

IN IRELAND.

abstract from an English interest as the picture of the mode of the Irish people of Downing street, "experience in frequent benefit to that Majesty has seen how of his dominions and, the pressing and change. The law, Home Rule is distance, and a bright for the Emerald

and Albert, with the and Princess Victoria to anchor yesterday in the Galway coast, the wet and stormy valued, their Majesties rough, a small village of the bay, and drove or-car through some of the scenery of the neighborhood of Victoria and Lady as one of the royal to fish, while the King ruled their tour.

their Majesties entered and ably con- in the picture. The picture of the King, chatting and dark-eyed collection in a dining-room of an Irish to long remember. In royal visitors inspected making flannel and by the Congested Dis- the aid of a grant of the home-made cloth, also took an interest in the King putting several on the head and the to them in kind and

the cottage of a man they had to go along a lane, leaving their high road. The cottage rose rude structures so corner of Ireland. It light being admitted by a small skylight a foot- smoke coming from a against the gable filled was some time before could see their way, was distinctly trying to, however, stayed for being to the inmates, one leaving tweeds.

hamlet of Recces, sit- within hearing of the King caught the fever of which has marked the visit and Queen in other parts Needless to say, it has with flags and bunting, the entryfolk are asking them- long will they stay?" of the places which the in his motor-car ride the romantic and pic- of Connemara. Here he will lunch and then ture for Galway.

industry in the locality of the working of some green, which their Majesties to visit. A rough road will which leads to the pits elled somewhat in order to easier. After inspecting the royal visitors will be different articles made arble.

has been received by the Parliament from the Colonial ledging receipt of the re- by the Canadian House granting Home Rule to Ire- Colonial Secretary, Mr. states that His Majesty to add to the reply re- later late Majesty's command address from the Senate of Commons of Canada in Kimberly's dispatch of June it is more than likely the was consulted in the mat. Mr. Chamberlain is a bitter Home Rule, and no doubt prejudices to sway his action the resolution as a matter consequence that it was while consulting His Majesty King Edward will in good feeling, make his mind known to a Parliament in Dublin, visit to Ireland will have what a miserable failure from Downing street has the urgent necessity which owing the people of Ireland themselves on the same plan owed in the provinces of the of Canada.

been announced that Mr. the proprietor of the New Id, has donated \$2,000,000 pose of founding a school of a variety of subjects are to which particular atten- be given in the training of n for this profession. We gest that the importance of the truth at all times be in- their minds. It would also the managers of great news- build study condensation and

Many and many a time a editor will give place in his matter which he would not family to read. He should man regard for the families scribes.

men who occupy themselves a foolish things * * with there are souls who are occu- a nothings,—Mgr. Mermillod.

FALSE AND TRUE MIRACLES.

A writer in the *Flesherton* (Ont.) Advance of 6th of August, signing himself W. S. C., treats with telling sarcasm of "Dowie's sayings and doings," the Dowie in question being the notorious impostor recently of Chicago, and now of "Zion City," who styles himself "Elijah the Restorer."

W. S. C. quotes from Dowie's "Leaves of Healing" in which the "Extreme egotism, selfishness, audacity, pride, invective, and slum language" of the *soi-disant* Elijah are manifest, and which show that the pseudo-Elijah has few, if any, peers in the art of overreaching innocent souls and of deceiving "even the elect," as W. S. C. expresses.

Among his invectives, Dowie says: "With few exceptions, all the Churches of Christendom have gone to the devil. They are not going, they have gone." Again:

"I have proved that the Methodist Episcopal Church has sold out to the devil, and is now controlled by the Masonic Order, and every Mason is a Baal worshipper." "General Booth, the Head of the Salvation Army, is a liar." Of King Edward VII. he says: "Any lady who belongs to the King's set is disgraced." As to Chicago newspaper reporters, they are termed "a generation of vipers and liars; they are the devil's own; their literature is the hell of literature."

