

NOTES AND COMMENTS

The following fragment tribute to Mother and Child, translated from the German, has appeared in some of our English exchanges:

O Mother sweet,
Incline thine ear:
Thy name we greet
Maiden most dear
Ave Maria.

O Virgin mild,
For thee we yearn,
Unto thy Child
With praises turn.
Ave Maria.

Each trusting heart
Beats high for thee
O, where thou art,
Soon may we be,
Ave Maria.

AS WE LEARN from Rome, the English journal published in the Eternal City, the students of the Canadian College, headed by their Rector, the Very Rev. Dr. Perrin, were presented to the Holy Father a few weeks ago. Unlike the other national institutions in Rome, the Canadian College admits only ecclesiastics who are priests, which accounts for the comparative smallness of their numbers. They vary, we understand, from twenty-five to forty. On the other hand, this accounts also for the very high standard attained by these students, for only those who at home have given evidence of unusual talents and capacity for hard work are ordinarily sent there. Catholic Canada, says Rome, has every reason to be proud of its national College, and of the splendid spirit that animates it. As the youngest of the national Colleges, the Holy Father takes special interest in it, and it has a warm friend, too, in Cardinal Merry del Val, whose affection for Canada, dating from his visit here in 1897, has never slackened. The College is advantageously situated in via Quattro Fontane.

CANADA WAS especially prominent in the Consistory of November 27th. On that occasion was made the formal announcement of Archbishop McNeill's translation from Vancouver to Toronto; the nomination of Mgr. Casey of St. John as Archbishop of Vancouver; that of Mgr. James Morrison as Bishop of Antigonish; of Mgr. Leblanc as Bishop of St. John, of Mgr. Patrick T. Ryan as Titular Bishop of Clazomene and Auxiliary of Pembroke, and of Mgr. George Gauthier as Titular Bishop of Philadelphia and Auxiliary of Montreal. Two other events of interest were the nomination of Mgr. Donald L. Mackintosh as Titular Archbishop of Osherson and Coadjutor to the Archbishop of Glasgow, with right of succession, and that of Mgr. John McIntyre, as Titular Bishop of Lamas and Auxiliary to the Archbishop of Birmingham. Among the interested participants in the Consistory were Cardinal Bourne, Abbot Casquet, and Right Rev. Dr. Tohill, Bishop of Down and Connor, who made many friends during his visit to the Montreal Eucharistic Congress.

AS A GOOD example of the way the slanderer of the Church may be brought to book, it may be worth while reproducing the following letter, given to the English press by Mgr. Grosch, Rector of St. John's Church, Islington. In one respect at least the writer stands in favorable contrast to some of his kind in this country, in that, by his letter, he owns up to the full measure of his guilt, and does not seek to hide behind cowardly subterfuges. Some of the more recent Canadian exponents of the art, on the contrary, even when shown conclusively to be in the wrong, have not had the grace or the Christian manliness to acknowledge it, but have taken the usual refuge in ignoble silence. There is no need to mention names. Certain clerical examples are quite fresh in the public mind.

THE UTTERANCES of Mr. John Frederick Leeworthy having been called to Mgr. Grosch's attention as slanderous and actionable, measures were at once taken to bring the slanderer to account. That the measures were effective the following letter will show:

To the Very Rev. Mgr. Henry J. Grosch, Rector of St. John's, Dun-
can Terrace, Islington.

On Sunday the 23rd of September, 1912, in Finsbury Park, in the hearing of a number of persons who were gathered together, I made the statement that you had undertaken to obtain the release of the husband of a Mrs. Davis from purgatory if she paid the sum of 5 pounds 5 shillings. Such statement was absolutely false, and without any foundation whatsoever.

The statement was made by me in the heat of the moment, but on consideration I realize that it is not only untrue, but one calculated to affect all members of the Catholic Faith, and you in particular as a Priest. Under these circumstances, I unreservedly withdraw the statement, admitting that it is untrue, and I express my sorrow and humbly apologize for having made such statement. You may publish this apology if you think fit to do so.

