

ATTACKS ON THE CHURCH.

BRITISH WEEKLY THIRDS TREACHERLY
DEALT WITH BY DOM MARTIN WALL,
O. S. B. — "ROMANISM AND THE
HUMAN REASON."

A sensational article under the above heading appeared lately in the British Weekly, which we cannot let pass unchallenged. Its aim is stated in the opening sentence: "Romanism stands out more and more distinctly in its open hostility to the human mind, and its legitimate exercise of the human reason." This proposition is supported by a series of bare assertions on an immense variety of subjects, covering pretty nearly the whole ground of controversy, and without the least attempt at proof. It is easy to write in this reckless way, but not so easy to show in detail all the untruths and fallacies involved, when a hundred wild statements are made in almost as many lines. To take one of these at random as an instance: "Ireland is not made desolate by English taxation but by the locusts of religion." It would take a column or more to satisfactorily dispose of such a remark as this. The article teems with similar remarks. All we can do, then, is to deal with a few by way of specimen.

THE FIRST GREAT ATTACK IS MADE ON THE COUNCIL OF TRENT.

"The Council was swamped by Italian Bishops, very few of whom knew Greek or Hebrew." How does the writer know that? He says that only thirty Bishops were present. The total number of Bishops present was two hundred and seventy. But we suppose he means the Session which dealt with Scripture. But even then he is in error. Though there were only thirty Bishops at the First Session, they came flocking in afterwards, so that by the time of the Fourth Session, which dealt with Scripture, there were sixty Bishops present. Then he complains, "Tradition was put on a level with Scripture." How does this fact justify his reason? We are inclined to ask, how does he know "Scripture" to be God's Word except by tradition? Let him read the book of Esther which in the Protestant version contains neither of the words "God" or "Lord." Let him ask himself, "How do I know this is part of God's Word?" But possibly the writer does not know the meaning of the word tradition as Catholics use it. In that case he should inform himself before writing nonsense. Next he says, "All the books of the Vulgate were ratified without examination." Perhaps he is not aware that at this Council the matter was discussed over and over again, and prepared for the Council in special commissions, and this is the reason that no disputes appear in the Acts. As a matter of fact, if he had taken the pains to open the very first page of a Latin Bible and had read the Preface, he would find that incredible labors and pains had been undergone during half a century by eminent theologians under the direction of Pontiffs in order to produce a correct text of the Vulgate. He might know also, if he would take the trouble to enquire that

SCHOLARS OF THE PRESENT DAY REGARD THE VULGATE AS A TEXT OF THE HIGHEST VALUE AND AUTHORITY.

Let us turn now to another specimen of vague and unsupported assertions: "The last century has seen a luxuriant growth of fantastic works, and a medley of miracles and hysterical relations, which have been encouraged by the authorities of the Church." How is it possible to defend oneself against charges so indefinite as this? Why does not the writer name some of these fantastic works, etc., so that we may know what he is driving at? Perhaps we can get a clue to what he means a little lower down where we read:

"IT IS PROBABLE ENOUGH WE SHALL HEAR MORE ABOUT ST. ANNE, ST. JOSEPH, THE SACRED HEART, AND THE 'FANTASTIC WORSHIPS' GROUPED UP DURING THE LAST CENTURY. IS DEVOTION TO ST. ANNE REASONABLE? HE MAY SAY, 'HOW DO WE KNOW THAT ST. ANNE WAS THE MOTHER OF THE BLESSED VIRGIN MARY?' AS TO HER NAME, IT IS KNOWN BY TRADITION. BUT LET THAT PASS. WE KNOW THAT MARY HAD A MOTHER, AND THAT THE MOTHER OF ONE WHO WAS TO ENTER INTO MORE INTIMATE RELATIONS WITH ALMIGHTY GOD THAN ANY HUMAN BEING BEFORE OR SINCE MUST HAVE BEEN A SAINT. IF THAT BE THE CASE, IS IT CONTRARY TO REASON TO HAVE DEVOTION TO HER? SIMILAR REMARKS APPLY TO ST. JOSEPH. HIS OFFICE WAS ABSOLUTELY UNIQUE AMONG THE SAINTS. AS TO DEVOTION TO THE SACRED HEART, SO FAR FROM BEING THE PRODUCT OF THE LAST CENTURY, IT IS HUNDREDS OF YEARS OLD. ST. GERTRUDE, WHO LIVED NEARLY SEVEN HUNDRED YEARS AGO, HAD A VERY GREAT DEVOTION TO THE SACRED HEART. SO FAR FROM THE CHURCH ENCOURAGING FANTASTIC WORSHIPS, SHE PROMPTLY PUTS THEM DOWN. SOME YEARS AGO SOME ZEALOTS TRIED TO INTRODUCE A DEVOTION TO THE 'DIVINE HANDS' OF OUR LORD. IT WAS PEREMPTORILY FORBIDDEN, AND THE BOOK PUT ON THE INDEX. THEN, AGAIN, WHAT ARE THE 'UNEDIFYING MIRACLES?' THEY ARE ONLY UNEDIFYING TO HIM WHO TAKES HIS STAND ON THE USUAL PROTESTANT ASSUMPTION THAT ALMIGHTY GOD HAS NEVER WORKED A MIRACLE SINCE THE NEW TESTAMENT WAS WRITTEN."

