

The Catholic Record

Price of subscription—\$2.00 per annum.
United States and Europe—\$2.50.
Publisher & Proprietor, Thomas Coffey, Ltd. D.
Editor, Rev. J. J. O'Brien, F.S.C., D.D.
Associate Editor—H. P. Mackintosh.
Manager—Robert M. Burns.
Address business letters to the Manager.
Classified Advertising 15 cents per line.
Remittance must accompany the order.
Where CATHOLIC RECORD Box address is
required send 10 cents to prepay expense of
postage upon replies.
Obituary and marriage notices cannot be
inserted except in the usual condensed form.
Each insertion 50 cents.
The Editor cannot be held responsible for
unsolicited manuscript. Every endeavor will
be made to return rejected contributions when
stamped addressed envelopes are enclosed.
The CATHOLIC RECORD has been approved
and recommended by Archbishops Palomino
and Sbarretti, late Apostolic Delegates to
Canada, the Archbishops of Toronto, Kingston,
Ottawa, and St. Boniface, the Bishops of
London, Hamilton, Peterborough and Oshawa,
N. Y., and the clergy throughout the
Dominion.
In St. John, N. B., single copies may be
purchased from Mrs. M. A. McGuire, 300 Main
St., and John J. Dwyer.
In Montreal single copies may be purchased
from J. Milloy, 21 St. Catherine St. West.
In Ottawa, Ont., single copies may be pur-
chased from J. W. O'Brien, 14 Nicholas St.
In Sydney, N. S., single copies may be
purchased at Murphy's Bookstore.
The following agents are authorized to
receive subscriptions and canvass for the
CATHOLIC RECORD:
General Agents—M. J. Hagarty, Stephen V.
James, George J. Quigley, Resident Agents—
Miss Hilda Saunders, Sydney; H. Chamberlin,
Ellison Ave., S. W., Ottawa West; Mrs.
W. E. Smith, 200 St. Boniface, St. John's;
Anne Hogan, Hulton P. O., St. Vital, Man.;
J. H. P. O'Farrell, 10 Aberdeen St., Quebec
City; Miss Margaret E. Mulligan, Canoe,
Ipswich.

LONDON, SATURDAY, DEC. 22, 1928

A MERRY CHRISTMAS

There is sometimes heard the
plaint that Christmas is too merry;
that the religious significance of
the feast is lost in the
merry-making. The religious fea-
ture is the all-important feature,
the unique event that is commemor-
ated is the reason for its existence.
Still we have always felt that there
was a heaven of puritanism in the
complaint that Christmas has been
secularized. Vulgarized and com-
mercialized as it is to some extent
we rejoice that the observance of
Christmas is universal. It is a
great, a marvellous advance since
the time that it was looked upon
with cold and stern disapproval,
when it was suppressed with other
"man-made Sabbaths" as Popish
superstition.

There is perhaps something to be
desired, something wanting in the
universal observance of the Christ-
mas feast. But there is no fear, no
possibility of the stupendous event
that it commemorates being lost
sight of. Rather in a compelling,
inescapable way, it brings home to
everyone, young and old, Catholic
and non-Catholic, fervent, tepid or
indifferent, the great fact that this
day brings good tidings of great joy
that shall be to all the people; for
this day is born to us a Saviour who
is Christ the Lord.

The very name is eloquent,
Cristes Maesse, it was called before
the modern English language was
formed, the Christ Mass, Christmas
will proclaim as long as the Eng-
lish language lasts the birth of
Christ and the Holy Sacrifice that
He instituted.

And if we look beyond the vulgar-
ized commercial Santa Claus, which
after all is but an incident in the
universal celebration, we see that
the much-abused secular press in-
dicates and emphasizes in ten
thousand ways the great fun-
damental fact which lies beneath
any and all Christmas celebration.

And then we may not overlook
that consoling fact that a great
many people whose hearts are
touched by the spirit of Christmas
give hundreds of thousands of dol-
lars to bring joy to poor homes and
poor children at this festive season.
True the Protestant translation of
the Christmas message is "Peace
and good will toward men." It has
not the deep significance of "Peace
on earth to men of good will." It
even offends common sense, and
provokes the cynical. But, as our
Scottish friends say, the root of the
matter is there, and Christmas
becomes for them a season of peace
and good will. But Catholics
never forget the condition of the
Peace, nor do they truncate the
glorious message, "Glory to God in
the highest; and on earth peace to
men of good-will."

