

The Catholic Record

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

VOLUME XXXIII.

LONDON, ONTARIO, SATURDAY, JULY 8, 1911

1707

The Catholic Record

LONDON, SATURDAY, JULY 8, 1911

AWAKENING PREJUDICE

At times ministers give a semblance of vitality to the phantoms of the past. Under their touch the influences of environment, of education, of prejudice, sweep many of our citizens out into a desert of hysteria where naught is heard but futile declamation and protest.

For instance, many good citizens whose faculties are in abeyance for the moment are led to imagine that the *Ne Temere* is an attack upon their liberties, upon the sanctity of marriage. When they begin to think for themselves they will be amazed at their momentary loss of consciousness. They will not be grateful to the frebrands who used them as whet-stones for clerical razors. They will discover that the *Ne Temere* is not an attack, but a word of guidance—not a dictation to the State, but a matter affecting the internal interests of the Catholic Church.

There is a great deal of futile talk about the Quebec case by individuals who are either ignorant or prejudiced. In Quebec the civil recognizes the matrimonial canon law and respects the marriage legislation of all religious bodies. "If the denunciations," said Father Wood, S. J., in America, "had a law that marriages to be valid must be celebrated by their own ministers the courts would govern themselves by it; that they have no such legislation is not the fault of the Quebec Parliament. Hence the Canadian case is purely a domestic one, touching directly Catholics only and not affecting Protestants except indirectly, inasmuch as they may desire to marry Catholics. Otherwise Protestants of every denomination may, so far as the Quebec code is concerned, marry their deceased wives' sisters, they may marry clandestinely or in places where they are not domiciled, they may get divorced and marry again, and Catholics do not interfere. Why do they not show us the same tolerance?"

UNSEEMLY TALK

Childish bickerings and irreligious follies are not adornment of any civilization of which we may be proud. The average Canadian is, we like to believe, a lover of fair play. He can exercise his own religion without troubling the religion of others. The rant from platform and pulpit makes him smile and wonder why some ministers do not see that outrageous charges and worn-out common-places of a credulous past have no interest for the present. He believes that men who are supposed to champion the things of the spirit should not foster antipathy and distrust and prejudices. We can meet the objections against us and are not averse to controversy that is pledged to facts. What worries us is blind fanaticism and misrepresentation. We do not ask those visible deities to see eye to eye with us; we but claim that they should fight if necessary our doctrines as they are and not something evolved out of a warped mind and made to do duty for them. "Let us never," pleads Dean Stanley, "impute to our opponents intentions which they themselves disclaim, nor fasten upon them opprobrious names which they themselves repudiate."

PENAL LAWS

Hitherto the average scholar has been obliged to consult miscellaneous and oftentimes irrelevant sources of information to ascertain, even in a general way, the nature of the anti-Catholic legislation during the past four centuries in England and Scotland. Despite the fact that a codification of these laws has never before been attempted and that the task of summing up this long and complicated course of legislation is an extremely difficult one, Doctor Edwin Burton has succeeded in establishing a chronological arrangement for the eleventh volume of "The Catholic Encyclopedia" that exhibits clearly the state and development of the entire Penal Code. From the sanguinary laws of Elizabeth down to the Catholic Emancipation Act of 1829 Catholics were deprived not only of freedom of worship, but their civil rights as well; their estates, property and sometimes even lives were at the mercy of any informer.

The climax of Elizabeth's persecution was reached in 1585 by the "Act against Jesuits, Seminary priests and other such like disobedient persons." Under this statute over one hundred and fifty Catholics died on the scaffold. After the accession of James I. five very oppressive measures were added to the statute book. "An Act to prevent and avoid dangers which may grow by Popish Recusants" was passed shortly after the carefully arranged "discovery" of the Gunpowder Plot in 1605, which "Florney," the historian, says "exceeded in cruelty all that had hitherto been devised for the oppression of devoted Catholics."

Among other heartless enactments it ordered that husbands and wives, mar-

ried otherwise than by a Protestant minister in a Protestant church, were each deprived of all interest in the lands or property of the other. A fine of £100 was the penalty for committing to a Catholic priest any person within a month of birth. Catholics could not even leave the country without a special license from King or Privy Council. Their houses were liable to be searched at any time and their property seized, but they were debarred from maintaining or defending any personal action or suit in the civil courts.

