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THURSDAY, MAY 28.

The Polish parish of St. Stanislaus, Chicago, is the largest parish in the United States, numbering 45,000 souls. Its new school house, in which 4,500 children will be taught by 100 teachers, was dedicated on May 10.

A German court recently fined the editor of a paper \$25 for a joke reflecting on the officers of the army. This is surely unfair discrimination. Why should prosecutions be confined to one class of jokes? Judging from the samples we see from time to time, every second or third joke published in the papers of Germany ought to bring down a fine, for their extraordinary stupidity.

It is amusing to hear our friends the Americans cheer themselves for their self-denial in evacuating Cuba, while they point out the mischiefs of imperialism. Cuba is as much under American control today as it ever was. Troops are not needed there; but let the Cubans try a free legislative run, in any matters affecting the United States, and they will find that their Uncle Samuel sometimes says one thing and does another.

Some journalistic discussion is taking place as to why Australia is so sparsely populated. The inquiry might be pushed further. Why are all the British colonies, in which the native races have disappeared, so sparsely populated? We think, as we have often said, that the chief reason is the indifference or ignorance of British statesmanship at home to the value and tremendous possibilities of the colonies.

A writer in the *Paris Revue des Deux Mondes* says that the emigration of French-speaking people to Canada is so small that the peril of extinction of the French race in Canada is "far from imaginary." We think it requires a fairly strong imagination to picture such an extinction, especially while race suicide is so prevalent amongst other races. Macaulay's *New Zealander* may find some news of such a thing, if he continues his westward journey after he gets tired of the broken arches of London Bridge; but it is greatly to be doubted.

The recently adopted policy of the "open pulpit," by which laymen are admitted to preach in Episcopalian churches, even though they be men like Dr. Crapsey, who have been deposed from the ministry, has convinced many earnest clergymen that the Episcopalian church is not Catholic, as they thought it was. A dozen ministers from the dioceses of Fond du Lac, Chicago and Philadelphia have asked for instruction in Catholic doctrine, and besides these the rector and his three assistants of a Philadelphia church have resigned their position and gone into retreat with a view to entering the Catholic Church. Several members of their congregation have preceded, and more are likely to follow.

The temperance campaign is going on vigorously in the Province of Quebec. A meeting held in the parish of Ste. Anne de Beaupere on May 17, was addressed by the Bishop Roy, Sr. Francois Langelier and Judge Lemieux. The latter spoke of the special importance of temperance at election time. The privilege of the franchise, he said, raises every voter

to the position of a judge. "But how can you be judges, if you drown your reason in the bottom of a glass? What would you say of a judge on the bench with a bottle and a glass in his hand, and drinking freely before giving judgment? Yet this is the conduct of the elector who uses intoxicating drink."

Those members of the P. W. A. who desire the amalgamation of their society with the United Mine-workers of America, point to the federation of British miners as a precedent. But the Hon. Robert Drummond, writing in the *Mining Record*, annihilates this argument by reminding them that British miners have not federated with German or French miners. The fact that we speak the same language as our American cousins does not prevent them from being our commercial rivals, and their rivalry is just as great a danger to Canada, as German rivalry is to Great Britain.

A recent *Tablet* has some interesting notes concerning two Catholic officers who have served the Empire well on sea and land respectively:

"Vice-Admiral Andrew Kennedy Bickford, C. M. G., who drops his 'Vice' this week, on his promotion to be Admiral, entered the Navy half a century ago. His brilliant and varied career includes service in Japan, in 1863, service as transport officer in the Egyptian campaign of 1882, and service in Sumatra three years later, where he gained his C. M. G. He was also Gunner Lieutenant of the *Ametyst* in her strange encounter with the rebel Peruvian warship *Huascar* in 1877. Later he held a command on the Australian station, and, while serving in the South Pacific waters, he received the surrender of Stevenson's friend, Mataafa, at Samoa, thereby warding off civil war from the island. A meeting between 'Vice-Captain Bickford' and the man-of-letters left a particularly pleasant recollection in Stevenson's mind, as a reference in one of his letters home at the time testifies. One of Admiral Bickford's sons follows his father's profession, and is at present commanding the destroyer *Avon*. Another, Captain Louis Bickford, of the Indian Army, is second Commandant of the *Khyber Rifles*."

"Lord Lovat has an announcement for members of the Clan Fraser, of which he is the head. He invites Frasers all, from both sides of the Atlantic, to take part in a monster muster on Abraham Hill, which their forefathers helped to capture, next July, during the Quebec celebrations."

Le Temps thus satirizes some recent newspaper articles by ex-Premier Combes, in which in one breath he declares that the Church is dead, and in the next that the country is in imminent danger from the Church's machinations:

"It is everlastingly the same sophism and the same contradiction: faith has departed, the churches are deserted; but the 'danger of clericalism' is always threatening us. The truth is that M. Emile Combes needs that religion should be dead, in order to justify the part he plays in French politics, and—at one and the same time—that religious sentiment, although in its grave, should nevertheless be capable of constituting a menace to the Republican regime. The two things are alike indispensable to M. Combes, and so he makes both assertions, without troubling about the fact that they are contradictory. M. Combes announces some fresh attack of the Church upon the Republic. His Holiness will give the order—the bishops will repeat it. But where are the forces, we ask, which the Pope and the bishops are to mobilize? Does not M. Combes assure us that no scholars attend the free religious schools, that no one goes to church, that the religious have disappeared, that there are no vocations to the priesthood, that the faith has fled from country places, that the parish churches will have to close? Then how can there be a 'clerical danger'? If, on M. Combes's showing, the Church in France has no faithful, no money, in fact no anything, how can it be a standing menace to the Republic? Then, let M. Combes calm himself and take his rest. For, as he witnesses, we have no use for his speciality in politics."

Similarly Mr. Spronck, in *La République Française*:

"When a person devotes three hundred lines to proving that the French Church is defunct, it will be difficult to convince people that they ought to unite, organize themselves, and hasten to combat that church as being a

grave danger to *La Patrie*. How can it be this if it is non-existent?"