The correspondent of the *Advance* points out that whereas the Savior's kingdom is declared to be "not of this world," the modern "Elijah, the Restorer," has different views on the subject of worldly pomp and gain, for in the Zion Banner his advertisement as a general trader runs as follows:

"Zion City general store. I. A. Dowie, proprietor. Patent kid shoes, dull quarters, silk bow, military heel, colonial special \$2.25," etc. "Special clearing sale of men's shoes," etc.

"All the papers published in Zion are owned by this Elijah: Subscriptions are paid to him alone. Proceeds of his hotels, which he calls hospices, and everything of profit appear to be under his supervision. There seems to be no partnerships in Zion, not one. When he goes forth, it is with pomp and gorgeous surroundings. Horses are richly caparisoned, and his guards are an escort: as to trumpeters to announce his approach, I cannot vouch. It would be superfluous to contrast the true Elijah, which the Savior declared had come (thereby barring any other) with this abnormal pretender, whose chief aim seems to be entirely of and for this world."

W. S. C. derives his information from the zeal to a lady acquaintance who formerly resided in his neighborhood, but who has betaken herself to Zion, whence she sends him Dowie's publications in the hope of converting him to the Dowie faith.

In regard to Dowie's pretension to the gift of healing, W. S. C. says, "it is to my mind grossly absurd and deceptive." That people become healed is not questioned; but how, is not so easily answered. "It is Divine healing," says (sic) Dowie and his followers, indisputably so. That is, it is under God's immediate and direct fiat. But is it so? Let us reason. Man possesses natural laws—an original gift of God, developed more or less in every person, and strongly focussed by the class of persons assembled in Dowie's Zion. This writer next states that the shrine of St. Ann in Quebec has the repute of having healing virtues of no ordinary kind. "Persons afflicted with divers diseases went intentionally to be healed and some of them were, if newspaper reports be true. They left their crutches and supports in the church as mementos of the fact. It is evident that God was not in this healing at all; nothing but the shrine of a dead woman! Was there any virtue in this shrine? Certainly not. Its reputed virtue was a sufficient pivot upon which the latent powers of these sick people exercised their faith, and in connection with the forces of nature were healed."

He goes on to compare the cures here effected with the superstition of "persons carrying chestnuts in their pockets as a preventative or cure for rheumatism, or some other innocuous substance placed in an obscure place for the removal of warts or tumors from the body." Does the virtue lie in the substances themselves? What folly! Is the cure not rather on the same principle as that of the Quebec shrine? Dowie would proclaim such as divine healing. His paper would flourish in big letters announcing it. Would not any intelligent observer rather attribute all such cures to the simple operation and sequences of laws in active operation?

W. S. C. next admits that God can perform cures and miracles when He sees fit, as our Saviour did, but adds: But God never does for us what we can do for ourselves."

We offer no objection to what this writer says regarding Dowie. His language regarding this impostor is not a whit too strong. We have not seen that in a single instance the cures said

to have effected by Dowie or his associates have been scientifically investigated or shown to have been really effected by the laying on of hands, and we have the same thing to say of Eddyism, mis-called Christian Science.

It is true also that a certain state of mind which begets confidence in the efficacy of a treatment or a cessation of worry is conducive to health, and may help to drive away diseases which arise from mental trouble, but this state of mind will not cure afflictions which arise from bodily ailments which are beyond the sphere of the natural laws which operate within man's body.

We venture to say that no cases of this kind have occurred within the scope of Dowie's pretended powers of healing, or they would have been published to the world with all their details in Dowie's own papers after their scientific investigation by medical experts. We have a right, therefore, to regard his pretended cures as an imposition on the faith of credulous people.

But such investigations have taken place in many instances in regard to cures which have been operated both at St. Anne's and Lourdes, as well as other well known shrines of Catholic Saints, cases of which have been frequently made known in detail through the press, leaving it impossible to deny their reality.

The two cases are, therefore, no more to be compared or classed together than were the wonders wrought by the Egyptian magicians by their enchantments, to be classed with the miracles of Moses who was empowered to work signs and wonders in which the work of God's hand was evident.

Many Protestants as well as Catholics who have visited Lourdes, and the Shrines of St. Ann at Beaupre and New York have testified to the reality of the cures in all these localities, as having been effected to a certainty, in cases wherein medical men declared that medical science could do nothing for the persons afflicted.

