

The Catholic Record

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

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FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD's appeal in behalf of Father Fraser's Chinese mission encourages us to keep the list open a little longer. It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salvation to innumerable souls. Why not, dear reader, have a share in that work by contributing of your means to its maintenance and extension? The opportunity awaits you: let it not pass you by.

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THE RELIGION OF THE FUTURE

During the last year there has been much speculation, fanciful for the most part, about the future of religion. Some writers advocate a religion without self-sacrifice or repentance—a vague, shadowy thing born of sentimentalism. Others put forward the brotherhood of man as the chief article of belief and decorate it with maxims culled from Samuel Smiles' Self Help.

Others, again, take up the new cults which spring into rank luxuriance in the soil of modern society. The Catholic, however, knowing the history of the past, can look forward with calm assurance to the future and knows that when those without her precincts shall have grown weary of the disputes and theories of human religions she will remain indestructible to minister to humanity. This may seem optimistic to some, but they can find in history many reasons to justify the statement. The enemies that menace the Church are but old ones in new guise.

In the beginning scepticism and persecution assailed her, even as they do to-day. As the Romans deserted, little by little, the temples of their God, so now non-Catholic divines bewail the indifference of their people and ask why is there such a falling off in attendance at Christian worship. As in former times multitudes resorted to soothsayers, so to-day many are fascinated by spiritualism, astrology, chiromancy and the like. As also in former times wanton waste and luxury were rampant so also to-day there are not a few evidences of vice and animalism. The discontent of the past is echoed to-day by those who toil and sweat in cities with never an anodyne for their hurts, because they have been stripped of religion by talkers and critics and flung out into the desert of bitterness and despair. And as in former times the pagan systems were powerless to satisfy the needs of human nature so also to-day the recrudescence of materialism is equally impotent. We do not deny that some modern theories, can, due to the Christianity which they possess, minister to certain needs of human nature, but they leave untouched its deeper needs, have no answer for the questions which tremble on the lips of every reflective being, and can neither strengthen nor console men in their hours of storm and stress. Men of this generation are as the men who saw the beginnings of the Church. Their spiritual and moral needs are the same. And as the Church conquered by her appeal to these needs, so to-day she conquers for the same reason and shows by her unity and harmony of faith and organization whence she comes. She may appear to be losing ground because she cannot yield to relaxations of faith and morality. She cannot minimize her aith and she will not suffer her children to deviate from it. She must

always be the enemy of that world denounced by Christ. But as the Church has, in her long period of teaching and civilizing, passed scatheless through many changes, political, social and religious, so to-day she faces new conditions and hears the sullen murmurs of discontent with the assurance of her ultimate triumph.

WHY TALK

We read the other day that the Church is worn-out—a shadow of a great name. Why then write books to destroy her? Are men afraid of the decrepit and the dead? Why get angry with the dying? But they who know their history and are conversant with the trend of modern ideas are more guarded in statement. They know that it is not so easy to coffin the Church, and they are aware that it is the greatest fact, the most potent actuality in the world. Every modern question is more or less associated with the Church. The social question will never be solved without her aid. The learned and powerful may meet in solemn convalescence to discuss it, but if Christ and His Church sit not at the council-board they will do but little and that ephemeral in its effect. Race-suicide will grow apace so long as luxury and selfishness continue unchecked. Liberty is protected by the Church, and Brotherhood, without her fostering care, would be but a word without meaning. Progress, unless based on virtue, would have no permanent stability. Science is her handmaid; she spreads, completes and consecrates it.

AN "HONEST MAN"

Some writers delight in depicting a type of man who is brave in the hour of danger, tender and considerate always—in a word an "honest man" who knows nothing, and is glad of it, of religion. Any man who, without religion, is faithful to all his duties is a wonder. Presuming that he is just a mere man he is subject to temptations of various kinds. What, then, prevents him from wallowing in impurity or being blinded by pride? What keeps him undeffiled while others who glory in their religion are betimes recreant to duty? Having no fear of God and knowing that reason is but a reed against the whirlwind of passion he is kept in order by the police, which is not complimentary to the "honest man." But he is honest when he neglects to give God his just due and disdains to accord to Christ a moment of attention? A thoroughly honest man is obedient to every call of duty. He is not two-thirds but wholly honest. He is a good citizen, but he does not forget that his true home is beyond the stars and that a soul attuned to the law eternal, and a heart radiant with the beauty of right living are the things worth while.

TO BE REMEMBERED

We know that in the fundamental rectitude of the natural man only the work of grace can stand. We admit, without, however, enthusiastic eulogy, that among the pagans were many men conspicuously honest. Among the Greeks and Romans were beautiful teachings blended with monstrous errors, and in some respects noble and illustrious characters. But, however imbued they were with love of country and family, however brave and faithful and loyal, they knew not the beauty of life that is produced by Christianity. To those who discard religion or merge it in morality we may reply in the words of Seeley (Natural Religion p. 133): "Can, then, religion mean no more than that we should pay our debts, keep our engagements and not be too hard on our enemies. For nothing more than this have so many temples been built, so many psalms been sung, so many penitents retired from the world, so many saints and prophets wrestled with their own souls, so many martyrs sacrificed their lives. Will the civilized community of the future look back upon its historic splendors as the mere transient sunrise of a calm day?"

The answer comes back from the ancient world in prayer and sacrifice—all expressing the same need of something more than virtue, holiness, intercourse and union with God.

THE ABBE HOGAN

We remember that the late Abbe Hogan, a very scholarly and distinguished churchman, said that a Catholic cannot study the history of the Church and her life without being proud to belong to her. But if he would intensify the feeling and carry it to its full height he must look outside, follow those of his own race who have had to go through life bereft of divine guidance, watch their outstretched hands and tottering steps as they reach outside themselves for what their conscience, though awakened, is unable to supply. Then indeed will he feel sweetly compelled to kneel in adoration and thanksgiving for the bright, steady and un-falling light in which it has been his privilege always to live. But at the same time he will be stirred up to a healthy emulation. With his superior knowledge and enlightenment he cannot consent to fall short of the measure of virtue which in unfavorable circumstances others contrived to reach. With the tender exhortations and solemn warnings of the Gospel ever in his ears he cannot think of being less strict with himself, less watchful, less self-denying than pagans have been.

"THE TRAGEDY OF PORTUGAL"

Recent revelations bring out the fact that Portuguese Catholics are the victims of a merciless persecution. At the present moment there is a veritable reign of terror in Lisbon. A Catholic who practices his religion is regarded and treated as a sort of public enemy by a Government that is doing its utmost to uproot Christianity from the soil of Portugal. In attempting to do this it has gone so far as to "laicise" even Christmas which in the Calendar of the Portuguese Republic is known as the Festa de familia (a family festival). The change was made for the purpose of accustoming the Portuguese to regard the twelfth day of December as a day for jollification and not as the anniversary of the birth of Our Lord.

In Lisbon most of the Catholic Churches have been shut, after having been pillaged. The hatred of everything Catholic displayed by the existing Portuguese Government, which has dubbed itself republican, is illustrated by what happened recently to a Lisbon merchant, who had ordered to be sent to him by mail certain religious objects, which he intended to give his little daughter on the occasion of her first Communion. After waiting for some time he received the package only to find it broken open by the officials containing the most obscene language. When the indignant father protested against this outrage to the head of the Post Office Department he received this reply: "Your daughter is going to receive her first Communion. You, therefore, must be a cleric and consequently a Monarchist. Now, if you favor the king, my employees have an equal right to protect the Republic."

By such a logical process as this the present rulers of Portugal justify themselves for the commission of all sorts of outrages. Some of these outrages are described in a series of articles which have appeared in the London Daily Chronicle under the heading, "The Tragedy of Portugal." The writer thus describes the reign of terror throughout the length and breadth of the pseudo-republic: "A man cannot only not write what he thinks in the Portugal of to-day, he cannot even think it. Men and women speak of the political situation in public places with their hands behind their mouths. At dinner tables in private houses the hostess suddenly puts her finger to her lips to warn her guests against the servants. Persons talking over the telephone use initials instead of names." Here is a description of a visit to a newspaper office which had been wrecked because the editor had dared to criticize the Prime Minister: "The sub-editors were smoking cigarettes philosophically amid the wreckage of tables smashed into match wood. 'You see, sir, there is freedom of speech in Portugal,' said one of them pointing to the debris in the room. 'The Carbonarios are so anxious to maintain liberty that they wreck the offices of all the papers which venture to disagree with them. Fortunately our chief is still at liberty, unlike the editor of the Dia, who has already been in prison for a month without trial for daring to criticize Mr. Alfonso Costa (the Prime Minister).'"

"The prisons of Portugal are crowded to suffocation with persons who are victims of this sort of 'liberty.'" The cells, which are below ground are veritable pest holes. The writer of the Daily Chronicle article thus describes them: "Wild beasts could not live very long in such a place. How can human beings be expected

to." The Government under which all this is done is not only not republican, but cannot be called civilized. It has undertaken to crush out the religion of the overwhelming majority of the Portuguese people and in its attempt to do so it has adopted a policy which justifies the Daily Chronicle writer in describing the present situation as "The Tragedy of Portugal."—N. Y. Freeman's Journal.

COURT QUOTES

CARDINAL GIBBONS

"The chief thought that should occupy our minds at the advent of the new year is to thank the Lord for the temporal and spiritual blessing that He has bestowed upon us during the last year, both as a nation and as individuals," said Judge H. C. Niles, of the United States Court, Vicksburg, Miss., in charging the Federal grand jury. He then proceeded, slowly and solemnly, to repeat from memory the rest of Cardinal Gibbons' New Year's message to the people of the United States. The court followed this with an assertion that no thought appealed to him as more timely or appropriate and requested that the words of the Prelate remain with the jurors during all their deliberations. He then ordered the clerk to distribute typewritten copies of the message to all the members of the jury.

The Cardinal's message quoted by Judge Niles is as follows: "The chief thought that should occupy our minds at the advent of the new year is to thank the Lord for the temporal and spiritual blessing that He has bestowed upon us during the last year, both as a nation and as individuals. We should thank the Lord that we are at peace with the whole world, as we are free from domestic strife. We should thank Him for the temporal blessings that we enjoy, and for the prosperity that abounds throughout the length and breadth of this great land of ours. Above all, we should thank Him for all the spiritual blessings that He has bestowed upon us individually, and it should be our principal resolution to manifest our thanksgiving by a determination to adjust our lives to the coming year according to the principles laid down in the Gospel and with a spirit of charity to all men and hatred to none."—Sacred Heart Review.

"FORCIBLE FEEDING" WITH DISTORTED HISTORY

That Catholic children in non-Catholic schools are exposed to forcible feeding from prejudiced literature and history is insisted upon by the Bishop of Northampton, England, in a recent pastoral. The Bishop charged that there is "a Protestant bias in most subjects outside the multiplication table," and he denounced the system that "callously submits Catholic children to such influences every day of the week."

Convictions can not be kept a secret in air-tight compartments. A Catholic necessarily views the events of the past with the very opposite feelings from those of his Protestant neighbors, and he can not adopt their version of those events without ceasing to be a Catholic at all. Judge then, of the feelings of a sensitive and defenceless Catholic child, fed up, day by day, with the laudations of Wycliff, Luther, Cranmer, Henry VIII, Elizabeth, Oliver Cromwell and William of Orange; wounded by odious misrepresentations of the Ages of Faith and Catholic practices; forced to read and repeat slurs upon Popes and saints, monks and nuns, and his own martyrred ancestors; taught that the Papacy became "unpopular" in England because it was always "interfering" and provoking the permanent dislike felt by Englishmen to the supremacy of any foreign power in England; that "the monks for the most part stood in the way of religious, social, and educational progress;" that they "owned vast estates and did little good with their immense wealth;" that "the friars who traveled from place to place were often lazy and ignorant;" that "the Roman Catholics" were responsible for "that hateful secret court" the Inquisition; and for "the fires of Smithfield;" but that Elizabeth "made no attempt to find out what men believed or to punish them for it," the "few" Roman Catholics who suffered "toward the end of her reign" being punished "not so much because of their religion, as because their obedience to the Pope made them rebels to the Queen."

The Bishop declares that these expressions, taken almost at random from standard school books are samples of the "forcible feeding" to which luckless thousands of children are subjected year in and year out. Similar forcible feeding, it may be said, was once the lot of Catholic children in our own public schools. And in many places yet, it has not altogether fallen into disuse. The public libraries, still, are responsible for a great deal of the

same cramming.—Sacred Heart Review.

FOUL SLANDER RETRACTED

FAILURE OF ATTEMPT TO INJURE PRIEST WHO HAD PREVENTED CIRCULATION OF EVIL PUBLICATION

Last October the Rev. W. D. Malone, rector of St. Thomas Aquinas' Church, Kenosha, Wis., was instrumental in having 500 weekly copies of The Menace refused at the office of one of the large manufacturing plants in Kenosha. Not only that, but the manager of the same concern has notified all his men that if they read and circulate the vile sheet around the plant they will be liable to instant dismissal.—Catholic Citizen, Milwaukee.

Note and sequel: Kenosha, Wis., January 3.—Frank H. Stewart was arraigned to-day before Judge Randall on charges preferred by Rev. William Malone, pastor of St. Thomas Church, under the new Wisconsin slander law.

In the warrant on which Stewart was arrested it is alleged he originated and circulated a story reflecting on the integrity and personal character of the priest. Stewart's counsel attacked the validity of the warrant, and submitted a lengthy argument to sustain his contention that the complaint as worded did not offer a cause for action under the statute.

Father Malone said the matter had been laid before the Archbishop, and that the latter had insisted on a vigorous prosecution of the case. "This is a deliberate effort on the part of an anti-Catholic agitator to besmirch the priesthood of the Church," Father Malone continued, "and I feel it is my duty as a member of the clergy to insist on the fullest impartial investigation."

Judge Randall denied the motion of the defense to quash the warrant, and the hearing proceeded.