The Irish Catholics of Montreal were stirred to enthusiasm last week by having in the midst of them for thirty-six hours the hundred and eighth successor of St. Patrick in the See of Armagh. Cardinal Logue is an old man but a sturdy one. During his brief visit to Montreal he spoke no fewer than twenty-one times, never repeating himself but having something fresh and bright, scholarly and witty to say on each occasion. As the *Star* remarks, it was a rare feat and showed the Irish prelate to be a man of uncommon intellectual power. The scene at the railway station, when thousands dropped on their knees to receive his blessing as he departed for Quebec, touched the emotions of even the non-Catholic journalist and made him write as follows:

Those people seemed to fairly hunger for a sight of the great man from Armagh. They were not ashamed of their faith, but boldly and publicly proclaimed what they were. As it was impressive even to an ordinary citizen, how impressive it must have been to His Eminence of Armagh. It showed itself plainly in his face, and when he had reached his car he gave evidence that his emotions had been tenderly touched.

Faith in the Irish is proverbial; tradition has it that it will never fade, and with those of the race who have left the shores of the Gem of the Ocean and travelled to other lands and to the descendants of such people there remains to-day a spirituality, and a reverence for the essentials, form and matter of that religion for which their forefathers struggled, and suffered death and exile; and for its ministers they possess a reverential attitude that the commercial era of the new world does not appear to have diminished one iota."

The opening of a Christian Science "cathedral" in London, leads Mr. G. K. Chesterton to write as follows in the *Daily News*, from which a portion of his letter is copied into the *Tablet*:

"The cultivated people of our time," he says, "will generally tend to say of Christian Science that it is a grand and pure philosophy preached, perhaps, by unbalanced or unpleasant people. But I, for one, should say exactly the opposite. I say that Christian Science is a mean and disgusting philosophy, preached by people who are quite nice—preached in fact, by many of my personal friends. They are all right; it is only their creed that comes from hell. I use the phrase quite calmly and quite literally. The doctrine that pain and death are not real at all, except in so far as their victims are cowardly enough to submit to them, is a diabolical doctrine, obviously calculated to produce all the purely diabolical qualities such as intellectual cruelty and contempt for the weak. To tell any man that it is his own fault that he has the toothache is to cease to be a Christian while uttering eight words. If there is one thing that is against the whole trend and tide of Christianity, it is any method which permits the man called strong to triumph over those whom he calls weak-minded. Christ came on earth to smash the man who felt himself strong. And He did in the most effective and final manner smash the man who felt himself strong; for He opposed to him the God who felt Himself weak. Human beings henceforward were not to be humiliated by the limitations of pain and death; for Deity itself has admitted them."

No less finely said is Mr. Chesterton's final word: "Christian Science says that pain is not a reality. Christianity says that pain is so great a reality that even the Creator could feel it. Christianity says that a man need not think of death at all. Christianity says that even God thought of it with awe. And the ethical results of the two principles have been exactly what might have been expected. Marred by a million other mistakes, betrayed and tortured through the agony of eighteen centuries, Christianity has never lost its strongest and most distinctive note, the physical note; the talk of the body and the blood. Ever since the Crucifixion a certain actuality, and, therefore, a certain sanctity has clung round the hard pain of prosaic men. Men in misery were sometimes, in hours of impatience, dismissed as nuisances who could not be cured. But they were never despised as cowards who ought to have cured themselves. Even in the refusal there was pity; therefore, even in the pity there was respect. And while Christianity has run so many centuries and Christian Science not yet for one, yet Christian Science also has already produced its own tone of manners and even its own type of face which provokes the Chris-

tian to experiments upon the reality of the body."

The General Assembly of the Presbyterian Church in Ireland has expressed its disapproval of the Irish University Bill, on the ground that it proposes to endow sectarian education. The Presbyterian organ in Nova Scotia agrees with its brethren in Ireland who, it says, have labored to make education non-sectarian. This is another case where there is much virtue in a name. Non-sectarian means Protestant; "sectarian" means Catholic. The public schools of this Province are supposed to be non-sectarian, yet as we have been showing for some time past, the textbook of English history used therein is Protestant. Its predecessor, which might fairly be called non-sectarian, and which at the same time was a superior work in every respect, was for some occult reason quietly shelved after it had been a short time in use. As to the Irish University, such thorough Protestants as Mr. Balfour, Mr. Birrell and Sir Edward Carson have publicly stated that it would be most unreasonable to expect any Catholic to send his sons to a College so distinctly Protestant as Trinity College, Dublin, is at the present day. And if Macaulay justified his support of Sir Robert Peel's Maynooth Bill, because Protestant England owed its universities to Catholics, is there not much greater reason for giving Irish Catholics a University of their own, when Trinity College draws its immense revenues from a soil whose population is still overwhelmingly Catholic? "When I remember what we have taken from the Roman Catholics, and when I look at the miserable Dotheboys Hall which we have given them in exchange," said the eloquent statesman-historian, "I feel, I must own, less proud than I could wish of being a Protestant and a Cambridge man." Our Pictou contemporary, while frankly acknowledging that Presbyterianism was once the most intolerant of creeds, tells us that it is so no longer. To our minds, the present attitude of the Grand Assembly of Ireland displays the same intolerance which sixty years ago drove Macaulay from his seat in Edinburgh for the speech which we have just quoted.