Dated this 5th day of October, 1912.
(Signed) JNO. FREDERICK LEAWORTHY,
34 London Street,
Caledonian Road N.

Witness to the signature of
JOHN E. LEAWORTHY,
(Signed) H. H. Turner, Managing
Clerk, Messrs. J. Deacon, Newton and
Co., 16 Finsbury Circus, E. C. Soli-
citors."

ANOTHER POINT in Leaworthy's favor which it is scarcely necessary to enlarge upon, is that with a courage worthy of a better cause he selected one on the spot as the object of his calumny. This had at least the merit of an attack in the open. The method of the Canadian fraternity, on the other hand, is to stab in the dark or to throw a bomb. They will not tell you that such and such an enormity is chargeable upon this or that Canadian priest or convent, but that it happened in Spain, or Italy, or the more remote parts of South America. This is the easier and the safer method, and with shame be it said, the only one that seems to commend itself to the Canadian clerical Black Hand.

IN HIS inspiring address in St. Michael's Cathedral, Toronto, upon the occasion of his installation, Archbishop McNeill made passing reference to recent appointments of the Holy See in Canada. "A priest," he said, "is taken from the Province of Quebec and placed as a bishop in the Province of Saskatchewan; another from Prince Edward Island is transferred to a see in Nova Scotia; a third, from Nova Scotia is sent to occupy the see of St. John, New Brunswick; a New Brunswick Bishop is taken to the extreme West and placed in the flourishing Archdiocese of Vancouver; and an Archbishop is transferred from Vancouver to this great metropolitan See of Toronto." "This," he added, "may be accidental, nobody has told me that it means anything, but I take it, nevertheless, as a call to us all to enlarge our sympathies and our vision, and to enter more fully into the greatness of the destiny that lies before us."

THIS WAS the keynote of His Grace's address, and those who had the pleasure of listening to him and remarked the manner of man who gave utterance to these memorable words, could not doubt that they re-echoed his own character and temperament. That in Mgr. McNeill the Archdiocese of Toronto and the Province of Ontario have come into possession of a prelate of no contracted vision or ungenerous charity was the universal impression of those who in witnessing his installation looked upon him for the first time. Nervous energy and intellectual force are plainly his characteristics, and to these must be added the two greater, high spirituality and selfless consecration. With such an equipment there can be no misgivings as to the archiepiscopal regime which has just been entered upon in the principal English-speaking diocese of the Dominion. That it may extend over a long term of years will be the prayer of all good Catholics.

THE GLOBE, which is nothing if not an organ of Presbyterianism, had an inane if well-intentioned article last week on "The coming of the MacNeills," in which the new Archbishop of Toronto was bracketed with two Presbyterian and one Baptist parson of the clan Neill as "taking possession of the Church" in Toronto. The use of the term "the Church" in this connection, is an instance of that meaningless phraseology so rife among the sects, in which terms are applied indiscriminately and without regard to their original signification. "The Church," in the hands of the Globe writer, is simply a hodge-podge of jarring sects which have nothing in common but a tendency to explain away the most fundamental truths of Christianity. That the Catholic Church should be assumed to have anything in common with such a monstrosity is surely a sorry compliment.

As to the name McNeill, we may forgive its possession to those of the Presbyterian persuasion, since Scotland has for some centuries unhappily lain so largely under the sway of

that particular form of heresy. Not so the Baptist, however, for, by no stretch of the imagination can that most bitter and most unlovely type of sectarians be considered as anything but an exotic on Highland soil or bracketed with a Celtic name. Of the Globe's four Macneills, the Archbishop of Toronto alone is, historically and temperamentally, in his natural environment.

SELLING CHILDREN INTO SLAVERY

From America

There is a story going the rounds of the press that in the Tyrol children are actually being sold by their parents as slaves. The little ones are gathered together under the care of a priest and taken to the market, where they are put up at auction and inspected by prospective purchasers like so many cattle. Thus a sturdy lad brought as high as \$60, and some of the older girls netted their parents \$60 and some of the tinier went for \$15.