Without entirely endorsing the perhaps too general principle apparently laid down in the statement of W. S. C. that God never intervenes to heal diseases or deformities which are curable by the ordinary medical means, the cases we refer to are such that they come under this description, and a Protestant writer in 1900 told graphically of many wonderful cures of this kind which he had witnessed at Lourdes; and testimonies of this kind are numerous.

The *New York Herald* of July 27, 1900, relates also many instances of similar cures at St. Ann's Shrine, New York, and particularly the case of a Mrs. Marie Dorio, of 970 8th avenue who was instantly cured of a hurt received, which certainly could not have been healed by a mere imagination on her part.

W. S. C. declares that it is impossible that the bones of a dead woman (St. Ann) should have the power of healing sicknesses. We admit that those bones have no inherent power of this kind, but it has frequently been God's will to manifest the virtue of His special servants by working miracles through the intercession of His saints, and even miracles which appear to have been wrought for no other purpose than to prove that He wishes the relics of His saints to be regarded with respect and treated with reverence. Thus the bones of a dead man, the prophet Elisha (or Elisha), caused the dead body which was thrown accidentally into his tomb to rise to life. Also,

"God wrought special miracles by the hand of Paul, so that even there were brought from his body to the sick, handkerchiefs, and aprons and the diseases departed from them, and the wicked spirits went out of them." (Acts xix, 11-12.) (See also 1 Kings xiii, 21.) (Prot. Bible, 2 Kings.)

Thus the very argument of which W. S. C. made use against the miracles wrought at St. Anne's shrine, would prove false the miracles mentioned in Holy Scripture, if it were of any weight.

But we also know from the words of our divine Saviour that agents of the powers of darkness will do certain limited signs and wonders which would deceive (if possible) even the elect. We must therefore carefully distinguish between what comes by the power of God, and the deceiving wonders wrought by impostors, and those who are really agents of the devil, under which latter class it is not saying too much to assert that Dowie and his abettors and aids are to be accounted.

It would extend this article beyond the length at our disposal in this issue to enter more fully into the distinction between true and false miracles, so we shall merely add that great care should be taken to distinguish what comes from God from the jugglery of man and of the powers of evil.

Forbear from pride, which scarcely lifts itself on high ere it falls. Love and practice humility, which is honored the more in proportion as it lowers itself.—St. Leo the Great.

RELIGIOUS CONVERSIONS AND PERVERSIONS.

Christendom, a religious magazine, published in Chicago, has an extraordinary article in its current issue on changes in church membership in the United States. A dominant idea in this article is that, while the religious leaders are discussing the question of church unity, the people of the various religious bodies are accomplishing that unity by interchanging places, Protestants entering the Catholic Church and Catholics passing over to Protestantism. What a singular notion of unity this writer must entertain!

He quotes statistics of conversions to the Catholic Church in the United States, as furnished by Catholics themselves. The late Archbishop Corrigan, of New York, who was not of over sanguine temperament, reckoned the annual accessions to the Church in New York City alone at about one thousand a year. An official of the Catholic Converts' League of New York estimates the annual accessions to the Church throughout the country at about 50,000 a year.

We are glad to repeat in connection with this fact what is a matter of common knowledge among those having the care of souls—that the overwhelming majority of these converts persevere in the Faith.

The writer in *Christendom*, however, after having allowed this Catholic evidence, proceeds to discount it by finding in Manhattan and Brooklyn boroughs of New York City alone, after an examination of the records of four hundred and three Protestant churches, only nine that did not have in their membership some former professing Catholics. He declares that an examination of a proportionate number of Protestant Churches in St. Paul, Chicago, St. Louis, Boston, Philadelphia, etc., revealed a similar state of affairs, and that, further, these recalcitrant Catholics did not represent husbands or wives in mixed marriages alone, but included whole congregations. The proportion ran from 2 to 5 per cent. of the whole congregations, and one Baptist Church was found which had fifty-two former Catholics out of a total membership of four hundred and seventy-five.

