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**BIGOTRY SCORED**

REV. HAMILTON SCHUYLER IN TRENTON'S EVENING TIMES TELLS WHAT IS NEITHER CHRISTIAN NOR PATRIOTISM

"We must deprecate the introduction of religious partisanship and rancor into our social and political life. I desire emphatically to dissociate myself from the recent exhibition of violent denunciation and coarse abuse directed at Catholics. To ridicule and deride the distinctive dogmas and practices of Catholics, beliefs and customs dear to them from inheritance and training, is unpardonable, and serves merely to intensify bitterness and to enkindle anew the fires of religious bigotry.

"If it was desired to record a protest against what are commonly believed to be the designs of the Roman Church in this country to seek political dominance and to weaken or overthrow such institutions as the free Public schools, such a purpose might certainly have been accomplished without resorting to language that is offensive to the most sacred religious convictions of its members. I think no one can read the published account of the speeches made at the recent anti-Roman Catholic meeting held in this city without carrying away the impression that the speakers used language deliberately calculated to inflame Protestant antipathies and grievously to offend the susceptibilities of Catholics. Such a method is neither Christian nor patriotic and can only result in making the situation worse than it is.

"Personally, I am unable to get excited over the supposed designs of the Roman Church against our civic liberties. In the first place, even if there were such a conspiracy, it is unthinkable that it should be successful. Our Roman Catholic brethren, though relatively a minority throughout the country at large. Moreover, the idea that the hierarchy, even granting that it was disposed, could control the political actions of lay members of the Church has in my judgment little or no basis in fact. It is indeed an open secret that the laity in this country are indisposed to accept political guidance from their spiritual advisers. In the free atmosphere of American democracy there is no room for priestly domination in this respect.

"It is claimed that Roman Catholics are continually intriguing to secure the election or appointment to office of those of their own faith. Possibly there is a measure of truth in such a statement. But the desire to serve the State in an official capacity is not an unworthy one—certainly not treasonable. Many Protestants also share it. Now that they have become a powerful political element, it is perhaps natural that they should seek by every means to gratify their ambition in this respect.

"What is reprehensible is not their eagerness for public office, but the disposition, if it exists, to claim a right to it on the ground of their Church affiliation.

"I have elsewhere stated my firm conviction that Roman Catholics, as such, are as patriotic as any others in the community and that their devotion to their religion and their Church in no wise interferes with their loyalty to the State and their frank acceptance of the principles upon which it rests. Irresponsible partisanship among them and even perhaps ecclesiastical of an eager and ardent temperament may say things which seem to argue another disposition, but we ought not to take such utterances too seriously.

"Among the religious bodies in this country, this Roman Catholic Church has no monopoly of intolerance and unwisdom. There are representatives of Protestant bodies who are no whit behind them in these respects.

"The peace and harmony which we have so long enjoyed seem to be threatened by the recrudescence of the spirit of sectarian bitterness. As Christians, as churchmen and as patriots it is our bounden duty to abstain from saying or doing anything which may serve further to intensify this unhappy situation. Let us dissociate ourselves from any movements founded upon bigotry and sectarian hatred, and while maintaining an attitude of jealous regard for the political principles which the commonwealth is founded, refuse to permit ourselves to be frightened by any specter. Let us strive to set forth peace and good will among all of our fellow citizens, and to discour-

age in every way possible tendencies to foment religious discord and bitterness. Thus shall we prove ourselves worthy spiritual descendants of those patriots who in early days established upon these shores the fabric of law and liberty, of equal rights for all men, and who, by the doctrine of a free Church in a free State, which they embedded in the constitution, left us a heritage which has proved so fruitful a source of national strength and prosperity."—Intermountain Catholic.

**CARDINALS' VIEWS ON MEXICO**

Before leaving for Rome, Cardinal Farley said: "War is a dreadful thing, and I hope and trust that there will be no declaration of war. The situation in which we find ourselves is deplorable, but I have no doubt that the president and congress are acting for the best. The President and his advisers know the real state of affairs far better than we do, and in what they have done they have been guided by the highest motives. I shall pray that peace be speedily reached and my last message to the people of the country is a wish for peace and that our difficulty in Mexico may be settled long before my return to New York.

Cardinal O'Connell, who sailed for Rome recently telegraphed both President Wilson and Governor Walsh that he would return, cancelling his engagements abroad, at any time the country needed his services. The Cardinal's message sent from the pier follows:

"Mr. President: To day I am sailing for Rome by arrangements made long before the present national crisis could be foreseen.

"I am ready at a moment's notice to return should there be any need, and I am always at the service of my beloved country and its honored head."—Buffalo Union and Times.