IS THIS A "LEGITIMATE USE OF HUMAN REASON" TO PUT A LIMIT UPON GOD?

The writer thinks, no doubt, he has made a strong point in saying that "the plea of tradition in defence of Church teaching is stultified by the proclamation of the Immaculate Conception in the face of a confessedly divided tradition." In writing this he stultifies himself by proving that he does not understand the subject. We will enlighten him. Every doctrine is, if not explicitly, at least implicitly, believed as belonging to the deposit of Faith confided to the Apostles. But some doctrines got obscured, and then doubted and controverted; then comes the necessity of definition. When the tradition is unanimous the Church does not define because there is no need of it, as, for instance, the doctrine of the Assumption, which no Catholic doubts. But of the Immaculate Conception some did doubt, hence the necessity of clearing up the doubt. That the vast major-

ity in the Church held the doctrine is shown by the extraordinary enthusiasm everywhere displayed on its promulgation. THE ARTICLE DEVOTES MUCH SPACE TO THE SUBJECT OF LORD ACTON.

The writer admires him much as conspicuous among a body of devout and able men in the Church who labor to effect a reconciliation between their Church and reason. Judging by the quotations given, Acton's method of effecting this reconciliation was by abusing Popes and Cardinals. The only point that the writer of the article can make here is that "there was an attempt to expel Acton from the Roman Catholic Church." What capital he would have made out of it if Acton had been expelled! Surely in common fairness he ought to have given credit to the authorities of the Church for not expelling him. However, Acton was too much of a Catholic to please him, so he writes, "Lord Acton's abilities had been over-rated, and it would be difficult to find a parallel for the senseless extravagance of some of the passages printed." After reading the passages of Lord Acton printed in the article we quite agree with these sentiments.

Again we read, "It is notorious that very few Roman Catholic books on religion are published in this country." Here is another sapient remark of the article. If there is any notoriety on the subject, it is quite the other way. A glance at the catalogues of Catholic and other publishers will readily show this. It must be remembered that Catholics are few in this country compared with Protestants. The writer, moreover, seems to have sought in vain for a "powerful and original mind among English Catholics." Will not such names as Newman, Manning and Ward satisfy him? Not to mention a host of others; or if he wants living authors, will not Bishop Hedley, Dom Chapman, Wilfrid Ward and Father Benson be sufficient? The fact is that

IN THE WRITER'S ESTIMATION NO CATHOLIC CAN HAVE A POWERFUL AND ORIGINAL MIND UNLESS HE ATTACKS SOME TENET OF THE CHURCH.

or at least comes to loggerheads with his ecclesiastical superiors. This seems evident by his immediately bringing in the name of Father Tyrrell, who is known to have left the Jesuits, and about whom he gives yet more pertinent information, whether true or not we cannot say. Father Tyrrell has a powerful mind, no doubt, but there are plenty of Catholic writers of equal power to him.

NEXT THE BIBLICAL COMMISSION IS SPOKEN OF.

Now the fact of such a Commission being appointed by the Supreme Pontiff is in itself a striking proof that Rome is not "in uncompromising and relentless antagonism to the legitimate exercise of the human reason." But the article says: "The present Pope has swamped the experts and removed the critics." If he had done this, the world would have heard of it. It is another instance of reckless misstatement. These sweeping assertions probably refer to the fact that the Secretary to the Commission has been changed.

Finally, we learn that the future of religion in England depends on "Evangelicals and non-conformists' willingness to receive new truth from the world around them." What does this mean? If it means the truths of natural science, Catholics are as willing as any to receive them; witness the many names eminent in various sciences, e.g., Fathers Perry, Cortie and Sidgreaves, S. J., in astronomy; Father Maher, S. J., in mental science; and others. If it means that the revealed truths of Theology have to be altered to square with every new theory concerning "the world around" us, then Catholics are not willing.