The writer adds these words, apparently without realizing the light they cast upon the situation he has described:

"Protestant Churches having these memberships are not those in poor quarters of cities, or those sections where there are no Catholic Churches, but they are churches of the best class."

No Catholic questions the deplorable fact that there is a "leakage," to quote the word coined by the late Cardinal Vaughan who was Bishop of Salford, to express the like condition in England, which to some extent offsets the conversions to the Faith. No Catholic but admits the even sadder fact of the responsibility in part of Catholics themselves for this leakage. In earlier days, and at present in the sparsely settled portions of the country, however, the baptized children of Catholics, not from perversity, but simply because through force of circumstances there was no one to break the bread of life to them; they were early orphaned and brought up in Protestant or unbelieving families, or they fell into the hands of sundry agencies, public or private, which had no dearer object in view than to put enmity between Catholic children and the Church of their baptism. Then there is the loss through mixed marriage perversions.

But besides these fruitful sources of loss to the Church there is another; and this accounts for the deliberate lapses properly called perversions.

It is implied in *Christendom's* own statement that the Protestants are getting these recalcitrant Catholics are not those the poor quarters of the various cities, but those of "the best class."

The pride of life, the desire to rise in the social scale explained all these perversions.

While those who forsake Protestantism for Catholicity are in America and England as a rule, like the merchant of Christ's parable who gave up all that he had to secure the spiritual pearl of great price, the Catholics forsaking their Church may be likened to one who possessing that precious pearl, barters it for purple and fine linen, and sumptuous fare, and a chance to rub shoulders with the mighty during the uncertain tenure of mortal life.

Can anyone bring forward among renegade Catholics of previous adequate religious instruction and sound mind even one who left the Catholic Church to live a purer, humbler, more self-denying and charitable life?

And what is true of the city Catholics who denied their faith for the supposed social advantages of Protestant churches? The "best class," is equally true of the 3,500 French Canadians of the New England towns said to be now registered as Baptists.

For Polish perversions and in some case for the Germans and Hungarians, another reason must be given; a tendency, especially among our first-named, to quarrel with the priests and go out of the Church for spite.

The judgments among the Episcopals were unwilling to take up "Bishop" Koslowski and those people as far as doctrine were concerned are Catholics or nothing, and also that they would carry their insubordinate dispositions into the new religion.

In a word, it is as true to-day as it was in the days of Dean Swift who made the phrase, that Protestantism gets only "the weeds thrown out of the Pope's garden."

We are far from claiming that all converts to the Catholic Church are incipient saints or full-fledged scholars. The poor, lowly, world-forsaken sinner who comes into the Catholic fold in the prison cell, at the foot of the scaffold represents a triumph of grace, and is a subject of joy among the angels not less than a Newman or a Manning.

But we can say confidently that converts to Catholicity, as a rule, are men

and women of strong and self-denying natures, ready for hard tests, which seldom fail to come, of their sincerity and steadfastness.

They never abuse their past associations. We have thank God, nothing among our converts to correspond to the "escaped nun" or "converted priest," too eagerly taken up by some thoughtless Protestants. But we have many who put to shame the hereditary Catholic by their keen appreciation of the gift of faith and the ardor of their missionary spirit.—Boston Pilot.

THE TRUE CHURCH CATHOLIC.

In the third place, the Church established by our Lord must be Catholic: that is, universal. This is evidenced by His injunctions to the Apostles requiring that they go forth and teach all nations. This was a positive command that they preach His doctrines among all the nations. As a further proof we read (Matthew 24, 14): "This gospel of the Kingdom shall be preached in the whole world, for a testimony to all nations." To be otherwise than universal in time, doctrine and place make the words of our Lord meaningless and the custodian of His truths purposeless. To have been established for a few and not for all nations; to have continuation for a few years and not for all time, implies a limitation upon the mission, of our Lord, which is another absurdity.