Stewart is employed at the plant of the Thomas B. Jeffrey Company, and has been a resident of Kenosha for several years. He admitted that he had been connected with the circulation in Kenosha of a paper strongly opposed to the Catholic Church.

Kenosha, Wis., January 4.—Kenosha has freed itself from the strain of a scandal reflecting on the priesthood of the Catholic Church. After a day of frenzied hearings, Frank Monteen, in Municipal Court, admitted that he had circulated stories of a most scandalous nature in regard to the Rev. Father W. D. Malone and one of the members of his parish. He tearfully pleaded that he felt the awful wrong that had been done to the priest in the case, and asked that he be sentenced that he might go home to his family with the knowledge that he had done what he could to repair a wrong.

Judge Randall accepted his plea of guilty and imposed a fine of \$10 and costs. This minimum sentence was inflicted after Father Malone appeared in court and made a plea for leniency. "I am convinced," said the priest, "that this man did what he did thoughtlessly—that it was not in his heart to wrong me or to wrong the Church, but that, led by others, he repeated the stories and gave them wide circulation. I want to ask the court to deal lightly with him. I know him to be a man who has lived a respectable life in the community, and his retraction and apology are all that any Christian man could demand."

Before the arrest of Monteen on charges of criminal slander, Frank M. Stewart, who had been arrested on the same charge, was discharged by the court. Before the court ruled on a motion for his discharge Stewart asked to be permitted to make a signed retraction.—Philadelphia Standard and Times.

NOT HIS CHURCH

In a sermon recently in Canterbury Cathedral Archbishop Davidson (Protestant), remarking on the industrial situation and prospect in reference to the Government of England, in the not far off future, said: "When some thirteen centuries ago the great Roman Empire had grown old and new peoples and new thoughts, to which she was a stranger, were sweeping into view, the Church of Christ rose to the occasion. Her faith seized and impregnated the strong young life and inspired it with a hunger for the things unseen. The Northerners learned their great task and became the fathers of modern Europe. The Church brought out of her treasure things new and old."

But it was not Archbishop Davidson's Church that did all that. His Church was not in existence at the time or for centuries after. Of course it was the Catholic Church and as the Catholic Times remarks (having quoted Archbishop Davidson's words) "such democratic action is nowhere recorded in the history of the Protestant Established Church."—N. Y. Freeman's Journal.

SISTERS EULOGIZED

BY LORD GRAY, FORMER GOVERNOR GENERAL OF CANADA

When Lord Gray, late Governor General of Canada, was delivering a speech at the laying of a cornerstone in Bulawayo, Africa, he recounted some of his experiences as Administrator during the Matabele Rebellion in 1896, and paid a beautiful tribute to the Sisters who left precious memories behind them for their work in an African Hospital.

"Many a brave, rough pioneer," said he, "with a heart of gold, blessed, as he died, those gentle Dominican Sisters, who appeared to him, in his dreams, to be as the angels of heaven. I am, indeed, glad to have the opportunity now, fifteen or sixteen years after they have left, of paying a tribute to the devotion which they showed in the treatment of the sick and suffering during the early days of the history of this hospital. No one can ever disparage the Dominican Sisters without being called upon, by every true Rhodesian pioneer, to give a direct and an immediate account of his words. They have left a precious memory behind them, and Bulawayo and the whole of Rhodesia are the richer for this heritage. I confess that by those who, like myself are lovers of the picturesque and the beautiful, of the atmosphere engendered by disciplined obedience to authority, of disregard for self-interest in concern for the welfare of others, the passing away of the Dominican Sisters was witnessed with deep regret."—Church Progress.

ARE EPISCOPALIANS CATHOLICS

Reports of Abbot Gasquet's sermons dealing with the history of the evolution of the Episcopal church in England, which are appearing in the New York press, are attracting considerable attention. Recently the learned Abbot in his sermon in St. Patrick's cathedral showed how the state religion, which was the work of Henry VIII, came in the course of time to have a more pronounced Protestant character impressed upon it. An Act of Parliament abolished the celebration of the Mass. In other words a parliamentary majority voted that religious services which has nourished the spiritual life of England for more than a thousand years should be placed under the ban of the law.

Another act of parliament, passed in 1550, changed the ordination services. The so-called "reformers" had issued their ukase that the sacrifice of the Mass should not be offered on the altars in English churches. They next proceeded to alter the character of the ancient priesthood. Abbot Gasquet speaking of this says: "The abolition of the Mass and the substitution of the Eucharistic doctrines by act of parliament was followed in 1560 by another act of parliament radically changing the character of the ancient priesthood. It was evident that the men of the new learning in power in the English church at the time of the reformation, who had attacked the Mass with scurrilous profanity should go a step farther and establish a new form of ordaining priests. The new form carefully and systematically excluded every word that was interpreted to mean that the candidate was ordained to be a sacrificing priest."

In acting in this way the so-called reformers were logical. They had done away with the Mass. What use then, was there for a priest? None. That act of parliament in 1560 recognized this. It was a proclamation that England, in a religious sense, had cut herself off from the past. Bishop Ridley, as Abbot Gasquet points out, had a true conception of what had occurred. He ordered the church wardens of London to pull down the altars and to substitute for them "the form of a table," in order, "more and more to turn the simple from the superstitious opinions of the Popish Mass." It was the means adopted to impress upon Englishmen that the religion to which their fathers had yielded a spiritual allegiance since the introduction of Christianity into England, had been abolished by an act of parliament.

In view of the historical facts Abbot Gasquet adduces, it is difficult to understand how the Episcopal church either in England or the United States has any just claim to the title of Catholic. In the sixteenth century that church repudiated every had been considered the essentials of Catholicity during the preceding fifteen centuries. Acts of parliament surely are no sufficient justification for such repudiation. Abbot Gasquet's exposure of the manner in which the Church of England came into existence should have seriously considered whether they are, as they claim members of the Catholic church.—Intermountain Catholic.

He that studies books alone will know how things ought to be; and he that studies men will know how things are.—Colton.

CATHOLIC NOTES

The year 1914 will be eventful in the history of the Catholic Church in the United States, inasmuch as it will mark the completion and the opening of the magnificent Cathedrals at St. Louis, St. Paul, Buffalo and Newark.

As residuary legatees under Miss Eliza Andrews' will, which was probated recently, Cardinal Gibbons may receive between \$200,000 and \$300,000. The Cardinal said the money would be used for Catholic educational work.

Securities representing \$500,000 which the Knights of Columbus of the United States collected for the Catholic University, Washington, D. C., were presented to Cardinal Gibbons in the presence of many dignitaries of the Catholic church and a number of prominent laymen.

The sister of the heir to the Austrian crown is a religious of the Sacred Heart, at Brussels. Her brother will be the future Emperor. In the Convent of the Sisters of Charity in Vienna is another royal princess, who is a religious of St. Vincent de Paul. She is working among the poor of the city.

When on a recent afternoon a reception was held in Carson City, Mich., in honor of the Rev. K. J. Whalen, who has been appointed, after eighteen years' labor, to another parish, Protestants and Catholics were present, some of the Protestant business men of the town closing their places of business during the reception.

Lady Galway, the wife of South Australia's new Governor, a Catholic, being a daughter of Sir Roland Blennerhasset, formerly Commissioner of Education in Ireland and M. P. for Galway and Kerry. Her grandfather was a convert to the Church and a friend of Newman. Her mother, Lady Charlotte Blennerhasset, is the only daughter of Count de Leyden of Bavaria. She has gained distinction as a writer and linguist.

The great love and respect that the Indians of the missions feel for the Catholic priest was strikingly illustrated in the recent troubles among the Navajos of Arizona. Eight hundred warriors were armed and ready for fight, but they accepted a peacemaker in the person of Father Anselm Weber, O. F. M., who with General Scott, U. S. A., and another party, remained thirty-six hours parleying with the angry Indians. The result was satisfactory.

Father Dempsey's Charities.—On Christmas Day Father Dempsey's Hotel, St. Louis, took care of five hundred homeless men, who were treated to a turkey dinner, as were the girls in Father Dempsey's Home for Working Women. In the Day Nursery and Emergency Home, which was opened by Father Dempsey October 1, there was a present for every little child. There are seventy-five inmates of the home. In addition to caring for these children presents were sent out to two hundred others.

A notable celebration heralded for the year 1914 is that to be held at Oxford next July, to commemorate the seven hundredth anniversary of the birth of Roger Bacon, the thirteenth century champion of experimental science. Bacon was a Franciscan monk—one of the medieval glories of the Church, and of his order. The Catholic University of America, and the Franciscans in this country, are represented on the General Committee for the celebration by Father Paschal Robinson, O. F. M.

The first Indian to receive holy orders in the United States, the Rev. Philip B. Gordon, was ordained by Bishop Koudelka in the Sacred Heart Cathedral, Superior, Wis., on the feast of the Immaculate Conception. Father Gordon's Indian name is Ti-bish-ko-gi-jik. His parents live in Superior. His grandfather, Antoine Gordon, was one of the pioneer settlers of Douglas county and was closely related to the celebrated chief Hole-in-the-Day. Through the old gentleman's influence with the chief, a threatened uprising of Chippewas was prevented during the days of the Sioux outbreak in '62.

The biggest bell in France is now being cast at Anancy. That giant which will weigh no less than 20,000 kilograms (44,000 pounds), is destined as a present from Pius X. to the Cathedral of Rouen. It will be heavier than the Savoyarde in the tower of the Basilica of the Sacred Heart, on the hill of Montmartre. Its name is to be "Joan of Arc," and the Pope is to be its chief sponsor. Pius X. has special devotion for Joan of Arc whom he beatified and whom he proposes to honor on the very spot where she suffered martyrdom. The Joan of Arc bell will occupy one of the two towers of the Cathedral. The other tower will contain a superb chime of nineteen bells which a rich Catholic of the diocese has promised to present to the Cathedral. The chime of nineteen bells will weigh almost as much as the gigantic Joan of Arc, and will be worked by electricity.

(for instance, about the Holy Eucharist) how is he to know? And how is he to accept it until he does know? "How shall they hear without a preacher?" His own sect offers him every variety of teaching on the subject. He is told to look behind his own communion to the agreement of the whole Catholic body, or to antiquity. It is making fun of him to tell him first to ascertain which are the true branches, then to collate their documents to find the greatest common measure of these. Still less can he wade through Migne to find in which points all Fathers agree.

So sometimes he writes to a High Church paper to see if this can help him. Not long ago it appears that some such perplexed person wrote to the Church Times, asking how he is to know, in general, what the Church teaches on any point. It was a most pertinent question. One could not refuse to answer it. Nor did the Church Times refuse. It answered, and by its answer gave itself a fresh title to our consideration as a faithful mirror of its party. Let us first see what the Catholic answer would be. Something like this: "The teaching of the Church on any point is what is taught by all Catholic Bishops under the supreme authority of the Pope. You cannot well write to ask the Pope what it is because he is too busy. Ask your own Bishop, the Bishop of the place where you live, who is in communion with all other Catholic Bishops; or, if he is too busy (probably he is), ask the first Catholic priest you meet; or, simplest of all, consult the well-known Catechism of Christian Doctrine, which you can buy for a penny. They will all give the same answer."

This is what the Church Times says: The Catholic faith is what is held by the whole Church. Normally your Bishop is the right person to tell you of it. If he fails to do so, you must refer to the whole Church. It has not pleased God to make the matter as easy as the multiplication table.

It certainly is not as easy as the multiplication table. Let us imagine this unfortunate correspondent setting out to follow the advice. As a first attempt he should consult his Bishop. Now before he goes any further he has an impassable difficulty. How is he to know who is his Bishop? Suppose he lives in London north of the Thames. At least two Bishops claim his allegiance, the Bishop of London, to say nothing of the Irvingite Angel and Bishop Mathew (if he is still going on). To which of these is he to go? Obviously to him who is the lawful Catholic Bishop. But how is the man to know which that is? All over the world there are, in the same cities, rival Bishops, each claiming to be the lawful pastor of the place. Now we have a perfectly simple test, which anyone can apply at once. Since there is this Church of Christ, since this Church is plainly a visible society (as the New Testament shows) since the obvious test of membership in any society is to be recognized by the other members, we should say: "That Bishop is the lawful Catholic Bishop who is in communion with all the others, who is acknowledged by the whole society." But an Anglican cannot say this. He must maintain his paradox of a Catholic Bishop who is in schism with a neighbor.

Will he say that the Catholic Bishop is he who represents the ancient line? This is no test, for ancient lines of Bishops have frequently fallen into heresy and schism. In the fourth century multitudes of old Sees were held by Arians. To-day the Armenian, Abyssinian, and Nestorian Bishops hold the ancient successions; yet they are heretics. And who is to say whether, from the point of view of historic continuity, it is the Orthodox or the Copt in Egypt who holds the old succession? If he holds the old succession in a continuous line of Bishops by no means proves that their modern successor is a Catholic.

What, then, shall be the test by which to determine who is the right Catholic Bishop? Shall we say that it is he who holds the Catholic faith? This would not prove him to be the right Bishop; for he might hold the Catholic faith and yet be a schismatical intruder. The Donatist Bishops held the Catholic faith; those of the Italian Mission in England presumably hold the Catholic faith, possibly with regrettable additions (at any rate, they hold the faith of what is by far the largest branch of the Church.) Did Colenso hold the Catholic faith? The answer to this question depends on how Broad Church the answer may be. Certainly to hold the Catholic faith does not prove that a man is lawful Bishop.

But for the object of this particular enquiry it will suffice admirably. If you question a Bishop who holds the Catholic faith as to what that faith may be presumably you will get a true answer. It would be the same even if he were not a Bishop. Only how is our inquirer to tell which claimant does hold the Catholic faith? The Catholic faith is the very thing he wants to discover. So, if this is the test, he would have to know the answer to his question before he can even tell to whom he is to take it. When a man has a difficulty to which different people have various answers, when he asks who will give him the right answer, it does not help him much to tell him to go to the one who has the right answer.