A last little friendly word to our
puritanical Catholics who not only
complain of the secular appearance
of Christmas festivities but go so
far as to substitute for the time
honored Christmas greeting "A
Merry Christmas" the smugly ortho-
dox variant "A Happy Christmas."

Now Christmas is a feast day.
And in all Catholic times and Cath-
olic countries feast days, after
Mass, were days of feasting and
merry-making. That universal
Catholic custom, we take it, faith-
fully interprets the mind and the
heart of our holy mother, the Cath-
olic Church.

So from the bottom of our hearts
in the old time honored and Catholic

phrase we wish our friends and
readers, one and all, A Merry
Christmas!

REINSTATING THE POPE

In his "Pope Leo XIII."
Justin McCarthy notes that "the
wildest and most erroneous ideas
prevail upon the subject of Papal
infallibility sometimes among per-
fectly intelligent and impartial men,
who are willing and eager to know
the truth."

Then as a necessary preliminary
he explains for the ordinary reader
what Catholics mean by Papal
infallibility:

"The faith of Rome is that when
the Pope and his Council have to
define some question of creed or
morals, that inspiration will guide
them right. It is furthermore the
faith of Rome that if, on any occa-
sion, at any crisis, the Pope should
find it impossible to convene his
Council, and because of some new-
erisen doubt on a question of creed
or morals a definition should be
necessary, the Holy Spirit would
then be with the Pope, and would
metaphorically touch his lips with
sacred fire. The Pope has no power
to start new dogmas. He only
interprets revelation. He defines
and declares doctrines, extracting
them, as one writer puts it, out
of that deposit of faith originally
entrusted to the Apostles, and pro-
posing them to be received by all
the faithful. The Pope is infallible
only when he expounds a question
of faith or morals ex-cathedra,
and on behalf of the Church. His
private opinion, even on a question
of faith or morals, is but as the
opinion of any other learned eccle-
siastic. Outside the questions of
faith and morals the Pope has no
claim whatever to infallibility. The
most unlettered Irish peasant un-
derstands the distinction perfectly
well. . . . There is no man in the
world more devoted to his Church
than the Irish peasant; but he
knows that divine inspiration was
not given to the Church to teach
politics. It would be as easy to
make him believe that the opinion
of the Pope was infallible as to the
time and method of harvest opera-
tions."

There was a time when the
Pope was generally recognized as
supreme arbiter in those grave
political disputes that threatened
the peace and good order of Chris-
tian Europe. But that was not by
virtue of his office as spiritual Head
of the Church; but rather because
the Christian Catholic people of
Europe desired that he should
assume that additional burden for
the sake of their best interests. By
common consent the Pope was the
real head of a real league of nations.
Whatever mistakes may have been
made at any particular time it will
not be denied that that league of
nations functioned more effectively
for peace and order than any we
may hope to form today.

The time came when nations
seceded from the unity of the Church
and rejected the Pope's jurisdiction
even in matters purely spiritual.
That perforce precluded him from
further exercise of the temporal
power once delegated to him by the
common consent of Catholic Europe.
Not only did those nations which
seceded from Catholic unity reject
all Papal authority in matters tem-
poral but they pursued with Bolsh-
evist ruthlessness all those who
acknowledged the spiritual juris-
diction of the successor of St. Peter.
Only in the middle of the last cen-
tury all England was aflame at the
restoration of the Catholic hier-
archy! To this day the rejection of
all semblance of allegiance to the
Pope is a proud Protestant boast.
But the Pope and the Church are
suspected, nay openly charged with
political activity. From time to
time this imagined political activity
of the Pope looms up as a por-
tentous danger; with whole classes
it becomes an obsession.

With these prefatory considera-
tions it will be interesting to note
some recent strictures on the Pope
for not interfering in matters
political!

At the time of the Italo-Greek
trouble Lord Hugh Cecil in the
London Times violently attacked
the Pope, "the first Bishop of Chris-
tendom," for not intervening in the
dispute between Italy and Greece.
He received some prompt and pun-
gent Catholic answers. One writes:

"It would be interesting to know
exactly what steps Lord Hugh Cecil
would wish the Holy See to take
with regard to the Greco-Italian

dispute. Does he wish for a pol-
itical pronouncement dealing with
the rights and wrongs of the whole
question from the Albanian mur-
ders onwards? And has he
any reason to suppose that the
parties to the dispute would pay
the slightest heed to an appeal for
peace coming from that august
quarter? I have not heard that
the League has yet invited 'the first
Bishop of Christendom' to take any
part in its deliberations; and it is
furthermore noticeable that the
appeal for Papal interference comes
most prominently at present from
those who, till quite recently, would
have regarded such an act as going
outside the powers of a mere
'Bishop.'

