

vival still going on in the Anglican body and the refusal of Rome to acknowledge the validity of their orders.

Even these Anglicans, who are temporizing with the question of organic reunion, acknowledge that Rome is the centre of unity and they accept all the doctrines of the Catholic Church. There is, therefore, strong reason to believe that ultimately many of them will take the decisive step, just as did the Benedictines of Caldey, who in March, 1912, still said they would be wrong "to doubt their present position in the Church of England as true members of the Catholic Church of Christ," and who have since come into the one true fold, where they may feel secure.

But for all these encouraging signs for the conversion of the Anglican Church, it must be confessed that so far there has been no corporate endeavor for reunion with the Mother Church. As for the adherents of the Broad and Low Church branches, they are as far removed from Rome as ever. Certainly the Church of England as a body has never identified itself with any pro-Roman movement. The pro-Roman movement probably led to the conversion of some eminent men—such as Cardinals Newman and Manning, and Father Faber; but Dr. Pusey himself held that the Church's union with Christ is all that is essential to unity and that her unity need not be visible. The fact is that the Anglican Church as a whole rather discouraged all attempts to restore the doctrines and practices of the pre-Reformation time when England was still a fair daughter of Rome. Some of the reunion schemes of certain Anglican bishops have been only attempts "to foist principles of the English Reformation on certain foreign Catholics, whose soundness of judgment and loyalty to the Holy See were not altogether above reproach."

But if England's return to the faith of her fathers does not seem to lie in the immediate future, it is not without hope. It is for Catholics still to pray for her conversion, and may the day of her return be not far distant!—Intermountain Catholic.

CALUMNIATING WOMEN

Who is responsible for the anti-Catholic war news that is making its way to the front pages of our newspapers? Some weeks ago, Catholics were shocked to learn that in an official communication from the Kaiser to the President of the United States, complaint had been made that Belgian Catholic priests had been guilty of "outrages against wounded soldiers and defenceless doctors and nurses." Anti-Catholic agitators in this country immediately seized upon the occasion, and it need not be said that the story lost nothing in the retelling. German investigation has proved the utter falsehood of the accusation, and it has been officially withdrawn. The secular press, which widely circulated this falsehood can hardly be counted upon to give its withdrawal equal publicity. Up to the present, the New York Evening Post alone has been brave enough to notice the charge and its withdrawal, editorially. And now we are asked to believe that the Sisters attached to the German Hospital Corps, have been gouging out the eyes of disabled soldiers, and of murdering by means of anesthetics, the wounded left on the field of battle.

That this is an untruth prompted not even by the excesses of pseudo-patriotism, but by diabolical hatred, is obvious enough. A line or two of weak refutation will soon find its way to the darkest inner pages of the daily press. But who is going to read a refutation? Written, weeks later perhaps, it either escapes notice, or in the minds of non-Catholic readers with an anti-Catholic bias, it creates the impression that, since the Catholic Church is continually on the defensive against all manner of vile charges, there must be something in the view that she is an enemy of the human race. This is precisely the effect intended, and usually secured, by the rascals back of the anti-Catholic campaign. Lie, lie bravely, and directly a refutation makes its appearance, lie again about something else.

War is horrible enough in its midst aspects. Shall we, here in peaceful America allow ourselves to do anything which may make it worse? At this very moment, there are ministering angels on the bloody fields of France and Belgium, religious women of whom our crime-sodden world is not worthy, the tenderly nurtured daughters of loving homes, who for God's love and the solacing of their suffering brothers and sisters, have renounced home and comfort and a worldly point of view, might make a woman happy. The story of the heroic deeds of the Sisters, done in the face of flaming cannon and the rack of bursting shell, on the bloodiest battlefields of Europe and America, makes the veriest pagan thank whatever Power there be, that for all our villainous, human nature in the best of us can rise to a height of self-forgetting love that is above sublimity. The man who can deliberately calumniate any woman deserves contempt too deep for description. The skulking civilian who, safe at his desk, far from the noise of cannon, calumniates gentle, self-effacing Sisters who not only hold up white hands in prayer for the world's salvation, but at peril of their lives, leave their quiet homes for the battle-

field that war may be a little less like sheer brutality, writes himself down as an abnormal creature who in some mysterious way has slipped into the world without a mother. The newspaper, which for the sake of a few coins enfolded in the pockets of sensation-lovers, gives wide and colored utterance to these vile calumnies, is equally despicable.