THEOLOGY AMONG PROTESTANTS IS NO SCIENCE AT ALL; IT IS GUESS WORK; THE PRINCIPLE OF PRIVATE JUDGMENT BY WHICH EACH MAN BELIEVES WHAT HE CHOOSES MAKES THIS NECESSARILY SO.

Consequently this kind of theology can change with every fashion or temper of mind that happens to be prevalent. But Catholic Theology is a real science. It has for its basis truths that have been divinely revealed; and from these, other truths are deduced by processes of strict reasoning. So that we see that, after all, the Catholic Church does employ the human reason. But having established her truths on such a sound basis and by solid arguments, would it not be stultifying reason to change about with every new theory of natural science? It is the glory of the Catholic Church that she alone preserves inviolate Divine Truth, while the religious bodies around her are perpetually changing it.—Catholic News, London, Eng.

CHIEF SECRETARY BIRRELL ON "PRIEST RIDDEN" IRELAND.

Referring to the subject of "the priest-ridden Irish," the new Chief Secretary for Ireland, Mr. Birrell, speaking recently at Oxford on education in that country, said he had received many letters from friends in the Education Office, one and all endeavoring to impress upon him that Ireland is a priest-ridden land. Did they want him, continued Mr. Birrell, to go to the Irish people and say: "Dear Irish people you are priest-ridden; get rid of the priests?" Did they think the Irish people would listen to that? He might listen Ireland and her priests to a man and his wife—the wife who had stood by her husband's side through everything. Did they expect Ireland to turn against her priests after all they had done for her? Manifestly Mr. Birrell, for his short time in Ireland has learned more of true Irish sentiment than many or any of his predecessors were able to learn in years. Mr. Birrell has also in the House of Commons been denouncing the "priest-ridden" Ireland, and has declared that there will be none of it during the term of office of the present Government. Coercion in Ireland, said he, is "dead and buried." This is truly an agreeably novel development in the program of a British official at Dublin Castle.—N. Y. Freeman's Journal.

THE DEVIL TEMPTING CHRIST.

The splendid firmness in the French crisis of Pope Pius X. has shown the true spirit of the Church. As has been well said by an eloquent writer, "The action of the Pope * * * has revealed to the world the real mind of the Church in a way that cannot easily be forgotten." "Approve this law of ours," said the French Government, "or connive at it, and all those vast possessions which you claim are yours." It is the devil taking Christ to the high mountain and saying: "All this I will give you if, kneeling down, you adore me." The answer is the same as was given then: "The Lord thy God shalt thou adore and Him only shalt thou serve." "Will you then sacrifice all those millions which a single word or even silence will assure you? Will you make yourself and your 40,000 priests and Bishops beggars on the streets?" "The condition is not new to us. Christ and His apostles were beggars, and there cannot be an instant of hesitation in sacrificing a million times over not only these, but all the earthly possessions rather than yield one jot in our fulfillment of the law of God."

It is conscience scoring sin. It is magnificent; it is sublime. It is the act of Christ; and the world, which finds it hard to understand such a condition of mind, is staggered. Over and above the clamor raised by its own teachers it has heard what amounts almost to a dogmatic declaration from the Vicegerent of Christ Himself, that there is something beyond the realms of matter; that there is a spiritual world; that there is a God; that there is a heaven; that there is a hell, and it has nothing to reply except that the Pontiff is a peasant and a "mystic"—another word in their minds for a fool. Never in modern times was a sublime lesson so sublimely taught to a hard-hearted and incredulous generation. Catholics who have been always reminded that it is necessary to make any sacrifice rather than commit sin now understand their faith better.

HER POWER COMES FROM ABOVE.

The Catholic Church is not a combination of associations. The Catholic Church is not a voluntary assembly of laymen. The Catholic Church is a hierarchy based, it is true, upon a pure democracy, but her power comes from above. Though her highest office is freely elective, and as is the case to-day, may be the prize of the lowliest born, yet the authority of every one of her ministers is traced back in unbroken and indisputable line to Almighty God. Priests are ordained by Bishop, Bishop appointed by Pope, and the Pope we hail as Christ's Vicar upon earth. With the administration of the internal affairs of Christ's Church, with the definition of her doctrines, with questions of ecclesiastical authority or with her forms of worship, no Government that man has ever established upon this earth has the remotest right to interfere. When Pius X. proclaimed the authority of the Church and the injustice of France, he announced the doctrine of every one of his two thousand years of predecessors, and it speaks trumpet-tongued of the certainty of apostolic victory.

Who can doubt the result?