In 1609 an Act for further preventing the growth of Popery offered £100 for the apprehension of any priest or for the conviction of any Catholic sending children to be educated abroad. The penal statutes enacted by the Scottish Parliament in 1607 made an offence punishable by death for Catholics to say or hear Mass after the second warning. A Commission issued in July, 1629 ordered that, should persecuted Catholics take refuge in fortified places, the commissioners should follow, hunt and pursue them with fire and sword.

In 1703 an Act of the Scottish Parliament disabled Catholics from inheriting property or educating their children. Furthermore, a fine of five hundred merks was put upon Catholics convicted of teaching "any art, science or exercise of any sort." Dr. Burton's treatise on the penal laws ends with a review of the conditions in Scotland prior to 1829. A continuation of the general theme is next taken up by E. A. D'Alton, who confines his attention to the history and content of the penal code in Ireland. This volume of appertaining separate contributors to handle the various national phases of the subject interferes in no way with the coherence of the article, but serves rather to emphasize the care and exactness with which the matter is handled. At the very outset we are advised that the penal laws of Ireland "were not the outcome of religious motives only. They often came from a desire to possess the lands of the Irish, from impatience at their long resistance, from the contempt of ruling for a subject race." It is not strange therefore to find such gallant letters forged as evoked from Burke the following outbreak: "as well fitted for the only written up by Jarvis Kebley, who divides his subject into four parts based upon provincial religious establishments, viz.: Anglican Establishments, Puritan Establishments, Changing Establishments, and The Free Schools. In 1691 religious franchise was broadened to such an extent in Massachusetts that it was decreed that "forever hereafter there shall be liberty of conscience allowed in the worship of God to all Christians (except Papists). Indeed the universal "except Papists" phrase during the early colonial period was of rather frequent occurrence.

All told, the entire article on "Penal Laws," as unfolded in "The Catholic Encyclopedia," is worthy of a careful study. It may contain an implicit lesson on religious toleration that many can profit by.

PROTESTANTISM A FAILURE

Intermountain Catholic. We published two weeks ago a letter from a distinguished professional gentleman in which he gave his objections to Christianity. His great difficulty was the writer to prove on philosophical grounds that unity did not exclude a true God.

God, according to Christian teaching, is complete in Himself, because He is true in His very being. He is His own object as subject. He is not in the unity of His own being the distinction of three persons—Father, Son and Holy Ghost. His intelligence generates the Word, His exact image, and the adequate object of His infinite intelligence, and the Father and the Son find in each other the adequate object of their love, and from the spiration of Their mutual and infinite love proceeds the Holy Ghost. Any system that would deny the distinction of persons in God, would virtually reduce Him to nothing. Hence a denial of the Trinity is a denial of God, or its equivalent, namely, making Him a dead unity. In our last letter we asked the writer to assign his reasons why the laws of Elizabeth down to the Catholic Emancipation Act of 1829 Catholics were deprived not only of freedom of worship, but their civil rights as well; their estates, property and sometimes even lives were at the mercy of any informer.

The climax of Elizabeth's persecution was reached in 1585 by the "Act against Jesuits, Seminary priests and other such like disobedient persons." Under this statute over one hundred and fifty Catholics died on the scaffold. After the accession of James I. five very oppressive measures were added to the statute book. "An Act to prevent and avoid dangers which may grow by Popish Recusants" was passed shortly after the carefully arranged "discovery" of the Gunpowder Plot in 1605, which "Florney," the historian, says "exceeded in cruelty all that had hitherto been devised for the oppression of devoted Catholics."

Among other heartless enactments it ordered that husbands and wives, mar-

ried otherwise than by a Protestant minister in a Protestant church, were each deprived of all interest in the lands or property of the other. A fine of £100 was the penalty for committing to a Catholic priest any person within a month of birth. Catholics could not even leave the country without a special license from King or Privy Council. Their houses were liable to be searched at any time and their property seized, but they were debarred from maintaining or defending any personal action or suit in the civil courts.

In 1609 an Act for further preventing the growth of Popery offered £100 for the apprehension of any priest or for the conviction of any Catholic sending children to be educated abroad. The penal statutes enacted by the Scottish Parliament in 1607 made an offence punishable by death for Catholics to say or hear Mass after the second warning. A Commission issued in July, 1629 ordered that, should persecuted Catholics take refuge in fortified places, the commissioners should follow, hunt and pursue them with fire and sword.

