



THE POPE AND PROTESTANTISM.

CATHOLIC TIMES. (ENGLAND).

The letter of the Holy Father to the Cardinal-Vicar on the Protestant propaganda in Italy has elicited many comments. Protestant journalists ask: "Why should the Pope feel indignant at Protestant activity? Is it not the business of religious workers to gain as many proselytes as possible?" We print a full translation of the Holy Father's letter in our present issue, and it will be seen that whilst his Holiness naturally objects to a campaign by contending sects who agree only in hostility to the Catholic Church, and whose efforts when successful have no greater result than the creation of doubt and indifference, what has excited his indignation is the unfairness with which the work of the proselytisers is conducted. Their arts are but too well known to us in this country. All Protestants do not resort to them. On the contrary we willingly bear witness that there are honorable Protestants who from their hearts disdain these methods, and desire to restrict themselves to legitimate argument. But the Protestant propagandists who go, or rather who are sent abroad for the purpose of perverting Catholics, are not of this class. They consist largely of colporteurs and lady evangelists who are paid so much per week or per month by wealthy religious societies, and are called upon to show some fruits for the money they receive. Their ambition is to secure lists of adherents at any cost. It is needless to say that they do not win them by reasoning. Indeed that is a mode of assailing the Catholic creed in which they have little faith. For the most part, their own religious education is of a very superficial kind. They have scarcely a conception of the history of Christianity, of the wealth of doctrine and ritual derived from the deposit of faith and tradition, or of the requirements for the proper interpretation of the Holy Scriptures, which they so boastfully profess to reverence. In purely dogmatic disputation even the best of them would quickly find themselves worsted by an uneducated Italian peasant familiar with his Catechism and with the lessons taught by the symbols and ceremonies of the Church.

But if, as the Holy Father remarks, they cannot count upon the force of truth, they have great reliance in the power of material resources, especially when employed in mean and underhand practices. People of mature years have convictions and can argue; the minds of the young can be easily impressed by those who are more advanced in life. Therefore one of the chief aims of the Protestant propagandists is to get hold of children. How is this purpose carried out? They are aware that Italy is a land where want is actually felt. So they approach the poor—approach them often in an indirect, insidious way. A good lady has taken a house in a neighboring street or village. She says little or nothing of her Protestantism. The kindly soul cultivates above all things the character of a bountiful benefactress. She is astonishingly generous and open-handed. Little Nicholas has no boots; she buys him a pair and

presents them to his parents. Nay, she adds a jacket and a cap, and is loaded with blessings by the father and mother, who are lost in wonder at the large-heartedness of the rich lady from a foreign land. Soon she calls upon them again and brings articles of apparel and money for food. They are effusive in their thanks. Whilst they are pouring them forth she timidly suggests that as she teaches a class at her house it might be well if little Nicholas were sent to her day by day. He would learn something. Not only would the instruction cost him nothing but she would provide him with food and clothing. No mention is made of religion. The father and mother now strongly suspect that the funds wherewith the foreign lady procures the food and clothing are supplied by a proselytising society, but they do not give utterance to their suspicions. They merely express the hope that little Nicholas, who is a Catholic, will not be prevented from honoring the Madonna, through whose intercession they have received so many favors. Positive assurances are given on the part of the lady. Little Nicholas is sent to the lady's school. He is delighted with his reception. No serious efforts are required on his part to keep pace with the educational work. A good deal of his time is spent in play. At home it was a feast day when he obtained at meals anything beyond menestra or a crust of bread. In the school he is fed like the son of a noble. Meat is plentiful, and he heartily relishes the different courses set before him. True, he is sorely troubled when beef is offered to him on fast-day. He discloses his difficulty to the foreign lady. In her blandest manner she conjures it away, telling him that he is really too scrupulous and that he should eat nourishing food when he could get it, particularly as he is not strong. Later, when little Nicholas is being taught a lesson, the hint is casually thrown out that Roman Catholics are deprived of their freedom—that they are only allowed to think and believe as the priests wish. Thus the process of perversion goes on. Little Nicholas conveys tracts and presents from the foreign lady to his parents. They accept the gifts of food, clothing and money with pleasure; the tracts they put aside in order that they may be able to produce them when their benefactress visits them again. All three—father, mother and son—when they are by themselves smile contemptuously at the idea of becoming Protestants; but, as a matter of fact, thanks to the scheme of the agent of a foreign society for undermining their Catholic faith, they have lapsed into religious indifference. The case may be regarded as typical.