This sounds gruesome enough to satisfy the most morbid reader, and what makes it worse is, that there are certain number of facts which give plausibility to the tale, but they are so highly colored that an utterly false picture is presented to the public. Hence, an account based on authentic records, will be of interest.

The facts are these. Tyrol and Vorarlberg, though picturesque countries, are by no means rich; indeed, some portions are so poor that they barely afford a livelihood to the inhabitants. This is particularly true of the Ill Valley, Kloster Valley and Breitenwang, in Vorarlberg, and of the Lech Valley, Stanz Valley and Upper Inn Valley, in Tyrol. But just across the German boundary, in the so-called Schwabenland (Bavaria, Wurtemberg, Baden and Hohenzollern) it is different. Here are wealth and plenty, abundant work and a great demand for laborers. The peasants of Schwabenland are, for most part, prosperous landowners. They need help from outside to till their fields, and to develop their orchards, and to raise their cattle. This help comes to them from Tyrol and Vorarlberg, whose inhabitants are related to them in manners and customs and speak their language. For centuries men and women have left their mountain homes and earned in Schwabenland what their own country could not give them, a decent livelihood.

The sturdy mountaineers, intensely attached to their Alpine homes, invariably returned when winter approached to live on their small savings until spring and the prospects of good wages or dire necessity brought them back to Schwabenland. But in the meantime their experience and their success had been rehearsed in the village, and others likewise ventured across the boundary, found occupation and returned for winter, as their friends had done before them. Yet there was abundant work for more, heavier work for men and lighter and light work for children, if these wished to go. They wished it, and their parents approved. Gradually it became the custom to entrust children to worthy peasants in Schwabenland for the summer months. They were well fed and clothed, received a small salary and acquired a more useful and extensive knowledge of husbandry than the few acres of their parents could give them. But with the growing yearly emigration of children abuses crept in, also, but never such as to justify the use of the word slavery. The Schwabenkinder, or Hutekinder, as these children were called, left home by the hundreds, all wanted employment and could easily get it, but the peasants could not be running after them continually. So, eventually, satisfactory arrangements were concluded according to which groups of children were conducted by an elder leader, at a fixed time, to the nearest and most accessible towns of Schwabenland, and from there were conducted by their prospective employers to their temporary homes. The method of getting them employment was practical enough, but savored somewhat of the old slave markets, and as it took place on the big street market days of these towns, why were these days chosen? Because, in point of time, they were most convenient, since they occurred in early spring, and also because they afforded the best opportunities of procuring a suitable employer, since every wealthy peasant in Schwabenland came there, either to buy or to sell, or to make arrangements for future transactions.

The hopeful youngsters, still under the care of their parents or guides, stood in line on the market square, while peasants who needed their help selected those who seemed suitable, then stated the terms under which they were willing to employ them, and when all parties concerned were satisfied they took their charges home with them, where a new life and new experiences awaited them. But, as a rule, this was done only after most solemn promises and many assurances on the part of the kindhearted peasants that no harm would come to the children. Hence, the method of doing so soon became fixed, and received the name "Kindermarkt," children-market.

It will not surprise anyone to hear that soon very serious abuses crept in, which neither legislation nor private protest was able to remove. Money greed, human passions and

bad example do harm everywhere, and they did harm to many of the Schwabenkinder. This was all the harder to control, as there were no mountain railways when this practice originated, and the poor children had to make the journey on foot or in a wagon, if they were fortunate enough, putting up for the night in any stable or inn they might find, where they were often robbed of their slender earnings, or of their virtue.

It is not definitely known when these Kindermarkts took their rise, but it is quite probable that they began in the first years of the nineteenth century. The wars of Napoleon had brought misery and poverty into Europe, and forced women and children to work the fields which their soldier husbands and fathers had abandoned. The Kindermarkt then became an established usage.