"In any case, the head of an
international institution like the
Catholic Church is not bound to
pronounce at a moment's notice on
a political quarrel on which his
opinion has not been asked and in
which one of the parties involved is
not subject to his spiritual authority.
In the words of Holy Scripture:—
'Who made me a judge or a divider
over you?'

"It is the duty of the Church in
these days to point out the way of
peace, and it is the duty of States
and individuals to walk in that way
by observing the precepts of the
Gospel. But it is emphatically not
the duty of those who reject the
Pope's spiritual authority to gird
at him for not doing what only a
general recognition of that author-
ity can make possible."

After similarly replying Mr.
Bernard Holland pertinently asked:
"What would have been said in
England if, in 1775, the Pope had
issued an opinion that the Ameri-
cans were in the right against the
English, or if the Pope had said in
1801 that the English had done an
immoral thing in bombarding
Copenhagen in order to seize the
Danish warships, or if, in 1900, the
Pope had given voice to the then
feeling of almost all Europe and
had condemned our action in the
Transvaal?"

The League of Nations which
Lord Hugh is credited with father-
ing and of which his brother is a
guiding spirit cut a sorry figure in
the dispute between France and
Italy. When this is borne in mind
the point-blank sarcasm of Lord
Cecil's attack will be appreciated:
"I do not think that the Pope
has received much encouragement
towards intervention during the
past seven years of war. By
Article XV. of the Pact of London
of April, 1915, Great Britain
pledged herself to support Italy in
preventing the Holy See from
participating in the peace negotia-
tions. Similarly, the Vatican was
previously excluded from repre-
sentation at The Hague, whether
ad hoc or on permanent bodies."

Let it go at that.
Lord Birkenhead's recent Rec-
torial address at Glasgow Univer-
sity was widely commented upon.
He condemned idealism and altru-
ism in international affairs and
declared that "politically, economi-
cally and philosophically the motive
of self-interest not only is but
ought to be the main spring of
human conduct." And further he
enunciates in plain unequivocal
terms the Prussian doctrine that
"Might is Right," justifying it
rather by English self-interest than
German kultur. "Rightly or
wrongly," he said, "nations of
stronger fibre confronted by indig-
enous weaklings have asserted the
right of forcible expropriation." This
was the main thesis and this
it was that drew forth the news-
paper comments.

But he then attacked the Pope
whom he called "the greatest
priest in the world" for not
fixing the responsibility for the
outbreak of the War
or protesting against the methods
by which it was conducted. He
intimated that the Pope was influ-
enced by the fact that Catholics were
on both sides. He must have known
the right or he lacked "divine
guidance." We wonder if Justin
McCarthy ever met more grotesque
ideas of Papal Infallibility?

The Bishop of Brentwood, referring
to Lord Birkenhead's attack, notes
that such people are asking for the
leading and guidance of the Pope.
What they really want, he continued,
is that the Pope declare that we
were in the right and other people
in the wrong.

(We must re-read here Mr.
Bernard Holland's query, quoted
above, anent the American War,
Copenhagen, and the Boer War.)

The Bishop of Brentwood con-
tinuing his address to the Inter-
Guild Conference at Stratford said:

"For all that, it is an instance of
the re-instatement of the Pope on
his own terms."

"There has been this re-instate-
ment of the Pope, and there is going
to be more of it, and the Catholic
young laymen are going forward
with their work in order that the
people of England may know the
Pope and know what we teach about
him. There has been a great deal
of hatred of the Pope, but when
people get to know what he is, we
believe that they will be ready to
submit themselves to his leader-
ship."

And that we believe is the per-
tinent and sufficient comment on
such querulous attacks on the Pope
as those we have been considering.
It is the silver lining of a black cloud.
They can not ignore the Vicar of
Christ; they attack him, they blame
him, but they recognize through the
mists of prejudice, in spite of
generations of traditional bias, that
the world's hope lies in "the first
Bishop of Christendom," "the
greatest priest in the world." They
are making the first step,
"the step that costs" as the French
say, in reinstating the Pope.