In 1703 an Act of the Scottish Parliament disabled Catholics from inheriting property or educating their children. Furthermore, a fine of five hundred merks was put upon Catholics convicted of teaching "any art, science or exercise of any sort." Dr. Burton's treatise on the penal laws ends with a review of the conditions in Scotland prior to 1829. A continuation of the general theme is next taken up by E. A. D'Alton, who confines his attention to the history and content of the penal code in Ireland. This volume of appertaining separate contributors to handle the various national phases of the subject interferes in no way with the coherence of the article, but serves rather to emphasize the care and exactness with which the matter is handled. At the very outset we are advised that the penal laws of Ireland "were not the outcome of religious motives only. They often came from a desire to possess the lands of the Irish, from impatience at their long resistance, from the contempt of ruling for a subject race." It is not strange therefore to find such gallant letters forged as evoked from Burke the following outbreak: "as well fitted for the only written up by Jarvis Kebley, who divides his subject into four parts based upon provincial religious establishments, viz.: Anglican Establishments, Puritan Establishments, Changing Establishments, and The Free Schools. In 1691 religious franchise was broadened to such an extent in Massachusetts that it was decreed that "forever hereafter there shall be liberty of conscience allowed in the worship of God to all Christians (except Papists). Indeed the universal "except Papists" phrase during the early colonial period was of rather frequent occurrence.

All told, the entire article on "Penal Laws," as unfolded in "The Catholic Encyclopedia," is worthy of a careful study. It may contain an implicit lesson on religious toleration that many can profit by.

PROTESTANTISM A FAILURE

Intermountain Catholic. We published two weeks ago a letter from a distinguished professional gentleman in which he gave his objections to Christianity. His great difficulty was the writer to prove on philosophical grounds that unity did not exclude a true God.

God, according to Christian teaching, is complete in Himself, because He is true in His very being. He is His own object as subject. He is not in the unity of His own being the distinction of three persons—Father, Son and Holy Ghost. His intelligence generates the Word, His exact image, and the adequate object of His infinite intelligence, and the Father and the Son find in each other the adequate object of their love, and from the spiration of Their mutual and infinite love proceeds the Holy Ghost. Any system that would deny the distinction of persons in God, would virtually reduce Him to nothing. Hence a denial of the Trinity is a denial of God, or its equivalent, namely, making Him a dead unity. In our last letter we asked the writer to assign his reasons why the laws of Elizabeth down to the Catholic Emancipation Act of 1829 Catholics were deprived not only of freedom of worship, but their civil rights as well; their estates, property and sometimes even lives were at the mercy of any informer.

The climax of Elizabeth's persecution was reached in 1585 by the "Act against Jesuits, Seminary priests and other such like disobedient persons." Under this statute over one hundred and fifty Catholics died on the scaffold. After the accession of James I. five very oppressive measures were added to the statute book. "An Act to prevent and avoid dangers which may grow by Popish Recusants" was passed shortly after the carefully arranged "discovery" of the Gunpowder Plot in 1605, which "Florney," the historian, says "exceeded in cruelty all that had hitherto been devised for the oppression of devoted Catholics."

Among other heartless enactments it ordered that husbands and wives, mar-

ried otherwise than by a Protestant minister in a Protestant church, were each deprived of all interest in the lands or property of the other. A fine of £100 was the penalty for committing to a Catholic priest any person within a month of birth. Catholics could not even leave the country without a special license from King or Privy Council. Their houses were liable to be searched at any time and their property seized, but they were debarred from maintaining or defending any personal action or suit in the civil courts.

In 1609 an Act for further preventing the growth of Popery offered £100 for the apprehension of any priest or for the conviction of any Catholic sending children to be educated abroad. The penal statutes enacted by the Scottish Parliament in 1607 made an offence punishable by death for Catholics to say or hear Mass after the second warning. A Commission issued in July, 1629 ordered that, should persecuted Catholics take refuge in fortified places, the commissioners should follow, hunt and pursue them with fire and sword.