It seems, then, clear that the perplexed Anglican has no means by which he can find out who is "his

Bishop"—that is, the lawful Bishop of the place where he lives—unless he begins by begging the whole question. So even this first test is no good at all.

But the rest of the advice of the Church Times is still worse. By "your Bishop" it means, of course, the Anglican claimant—thus supposing the very point about which it has been asked. Let us now pass on, and see what happens next. The inquirer goes to the Anglican Bishop and asks him about the "Catholic faith." Now that he has begged the whole question, one would suppose that he would get the answer the Church Times means him to get. Not at all. When, at last, he arrives at the Anglican Bishop for instruction in the faith, he finds that the source to which he has been sent is of no use.

The Church Times knows quite well that by no means every Bishop of its communion teaches what it calls "the Catholic faith." To whichever party in the Church of England you may belong, whatever views of the true faith you may share, you must admit that many Bishops are unfaithful to it. A man living at Newcastle, Liverpool, Hereford, who goes to "his Bishop" for instruction will get very different answers from those given to his fellow-Anglican in London, Winchester, Oxford. So the Church Times, as soon as it has told its correspondent to go to his Bishop, has to hedge, and to provide for the case in which the Bishop may give a wrong answer. And how is the man to know whether the Bishop's answer is right or wrong? The Bishop himself will certainly claim that it is right, whatever he says. The inquirer must apply another test to see if the Bishop is right. As he can never know whether the Bishop is right till he has applied this test, he will have to do so always.

Of what use is an authority, when you can never trust it till you have tested independently whether it is right? When you have been to the Bishop you will still have to find out whether what he tells you is "the Catholic faith." So why trouble the Bishop at all? As a matter of fact, we can wipe out all this business of finding out who is our true Bishop and applying to him. All that is pure *vanfare*, put in by the Anglican paper for the sake of appearance. When you have got your Bishop he is no use; so after all this we are back again, when taken side by side with the numbers of those who leave the Church of Rome for the Church of England, is not a matter of much importance. Bishop Browne has made careful inquiry and, while no definite statistics are available, he has received enough information to show him that (the changes of faith amounted really to no more than a "tiny trickle each way.")

The following lists of some living converts in England from Protestantism to the Catholic Church, compiled by The Universe, of London, give only a few names, and these are further restricted to ex-Anglican clergymen, and men and women of social, professional or literary standing. There is no pretense that the lists are complete; they represent simply a selection from the names given in the 1913 "Catholic Who's Who" of England. Commenting on the following lists The Universe says:

"What is the point of these lists? Simply that there may be a demonstration, in this concrete and conclusive way, of the fact that the Catholic Church in England is being steadily recruited from the ranks of the Anglican clergy, from the higher walks of society, and from various channels of culture, as well as from the vast masses of the people. Bishop Browne's 'tiny trickle each way' is the figure of two little contrary streams of conversions. Well, here is a glimpse of part of the trickle one way. The Bishop of Bristol is invited to use every means in his power to parallel these lists, incomplete as they are, by the names of living converts to Anglicanism."

"To begin with, here is a selection from the converts received from Anglican Orders. Some of these men are now honored members of the Catholic priesthood; others are working usefully for the Church as laymen. As has been said, the list is capable of much addition; but even as it stands it is a sufficient refutation of Bishop Browne's theory. He cannot find his parallel among all the known names of ex-Catholic priests who have joined the Church of England."

FROM THE ANGLICAN CLERGY
"S. Andrews, H. Morden Bennett, R. H. Benson, Staplyton Barnes, E. H. Bryan, N. C. Brodie, R. Raikes Bromage, E. Conybeare, Bede Camm, John Chapman, M. W. Cave, P. Clarke, A. R. Cocks, H. C. Corrance, H. M. Cross, J. Darlington, J. M. Egerton, H. M. Evans, P. Fletcher, J. H. Filmer, J. C. Forbes, F. Glanville, C. E. Gandy, Hon. J. L. Hewison, P. W. Hemans, H. F. Hinde, W. M. Hunnybun, T. W. Hunter, W. H. Kelte, C. H. Kennard, A. H. Lang, C. B. Langdon, C. H. Little, B. W. Maturin, Hamilton Macdonald, Arthur Mayo, W. H. Mitchell, A. Newdigate, Prince, H. L. Ramsey, J. G. Raupert, W. C. Croke Robinson, F. T. Roys, D. B. Sharpe, Orby Shipley, J. H. Steele, Shebbeare, S. Sproston, G. C. Stanely (now Bishop of Emmaus), G. B. Tabam, S. Benson Thorp, W. Aymer Vallance, R. J. Walker, Edward Watson, R. H. Wedgewood, G. Whitlaw, J. R. Willington, W. Wingate, F. M. Wyndham, J. Herbert Williams and T. F. Willis :

an elementary text-book of logic. And notice that this point is not an unimportant detail it lies at the root of their whole system. Until you settle this, the Anglican cannot even tell what is the faith he professes. He asks for a test of the faith, and you refer him to the whole Church; then you tell him that he cannot say what is the whole Church till he knows what is the faith. The result is, naturally, that no Anglican really tries to apply a test which is impossible. Each believes anything he likes, from extreme Protestantism, or the broadest views, to ultra-Ritualism; and each confidently states his particular shade of doctrine is the "Catholic faith" as held by that intangible and non-existent phantom, "the whole Church." The old-fashioned Protestant theory, that to discover the true faith you must go to the Bible, and the Bible only, was absurd enough; but it was better than this tissue of absurdities.

A man asks you how he is to know what is the revelation of Christ, the true faith of Christians. You tell him to go to his Bishop. He cannot even find his Bishop till he knows the faith. When he has got his Bishop he is no better off, because the Bishop may, very likely, be wrong. So you start him off again to find the common agreement of the whole Church. And then he cannot find the Church which is to agree till he first knows what is the faith. So you end up with the one drop of comfort in that whole proceeding; you tell him that it is less easy than the multiplication table. It certainly is. Personally, I do not find the multiplication table at all easy. There is seven times eight, which is bad, and nine times six, which is worse. But for once we may agree with the Anglican paper. To have to find one's faith in this way is—very considerably—less easy.—A. F. in London Tablet.

THE EARL OF ABINGDON, Lord Ashbourne, Lady Allebin, Lillian Marchioness of Anglesey, Hon. Mrs. David Arbuthnot, Lady Auckland, Sir Arthur Aylmer, Lady Isabel Beaumont, Sir Alan Bellingham, Hon. Maurice Baring, Lady Maud Barrett, Hon. A. E. Bingham, Lady Anne Blunt, Sir F. C. Burnand, Lady Boynton, Lord Braye, Lady Butler, Sir Stuart Coats, K. C. S. G., Hon. Mrs. William Codrington, Sir Charles Paston Cooper, Lady Paston Cooper, Sir Anthony Cope, Sir Vincent Corbett, K. C. V. O., the Countess of Cottenham, Lady Mary Corbally, Count Riccardi-Cubitt, Baroness Albert d'Anethan, Countess de la Warr, Baroness de Paravicini, Sir Alexander Dixie, Hon. James Drummond, Hon. Mrs. Dugmore, Hon. Blanche Dundas, Sir R. Egerton, C. B., Hon. R. Erskine, Lady Euan-Smith, Lady Alice Fitzwilliam, Hon. Justice Fletcher, Lady Edith Frazer, Hon. Violet Gibson, Lady Sophie Gilford, Dowager Viscountess Gormley, Sir W. Hamilton Dalrymple, Rowland Hunt, M. P., Hon. Mrs. Hobart-Hampden, Hon. Mrs. Holmes A'Court, Lady Mary von Hugel, Sir D. Hunter Blair, O. S. B., Lady Ellen Lambert, Hugh Law, P., Lady Langrish, Hon. Lady Macdonald, Sir Archibald Macdonald, Dowager Lady Molesworth, Lord Nelson, Hon. E. Nelson, Lord North, Lady North, Lady Paget, Hon. Mrs. E. Parker, Sir John Roper Parkington, Hon. Lady Esther Ponsonby, Hon. S. Powsy, Lady Primrose, Marquis of Queensberry, Lady Robinson, Sir Cyril Rose, Sir Philip Rose, Lady Katharine Rose, the Countess of Roslyn, Sir John Ross of Bladensburg, Lady Rotherham, Lady Sandys, Hon. Mrs. Stewart-Menzies, Hon. Mary Thesiger, Lady Henrietta Turner, Dowager Lady Warrington, Lady Westbury, Lady Ida Wilson.

"The third group shall be that into which, for convenience, we will put a number of names of converts—poets, journalists, and writers of various kinds, clerical and lay, and women of letters are a class by no means unreciprocal of the gift of Catholic faith."

SOME NAMES IN LITERATURE

"Miss B. Anderson ('White Avis'), 'John Ayscough', Rev. F. Aveling, 'C. M. Anthon', Miss E. Austice Baker, Anita Bartle, Madame Belloc, Dudley Baxter, David Beane, S. J., Egerton Beck, Edmund Bishop James Britten, K. S. G., Miss Bradley and Miss Cooper ('Michael Field'), Montgomery Carmichael, Madame Cecilia, Cecil Chesterton, Rev. J. Copus, S. J., Mrs. V. M. Crawford, Isabel Clarke, Felicia Curtis, Mary Angela de Cenci, Herbert Dean, Louisa E. Dobree, Mrs. Eastwick ('Playdell North'), Ruth Egerton, F. Y. Eccles, Rev. G. A. Erlington, O. P., Margaret Fletcher, Robert Francillon, Mrs. Hugh Fraser, Rev. R. Garrod, S. J., C. T. Gatty, F. S. A., Rev. T. J. Gerrard, E. Gilliat-Smith, Emily Hickey, Margaret Howitt, Rev. E. R. Hull, S. J., Mrs. Arthur W. Hutton, Wentworth Huyshe, Genevieve Irons, Frances Jackson, Mrs. Couslon Kernahan, Mrs. Hamilton King, Mrs. Leggett, Shane Leslie, W. S. Lilly, T. Mallock, 'Lucius Malet', Miss J. M. Matthews, Mrs. Wm. Maude, Wilfred Maynell, Mrs. Meynell, Rev. P. M. Northcote, V. Vance Packman, Max Pemberton, Mrs. Hunderford Pollen, Mrs. Raymond-Barker, Robert Ross, J. F. Schofield, Aimes Sewell, Alice Shield, Rev. S. F. Smith, S. J., Hugh Spender, Miss F. M. Steele, Ida Taylor, Leslie Toke, Rev. Vassall-Phillips, C.S.S.R., Canon Vere, Mary Alice Vialle, E. Vincent Wareing, Maurice Varie White, G. C. Williamson, Mrs. York-Smith, Rev. B. Zimmerman.

In the fighting professions, also, Anglicanism has yielded some of its best and best men to holy Church, as the following names show, drawn from

THE ARMY AND NAVY
Lt. Col. Anson, Capt. Cary-Elwes, Commander Cochrane, Lt. Col. Croft, Major W. Darnell, Lt. Col. Druiett, Col. W. Eden, Col. E. Eveleigh, Major C. Falcon, Col. Farie, Col. F. Garnett, Gen. Goodfellow, V.C., Major Alister Gordon, D. S. O., Capt. Ian Grant, Capt. R. Gwyn, Col. D. T. Hammond, Major G. Hewlett, Major J. E. James, Capt. C. Law, Col. Donald Macdonald, Admiral MacGill, Major J. Macmillan, Capt. Colin Mayne, Commander Paget, Fleet Paymaster Penny, Commander Phillipmore, Col. G. Porter, R.E., Major-Gren. Slade, Commander E. P. Statham, Capt. A. Stirling, Admiral Story, Lt. A. L. Strange, R.N., Lt. Tindal-Carroll-Worsley, R.N., Admiral Tinkler, Lt. Col. Tredcroft, Col. C. M. West-er, Col. W. G. Western, C.B., Capt. R. P. Whately, Major-Gen. Whynayates, Capt. P. R. Worrall.

"Responsibility on the magisterial bench is shared by a number of converts to the Church. Mr. Lister Drummond, K.S.G., sits in London as one of the metropolitan magistrates; he may like to see the names of some of his fellow-converts who dispense justice in different parts of the country as

JUSTICES OF THE PEACE
"L. E. Ames, W. P. Arkwright, H. Bradshaw Isherwood-Bagehawe, A. H. Brodrick, J. Cameron-Head, R. L. Curtis, Rev. M. Culley, R. D. Cunningham, A. C. Dunlop, J. O. Fairlie, F. E. Harding, L. Hunt, J. A. Ingepp, C. T. Layton, W. Lucas-Shadwell, E. Stewart, E. Gresham Wells, S. C. Evans Williams.

SCIENCE—AND THE STAGE
"Catholic scientific workers who are also converts include:

SOME CONVERTS IN SOCIETY
"Prof. G. S. Boulger, F. L. S., M. W. Crofton, F. R. S., A. C. Crommelin, F. R. A. S., Dr. Morgan Rockwell, Prof. J. S. Phillimore and Sir Bertram Windle, M. D., F. R. S., K. S. G.

"Lastly, we see that even the frivolous and light-hearted stage of today supplies members to the Catholic Church. Among theatrical converts may be mentioned: "Charles Brookfield, George Grosmith, George Mozart, Ethel St. Barbe, and Elinore Terriss."

"Bishop Browne's 'trickle' to Rome statement has received considerable prominence in the denominational publications of the United States. Up to date, however, we have not heard of Bishop Browne publishing a list of 'Converts from Rome.'"

