

# The Catholic Record.

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

VOLUME XXXIII.

LONDON, ONTARIO, SATURDAY, JANUARY 7, 1911

1681

## The Catholic Record

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### THE ANGLICAN BISHOPS

But a short time ago we heard an Anglican clergyman talking of the power of the episcopate. He said that Anglican bishops would relegate to their proper places these clergymen who persist in calling themselves Mass-priests, etc. He waxed eloquent on the theme, forgetting that Anglican bishops never put anything in order, have never succeeded in effecting even a semblance of unity, and have looked upon, as they do to-day, Anglicans who hold every variety of opinion on matters of the most vital importance. They are but shadows in a living world. They are the children and servants of the State so absolutely that, to quote one of its own apologists, an Anglican bishop, blasphemously boasting of a power expressly given him by the Saviour of the world, found himself precisely in the position of a lunatic who may fancy that he is the monarch of the universe, but who cannot pluck a flower or fill a glass of water without the permission of his keeper. The spiritual authority they boast of is no better than a child's toy or a fool's rattle until it is charged by the rolling force of society and armed with the sanction of civil penalties. When, however, the Bishops of England were real Bishops they had influence and power, and had rights which brooked no interference of the civil power. When they lived in the house of Peter they, in the discharge of their duty, were neither awed by kingly power nor threats of persecution. Were they on the earth to day they would be astonished to see prelates created and controlled by the power that also looks after the construction of railways and of reservoirs. And they would wonder why Bishops waited submissively on the mandate of lay delegates. But the tide is turning homeward; and Englishmen may see before many years the old cathedrals, built by the generosity of their ancestors, vibrant again with the prayers and triumphs of the old faith, and presided over by Bishops who can teach with authority and exercise power not derived from the State.

### THE JESUITS AGAIN

It seems that some non-Catholics have a special aversion to the Jesuits. Is it because they cannot forget how the sons of Loyola dissected and crushed the arguments of the Reformers? Or is it because the Jesuit is the terrible personage that moves cunningly through the pages of a certain type of fiction. Whatever the reason, it is merely conducive to illarity to tell us, in the Christian Guardian, that the five Anglican clergymen recently received into the Catholic Church at Brighton, England, were disguised Jesuits. Other Jesuits, it says, will be compelled to withdraw from the Anglican communion. The Guardian forgets that one may believe anything and not cease to be an Anglican. Its history shows that within its fold have been men who held contradictory and incompatible opinions. It is split up into Broad Church, Low Church, High Church and Ritualism. It is devoid of liturgical or hierarchical unity. In 1868, in Convocation, the Bishop of Salisbury observed that "if any attempt were made to enforce a uniform creed it would break up the Church." The Bishop of Ely added that "in all times since the Reformation people had been allowed to hold extreme doctrines on one side and on the other. And Canon Hensley Henson, addressing the autumn session of the congregational union, said that "he would hold himself ready to support with adequate proof that the now fashionable doctrine of the necessity of Bishops could not be reconciled with the circumstances of the English Reformation, and was not believed at this moment by the vast majority of the lay members of the Church of England."

### RANT AND FUSTIAN

The same Anglican clergyman says that if the infallible teacher is the Holy Ghost, according to this opinion there is no need of a Church at all. If, as in things spiritual, a man needs but a Bible, with the Holy Spirit to interpret it for him, what is the use of talking about Anglicanism? The clergyman who holds this opinion must also hold that Christ meant nothing at all when He told His apostles to teach all nations. Now we should like to know how he discerns the Holy Spirit. He is aware that Satan transformed himself into an angel of light. Is it the Holy Spirit who is now interpreting the Scriptures for the warring and contradictory divines of the Broad Church, Low Church, High Church and of Ritualism? Does the Holy Spirit teach one

Anglican that Anglican ministers are mass-priests and another that they are not mass-priests? Did the Holy Spirit prompt Anglicans to declare Baptismal Regeneration to be part of Church doctrine and then inspire other Anglicans, as in the Gorham case, to rule that Baptismal Regeneration was an open question? If we say that the Holy Spirit guides the Anglican who holds contradictory opinions, then the Holy Spirit is not an infallible teacher but a Spirit of falsehood. Talking about the Holy Spirit as the interpreter of Scripture for Anglicans is surely repugnant to common-sense. If they can bring forward no better theory than this the sooner it is disestablished the better.

### STRANGE TALK

When we hear a divine talking of how the world was sunk in idolatry for eight hundred years and more, and declaring that it was purified and reformed, we are tempted to disbelieve in his sanity. And when an Anglican gravely assures us that the Reformation in England gave us the pure doctrine of the primitive Church we are tempted to hilarity. Think of a brutal and lustful king and a gang of perjured clerics and self-seeking courtiers engaged in the Apostolic work of teaching. Think of the king and Pope by grant of Parliament putting a church in the path of true doctrine. And what kind of an idea have these Anglicans of the Church of God? God, they say, established a Church, which, however, became corrupt. He intended her to be pure and allowed her to fall into error; He commanded her to teach, but deprived her of the power of doing so; gave her gifts and then took them away; charged all men to obey her and then commanded them to disobey her. Little wonder that the unbeliever laughs at the words of those who prate about idolatry. Can any sane man believe that God made such a thing as a church which, pure in the beginning, lost, during the centuries, all semblance to its original state.

### WHY NOT EXERCISE IT?

One would think that Anglican prelates would exercise that authority, which they claim to possess, to put their household in some kind of order. And yet with the noise of wrangling children in their ears they smile and murmur pious platitudes about the Church Universal and unity and primitive teaching. But, as Cardinal Newman said, "on no dogma it may surely rest without any mistake that the Bishop of Rome hath no jurisdiction in this realm. Here is sunshine amid the darkness, sense amid the confusion, an intelligible strain amid a babel of soundings; heresy and scepticism and infidelity and fanaticism may challenge it in vain; but fling upon the gale the faintest whisper of Catholicism and it recognizes by instinct the presence of its countervailing force."

### HOT AIR

Should Home Rule begivens to Ireland the men of Ulster are bent upon civil war. They have arms and provisions and are determined to fight to the last ditch. So report has it. Some Canadians may attach credence to it, but we, and our opinion is that of the majority, regard it as an emanation of the over-heated brain of a correspondent who preys upon the gullible. The average Ulster man is not devoid of common sense. He is aware that the Irish Catholic is noted for his broad-mindedness and for the spirit that has never and does not to-day oppress any man because of creed. He loves Ireland too well to head the Grand Masters who fatten on slander and revel in discord.

### THE CHURCH AND THE INTELLIGENT

Is a great Catholic revival through-out the world beginning, or at hand? Father Benson, the famous English convert, thinks so. In America's most conservative publication, the Atlantic Monthly, Father Benson, writing on "Catholicism and the Future," speaks these pointed words: "It is usually assumed that the Catholic Church is the discredited church of the uneducated. . . . that Catholics consist of a few Irish in America and a small percentage of the debased Latins in Europe. They seem to be entirely unaware that a movement is going forward among some of the shrewdest and most independent minds in all civilized countries, which, if precedent means anything, implies an absolutely sound prediction of H. G. Wells that we are on the verge of one of the greatest Catholic revivals the world has ever seen."