To remedy the inevitable abuses of this emigration, Father Schopf, of Schnann, once a Schwabenkinder himself, founded a society, the Hutekinderverein, and a new and better state of affairs began, its object being to see that the children should find employment with good Catholic peasants, where their moral and physical welfare would be attended to, and that no children should be sent abroad whose age or state of health would make their stay injurious.

The abuses we have obtained but a mere glimpse of this highly interesting social condition; the practice still exists, but it is now organized and well directed. The Hutekinderverein of Tyrol has met with much success in the past, and has every hope of seeing the complete fulfillment of its most sanguine expectations.

A short account of its nature and work will probably be of interest. The board of directors consists of a chairman, secretary, treasurer and ten assistants. The chairman is elected for a term of three years. Every year several meetings of the board of directors are held in Landeck, Imst or Pettnen, in which the experiences and work of the past months are considered and plans are laid for the future. In early spring word is sent to the parish priest, or to the layman who represents the interests of the Verein in his village, requesting him to send in the names of those who desire to emigrate. Blank forms are then filled out by the responsible agents, on which the name of the child, the names of his parents, the child's age, state of health, and amount of received education, are carefully stated. After ascertaining that the parents are really very destitute, that the child has attended school during at least four or five years and has obtained satisfactory reports from competent authorities as to his morals and health, the officers of the Verein place his name on the list as one of those who may emigrate to Schwabenland. Soon notice is again served to the agents that those children who have received permission are to be ready at a fixed time, when trustworthy persons, appointed to the chairman, will get them, accompany them, to Schwabenland and make sure that they receive good and honest employment.

In the meantime, after a conference with school and government authorities, passports are secured, special passes on railways and boat provided, supper is ordered for the youngsters in Landeck and breakfast in Bregenz, the leading newspapers of Wurtemberg and Baden are asked to publish the date and time of arrival of the Schwabenkinder or Hutekinder in Freidrichshafen.

Each child is provided with a certificate from the chairman of the Verein, stating his or her name, age and place of residence, as also a letter to the parish priest of the place in which he is to work, asking him to look after the child's interests and to notify the chairman should he in any way require special attention.

The employer is entitled to occupy the child in easier farm-work, fruit or hop-picking, in taking care of the house and minding the children until Oct. 28th. He promises to treat the child kindly, to look after his moral and physical welfare, to send him or her regularly to Mass and catechism on Sunday and holy days, and also to afford, at least, occasional opportunities of receiving the sacraments. Further, he pledges himself to accompany the child back to Friedrichshafen at the close of the term, when appointed officials bring the Schwabenkinder to their mountain home.

The wages received in 1911 were as follows: Minimum wage, 45 marks; maximum, 250 marks; average wage actually received, 129 marks. In addition to this sum the employer agrees to furnish each child, upon leaving his service at the end of the season, two complete and new suits of clothes, including hats and shoes. It is not true that the children are underfed, or overworked. The food is abundant and nourishing, and with few exceptions the youngsters are often better off than at home. Any one acquainted with the good nature and kindly disposition of the peasants of Schwabenland, and with the strong attachment of the mountaineers to their children, will not make the assertion, which the press is repeating: "It is well known by the parents that many of the children will not come back." They will have succumbed to overwork and underfeeding, and abusive treatment and homesickness. Every year many die off.

Such a state of affairs is not possible. The people are not savages. That the children suffer at times from homesickness cannot be denied, when even grown-ups have their spells, but there are too many look-

ing after the children's interests to allow them to die of homesickness, and much less from abusive treatment. The chairman of the Verein, besides making repeated inquiries about the Schwabenkinder, visits them in person yearly, at least once. This year Rev. Father Gaim made two weeks. Each child was visited, although it required a tour of over seventy parishes to do so. Needless to say the visit has a splendid effect on children and their employers. Another most effective means for the protection of the Schwabenkinder is the black list, "das Schwarze-buch."