"WHAT REMAINS OF LUTHER"

It is interesting to note the perplexity caused to thinking Protestants by Father Grisar's "Luther," "every sentence carefully documented," so that his own deductions need hardly be taken into account. No where, perhaps, is this embarrassment more fully reflected than in an article written by the Protestant theologian, Lic. Braun, for the *Evangelische Kirchenzeitung*, March 30, 1913, as follows: "The reading of Grisar should afford food for reflection to us Evangelical theologians. With strips from our own skin the Catholic author has pieced together his 'Luther.' How small the Reformer has become according to the Luther studies of our own Protestant investigators! How his merits have shriveled up! We believed that we owed to him the spirit of toleration and liberty of science. Not in the least. We recognize in his translation of the Bible a masterpiece stamped with the impress of originality; we may be happy now if it is not plainly called a plagiarism. We venerated in him the father of the popular school system—a purely fictitious greatness, which we have no right to claim for him. We imagined that we found in Luther's words splendid suggestions for a rational treatment of poverty, and that a return to him would bring us back to the true principles of charity, but the laurels do not belong to him, they must be conceded to the Catholic Church. We were delighted to be assured that this great man possessed an insight into national economics marvelous for his day, but 'unbiased' investigation forces the confession that there were many indications of retrogressive tendencies in his economic views."

"Did we not conceive of Luther as the founder of the modern State? Yet in all that he said upon this subject there was nothing of any value which was at all new. As for the rest, by making the King an 'absolute patriarch' he did not in the least improve upon the coercive measures employed by the theocracy of the middle Ages."

"Just think of it, then, all these conclusions come to us from the mouth of Protestant theologians! Grisar gives book and page for them. What is still more amazing, all these Protestant historians continue to speak of Luther in tones of admiration. Looking up the admissions which 'love of truth' compels them to make. Exploiting upon the 'results' of their work thus gathered together, we cannot help asking the question: 'What, then, remains of Luther?' Verily the praises chanted to him sound hollow in our ears while at the same time we see jewel after jewel plucked from his crown."

FALLACIES OF ULSTER FOLK

The Earl of Dunraven contributes to the Nineteenth Century (December) an article entitled "A Last Plea for Federation," in which he shows small sympathy for Ulster's claim to superiority. He says: "Judging by recent speeches the controversy appears to be narrowing down to the assertion that Ulster is the one side of the Bill. On the other side the threatened resistance of Ulster is stigmatized as mere bluster and bluff. . . . On the other side appeals have been made to the people to defend the honor of their women and the lives of their children, their hearths and homes, their Bibles and their churches and chapels. All such rhetorical fireworks may also be dismissed; they carry no conviction. But other and more specious arguments are used in favor of excluding Ulster from the Home Rule Bill. It is persistently claimed that the people of Ulster are in habits, thought, character, ideals and race absolutely alien to the inhabitants of the other Provinces; that there is nothing in common between them. They are represented to the people of England as being bone of their bone and flesh of their flesh, as having ever been loyal subjects maintaining at great peril to themselves industry, progress and civilization, on the marches of barbarism, stagnation and sloth. That contention will not bear examination."

Lord Dunraven then traces the settlement of Ulster, and declares that "though the Ulster Protestants may have regarded themselves as a select people among the Catholics surrounding them, the claim now made for them, that they are a projection of England in Ireland, never occurred to them. No indication can be found that they considered them-

selves anything but Irish; in proof whereof he cites the resolution passed in Dungannon, 1782, when the delegates of 148 corps of Ulster Volunteers declared that as men and as Irishmen, as Christians and as Protestants, we rejoice in the relaxation of the penal laws against our Roman Catholic fellow-subjects."

The great industrial prosperity of Belfast this writer attributes to natural causes—location, easy access to coal, being an important customs port, and a natural route to the interior. Energy and enterprise are fostered by geographical facilities. In this connection, he points to the history of Irish industries, setting forth how England deliberately killed all the rising Irish industries which could possibly compete with her own. The solitary exception was the linen industry, which was not considered detrimental to England's interests: "That the linen manufacture was almost entirely confined to Ulster is not strange. Louis Crommelin, a Huguenot refugee, who was invited by William III. to come to Ireland and supervise the business settled at Lisburn near Belfast and developed the industry to a great extent, and it was only nearly the Protestant artisans who came over should prefer to settle among the Scotch Presbyterians. Later when an attempt was made to extend the manufacture to Leinster the proposal met with fierce opposition in England; and the poverty of Ireland too rendered development impossible in other parts of the country. And this poverty was the result of the penal code which crushed the whole Catholic population to the earth. . . . The penal laws were enforced upon men whose energy and enterprise in industrial pursuits made them formidable rivals of England, and, though they accomplished their object only too well, they could not permanently destroy the characteristics of the people."

The Earl believes that while "Ireland can do without Belfast, Belfast could not do without the rest of Ireland."—Sacred Heart Review.

NAPOLÉON'S FIRST DEFEAT

When anti Catholic bigots are declaiming against the Church and the alleged slavish submission of Catholics to all the decrees of the Pope, they ignore the facts of history, for, instead of submission to the head of the Church being the record of history, it is really surprising that rulers and peoples nominally Catholic should be found so often opposing the Church and her ministry in their most important interests, and even going so far as to seize the person of the Supreme Pontiff himself and placing him in confinement to advance the ambition of some designing and unscrupulous tyrant. For the usurpation of the Papal government and plunder of the property of the Church by the government of Italy there was no need to go back to the days of Henry VIII. for Napoleon, as the ruler of Catholic France, had gone to the extreme of laying violent hands upon the person of Pope Pius VI. in 1798, and keeping him for many weeks in close confinement at Grenoble and at Valence, in the vain attempt to intimidate the aged and helpless Vicar of Christ into surrendering the rights of the Church into the ambitious grasp of Europe. But, although the imprisoned Pope was over eighty years of age at the time, and apparently at the mercy of him before whom the most powerful monarchs of Europe trembled, he was faithful to his sacred trust, and was immovable as the rock against Napoleon's threats and blandishments alike.

This great Pontiff, whose family name was Glanagelo Braschi, was born in Cesena, Italy, on the 27th of December, 1717, and was educated by Jesuits. He rose to great eminence in the Church by his learning and diplomatic abilities. When he was only twenty-seven years old he was the successful mediator in a difficulty between the Vatican and King Charles of Naples. He was elected Pope in 1775, and inaugurated a progressive and zealous administration, both in the spiritual government of the Church and the civil affairs of the Papal States.

His plans were all interrupted by the fearful French Revolution.

A THOUGHT BY CARDINAL WISEMAN

Could Polyarp fail, to the end of his days, communing spiritually with the beloved disciple John, by passing again and again in holy meditation over the many happy hours during which he had heard him recount every incident witnessed by him in the Saviour's life, and listened to the fervent accents of charity in which they were related? The same kind of communion, only more exalted and more deeply respectful, we may easily suppose to have been kept up by those who enjoyed in life the familiarity of our Blessed Lady. —Wiseman.

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which, by its furious and bloody excesses, brought him into conflict with the French Government. He was subjected to usurpation, plunder, and finally to imprisonment, but held steadfast to his holy trust to the last, and died while the order was being prepared to send him from his prison in Valence to that of Dijon, where Napoleon considered he would be still more completely in his power. His death occurred on the 29th of August, 1799, at the age of eighty-two years.

A THOUGHT BY CARDINAL WISEMAN

Could Polyarp fail, to the end of his days, communing spiritually with the beloved disciple John, by passing again and again in holy meditation over the many happy hours during which he had heard him recount every incident witnessed by him in the Saviour's life, and listened to the fervent accents of charity in which they were related? The same kind of communion, only more exalted and more deeply respectful, we may easily suppose to have been kept up by those who enjoyed in life the familiarity of our Blessed Lady. —Wiseman.

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Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

Obituary and marriage notices cannot be inserted except in the usual condensed form.

Subscribers changing residence will please give old as well as new address.

LETTERS OF RECOMMENDATION

Mr. Thomas Coffey: Ottawa, June 13th, 1905. My Dear Sir—Since coming to Canada I have been a reader of your paper.

Mr. Thomas Coffey: Dear Sir—For some time past I have read your estimable paper The Catholic Record, and congratulate you upon the manner in which it is published.

LONDON, SATURDAY, JANUARY 31, 1914

"ROBBED OF THEIR RELIGION"

It has often been stated in extenuation of England's defection from Catholic unity that the English did not apostatize, but were robbed of their religion.

Of course the traditional Protestant view is the very antithesis of this. Bishop Creighton calls the Reformation "a great national revolution which found expression in the resolute assertion on the part of England of its national independence."

Here we have the traditional Protestant view of the Reformation stated without reservation or equivocation by a very recent historian whose scholarly attainments received official recognition.

And he further adds, "there never was a time in England when papal authority was not resented, and really the final act of repudiation of that authority followed quite naturally as the result of a long series of similar acts which had taken place from the earliest times."

But we have the traditional Protestant view of the Reformation stated without reservation or equivocation by a very recent historian whose scholarly attainments received official recognition.

Dr. Gairdner lived and died as loyal to the Church as by Law. Established in England as Bishop Creighton himself. But as an historian he was compelled to reject the traditional Protestant view of the Reformation as unfounded in fact and untenable in the light which the letters and state papers of the period throw upon the history of the period.

History, however, is ridding itself of traditional Protestant prejudice; and the history of Reformation and pre-Reformation times is deeply indebted to Dr. James Gairdner, who died about a year ago.

We consider this the first lesson of the history of pre-Reformation England that Catholics should learn and we commend it especially to our high school boys and girls.

OFFENSIVE LOCAL PAPERS

We are in receipt of a copy of a local newspaper from a subscriber in Chatham, N.B., who complains that it is often offensive to Catholics.

This rubbish is not likely to affect any well-instructed Catholic. Nor indeed anything else that may be said by an ignoramus posing as an exponent of modern religious thought.

Under this heading The Globe comments editorially on the sale of the Montreal Herald which will be merged with The Telegraph.

THE MAKING OF NEWSPAPERS

Under this heading The Globe comments editorially on the sale of the Montreal Herald which will be merged with The Telegraph.

When a paper does not pay as a straight business proposition a condition obtains that makes it comparatively easy for political interests, money interests and others, the success of whose schemes depends in great measure on favorable public opinion, to get temporary or permanent control of such a newspaper.

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Why have we not a larger number of boys studying for the priesthood? For the professions? In the scientific and engineering courses?

OUR BOYS AND GIRLS

Why have we not a larger number of boys studying for the priesthood? For the professions? In the scientific and engineering courses?

With, presumably, better schools, and, certainly, greater school facilities will the next generation of Catholics be as well off as the present or the last in the matter of representation in the higher walks of life and positions in the front rank of all other occupations?

To show that our conviction is shared by those who have given the most serious consideration to the subject may be useful in convincing others of the injury inflicted on our whole population by the needlessly prolonged period which under present conditions our boys and girls are practically compelled to spend in the elementary school.

LAY CO-OPERATION

It was our privilege recently to assist at the initiation ceremonies of the Orillia Council, Knights of Columbus, and to listen to a very impressive sermon on the above subject delivered by the Rev. M. F. Fitzpatrick, the able and respected parish priest of Ennismore, Ont.

NOTES AND COMMENTS

THERE IS a certain type of science-worshipper (we will not say scientist, for the term is too big for him) who is fond of pointing the finger of scorn at the Holy Bible, and branding as "childish fables" many of the incidents related in its sacred pages.

WE ARE NOT concerned here to enter upon any justification of the sacred narrative or refutation of its shallow-minded traducers. There can be no real contradiction between revealed truth, and science properly so-called, for the same God that has revealed Himself to men through His prophets and apostles is also the Creator of the physical universe and all that it contains.

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such instance has recently occurred in France in the discovery of a prehistoric cemetery, wherein upwards of a thousand skeletons were uncovered which bear upon the passage in Genesis we have referred to.

THE DISCOVERY referred to is related in detail in a late number of the French newspaper, L'Humanité. The world will doubtless hear more of it after science has had its say.

IN THE realm of biology it is the name of Mendel that has come to have the greatest force and influence in recent years. It is no exaggeration to say that Mendel's Law has transplanted Darwin's in the estimation of the most thoughtful investigators in the science.

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world to which we must transmit the treasures of truth and grace committed to us. If we did but realize how enormous is the value of every soul, of every act, thought, and word that help to shape the destinies of such a soul?

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similar tributes which have fallen from the pen of Robert Louis Stevenson. In his earlier writings "R.L.S." seems to have gone out of his way to criticize Catholic persons and practices harshly, but we fain would believe that he did it out of no inherent malice but under the spell rather of the passion and prejudice into the midst of which he was born. We would rather think of Stevenson as the chivalrous defender of Father Damien, as the zealous champion also of the Catholic king of Samoa against the injustices inflicted upon him by the representatives of the Great Powers, and of his touching and sympathetic references to the ruined missions of California. When all is said, therefore, we can endorse the verdict that the good outweighs the evil he has done us, and that in the instances we have mentioned spoke the real Stevenson, with all his native chivalry and zeal for the right and the true.

GROWTH—NOT ADDITION

It will be remembered that the Modernists once laid claim to Cardinal Newman as being the real founder of Modernist notions, and they based their claim on the fact of Newman having taught in his famous Essay that we must expect to see in the living Church a constantly expanding growth with a corresponding internal development. Father P. M. Northcote deals with the matter in a current publication issued by the Catholic Truth Society. There never was at any time in the history of the Church, he says, a sign of impotence which betokened any arrestation of her development. In its essence, Christian doctrine (Revelation, of which the Church holds the deposit), was meant necessarily to undergo development, and though there was no Revelation set forth like mathematical axia, the truth was clearly defined from the beginning, in order that its opposite errors might be fully fought and opposed. Ever since the beginning, and as heresy succeeded heresy, the Church has had in all ages to define her position in the light of the Founder's Revelation. This is what is called the development of her doctrine, and is the usual process in the development of any living thing or institution. Incidentally, Father Northcote tells us that Newman's famous Essay remains a most masterly exposition of this aspect of the Church's life. Some thought at first it was a desperate attempt to bolster up a falling cause in view of advancing research. It was (says Fr. Northcote) no new doctrine at all, but simply a lucid amplification of what the Church had always held. To this end he quotes passages from Churchmen, proving that the idea of development had been present from the very first.

