle Dr. Russel, the "dear friend" mentioned in Newman's "Apologia, who most helped him to become a Cath olic, was then a professor and afterwards President. He entered the Jesuit novitate in 1857, and was ordained in 1864. School and church work in Limerick engaged him till 1873, when he was removed to St. Francis Xavier's, Gardiner St., Dublin, there to found the Irish Monthly with which his name had become inseparably associated. He came of a distinguished family. His uncle was, as we have seen President of Maynooth, and a personal friend of the great English Cardinal. His elder brother became Lord Chief Justice of England. His three sisters entered religion, Mother Baptist founding the Sisters of Mercy in California. Families like that of the Russels are an Irish national heritage. Their proud privilege it is to consecrate their lives to the service of God and country. And the Russels of Killowen were typical of all that is best in that consecrated service of faith and fatherland. Father Russel worshipped truth and beauty and justice. He loved the beautiful in nature as in art. He ever sought to live up to the lofty ideal of the priesthood which generations of Irish Catholic ancestors had implanted in his blood. He loved Ireland only next to Ireland's faith, and his gifted pen was quick to defend all who loved and labored for her. His charity declared itself in the conarty declared lised in the written word and much more so in the hidden act. He breathed love of his kind, and he inspired it. "The editorial chair," he wrote, "is said to be a bar to canonization; no editor has ever yet been beatified." Father "Matt" may or may not be canonized, but those whose privilege it was to know him will not doubt that he was very nearly a saint. And now that he is with the Master that he served and Finally, the study of the Councils of Ephesus and Chaicedon set all doubts on the subject of the Papacy at rest. By that time, indeed, I had come to the same conclusion by another read,

Finally, the study of the Councils of Ephesus and Chaicedon set all doubts on the subject of the Papacy at rest. By that time, indeed, I had come to the and Child for poor unsaintly editors!

Few who have read his books will of devils and men are seeking our develope 200,000 subjects all except 200,000 are Catholics and they struction, we have over us the protection, we have over us the protection want their children to receive a reing shadow of the Infinite God; and that we can say with the Psalmist; and Child for poor unsaintly editors!

Few who have read his books will Lord is the protector of my soul!"

She says that of her 250,000 subjects all except 200,000 are Catholics and they struction, we have over us the protection, we have over us the protection want their children to receive a reing shadow of the Infinite God; and that we can say with the Psalmist; and the Psalmist; and the protection want their children to receive a reing shadow of the Infinite God; and that we can say with the Psalmist; and the protection, we have over us the protection. She is opposed to gradient to receive a reing shadow of the Infinite God; and that we can say with the Psalmist; and the protection was protected and they are constant to the protection of the protection was protected and the protection of the protection was protected and they are constant to the protection of the protection

doubt that at least one editor has helped in the making of Saints. Generations yet unborn will derive inspiration from his writings, and will learn of God's love when "close to the Earth's glories empty are,

Compared to that
Of Christ's devoted priest, Fame's
gilded car
May claim Killowen's kin; but, near and far, Unnumbered souls entreat, 'neath

lowlier star, "God rest dear Father Matt."

-REV. D. A. CASEY

SCIENCE AND MATTER

It is a long time since that unobtru-sive body calling itself the British Asso-ciation for the Advancement of Social Science drew the attention of the out-side would be contacted. side world to anything it was saying o doing. It is nearly forty years since it fired any shot that was heard around the world. Then it had the clever agnostic, Professor Tyndail to give out at Belfast, in scintillating sentences, the grand Gospel of Matter. If he did not claim for Matter that it had the record of the God of Israel and Christianity in the way of creation, causing all the visible and non-visible universe to spring into being from nothing, he asserted that it had, "the promise and the potency" to transform all creation by the process of evolution. Some bold opening of transformation is the process. chemists of to-day are going a step farther. They make the claim that by means of chemical science they can produce organic life, and hint that by progressive experiment in chemistry man may be enabled to produce a human begressive experiment in chemistry man may be enabled to produce a human being capable of reproducing his kind by the natural process, we suppose, following out the line of reasoning. This would indeed be a realization of Tyndail's theorem of the "potency and promise of Matter" in a startling way. The wife of the atheist, Percy Bysshe Shelley, had anticipated this fantastic blasphemy and skillfully foreshadowed its consequences in the weird novel of Frankenstein. In Shakespeare, too, is found a glimmering of the same idea of the tutility of "Nature's journeymen" trying their 'prentice hands at the making of a man, speaking of him only as to his corporeal part. The gibbering monster, Caliban, may be pointed to as the realization of the thought that the congruous and the incongruous might be congruous and the incongruous might b

mated and made reproductive.