Surely, as Father Benson says, when men in France like Brunetiere, Copper-Huymans, Retze, and Paul Bourget, come forward from agnosticism or ir-

religiosity, when Pasteur, perhaps the most widely known scientist of his day, declares that his researches have left him with the faith of the Breton peasant, and that further research, he doubts not, would leave him with the faith of the Breton peasant's wife; when, in Great Britain, an Irish Protestant professor of biology, a professor of Greek at Glasgow, and perhaps the greatest judge on the bench in the very height of maturity and of their reputation, deliberately make their submission to Rome; when within the last few months the Lutheran professor in history at Halle follows their example; when two of those who are called "the three cleverest men in London," not only defend Catholicism, but defend it with the ardor of preaching friars; when, in spite of three centuries of Protestantism, enforced until recently by the law of the land, the Catholic party in the English parliament once more has the balance of power, as it holds in Germany when as is notorious, the "man-in-the-street" publicly declares that if he had any religion at all, it would be the Catholic religion; when a Papal legate elicits in the streets of Protestant London a revolution and a hostility that are alike the envy of all modern "leaders of religious thought," and sells up the Rhine into Cologne for the thunder of guns and the pealing of bells or enters the new world of America amid such acclaim as never before greeted churchman of any rank or name—when this kind of thing is happening everywhere, when the only successful missions in the east are the Catholic missions, the only teachers who can meet the Oriental ascetics, the Catholic ascetics—surely one is not rash in thinking that the sign of a great Catholic revival is being seen as Father Benson concludes, speaking of "religion of the future," it is a very strange moment at which to assume that the religion of the future is to be some kind of ethical Pantheism.—The Monitor.

### SOCIALISM AND ATHEISM

#### FATHER BERNARD VAUGHAN'S STRONG INDICEMENT

Members of the Leeds Institute packed the commodious Albert Hall in that city on Wednesday evening, October 26th, for the lecture given by Father Bernard Vaughan, S. J. In his lecture, Father Vaughan dealt with "Socialism and Religion." What, he asked, was the spirit which had first to be cast out of the social movement? "I have," he said, "an instinctive feeling that this is a spirit which is opposed to Christianity. Let us look at the deliberate utterances of its leaders in ever land, and we shall find their opposition to Christianity regarded by themselves as an integral part of their Socialism, and we shall see the effects of their teaching among the rank and file of the movement." With regard to the pioneers of the movement, Father Vaughan quoted Mr. H. G. Wells, who declared that the Socialism of Marx and Engels was based on a materialistic conception of the universe, which slammed the door in the face of religion. Marx declared that the abolition of religion was a necessary condition for the true happiness of the people. Socialism first took shape not merely as an economic method of curing the ills of capitalism, but as a new way of life, a shifting of man's hopes and aspirations, a substitute for religion. It must be erected on the ruins of Christianity, and it must more than fill the place of the Christianity upon whose ruins it is to be built up. So he built up, who has been trained in Marx's school. "We have simply done with God," cried Engels, and Dr. Aveling, the free husband of Marx's daughter, wrote in a letter to the Socialists: "I face the two curses of our country, at the same time—the curses of capitalism and of Christianity, so absolutely does the happiness of the future depend on the abolition of Christianity that we must have a modification of the words of Voltaire: 'Ecrasons l'infame.'"

With regard to modern Socialists, he quoted the words of Babel, the effect that Christianity and Socialism stand towards each other, fire and water. "Modern Socialism," wrote Henry George, "is without religion, and its tendency is atheistic." Mr. Blatchford told them the whole of the old Christian doctrine was a mass of error. If they looked from the acknowledged leaders and students of Socialism to its preachers they found the anti-Christian first rampant. Hostility to Christianity was no sporadic growth in Socialism. It was of the very stuff and substance of the actual movement. The Catholic Church, after taking a wide view of the movement, declared that Socialism was prejudicial to man's spiritual welfare, and that the danger had not ceased to exist even though the blunt anti-Christian utterances of its more outspoken had in some quarters been modified to an assurance that to Socialism religion was a private concern. The assurance was worthless. The Catholic Church had for half a century watched the effects of Socialism on the religious instincts of those who were children who had had the misfortune to become implicated in it. She had seen their grasp of religious teaching weakening, their moral character deteriorating.

Continuing his lecture, Father Vaughan said he should be told that in England, at all events, Socialism, as a faith, had no anti-Christian implication; it assumed no materialistic philosophy. In point of fact this was not so. Socialism which was being astoundingly pumped upon the poorer classes of the country took in the main, the same view of human destiny and of religious truth as did the Socialism which was corroding

Christianity in whole districts upon the Continent and in America. Mr. Wells admitted that the Socialism of the Social Democratic Federation was to this day strongly anti-Christian in tone. As for the I.L.P., Mr. Keir Hardie had said that for most of them Socialism was a religion. He also pointed out that the I.L.P. was an international party in touch with the International Socialism, which was strongly anti-Christian. The I.L.P. was responsible for circulating Blatchford's attacks on Christianity, and Mr. Blatchford admitted that the atheistic publications of the International Press were also under it. The recent declaration of the I.L.P. that Socialism afforded the most absolute religious liberty, Father Vaughan suggested, was made with a view to disarming suspicion. Then Blatchford and the "Clarion" stood for the Socialism with which thousands of Britishers were being indoctrinated. Over a million copies of "Merrie England" had been sold. He knew that the Fabian Society was supported by Dr. Clifford, Mr. Campbell, and other members of the religion, but stated that the Fabian Society was ignored by the great mass of Socialists. In conclusion Father Vaughan said he thought he had shown them that if a man wanted to be a thorough-going Christian he could not go to the common purpose of Socialism. The only chance at all for Socialism was Christianity in its highest expression of life (hear, hear). He himself belonged to the strictest Socialistic Society, the Jesuits. Every member, from the Superior to the humblest brother, was on the same level, and all took the three vows of poverty, chastity, and obedience. They had all in common, and all partook of the common purse. "Unless," he said, "there was a Beyond, unless I felt that God called me to do this, unless I had my ambitious hitched to the stars of Heaven, I would chuck it to-morrow. I could not stand it. But because I believe God has charged me with that mission and deputed me to that work, with all my heart and soul I join that Socialism. If all the world liked to go on our kind of Socialism would be possible, but then Socialism would be another word for the three vows of religion" (applause).

### THE PRAYERS OF NAPOLEON

Within the centuries' old walls young Napoleon Bonaparte passed the formative years from 1788 to 1792, during which he was attached to the artillery regiment of his father. He practically mastered his training in the rigorous discipline of the military school of Brienne, and in the military school of Paris. He was a tall, striking figure of the future Emperor of France, and I felt strangely moved, writes a correspondent, to see the statue of the young Napoleon standing in the courtyard of the school, his hand on his hip, his eyes fixed on the future. He was a young man of noble bearing, and his presence in the courtyard of the school was a sight to be remembered. He was a young man of noble bearing, and his presence in the courtyard of the school was a sight to be remembered.