During the controversy going on
over Church Union amongst our
Protestant fellow-countrymen the
Pope is referred to, one party accus-
ing the other of usurping Papal
functions. They are not compli-
mentary to the Pope; but they do
recognize, as through a glass, dark-
ly, that the principle of Catholic
unity is involved in the divinely
constituted Head of the Church.

In the neighboring republic there
is a terrific cleavage between the
"modernists" who deny every
distinctive Christian doctrine and the
"fundamentalists" who cling
desperately to the fundamental
Christian truths and in spite of
private judgment would impose
them on others. The writer of a
Sunday column in the New York
Times thus humorously shows the
reaction of the average man to their
bitter quarrel:

"All credit to these earnest gen-
tlemen; but it may be submitted
that Baptists who go into the bind-
ing-and-loosing business are on
strange ground, where they will
have to compete with old estab-
lished institutions. A good many
Protestants will feel that, if we
must have a Pope, it is better to
have one Pope trained for his calling
and selected for his merits than a
whole flock of bush-league Popes
with no special qualifications except
a desire to send their enemies to
hell."

THE CHILDREN'S AID SOCIETIES

The Children's Protective Act is
legislation that should interest
every Catholic in Ontario; for
under its provisions come Catholic
as well as non-Catholic neglected or
dependent children. Under this
Act are constituted the Children's
Aid Societies enjoying considerable
statutory power. The scope, pro-
visions and purpose of The Child-
ren's Protective Act and the Child-
ren's Aid Societies that function
under it we shall discuss at another
time. Just now we wish to bring
before our readers a concrete case
that will serve to illustrate the
importance, the necessity, of inter-
esting and informing themselves in
the premises.

The case is this: The children of
Adolph Bigras, a Catholic of Rock-
land, Ont., were, contrary to the
express provision of the Act, placed
out for adoption with Protestant
families under the pretence that the
father was not a Catholic. This
contention was supported by a docu-
ment to this effect signed by the
father apparently in ignorance of
the purport of its contents. The
matter was brought to court and
came before Mr. Justice Lennox in
Ottawa. His decision is thus con-
densed and quoted by the Toronto
Star of Dec. 7th instant:

"The mother was a Roman Catho-
lic," says the judge, "and died
about three years ago. On Decem-
ber 30th, 1922, the father of the
children executed an instrument
under seal, called a transfer of
guardianship, committing the chil-
dren to the care, guardianship, and
control of the Children's Aid Society,
of Prescott, and Russell counties,
and purporting to release to the
society all his control over them,
and constituting the society their
guardian during minority. The in-
strument recites that he does this
voluntarily and of his own free will
and accord. The transfer of guar-
dianship is accepted, on behalf of

the Children's Aid Society, by Rev.
P. A. MacEwan, local inspector of
the society.

"I would be doing him an injus-
tice if I interpreted literally his ex-
pression, 'I happen to be a Baptist.'
"However, be this as it may, the
religion of the father is the religion
of his infant children."

"On the evidence, I am convinced
that the applicant is and has always
been a Roman Catholic, and the con-
tention to the contrary is wholly
unfounded."

"I do not know whether these men
committed an innocent mistake or
otherwise, and it is of no immediate
consequence."

The judge directs that "the three
foster fathers of the three Bigras
children, sent to Protestant homes,
shall receive \$25 each in part pay-
ment of outlay."

"On payment of these sums," the
judge concludes, "the order will
go, directing that the society re-
move the children from their present
foster-homes, and place them in
suitable Roman Catholic foster
homes, as the Act provides."

Now we are very anxious not to
mislead our readers. There is
nothing in the Children's Protective
Act to justify the outrage per-
petrated whether by "innocent mis-
take or otherwise" by the Rev. Mr.
MacEwan "who happens to be a
Baptist." On the contrary, as we
shall show at another time, the Act
expressly prohibits such proselytizing
zeal. The spirit of the Act is fair
and just in the matter of religion.

And we are happy to say that
this is the first instance that has
come to our notice in which both
letter and spirit were flagrantly
violated. Here in London the
officials of the Children's Aid Society
have been uniformly fair and just,
observing the law both in the letter
and in the spirit, always courteous,
never open even to the suspicion of
dealing unfairly with Catholics. So
we are informed by those in a
position to know whereof they
speak. Though without the same
detailed inquiry elsewhere we have
reason to think that the same spirit
obtains generally in the adminis-
tration of this law. That is all the
greater reason why this peculiar
and exceptional case should be
explained and otherwise adequately
dealt with.