In the Confessions of St. Augustine (Bk. vii, c. 19) that Father says: "Indeed the onslaught of heretics brings to light what Thy Church thinks, and what sound doctrine hold. For heresies must needs be the end that the faithful may be made manifest among the inconstant." Again, St. Thomas Aquinas points out (in his *Opusculum contra Graecos*) that heretics had fallen with avidity on statements made by some Fathers in respect of one or other particular doctrine, and applied it to the defence of their special heresy, although such statements had no application outside the particular tenet to which they referred. These two instances, says Father Northcote, are much to the point, for they show us what has ever been one of the principle causes of the evolution of dogma, namely, the attacks of heresy, for truth is ever brought to light by the condemnation of its opposite. Error. All heresies have made their appeals to pre-definition days, and some have plausibly done so, for (as St. Thomas says) we cannot expect an ancient writer to show accuracy in expressing the most exact terms of a particular doctrine as we look for in those who define that doctrine once the assailing heresy has shown all the points at which its validity may be plausibly attacked. Hence the reasons for certain obscurities in the sayings of the Greek Fathers which "higher critics"—who like the poor, are always to be found—term heresies, indeed, it would (says Fr. Northcote) be impossible to name a single dogma of the Church about which one could not adduce some loosely worded, inaccurate, or even erroneous expression from one or other of the Fathers. This, says St. Thomas, is even true of such fundamental doctrines as the Holy Trinity and the Incarnation.

It must always be remembered again that the Church only proceeds to the definition of a dogma when she finds herself taking root within her own fold. If she did so at every heresy in other Christian religions, she would never cease her definitions. The wholesome consequence of a final definition at any time, on the part of the Church, is that within her own body, till the official definition is made, freedom of discussion will prevail among her theologians, as one will remember was the case with the Infallibility question of which Newman himself doubted the inopportune if not the validity until the doctrine was pontifically promulgated. Here in particular is the difference between the sectary and the Catho-

lic: the sectary has no authority, and never of his very hesitancy can ever have an authority. The Catholic always has one.

Why, however, should there be evolution in thought? Is it really a fact that there is evolution in thought? That it is so was long centuries ago recognized by the early teachers, and, implicitly, the same recognition was made by the Founder. Duns Scotus in his *Summa Scotistica* declares the wisdom of the Church in not proposing all matters of belief at once to the weak capacity of man's understanding; again St. Vincent says that the "understanding of Holy Scripture should follow these laws of progress, namely, that it be consolidated by the passage of years, enlarged with time, ennobled with age, and yet remain unaltered and incorrupt. For it appertains to progress that a thing should be enlarged within its own borders." Nothing (says Fr. Northcote) could show how divine truth expands and unfolds itself as the centuries roll onward, the motive power being human thought under the impulse and guidance of the Holy Ghost; then comes the impact of heresy and the truth, which has been long years in evolving, is crystallized into the shape of a dogma of Faith. It is not, however, an innovation at all, but merely a bringing out into bold relief what the Church has all along implicitly held. Truth is freedom, and error is slavery (John viii, 32). Thoroughly in touch with his subject, Fr. Northcote tells us that "the inspiration of Holy Scripture is a dogma of faith; so also is papal infallibility; yet theologians are still discussing in what inspiration consists, and when it is that the Pope makes an infallible utterance. If these points admit of further definition, the day may come when they will be yet more elucidated. If so, it will be by the usual process through which all definitions have heretofore passed, for the Church (it has been said) does not judge of the sense of Holy Scripture by guesswork or divination, but interprets it from the tradition of our forefathers. That is just it: each successive generation adds something to the structure, but the heavenly Architect has guaranteed that the structure shall remain true to His original plan. He will not allow errors to arise; on the contrary He has led us to expect them, but error shall never prevail in the end against Truth."—N. Y. Freeman's Journal.

THE CHURCH AND THE WORLD

By Heloise Belloc

Delivering the inaugural address of the Conference of C. T. S. of Ireland, Mr. Belloc took for his subject "The Church and the Modern World," reports the Freeman's Journal (Dublin), and in the course of an inquiry into what he said might be called European civilization, he distinguished the Catholic Church as an institution differing altogether from anything around it, permeating the whole, yet by no manner of means identical with the whole—an institution commonly active in antagonism with its environment precisely where that environment was one of high vigor.

This strange body, he said, could claim in its membership some of the citizens of every nation, and yet not all the citizens of any. Paradoxical enough this cosmopolitan thing carried, in more than one society, the banner of nationality, and where it was in conflict with nationality and with patriotism, appeared to suffer. Though spread throughout the world it was an institution so amenable to so strict a discipline that a short, open, and not mandatory letter addressed from the Pope to the very wealthiest of its sections—the French Church—caused all the members of that body at once to abandon property worth many millions of pounds, and yet on the other hand intelligence was nowhere more acutely alive nor intellectual discussion more spontaneous and logically ordered than within this apparently too obedient army. It possessed no power of physical constraint, and so far from relying upon the vulgar and ephemeral tricks of a secret society, all that was done was open. Without armies as without lodges, without any such artificialities, it preserved a very strong, and surely majestic, unity.

HISTORY OF THE CHURCH

Turning to the history of the Church, the impartial observer, Mr. Belloc asserted, would discover two things, the first of which might seem to explain its modern position, the second of which would prove as inexplicable and as arousing to his curiosity as the unique discipline and character to which reference had been made. He would learn that this institution was historically at the root of all that expanded civilization about him, but that there had broken out some centuries ago a successful revolt against it. This first point might help to explain its peculiar mission to-day, though it would not help to explain it. But he would next learn an inexplicable thing, to wit, that for century after century this association, this Catholic Church, had maintained a highly personal life, and that not after the fashion of a social tradition or as habit—vague and amorphous things were naturally long lived—but as a deliberately conceived individual, vividly possessed of all the marks which mark a person.

FUTURE OF THE CHURCH

The future of the Catholic Church in the modern world, judged upon

temporal indices alone, seems to me, said Mr. Belloc, "to depend upon three factors—(a) the political factors of numbers and equality, (b) the intellectual factor of recognition, and (c) what I may call the practical factor of culture." In this connection he discussed three types of Catholic society. There was first the type of Catholic society represented by France, and what he found there he would find in any other sovereign (i. e., wholly independent) country, the Catholic tradition of which was not broken in the sixteenth century. There was next the type of Catholic nations which were more or less subject to non-Catholic Governments. There was lastly the type of Catholic societies existing without any natural bond to cement them in the midst of their non-Catholic fellows.

"ANTI-CLERICALISM"

In some countries (and besides France they had the Catholic Netherlands, now called Belgium; all Latin America, all Spain, Portugal, Italy, the nations of the Iberian Peninsula, and to some extent the Catholic cantons of Switzerland) the Catholic Church and its atmosphere were the groundwork of the whole picture. Social memory extended to a time when an unformed state of hierarchy, or the alliance of the hierarchy at some moment with some unpopular party in the State, was patent to all. Therefore, in such countries, where they had no inducement of patriotism, no example of what came in the absence of every anti-Catholic force, from the Jewish financier to the Protestant historian, from the alien colony of tourists to the anarchist and alien refugee. "In this first set of countries," said Mr. Belloc, "you may safely take it that in spite of phases of indifference, in spite of the most violent anti-Catholic legislation, the mass of the population set down in statistics as nominally Catholic, will remain on the roll call of the faith. The test that you are right in so doing is two fold. First, that the actual numbers of those who rigorously practise their religion has been upon the increase for now more than a generation. Secondly, by the test that the moment anti-Catholic forces appear to be winning, all national feeling begins to run again towards the Catholic side.

NATIONALITY AND FAITH

The second category is the category of those Catholic nations—some of them at some times the subject of gross impression, others at other times treated with comparative leniency, or even left wholly alone—which have in common a technical or legal subservience, often an actual subservience, at the best a social subservience to a non-Catholic power. Of such a sort are those parts of the Polish nation under Russia and under Prussia; the Irish nation, in so far as it remains at home; and the Bavarians since 1870, the other Catholic or partially Catholic states of Germany, and in some measure the Catholic cantons of Switzerland. With every Pole, and with most Irishmen, and those two sentiments of nationality and of religion combine. The third category is that state of affairs peculiar to Protestant Germany, England, the United States, and the English Colonies. Oddly enough, this very partial, ephemeral state of affairs, only to be found in one section of the world, is often treated in the English language—both in the New World and here—as though it included the whole problem of the Church and its future. That of course, is nonsense. The future of Catholicism is being fought out, as every cultivated man knows, in the countries where Catholicism is really free and in the habit of perfectly open and untrammelled expression. France is especially the arena. But still this Protestant English speaking and English-writing world is so wrapped up in itself that we who stand in the midst of it must pay a particular attention to its character. In these societies of my third category, the Catholic Church, where it is not associated with nationality (as in the case, for instance, of Polish emigrants into Prussia), the attitude of Catholicism is confined, timid, and if I may use the word "starved." It makes converts, but not upon a large scale, or throughout the people. Its converts are drawn in comparatively small numbers from the middle classes, and it is curious to note how often the families of these converts fall in their allegiance to the Church. They do things beneath the level of Catholic intelligence. I have even known some to take seriously the muddled stuff called Modernism.

COMING TRIUMPH

Summing up with regard to these three types, the lecturer said that those independent countries which survived the storm of the sixteenth century would not only certainly see the triumph of the Church amongst them, but would see that triumph very quickly. Of these countries France was the leader and the type, and with every day that passes the undermining of every force opposed to the Church in France was more and more clear. Freemasonry had grown

old and become ridiculous; Jewish finance, for many generations a secret enemy, had been dragged out into the open, and might remain an enemy or a friend, as it chose. Protestantism was hopelessly dead, and had left nothing but a fossil difficult of digestion, but still more incapable of propagation. In the second category that of the subject of nationalities, it seemed to him still more certain that Catholicism would prevail in the near future. As to the third category, he saw very little immediate prospect of their advance where they were not bound by a national bond.

There were, however, other considerations beside the numerical. There was the intellectual factor of recognition, and there was the practical factor of culture. The intellectual recognition of the Catholic Church was proceeding at a very great pace amongst those whom anti-Catholic obscurantism had till recently blinded. They had only to consider those who spoke and wrote to-day, and compare them with those who spoke and wrote fifty years ago in Protestant countries, to know what he meant, and if they turned to the atheist or indifferent middle classes in Catholic countries, they found just the same thing. That of practical culture—that the heavy artillery of the Catholic Church was placed.

HEIRS OF ALL THE ARTS

"We, Catholics," the speaker said, "are not only the heirs of all the arts, we are also the heirs of all the things that men setting out once again to solve upon their own account problems which are as old as the race will come to regard, next to be moulded by, and, at last, to accept the old solutions which alone can determine the permanent happiness of mankind—in so far as happiness is possible to the wasted procession of men. Of these solutions we, Catholics, are the possessors. To take two fundamental institutions upon which all men's eyes are now turned, property and marriage. It is clearly apparent that the first negotiations have come at last to disappoint the first generation of sceptics. Only the old men, the valiant fathers of the cause, still preach the economic salvation of mankind through the despoiling of ownership and the placing of land and machinery into the hands of professional politicians. Collectivism has burst. And while generous minds of a younger generation are hurrying here and there to find a solution of our economic troubles, the Church will persistently present the normal institution of property widely established throughout the Christian state as the natural economic habitat of mankind, and to that doctrine, by an inevitable process of exhaustion, sincere men, in revolt against that hideous capitalism which is a direct and demonstrable product of the sixteenth century schism, must at last return. The same thing may be observed with the institution of marriage. In practice, every act, private or public, which wounds the family, so jars the human nerve that the toleration of such acts is very brief. In the past, men are brought back inevitably to the culture which we defend, and which happens also to be the only culture that has ever satisfied mankind. "One may take higher instances," the lecturer said, "and show how the first perceptions of philosophy will by a natural gravitation return to the Catholic postulates of an immortal soul, of free will, and of a consequence following upon good and evil. One may descend to the lesser manifestations of truth, and show how the Church, at least, has been able to humanize the Puritan lack of it is inhuman; Catholic feasting and fasting the same, and the Catholic finesse with mysteries and the Catholic devotion to the dead. Better still, one may rely upon that ultimate factor, the Catholic love of arms, and be certain that sooner or later the Catholic temperament will be physically victorious in the field. For myself, I find that my chief consolation. I say again, we are the heirs of all the arts; we are the guardians of all tradition. Using a purely temporal argument, that the pul which should, or must, drag back to us the world which we made."

THE GREAT DEPARTED

The name of the late Cardinal Rampolla continues to occupy the public of Rome, says the last issue of *Il Giornale d'Italia* printed the following little story: "Four or five years ago, during one of the various attempts at a general strike, a company of soldiers of Santa Marta in the neighborhood of Santa Marta knocked at the door of the palazzetto to ask for the favor of a drink of water. The Cardinal's servant took him into a little room near the kitchen and gave him a glass of wine. The young man looked around curiously at the shabby, incongruous odds and ends of furniture, and cheap wares that filled the place. 'Is this where you eat?' he asked. 'No, where you eat?' he asked. 'No, this is His Eminence's dining room.' 'His Eminence?' 'Yes, my master Cardinal Rampolla.' 'What, the one that was to have been Pope?' 'Yes, Cardinal Rampolla, Leo XIII's Secretary of State.' The story ends there, but it need not. The cameriere might have added that he was also the Cardinal's cook, and that he knew very little about cooking, and even if he knew much his knowledge would not have been of much service for the Cardinal never seemed to know what he was eating."

SOME OF THE VICTIMS

Among the most illustrious prisoners was Philip Howard, Earl of Arundel, whose father, grandfather, and great-grandfather were also executed in the Tower. Howard died in his prison in 1595, and permission was refused him to see his wife or the son born to him when he had been but a few months in prison. He refused the Queen's pardon with its provision that he should become a Protestant, and never again saw either wife or son. Then there was the heroic Dr. John Store, who was also condemned for his Catholicity to be hanged, drawn and quartered at Tyburn, now the north side of Hyde Park, or Martlet's Church was duly hanged, but was cut down before he was deprived of his senses, when, as the executioner was about to perform the horrible surgery of the sentence, the condemned man rose and felled him with a terrific blow. Store was then seventy years old.