The researches of Dr. Jacques Loeb, professor of biology at Bryn Mawr and Chicago University, on the possibility of fartilizing animals, egge-right. of fertilizing animals' eggs with chemi of tertifiing animals eggs with chemi-cal matter, and so bringing about par-thenigenesis, or virgin birth, in animal life, having been taken up and investi-gated by Dr. Edward Schaefer, and the result of his labors on sea urchins' eggs was declared in a paper he read before the British Association at Dundee the Dritish Association at Duddee, Scotland, a few days ago. One of his deductions is that "inorganic crystals grow and multiply and reproduce their when treated with certain salt solutions and added to sea water. This is going a step farther than Professor Tyndall's vague and indefinite assertion as to "the promise and potency of matter." On this slender basis the mater. On this siender basis the materialists are now indulging in extravagant chimeras as to the ultimate development of a chemical man—a land urchin—by the slow process of centuries evolved from the egg of a "sea urchin!

When the ancient Greeks believed that Venus Approdite was the product of the foam of the sea, they believed it because they believed it was by the will of Zeus the birth was constant. by the will of Zeus the old was effected. The modern pagans do not want to be told of any supernatural agency: their only divinity is Matter! most curious fact about this belief is that not one of the wisest of all the disciples of Matter can tell of its origin or what is its nature. Those periodical outbursts at the British Association's gatherings may be likened to musket shots fired in the ravines of the Alps. They reverberate from hill to vale and bring no message but an in-effectual noise, that gradually dies away, leaving no mark on either the immovable mountain peaks or the calm blue wall of the empyrean above their tops.—Catho lic Standard and Times.

CARDINAL LOGUE ON THE SERPENT

A great meeting was held, Sept. 2, in Drogheda, Ireland, in support of the crusade against immoral publications, Cardinal Logue presided, and among those present were a number of non-Catholics. The meeting had the sym-pathy of the Protestant elergymen also Archdescon Legrave announced he had received apologies for non-attend-ance from the Rev. Canon Ledoux, Pro-testant region of St. Patroux. testant rector of St. Peter's, and the Rev. Mr. Brunskill, Protestant rector of St. Mary's. They regretted that owing to other engagements they were un-able to attend, and stated that they were in entire and cordial sympathy with the object of the meeting. In the with the object of the meeting. In the course of his address, Cardinal Logue said: "There could be no greater enemy to the virtue of purity, so characteristic of the Irish race, than the enemy which you have to encounter at present—the enemy of a corrupt and un-clean press. St. Patrick, in the days of his mission, banished the serpents from Ireland. The most venemous serpents which St. Patrick is said to have banished from the land were not so much to be feared, nor so hideous, nor so nauseating, as the moral serpent which you are assembled to scotch this evening.

What a world of comfort lies in the thought that though all the evil forces

CATHOLIC NOTES

The report comes from London that a string of the fluest black pearls, marvelously matched, that had formed the rosary of Mary, Queen of Scots, sold there recently for \$75,000.

At all of the Masses on Sunday, the 15th inst., in SS. Peter and Paul Church, Hortonville, Wis., the pastor, Rev. J. M. Kommers announced that there had not been a death in the parish for two years. There are 200 families in the parish.

The city of Belfast, Ireland, is not so thoroughly given over to Orangeism and anti-Catholicism as one might think from reading the despatches. A new Catholic Church under the patronage of the Holy Family was dedicated by Bishop Tohill in that city, Sept. 8.