When the sentence of exile was pronounced on the Emperor, he was ordered to leave the Kingdom of France. He was a young man of noble bearing, and his presence in the courtyard of the school was a sight to be remembered. He was a young man of noble bearing, and his presence in the courtyard of the school was a sight to be remembered.

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In his poor barrack chamber, "No. 10 above the clock face," he took from the "suppressed" chaplain of the regiment the precious deposits of the altar furniture and hid them for many months. Not timidly, either. The printer, Mr. Joly, of Auxonne, saw the sacred objects in the young officer's bare room, and, expressing his wonderment, was told by Napoleon: "Yes, just so. And if you want to hear Mass, I can say it by heart from end to end." How little the gentlemen of the Barricades at Paris suspected that down there in a frontier garrison that diabolically clever young Corsican was already nourishing sentiments which forebode no permanence for the "end of superstition!"—Catholic News, Post of Spain.

### AN ELOQUENT VOICE FROM PORTUGAL

The pamphlet printed by the Portuguese Provincial denouncing the new Republic for expelling the Jesuits from their native land, has produced a profound sensation in Europe. It is of great value as a historical document.

After a pathetic introduction, every word of which comes from a heart overburdened with its sorrow, the writer says: "In a century which boasts of its freedom and is continually invoking the principles of equality for all alike, three hundred men and more, all citizens of the country and living in twenty different houses in Portuguese European and Colonial Possessions, have been driven out of Portuguese territory without being convicted of a single offense, without being afforded the opportunity of saying a single word in their own behalf during this Octave, and that all carry away with them anything but the clothes on their backs. Their notes, their manuscripts, their books which are the fruit of long years of labor and research are all left behind them. In the name of liberty they have been robbed of scientific collections of incalculable value, of museums of natural history, of physical cabinets, and laboratories in the colleges of Campide and S. Fiel, which had been created by fifty years of unremitting and disinterested economy and toil. All these possessions belong to us and to no one else."

He gives us some valuable and at the same time some very startling information about the experiences of the Jesuit prisoners in the artillery barracks.

"During the night, the guards threatened to shoot any one who should attempt to rise from his miserable couch. They even went so far as to introduce into the guard-room a number of abandoned women who, poor wretches, withdrew their own accented, overwhelmed with shame in the presence of the austere virtue and dignified bearing of the prisoners."

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other prince of the peninsula, objected to see any power, domestic or foreign, attempting to dominate.

But the Pope called foreigners into Italy to support him. He did only Italy to support him. He did only Italy to support him. He did only Italy to support him.

The spiritual authority of the Roman Pontiff is not a consequence of the temporal power. Only the merest scintilla of success in imposing themselves on people is a question the answer to which is humiliating to human pride.—America.

### THE CHURCH UNITY OCTAVE FOR 1911

From the December Lamp

It is time to remind our readers of the coming Octave of Prayer for the fulfillment of Our Lord's petition to His Heavenly Father "That all may be One." You will remember that the Octave begins with the Feast of St. Peter's Chair at Rome, January 18, and ends with the Feast of the Conversion of St. Paul, January 25. The linking of these two festivals together by intercessions for the Re-union of a divided Christendom and for the conversion of all who are not Catholics to the obedience of the one faith and the one Church is in itself an eloquent sermon, setting forth the very essence of Catholic Unity, its foundation and its method of construction, for by the will and decree of Jesus Christ has not the Chair of St. Peter been made for all time the Chair of Catholic Unity and does not the Conversion of the Great Apostle to the Gentiles epitomize that age long work of the Holy Ghost in the extension of Christ's Kingdom until by missionary conquest at home and abroad the number of the elect is complete and all the dispersed sheep shall be gathered into the One Fold under the Rule of the One Shepherd? The two cardinal things therefore to be prayed for during this Octave are first that all Christians may become one by union with the Chair of Peter and second that the whole body of the faithful may be so filled with the missionary spirit of the Apostle Paul that the Kingdom of the entire world will soon be merged in the one empire of Jesus Christ.

### APPROVAL BY INDIVIDUALS OF THE OCTAVE

Last January was the third anniversary of the inauguration of this Prayer-Octave and it was dignified by receiving the approbation first of the Most Reverend Archbishop of New York, then of His Excellency, Mgr. Falconio, the Apostolic Delegate for the United States and finally of His Holiness Pope Pius X. The reigning occupant of St. Peter's Chair. Its observance so far from being confined to the United States was kept with enthusiasm by devoted Religious and other of the pious faithful in England, France, Belgium, Spain and at Rome. Under the fostering care of the Holy Spirit we hope it will be more widely observed than ever in 1911.

### CO-OPERATION ASKED OF ALL

On our own part let us do what we can to bring this about. There are now over one thousand priests in the subscription list of The Lamp; if these will tell the souls under their charge about the Octave and secure their cooperation what a tremendous impetus will thus be given to the observance and what graces and blessings will be brought down from heaven in answer to so many prayers seasoned with acts of charity and self-mortification. Then don't! He then enumerates the six charges against them. 1st. Their concealed weapons and subterranean passages. Their wealth and their capture of inheritance. 3rd. Their inveigling subjects into the Order, etc. Their secret organization. 5th. Their hatred of the Republic. 6th. Their reactionary influence. He then proceeds to demolish those charges one by one. Needless to say, he does it most effectively.

He closes his presentation of the case in touching words of thanks to friends and benefactors. He forgives the excesses of himself and his brethren; and expresses the wish that Portugal may prosper, and return to proper sentiments of peace and justice.—America.

### AN APOLOGIST FOR MODERN ITALY

William R. Thayer, who appears to be a Harvard historian, writes pompously in the December North American Review on Modern Italy. He professes to give what he calls the clue to it, that is, he tells his readers what Catholics have known and asserted for years, that it is the work of the secret societies. But he does more; he revamps the fable, so often exploded, that modern Italy was the work of heroes, accomplished in the face of great odds.

Mr. Thayer lists three foes of Italian unity; difference of race in its peoples, physical barriers in the country and the Pope. One would have thought the first and second quite sufficient to explain the existence of independent states in the peninsula until the Revolution gave the order for their union. Less than they separate Norway from Sweden and divide the Balkan States, and Mr. Thayer has read Italian history very cursorily if he thinks that Florence and Milan and Genoa and Venice and Naples need any one to hold them apart. The Pope could not be an enemy of an Italian actually non-existent. He took Italy as he found it; and, like every

### CATHOLIC NOTES

The twenty-second Eucharistic Congress will be held in Madrid, from June 25 to July 1, next year. A solemn procession through the city will take place June 29.

In Kansas City, Kans., recently, fourteen missions were conducted simultaneously in the fourteen churches of the city. It was a great Catholic revival week for the entire city.

Very Rev. James A. Rockwell, S. J., of Spokane, has been appointed Provincial of the Society of Jesus for the California Province, which embraces all the Jesuit communities on the Pacific coast.

Gomez Leal, one of the greatest poets and writers of Portugal, and who, for many years, carried on a tireless war against the Church and the monarchy, has returned to the faith of his childhood, after a public retraction of his writings.