A correspondent writing from Milan to the *Saturday Review* takes a gloomy view of the condition of Italy:

"As matters stand, Italy, I can assure you from personal observation, is fast drifting into anarchy thanks to the professional politicians and agitators who spend their time fishing in troubled waters in the hope of getting elected to a Parliament which consists mainly of doctors without patients and lawyers without clients. The masses of this country are really a fine people, though easily excited; but a lack of religious and moral education is beginning to tell upon the rising generation, so that in like manner as the same system of godless instruction has produced in France the apache, here it has created the teppisto—a species of reptile quite unknown fifteen years ago. Inflamed by the vile illustrations in the 'Asino,' 'Il Nostro Mulo,' &c., displayed in the kiosks and newsagents' windows, lads of the lower classes, brought up without religion, have apparently come to the conclusion, forced on them also by the speeches they hear in Socialist clubs, that it is their duty to insult, injure, and even kill any unfortunate ecclesiastic they may chance to meet on the highways, or in the streets of great cities like Rome and Milan. Doubtless the English papers have by this time printed accounts of the dreadful scene at Ariccia, near Rome—once a peaceful little place, now a hotbed of disorder—where several harmless British students of the Scots College were insulted and two grievously wounded. Scarcely a day passes without some shocking event of this sort, so that even such journals as the 'Tribuna' propose the abolition of the tax on firearms, in order that peaceful people may carry them for self-defence! The so-called Socialists and the anarchists combined have at least brought New Italy to a state of veritable savagery; and unless the Government displays some energy in suppressing the causes of the evil, things will come to such a pass that Rome and the other principal cities of Italy will become too dangerous for a foreigner to visit; and the departure of the said foreigner means the departure of their principal source of wealth. But the authorities have not

far to look for the causes of the trouble, which are two: firstly, the brutal and blasphemous caricatures and letterpress of such abominable papers as the 'Asino' &c.; secondly, the inflammatory speeches delivered in the innumerable Socialistic *casse del popolo* and clubs throughout the country. One of these, for instance, issued a proclamation the other day to the effect that 'every act of violence perpetrated against the clergy, the Monarchists, and the capitalists was a step in the right direction.' Is it to be wondered at, after all, that poor misguided lads, brought up in irreligion, speedily become the willing tools of these agitators who lead them to their ruin? Nevertheless, though Rome has been the scene of almost daily riots this year, the wirepullers have been left in peace, whilst the working men they have urged on to violence have generally been the victims. I am no alarmist, but I must repeat that, unless the Italian Government acts firmly and promptly and puts an end to this active propaganda of murder, demoralisation, and blasphemy, Italy is doomed. The roots of the evil, as indicated above, must be struck at before any good result can come—it is not enough to punish individual teppisti, without raising a hand to suppress the teaching which spurs them to their evil deeds."

On several occasions we have laid before our readers the opinion of non-Catholic observers of Italian affairs that one of the worst diseases which the body politic is suffering from is a plethora of educated men, so-called, with no occupation to suit them. "To dig they are not able, and to beg they are ashamed." A London *Times* reviewer, discussing a book by an Anglo-Sicilian lady, Mrs. Whitaker, declares that one of the plagues of Italy today is "professional politicians, educated *fainçants*, the excessive output of cheap Universities." Going into the matter more in detail, the reviewer says:

"There are nineteen Universities subsidized by the Italian Government and three are free. . . . But the results of this cheap higher education are lamentable. The demand for 'professional' men as lawyers, doctors, and the like, is limited, the supply inexhaustible. The unfortunates turned out by this system are for the most part unable to earn a 'living wage' in the professions for which they have been educated and meanwhile they have been utterly unfitted to turn to those mechanical arts for which nature intended them, and in which they might readily have earned a living. The reader wits among them become professional politicians, the less gifted go to swell the steadily-growing mass of half-informed and sullen discontent which is for ever sapping the foundations of established order."

A writer in the *Saturday Review*, also reviewing Mrs. Whitaker's book, observes:

"In 1905, 98,000 peasants left Sicily alone, in search of work elsewhere. As these emigrants are drawn almost exclusively from the rural districts, the serious nature of the problem is soon grasped. On the other hand emigration is almost unknown among the younger children of the upper classes, where it might prove an excellent corrective of the cowardly reluctance of the Italian to leave the family circle and make his own way. It is needless to dwell upon the evil results of this lack of enterprise. Coupled with the excessive prevalence of cheap university degrees, it loads the country with a large and growing class of young men who know enough to be discontented but have not enough energy to be independent. The consequence is to be found in the enormous class of ill-paid government officials, which is the curse of the country and feeds the ranks of the anti-clericals and socialists."

A *Times* leader-writer tries to take a more hopeful view of the situation. While acknowledging that "the country is doubtless overtaxed, and in the south it is very poor," he takes comfort by thinking "but it has fulfilled its 'manifest destiny,' and after the lapse of long centuries it is one Italy. If it were not that the process of unification involved, deprived the Pope of his temporal power, this writer would see that political unity without moral unity is the shadow without the substance, and that the 'manifest destiny' idea has led Italian statesmen to attempt the impossible, namely, to make their country one of the great powers of Europe. To this attempt is due the over-taxation which is driving the brawn and sinew from the land by tens of thousands, and leaving the nation a prey to the vultures whom the *Times* and *Saturday* reviewers have described,

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Mt. St. Bernard Gold Cross conferred on the following graduates in the English Course—Misses Joana Theresa Gallagher, Bath, N. B.; Mary Grace Blagdon, Antigonish; Katherine Janet Campbell, Margaree; Mary Chisholm, South River; Jeanette May Gillis, Bridgeport.


In the Arts Course—Elizabeth M. Sears, B. A., Lochaber Lake; Mary Clara Fennell, B. A. St. John's, Nfld. Degrees in Arts conferred on Elizabeth Marion Sears, B. A.; Mary Clara Fennell, B. A.

the State naturally became alarmed, and measures were adopted to repress an innovation which it was feared might soon become dangerous if not regulated. When Lord Macartney was in China, however, notwithstanding the disturbances which at divers times had been oc-

casioned by the Catholic propagandists and the persecutions which had followed, Christians were untroubled in the profession and exercise of their religion at Pekin. They enjoyed perfect toleration and were accounted capable of holding offices