Charges brought against peasant employers, if found to be true, are entered in the Schwarze-buch, the peasant's name is put on the black list, and no child is ever again entrusted to his care. If need be, the Verein prosecutes the peasants in behalf of the Hutekinder. In the 21 years of its existence it has brought into court and successfully won more than seventy cases, where a part of the salary had been withheld, or other contract broken.

By making conditions severe, and by aiding the parents financially, the Verein has brought it about that the number of Hutekinder was lowered to less than half.

In 1892 there were about 400, this year the number was 160, of whom about 100 were 14 years of age. Conditions are improving rapidly. Vorarlberg is profiting by the experience of Tyrol. Here there is no Verein; the children are conducted by their parents to the homes of the peasants, the parents themselves making the arrangements for them. In 1911 the district of Bregenz sent 162 Hutekinder, the district of Feldkirch 55, and Bludenz 27. The Vorarlberger Hutekinder must get leave from the school authorities, and must be able to prove satisfactory attendance at school, of at least five years. Some who are refused go of their own accord, but the number is small indeed. Considering the population of Tyrol and Vorarlberg, which is little over a million inhabitants, the number of children thus employed is very small.

Perhaps, than the percentage of child-workers in other countries. Moreover, all get some schooling, good healthy occupations, and none are under eleven years of age.

Of course it would be far better not to permit the emigration at all, and to substitute some occupation at home. But the poverty of the people is too great. If stopped altogether, the children roam about without any occupation, and the evils intended to be removed grow greater.

A few years more, and the objectionable Kindermarkt will be a matter of history, and its extinction another victory of Catholic charity and sacrifice. PAUL P. SAUER, S. J.

THE FIGHT IN FRANCE

NEVER WAS CATHOLIC FAITH IN FRANCE MORE DEVOTED NOR HER CLERGY MORE DEVOTED THAN TO-DAY

Is Catholic France dead? Does she show at least the signs of approaching dissolution, as those men seem to wish to have us believe, who, in the interest of their anti-Catholic position endeavor to find for us in the history of contemporary France the proof that the Catholic Church is powerless to preserve her influence over the ideas of our day? Our answer is: Catholic France is by no means dead. She does not appear to be in any danger of death; for never were her works more numerous or more prosperous; never was her clergy more active; never was her clergy more devoutly devoted; never was she more profoundly, more loyally, more ardently attached to the center of her spiritual life, the Sovereign Pontiff, whom she calls the well beloved Pius X.

The fault of the clergy and the French Catholics consisted in not having known how to prevent the persecution. This fault the French Catholics loyally and humbly acknowledge, persuaded, however, that if their position be sincerely studied, their fault merits the indulgence of many extenuating circumstances.

The hurricane has in effect passed over France. The dry fruit has fallen, and no one regrets it. The vigorous trees have resisted victoriously, and as a result have thrust their roots more deeply into the ground. Everybody knows that the religious congregations which were fervent and faithful to their vocation are more numerous now than they were before the persecution. The novitiates are filled with young people, more ardent, more generous than before.

The weaker trees were bent down to the ground, and there was a moment of surprise and disorganization. But they quickly lifted themselves up, and have acquired a vigor which was unknown to them before. When the government suppressed the possession of the clergy and took possession of the seminaries and episcopal residences, the question was asked, What shall we do? Quickly the minds and hearts of those who had been so unjustly deprived of all they had were lifted up to heaven: they remembered that God never abandons His own when faithful and ready to sacrifice all for His cause. Money was poured in; new seminaries, larger and better equipped, were built or bought, and these were quickly filled with young aspirants to the priesthood, more disinterested and more sincere than ever. If you ask these young souls destined to the priesthood whether they have not some little fear of becoming priests at a time when the future appears so

uncertain: "Fear! How could we feel any?" they answer. "It is now that it is interesting to become priests. Up to now a priest's future was assured. All he had to do was to follow the little ordinary routine and fulfill his obligations quietly. That was commonplace enough. Now, on the contrary, he has to fight; he has to run the risk of poverty and persecution; this is really interesting. Have no anxiety for us. We accept gaily the actual situation; and if the future calls for a harder struggle, let it come. With the grace of God we shall face it without fear and without reproach."