Meanwhile, we ask our Catholic organizations to seek the answer to two questions: First, who is responsible for the original forging of these wretched calumnies of our heroic hospital Sisters? Second, what power induces our daily newspapers to print and circulate them? The answers found, let Catholics act. Refutation does little or nothing to efface the stain produced by these outrageous stories. Let our Catholics see to it, that these outpourings of European and American anti-Catholic bigotry, find no place in the pages of a paper which appeals to American readers for support.—America.

DECLINING CHURCH ATTENDANCE

The declining church attendance among non-Catholic churches is becoming more remarkable every day. Despite the most energetic efforts of the ministers to entertain their congregations with sensational sermons, moving pictures and the like, empty pews are on the increase.

Deploable as it may be, it is nevertheless an exhibition of consistency on the part of the people. Many of their ministers have long since given up religious topics to dabble in politics and the economic questions of the day. If the people wish to be entertained they go to a theatre; if they hunger for a political harangue they go to a political meeting. After all, why should they go to church?

To stem the exodus, the Protestant ministers of Canada are resorting to extraordinary means. The Methodist, Presbyterian and Congregational churches in Canada with all their diversities of creed, are contemplating a merger. They are going back hundreds of years to the "darkness of the Middle Ages." Their churches were founded upon the principle of private interpretation of the scriptures, and how will they undo their founders' work and bind themselves to a common creed?

They will find the task a gigantic one. To successfully amalgamate their diversified beliefs will be well nigh impossible. Some believe in hell, others do not, and since none of them will admit a purgatory, they can hardly reach a satisfactory compromise.

The work of construction is far more difficult than that of destruction. It was with comparative ease that the decayed crumbling edifices of the past were dismantled from the rock upon which Christ founded His Church; but to weld these broken fragments into another rock which will successfully resist the passions of man and the inroads of time is quite another undertaking.

We sympathize most heartily with the shortsightedness of these ministers. It required the life blood of the Son of God to establish the Church from which they were separated by the overruling passions of a few degenerate men. And if they would lead the praying flock back into the true fold it must be through the merits of the blood of Christ dispensed through the proper channel of grace—His Church—and not through any superficial and purely natural means.—Catholic Progress, Seattle.

CONDITIONS IN ITALY

The strained political relations between the Italian Government and the Holy See, the neglect of their religious duties by a number of the Italian immigrants to the United States, and the abuses of a few ultra-radical Italian papers, make people in this country believe that religion in Italy is going from bad to worse, and that there are there only a few really good Catholics. This, however, is an altogether false idea. Religious conditions in Italy are infinitely better than many people are inclined to think, misled, as they are, by deceitful appearances or misinformed by a prejudiced and ill-intentioned press. For many and peculiar reasons Italy's attitude with regard to the Holy Father is not an index of the religion of its people, nor do the accounts published about Italy's religious conditions, especially in non-Catholic papers, do justice to the truth.

The Catholic spirit is keenly alive to day among the Italian people; it hovers over you wherever you go; it is felt in their feasts and in their mourning, in their public joys and public calamities; it asserts itself in their homes. The spotless purity of the Italian home life is due, without doubt, to the strong influence of the Catholic Church. Even people whose conduct is not altogether edifying do not avoid feeling that beneficial influence, and often must bend in and comply with its requirements. Persons who have lived in Italy for some time, as we have, bear witness to this fact, and even more travelers can not fail to notice it. But this is not all. The Italians do not content themselves with what we might call acting unconsciously under the influence of the Catholic spirit; they go farther; they practise their religion. Of course, it is not an intention to state that all the 39,000,000 Catholics of whom Italy can boast are church-going Catholics. No; there is to be found among them, as

among all large bodies of men, many a black sheep; still we can, and do, affirm that the majority, the bulk of the Italian people, are good, practical Catholics.