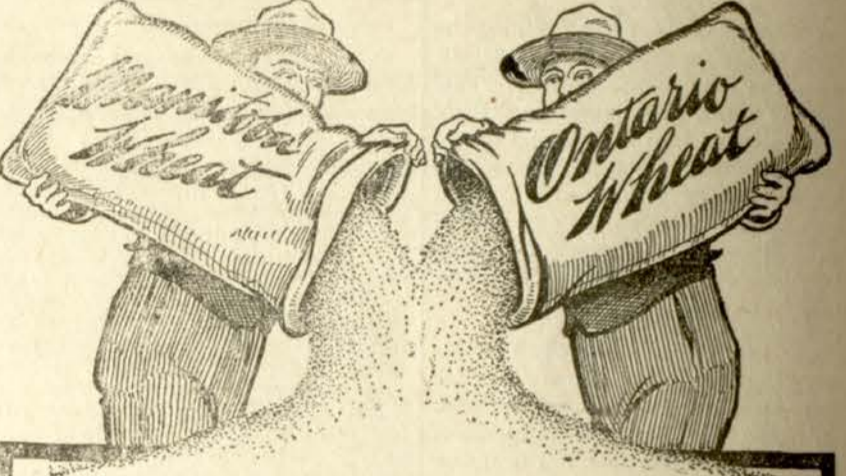
Continued on page 7

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There is what is called the worldly spirit which enters with the greatest subtlety into the character of even good people; and there is what is called the fine spirit, which means the dominant way of thinking and of acting which prevails in the age in which we live; and these are perpetual temptations full of danger and in powerful action upon us—CARDINAL MANNING.

THURSDAY, MAY 28.

THE DIVINE PLAN OF SALVATION.

God knew man would commit sin and yet He created him.

If we approach this subject with due humility, recognizing ourselves as the mere creatures of a great and perfect Being, all wise, all good, all merciful and all just, the answer to this apparent difficulty may be given in a few but all important words, viz., God's one and only perfect idea of a creature, to share His eternal glory. That is one capable of recognising all His Divine attributes. In order, therefore, to make manifest all these Divine attributes, eternal happiness cannot be entirely a free gift, for although this would proclaim God all good, all loving, yet His Divine mercy and justice would thus play no part. A test must then necessarily be applied before the great Prize is awarded. Hence God being all perfect must needs follow this one perfect idea of creation—a creature made after His Own likeness, endowed with every necessary gift, but with a free-will. In this free-will lies the Divine test. That God foresaw the outcome of His creation, does not proclaim Him as delighting in inflicting pain, for in His perfect idea of creation His mercy and justice are evenly balanced, no soul receiving the final reward till it has stood the Divine test, no soul lost but has wilfully and knowingly used its free-will in opposition to the Divine will.

To say that if God foresaw that Lucifer would fall and all the evil consequences follow, he would have refrained from creating him, appears as if He must thus consider His idea of creation an imperfect one, or that His mercy before creating was greater than after.

That God created all the angels with an equal capability of being saved, we must admit. Therefore if some failed to stand God's all wise test, and consequently suffer eternal misery, does this outweigh His will to create? Was this test too difficult? To say so would be to deny all the Divine attributes.

Had God not had this one and only idea of creation, would he, knowing the result of the free-will of the angels, have created man also free? Surely this second creation is not a mere experiment, but rather a continuing of an all wise and perfect plan. That God made His test so very simple shows plainly that although He must apply this test of obedience, He foresees that the devil will continue to use his free will against him. Hence man receives all necessary warning. Man falls, but pleads for mercy. And see that mercy poured forth! Yet the whole mystery of the Incarnation, Death and Resurrection, shows more plainly than all else this one unchangeable plan of an all-perfect and all-wise God.

As no factor is too small to be weighed in the salvation of a soul, the great Prize is possible to all. To say that God could prevent Nature's laws from acting in case of a soul that ultimately will be lost, would be for man to receive a mercy not granted to the angels, for hell would thus be for these fallen ones alone. God is jealous of His honor, and would have even the devils in hell acknowledge Him all good, all merciful and all just.

HUMILITY.

The foregoing letter bears upon the question discussed on page 2 of our issue of April 23. We are not sure that we have grasped the writer's meaning fully; the expression of the thought is obscure in places, probably because of a certain obscurity in the thought itself. We are satisfied, on the other hand, that the writer has not quite grasped our meaning. That, in the divine plan of salvation, eternal happiness is a prize, and that the test of the spirits is obedience, we are, of course, agreed. According to God's plan, final and incurable disobedience entails eternal loss. Now we have maintained (1) that such disobedience is not and cannot be foreseen until God has willed to create; and (2) that, on the supposition that it could have been foreseen, it would seem to follow necessarily that God delighted in the infliction of pain for its own sake. Our first contention the writer does not dispute; with our second she (for "Humility" is a lady) takes issue. God's justice and mercy, she points out, are evenly balanced; therefore—such we take to be her reasoning—it is against neither the justice nor the mercy of God that He should create a soul that He foresees will be lost. We grant this, if the foresight of the loss of the soul follows upon the will to create. If, however, it precedes the will to create, we allow indeed that the creation of the soul would not be

against God's justice, but fail to see how it could be compatible with God's mercy, which is His loving kindness. On the supposition that God did foresee, antecedently to and independently of His will to create, that a certain soul would be lost, He could of course as easily as not have foreborne to create that soul. And it is impossible to see how the will to create, under such circumstances, can be regarded as beneficent.

Against this it is urged: "To say that if God foresaw that Lucifer would fall and the evil consequences follow, He would have refrained from creating him, appears as if He must thus consider His idea of creation an imperfect one." Not so, for His idea or plan of creation is subordinated to His plan of salvation, seeing that the end for which men and angels are created is eternal happiness. Now if it were possible to leave out of the plan of creation the unfit, that is to say, men and angels foreknown before every event as to be lost, this, while in no wise interfering with the general plan of creation, would realize most fully the plan of salvation, inasmuch as all the created would be saved. And the very fact that this method was not adopted, goes to show that the thing was not feasible, apart from the decisive reason given in our former article, namely, that the lost can be known with absolute certainty as such only by the foresight of demerits actually existing in them. Nor does the added observation—a very acute one, it must be confessed—that thus God's mercy would be greater before creating than after, enhance the force of the objection. God's mercy could not of course be greater, being infinite. But on the supposition that God foresaw the loss of man or angel before He willed to create, and yet did will to create, there is question, not of greater and less mercy, but of mercy and not mercy. For, as we have said, it seems impossible to reconcile the will to create, on this hypothesis, with the attribute of mercy or loving kindness. The apparent force of the objection lies in the writer's tacit assumption that the foresight of incurable disobedience and consequent eternal loss is possible before every event, that is to say, before God has willed to create and is able to contemplate the creature, endowed with free-will as actually exercising free choice in accepting the means of salvation or rejecting them. Such foresight we believe we have shown, in the nature of things, to be impossible.