All our churches are standing and filled with worshippers more than before. Not only this, but everywhere we have been obliged to construct new edifices, especially in great centers. At Paris, for instance, more than thirty new churches have been built since the separation law, and these are absolutely insufficient to contain the number of people who throng to them—to such a point that at the close of a mission last Lent several hundreds of persons assembling at the door within the space of half an hour, could not enter; and two young men were heard to say:

Certainly the priests do not understand the situation; they do not seem to realize that in the actual course of things it will be necessary for them to pull down these old churches and build larger ones, if they wish to receive all the people who are disposed to come and receive from them the benefits of religion."

Some parochial, or free schools were confiscated, but all were immediately replaced by others more spacious, and a very large number of new ones have been built. There are dioceses where every parish, even a parish of five or six hundred souls, has its parochial school, or at least a school for girls; and priests and people are disposed to deprive themselves of the necessities of life in order to support these schools. In a great number of groups of parishes large patronage, or parochial, halls have been erected where on Sundays priests and laymen come to give conferences or hold reunions for instruction as well as amusement for the workers in the parishes, in order to attract the men and renew in their hearts the love of religion and the Church. In a great many dioceses priests are specially chosen to organize this work of conferences and popular assemblies, and marked success has accompanied them everywhere.

The episcopal residences have not been, it is true, rebuilt. The Bishops live now in unpretentious houses, which are lent to them or rented. They wish to be like their priests and share with them their trials and sacrifices. We may imagine what has been the result. The Bishops who were before official personages, regarded with awe rather than love, have become in very truth the fathers of their priests, and the latter, feeling that their Bishops are united with them, in faith and sacrifice, have experienced in their ministry a joy and vigor of zeal and devotedness incomparably greater than they had before.

Similarly with regard to the Pope, people thought, and the Pope himself feared, that in despoiling the clergy of their possessions and exposing them to the rigors of poverty by the rejection of the associations of worship, imposed by the government, the priests would become detached from the Pope or less from the Supreme Pontiff. But the very opposite happened; never hitherto have the French clergy been united to the Pope by a love so ardent and so sincere as they are at this present moment. In any point of France to which you turn, if you happen to be in a gathering of priests, and especially if you are returning to Rome, they will tell you: "Assuredly Pope Pius has our whole heart; to him we owe our safety, with the dignity and efficacy of our ministry; he was troubled on our account, because he bade us refuse the modest income we used to receive; but let him be assured that we are ready to suffer everything for him and with him. He has, as a matter of fact, given us liberty, and this outweighs all other benefits."

Yes, the consequence of the tempest that has broken over the Church in France has been to give to it liberty with moral dignity, with power and fecundity of action; and this result is more valuable than all earthly treasures.

To state the case fully, however, we must acknowledge that in the situation of the Church in France there is an aspect that is very sad and very much to be regretted. It is the lack of influence from a social and political point of view; and this weakness, infinitely deplorable, comes from the disunion of Catholics in the question of politics. France, from this point of view, is in a state of notorious inferiority in comparison with the German Empire, and especially with the admirable organization of Belgium. This condition of positive humiliation is loyally acknowledged and sincerely deplored by the French Catholics, and many an ardent prayer is offered that it may disappear. Nevertheless, while they strive and wait, they recognize the historic fact that the Kingdom of God is not of earth, but of souls; and they labor hard to save souls, and in a great number, without presuming to enter into the judgments of God, we are convinced, however, that never was God more sincerely loved in Catholic France than He is now, and that never were more souls entering into His Kingdom. This consoling fact allows us to declare that Catholic France is

neither dead nor dying, and that she has solid reasons for regarding the future with confidence.—America.

