

NOTES AND COMMENTS

THE ILLNESS of His Holiness the Pope, and the alarming Associated Press despatches in regard to it last week, sent a thrill of anxiety through every Catholic heart.

THE ANGLICAN claim to the title Catholic, and to the legitimate use of certain rites and ceremonies inherent to the Catholic Church, have received a rude shock by the conversion of the monks of Caldey.

"M. J. G.'s" REVIEW of the re-issue of Lord Acton's correspondence with Miss Gladstone, reproduced in the CATHOLIC RECORD of last week, deals only with his political judgments, and these, confessedly, were never intended for the public eye.

WE COULD have wished that Mr. Griffin had dealt also with Lord Acton's earlier ecclesiastical judgments, which required revision no less than his political.

IT HAS been said of Lord Acton in extenuation that because of his great learning the temptation to dogmatize was his beyond that of lesser men.

SUMPTION that the ecclesiastical sentiments expressed in his letters to Miss Gladstone would, no less than the political, have received revision at his hands had he been consulted.

IT HAS been a subject of some remark in the English press, that if, by the death of Lord Ashburnham, the Catholic nobility suffered a diminution of their numbers (the new holder of the title not being a Catholic), they have received a new accession in the person of Lord Nelson.

THIS REFERENCE to the new Catholic peer recalls an incident in the life of the great Lord Nelson, which brought him into close association with the last Catholic claimant to the British Crown, Henry IX.

WHILE NELSON was cruising off the coast of Italy in the Agamemnon, in the year 1774, word was brought to him that the Stuart Cardinal was in great distress on shore by reason of the troubled condition of the Papal States.

WHEN AN opportunity occurred the Cardinal was landed on Austrian territory, and to add to his other kindness, Nelson forced upon him 100 pounds to defray his expenses to Vienna.

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THIS INTERESTING incident is happily confirmed from other sources. As related by Miss Shield in her Life of Cardinal York, it is a continued, unquestioned tradition that, on Nelson's return from the great victory of the Nile, he received on board his flagship, while off Naples, no less illustrious a person than the Cardinal Duke of York.

SOCIETY OF JESUS

A NEW CANADIAN NOVIATIE

The Society of Jesus was founded in 1540 by St. Ignatius of Loyola, and it quickly spread throughout the entire world. In 1611 it reached Port Royal and in 1625 came to Quebec.

Everywhere honored by the Church's enemies as their chosen victim, the Jesuits were expelled in 1759 and the following years from Portugal, Spain and France.

"This sickness is not unto death, but for the glory of God." (John xi. 4.) And, indeed, like Lazarus, the Society of Jesus arose from the tomb.

He wished that it might be as great as possible and with this in view he prepared his sons and sent them forth to every work which the Church might offer them—to teach in colleges, seminaries and universities;

What the Society of Jesus most of all desires in those who seek admission to its ranks is a great love of God and a burning zeal for souls.

St. Ignatius decided that two years of probation were not too much to devote to the preparation of a young man for the life of the Society.

Yet here is this man, one of the real "literary apostles" of the Catholic Church in modern times, saying with Newman that "from the day I became a Catholic, to this day, I have never had a moment's misgiving that the Communion of Rome

is the Church which the Apostles set up at Pentecost, which alone has the adoption of sons and the glory and the covenants and the revealed law and the service of God and the promises, and in which the Anglican Communion whatever its merits and demerits, whatever the great excellence of individuals in it, has, as such no part.

What most impresses the numerous retreatants, young and old, who come annually to Sault-au-Récollet, is the enthusiasm and gaiety of these young men on the threshold of their religious career.

This blessing is now about to be extended to the Province of Ontario and thereby to all the English-speaking provinces of Canada.

WHY HE EMBRACED THE FAITH

The well-known secretary of the Catholic Truth Society, James Britten, K. S. G., contributes to the ever-growing library of pamphlets one dealing with the reasons which induced him to come back to the faith of his fathers.

THE CRADLE OF LIBERTY

It is to the Church, writes the Abbe Canet, in his work entitled "Liberty of Conscience" (based mainly on the Encyclicals of Leo XIII.)

FAITH AND REASON

FAITH WHICH ENDURES AND PREVAILS ONLY GIVEN BY GRACE

Not long ago, Father Bernard Vaughan, the well-known Jesuit of Farm street, London, lectured on the "reasonableness of believing in revelation." Father Bernard says that his topic is most opposite in age in which the ubiquitous Rationalist seeks to show the believer that faith is contrary to reason.

The true idea of liberty is so evidently the fruit of the Gospel (says the Abbe) that wherever Christian beliefs begin to frown, there also do we see becoming obscured and withered every right conception of freedom.

The Abbe goes on to quote the words of the eminent political economist Leroy-Beaulieu, who gives, admittedly, no particular adhesion to any faith.

What threatens liberty everywhere is the overwhelming preponderance of the State, the enslavement of the individual, of the family and of society, and this is rendered all the more practicable and dangerous by the advent of an impersonal sovereignty such as would be found in Socialism.