The writer's statement that God's justice and mercy are evenly balanced is pregnant with significance in its bearing on this whole question. If we could but strike a balance between God's justice and God's mercy, we should be able to solve the mystery of predestination. Out of pure mercy God gives a first grace to all. Even if this be rejected or wilfully misused, He may give a second and a third and a fourth, and so on even to seventy times seven. But after the grant of the first grace, the element of justice enters into the problem and has to be reckoned with. For every tree not bearing good fruit shall be cut down and cast into the fire. How far the mercy of God will go, how long He will forbear to cut down the barren tree, no man may know. His mercy, equally with His justice, is a depth no created intellect can fathom.

The writer, in one place, appears to think that God foresaw the outcome of the exercise of free-will in the angels before He willed to create man. This is not so. He foresaw it before He created man, not before He willed to create him, for He willed to create both angels and men from all eternity, and this, not by distinct acts of His will, but by one and the same act, single and simple in itself, multiple in its effects.

Book Notes.

Christian Science, by the Rev. L. A. Lambert, LL. D.—This work, by the famous author of Notes on Ingersoll, is a keen analysis and refutation of the latter-day religious cult known as "Christian Science." Dr. Lambert follows the method of quotation and comment employed to such good purpose in the earlier work. He is past master in the art of turning the tables upon an opponent: Mr. McCrackan, the champion of "Christian Science," presents as sorry a spectacle as did Ingersoll, when Dr. Lambert is done with him. The book is a real tonic to the mind, and a corrective of that "haziness of intellectual vision" which, as Newman says, "is the malady of all classes of men by nature, of those who read and write and compose, quite as well as of those who cannot—of all who have not had a

really good education." If, as the same authority avers, "one main portion of intellectual education, of the labors of both school and university, is to remove the original dimness of the mind's eye; to strengthen and perfect its vision; to enable it to look out into the world right forward, steadily and truly; to give the mind clearness, accuracy, precision; to enable it to use words aright, to understand what it says, to conceive justly what it thinks about, to abstract, compare, analyze, divide, define, and reason correctly," such a work as this of Dr. Lambert's is, in an eminent degree, educative. Price, \$1.00; postage extra, 7 cts.

Priest and Parson or Let us be one, by Rev. Jas. H. Fogarty.—One hardly knows what to think of this book. It is dedicated, to borrow a phrase from Lincoln's Gettysburg speech, to the proposition that "There is no place like the United States," and to the companion proposition that "There is no Church like the Catholic." This latter might rather be "There is no Church but the Catholic." The book is a mosaic of quotations, and there is "very little of the author's self" in it, as he himself frankly confesses in the preface. What there is of his own is eloquent, but we should like it quite as well if it showed more sobriety and less eloquence. Most of the quotations are well-chosen, some are admirable, and some few, like Macaulay's eulogy of the Church, are trite and threadbare. For the most part, exact references are wanting, which is a pity. These might be supplied in a future edition, and occasional misprints corrected. Near the foot of p. 167, we find "Harnach," at the foot of p. 149, "Mollach," on p. 200 "St. Balis" (St. Basil), and on p. 246 we read Rev. Frederick William Faber, . . . in writing to a friend July 14, 1884, said." Father Faber died in 1863. One line of the "Appendix" (p. 233) contains two misprints, "estalishing, or suporting"; and yet the work, as a whole, is pretty free from printer's errors. Price, \$1.25; postpaid, \$1.33.

Well Spent Quarters, by a Sister of Mercy.—The quarters, it is almost needless to remind the reader, are not quarters of dollars but quarters of hours, and they certainly would be well spent in dwelling on the truths so plainly and so tersely stated here. The book contains, besides an instruction on mental prayer, 100 short meditations on Christian truths, and nine more suitable for a three-days' retreat. It is meant for boys and girls—children, in short, but would serve very well for "children of a larger growth." Price 85 cts., postage paid.

Favorite and Favors, translated from the French of L'Abbé L. C. Berry, by a Sister of Mercy.—All who practice the devotion to the Sacred Heart of Jesus, to which the month of June is specially dedicated, will find this book an admirable help. It sets before the reader an excerpt from the life of the Blessed Margaret Mary for every day of the month, an object lesson of the utility of the devotion culled from some authentic source, and a pious practice for each day. All of these books are issued by the Christian Press Association Publishing Co., 26 Barclay St., New York, and in both printing and binding are fine specimens of the bookmaker's art.

St. Francis Xavier's College Summer Course of Reading in English Literature.

In connection with the English Course in St. Francis Xavier's College, a course of Summer Reading has been prescribed for the undergraduates. A careful study of the following works is required: Macaulay's Essay on Warren Hastings. Tuckerman's Henry Esmond. Scott's The Lord of the Isles. Wiseman's Fabiola. Newman's Cicero and Primitive Christianity (Historical Sketches, Vol. I.). Newman's Apologia Pro Vita Sua. Newman's Dream of Gerontius. Gates' Selections From Newman. In September next examinations on these works will be held at the College. Prizes will be awarded to the writers of the best papers. Students who make higher marks at these examinations than at the first quarterly examinations in English in 1908-1909, will be entitled to have such higher marks counted in determining their standing for the year. Friends of the College are invited to contribute to our Prize Fund for the encouragement of the careful study of the prescribed works. Mr. J. A. McDonald of the John A. McDonald Piano and Music Co. of Halifax, has already, with his usual generosity, subscribed \$20 to the Fund. Contributions may be sent to the Rev. Rector.

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General News.

Francis Coppee, the well-known French poet and dramatist, is dead.

Ten persons are reported killed, and more than fifty hurt, many of them dangerously, in a collision between two large trolley cars in Philadelphia on Sunday.