Which then, is the Church wherein we find this further requisite fulfilled? Unmistakably and undeniably it is that Church which holds the communion with the Supreme Pontiff, the Pope of Rome, as its Chief Pastor. By His unbroken chain of title he of all others traces through him his origin back over nineteen hundred years to our Lord Himself. All others are the work of man. In point of time therefore, she has been as her never-changing name indicates, Catholic. Her unchanging doctrines have been preached to all the nations. Proof again that she possesses this requisite mark of the Church of Christ.

Again, profane history discloses to us the fact that none of the sects can substantiate a claim to this mark of the true Church? And, why? Because it proves that none are universal, either as to time, place or doctrine. History gives us the name of every organizer of a sect as well as the date of the same. Previous to those times they were not, hence as to time they are not universal. Having, therefore, no visible existence at all times they cannot be any of them the Church established by our Lord.

Finally, none are universal as to doctrine. Since their beginning, as at the present day, each is dividing and subdividing itself into other sects. The wider the area over which they attempt to diffuse themselves the greater becomes the diversity of doctrine. Chaos and not universality of belief is the consequence. Nothing could be more foreign to the Church established by our Lord. All have discarded, in varying degree, the doctrines taught by our Lord to His Apostles and their successors. Hence they cannot claim affiliation with either. Therefore, none are the true Church, established by our Lord and Saviour, Jesus Christ.—Church Progress.

THE ACCESSION OATH.

Galway Observer.

The Parliamentary Correspondence of the *Westmeath Examiner*, dated from the House of Commons has the following paragraph in this week's issue:

The next attack was the objectionable Oath which the King had to take on the occasion of his accession.

It came from Mr. Charles Devlin, the Member for Galway City, one of the most recent additions to the Irish Parliamentary Party and one of its most useful and brilliant members. Mr. Devlin is a Canadian born Irishman, and for some years was a prominent member of the Dominion Parliament, where in 1893 he proposed and carried a resolution in favor of the Home Rule Bill then under the consideration of this House. Already he has made several excellent speeches in Parliament, and none have been more careful in looking after the local interests of his constituents, whilst he displays a broad grasp of all general questions. He was quick to seize the chance this Vote gave him of showing the abhorrence which the House of Commons has to the resolution which by referring to the resolution of protest passed against it by the Canadian Legislature, Mr. Chamberlain endeavored to shuffle out of the predicament, but the Member for Galway forced the admission out of him that such a resolution had been passed and forwarded to him. Mr. Devlin and Mr. Redmond pressed the point on him as to why he had not circulated it amongst the Members of the House, and his only answer was that if it were intended for the House it would have been sent to the Speaker. This was rather ridiculous, and the fact was made plain by the Members who had the matter in hand. The attempt of Mr. Chamberlain to screen the significant protest against the blasphemous oath imposed on the Sovereign by the effect, by the action of Mr. Devlin, of bringing it into all the greater prominence.

The Hearts of the Popes.

The custom of burying the heart apart from the rest of the body, which was observed last month in the case of Leo XIII., dates as a Papal tradition from Sixtus V. who died in 1590. He decreed that his heart and those of his successors should be buried in the Church of San Vincenzo and Sant' Anastasio, the parish church of the Quirinal, a decree which was later on renewed by Benedict XIV (1740-1758), who also decreed that the "loculi" in which portions of the remains of Pontiffs are laid to rest. A plain tablet without inscription still awaits the name of Pius IX., whose heart is at present kept in the crypt of St. Peter's.

POPE PIUS X.

HIS LOVE FOR IRELAND.

Rome, Aug. 11.—The Pope to-day received in private audience several Cardinals, Archbishops and Bishops. He also received Sir Thomas Grattan Esmonde, the representative of the Irish Parliamentary Party. Sir Thomas was left alone with the Pontiff, and when he wished to kneel, the Pope most amiably stretched out his hand and asked him to be seated at his side. Sir Thomas presented the congratulations of the Irish Party upon the Pope's accession and the Pontiff was much gratified, saying that the Irish were very dear, loyal people, and that he wished them all prosperity and happiness.