In 1703 an Act of the Scottish Parliament disabled Catholics from inheriting property or educating their children. Furthermore, a fine of five hundred merks was put upon Catholics convicted of teaching "any art, science or exercise of any sort." Dr. Burton's treatise on the penal laws ends with a review of the conditions in Scotland prior to 1829. A continuation of the general theme is next taken up by E. A. D'Alton, who confines his attention to the history and content of the penal code in Ireland. This volume of appertaining separate contributors to handle the various national phases of the subject interferes in no way with the coherence of the article, but serves rather to emphasize the care and exactness with which the matter is handled. At the very outset we are advised that the penal laws of Ireland "were not the outcome of religious motives only. They often came from a desire to possess the lands of the Irish, from impatience at their long resistance, from the contempt of ruling for a subject race." It is not strange therefore to find such gallant letters forged as evoked from Burke the following outbreak: "as well fitted for the only written up by Jarvis Kebley, who divides his subject into four parts based upon provincial religious establishments, viz.: Anglican Establishments, Puritan Establishments, Changing Establishments, and The Free Schools. In 1691 religious franchise was broadened to such an extent in Massachusetts that it was decreed that "forever hereafter there shall be liberty of conscience allowed in the worship of God to all Christians (except Papists). Indeed the universal "except Papists" phrase during the early colonial period was of rather frequent occurrence.

All told, the entire article on "Penal Laws," as unfolded in "The Catholic Encyclopedia," is worthy of a careful study. It may contain an implicit lesson on religious toleration that many can profit by.

PROTESTANTISM A FAILURE

Intermountain Catholic. We published two weeks ago a letter from a distinguished professional gentleman in which he gave his objections to Christianity. His great difficulty was the writer to prove on philosophical grounds that unity did not exclude a true God.

God, according to Christian teaching, is complete in Himself, because He is true in His very being. He is His own object as subject. He is not in the unity of His own being the distinction of three persons—Father, Son and Holy Ghost. His intelligence generates the Word, His exact image, and the adequate object of His infinite intelligence, and the Father and the Son find in each other the adequate object of their love, and from the spiration of Their mutual and infinite love proceeds the Holy Ghost. Any system that would deny the distinction of persons in God, would virtually reduce Him to nothing. Hence a denial of the Trinity is a denial of God, or its equivalent, namely, making Him a dead unity. In our last letter we asked the writer to assign his reasons why the laws of Elizabeth down to the Catholic Emancipation Act of 1829 Catholics were deprived not only of freedom of worship, but their civil rights as well; their estates, property and sometimes even lives were at the mercy of any informer.

PROTESTANTISM A FAILURE

Intermountain Catholic. We published two weeks ago a letter from a distinguished professional gentleman in which he gave his objections to Christianity. His great difficulty was the writer to prove on philosophical grounds that unity did not exclude a true God.

God, according to Christian teaching, is complete in Himself, because He is true in His very being. He is His own object as subject. He is not in the unity of His own being the distinction of three persons—Father, Son and Holy Ghost. His intelligence generates the Word, His exact image, and the adequate object of His infinite intelligence, and the Father and the Son find in each other the adequate object of their love, and from the spiration of Their mutual and infinite love proceeds the Holy Ghost. Any system that would deny the distinction of persons in God, would virtually reduce Him to nothing. Hence a denial of the Trinity is a denial of God, or its equivalent, namely, making Him a dead unity. In our last letter we asked the writer to assign his reasons why the laws of Elizabeth down to the Catholic Emancipation Act of 1829 Catholics were deprived not only of freedom of worship, but their civil rights as well; their estates, property and sometimes even lives were at the mercy of any informer.

The climax of Elizabeth's persecution was reached in 1585 by the "Act against Jesuits, Seminary priests and other such like disobedient persons." Under this statute over one hundred and fifty Catholics died on the scaffold. After the accession of James I. five very oppressive measures were added to the statute book. "An Act to prevent and avoid dangers which may grow by Popish Recusants" was passed shortly after the carefully arranged "discovery" of the Gunpowder Plot in 1605, which "Florney," the historian, says "exceeded in cruelty all that had hitherto been devised for the oppression of devoted Catholics."

Among other heartless enactments it ordered that husbands and wives, mar-

ried otherwise than by a Protestant minister in a Protestant church, were each deprived of all interest in the lands or property of the other. A fine of £100 was the penalty for committing to a Catholic priest any person within a month of birth. Catholics could not even leave the country without a special license from King or Privy Council. Their houses were liable to be searched at any time and their property seized, but they were debarred from maintaining or defending any personal action or suit in the civil courts.