Our readers, we are sure, will
want to know,

1. Why it is that a Baptist
Minister is the Local Inspector of
the Children's Aid Society in
Prescott and Russell where the
population is overwhelmingly Catho-
lic? In any county in Ontario
where the people are as predom-
inantly Protestant as they are Catho-
lic in Prescott and Russell would a
Catholic priest be acceptable as
Inspector of the Children's Aid
Society?

2. What is the composition of
the Children's Aid Society in Pres-
cott and Russell? How many Catho-
lic members has it?

3. Does this Society approve the
action of its Local Inspector and
take responsibility for it?

4. To whom is this officer re-
sponsible and from whom does he
take his instructions?

5. There is a Provincial Minister
responsible for the administration
of this Children's Protective Act. In
view of the judgment of Mr. Justice
Lennox will he try to discover if it
was all an "innocent mistake or
otherwise?" Will he, in brief, in-
vestigate as fully and act as ener-
getically as if the Rev. P. A.
MacEwan happened to be a Catholic
priest and the children Protestants
in an overwhelmingly Protestant
community?

That the people may have confi-
dence in the administration of this
and other public welfare Acts we
believe that the responsible Minister
will see the necessity of adequate
action in this very unpleasant
matter. It is not a case of vague
charges founded on suspicion or of
allegations due to prejudice. The
matter has been sifted in the Court,
the grave injustice to the children
has been remedied. The conten-
tion on which the perpetration of
this grave injustice was based is
declared by the Judge to be "wholly
unfounded." Whether it was "an
innocent mistake or otherwise" was
"a matter of no immediate conse-
quence" to the Court which had been
appealed to solely for the remedy
that was granted. But to the
Minister responsible for the admin-
istration of the Act what was of no
immediate consequence to the Court
is of the gravest possible import-
ance. The Court did its part; we
await with a good deal of confidence
the action of the Minister.

CATHOLIC STUDENTS' MISSION CRUSADE

We willingly give space to this
fervent appeal of a Catholic student
to his fellow-students.

To Our Catholic Fellow-Students:
—Any and every movement which
will draw Catholics together and
hold them bound by the golden
chains of Faith and Love is surely
worthy of our whole-hearted and
untiring support. Slowly but sure-
ly, overturning obstacles one by one,
there is rising in our midst a mighty
force for good. It is the Canadian
Catholic Students' Mission Crusade.

Its general aim is to aid all
missions at home and abroad by
prayer and material offerings. But
more than this; we can see in it a
means for binding into a harmonious
whole our Catholic young people.
As the strength of a nation depends
on the moral culture and physical
fitness of its subjects, so also the
future good and welfare of the
Catholic Church in Canada depends
on spiritual health of you who are
her young members.

To-day on every side we see
unions aiding every branch of
industry. The Canadian Catholic
Students' Mission Crusade has the
fundamental qualifications of an
active Christian union. It will
unite you, the rising Catholic
generation, as no other power will.
In union there is strength and the
strength arising from such a source
is invincible. Before you is placed
an objective which no Catholic can
refuse striving for. This end,
which is the primary end, is the
securing the world for Christ. Our
motto is: "The Kingdom of the
World for its King and Lord." What
possible objections can be raised
against such an organization? What
reason can an earnest Catho-
lic student have for refusing or
neglecting to join it? It is Catho-
lic and Catholic means universal;
in this movement everyone has the
widest field possible to use one's
talents.

Let us hope that every Catholic
young man and woman will join
with us. The only necessary
qualifications are Charity and Good-
will. Stop, reflect,—then write
to the Canadian Catholic Students'
Mission Crusade, St. Augustine's
Seminary, Kingston Rd., Toronto.
Eoin.

LEAGUE OF NATIONS AND OBSCENE LITERATURE

By THE OBSERVER
Advices from Geneva say that the
League of Nations has decided to
hold open till March 31st, 1924, its
new international treaty for the
suppression of obscene literature.
On that date the treaty will be
made effective in all the States that
have adhered to it, and other States
may afterwards sign and ratify it.
It is expected that the United States
will eventually sign it, and thus
make it applicable to practically
the whole world.

To date thirty-five States have
adhered to it, the principal ones
being Albania, Austria, Belgium,
England, China, Columbia, Czech
Slovakia, France, Greece, Hungary,
India, Italy, Latvia, Lithuania,
Holland, Persia, Poland, Serbia,
Siam, Spain, Switzerland, Uruguay,
Costa Rica, Cuba, Denmark, Haiti,
Luxembourg, and New Zealand.