We suppose it is not to be expected that Protestants who are straightforward and manly can prevent their co-religionists from adopting these unworthy designs. Such artifices are countenanced and encouraged by proselytising societies with abundant funds, and so long as that is so, agents will be willing to practise them. It is, however, certain that their labor will be wasted for despite all their ill-directed zeal, there is not the faintest prospect that the people of Italy who have done so much for Christianity and whose lives are permeated by the

Catholic spirit will ever abandon the faith of their fathers for the nebulous creeds of warring Protestant sects.

THE MISTAKEN CRY OF HARD TIMES.

Some business men and many others, as well as some of the newspapers, are doing more or less prophesying about the hard times that are going to prevail in Manitoba this winter, owing to the short crops. The prophet of evil is altogether too common in this, and, I suppose, every other country, and when his utterances tend to depress, or interfere with business, he becomes something more than a nuisance. If any change is felt in trade I am strongly of the opinion that it will be more his fault than the supposed shortage in the wheat crop. I have had an opportunity of meeting many farmers and grain men outside of Winnipeg during the past year, and what I have learned is that Manitoba was never in as good a position to stand a crop failure as it is at present. I found that many farmers are holding last year's grain, and some as much as three crops, waiting for higher prices. To do this they had, in most cases, to pay storage and insurance, as well as interest upon money borrowed from the banks, or individuals to pay their current expenses. Many others who sold their grain, finding that they had considerable more money than they required for immediate necessities, invested in more land. While doing this, the farmer, in both cases, would feel somewhat hard-up, and would pinch himself and his family, thereby keeping the money, that would have been freely spent at other times, out of circulation. Another thing a farmer is apt to do, when he is holding his grain for an advance, is to buy from the storekeeper on credit, and make him wait until it suits for his pay. With these two classes, which comprise the greater part of the well-off farmers of this country, the shortage will compel the one to sell, at least part of his grain, and the other to defer the purchase of land for this year. This will leave both without a surplus, perhaps, but with more ready money to pay their small debts and spend on their families than they have had during any of the three prosperous years just past. During the past three years there have been many farmers on low land whose crops have been drowned out by the very rains that made the greater number of the farms prolific. The drouth of this summer, I am told, by grain men from some of the outlying districts, has given them good crops. This will enable them to pay their debts, and put money in circulation from a source that has been barren doing the good years. Another feature is that the late rains and the absence of frost have very much improved the yield over what was anticipated, giving a half or three quarter crop where hardly seed was expected.

The last cry of the gloomy individual is that the rains of this month are ruining the grain in the stook, making it grow and spoiling the sample. No doubt this is possible in a few cases where the farmer is taking chances on farming twice as many acres as he can afford to hire help for, but, as experience has

taught the majority that such farming does not pay, the complaint will not apply to a very great extent.

"Page" in Winnipeg Town Topics.

INTEMPERATE EATING.

Volumes have been written and millions of words have been spoken against overindulgence, or any indulgence, indeed, in alcoholic beverages, and whatever difference of opinion there may be as to the harmfulness of a temperate use of wine or beer, there is none whatever as to the dangers of intemperance in that direction. But how many persons ever stop to think of the fatal effects of intemperance in eating.

Even insurance companies, which would refuse to insure a habitual drunkard, make no inquiries, as a rule, concerning the applicant's habits about eating. Yet as regards the shortening of life, many physiologists assert that overeating is more destructive than overdrinking.

The organs of the body are able to assimilate only a certain amount of nutriment, which is proportioned to a nicety to the daily loss of substance in the different tissues.