Rock of the Living Truth, gift 'round with Eternal Justice, the Papacy has seen empires, nations and dynasties rise and fall, thrones crumble and whole races and people disappear. What though the cry "Crucify her! Crucify her!" echoes through the world, "the God that reigneth o'er Babylon" looks down to-night upon Paris, and that God of our fathers "He reigneth yet."

FALSE ARGUMENTS.

But it is argued the Catholic Church differs from all other churches in its relations to civil government. It claims a superiority which the republic cannot tolerate. Had it not been for the obstinacy of the Pope, the churches would have rested at the disposition of the Bishops and priests and all would have been well. Others will point out to you the falsity of this argument. Even had the French Government been in good faith (and who can claim for it a shred of good faith in the face of the declarations of the men who compose it?) the conditions imposed in the law of associations as made applicable to church property, were impossible of acceptance. Even Combes himself, the first to begin the active persecution of the religious orders, recognized that the terms of the law giving it did to an irresponsible body of lay persons entirely out of control of the Bishops of the various dioceses the right to manage the churches, was contrary to the constitution of the Church. Recently he has written from Vienna: "It is puerile to attribute the Pope's act to stubbornness or to ascribe it to the man when the man himself is dominated and directed by a doctrine as unchangeable as it is irresistible. I repeat it: The Pope is irreconcilable because of the irreconcilableness of the dogma."

The plan of the government was evidently to separate the Bishops of France from their head. For a century, as has been well pointed out, the Government of France dealt directly with the Pope, but when the plotters wished to eliminate the Concordat and the declaration he was an intermeddler with the domestic affairs of France. Violating rights recognized as belonging to the diplomatic character even among the barbarous tribes, they seized the person of his legate, and the secret archives of his office. But here was the one fatal mistake in their calculations. The same mistake has been made before. It is nature to men who recognize nothing beyond the hopes and rewards, the riches and the ease of this world. They thought that rather than give their houses and lands, their cathedrals and abbeys, the Bishops and clergy—nay, the Pope himself—would yield but one step, the one little grain of incense would be put in the censer of Caesar. But there came from Rome, as there has come so often and will come when the crisis



We are spending \$5,000.00 this month to explain what the word "Constipation" means.

Constipation means NON-ACTION OF THE BOWELS. If the liver is healthy, it pours enough bile into the intestines to make the bowels move. Then, too, the bowels discharge waste matter from the body by a peculiar snake-like movement. This requires strong muscles.

When the bowel muscles are weak—when there is not sufficient bile—the bowels do not move for two, three, sometimes four and five days.

This non-action of the bowels is Constipation. Waste matter, which should leave the body, is taken up by the blood, and carried to the kidneys and skin. These organs—in a vain endeavor to throw off the poisons—are overworked. The poisoned blood, in turn, irritates the nerves, causing Headaches—Backaches—Neuralgia.

The weakened kidneys cannot rid the system of urea, which changes into uric acid, causing Rheumatism, Sciatica and Lumbago. It is useless to try to cure Constipation with calomel, cascara, senna, strong purgative pills and vile-tasting mineral waters. They simply force the bowels to act by irritating the delicate membranes. Their action weakens the muscles and really does more harm than good.

"FRUIT-A-TIVES" ACT ON THE LIVER—stimulate the glands—and so regulate the action of the liver that it will excrete sufficient bile to move the bowels in the normal, natural way every day.

Nothing else in the world will so surely and permanently cure Constipation.

"FRUIT-A-TIVES" are made of fruit juices, intensified, with the most valuable tonics and antiseptics added. Cure yourself of Constipation by taking these wonderful liver tablets. 50c. a box. Sent by mail if your druggist has none.

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arrives, until time is no more, gently, calmly, but firmly and irrevocably, "Non Possumus." The Bishops may be expelled from their houses, the stipends of the clergy withdrawn (stipends grudgingly allowed from the property of the Church, stolen in the Revolution of 1793), the grand cathedrals sanctified by the Holy Sacrifice and the prayers that have been offered within their hallowed walls for centuries—all may go. The Church took her rise in poverty, in catacombs of the dead were her early chapels. She may be robbed of all her estates, but the sacred deposit of faith will remain untouched and never can she give to the State the right to interfere beyond its proper limit. In this attack upon Catholicity and Christianity in all its forms we may see as in so many of the mysterious dispensations of God a blessing, though it be disguised.—Parish Monthly.

A GREAT CANADIAN SINGER.