The road race at Sydney on Monday was won by Hans Holmer of Halifax, who distanced the other competitors. C. Gillis of St. F. X. College was second.

Acting Secretary of State and Ambassador Bryce of Great Britain have signed a treaty which provides regulations for the exchange of prisoners and for salvage and wreckage.

The Exchequer Court, Judge Cassells presiding, is now sitting at Sydney, hearing damage and value claims arising out of the extension of the I. C. R. to Sydney Mines.

The fourth biennial national convention of the United Irish League of America will be held in Faneuil Hall, Boston, September 22 and 23. John E. Redmond, M. P., and Joseph Devlin, M. P., will come from Great Britain purposely to attend.

President Roosevelt has signed the bill directing the restoration to gold and silver coins of the motto, "In God we Trust," ordered by him stricken from the gold coins some months ago on the ground that the law did not authorize its use.

The closing of the Newfoundland sealing industry for 1908 came with the arrival of the steamer Diana. The total catch for 1908 is 213,863, against 245,051 for 1907. The value of the catch of 1908 is \$375,442.62, that of 1907 \$456,621.28.

Four lives lost, more than a million dollars' worth of property destroyed, 4,000 persons homeless, and telegraph and telephone wires west and south-west put out of commission, are the results of an overflow of Trinity River at Dallas, Texas, on Sunday and Monday.

A horrible tragedy was enacted at Owen Sound, Ont., on Tuesday. Joseph F. Creighton murdered his wife by cutting her throat, shot and stabbed and killed his two step-daughters, girls of about eighteen years, and then shot himself in the eye. He was probably insane.

The bye-election on May 22nd in the Stirling District of Scotland, to replace the late Premier, Sir Henry Campbell-Bannerman, resulted in the return of Arthur Ponsoby, Liberal, who was secretary to Sir Henry, by the greatly increased majority of 1,301.

The H. C. Frick Coal Company, a subsidiary of the United States Steel Corporation, has ordered into effect a new code of rules governing its mines and miners, the most remarkable provision of which is the prohibiting of the Company's miners from drinking, whether on duty or off.

In the presence of 400 worshippers. Father Joseph H. Lubeley, aged 33 years, pastor of St. Joseph's Catholic church, Salisbury, Mo., was stabbed twice with a pocket knife and perhaps fatally injured in a church on Sunday by Joseph Schuett, a farmer, who is believed to have become suddenly demented.

W. M. H. Marsh, an aged wealthy man in Brooklyn, N. Y., dressed some wounds on a pet spaniel which had been bitten by another dog, and the spaniel licked his hand, on which there was a scratch. The spaniel died of hydrophobia, and now Mr. Marsh is about to die of the same disease.

A mammoth airship, on its trip in Berkeley, Cal., on Saturday rose 300 feet from the earth in view of 10,000 spectators, tilted, burst and dropped to the ground with its crew of sixteen men, everyone of whom was injured. With the possible exception of one, all will recover. Seven were severely hurt.

The question whether the fire which practically destroyed the city of Kingston, Jamaica, in January of 1907, broke out before or after the earthquake, was decided in the King's Bench Division in England in favor of the insurance companies interested in the losses incurred. The insurance companies claimed that the earthquake caused the fires and that, consequently, they were protected under the earthquake clauses in their policies.

Owners of petroleum in Cape Breton are much interested in the report current here, that the experts sent out by the British Admiralty to examine the oil resources of Canada, with a view of securing deposits of fuel for the navy, are going to inspect the wells at North Lake Ainslie, as they are confident that if these valuable deposits are brought properly to the attention of the Admiralty it will mean a big thing for the Province.

Threatening that the wages of 1,500,000 railroad men would be reduced and the greatest struggle labor and capital have ever had would be precipitated if the railroads' intended increase in freight rates did not go into effect, W. C. Brown, Vice-President of the New York Central lines, replied to the protests of more than fifty commercial bodies of the West against the increase. He was backed up by Irving T. Bush, President of the Merchants' Association of New York, who said his organization had been convinced that the only path that led from ruin for the railroads was the increase of rates.

The provincial elections in Ontario and Quebec will be held on Monday, June 8th. The results of both contests will be regarded throughout the country as an indication of how the Federal elections will go, the time for the holding of which is thought to be

sometime next fall. Both political parties in the two Provinces are strenuously working to improve their strength. It is generally thought, however, there will be no material change in either Province. The Conservatives are likely to continue in power in Ontario with a good majority and the Liberals in Quebec with a large majority. In Quebec there are new elements at work endeavoring to weaken the Liberals. Mr. Bourassa, an energetic and clever public man, is the principal mover in this new faction. How much he will effect the Liberals cannot be even approximately figured as yet.

Senator Beique in moving the Juvenile Delinquents Bill providing for special trial and correction of youthful offenders in Juvenile Courts called attention to the benefit of a similar Act in England. He said in Canada there was some special legislation for youthful offenders but it related chiefly to Ontario. The present Act would not interfere with any Provincial Act but would promote their application.

British Prime Minister Asquith took a long step in the direction of encouraging the claims of women for enfranchisement when he replied to an important delegation of Radical members of the House of Commons who were deputed to obtain his views on this matter. He declared that the Government intended before the close of the present Parliament to pass a comprehensive measure of electoral reform. He said he was not himself an advocate of women suffrage, not having yet been convinced of its desirability, but he had an open mind, and if an amendment was introduced to the projected reform bill favoring woman suffrage on democratic lines, the Government would not oppose it.

Two treaties were lately made between Great Britain and the States. The treaty with respect to fisheries provides for a uniform and effective means for the protection, preservation and propagation of the food fishes in the waters contiguous to the international boundary. It is provided that uniform regulations shall be made by an International Fishing Commission of two persons, one being appointed by each of the two Governments. They are instructed to draft uniform laws as to close seasons, methods of fishing, size of nets, etc. The Commissioners shall be appointed within three months from the date of the ratification of the treaty, and shall prepare the regulations within six months after appointment. The treaty with respect to the remarking of the international boundary refers in detail to the several sections of the line from the Atlantic to the Pacific. With respect to Passamaquoddy Bay, it is provided that an expert geographer or surveyor shall be appointed by each Government to delimitate the boundaries.

