

"Well, you were saying that you are a Catholic—"

"Yes, and I go to confession ever so often. I try to have less to confess each time and I find that I have. Gradually I am getting to be a better man. What I told you about hating men that were unfair to me shows. Some of them were very unfair; from hating them I've got so that I don't feel anything but sorry for them, that they can't understand how I'm trying to be right and just to everybody. Maybe some day I will be able to like them."

"Like them also! What is it, Mr. Mayor, altruism or selfishness? Is it love for your neighbor or the fear of God that moves you?"

He thought long and then he said he was "afraid it was the fear of God."

"What is your favorite book, Mr. Mayor?"

"The Imitation of Christ.' Did you ever read it? I read a little in it, anywhere, every day."

I wouldn't tell Jimmy Connolly, nor "Bob" Davis, nor Sam Dickinson, nor to their faces could I say it to many men in Jersey City; I'd rather write than speak it anywhere in this hard, selfish world of ours, but I do believe I understand Mark Fagan, how he makes men believe in him, why he wants to: The man is a Christian, a literal Christian; no mere member of a Church, but a follower of Christ; no patron of organized charities, but a giver of kindness, sympathy, love. Like a disciple, he has carried "the greatest of these" out into the streets, through the railroad yards, up to the doors of the homes and factories, where he has knocked, offering only service, honest and true, even in public office. And that is why he is the marvel of a "Christian" community in the year of our Lord, 1905. And, believe me, that is how and why Mark some day will make his Jersey City "pretty." This gentleman has found a way to solve his problems, and ours, graft, railroad rates and the tariff. There may be other ways, but, verily, if we loved our neighbor as ourselves we would not then betray and rob and bribe him. Impracticable? It does sound so—I wonder why?—to Christian ears. And maybe we are wrong; maybe Christ was right. Certainly Mark Fagan has proven that the Christianity of Christ—not as scholars interpret it, but as the Nazarene taught it, and as you and I and the Mayor of Jersey City can understand it—Christianity, pure and simple, is a force among men and—a happiness. Anyhow that is all there is to the mystery of Mark Fagan; this is what he means.

Persons and Facts

(Continued from page 1)

The new Catholic Church Extension society has received another endorsement from the American Southwest, in the form of a letter strongly approving of the work, signed by Archbishop Glennon and the Bishops of Kansas City, St. Joseph, Wichita, Concordia and Leavenworth. The idea of the society is to provide travelling missionaries in districts where there are few or scattered Catholics.

Under the auspices of the Catholic Colonization society, organized last spring by Archbishop Glennon of St. Louis, 13,500 acres of land have been purchased in Dunklin County, Mo., whereon Catholic families will be invited to settle. The idea is to keep Catholics together and provide many living in large cities with a happier living, perhaps.

Reports at the public meeting of the Catholic Converts' League in New York showed a membership of over 600. Thirty new members were received during the summer. Early New England conversions were referred to by Prof. J. H. Webb, of the faculty of Yale law school, a convert of 16 years' standing.

The golden jubilee of the cathedral of the Immaculate Conception at St. John, N.B., was celebrated on Christmas Day. The diocese of New Brunswick was established on Sept. 30, 1842.

The Western Catholic Review, an illustrated monthly magazine, is out with its first number from Prescott, Arizona. Rev. Alfred Quetu and Hon. Judge A. L. Morrison are co-editors of the monthly.

Lieutenant-General Sir William Butler, K.C.B., a staunch Irish Catholic, has just retired from the army at the age limit, the sixty-seventh year.

A movement is under way for a Central Catholic club or a Catholic Society hall in Toronto. There are in the Ontario capital seven Catholic societies, with 50 branches having a membership of 3,000.

Press despatches report that Pope Pius has declared his intention of sending a wedding present to Miss Alice Roosevelt. The gift will probably be a beautiful piece of mosaic work from the Vatican factory.

The Catholic bishops of Ireland are making another attempt to stem the tide of Irish emigration. A circular signed by Cardinal Logue and Bishop Sheehan of the diocese of Waterford, has been ordered to be read in the churches throughout Ireland warning the younger generation of the evils of emigration, appealing to the people not to be allured by the enticements held forth in letters from the United States, and especially dilating on the dangers that beset the path of girl emigrants.