If more food is taken than can be utilized the liver and the kidneys are called upon to get rid of the extra amount. This they are perfectly able to do once in a while, especially in the young, and a Thanksgiving dinner, and even a Christmas dinner a month later, can be disposed of with ease, if the organs are not habitually overworked. But if they have to dispose of a Thanksgiving dinner and two other heavy meals every day of the year they will rebel, and finally give up, exhausted, long before the proper time.

No adult leading the average life needs three full meals a day. Indeed three "solid" meals a day are, it is safe to say, absolutely hurtful to nine tenths of us.

It is, of course, impossible to lay down any hard and fast rule as to the taking of food, which will apply to everybody under all circumstances, but it is pretty safe to advise almost everybody to eat less.

The Roman Catholic Church prescribes certain rules as to fasting during Lent, which all its members are commanded to observe. According to these directions, only one full meal can be eaten in a day—either at noon or in the evening. In the morning nothing is allowed but a piece of bread with coffee, tea or chocolate; for dinner there may be served a full meal; then for luncheon or tea what is called a "collation," that is to say, a light repast is permissible.

The hygienic excellence of these rules is beyond dispute, and the only quarrel the physician has with them is that they are binding only on the members of that church, and upon them for only six weeks out of the fifty-two.—From the "patent insides" of a Protestant weekly.

TWO HOWS.

How to support a paper—Buy it regularly. Read it thoughtfully, and talk to your acquaintances about its contents, commending or condemning this or that article. Read its advertisements and when you make purchases from advertisers, mention where you saw their advertisement. If you are in busi-

ness, advertise in it yourself.

How not to support a paper.—Borrow it regularly from your neighbor. When you speak of it, just say, in a contemptuous way, that there is nothing in it.

Make it a point to buy of those who seek to attract your custom by advertising; but should you find it to your advantage to patronize them, be very careful not to state that you have seen their advertisement.

Never advertise your business in its columns in the usual legitimate way, but get all the gratis notices that you can.

Make it do all the advertising and job work for your pet charity for nothing and then forget to give it credit. You know the proper way to prove your charity is to abstain vigorously from parting with your own money, and to force others to spend theirs.—Catholic Sentinel.

TEACHING ETIQUETTE.

"Madam," he began as the door opened, "I am selling a new book on 'Etiquette and Deportment.'"

"Oh, you are," she responded. "Go down there and clean the mud on your feet!"

"Yes'm. As I was saying, ma'am, I am sel'—"

"Take off your hat. Never address a strange lady at her door without removing your hat."

"Yes'm. Now, then, as I was saying"—

"Take your hands out of your pockets. No gentleman ever carries his hands there."

"Yes'm. Now, ma'am, this work on 'Eti'—"

"Throw away your pipe. If a gentleman uses tobacco he is careful not to disgust others by the habit."

"Yes'm. Now, ma'am, in calling your attention to this valuable"—

"Wait. Put that dirty handkerchief out of sight and use less grease on your hair in future. Now you look a bit decent. You have a book on 'Etiquette and Deportment.' Very well. I don't want it. I am only the servant girl. Go up the steps to the front door and talk with the lady of the house. She called me a downright, outright, no-doubt-about-it idiot this morning, and I think the book you're selling is just what she requires."

ATHLETIC SPORTS AT ST. BONIFACE COLLEGE.

The new committee on athletic sports is hatching great projects for the coming year. They intend to improve the plant that distributes the water over the skating rink, and they are now widening the pretty bicycle path through the college grounds so as to be ready for a long autumn or an early spring. But they need money and so they are getting up a dramatic and musical entertainment. It is hoped the public will patronize it liberally. Athletic sports are an excellent help to study so long as they are kept subservient to the cultivation of the mind. Some of the great non-Catholic colleges allow them to overshadow the college curriculum. Here and there we hear of a Catholic college whose chief drawing card is athletics; but no such substitution of means for ends is to be feared at St. Boniface College.