This is the first time that any-
thing in the nature of an interna-
tional effort has been made in
this very important matter. The
treaty covers the suppression in the
traffic in obscene writings, draw-
ings, prints, paintings, printed
matter, pictures, emblems, posters,
photographs, moving pictures, and
obscene objects generally; and the
penalties to be imposed will be on
those who produce such matter and
also on those who circulate them
either publicly or privately, or who
send out advertisements seeking to
build up trade in such publications.
Each country is to be free to decide
for itself so far as its own territory
is concerned what constitutes
obscene matter, and a violation of
the treaty; but doubtless interna-
tional representations between
one country and another will have
some influence in arriving at some
general definition of what is con-
trary to the spirit and intention of
the treaty.

It is a step forward, and may do
a great deal of good. It is to be
hoped that the law will have teeth
in it. A law without adequate
penalties and without adequate and
easily understood procedure for
bringing the guilty to trial and
punishment, might almost as well
not be enacted at all. A law which

merely forbids something is good
only as a declaration of intention on
the part of the law-making power.
Such a declaration ought to be
enough to command obedience by
all who wish to be considered good
citizens. But unfortunately experi-
ence in all countries has shown that
unless there are teeth in a law;
unless it bites sharply all who
venture to disobey it, so many
people will disobey it that its effect
becomes hardly perceptible. It is a
reproach to our civilization that so
many people have to be compelled
to obey law; but that is the state
of the case, and in all countries.

Of all the methods by which men
make money out of the sins of their
fellow-men, the worst, the most
contemptible, and the rottenest, is
the traffic in dirty publications.
Perhaps we ought to except the
traffic in prostitutes; but even
that is hardly worse than the traffic
in the means of corrupting young
and innocent souls. God's judg-
ment on those who scandalize
others is, that it were better for
them that a mill stone were hung
about their neck and that they
were drowned in the depths of the
sea. That judgment stands for-
ever, and it will be enforced before
the whole world on the terrible day
of the General Judgment.

The craze for money when it
merely takes the form of cheating
another man, is, by comparison
with the traffic in dirty publica-
tions, almost respectable. But the
world takes great precautions to
protect property, and very few
precautions to protect souls. Let
people look out for their own souls
say the "men of the world." If
that is the correct principle, why
not let people look out for their
property? Let the public beware,
say some wiseacres who preside in
the seats of law-making power.
Over in New York State not long
ago, a legislator said that the read-
ing of dirty books was a matter
best dealt with by means of
"mamma's slipper," and therefore
he did not favor putting teeth in
the law against the sale of such
books. There is a strong tendency
nowadays to interfere by legisla-
tive action with several different
things which ought to be left to
parents; and on the other hand
when it is a clear case calling for
the help of the State, there is a
distinct tendency to leave the whole
responsibility upon the parents.

The new treaty promoted by the
League of Nations, will serve as
a denial by thirty-five States of the
false principle that the State has
no duty in such matters. At least
it will be difficult for those who
have in the past opposed the prin-
ciple of censorship, to find any
ground to stand on, when thirty-
five nations have solemnly recog-
nized the soundness of that prin-
ciple.

NOTES AND COMMENTS

It has become a habit with
certain writers to speak of Newman
as a "stylist." The term as gener-
ally understood, could not be more
inaptly applied. For while New-
man as a master of English speech
was not excelled in his own or any
preceding generation, his "style"
was but the outward expression of
a well-ordered mind, and the flower-
ing of a beautiful and poetic soul.

NEWMAN'S ONE aim, as he has him-
self told us, was to make his meaning
clear and if in the process English
literature was enriched with some
of its noblest passages it was
simply because the regal soul of the
man shone through his every word
and deed. A mere "stylist," that
is one whose chief aim is to formu-
late phrases, Newman certainly was
not, and it is to misapprehend his
whole life's purpose to classify
him as such. And, by the way,
there are few words in the English
language more "overworked," or
more loosely applied than that same
word "stylist."

THE LEAFLET issued by the League
of the Sacred Heart in the United
States for the month of November
so lucidly and concisely summed up
the problem which confronts Chris-
tianity in the present state of the
Islamic world that we feel we
cannot do better than transcribe its
substance here. The conversion of
the Mohammedans, it is scarcely
necessary to recall, formed the
intention of the League for that
month. And those who keep in
touch with world affairs will not
need to be reminded that in the
judgment of those in a position to
know there is no problem before