Sir Thomas Grattan Esmonde received, on August 15, the following letter relative to the audience he had with the Pope the previous day: "You have discharged your high and honorable mission in the name of the Parliamentary Party in Ireland, laying at the feet of the Holy Father an elevated address. The occasion you furnished the new Vicar of Christ to direct his attention to the loyalty and undying fidelity of the Irish people comes most appropriately in the midst of the loyal expressions from all parts of the world. With extreme satisfaction the successor of St. Peter sees confirmed to-day the hereditary, national virtues of your race."

His Holiness has taken pleasure in expressing his heartfelt good wishes for the faithful nation you represent. He is pleased to bless with all his heart, yourself, your colleagues, your families and the whole people of Ireland."

Rome, Aug. 17, 1903.—Pope Pius has given \$20,000 for distribution among the poor of Rome.

His Holiness seems to have quite recovered his health.

THE DOUAY BIBLE.

WHY IT IS SO CALLED—CATHOLIC ADHERENCE TO THE VULGATE.

The Douay Bible is the name commonly given to the translation of the Scriptures used by English-speaking Catholics. The name, however, is in some respects misleading. The Catholic College of Douay was founded in 1558 by Cardinal Allen, but owing to political troubles it and its members were forced to take refuge at Rheims. There they began an English version of the Bible, made from the Vulgate, but with diligent comparison of the Hebrew and Greek texts. The divines engaged in the work, including Cardinal Allen, were all Oxford men. The New Testament was published at Rheims in 1582 and the Old Testament at Douay in 1609-10. Editions followed one another in the succeeding years. An eighth edition of the Rheims New Testament, text and notes, was published by Protestants in New York in 1834.

Dr. Challoner, then coadjutor to the Vicar Apostolic of London, revised the Rheims and Douay text, and published several editions of the whole Bible. A Dublin clergyman later revised Dr. Challoner's text, and there was an independent revision of the Douay and Rheims texts made by the late Archbishop Kenrick.

Dr. Wescott, a celebrated Protestant scholar, says: "The scrupulous and even servile adherence of the Rheims to the text of the Vulgate was not without advantage. They frequently reproduced with force the original order of Greek, which is preserved in the Latin, and even while many unpleasant roughness occur, there can be little doubt that this version gained on the whole by the faithfulness with which they endeavored to keep to the original form of the sacred writings."

The Vulgate is the name given to the Latin version of the Bible made by the Catholic Church. In this version all the books found in the Hebrew Bible are translated by Jerome from the Hebrew and Chaldee originals, except the Psalter, which belongs to an old Latin version revised by Jerome. There are portions of the Catholic Bible not found in the Protestant versions of the Scriptures. In the Lord's Prayer as said by Catholics the portion known as the doxology, "For Thine is the power, etc.," is not used because in the original text these words were not found. They were inserted by copyists in some few Greek copies of the Bible, and were not in the text of St. Matthew. The revisors of the Bible recognized that our Lord never uttered these words.

LIQUOR AND MENTAL DISEASE.

"The German association for the investigation of mental disease has been making inquiries about the influence of the drinking custom on such disease. Some of its conclusions, as reported in a cablegram to the *Chicago Chronicle*, are startling. Out of every 100 cases of mental disorder in State asylums 73 per cent. are the result of intemperance, either personal or inherited. Last year 340 persons afflicted with mental disease took their own lives, of whom 298 were drunkards or children of drunkards. Among these 340 persons were 27 children, all addicted to drink. The number of lunatics committing suicide in asylums is small owing to the strict watch upon them. The 340 mad persons who killed themselves last year killed, besides, 89 persons, of whom 82 were their own children. Women who grow mad from drink show, says the report, a singular propensity to kill their children. The statistics of the past four years show that lunatic mothers have killed four times as many of their own children as lunatic fathers. In all cases where a mad woman has killed her child her madness is caused by drink. Such sad results of the use of the use of liquor are not limited to the insane. They reveal themselves in all varieties of crime, poverty and disease. The of the burden the liquor traffic puts upon them. Politicians will do wisely to recognize this fact and not attempt to defeat the people's will."—Christian Advocate.

A SHEET-ANCHOR OF SOCIETY.

From Harper's Weekly.