The foundation of a new church to be built as a monument of the Eucharistic Congress of London last year, has been laid in the garden of the Blessed Thomas More's old house, at Chelsea, England.

Mr. Herbert G. Squiers, formerly United States minister to Panama and a convert to the Catholic Church, has donated to the Catholic University, Washington, two scholarships worth two hundred and fifty dollars each.

Ferdinand Edmund Duez, of Paris, formerly liquidator for the property of the congregations, dissolved by the associations' law, who confessed last March to the embezzlement of \$2,000,000, has been held for trial on charges of breach of trust and forgery.

The population of Switzerland is somewhat over 3,000,000; about two-fifths of it is Catholic. The Catholics, however, are not evenly distributed over the whole country. In the whole twenty-two cantons which now constitute the Republic, some are almost entirely Catholic, while others are predominantly Protestant.

Archbishop Messmer, of Milwaukee, denounces the coming production in that city of the grand opera, "Salome." "The subject with its surroundings is absolutely repulsive to the Christian religion," says the Archbishop in a letter to the priests. "You will please request the members of your parish to stay away from this production."

Among the first to go into the ruins of the New York Central Station at New York after the explosion recently was Father John J. Conboy, of St. Patrick's Cathedral. He administered the last rites of the Catholic Church to seven men. Firemen did heroic work in going into the ruins and saving injured men. Battalion Chief John Duffy was severely injured while aiding in this work.

Miss Helena T. Gossman, a daughter of the late Prof. Gossman, of Amherst College, Mass., has been appointed to a chair in English in that well-known college. Miss Gossman is a Catholic woman of fine literary attainments, was educated by the Ladies of the Sacred Heart at Elmhurst Convent, the Alma Mater also of that gifted Catholic poet, Louise Lougou Guiney.

"Georgetown University must feel elated over the merited elevation of Mr. Justice White," remarks the Catholic Times. "The elevation of Mr. Justice White to the Supreme Court is a great honor to the University. He learned the fundamentals at that fine old Jesuit school. Chief Justice Taft studied at Dickinson College, but he was true to his Catholic heritage. Georgetown's law school is justly celebrated, and it can point to a long line of illustrious graduates."

Hard work never killed a man, though at times it may have given him some pretty hard knocks. It is surprising to find so many old men on the missions who grow younger each year by keeping on the job. For instance, there is a saintly Bishop who, for the last three years, despite his eighty-four years is able to do his full day's work. Bishop Cazet celebrated his silver jubilee of consecration on October 11.

Earl Nelson, who has done so much to promote home re-union among English Protestants, has seen his wife and three sons pass over to Rome, says the O'Neill. His heir, the Viscount Merton, is a devout Catholic. Earl Nelson himself seems to draw nearer the Church as he grows older, as is noticeable in his article in a recent number of The Re-Union Magazine, in which he takes occasion to set his Protestant hearers right on the attitude of the Catholic Church toward the reading of the Bible.

### CATHOLIC PRAISES

#### IN BOOK BY MEMBER OF THE ENGLISH METHODIST MISSION

"In his work just published in England entitled 'Tramps in Dark Mongolia,' the Rev. John Hedley, a member of the English Methodist Mission, says of his passing through a district evangelized by Catholic missionaries: "Some seven hundred families are said to be adherents to the faith, and in not one single instance did we hear of anything to their discredit, while, so far as the priests are concerned, everybody spoke in terms of the highest praise. I took this down here as no unusual instance of my experience with the Roman Catholic Church and her priests. Coming as it does from the pen of a Protestant missionary, it may be received as a tribute to the value of work done by men from whose system we may strongly dissent, yet whose lives of kindly self-sacrifice and real devotion can only call forth profound respect and admiration."











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Meers, Luke King, P. J. Neven, E. J. Broderick, M. J. Hagarty and Miss Sara Hanley are fully authorized to receive subscriptions and transact all other business for the Catholic Record.

LETTERS OF RECOMMENDATION. Apostolic Delegation. OTTAWA, June 13th, 1905.

Mr. Thomas Coffey My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all that it is imbued with a strong Catholic spirit.

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 7, 1911

PRESBYTERIAN CONFERENCE ON BAPTISM

Not many weeks ago the Presbytery of Pittsburgh, Penn., held a conference in which the question was raised whether the Presbyterian Church should substitute immersion for sprinkling in the administration of baptism.

used is not conferred by any power in them. If the sacrament has no efficacy of itself how in the case of infant baptism can it produce its effect.

THE CLAIMS OF THE CHURCH

In a lecture upon the founders of the English or Anglican Church the Rev. G. A. Harris is reported by the Halifax Herald as saying: "The Church of Christ was to be a Universal Church for all nations, but gradually there was a tendency to centralize power, and to assume that the central part had the right to dictate and to govern all other churches."

OUR SEPARATED BRETHREN AND THE BIBLE

The heresiarchs of the sixteenth century committed two great errors. They not only made the Bible the sole rule of faith, thus throwing away tradition; they gave every individual the right of private judgment, thereby disclaiming any authority for themselves.

THE GOVERNOR GENERAL ON THE MANNERS OF ONTARIO CHILDREN

That the manners of young people, and more particularly school-children, are rude and lax is patent to the most casual observer. Nor are the youngest the most guilty. High school boys and girls are far ahead of their juniors in this respect.

CHIEF JUSTICE WHITE

The appointment to the head of the Supreme Court of the United States of Associate Justice Edward Douglass White, which was recently made by President Taft, is without precedent in many respects.

THE REV. DR. HINCKS AND THE TORONTO STREET RAILWAY

The Rev. Dr. Hincks the masterly attempt at having some code of morals observed was to appoint a censor morum. The office is to be revived with the Rev. Dr. Hincks as running candidate.

NOTES AND COMMENTS

Mrs. Mackintosh, Vice-Rector of the Scots College, Rome, who has been in poor health for some time and has been recuperating in Scotland after undergoing a serious operation, has returned to the Eternal City and resumed the duties connected with his office.

THE REV. DR. HINCKS AND THE TORONTO STREET RAILWAY

The family consists of the Judge, his wife and his brother, Mr. James White. Like himself, his wife belongs to a prominent family of Louisiana. She was a widow at the time of her marriage to the Justice.

THE REV. DR. HINCKS AND THE TORONTO STREET RAILWAY

Another hobby of his is floriculture. If his geraniums and astors bloom more luxuriantly and have a more exquisite coloring than his neighbor's, it is because he has made a study of artificial fertilization and knows what chemical to use in damp weather and what in dry.

THE REV. DR. HINCKS AND THE TORONTO STREET RAILWAY

The thought of establishing Canadian clubs was a happy one, and means much for the future of the Dominion of Canada. Time was, and not very long ago, when the people of the Dominion were wont to be known as Colonials, as minors, or as dependents upon the Mother country.

THE REV. DR. HINCKS AND THE TORONTO STREET RAILWAY

Some discussion has recently arisen as to the religious profession of Tom Moore, he being classed by a writer in The Month, with Swift, Burke, Goldsmith and Lover as a Protestant. It may be true that in his later years spoiled by the flattery and attentions of London literary society, he was not faithful to his duty as a Catholic, and for a time at least, like Mahony and Maguire, ceased to practice his religion.