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Resolution of Condolence.

Branch 192, C. M. B. A., Antigonish, N. S., at its regular meeting, held May 22nd, passed a resolution of condolence on the death of Ella, beloved wife of the esteemed brother, John S. O'Brien, Esq.

DIED

At Salt Springs, Ant., on Wednesday morning, 17th inst., MRS. MARY SOMERS, aged 83 years, relict of the late HUGH SOMERS after a long illness, patiently borne. Besides her family, she leaves two brothers and two sisters

to cherish her memory. May her soul rest in peace! Funeral Friday morning at 10 a. m.

At Piskietown, on the 19th of May, after a few days' illness, with pneumonia, MARGARET, beloved wife of JOHN MCGILLIVRAY, in the 68th year of her age. She was a quiet, industrious and cheerful disposition, kind to neighbors and the wayfarer, who never left her hospitable home without food and shelter. An estimable Christian, she will be long missed by her numerous friends and acquaintances. After receiving the rites of Holy Church she peacefully passed away, leaving a sorrowful husband, one son and two daughters to mourn their loss. May she rest in peace!

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J. S. O'Brien

Our Colleges in Rome.

(Special correspondence of Dundas Banner)

Rome, March 14th.

This year a most interesting anniversary for Canadian Catholics will be celebrated, that of the foundation of the Canadian college in Rome, which is the most important institution of the Dominion, indeed the only one, in the Eternal City, and of which there is no member of the clergy at home who has not very pleasant recollections, either as a student or visitor.

Canada is the last corner of the world to be represented in Rome with a college for the education of young priests. In the British world England occupies the first place, as her college boasts of being a continuation of the school and hostel for the English people visiting Rome, which legend says was founded by Ina, King of Wessex, in 727. St. Thomas of Canterbury is supposed to have resided there, under Henry VIII. Several Englishmen took refuge there and when the Catholic bishops were driven from their sees, at the accession of Elizabeth, Thomas Goldwell, Bishop of St. Asaph, was also given hospitality. By 1647 the English college could count among those who had been educated there, forty priests who had suffered martyrdom in England, giving occasion to St. Philip Neri to salute the students with the words, "Salvete flores martyrum!" (Hail, ye flowers of the martyrs).

The Scotch also possess in Rome a Church and a Hostel of the time of Henry VIII, which Mary Stuart put on a sound footing, but the Scotch college, as it now stands was founded by Clement VIII, in 1600. In 1616, it was made over, by Paul V. (Borghese) to the Jesuits, who had the management of it down to their suppression in 1773. Pius VII revived it in 1820, and placed it under the charge of a Scotch secular priest, as Rector.

George XIII., who, as we saw, was practically the founder of the English College, intended to have one also for the Irish, but as at that time they were persecuted he thought it better to devote the money to assisting them. The College was, instead, founded by his nephew, Cardinal Ludovico, in 1628, with the celebrated Irish Franciscan historian, Father Luke Wadding, as first rector, the college starting with six students and a donation of fifty dollars per month. This college also remained under the Jesuits until their suppression. Leo XII. restored it in 1826, and Cardinal Cappellari, afterwards Gregory XVI., conceived a singular affection for this Irish community and loaded it with favors. In 1836 he paid a formal visit to the College, while Paul Cullen, afterwards Cardinal Archbishop of Dublin, was Rector, and in the same year he gave the College the Church and Sant' Agata dei Goti (St. Agatha of the Goths), which has now a great interest for the Irish people, as it contains the heart of the Irish patriot, Daniel O'Connell, who left it to them as a legacy, and is enclosed in a monument to him.

Canada, which was known to Rome only through her pilgrims, and her Zouaves who fought bravely whenever called upon, owes to the Sulpicians, and more especially to the Seminary of St. Sulpice, of Montreal, the foundation of her College, which is the most comfortable and the handsomest in Rome.

The negotiations for this new institution began in 1885, and on the 24th of August of that year Lord Salisbury, then British Premier, and Minister of Foreign Affairs, telegraphed to Lord Lunley, Ambassador in Rome, entrusting to his good offices the erection of the Canadian College in the Eternal City. The corner stone of the building was laid on February 24, 1887, in the presence of Father Icard, Superior General of St. Sulpice, while Cardinal Howard, Protector of the new institution, conducted the ceremony, assisted by Cardinals Taschereau and Gibbons, who were both in Rome to take their red hats, having been raised to the purple by Leo XIII. shortly before, in the same Consistory. Another prelate present at that interesting function, was Monsignor John J. Keane, then Bishop of Richmond, and now Archbishop of Dubuque, Iowa.

The inauguration of the College took place on November 11, 1888, with magnificent weather, one of those golden Roman days, in which sky and sun seem to combine for the delight of man. The ceremony was conducted by Cardinal Parocchi, Vicar of Rome, who was

then supposed to be the most probable successor to Leo XIII., but who instead died several years before that great Pope. A glance at the notabilities present makes at twenty years distance, curious and interesting reading. The Seminary of St. Sulpice, of Montreal, had sent its Superior, Father Colin, who had done so much towards the erection of the new College, and the diocese was represented by the Archbishop, Monsignor Fabre, who died eight years later. He had brought with him as his secretary, a young Abbe, Father Bruchesi who was to succeed him in his high position. Of those who meanwhile have died I will recall the good Monsignor Moreau, Bishop of St. Hyacinth, who passed away a little over two years later. Other prelates, instead, still occupy the same position, as then, such as Monsignor Duhamel, the venerable Archbishop of Ottawa, Mgr. Riordan, Archbishop of San Francisco, and Mgr. Maes, Bishop of Covington, Ky. The Canadian Bishops present assisted Cardinal Parocchi in the blessing of the College, which was performed in the presence also of Mr. Kennedy, British Charge d'Affaires, representing the English Government.