There is ground for thinking that the disposition of civilized mankind to desire the upholding of Catholicism as a force conducive to the common weal is likely to wax rather than to wane. From both a religious and an economic point of view the Catholic Church is coming to be regarded as a sheet-anchor of society. Where else is there to be found a rampart against scepticism on the one hand and against Socialism on the other? We are not among those who expect that the twentieth century will witness a re-absorption by Catholicism of many, if any, of the Protestant sects that seceded from it some four hundred years ago. It is quite possible that individual members of the High Church wing of the Anglican communion may in increasing numbers go over to the Church of Rome. It is also possible that like sporadic conversions may take place in those Continental countries in which Episcopal hierarchies were established by the Lutherans. The Anglican and Lutheran bodies, however, will no doubt retain for a long period their separate organizations, and this may be predicted with an even closer approach to certainty of the Presbyterians, the Congregationalists, the Baptists, and other minor Protestant sects. But while no re-absorption on a considerable scale is probable, there will be evolution, a tolerance, and even a sympathy, for Catholicism, of which in Protestant countries there was no trace a hundred years ago.

Of the growth of such tolerance and sympathy we see everywhere impressive evidences. They are as visible in England, and even in Scotland, as they are in Prussia, Denmark and Holland, and they are nowhere more conspicuous than they are in the United States. An attempt at this time to raise the "No popery" cry in England would simply provoke derision, and only a lunatic would try to revive to-day the anti-Catholic "Know Nothing" party that was for an hour or so powerful half a century ago. The Catholic Church is now regarded by statesmen and political economists in Protestant countries as a useful if not indispensable coadjutor in the work of upholding the existing order. The inevitableness of such an alliance was so clearly recognized by Karl Marx that he made the repudiation of Catholicism a cardinal tenet of the Socialist creed. His injunction has been heeded in both Germany and France; and, by a natural counter-movement, all the conservative forces of society are beginning to occupy a friendly position toward the Catholic Church. In view of this new alignment of forces, the Papacy is justified in looking forward with equanimity, if not with confidence, to the possible vicissitudes of the twentieth century.

King Edward's Remarks on Ireland.

Parliament was prorogued on Monday until Nov. 2nd. In his speech King Edward referred to Ireland as follows:

"I am glad that I have been able to visit my people both in Scotland and in Ireland. The warm expressions of good will with which I was everywhere received have greatly touched me. "In Ireland my visits to the capital, to Belfast, Londonderry and Cork, enabled me to realize how much is being attempted, and by how many agencies, to improve the housing accommodations of the working population, stimulate commercial activity, advance the methods of agriculture, develop technical education and provide for the sick and infirm. I noticed signs of increasing concord among all classes in Ireland, presaging, I hope, a new era of united efforts for the general welfare."

Takes Great Interest in Music.

"In music," says Bishop O'Connell of Portland, Me., "the new supreme Pontiff has ever manifested a great interest. He is a patron of Don Lorenzo Perosi, the now world-renowned young priest musician, who, under the patronage of the Cardinal of Venice and under his protection, has become known as the best living composer of ecclesiastical music. It was as bishop Cardinal Sartorio appointed him, that Perosi's genius was first manifested."

"In passing through Venice six years ago I noticed in almost every shop window two photographs, one of their beloved patriarch and the other of the Don Lorenzo. Certainly ecclesiastical music will have received a tremendous impulse in the right direction throughout Italy and the world through the influence which in this matter the young priest composer will exert naturally upon his now exalted protector."

BEAUTIFUL PICTURE OF POPE LEO XIII.



This magnificent painting of His Holiness Pope Leo XIII, is the work of one of New York's most celebrated artists, J. A. Mohr, who, in painting this picture, had the advantage of the constant criticism and advice of the highest dignitaries of the Catholic Church in America, who have devoted unusual time in going over the details of this painting with the artist, so that nothing that has been brought out. It is, indeed, a portrait true to life. Size 22x27. The work has been gotten out at an expense of over \$5,000, the lithograph being finished in twelve separate printings on the highest grade of chromo paper, and has been treated in a very artistic manner. Post paid 50c. Address CATHOLIC RECORD OFFICE London, Ont.