THE REV. DR. HINCKS AND THE TORONTO STREET RAILWAY

Other testimony is contained in a letter written by the Rector of Bromham, in the vicinity of whose church Sloperton cottage stood, and in whose churchyard the poet lies buried. Writing in 1887 to the late Dr. Ambrose, M. P., the Rector said: "Having known Mr. Moore well I can confidently say that he never changed his religious belief; that he died as he lived—a Roman Catholic. It is true that during the last two years of his life no priest was allowed to see him; but during that time, in consequence of his mental state, none, not even a servant, was admitted into his room. Bessy Moore nursed and attended him entirely. He recognized her to the last, and his last words to her were: 'Bessy, have faith in God.'" To what extent this admonition implied a rebuke concerning the exclusion of a priest from the sick chamber, we can only surmise. As to the folly of neglecting in health the duties and privileges pertaining to one's faith there is no room for conjecture.



sorts, but they dwindle into insignificance in comparison with the parade of yesterday when we remember the significance of "The Name" that was behind it.

"It gave us Protestants a wonderful lesson as showing the hold the Roman Catholic Church has on its male members, a point in which we Protestants are lamentably deficient. We are fast growing into a 'feminine Christianity' and our hold upon young men is daily growing less. It is high time we recognized that 'The Church' is more than a temperance society, and that we attach more attention to membership with and loyalty to her, and her ordinances, than to the many outside and inside organizations that are sapping her life."

THIS is but one instance out of many of the important part such parades may play in impressing those outside the Church with a sense of her vigor and unchangeableness in face of the vagaries of modern unbelief and half-belief. But impressive as such spectacles are in the public eye, how much more so to individuals must be fidelity on the part of practicing Catholics to the principles of the Holy Name Society. A generation of non-swearing Catholics would be a perpetual mission to non-Catholics.

THE PRESBYTERIAN ELDER also places his finger on the weak point of the Protestantism of the day. The abdication of their functions on the part of the denominations, to such external organizations as the Young Men's Christian Association, the Layman's Movement, the Epworth League, the Salvation Army, and kindred organizations, is but a phase of their fast-loosening hold upon their members. A little further progress along the same line and every conceivable reason for the maintenance of denominational bodies will have departed altogether. Time was when they stood for some show of dogmatic influence, but under the dissolving power of "Higher Criticism" this well nigh disappeared, and the sceptre passed to such humanitarian institutions as we have named. Well may "Presbyterian Elder" characterize this process as "sapping the life" of his and other sects. It is, nevertheless, inevitable.

Father John Fraser, of Ningpo, China is on a short visit to this continent in the interests of his work in the Celestial Empire. He has been officiating in St. Francis Church, Toronto, the church of his native parish, and has been in consultation with the officials of the Society for the Propagation of the Faith in New York. Speaking to a representative of the Catholic News Father Fraser said:

"A missionary in China leads a very interesting life, not the gloomy life which some suppose. We have our friends and acquaintances amongst the Chinese just the same as a priest in America, and with these we have some delicious conversations. The missionary loses all antipathy for the yellow race and after a few years forgets even that they are yellow. He loves them as ardently not only because of their being his brethren but because of the beauty he begins to see in their faces, especially the yellow children. The simplicity of their manners and the sweetness of their ways are so attractive that he forgets about the outside world and desires to live and die for his Chinese. Oh! how his heart goes out to them. He knows them by name, hundreds of them. He can read their very hearts. He calls them his children and they look up to him as a father. When absent from them for long months how he frets over them. Such and such a one, he thinks, is yearning for me to come and hear his confession, to feed his hungry soul with Holy Communion. And what makes this desire to be with his Christians in their faraway abandoned villages so real in the missionary's breast is the fact that he loves them as a father and mother love their own child. Many would embrace the life of a missionary in China if they knew of its consolations. Even the pagans are most polite to foreigners and it is a known fact that robbers never attack them, being afraid of consequences."

As the result of this brief visit of Father Fraser to America the wish naturally arises that it might be signalized by a revival of interest in the Society of the Propagation of the Faith in Canada, which under the impelling zeal of Bishop de Charbonnel was so marked a feature of Catholic life in this province fifty years ago.

Translation by Arthur O'Heir, Esq., Barrister, Hamilton, Ont.

THE CASE OF ANARCHIST FERRER

THE SO-CALLED SAVANT AND PHILANTHROPIST—HIS KNOWLEDGE AND SENTIMENTS

"When Colajani assures us in his address that Ferrer was a philanthropist and philosopher whom it was meant to punish in order to chastise everything modern and progressive which actual society contains, I said to myself while remembering the accusations which we make against ourselves when examining our consciences: It is always the same story! Foreigners always have a pretext for finding us out! Here then is a philanthropist and philosopher who has succeeded in waking up Europe and whose existence was unknown to us before the police arrested him and justice pursued him!

"But now that his prosecution has been finished and that calmness has been restored I desire to address myself to you whose knowledge I have appreciated for many

years and whom I admire in order to invite you to study the man by means of the written documents which I can furnish you and if you will enter with me the cell where Ferrer lived I will say to you: You see the cell, here is the philosopher. Is this all that is modern and progressive in society? This poor society! But it seems to me that you look upon me with suspicion. Ferrer writing upon the walls: You remember perhaps what was written upon page 317 of the first volume of your work: 'Walls, as says the proverb, are the writing paper of fools.' Is it possible!

"The new martyr of free thought and human liberty has become a lunatic. 'Those who appreciate modern science at its just value will believe with difficulty that the founder of the Modern School wrote upon the walls as any ordinary vulgar prisoner. They will not believe it on account of the significance which modern science has given to such acts. Some consider that as infantile. Others look farther and see in it indications of lunacy.'

"Ferrer had no authority and the Modern School had made no stir yet in the world. All the noise which it made later was due to the murderous bomb of Morral and the notoriety of Ferrer is due to that horrible hecatomb. If Morral had not been the fellow worker of Ferrer in the Modern School Ferrer and his work would have remained in the obscurity in which they have been until the present time.

"Did Ferrer seek any perfection with his Modern School? No. He founded that School in a spirit of great opposition. Science acts with simplicity and with calmness and she believes that error will disappear when the truth comes to the light of day; she does not fight error; she destroys it with her reasoning.

"The philanthropist and philosopher whom Colajani uses as a standard to combat intolerance in deeply tainted souls with an intolerance similar to all religious intolences.

"An episode of the sojourn of Ferrer in his cell shows it. He had his head covered as he walked about without a hat. He heard the sound of a little bell which he had by a sacristan and he saw a priest who was carrying the Viaticum to a sick man. Ferrer then re-entered his cell quickly, placed a little hat upon his head and came forth with his head covered.

"It seems to me rash to prepare minds for a revolution in ideas without at the same time giving to individuals the education necessary for them to gain their existence. Here is the lack of equilibrium which he observed in the Modern School, a want which finds its origin in the mentality of Ferrer. What must we think of men who dream of transforming society by completely destroying it in order that a new Arcadia may arise from its ruins.