NO Sadder SPOT ON EARTH

Thomas Fitzgerald, son of the Earl of Kildare, once left the Tower with five of his uncles and all were executed at Tyburn on a paved square, 1587. Tower Green is now a favored square, but was formerly as beautifully laid out as a bowling green; in its center was the scaffold, and here Anne Booleyn, Lady Jane Grey, Lord Essex, Bishop Fisher, and Thomas More were executed. Close by the Green is the

The bed-room was as poor in its appointments as the dining room—not with that nice, careful, decent poverty that can be almost elegant, but ugly and ill arranged. Ten years ago, a few hours before leaving the Vatican, the Cardinal sent his servant in a hurry to buy the few things absolutely necessary to furnish on the rudest scale the private part of his new home—apparently he never gave another thought to the subject till the day of his death.

LONDON TOWER'S GRUESOME STORY

THE PRISON-HOUSE OF MANY NOTABLE PERSONAGES WHO SUFFERED FOR THE FAITH IN ENGLAND ESPECIALLY IN THE REIGN OF QUEEN ELIZABETH

It was principally in the reign of Queen Elizabeth that the Tower of London became the prison of those who professed the Catholic Faith and refused to subscribe to the so-called reformed principles of religion. Many Catholics had been incarcerated in its dungeons in the time of Henry VIII, but their numbers were few when compared with those who forfeited their lives within its sinister precincts in the days of his daughter, Elizabeth. When Mary of Scotland was executed in 1568—her death took place at Fotheringhay in Northamptonshire—the event seemed to provide a signal for the filling of the prison of the Tower, for eight Catholic priests were known to me imprisoned there in 1561, while the number of Catholic priests who were allowed to die of disease or were secretly murdered will never be known, since all Catholic churchmen were then at the mercy of "common informers," and summary imprisonment was invariably their portion. It is, however, certain that, during the persecution ages, over three hundred priests and laymen and religious women lost their lives within the walls of the Tower. Certainly nothing in the barbarous history of the worst of the Middle Age tyrants can exceed, for refinement of cruelty and torture, the story of the Tower.

THE TORTURE CHAMBER

The history of the White Tower is gruesome itself. Here was the torture-chamber, and the holes in which the four posts of the rack were sunk are still to be seen. On this instrument Fathers Campion and Briant were (according to the boast of the rack-master Norton) "stretched a foot longer than Nature had intended them to be," while Father Gerard had his hands screwed into two iron rings by which he was suspended to a column, so that his feet just touched the ground. Thrice he was subjected for hours at a stretch to this torture and that of the thumb-screws. He was one of the few priests who ever escaped from the place, two lay brothers, dressed as watermen, rescuing him at night through his cell window and rowing him down to Gravesend, whence he escaped.

Within the White Tower was a dungeon which was known as "Little Ease," and was so built that the prisoner could neither stand upright, nor lie down at full length. A pipe connected this cell with the moat and admitted the water from the Thames at high tide, to the height of several feet, so that in addition to the torture of his plight, the unhappy captive was nearly drowned and even bitten with the foul and slimy water. Here too, in earlier ages, Jews were, first subjected to the "total darkness" torture in order to force them to part with treasure, and it is recorded that in the year 1580, that there were one thousand prisoners who were kept there in durance and daily gave their gaolers practice in torturing; most of these prisoners were Jesuits, and so revolting were the tortures that a government inquiry was instituted to investigate the horrors practised. So fearful were the tortures inflicted on Father Southwell, that his father sent a petition to Elizabeth, praying that his son might be either executed or treated as a gentleman!" Even Elizabeth relented.

SOME OF THE VICTIMS

Among the most illustrious prisoners was Philip Howard, Earl of Arundel, whose father, grandfather, and great-grandfather were also executed in the Tower. Howard died in his prison in 1595, and permission was refused him to see his wife or the son born to him when he had been but a few months in prison. He refused the Queen's pardon with its provision that he should become a Protestant, and never again saw either wife or son. Then there was the heroic Dr. John Store, who was also condemned for his Catholicity to be hanged, drawn and quartered at Tyburn, now the north side of Hyde Park, or Martlet's Church was duly hanged, but was cut down before he was deprived of his senses, when, as the executioner was about to perform the horrible surgery of the sentence, the condemned man rose and felled him with a terrific blow. Store was then seventy years old.

Chapel, once known as that of St. Peter ad Vincula, but now closed. From this chapel a long procession of historic personages went their sorrowful way to the scaffold on the Green More and Lisher, Queen Katherine Howard, Monmouth (as later as 1685), and several Dukes of Norfolk. This spot and its adjoining cemetery, Macaulay, writes:

"In truth there is no sadder spot on earth than this little cemetery. Death is there associated, not as in Westminster and St. Paul's, with genius and virtue, with public veneration and imperishable renown; but in our humbler churches and churchyards, with everything that is most endearing in social and domestic charities, but with whatever is darkest in human nature and in human destiny; with the savage triumph of implacable enemies, with the inconstancy, the ingratitude, the cowardice of friends, with all the miseries of fallen greatness and blighted fame. Thither have been carried through successive ages, by the rude hands of gaolers, without one mourner following, the bleeding relics of men who had been the captains of armies, the leaders of parties, the oracles of senates and the ornaments of courts."

BISHOP FISHER'S DEATH

Opposite Tower Hill stood the Conning Tower, where prisoners condemned to die were handed over to the civic authorities. It was here that the venerable Bishop Fisher, after having been condemned to death, turned to be decapitated, and whilst the Sheriff delayed, he took out his Testament and asked Our Lord to send him some words of comfort. He opened on the text: "This is eternal life, to know Thee, the only true God and Jesus Christ, whom Thou hast sent." That, he said, is enough to satisfy my soul.

Here, again, died Father James Fenn, who being left a widower, had become a priest. When he was (February 12, 1584) on the way to the scaffold, he looked up and recognized his little daughter, Frances, weeping bitterly as she stood in the crowd. He kept his habitual calm, and lifting his pinioned hands as high as possible, gave the little maid his last blessing, and so was borne away.

THEOLOGY FOR MOTHERS

Father Hull, S. J., of the Bombay Examiner, crowds a lot of theology that many a mother must have ruminated over into these few lines:

The soul is created at the first moment of existence, that is, at conception.

Any unbaptized child, whether born or unborn, is by God's ordinary dispensation consigned to a state of natural happiness, free from all sense of loss which it sustains by not being incorporated in the supernatural system of grace. That is not a revealed truth exactly, but it is the opinion of St. Thomas, generally followed in the schools.

An unbaptized child does not receive Catholic rites at burial, because it has not been incorporated by baptism into the membership of the Church.

It is certain that any baby who has been baptized goes straight to heaven and therefore, in strict logic can be prayed to as belonging to the ranks of the blessed. But it is not a cultus in vogue among Catholics.

Suppose somebody started a new "devotion to the blessed company of the innocents in heaven," meaning to babies dying after baptism. I can hardly imagine that the Church would discontinue it, though it would be quite logically strange and in some way one's quite unaccustomed to the idea.

COUNT JOINS JESUITS

A sensation has been occasioned by the disappearance from Paris society circles of Count Castillon de Saint Victor, a prominent figure in the Royalist circles, famous as a balloonist and one of the pioneers in French aeronautics, being one of the first Frenchmen to make a flight in an aeroplane.

Abandoning the gay capital, where he had one of the most elegant homes, without a word of explanation to his friends, the Count went to England, where, it is now learned, he has hidden his identity under the name of Brother Eustache in a Jesuit college, at Canterbury, and is occupied throughout the day in the most menial labors which fall to the lot of the Jesuit novice. He will later join the order.

The Count, who thirty-eight years old, inherited a large fortune from his father, who died in 1910 and the beautiful mansion in the Avenue Marceau, where he lived. With Count Henri de la Vaulx he broke the record for a balloon flight, traveling from Paris to Kieff. He made an ascent in an aeroplane with Wilbur Wright in 1908, when the inventor was giving his first exhibitions abroad at the Camp Davour, at Le Mans.—Church Progress.

We may make life as agreeable for ourselves as we can lawfully; we should aim at making it such for others.

FOLLOW ME

The cradle means the coffin and the coffin means the grave; The mother's song scarce hides the De Profundis of the priest; You may call the fairest flowers any May day ever gave; But they wither while you wear them ere their ending of your feast.

And our dim eyes seek a beacon, and our weary eyes a guide, And our hearts of all life's mysteries see the meaning and the key; And the Cross gleams o'er our pathway—on it hangs the crucified, And He answers all our yearnings by the whispered "Follow Me."

—FATHER REAN.

AMATEUR CATHOLIC (?) THEOLOGIAN

There are Catholics and Catholics. There are many who, when they hear the voice of legitimate authority, bow their heads, obey; and are glad to do so, because the voice of legitimate authority is the voice of God. There are others who obey, but veil their obedience, so far as the outside world is concerned, in expressions of a perfect coincidence of their views with those of authority. There is a third class, that of those who will not obey but say nothing. They are bad enough; but far worse are the few of the fourth class who not only disobey, but also declaim against their lawful superiors as ignorant, tyrannical, blundering, self-sufficient, antiquated, and so on. Sometimes these sink so low as to denounce their superiors in the newspapers, and then they betray their enormous ignorance.

Such a one wrote to the New York Herald lately to correct an error that journal had fallen into. He (or she) informed the editor that the Cardinal has no power to make the tango a matter of confession—that is to say, that the Cardinal has no power to impose a grave precept on the members of his flock to abstain from tango dancing—that the Pope alone could do so after consulting the College of Cardinals. It would not be easy to count the errors in dogmatic theology, moral theology, and canon law contained in this assertion. The writer goes on to revile the Cardinal and his Vicar general and his advisers in language most disgraceful, and audaciously signs the letter, "Catholic."

If the writer really be a Catholic, let him (or her) go to confession to any priest, and accuse himself (or herself) of having written that letter. He (or she) will learn a lesson not to be forgotten easily.—America.



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REV. J. J. BUREK, PHOENIX, ILL.
FOURTH SUNDAY AFTER EPIPHANY

DETRACTION AND CALUMNY

Owe no man anything, but to love one another; for he that loveth his neighbor hath fulfilled the law. (Rom. xiii. 8.)

In order to bear fruit, the spirit of charity must be felt in the heart of the Christian. Christianity does not consist in external forms and ceremonies alone.

Let us not deceive ourselves, then, by imagining that we are acceptable to God because we do these good works and appear outwardly to be good.

Let us do all kinds of good works and have not charity we are nothing. Charity—love is the fulfilling of the law.

A person's good name, his character, is more precious than gold and silver.

Detraction or backbiting injures the good name of our neighbor by revealing things that are true. Calumny injures him by telling what is false.

TEMPERANCE

TEMPERANCE IS NEW YEAR'S THEME OF ARCHBISHOP GLENNON

Archbishop John J. Glennon, in his first sermon of the new year, delivered in the Cathedral Chapel, took "Temperance" as his theme.

"Among the new year's promises there is one that we hear of, time honored in the making and some times time honored in the breaking.

Remember how you have felt when things were said of you that lowered you in the estimation of those around you, whose opinion you valued.

This thought will assist you in understanding the injustices you are, perhaps, dallying inflicting upon others by your busy, ungovernable, uncharitable tongue.

By the sin of detraction, by backbiting, calumny and talebearing is caused an injury which it is difficult, almost impossible, to repair.

By the sin of detraction, by backbiting, calumny and talebearing is caused an injury which it is difficult, almost impossible, to repair.

The difficulty, impossibility, of repairing the sins of the tongue—backbiting, calumny, talebearing—is well illustrated by a penance which, it is said St. Philip Neri imposed upon a certain loquacious woman who was continually talking uncharitably of her neighbors.

She was told by St. Philip Neri, as a penance, to get a fowl, kill it, and on a windy day go through the field scattering the feathers in all directions.

When she returned he told her to go and gather up the feathers she had scattered. She said it was impossible to do so, they had been blown far and wide by the wind.

The saint thus gave her a beautiful and a useful lesson, and she was never afterwards known to talk uncharitably of her neighbors; for the truth was indelibly impressed upon her mind, that as the feathers were wafted by the wings of the wind to the four parts of the world, so slanderous conversations, uncharitable

remarks, backbiting and calumny are wafted by the wings of gossip to all parts; and as it was impossible to gather together again all the feathers so, too, it is impossible to repair all the injury done by the long, interminable tongues of gossips, meddling persons and scandal mongers.

If you hear scandal and keep it to yourself but very little harm is done. If you talk about it, unknown harm will be done to thousands by the evil thoughts occasioned; you act the part of the Pharisee yourself, by trying to show your innocence in being shocked at another's sin; you show your lack of love of your neighbor by your insatiable craving to abuse, to injure him; and you do him an irreparable injury—an injury you would not like others to do to you if placed in similar circumstances.

Let us do on such occasions, as we would wish to be done by. Let us condemn not, that we may not be condemned.

In this, as in everything else relating to justice or charity, we should follow the golden rule and do unto others as we would have others do unto us.

Let us, my dear friends, ask God to impress deeply upon our hearts those maxims of justice and charity; never to do unto others, what we would not wish to have done to ourselves; never to say of another what we would not wish to have said of ourselves; never to speak of another as we would not have other speak of us.

Let us, in imitation of Our Divine Model, the humble and kind of heart and never say of our neighbor an unkind, an ungenerous or uncharitable word.

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and reprobated, it is not alone the evils of drunkenness that we should combat and oppose, but we should go farther and oppose drinking as such, whether it is associated with drunkenness or not. And this again for many fold reasons—as for instance, that drinking leads to drunkenness—that drinking leads to misery, sickness and death.

"It is now a well-established fact among scientific men, that the drinking of alcoholic liquor tends to undermine the health and strength, both physically and morally of the individual."