When he was thinking of becoming a Catholic, he pointed out to a friend the differences that existed between so-called doctrines and their expounding, in the Church of England.

She cannot claim her authority from the old Church of England, for by the acts of the Reformation, the old Catholic Episcopate was swept away.

According to the learned Dr. Dolinger, speaking of the Protestant Church, "there is no Church so completely and thoroughly the product and expression of the wants and wishes, the modes of thought and of character, not of a fragment of a nation, namely, the rich, fashionable, and cultivated classes.

The absence of authority and of definite teaching—these were the reasons which forced Mr. Britten to leave the Protestant faith, and in counselling wanderers who are troubled with doubt and human respect, the distinguished convert recommends a perusal of the "Lectures on the Present Position of Catholics in England," which were delivered by Cardinal Newman, "the noblest Roman of them all."

Alone the Catholic Church, says the Abbe, can resolve the redoubtable problem which has vexed modern society for the past century, namely, the alliance of authority with liberty.

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reached and never will reach, the point at which it can subvert of its reasoned conclusions the foundations of faith, or by its positive discoveries.

All its greatest discoveries may indeed be said, rather, to have added to the maze of mysteries which were already in existence and as Jules Simon said: "Every step in advance seems but to lead us to an abyss, and it is only feeble minds that assert or believe that they can explain all or understand all."

History has, however, says Father Bernard, shown that under the old dispensation the followers of monotheism (as against those who believed in a plurality of gods) took the word of the patriarchs and prophets, who from time to time rose up amongst them to be the authoritative voice of the living God.

Thus, we have the faith and obedience of Noah, who toiled at the ark for many years despite the scoffers. Then Abraham came, of his simple faith, to a land we know not.

Certain it is, says the Jesuit, that Newman was right when he declared that the "apostles did not rest their cause on argument; they did not rely on eloquence, wisdom or reputation; they did not resolve faith into sight and reason; they contrasted it with both and bade their hearers believe, sometimes in spite, sometimes in default, sometimes in aid, of sight and reason."

A GOOD WORK

His Grace the Archbishop of Halifax, with the warm co-operation of the pastors of the different Churches of the city and St. Peter's, Dartmouth, have entered upon active practical work to the end that Catholic immigrants arriving at that port will hereafter be attended to with the greatest care.

Just and noble minds rejoice in other men's success and help to augment their praise.

SALUTATION TO THE BLESSED SACRAMENT

Every flower that every grew, Every bird that ever flew, Every wind that ever blew, Good God!

Every thunder rolling, Every church bell tolling, Every leaf and sod, Laudamus Te!

I offer Thee Every wave that ever moved, Every heart that ever loved, Thee, Thy Father's Well Beloved, Dear Lord!

Every river dashing, Every lightning flashing, Like an Angel's sword, Benedicimus Te!

I offer Thee Every cloud that ever swept, O'er the skies, and broke and wept In rain, and with the flowerets slept, My King!

Each communicant praying, Every Angel staying Before Thy Throne to sing Adoramus Te!

I offer Thee Every flake of virgin snow, Every spring the earth below, Every human joy and woe, My Love!

O Lord! and all Thy glorious Self, o'er death victorious Throned in Heaven above! Glorificamus Te!

Take all of them, O Dearest Lord, In Thy Blessed Sacrament adored, Multiply each, every one, Make each of them into millions, Into gorgeous millions, Into golden millions, Of Glories, Glorious Son!

And then, O Dear Lord, listen Where the Tabernacles listen To those praises, Holiest One!

CATHOLICS AND MASONRY

An anonymous contributor to the Catholic Truth publications disclaims any intention, in writing on the above-captioned subject, of attacking the Craft of Freemasonry...

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ritual and furnish a pretext for convivial meetings, and not to offer great facilities and temptations to brethren of the middle and lower social grades...

Masonry also ignores the Gospel's teaching that our prayers are to be offered in the name of the Redeemer. It even rejects the Christian chronology and its real religion is universalism.

(2.) As regards the Oath, the neophyte swears with eyes blindfolded to keep secret he knows not what, says the writer; he also swears fidelity to a society as to the precepts of which he as yet knows nothing...

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A NEWMAN LETTER

IN WHICH THE GREAT CARDINAL ALLUDES TO HIS CONVERSION

Preaching in the new Oratory of Birmingham on the sixty-first anniversary of Cardinal Newman's reception into the Catholic Church...

"We have his own assurance often times repeated as to the peaceful certainty which was the outcome of his submission to the Catholic Church. May I read to you a further testimony...

No daily newspaper in England dare publish the faintest criticism of the Craft, or still less expose a Masonic scandal, while in matters of place and patronage, in all countries, the first duty of the Masonic patron is clearly to secure the services of a Masonic brother, in which cases "Masonic Light" must be somewhat apt to blur the vision.



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the guilt I should have incurred, and the account which at the last day would have lain against me, had I not become a Catholic...