"By merely reading the verses of Ferrer, Lombroso, a savant in a matter of that kind, would radically change his opinion. The strange rhyme of Ferrer would amuse a humorist but the man of science would draw from it a far different conclusion.

"The condition of mind of Ferrer has been challenged; it has shown itself such as it really is. In order that any one may see that such is the case it will suffice to reproduce the opinion of Monsieur Seclès, a French doctor, in his work entitled: 'The difficulty of expression in language among the insane.'

"It is to be remarked, says he, that the faculty of versification is so developed among the insane that many so ardently not only because of their being his brethren but because of the beauty he begins to see in their faces, especially the yellow children. The simplicity of their manners and the sweetness of their ways are so attractive that he forgets about the outside world and desires to live and die for his Chinese. Oh! how his heart goes out to them. He knows them by name, hundreds of them. He can read their very hearts. He calls them his children and they look up to him as a father. When absent from them for long months how he frets over them. Such and such a one, he thinks, is yearning for me to come and hear his confession, to feed his hungry soul with Holy Communion. And what makes this desire to be with his Christians in their faraway abandoned villages so real in the missionary's breast is the fact that he loves them as a father and mother love their own child. Many would embrace the life of a missionary in China if they knew of its consolations. Even the pagans are most polite to foreigners and it is a known fact that robbers never attack them, being afraid of consequences."

"The rhyme is reduced to a simple coincidence of sounds and the phrases are written in the form of verses without taking any notice whatever of the measure. This seems written to serve as a commentary upon the rhymed phrases of Ferrer.

"The philosophical philanthropist praised by Colajani did not give a single proof of philanthropy during the period he lived in the midst of beings who were hungry and shivering with cold. Nakers asked alms for prisoners in a letter addressed to the Marchioness of Squilache, but Ferrer did not appear to be because he thought the only remedy was to prevent the occurrence of such misery. Bound up in that rationalist formula he did not feel the necessity of at once furnishing sustenance to those who were hungry and clothing to those who were cold. That nevertheless was what should have been done. Before leaving prison he gave a striking proof of his remarkable intelligence by writing in verse upon the walls a number of general and high minded thoughts of which the following are specimens:

"Expect nothing from other people however good the things may be which certain learned and powerful ones offer you because if they give to you they make themselves slaves as well.

"The great work of humanity is to seek concord between mankind in love and fraternity without destruction of sex or class.

"Let gods no longer be adored or worshiped as they live all in the love of comrades who offer love to us."

"This was what Ferrer was as a thinker and philanthropist.

Thus wrote the *Gervantes* of the twentieth century, as he is called by the Goethe Association of Germany.

THE REBELLION—THE FACTS AND THEIR TENDENCIES

Those who renounce their native land, those who utter blasphemous words against their own government, who choose as the period for the revolution the moment when Spain had sent away her troops from Barcelona in order to carry on the war in Africa. These facts were the natural consequence of the teaching of the Modern School.

The rebels were at the outset traitors to their native land and afterwards base when they attacked houses and inoffensive people without daring to expose themselves to danger even where they encountered but a feeble resistance.

The rebels were inhuman in assassinating priests, women and children; they were abominable in profaning dead bodies and tombs. It was in fine the only rebellion which could arise from the teaching which they engaged in.

We do not mean to recount its horrors. It will suffice to recall the facts. There were at Barcelona and in the villages in which the revolution broke out ninety-seven edifices burned, twenty-two churches, thirty-four convents, twenty-two benevolent establishments directed by religious orders and nineteen edifices, either official or belonging to private parties. Following the burning of these hundreds of children and old men found themselves without shelter from one day to the next.

The crowd destroyed libraries, schools, burned several edifices while their occupants were still within them. At Sabadell it repulsed with gunshot those who were fleeing from the flames which were burning the town hall, killing three people and burning one. If others did not perish in the flames, it was due to the intervention of the military.

The military arrived in time to save the Sisters and twenty-four little girls from the flames which were consuming the convent of the Adoratrices. In other places the Sisters died by the roofs with the aid of the neighbors. Thirty-five bodies at Barcelona and two at Sabadell were discovered abandoned in the middle of the streets after having been profaned. The rails of the railway were lifted up, the telegraph wires were cut and a bridge was broken down. There were ONE HUNDRED AND TWO dead and THREE HUNDRED AND TWELVE wounded.

That is what the rebellion of Barcelona was.

It has been alleged that it was popular and spontaneous movement, that there was neither plan or direction; that it absurd because its acts showed an object which was well planned. These criminal acts were perfectly in accord with the teachings of Ferrer who preached the destruction of the establishments of benevolence. Moreover several prosecutions have shown that the incendiaries at Barcelona had divided the city into quarters and that there were in each of these quarters organized groups who received their orders from a group of rebels who visited them in succession.

This group, commanded by a chief, had a list of the edifices which were to be burned and gave instructions for so doing.

It can be seen from the different prosecutions that the rebels had organized between Barcelona and the villages where the troubles burst forth a service of cyclists and horsemen who transmitted the news, nearly always exaggerated, in order to excite the courage of the multi-neers in the outskirts of the city. It was only after the arrival of these emissaries that the strike assumed a bad phase in many places. Another interesting thing has also been shown; that is, that the strike degenerated into brutal rebellion only in the places where the Modern School of Ferrer had estab-

lished its branches directed by anarchist professors. The Auditor of Catalonia, charged with the duty of examining all the prosecutions, says textually in speaking of the sentence of Ferrer: 'That he had been able to verify the fact that in several localities where the principal instigators of the movement were professors, placed by Ferrer in his schools, or anarchists who were depending upon him.'

PARTICIPATION OF FERRER IN THE EVENTS OF BARCELONA

As we have said, the bloody events of the tragic week commenced by a protest against the war of Melilla, which degenerated into a general strike in no way spontaneous because in many places the workmen only abandoned work owing to threats of groups of rebels.

On the 26th of July the manifestation became towards the evening an anarchist revolution accompanied by all the violence preached by Ferrer during many years.

His personal and active participation in the events is shown by the following facts:

The 26th. It was proven in the prosecution that Ferrer was on this day at Barcelona at 6 o'clock in the afternoon in the midst of seditions groups in the Square Antonio Lopez. He was seen by the policeman Angel Fernandez Bermejo and by the cavalry soldiers Claudio Sanchez and Manuel Calvo, who noticed him because when they asked him to retire he replied rudely. These two soldiers recognized Ferrer the midst of others in the crowd on THREE OCCASIONS.

According to the deposition of the Police agent Fernandez Bermejo, Ferrer went from the Square Antonio Lopez to Atarazanas where he interviewed certain individuals who formed a part of another group. Then the policeman lost sight of him following the confusion which was caused by a charge by the police to clear the Rambla.

Different witnesses have declared that they saw Ferrer at 9 o'clock in the evening in the company of his friend Francisco Domenech, a barber at Masnou. Both of them went to the editorial rooms of the *Progreso* (an openly revolutionary newspaper) to see, as Ferrer himself said, what his comrades had decided upon.