No other medicine I could get was so good and I took lots of different remedies before I found out how good "Fruit-a-lives" were.

I keep "Fruit-a-lives" on hand all the time, and am never without them. I ever take them with me when I go motoring, so I can keep them handy.

Another failure followed, however, when he attempted to found a Hall (i. e.) a non-matriculating college at Oxford in the interests of Catholics who wished to have the advantage of an Oxford education.

Newman's attitude on the infallibility question differed again from that of the Vatican, although when the Papal Definition was made, he accepted the dogma with complete acquiescence.

From that time (1870) till his nomination as Cardinal—an honor which it seems now certain, his enemies in England seemed to wish to deprive him of—remained buried in his Oratory home at Birmingham

NEWMAN AND MANNING

To his latest work "Half Lengths" (Grant Richards), published during this year, the Rt. Hon. George Russell, an intimate friend of Gladstone, contributes an interesting study of the two great Cardinals, Newman and Manning.

Mr. Russell, who is a member of the ductal family of Bedford, had the advantage of a close acquaintance with both prelates, and notwithstanding his regard for Manning, it is not hard to discern his fuller sympathy with the famous Oratorian, more especially in those difficulties which he unwillingly, were thrown so often in the way of his action by men who unjustly and without any grounds suspected his Catholicity.

From the point of view of a prominent public man who is not a Catholic, but who has long known the inside life of exclusive society in England, the study is of very great interest. Mr. Russell makes no doubt whatever about Newman's Catholicity.

"His religious faith never failed or wavered," he says. "He had deliberately accepted the religion of the Papacy with all that it involves, and faith in that religion carried him, if not serene, yet patient and dutiful, through all experiences of earthly sorrow."

His enthusiasm had, however, been subjected to the test of harsh realities, as first, in the serious Achilli case in which the hierarchy left him to fight his libel case without providing him with support which lay well within their means to supply.

Again, in the Catholic University enterprise in Ireland, he was (says Russell) on the disadvantage of knowing nothing about business and of not understanding the Irish character and educational needs. He was in reality no organizer, the ambitious task proved futile and he returned to England in profound dejection.

The third obstruction was thrown in the way of his editing the new English version of the Scriptures in which (says Russell) Newman proved apathetic, if not hostile.

Father Faber (Newman himself wrote regarding this affair) on his deathbed assured the Oratorian that he knew how neglectfully he had been treated in this matter. After this, he sought to aid the Church in England with his unrivaled pen and as a journalist, only to find his work condemned by Rome and to see himself accused of being a "bad Liberal Catholic."

A ray of light in his life appears with the triumphant victory over Kingsley, won by the publication of his masterly "Apologia" from

FREE OF ALL THREE DISEASES

"Fruit-a-lives" Brought Him Perfect Health

AVON, ONT., May 14th, 1913. "I am younger since I have been taking 'Fruit-a-lives', I was troubled very badly with Piles, Constipation and Stomach Disorder, but I found 'Fruit-a-lives' was the panacea for the whole three.

No other medicine I could get was so good and I took lots of different remedies before I found out how good "Fruit-a-lives" were.

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has said of himself that he had a "morbidly sensitive skin," about as bad as equipment for the fight as nature can bestow.

"I question," says Russell, "if Manning was very sensitive. No doubt he felt a knock as we all feel it; but with him it was only a reason for hitting back again, and when he hit, he showed both strength and science. Without breach of charity, he willed the end and also the means, and when a cause was at stake, he did not shrink from crushing an opponent."

And here it is well to remember that Manning and the majority of the English Bishops of that day looked upon Newman as tinged with what we should to day call modernism, an accusation which subsequent biography of the great Cardinal has successfully refuted.

His feelings, hopes, desires, prejudices, personal opinions, schemes of usefulness—all these (says Russell) Newman was ready and eager to sacrifice, for the cause which absorbed his life. The one thing he would not sacrifice was his conscience and he who declines to sacrifice his conscience must look for his reward in a better life than this."

CATHOLIC CONVERTS IN CHINA

Since China has become a republic the chances of converting a large proportion of its 300,000,000 inhabitants to Christianity have become more favorable, and while the Protestant churches are spending annually millions for the conversion of the "heathen Chinese" and are sending hundreds of missionaries into the Celestial empire, the Catholic Church with her scanty means is still far ahead of them in the number of her converts.

Dr. Joseph Koesters of the Society of the Divine Word, who attended the missionary congress in Boston, gave a very encouraging report of the glorious work done by the missionaries of the Catholic Church among the Celestials, and expressed himself enthusiastically in regard to the future.

He gave the information that the president of the Chinese republic had recently ordered all the mandarins to join the priests and people in the Catholic churches to pray for the country's welfare. In China each priest is made an honorary mandarin—the equivalent of a magistrate in the United States. Although Confucianism is widespread in China, Confucius is not honored or adored as a Deity, but as a great philosopher and moralist. There is no state religion in China, and Christianity may be practiced within its domain freely under its present republican government as it is in the United States.

There are many Mohammedans and Buddhists in its population, but even these, it is to be hoped, will not be obdurate to the influences of the Gospel.—Intermountain Catholic.

THE POSTER AND THE STAR

A week or two before Christmas there appeared on the bill boards of the towns and cities of the country a large, artistic poster done in twelve colors, having for its subject the Nativity of Our Lord. The poor stable of Bethlehem is bright with the radiance that shines from the Divine Child, whom the Virgin Mother holds in her arms. St. Joseph is near by, and adoring shepherds, and gift-laden Magi, complete the group. Most of the beautiful picture's admirers would have wondered what it was meant to advertise. For no mention is made of any theatrical production or moving picture show; no exhortation is given to speed with jubilant feet to some department store, and none of the marvelous results were detailed that invariably follow the use of any particular medicine, beverage or cereal. The only inscription on the poster are these words: "Ask your Sunday school teacher to tell you the story."

It has now transpired that the presence of the Nativity picture on our bill boards is the result of a vote taken at the last annual convention of the Poster Advertising Association to "utilize the advertising space at the disposal of the association in slack seasons for conducting, free of charge, a campaign of its own for the uplift of children throughout the country." "No other organization or movement is back of this; we merely want to do our share in this way to stop as best we can by illustrated lessons the disintegration that threatens the childhood of the big modern city. It is our Christmas present to the communities in which we live." So 7,500 of these pictures of the Nativity were distributed at a cost of more than \$10,000 to the 3,000 members of the association in this country and Canada. From time to time other appropriate and "uplifting" posters are to follow.

With an object similar to that which inspired the Poster Advertising Association to spread far and wide a fine picture of the Nativity, a number of our municipalities set last year in a public square a huge Christmas tree, illuminated with myriads of colored lights and topped by a brilliant "Star of Hope," while thousands listened to the Christmas hymns that choral societies sang.

To Catholics it is, of course, a keen pleasure to see cities and corporations thus emphasizing the true character of the festival that the Christian world celebrates on the 25th of December. What makes the

day Christmas is the wonderful fact that the Only Begotten Son of the Eternal Father, "for us men and for our salvation," was then born of the Virgin Mary. When this truth is granted all the joyful festivities associated time out of mind with Christmas become beautiful and intelligible, when that truth is denied,

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they become empty and meaningless.—America.

The "New Century" SMILE

It is worn by every housewife who uses one of these washers. The reason is quickly found for the New Century makes washing easy. It removes the hard rubbing and does the work more thoroughly than any other way.

The New Century Hand Washer works quickly and easily. It pushes the water through the fabric, leaving it sweet and clean in a few minutes. It cannot injure the finest garment you possess.

The product of twenty-five years experience in making washers, the New Century is without an equal. Patented features make it the leading hand washer.

Examine it at your dealer's or send to us for information.

CUMMER-DOWSWELL Limited

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"A Friend of the Family" for 60 years, who keeps pace with the times and improves all the while—is what they say about EDDY'S WARES

CHATS WITH YOUNG MEN

THE SEASON OF THE NEW SPIRIT

This is the season of the new spirit—a spirit by no means new in respect to age or place in man's life, but in the sense of being revived from the ordinary round to make room for the generous love of Christ...

Christmas has come and gone and left in its wake the happy memories always a part of that high festival. It has put into countless hearts a new feeling toward others. It has shown again the wonderful truth of the strange statement that we get what we give...

As night comes on, some men can't sleep and they worry about it. But Nature should be left to take care of the matter. Napoleon got along on four hours of sleep; and we have had lusty old gentlemen, who for years were well content with two hours' sleep o' nights.

At no time will things be running to our entire satisfaction. We would not have a chance to be philosophers if we did not have to put up with some things.

This present worry is not to be the last. Oh no. Think of the procession of athletic worries still waiting for you around the corners of future years. But then this present worry will be forgotten, or merely a reminiscence—so that's some gain. Sursum corda!

How are we to enter into this new spirit. Let an answer be given in the simple and beautiful words of one who once ministered "In His name," and who said: Do not bother yourself too much with longings for happiness and friendship and the joy and glory of being a little useful to some one—some way. Usefulness is splendid. If you can help anybody even a little, be glad. Up the steps of usefulness and kindness God will lead you to friendship and happiness. If you wish and dream and regret and wonder, you will degenerate and be discouraged; if you can add any joy, strength, comfort, rest, pleasure, to lives about you your own life will be refreshed, will be more interesting and better worth the living. Turn your back on the past, for God forgives everything, and turn your face to a useful future in which God recognizes anything done in kindness, even the giving of a drink of water. Look bright to everyone, speak gently and cheerfully, hum little tunes to yourself (and to the Lord) when you are working. Plan surprises for people. Jesus "went about doing good." So you can in your way, with His spirit. If you fill well the place where you are now be sure He will give you another place, growing larger as you grow larger.

This is not exactly the form in which resolutions for the New Year commonly are couched. But the person who follows this plan will be apt to get a good deal more out of life—through giving a good deal more to life—than the one who sets up an impossible list of "I wills" and "I won'ts." And with this there comes the supreme satisfaction of knowing that it brings the one who tries nearer and nearer to harmony with that life which is the music of all the years and the hope of every new day.—Catholic Columbian.

A GBN LEMAN "A gentleman, is he. Sure then, and let him be a man first," and old Michael straightened his shoulders with a sage nod and a grunt of disgust that told plainly his opinion of the person under discussion.

"A man first, then a gentleman." Do you know, my lads, that old Michael is right and that there is a world of truth in that quaint decision?

Perhaps some of my boys have watched a shoddily dressed man or a young fellow of their own age swaggering along, sure of his own importance and the sensation he was creating. Perhaps you were a bit envious, and wished that you, too, could have had plenty of money. If you, too, only could be a gentleman! But wait, lads. What is a gentleman? Perhaps your idea of a gentleman is a man who has nothing to do, nothing to think of but his own pleasure, no care greater than to select his own clothes and see that they are the correct style. You also must feel ashamed to have him look at you, for you know that he is holding the string of the kite, and following by Myles and an admiring crowd of small boys.

manner, not rude or boorish and unfriendly. So something more than you have imagined, and it really depends upon you whether or not you belong to that class. It is you and not the style of your clothing, not whether you are able to live without work or whether you must labor hard for every dollar you spend or save. It is independent of all material things—it is just what you are. First of all, a gentleman. He must be courteous and kind to all—to those dependent upon him as well as to those in authority over him, to his own as well as to strangers. The greatest test of a gentleman is—being a gentleman to your own father and mother and sisters.

A true gentleman is a gentleman at heart or he cannot be depended upon to be a gentleman at all times and in all places.—Florence Hadley in Catholic Standard and Times.

LITTLE IRRITATIONS

"These are little annoyances that go with my business; and to fret about them means that I can't manage my business without friction."

The man who says this every day will escape much of the petty irritation so wearing upon the patience and nerves of us mortals.

As night comes on, some men can't sleep and they worry about it. But Nature should be left to take care of the matter. Napoleon got along on four hours of sleep; and we have had lusty old gentlemen, who for years were well content with two hours' sleep o' nights.

At no time will things be running to our entire satisfaction. We would not have a chance to be philosophers if we did not have to put up with some things.

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Myra went back to her city home next day, and great was Mrs. Weston's joy a few months later on reading the following paragraph in a letter from her: "You will be glad, dear, to know that I have made up my mind to become a Catholic, and am now receiving instruction. In fact I hope to be

received into the Church and make my first Holy Communion on the feast of the Immaculate Conception. And, under God, I owe this great grace to Bertie and Myles. I could not set aside the impression made on me by that first Mass I was present at, nor forget Bertie's words when I asked him how he managed to behave so reverently. 'How could I forget when God was so near?' I thought and thought, and prayed, and now the road is clear. You know how lonely I have been all my life. All that is changed now, and—, but these things are too sacred to be spoken of, even to you. But I want you to tell Bertie I shall ask our Lord on my first Communion day to give him a vocation to the priesthood, that he may continue to work for souls. May God bless and guard him and Myles always, and keep their child-like hearts unspoiled and unsullied."

Only one comment shall we add. Where is the obedience and respect due to the Protestant Episcopal Church at large which voted down the motion to consider a change of name, or at least put of its consideration for the present? But, after all, that is only a trifle. There can be no obedience where there is no recognized head.

Times are moving fast. What with statues and chapels to St. Peter, St. Patrick (save the mark!), St. Columba, and St. Martin of Tours we are not surprised to behold at last a statue erected in honor of the Blessed Virgin. If the Protestant Episcopal Church is to become the American Catholic Church, it must needs acquire some semblance to the title. Recognition of the Pope's supremacy will come in due course. Father Andrew, probably without knowing it, is steering his bark straight for the Church of Rome, in which he will soon land, let us hope and pray, his confiding passengers.—E. Spillane, S. J., in America.

AN IRISH THRUSH

T. A. Daily in Philadelphia Standard and Times

A traveler in the Orient—no less a personage than our own Secretary of State—tells of a quaint custom in China which will serve here as an introduction to what is to follow. It seems that the practice maintains, in parts of China, of holding a "singing contest of the larks," wherein the question of the championship is settled by the birds themselves. The birds, in their cages, are brought together, and all begin to sing. Presently the first of the minstrel, to realize that he is out-classed tucks his little flute under his wing and goes to sleep. One after another the weaklings drop out until only one is left, charming the echoing air with a triumphant solo.