PIONEERS OF THE CROSS IN CANADA

The Very Rev. Dean Harris the author of several interesting volumes on the history of the early church in Canada has produced yet another work called "The Pioneers of the Cross in Canada." The work which is published by McClelland and Goodchild, Toronto, is well bound and printed on excellent paper. There are over fifteen chapters, and two hundred and forty pages of interesting matter relating to the early Christian missions in this country. The history of Huronia is given, also the history of various tribes of Indians that once inhabited Ontario. A short and readable account of the religious orders of the Church enables the reader to understand the nation of the religious systems that undertook the conversion of the Hurons and Iroquois. Of course all this is given in the Jesuit Relations, which work is now translated into English, but the price is beyond the reach of the ordinary reader. Parkman's works might also be regarded as a source, but despite his historic accuracy this author betrays the Puritan's racial and religious bias. Hence Dean Harris' work (which is a condemnation of the best elements in those more highly elaborated histories) written as it is in flowing periods of classic English, will appeal no doubt to the average Catholic reader who takes an interest in the early development of the Catholic Church in those regions. It would make a splendid present for a Protestant friend. J. P. T.

WHAT A CATHOLIC DOCTOR DID

We are always glad to find a Catholic doctor attending the sick when the priest is summoned. Many of our sick calls come by the suggestion of the doctor. He alone is able to recognize the seriousness of the disease. Recently a Catholic doctor attending a poor man at a late hour of the night and realizing the immediate danger of death, looked around the room for some religious pictures, thinking to find out in this way if the sick man was a Catholic.

A print of a well-known actress and a few cigarette pictures were the only objects of art on the wall. The man was unconscious and could not answer. An attendant, a woman, was asked by the doctor if the patient was a Catholic. She hesitated, and after a denial, admitted that he had been. But he had not been to church for years.

This was enough. The doctor with zeal that was certainly admirable, said: "You must send for a priest at once." This the woman refused to do, and then to her surprise, he said: "If you do not get the priest here at once I will leave the case."

She consented, the priest came, and as if in reward for the good work of the doctor the patient became conscious, made a good confession, received Holy Communion and extreme unction and died the following day with, as we hope, the grace of a happy death.

Happy the patient who had such a conscientious doctor. Happy the gentleman who honors his profession as to be concerned, not only about the body, but also the soul of his patient.—Catholic Transcript.

NO USE CALLING NAMES

We never take up a paper or pamphlet dealing with any subject even remotely connected with the Church, or Church doctrine or discipline from the standpoint of an outsider that we do not lay the article aside with disgust. The mission of Protestant teaching is the mission of unbelief, a protest against the truth, against the infallible authority of the Church. Anything is resorted to in order to blacken and discredit us. Old lies and calumnies are never worn out. Modern instances and facts are twisted and distorted. Isolated mistakes of individuals, such as the misconduct of a priest, the lapse of a faction in some locality, the scandal of a prominent layman, the misappropriation of funds in an institution innocently entrusted to a secular investment—anything and everything is seized upon to condemn the Church of Jesus Christ and to bring discredit upon her adherents.

Meanwhile we are moving along smoothly and quietly, making wonderful progress all along the line of combat, losing a few cowards and traitors here and there, but winning thousands of new adherents and sympathizers everywhere. Passion and prejudice still lurk within the recesses of fallen human nature, but the days of savagery and blind unreason are over. Men are thinking machines nowadays and pay no attention to sticks, stones, and vile names, unless it be to listen to the reason of the reasonable and to heed the truth of the patient and long-suffering teachers of the truth.

In the recent political campaign hundreds of thousands of copies of certain vile and libelous papers were sent out broadcast to influence voters against candidates who were supposed to be favorable to the Catholic Church and against local Catholic laymen who were candidates for office. With what result? Why, in every city, town and hamlet they defeated the candidates they hoped to defeat. Bullies for the American people! They are waking up and are learning fast. Macaulay's prophecy regarding St. Paul's is every day nearer fulfillment.—N. Y. Freeman's Journal.