Then he rejoined Tabau, Calderon, Llate and Litran in a wine shop and he sent the last named to the meeting place of the Workmen's union, which is an anarchistic association, in order to see if his partisans were there.

Francisco Domenech declared that he went there again with the intention of obtaining the signatures of Emiliano Iglesias (a municipal councillor and a radical republican) and others who were there to an address to the Government demanding the suspension of the embarkation of troops for Melilla and threatening to place himself at the head of the people in order to cause a revolution if their demand was not accorded. Emiliano

Iglesias and the other individuals who were there with him refused.

After that, according to the testimony of Domenech, the latter and Ferrer met Moreno. Ferrer charged him to go and make a new attempt at the editorial rooms of the *Progreso*, where would be found gathered together some representatives of the Workmen's Union to come to an agreement with the radicals.

Moreno replied that his friends were resolved to act and that those who betrayed would be punished as in Russia and departed to fulfil his mission. Moreno succeeded because a completely anarchistic movement was immediately commenced, and Moreno himself as well as Rodriguez Romero, President of the Workmen's Union acted as has been proved in other prosecutions as the chiefs of two groups of conspirators who erected barricades in San Pablo and Oriol and other neighboring streets.

In order to terminate what concerns the participation of Ferrer in the events of the 26th of July we point out that according to the testimony of Ardid (a witness who had very advanced ideas) Ferrer went to meet him at the Maison du Peuple in order to confer with him in secret. Ardid said to Ferrer: 'Everything is ended and we cannot go farther.' Ferrer replied to him: 'Do you believe then that it is impossible to proceed further? To which Ardid replied with energy begging Ferrer to finally retire from the Maison du Peuple. Ardid added in his testimony that in his opinion Ferrer was one of the organizers of the rebellion.

It seems to us useless to add that Ferrer during his prosecution denied that he had had an interview with Ardid but being confronted with the latter he could not maintain his attitude and he admitted that he had been at the Maison du Peuple and that he remembered having seen Ardid there.

The 27th. The prosecution shows that on this day at 8 o'clock in the evening Ferrer was seen at the head of the group in the Rambla by Francisco Coldefons. The witness recognized Ferrer only by a portrait but he remarked that several individuals called him by his name. Later he recognized Ferrer three times in the midst of others in the crowd and he declared that he was really the man who was in command of the rebels.

This is not all. Those who saw Ferrer there on these days declared that he wore a blue costume and a straw hat and indeed others taken with arms in their hands declared that they had received instructions from an individual whose description coincided exactly with that of the accused.

The 28th. He had himself shaved in the morning at Masnou in order that with the disappearance of his beard it might be more difficult for the police to recognize him.

He had a long conversation with Ventura Puig, President of the Republican committee of Masnou. He endeavored, as Puig himself states, to induce him to proclaim the Republic and second the movement of Barcelona. Puig replied that he had not sufficient means to initiate such an adventure and

Ferrer said to him that he must commence to excite the people to burn churches and convents. Puig believed that it was not the best means of obtaining the advent of the Republic. Then Ferrer cried out: 'What does the Republic matter to me?' 'What I desire is the revolution.' The reader will be able to see that Ventura Puig was a radical republican and that he declared all this during several confrontations with Ferrer.

It follows also from the testimony of Ventura Puig that in obedience to the suggestions of Ferrer he went with him to Premia in order to obtain an interview with the Mayor of that village. On returning to Masnou they met on their way a group coming from Barcelona who gave an account to Ferrer of the burning of churches and convents which caused Ferrer to say: 'Everything is going well, the whole must be destroyed. Finally Puig affirmed that according to his opinion if it had not been on account of Ferrer the strike would not have had the said consequences known to all.

In order to complete an account of all that which happened in the village of Masnou we point out that there existed a perfect accord between the testimony of Ferrer the friend of Ferrer, who declared that the groups who had come from neighboring villages went to Masnou knowing that Ferrer would be found there and that of Salvador Millet who testified that he heard an individual from the town hall and addressed the people in the name of Ferrer.

This testimony of Domenech and Millet also agrees with that of Esteban Puigollons, a native of Masnou, who affirms that he heard an individual who Ardid but being confronted with the latter he could not maintain his attitude and he admitted that he had been at the Maison du Peuple and that he remembered having seen Ardid there.

The presence of Ferrer in the village of Premia and the visit which he made to the Republican Brotherhood are confirmed by the testimony of Jaime Comas, Pedro Cesa, Ventura Puig (who accompanied Ferrer) Domingo Casas (Mayor of Premia) Antonio Mustares, Jose Alvarez Espinosa, Lorenzo Arnao and Jaime Calvo.

It follows from all this testimony that he caused himself to be recognized by those who knew him personally by saying to them, 'I am Ferrer the guard,' that he excited the mayor to proclaim the Republic, and that the mayor refused. He insisted, adding that it had been proclaimed at Madrid, Barcelona, Valencia and other cities.

Not only is the evidence of these numerous witnesses in accord the one with the other, but when two of them were confronted separately with Ferrer they adhered to what they had already said without hesitation and without contradicting themselves for a single moment.

We do not dwell upon the delivery of dynamite to the rebels of Premia nor upon the instructions which Ferrer gave them upon this point. We merely point out one fact that after the testimony of Ainsa and other witnesses, events in Premia took a more violent phase immediately upon the arrival of Ferrer in that village.

Ferrer was lost sight of immediately after the 26th of July, when he returned to Masnou, up to the evening of the 31st of August when he was recognized in spite of the precautions which he took to prevent it.

It was then that he was arrested at the moment when he was attempting to regain a safe hiding place.

It seems interesting to point out that Ferrer could not deny the testimony given against him and that he has never been able to render an account of the occupation of his time on the 26th, 27th, and 28th days of July.

Leonelo Ponte (Lieutenant Colonel of military police) Manuel Jimenez Moya (a radical journalist who sympathized with the ideas of Ferrer), Narcisco Verdaguera, Baldomero Bonet (accused as an incendiary) Modesto Lara and Alfred Garcia Magallon (a retired military officer) were of one mind in accusing Ferrer of having been the chief of the bloody revolution of Barcelona. The latter testified that he heard some one say to the journalist Pierre Editor of the radical journal the *Progreso* THAT THE EVENTS OF JULY WERE THE RESULT OF AN ANARCHISTICAL MOVEMENT ORGANIZED BY THE WORKMEN'S UNION under the direction of Ferrer.

The workman Rosendo Guada declared moreover during the investigation that Ferrer told him: 'The moment has now arrived to burn everything.' We can still cite other testimonies, which while less overpowering were nevertheless completely unfavorable to Ferrer, among others those of Jose Cases, Pedro Pugas, Bruno Humbert, Francisco Calme, Vicente Puig, Valentin Alonso, Pablo Reig, Adolfo Cesa and Jaime Font.