Cardinal Bourne, on finishing the reading of the letter, remarked: "I think that we may safely say that he was raised up to convey the old, unchanging message in new words and in fresh setting acceptable to the Englishmen of his day."

CORRECTION

The Rectory, Christ Church Cathedral, Ottawa, April 8th, 1913.

To the Editor of THE CATHOLIC RECORD, London Ont.:

Dear Sir:—Will you grant me space to correct a statement made in an editorial of the recent issue of your paper headed "Dangerous Teaching." Dean Walton is not an Anglican dignitary of Montreal...

I am sure that a sense of fair play will allow you to make public the above correction. Yours truly HENRY KITTON.

Chapped Hands—Rough Skin—Sore Lips—cured by Campana's Italian Balm. Send two-cent stamp for postage on free trial size or 25c for a full-sized bottle...

THE CATHOLIC SAILORS' CLUB, MONTREAL

The Editor CATHOLIC RECORD: Dear Sir,—May I interest your many readers in a great Catholic charity—the Catholic Sailors' Club of Montreal...

It is now entering on its twenty-first season. So far we have endeavored to support it from Montreal subscriptions, but as we shall shortly be forced to build a large and more convenient club building worthy of the Catholics of Canada...

The present year is a fitting one for them to accept an invitation to make a contribution for our further progress.

From those so desiring I shall be glad on behalf of the Executive Committee to receive and acknowledge their contribution at the address below.

WM. H. ATHERTON, PH. D., Catholic Sailors' Club, Montreal.

BRAVERY OF SOME YOUTHFUL CONVERTS

The bravery and determination of some of the young people attracted to the Faith in Africa is a source of constant admiration to the missionaries. The following example comes from the Belgian Congo, where Father Jules Van Houtte Schout missionary is located:

"I was at a town called Ibali one day when a man came to me saying: 'Father, Ngeli furious because his third wife went again to the catechism class to-day; has punished her with the ataka, and the poor child is shrieking enough to break your heart.'"

"I hastened to the hut of Ngeli, and found him sitting before the door enjoying the spectacle of his tortured victim. His third wife, a child of twelve or thirteen years of age, had her neck bent beneath the limb of a tree arranged to hold her in a vice-like grip...

"My sudden apparition deprived the wicked creature of his fiendish pleasure. He freed the girl, knowing that upon my denunciation he could be punished by local justice. The child threw herself at my feet, imploring me to deliver her from the tyrant. The condition of these unfortunate children, in the double slavery of polygamy and of the demon, is very distressing. They frequently persist in attaching themselves to the Catholic religion in spite of abuse and even torture. The only way we can give them the right to become Christians is by ransoming them. On the payment of a certain sum, sometimes not more than \$5 or \$12 they become free, and we can then

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instruct them and place them with Christian families. I know of a hundred cases of this kind at the present moment."

DIED

WALSH.—At Grafton, Ont., March 30, 1913, Mr. Thomas Walsh, aged ninety-one years. May his soul rest in peace!

WALSH.—At the General Hospital Pembroke, on March 18, 1913, Mrs. M. J. Walsh, of Osceola, aged twenty-six years. May her soul rest in peace!

THOMPSON.—On the 9th inst. at Toronto, Lady Annie E. Thompson, widow of the late Sir John Thompson, Premier of Canada. May her soul rest in peace!

LAMBERTUS.—At his home on the Bayfield Road, near Goderich, on Thursday, March 27, 1913, Mr. Christopher Lambertus, in his seventy-fourth year. May his soul rest in peace!

O'DONNELL.—On Tuesday, April 15, Catharine, beloved wife of M. C. O'Donnell, 28 St. Joseph St., Toronto. Funeral Thursday, nine o'clock, to St. Basil's Church, thence to Mount Hope Cemetery. May her soul rest in peace!

Will Reader, Stratford, Ont., kindly give us her address so we may return money. We cannot publish what she requests.

RECEPTION TO BISHOP FALLON

On Wednesday evening, April 2nd, the spacious auditorium of St. Peter's Parish Hall was crowded to the doors, when the students of the commercial school, tendered a reception to His Lordship, Bishop Fallon, the occasion being the presentation of the first diplomas granted by the Institute.

The recipients of diplomas are: Misses D. Dwyer, A. Johnston, A. Burke, M. O'Rourke, and Masters J. Coughlin, F. Graham. During the course of the evening Misses D. Dwyer and A. Johnston (who are but fifteen years of age) gave a demonstration in shorthand at the rate of one hundred and ten words per minute...

The girls of the class also presented a short drama, entitled: "The Shepherds of Lourdes. The artistic Grotto of Lourdes, brilliantly illuminated, was unique in design, and the Blessed Virgin, represented by Miss H. Dunlevy in the garb of Our Lady of Lourdes presented a most touching and inspiring vision."

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Marriage Laws A Brief Explanation of the Decree "Ne Temere" It embodies all the Decisions of the Sacred Congregations up to December, 1912, besides giving a clear and definite commentary on each Article of the New Laws on Engagement and Marriage.

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