**CATHEDRAL HOLY NAME SOCIETY, ST. JOHN'S NEWFOUNDLAND**

From the Holy Name Journal

The Holy Name Society of this parish was established in 1875. Like all other organizations established for a similar purpose, our Society during the thirty-six years of its existence met with many vicissitudes. Now the membership would swell into hundreds, and again it would shrink almost to the vanishing point. The latter was the state into which it had fallen six years ago—the membership having dropped to about seventy—when in the beginning of 1909 our beloved Archbishop, Most Rev. M. F. Howley, decided that the time had arrived when the Catholics of the city should be called upon to rally around the standard of the Holy Name and work earnestly for the eradication of the horrid vice of blasphemy. The men of the parish nobly responded. Year by year, under the guidance of zealous directors, notably during the regime of Rev. P. P. Sheehan and Rev. D. O'Callaghan the membership increased, and today, with eleven hundred adult members, our Society ranks foremost amongst the Catholic organizations in Newfoundland, and, comparatively speaking, outnumber many branches of the Society in the larger cities of the United States and Canada.

The Holy Name Journal has been most favorably received in St. John's and efforts are now being made to have all members become subscribers.

Jas. P. DUFFY  
Corresponding Secretary.

**WHY CHURCH IS ONE**

INCAPABLE OF BEING DIVIDED BY SCHISM—BRANCHES CUT OFF MUST INEVITABLY DIE

"For the Church is One, and this One cannot be both within and without," is a declaration of St. Cyprian, Fathers of the Church, which teaches the whole lesson of the Unity of the Church. The Church is consequently incapable of being divided, nor can it be cut into separate parts by schism. Those who cut themselves from the Church deprive themselves wilfully of the soul of the Church just as surely as he who by cutting a limb from his body, deprives that limb of the life of the remaining trunk.

To be "one" is, according to the philosophical definition, to be "undivided in itself"—essentially, of its own nature, indivisible into parts—a something which is no mere aggregation of parts, but which when divided into parts ceases to be. To exemplify this: A vast amount of material lies in a dockyard—timber, bolts, rope, spars, all things needed to make a big ship. You may take away some of their materials, exchange them for others and add to them; there is no union (oneness) here, because there is no essential bond. But when you build up these materials into a ship, a new thing has come into existence—a one thing, composed indeed of many things, but forming a constructive unity, realizing a single idea.

Divide that ship into two parts and you have broken its specific unity; that unity was the essence of that ship and the ship is consequently no more. Again, the parts of the ship are only such because they are intimately bound up with other parts; take a part away, and that piece of material, useful as it may be for other purposes, is no longer a part of that ship, because it belongs no more to its constructive unity.

Compare the unity of a tree with that of the Church. If you cut off a branch of that tree, you have severed the branch from its life-source. True, the branch may for a period retain a vestige of its former life; but sooner or later it must inevitably die.

Accordingly, therefore, the Church is no mere collection of individuals or of parts which, if added together, will equal the whole. For assuredly no one will contend that the Church, if broken up into isolated individual pieces, would in any sense equal the Church in a state of unbroken unity. Nor is the Church a mere constructive unity like a ship, for then the disunion of its members would destroy it altogether, and no one will admit that the Church, of herself, her teachings and her fundamental Christ given principles, can be destroyed.

To quote Cyprian again: "There is One God and One Christ and His Church is One and the Faith is One, and the people are all joined in the solid oneness of a body by a cementing concord. Unity can not be sundered, nor can the One Body be divided by a dissolution of its structure, nor be cast piece meal abroad with its vitals torn and lacerated." These words are taken from St. Cyprian's work on the Unity of the Church (page 119), and it may incidentally be recalled to the reader that the once Anglican vicar of Littlemore, Henry Newman, later to become Cardinal, testified his indebtedness to that work for having brought him to the conviction that the Church of England was in reality no authoritative teaching body whatever.

Our Saviour prayed that the Father might "Keep them in Thy Name, that they may be One, as We are also One," that is to say that the Church might be as indivisible as the Trinity. This is the unity with which the Church was from the first endowed and of which the earliest Fathers have all told us.

It is indestructible (1) there can never be a time in which the Church is not really united, and (2) it is clearly visible both to those outside and to those within its boundaries. And from this it follows that the Church can never be split up into sects or isolated communions in such a way as to nullify or obscure this unity, or to make it a matter which the world might doubt. And in the face of this conclusion, surely it is impossible to hold any longer a persuasion that the Church can consist of three or any other number of separate communions, each one isolated, and in opposition to the rest. And, when, then, is unity to be found in the Christian bodies? The eight or ten divisions of the Eastern Church make no pretence at corporate unity whatever. The Anglican Church, with its perpetual variations and difference between Bishop and Bishop and party and party, cannot dare to claim a unity such as we have seen the unity of Church to be. But the vast Church which is in communion with Rome, by the very testimony of her enemies, is One; she is severely and absolutely One and phenomenally so. One, we may declare, indefinitely and without compromise, is the Church in communion with Rome; one with a unity which no human organization can

change or destroy because it is the Oneness of the Holy Ghost.—N. Y. Freeman's Journal.

**DIED**

JOYCE.—In Midland, Ont., on May 7, 1914, Mr. Patrick Joyce, native of County Mayo, Ireland, aged eighty-two years. May his soul rest in peace!

No one with whom we come in contact escapes without some impression from us for good or evil.

Love never seems so clear and easy as when the heart is beating faster at the sight of some generous, self-risking deed. We feel no doubt then what is the highest prize the soul can win; we almost believe in our power to attain it.—George Eliot.

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