We will not prove our assertion by pointing to the large number of dioceses in Italy, a number unequalled in the world over, nor to the many flourishing social and political organizations that glory in the open profession of their faith, nor to the thousands and thousands of churches—rather we simply invite our readers to glance at the numberless sodalities spread all over Italy, with the sole purpose of furthering Christian piety and perfection, to consider the well attended and well taught Sunday schools, the very large number of priests and religious busy in zealous works for the spiritual welfare of the people. We invite our readers to look at the large crowds of the faithful frequenting the churches at all hours, filled with simple yet strong piety and trust in God. A public joy gladdens the hearts of the people, and behold! churches and shrines are decorated. A public sorrow spreads its gloom over cities and villages, and the churches become the refuge of the people, and God and His Blessed Mother are audibly invoked with great faith and earnestness. In 1906, while ashes and *capelli* darkened the sky of Southern Italy and a descending torrent of lava was cleaving a broad pathway of death, then it was that the people's hearts turned to God and implored mercy. Along the slopes of Mount Vesuvius, while the lava was destroying all that many a poor peasant had in this world, no blasphemies were uttered, but a humble prayer, a simple yet sublime act of conformity to God's holy will: "Signore, repeated the poor, afflicted peasants, *voi ci destate questi beni, voi ce li togliete: sia il vostro nome benedetto!*"

It is not necessary to travel all over Italy in order to see that the Italians are calumniated when it is said of them that they do not comply with their religious duties. Let us take one province, nay, one city, and a city, moreover, that is not infrequently rumored to contain within its walls rather a pleasure-loving than a God-loving population, namely, Naples. In Naples there are at least four hundred churches, in which a number of Masses are said through the hours and half hours of Sunday morning. As a matter of fact, in many of the churches, there is Mass from 5 or 6 o'clock to noon, or even 1 o'clock. Immense crowds of people attend these Masses. Surely, this is proof that the Italians practise their religion. We say the Italians, and not the Neapolitans, because what is true of Naples, is true almost without exception, of every Italian town and hamlet *dalle Alpi alla Sicilia*.

If, in addition to this, we take account of the many retreats and missions, the attendance at which often overtaxes the capacity of the very largest churches, the devout and numerous pilgrimages, the display of profound piety during Lent and the months of May and June, when in many churches no day passes without a sermon to huge throngs, as we ourselves have witnessed, if we say, we take account of these things, there will be bred within us the sincere conviction that faith is not dead nor dormant, but emphatically active and living, blossoming and bearing fruit throughout all the length and breadth of Italy.

If Italy's children showed no other proof of their deep religious feeling than their love for the Madonna, a love childlike yet strong, which makes them treat her as their dearest Mother, a love that knows no bounds and makes them hope to obtain all heavenly favors through her, a love that adorns her numberless shrines throughout the country, has turned the desolate Valley of Pompeii into a valley of Paradise, that makes Mary the most revered and loved of all names—this alone would be proof of the strength of their religion, and would be more than sufficient to show that they still keep enshrined in their hearts the faith preached in their country by the Prince of the Apostles, sealed by the blood of thousands and thousands of their forefathers, tenderly reflected in their art and letters.—Joseph M. Sorrentino, S. J., in America.

NO ONE LIVETH TO HIMSELF

Our Lord once said to St. Catherine of Sienna: "It would indeed have been easy to give each man all that is necessary for his body and soul. But I willed that men should need one another, and that they should become ministers and dispensers of My gifts. Whether a man will or not, I force him to exercise charity toward his neighbor. See, therefore, it is to increase charity that I have made men My ministers and placed them in different states. There are many ways of living in My mansion, but loving the only way I demand. For who loves his neighbor loves Me and fulfils the law. And who so possesses love renders to his neighbor all possible service."