The following item from an English paper will be read with interest by Canadians. It has reference to the daughter of Mr. C. T. Gibbs, accountant of the Senate of Canada. We congratulate Miss Gibbs upon her great success, as also her father, and trust she will, ere long, be heard on this side of the water:

At a concert given in London, England, recently by the pupils of Dr. Lierhammer in Aeolian hall, among others specially mentioned, was Miss Lillian Gibbs of Ottawa, who was associated with Miss Wadia and Moore, Bartley, Bates, Aubrey Willis and Sydney Woodward in a performance of the sextet from Lucia da Lammermoor, which were so effective that it was enthusiastically encored. Dr. Lierhammer expressed himself as being very proud of his pupil Miss Lillian Gibbs and described her voice as "silvery."

THE TRAGEDY OF A SOUL.

Mouldering away on the wall of the old monastery in Milan, Italy, hangs the famous "Last Supper" of Leonardo da Vinci. Like every masterpiece, the painting required many years of patient labor, and as a result of that labor it is perfect in its naturalness of expression and sublime in its story of love. In addition to these qualities it has an incident in its history that contributes not a little toward making it the greatest teacher that it is.

It is said that the artist, in painting the faces of his apostles, studied the countenances of good men whom he knew. When, however, he was ready to paint the face of Jesus in the picture he could find none that would satisfy his conception; the face that would serve as a model for the face of Christ must be dignified in its simplicity and majestic in its sweetness.

After several years of careful search the painter happened to meet one Pietro Bandinelli, a choir boy of exquisite voice, belonging to the cathedral. Being struck by the beautiful features and tender manner that bespoke an angelic soul, the artist intended the boy to be the study for the painting of the face of Jesus.

All was done most carefully and reverently, but the picture was as yet incomplete, for the face of Jesus was absent. Again the painter, with the zeal of a true lover of his art, set about in search of a countenance that might serve for the face of the traitor. Some years passed before his search was rewarded and the picture finally completed. As the artist was about to dismiss the miserable and degraded wretch who had been his awful choice, the man looked up at him and said: "You have painted me before." Horrified and dumb with amazement, the painter learned that the man was Pietro Bandinelli. During those intervening years Pietro had met with some studious music, had been with evil companions, had given himself up to drinking and gambling had fallen into shameful dissipation and crime. The face that now was the model for the face of Judas had once been the model for the face of Christ.

Here is the story of a sinful life—and alas! how often has it been repeated. The soul that has lost by sin the innocence and beauty that God gives it has in this story the reflection of its own existence. Every soul that is without sin is Christlike; but the soul that is disfigured with sin is as hideous as the soul of Judas was. Just as the expression on a countenance often betrays a hidden life of

sinful indulgence, so the soul, always in the sight of God, blackened and hideous; but if free from sin it is delightful and sweet. Beware, then, of the one real enemy in life—in that destroys soul and body.—The Monitor.

A UNIQUE MISSION.

A mission conducted in an unusual manner was concluded last Sunday in the Church of Our Lady of Loreto, Italian parish in New York City. The method is entirely new in this country, but is not unknown in Italy, where it has been found to be very successful in interesting the people and teaching them the truths of religion.

For the evening exercises two pulpits are placed facing each other, on either side of the sanctuary. In one of these a missionary takes his place and impersonates one who has fallen away from the true faith. During the women's week he takes the part of an old woman, and during the men's week he impersonates an old man. He is willing to listen to the explanation of the teachings of the Church, but still he is ignorant, combative and critical. On the opposite pulpit is another missionary, who answers plainly and learnedly the objections of the first, explains all his difficulties and shows him the difference between his way of reasoning and the right way.

In this way a dialogue is kept up for about two hours each evening, during which are asked some of the most vital questions pertaining to salvation.

Her acquisitions in the New World have more than compensated for what she has lost in the Old. Her spiritual ascendancy extends over the vast countries which lie between the plains of the Missouri and Cape Horn, countries which, a century hence, may not improbably contain a population as large as that which now inhabits Europe.

Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished at Antioch, when idols were still worshipped in the temples of Mecca. And she may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's.—Macaulay.

MACAULAY'S REMARKABLE TRIBUTE TO THE CHURCH.

There is not, and there never was on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church. The history of that Church joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when camels and tigers bounded in the Flavian amphitheatre. The proudest royal houses are but of yesterday when compared with the line of Supreme Pontiffs. That line we trace back in an unbroken series from the Pope who crowned Napoleon in the nineteenth century, to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends till it is lost in the twilight of the fable. The Republic of Venice came next in antiquity. But the Republic of Venice was modern when compared to the Papacy; and the Republic of Venice is gone, and the Papacy remains. The Papacy remains, not in decay, not a mere antique, but full of life and youthful vigor. The Catholic Church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augustine, and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age.

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It is a natural food, full of nutriment and easily digested. Its delicate, porous shreds are converted into a fine, healthy blood when each rejects all other food.

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