Public opinion in Spain is convinced that Ferrer was the instigator and the accomplice in the crime committed by Morral in the attempt on the lives of the King and Queen of Spain on their wedding day, and that he was acquitted owing to lack of proof. The Public Ministry during the trial at Barcelona was able to trace the connection which existed between the two events and to take cognizance of the interesting documents which exhibited the personality of Ferrer and which present him not merely as the platonic apostle of an idea but as the preacher of a violent revolution in favor of which all means were justifiable. And indeed the Public Ministry did not mix the two prosecutions together; they did not even speak of the crime of Morral.

Since it was necessary to pass judgment upon an anarchist who during several years had employed in his propaganda a system of teaching prohibited by the laws of all countries, it would have been natural indeed that the Public Ministry should have referred to those teachings, but nevertheless the Public Ministry did not speak once concerning the modern school.

Therefore those who wish to make Europe believe that a man has been condemned for his ideas do not tell the truth, since neither in the prosecution nor in the accusation was any reference

CONTINUED ON PAGE EIGHT



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FIVE-MINUTE SERMON

FIRST SUNDAY AFTER EPIPHANY

THE THIRD COMMANDMENT
And his parents went every year to Jerusalem at the solemn day after the Passover.

In today's gospel two points in particular deserve special notice. First of all the ready obedience and holy zeal with which Mary and Joseph kept the prescribed feast, and the unexpected misfortune which befell them on the journey to their home, namely the loss of the child Jesus for three long days.

In the Old Law the Jews were commanded to go three times a year to the Temple of Jerusalem, to offer sacrifice namely on the feasts of Easter, Pentecost and the Tabernacles. This obligation bound only men from twenty to fifty years of age; those under or above these years, and also the women, were not obliged to keep this commandment.

How profitable and salutary it would be for our souls if the Lord's day were kept in a becoming manner, we find explained in Holy Scripture in many places, as for instance: "Keep My Sabbath, and reverence My sanctuary; I am the Lord. If you walk in My precepts, and keep My commandments, and do them, I will give you rain in due season; and the ground shall bring forth its increase, and the trees shall be filled with fruit."

Never neglect then, dear Christian, the third commandment, which says: "Remember that thou keep the Sabbath day." Sundays are appointed not only that you may obtain rest for your body after the toil of the week, and gain new strength, but as the Lord's days, that you may serve God and look after the welfare of your immortal soul.

CATHOLICS TO THE FRONT
There is much work done in the United States to-day in the cause of religion and patriotism due to the self-sacrificing efforts of loyal Catholics.

HAY FORK RAN THROUGH HIS FOOT

But Able to Walk Again in the Second Day

Mr. V. Thorpe, of Saskatoon, Sask., was saved much pain and suffering by Douglas's Egyptian Liniment. He says, "While having last week, a hay fork ran through my foot. I applied Douglas's Egyptian Liniment there as soon as possible, and kept a bandage wet with the liniment over the wound. On the second day I was able to walk again and was greatly surprised how quickly the wound healed."

Get a bottle from your druggist and keep it handy. 25 cents at all dealers. Free sample on request. Douglas & Co., Napanee, Ont.

THE OUTLOOK AND THE VATICAN

The Outlook of November 26, 1910, has a tumultuous and tempestuous editorial article entitled "The Vatican and the Roman Catholic Church." It is an impassioned and partisan appeal from the platform, rather than a serious and sober discussion of an important subject, such as one would expect in a Review. It is not an outlook, but an outbreak.

The Outlook of November 26, 1910, has a tumultuous and tempestuous editorial article entitled "The Vatican and the Roman Catholic Church." It is an impassioned and partisan appeal from the platform, rather than a serious and sober discussion of an important subject, such as one would expect in a Review.

Instead of meddling in the political affairs of the nations, the trouble has always been, from the beginning, to keep the nations from meddling in the affairs of the Church. The Church's fight has been an incessant one for liberty, and there is not the shadow of a doubt, that if the Vatican would accept a degrading slavery, like that of the English or Russian Church, there would be peace in the world to-morrow.

Far from being swayed by "the political activity of the Vatican," Catholics are the very first to resent the slightest suspicion or semblance of such activity. It is sufficient to recall the Septemate in Germany, not to mention other instances which will occur to any one familiar with current events, to understand how absolutely free Catholics consider themselves in political matters.

Doubtless there is some discontent at present in France, due to the Papal prohibition of the cultural associations, and possibly that is the reason why it is perceived by "those who frequently visit Europe." But it is absurd to describe that feeling as "sharp opposition on the part of loyal Roman Catholics." A son may dislike what his father tells him to do; but if he is "loyal" there can be no "sharp opposition." Indeed, right-minded men in France, even unfriendly to the best national traditions, the Church took the measure of the foes she had to meet, for she had the experience of nearly two thousand years behind her, in dealing with the devices of all sorts of political manipulators. She was fully aware of what she was doing, as well as of the difficulties she would have to face, when she refused to compound a national felony and to destroy the faith of her people.

We Catholics are grateful for being told that "the Church is particularly adapted to administer to races of Latin descent and of the Latin temper." She is, but she has never despised those of other descent and of other temper. She pursued them when they were savages in the fens of Holland and the forests of Germany, and did not desist when they became Anglo-Saxons in England, persisting in her task till she forced upon them the only civilization they ever possessed. She has had to do with all sorts of races, but has never for a moment been guilty of the folly of thinking that Catholicity in France today, the monopoly of virtue or look with contempt on the rest.

MR. EDISON'S ARROGANCE
Mr. Edison, to whom the world owes so much for his marvelous inventions, has seen fit to deny the immortality of the soul. An immortal mind seems to be his great objective. What a pity that the oobler will not stick to his last, and leave questions of theology to the Church, its specialist, from whom we should learn spiritual principles and conclusions, as a fitting reciprocity for ecclesiastics accepting with thanks and gratitude his scientific discoveries.

THE POWER OF REPENTANCE
"But most of you will say to me: 'The way of righteousness we have not known. We have defiled our souls by sin.' Well, be it so. If you cannot enter Heaven by the path of righteousness, you can enter it by the path of repentance. If you cannot go before your Maker clothed in the white garments of sinlessness, you can appear before Him in the purple robe of penance. If you cannot walk heavenward with the innocent John the Baptist, you can go in company with Peter. Which of you has ever offended God as Peter did? Peter was denied his Master with an oath after he had made so many professions of fidelity, who denied Him after

DRUGGETS NEVER CAUSED A COLD
Stuff Rooms Alone Responsible Says Dr. Treves.
Special Cable to The Mail and Empire Over Our Own Local Wires.
London, June 24.—Dr. Sir Frederick Treves astonished the public last week by declaring that "the idea that colds are caused by draughts are absurd. No cold ever had such an origin. Colds are the result of draughts, but not of stuffy rooms." Other famous London physicians back up Sir Frederick in holding that no cold was ever caused by draughts.

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his lips were purpled with the precious blood of His Master, which he had drunk at the Last Supper, yet so much did Peter prophesitise his Lord by his tears and repentance that he is appointed the Prince of the Apostles and the Head of the Church.

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It is certainly well known to you, Venerable Brethren, that the Church, although ever in tribulation, is never left by God wholly without consolation. For Christ loved the Church and delivered Himself up for it, that He might sanctify it, and present it to Himself as a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.

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