For some time past the notes of an Irish thrush have been ringing in my ears, and it's time I hid my diminished head. And this champion is a female of the species!

W. M. (Winnifred Mabel) Letts is her name, and the cage—that is to say, the book—from which her varied notes issue is a beautiful thing of green and gold, bearing at its apex the inscription "Songs from Leinster," and below, "David McKay, pub. Phila., Philadelphia."

I shall step aside at once and let her sing to you. Hark!

IN THE STREET I've seen a woman kneeling down In the dirty street. An' she took no heed of her tattered gown.

An' she brooken boots on her feet; An' she took no heed of the people there, Rich and poor that would stand and stare

At a woman kneeling in prayer In the street For the thing that she spied At the back of the great shop window pane

Was a cross with a Figure crucified. She took no heed of the driving rain, An' thim that would turn to look again;

She took no heed of the noisy street, But knelt down there at her Saviour's feet. What matter at all what the place might be? To one poor soul it was Calvary.

And here is a song so racy of the soil that the fragrance clings to the "branches of the mind" long after the last note drips to silence.

A SOFT DAY A soft day, thank God! A wind from the south With a honeyed mouth; A scent of drenching leaves, Briar and beech and lime and thyme

And the soaking earth smells sweet Under my two bare feet, While the rain drips, Drips, drips, drips from the eaves.

A soft day, thank God! The hills wear a shroud Of silver cloud; The web the spider weaves Is a glittering path is wet, And the soaking earth smells sweet Under my two bare feet, And the rain drips, Drips, drips, drips from the leaves.

HALF TRUTHS Half truths are generally interesting and always misleading. A recent utterance of Dr. Robert Spear at a convention of Student Volunteers in Kansas City, is no exception to this rule. His assertion that the "evangelization of the world must be accomplished in this generation" is an interesting and misleading half truth. No doubt, this is an opportune time for the spread of Christianity. The West is tired of materialism, the East is weary of paganism. An upheaval is in progress. The old order is changing and in the change the missionary will find a golden opportunity to glorify Christ by extending His Kingdom. Men are thirsty for the life, hungry for the bread of life, eager for the truth that will set them free. Here is surely an opportunity. But it is not true that missionaries who lose it, must cast aside the shield and spear of Knighthood in the Master's army. There will still be victories to be won, hearts to be subdued. Successful evangelization will not cease with this generation nor the next. It will come to an end only when all people are one fold,

under one shepherd. This is Christ's prayer, this is Christ's promise. Neither the one nor the other will fail. Calvary is our witness.—America.

AN EPISCOPALIAN MARRIAGE CASE

During the Protestant Episcopal Convention, held in New York about three months ago, the Catholic Church was vituperated for presuming to have a marriage law of its own. The convention had not been closed very long before Episcopalian of New York were startled at seeing a gentleman, who had been set free by the civil law, married to a new bride in one of their own churches by one of their own clergy. Some asked an explanation, and were told by the clergyman involved that the matter had been referred to the Bishop, with whose approval he had officiated at the marriage in question. This does not seem to have stopped discussion in New York and elsewhere; for an Episcopalian periodical appealed lately to its readers to trust the Bishop, giving these two reasons why they should do so, that he had consulted a lawyer and that in such matters he is extremely conscientious.

We do not for a moment challenge the conscientiousness of all concerned, the Bishop, the clergyman, the bridegroom and the bride; but we think Episcopalianism would be better off, if in such matters they had something more stable to rely on than counsel's opinion and the Bishop's conscientiousness. We have the greatest respect for the legal profession. But if one wishes to build a great bridge he does not consult a mining engineer, nor if about to construct a system of waterworks does he quite ignore the hydraulic engineer.

The fact is that Christian marriage is one thing: marriage as viewed by the civil law is altogether another. The case we have quoted shows that no body of Christians can defend Christian marriage without a definite body of law on the subject. To those acquainted with the case we would say: think of all the distinctions it may have involved, between what was antecedent to the original marriage and what was consequent, between the absolute and the relative, between the antecedent doubt and the consequent, between the doubt concerning the law and the doubt concerning the fact. Hitherto, Episcopalianism, earnestly as they may desire to defend Christian marriage, have been unable to do so efficaciously, just because they have no real law on the subject. There must have been some among them to comprehend this. If they can not induce their less understanding brethren to consent to legislation on the subject, at least they may restrain such from reviling the Catholic Church because it has its Christian law on the matter.—America.

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We are not responsible if we fail to succeed. But we are responsible if we fail to do our duty; if we yield the battle too early; if we neglect to hold the fort until chance or reinforcements or a change in the winds of fortune comes to our relief.—Humphrey Desmond.

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PROSELYTISM

Catholic immigrants are not the only ones sought as victims by proselytizers, who, in order to gain their ends, are prepared to resort to the most dishonorable subterfuges.

"I believe that the upright and fair-minded Christians," Rabbi Rains said, as reported in the New York Times "are open to reason, and that the Christian conscience can be successfully appealed to."

ly altered from the decrees of Cotton Mather and the enactments of the Salem colony as to witchcraft, heresy and other manifestations of the rebellious spirit which followed in the train of the New Thought introduced to the benighted world by the leaders of the Reformation.—Philadelphia Standard and Times.

When in Trouble

When your kidneys do not feel blue. Visit the nearest drug store and get a bottle of SANOL Kidney Remedy

This is a positive cure for Gall Stones, Kidney Stones, Bladder troubles, Gravel, Rheumatic Pains, ailments of uric acid origin.

Price \$1.50 per bottle. Leading Druggists. Correspondence invited. Free literature and testimonials from

Sensitive people will do well to reflect that the slurs or ingratitude or slights or knocks that come to them (as they come to all) are soon forgotten in the whirl of new events and fresh to-morrows; and it is wiser to forget, while the world forgets, and not attach undue importance or make sore grievances out of such inevitable annoyances.—Humphrey Desmond.

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DIED

BOOK.—In Detroit, on January 15, 1914, Mrs. Matilda Book, wife of George Book, and daughter of Mr. and Mrs. P. J. McCue, 892 Waterloo St., London. May her soul rest in peace.

JOHNSTON.—In Galt, Ont., January 10th, 1914, Joseph F. Johnston, aged forty-two years. May his soul rest in peace!

KENNEDY.—In Merrickville, Ont., December 17, 1913 Mrs. Bridget Kennedy, aged eighty-five years. May her soul rest in peace!

DIOCESE OF KINGSTON

CEREMONY OF RELIGIOUS RECEPTION AND PROFESSION.—An impressive ceremony took place in the Church of Our Mother of Sorrows, on Thursday, the 15th inst., at 7.30 a. m., when seven young ladies received the Holy Habit of the Sisters of Charity, for made their temporary vows, and six, having completed the term of four years, pronounced their perpetual vows.

His Grace, Most Rev. Archbishop Spratt officiated assisted by a large number of priests.

The Sisters who received the holy habit were: Catherine Murphy of Stirling, Anna Rossion of Glen Neve, B. A. Klein, M. E. Egan of Westport, Amelia Gough and Mary Hawkins, all of Tweed, Ont.

Those who pronounced their vows for two years were: Helen Curley of St. Catharines, in religion Sister M. Patricia; Sister M. Remigia; Lucy Murphy of Napton, in religion, Sister M. Imelda, and Virginia O'Rourke of Carleton Place, in religion, Sister M. Adrian.

Those making perpetual vows were: Sister M. TIGRANA, by Rev. John Joseph Franco, S. J. An absorbing story of the persecutions of Catholics in the fourth century, and the attempt of Julian the Apostate to restore the gods of Honor and Virtue.

THE SISTER OF CHARITY, by Mrs. Anna H. Dorney. The story of a Sister of Charity who, as a nurse, attended the sick and dying, and as a shipwreck and rescue from almost a hopeless situation, brings the family into the Church of God. It is especially instructive for the household.

TANGLED PATHS, by Mrs. Anna H. Dorney. As a novel Tangled Paths is admirable; and if the author will compare his very satisfactory production with her earlier work, "The Student and the Nurse," she will find it a most successful one.

THE ALCHEMIST'S SECRET, by Isabel Cecilia Williams. This collection of short stories is not of the sort written simply for amusement; they have their simple, direct teaching, and they lead to the thought of and to pity sorrows and trials of others rather than our own.

IN THE CRUCIBLE, by Isabel Cecilia Williams. These stories of high endeavor, of the patient bearing pain, the sacrifice of self for others, good and kind, the divine truth, the story tells of us all and of our duty to God and to our fellow-men.

TEARS ON THE DIADEM, by Anna H. Dorney. A novel of the inner life of Queen Elizabeth. So interesting that the reader will be loathe to lay it down before finishing the entire book.

"DEER JANE," by Isabel Cecilia Williams. A sweet, simple tale of a self-sacrificing elder sister whose addition to the household is a blessing which is told with a grace and interest that are irresistible.

LOUISA KIRKBRIDGE, by Rev. A. J. Thebaud, S. J. A dramatic tale of New York City after the Civil War, full of exciting narratives infused with a strong religious moral tone.

THE MERCHANT OF ANTWERP, by Hendrick Conscience. A novel of compelling interest from beginning to end, containing the story of a merchant and a diamond merchant, and Raphael Banks, who, through the uncertainty of fortune, enters the parental sphere of the noble character which had been withheld on account of difference in social position.

MARIAN ELWOOD, by Sarah M. Brownson. The story of a haughty society girl, selfish and arrogant, who awakes to the wisdom of her ex-husband through the apparition of the noble character and religious example of a young man whom she afterwards marries.

CONSCIENCE'S TALES, by Hendrick Conscience. Thoroughly interesting and well written tales of Flemish life, including "The Blind Boy," "The Gensendock," "Blind Rosa," and "The Poor Noblemen."

FAITH, HOPE AND CHARITY, by Anonymous. An exceedingly interesting tale of love, war and adventure during the exciting times of the French Revolution.

THE COMMANDER, by Charles D'Hericault. An historical novel of the French Revolution.

BECH BLUFF, by Fanny Warner. A tale of the South before the Civil War. The story and events are contained in this volume: "Agnes," and "For Many Days."

CAPTAIN ROSCOFF, by Raoul de Navery. A thrilling story of fearlessness and adventure.

CATHOLIC CRUSOE, by Rev. W. H. Aenderdon, M. A. The adventures of a young man, the son of a nobleman, who, after a long and arduous journey, is cast ashore with companions on a desolate island in the Caribbean Sea.

HAPPY-GO-LUCKY, by Mrs. C. Crowley. A collection of Catholic stories for boys, including "Little Heroine," "Ned's Baseball Club," "Terry and His Friends," "The Boys at Ballon," and "A Christmas Stocking."

MERRY HEARTS AND TRUE, by Mary C. Crowley. A collection of tales for children, including "Little Beginnings," "Bliss Apple Woman," "Polly's Five Dollars," "Marie's Trunk," and "A Family's Frolic."

THE AFRICAN FABIOLA, translated by R. Rev. Mgr. Joseph O'Connell, D.D. The story of the great saint, Fabiola, who lived in the city of Rome in the fourth century, and whose life is a model of Christian heroism.

HAWTHORNEAN, by Clara M. Thompson. A story of American life founded on fact.

KATHLEEN'S MOTTO, by Genevieve Walsh. An interesting and inspiring story of a young lady who, by her simplicity and honesty, succeeds in spite of discouraging difficulties.

ALIAS KITTY CASEY, by Marie Gertrude Williams. A story of a young woman who, in order to escape herself, and at the same time enjoy the advantages of the country in summer time, accepts a menial position in a hotel, taking the position of waitress refused by her maid, Kitty Casey. The story is well written, and a romance cleverly told.

LATE MISS HOLLINGFORD, by Rosa Mulholland. A simple and delightful novel by Miss Mulholland, who has written a number of books for young ladies which have met with popular favor.

FERNCLIFFE, Ferncliff is the name of a large estate in Devonshire, England, the home of Agnes Falkland, who with her family and adopted sister, Francis Macdonald, furnish the interesting events and the secret influence of which Agnes Falkland is the innocent sufferer.

THE ORPHAN SISTERS, by Mary I. Hoffman. This is an exceedingly interesting story, in which some of the doctrines of the Catholic Church are clearly defined.

ROSELE BLANC, by Lady Georgiana Fullerton. A thoroughly entertaining story for young people by one of the best known Catholic authors.

THE STRAWCUTTER'S DAUGHTER, by Lady Georgiana Fullerton. An interesting Catholic story for young people.

THE SOLITARY ISLAND, by Rev. John Talbot Smith. As mysterious and fascinating in its plot as either of the sensational productions of Archibald Clavering Gunn, it contains portions which would not shame the brush of a Thackeray or Dickens.

THE TWO VICTORIES, by Rev. T. J. Potts. A story of the conflict of faith in a non-Catholic family and their entrance into the Catholic Church.

THE MINER'S DAUGHTER, by Cecilia Mary Caddell. A story of the adventures and final conversion of a miner and his family through the zealous labors of his daughter. In this book every part of the Mass is explained in a simple and clear manner.

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KNIGHTS OF COLUMBUS

On Wednesday Jan. 14th, Oullia Council, Knights of Columbus, No. 1428, held a gala day when the First, Second and Third Degrees were exemplified to a large class. High Mass was celebrated and a sermon was preached by Rev. Father Fitzpatrick of Emmons. Oullia team conferred the First Degree. Hamilton team the Second Degree, and E. J. Butler, District Deputy, assisted by the Belleville team conferred the Third Degree. The Degrees were conferred in the new hall in the basement of the beautiful new church. The day was fittingly closed by banquet. The Knights of Columbus Hall after which many toasts were proposed and responded to by able speakers; songs and recitations finished the program. The chair was filled by Thos. P. Hart, Past Grand Knight of Oullia Council.

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