Mrs. Cadett de Greece.

Mrs. Cadett de Gascour, whose maiden name was Stewart-Murray, a daughter of the old and illustrious Scottish house of which the Duke of Athol is head, has become a Catholic in London. She is well known in the best circles, and her conversion has caused quite a sen among her numerous acquaintances.

While with the Scottish pilgrimage at While with the Scottish pilgrimage at Lourdes the Marchioness of Butte, in white, with a mantilla of black lace, followed the banner of St. Patrick leading the Children of Mary in procession. Her husband, Lord Butte, served the Mass, besides carrying the ombrellina over the Bishop during the blessing of the sigh. the sick.

Splendid are now the demonstrations of Catholic faith in France. In France there is a revival. More than 5,000 railroad workingmen gathered in the great votive Basilica of the Sacred Heart on the Montmarte, Paris, for the night adoration of the Blassed Sacrenight adoration of the Blessed Sacra-ment. The Solemn Mass was celebrated at midnight.

Rev. Arthur O'Leary, pastor of Collingwood, sailed on the Ivernia this week from New York, bound for Naples and Rome. He will there take a course of lectures at the Dominican University for the coming eight months. During his absence Rev. Michael O'Neill will be in charge of the parish of Colling-

During the past few months the During the past few months the Brothers of the Christian Schools (Christian Brothers) have opened new establishments in the following places; Warchin and Roulers (Belgium;) Dover and Market Weighton (Eggland;) Dublin (Ireland;) Tripoli; Melilla (Morocco;) Zeitoum (Egynt). Alexandart (School) Zeitoum (Egypt); Alexaudrette (Syria); Prague (Bohemia); Bogota (Columbia).

Among recent converts to the Church in England, is numbered Francis Edward Gladstone, Mus D., Cambridge University, late organist successively of Llandaff, Chichester and Norwich, Anglican Cathedrals. In Groves Dictionary of Music and Musicians, Dr. Gladstone is referred to as "one of the first of living Eoglish organists."

The weekly Freeman, Dublin, pub-The weekly Freeman, Dublin, publishes, in its issue of Sept. 14, a group picture of the four Franciscan Fathers who are going from the English province of the order to take up mission work in Putumayo, Peru. The members of the mission band are Fathers Leo Sambrook, Cyprian Byrne, Frederick Furlong, and Felix Ryan.

The Christian Brothers have lately opened a large Technical School at Erquelinnes (Belgium). It includes a "School of Arts and Crafts" (mechanics and electricity), and a professional school. The latter consists of the preparatory department and special class for young men who desire training in technical work without taking the complete course.

Probably the most important business of the recent convention in Toledo, O', of the Catholic Central Verein was the decision to erect, probably in Chicago, a study house where young men and priests will be trained to spread Catholic ideas on Social and economic ques-tions. The Verein adopted resolutions tions. The verein adopted resolutions denouncing the Industrial Workers of the World, approving plans for an or-ganization of Catholic sociologists to prepare labor legislation.

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 Baron Kenlis, has been received into the Church. He was born in 1878, the son of the third marquis and Emily, daughter of the Rev. Lord John Thynne. He comes of an intensely Protestant nouse.

The marble workers soon will begin to make hammers resound and chisels chip under the sounding vaults of St. Peter's. The time chosen for completing the interior of the famous church according to the original design is well chosen, in that it coincides with the sixteenth century of the recognition of Christianity by Emperor Constantine, who laid the foundations of the former Church of St. Peter's.

The Catholic members of the British trades unions scored two big victories at the recent congress of those bodies at Newport. After a fight extending over twelve years, during which, in spite of Catholic opposition, the trades unionists had repeatedly voted in favor of divorcing religion and education, the congress passed a resolution eliminating proposals with regard to secular education from the questions for discussion at future congresses.

The Grand Duchess Marie of Luxemburg, who is only eighteen years old, has refused to sign a bill passed by a narrow majority of the 45 members of harrow insports of the 10 memoris of the Chamber of Deputies, for the secu-larization of the schools of her Duchy. She says that of her 250,000 subjects all