Lord Brampton, once better known as Judge Hawkins, and a recent convert to the Catholic Church, has made the handsome contribution of £1,000 to the building fund of the new Catholic Cathedral at Westminster. It is not the first evidence he has given of interest in the structure, because he has also presented a side chapel at a cost of £5,000.

At Christmas, Rev. John McDonald, S.J., preached several times at Oak Lake, Rev. Father Bouillon, the pastor, was delighted with the conciliatory tone of these sermons. A bazaar was held, under Father Bouillon's direction, and it netted nearly one thousand dollars.

On Dec. 23, 24, 25 and 26 Rev. Father Drummond preached eight sermons at St. Thomas, North Dakota. This Christmas triduum was well attended and several who had not been to their Easter duty received the Sacraments. The pastor, Rev. S. J. Arsenault, with his well known musical skill, directed the excellent choir of St. Thomas's church.

On Dec. 29 Mr. John M. O'Connor, of St. Thomas, N.D., brought in his aged cousin, Mr. James O'Connor, to St. Boniface Hospital to have him treated for advanced diabetes. The patient's case gives great concern to the doctors.

Mr. Justice Prud'homme and his wife have had an interesting private audience from the Pope. They are now visiting the Holy Land. On Christmas Day they both received Holy Communion in the grotto of Bethlehem.

NEWMAN'S NEWEST CRITIC.

"Modern Masters of Pulpit Discourse" is a book from the pen of W. C. Wilkinson, recently published by Funk and Wagnalls. We have not seen the volume, but we infer from a review of the book in the London "Athenæum" (Sept. 23) that Professor Wilkinson has had the temerity to criticize that master of English writing, Cardinal Newman. The "Athenæum's" reviewer first gives a quotation from Professor Wilkinson's himself, as a sample of Wilkinson's style. This quotation is a paean of praise for the Protestant preacher, John Hall, and it runs:— "John Hall! Fix your eye on that name. How foursquare it looks! Speak it. How solid it sounds! Speak it again. What weight it carries! Once more! How evenly balanced it is! Consider it. What freedom from surplussage! What honest scorn of distinction!"

Says the "Athenæum's" comment: "We suppose there are people who like this sort of thing, and who even regard it as good writing, or else it would not be possible for a periodical to pay a man to write it. But we must confess that the tendency to produce it augurs ill in a would-be critic of style. It is not, we think, wonderful that the writer of the paragraph above quoted should find John Henry Newman's manner a little lacking in 'felicity'—his most eminent characteristic. It is a well known fact that that master of English wrote a Latin sentence every day as an exercise. We suppose that is why Professor Wilkinson tells us Newman could, in his opinion, have written Greek better if he had written Latin more. The prospect of a Newman purged of his Grecisms by Professor Wilkinson is indeed alluring. Doubtless the author of the John Hall symphony would correct that 'tendency to formlessness in style' which he discerns in the writer of 'The Idea of a University.' We have given a sufficient specimen of

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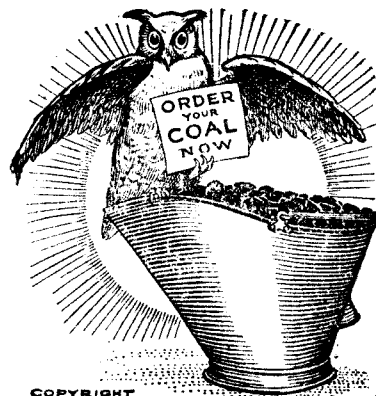
Mr. Wilkinson's quality to enable the reader to judge for himself whether he wishes to read the book. Those who regard the criticism of Newman as discriminating, or who derive satisfaction from the paragraph at the head of this notice, will win, we dare say, abundant pleasure from this volume." Of course Professor Wilkinson's book is written from the Protestant viewpoint. Hence the force of the "Athenæum's" further comment: "The book will be useful, for it affords evidence of what a certain kind of 'religious' journalism tends to foster. It is fairly characteristic of the world of which it is the symbol; it will do little harm to those who like it, and none to those who do not, and will serve as a landmark to many of the distance that divides us from the Middle Ages. Only the Reformation, which was started by a journalist of genius, could have made a book like this possible. The author evidently enjoyed writing it. But, personally, we prefer the 'formless infelicity' of Newman."—Sacred Heart Review.

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