Three days later Cardinal Simeoni, Prefect of Propaganda, presented to Leo XIII. the staff of the College, and all the Canadian Bishops and prelates who were in Rome for the occasion. The audience took place in the Hall of the Throne, and the Archbishop of Montreal, speaking in the name of Canada, said that the College was a gift of the Dominion for the Papal Jubilee of that year. The Pontiff answered that he considered it was the handsomest and most useful present which could be offered to him, and expressed the hope of seeing the new College march along the same way as the other institution of St. Sulpice. Father Colin, whom the Pope especially complimented, said, "Holy Father, this Canadian College is the Benjamin of the family, and desires to receive the benediction of the Patriarch." "I bless it with all my heart," replied the Pope, "How many students are there in attendance?" "Twelve, as in the Apostolic College of the Apostles." "Well they must become 20, 25, 30," ended the Pope, and this prophecy has been realized, as they are thirty students this year. As is known they are already priests or clerics, who, having finished their elementary theological studies desire to take academic degrees, and, therefore, come to Rome to frequent the schools of Propaganda for philosophy and theology, and those of the Apollinare for other branches. Each student pays 150 dollars a year while at the College and wears the ordinary ecclesiastical black gown, with black sash, which is most dignified and serious, while, for instance, their fellow-students at the German College, in their scarlet robes are so conspicuous as to be one of the "sights."

The first Rector of the College was Abbe Paul d'Abouville, the second Father L. W. Leclair, and the third and present one, Father Georges Camille Clapin, of St. Hyacinthe, who has occupied this post for eight years and whose ability, tact, and learning, has won him an enviable position at the Vatican, he being one of the most influential ecclesiastics there. It may be well to add here that the Rector receives no payment for his services.

The inauguration of the Canadian College marked an epoch in Rome, not however, a religious one, but an epoch of comfort, as it was the first building here in which steam heating, or central heating as they call it here, was applied. Anyone who was in Rome fifteen years or so ago will remember the awful chill of the big palaces, and institutions, full of suites of immense rooms, with no visible means of heating them. No fireplaces, nothing but a brass brazier filled with charcoal ashes, very picturesque and delightful to read about, but fearful to have to do with. Even the huge Vatican, with its 1,000 years, had no other heating until in the last years of Leo XIII's pontificate his doctor insisted on steam heating, so that he might always be in an atmosphere of equal temperature. The Pontiff fought hard, saying that he did live in an equal temperature of cold, but the doctor had his way, and Pius X. is reaping the benefit also, although in the beginning he disliked it somewhat; but not wholly, as he had been accustomed to great porcelain stoves in Venice.

The Patron Saint of the College is St. Joseph, who is kept fresh in the

minds of the students by a magnificent bas-relief over the great door, a work of art, by the well-known sculptor, Bartolini. It represents St. Joseph at work in his shop, with the Divine Infant, a delicious interior, which teaches that work is the least of the sacrifices.

The building itself is most graceful, the architect, Signor Corinnini, having been inspired by Bramante, and, indeed, the College recalls the celebrated Palace of the Cancelleria.

Nor is this typical Canadian institution entirely without precious relics. On January 21, 1891, Leo XIII sent a silver reliquary, handsomely worked, containing some bones of the seven saints who founded the order of the Servites, and who were canonized by him during his great Jubilee year, as a present to the College, and in the same year and month, a noble family of Rome offered to sell a reliquary, containing an authentic bit of the true cross, to the Rector. The price seemed beyond his means when the Princess de Broglie came forward, bought it, and gave it to the College as an offering to St. Joseph.

Catholic Social work in Germany.

(Continued from page 3)

the success of the anti-Christian party in that country is the lack of Catholic leaders among the working classes. They alone could stir up their countrymen to a realization of the great issues at stake, and to effective action on behalf of the Catholic cause.

We think our readers will now understand the high praises with which the Volksverein has met at all times and from every side. Pope Leo XIII. frequently expressed his esteem for the work by private audiences and letters to its leaders. Pope Pius X. may be said to have inherited from his great predecessor his predilection for the Volksverein. He has created its president, Mr. Brandts, a Commander of the Order of St. Gregory, and he has in a special encyclical recommended this institution as a model for organizing the Catholics of Italy. These are his words: "The Volksverein is destined to meet a need which is equally felt in all countries; and simple as it is in its arrangement, it arises quite naturally from the state of things which we behold everywhere around us. It cannot, therefore, be said that it is more fit for one nation than for another. It will be in its proper place wherever there are the same wants and the same dangers. It is eminently popular, since it appeals directly to the people, nor can it be said to hamper other institutions; on the contrary, it has become a source of vigour and support for all of them, its organization encouraging the people to become members of the various associations and clubs. All are taught by it how to do really practical and useful work by uniting their forces for one common end."

To this eulogy of the Holy Father we may add other testimony, which, though it comes from a quite different quarter, is hardly less significant. We refer to a criticism of the Volksverein in a Socialistic paper which may be acquitted of prejudice in favour of any Catholic institution. The writer maintains that his party has nothing to compare with the general management of the Volksverein. The Socialists ought, he says, to adopt "the systematic and intense propaganda which the Volksverein is constantly keeping up with a much greater success than can possibly be discerned by a mere outside observer. And while the tower of the 'Centre' still stands on a firm basis, we have as yet gained practically no influence in many districts. The black party (i. e., the Centre in opposition to the 'red' or Socialist party) owes all this in the first place to the incessant activity of the Volksverein. One needs but a glance over the annual reports of this organization in order to estimate the success of the propaganda which it carries on by writings and speeches. All praise to such a work! One may learn something from an adversary; and in politics, as well as in warfare, to underestimate the enemy is to court disaster. This knowledge should impel us to counteract the propaganda of this association of the Centre with far more energy than we have done hitherto."

In conclusion, we may add that institutions on the model of the Volksverein have been recently founded in North America, in Luxembourg, and in Austria. Italy will soon, we trust, have a flourishing Volksverein. And what of England? Surely we, too, in England, need to bestir ourselves and to rouse up and organize the Catholic forces. The several districts, the various parishes, cannot stand alone; we need social solidarity, and a central body which will look to the interests of the whole, and give support and direction and encouragement to local efforts.—Catholic Weekly.

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