In this life, while we pass as strangers and as pilgrims, I have found you together by insoluble ties of charity; each man is forcibly united to his kind. Should he wish to separate himself, he is yet held by necessity. For I have bound you by your works as well as by love. I have not given to each what is necessary for his existence, so that should man lose the love of his brother, yet shall his actual needs be enforced him. You are each bound to

the other by the decrees of charity. For the tradesman needs the farmer, and the farmer needs the manufacturer. The religious needs the secular man, and the secular, the religious. The one cannot act without the other. And so it is with all men."—St. Paul Bulletin.

CARDINAL GIBBONS

TELLS OF SAD CHANGES WROUGHT BY WAR

During the Catholic Federation Convention, held recently at Baltimore, Cardinal Gibbons spoke of his recent visit to Europe. "I have travelled more than 25,000 miles in the last summer," said the Cardinal, "and in that time I have witnessed scenes that gladdened me and scenes that made me sad and heart-heavy. When I first went to Europe in the spring I travelled over many smiling lands. I admired the great temples and the great mountains. I admired the fields promising their great harvest of food for the world and wealth for the farmer. I admired the spirit of the people, happy and contented, looking to the future with hope and confidence, fearing nothing. There were family groups that delighted the hearts—the husband and wife, with their children gathered around them and feeling that they would end their days by the fireside in peace and in the love of those they loved. I had the honor on that first trip to be invited by the King of Belgium to take dinner with him in his palace. He little realized then, that happy monarch, the evils that were to come upon his country."

Horror surpasses fancy. "How changed was the scene the second time. Hostile troops, great armies of destruction occupy the fields where had been sown the seeds to raise the food that was to sustain life. These armies were gathered to crush out life. The flowers and the fields were drenched with fratricidal blood. I must call this conflict fratricidal because we are all brothers. They who are fighting to day are fighting against those whose hands they should be clasping in all affection. You who have not been upon the scenes can never realize the horrors of this war. You may conjure it up in fancy, but in this particular case fancy falls far short of the terrible mark. Reality can only tell the story.

"It is not those who are at the front fighting the battles of their country who suffer the most. They have excitement to buoy them up, the flash and clash of battle to make them forget the terrors, the cries of patriotism to urge them on, glory and honor of a nation to inspire them. It was the homes that I saw, the marks of the conflict. There I saw the mother and the father, the wife, the sister, the daughter and the son waiting with anguished face for the news of death of him whom they loved, whom they would never see again."—Catholic Telegraph.

DISTORTION OF FACTS

Much has been written by Protestants about the illiteracy of Spain, yet without any foundation on facts. The truth is that the alleged illiteracy is largely due to the manner in which the statistics are compiled. These statistics include children under ten, and class as illiterate all those who cannot read and write the official Castilian language. Yet very many of these read and write the Catalan and Basque dialects, used by large portions of the population. Thus there were many distinguished scholars in Ireland in the penal days, who were returned as "illiterate" because they refused to learn the tongue of the Saxon invader. It is absurd to speak of the illiteracy of Spain, when she can boast of ten universities and fifty-eight "institutions" or middle class schools.

It has been asserted that 70 per cent. of the population of Spain are illiterate. But even Protestant writers deny this, and one authority gives the figures as 39.9. In 1911 there were in Spain 36,000 Public schools and 8,000 private schools, with over 2,000,000 pupils in a population of over 20,000,000. When it is considered that Spain has largely an agrarian population, that is not a bad showing.

The trouble with Protestant writers is that they regard Catholic countries with too many prejudices, and even in this free country of ours, where Church and State are rigidly separated, they distort facts and state untruths about the Catholic Church and its membership. No good ever comes from sectarian partisanship and bigotry.—Intermountain Catholic.

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