In 1609 an Act for further preventing the growth of Popery offered £100 for the apprehension of any priest or for the conviction of any Catholic sending children to be educated abroad. The penal statutes enacted by the Scottish Parliament in 1607 made an offence punishable by death for Catholics to say or hear Mass after the second warning. A Commission issued in July, 1629 ordered that, should persecuted Catholics take refuge in fortified places, the commissioners should follow, hunt and pursue them with fire and sword.

In 1703 an Act of the Scottish Parliament disabled Catholics from inheriting property or educating their children. Furthermore, a fine of five hundred merks was put upon Catholics convicted of teaching "any art, science or exercise of any sort." Dr. Burton's treatise on the penal laws ends with a review of the conditions in Scotland prior to 1829. A continuation of the general theme is next taken up by E. A. D'Alton, who confines his attention to the history and content of the penal code in Ireland. This volume of appertaining separate contributors to handle the various national phases of the subject interferes in no way with the coherence of the article, but serves rather to emphasize the care and exactness with which the matter is handled. At the very outset we are advised that the penal laws of Ireland "were not the outcome of religious motives only. They often came from a desire to possess the lands of the Irish, from impatience at their long resistance, from the contempt of ruling for a subject race." It is not strange therefore to find such gallant letters forged as evoked from Burke the following outbreak: "as well fitted for the only written up by Jarvis Kebley, who divides his subject into four parts based upon provincial religious establishments, viz.: Anglican Establishments, Puritan Establishments, Changing Establishments, and The Free Schools. In 1691 religious franchise was broadened to such an extent in Massachusetts that it was decreed that "forever hereafter there shall be liberty of conscience allowed in the worship of God to all Christians (except Papists). Indeed the universal "except Papists" phrase during the early colonial period was of rather frequent occurrence.

All told, the entire article on "Penal Laws," as unfolded in "The Catholic Encyclopedia," is worthy of a careful study. It may contain an implicit lesson on religious toleration that many can profit by.

PROTESTANTISM A FAILURE

Intermountain Catholic. We published two weeks ago a letter from a distinguished professional gentleman in which he gave his objections to Christianity. His great difficulty was the writer to prove on philosophical grounds that unity did not exclude a true God.

God, according to Christian teaching, is complete in Himself, because He is true in His very being. He is His own object as subject. He is not in the unity of His own being the distinction of three persons—Father, Son and Holy Ghost. His intelligence generates the Word, His exact image, and the adequate object of His infinite intelligence, and the Father and the Son find in each other the adequate object of their love, and from the spiration of Their mutual and infinite love proceeds the Holy Ghost. Any system that would deny the distinction of persons in God, would virtually reduce Him to nothing. Hence a denial of the Trinity is a denial of God, or its equivalent, namely, making Him a dead unity. In our last letter we asked the writer to assign his reasons why the laws of Elizabeth down to the Catholic Emancipation Act of 1829 Catholics were deprived not only of freedom of worship, but their civil rights as well; their estates, property and sometimes even lives were at the mercy of any informer.

PROTESTANTISM A FAILURE

Intermountain Catholic. We published two weeks ago a letter from a distinguished professional gentleman in which he gave his objections to Christianity. His great difficulty was the writer to prove on philosophical grounds that unity did not exclude a true God.

God, according to Christian teaching, is complete in Himself, because He is true in His very being. He is His own object as subject. He is not in the unity of His own being the distinction of three persons—Father, Son and Holy Ghost. His intelligence generates the Word, His exact image, and the adequate object of His infinite intelligence, and the Father and the Son find in each other the adequate object of their love, and from the spiration of Their mutual and infinite love proceeds the Holy Ghost. Any system that would deny the distinction of persons in God, would virtually reduce Him to nothing. Hence a denial of the Trinity is a denial of God, or its equivalent, namely, making Him a dead unity. In our last letter we asked the writer to assign his reasons why the laws of Elizabeth down to the Catholic Emancipation Act of 1829 Catholics were deprived not only of freedom of worship, but their civil rights as well; their estates, property and sometimes even lives were at the mercy of any informer.

The climax of Elizabeth's persecution was reached in 1585 by the "Act against Jesuits, Seminary priests and other such like disobedient persons." Under this statute over one hundred and fifty Catholics died on the scaffold. After the accession of James I. five very oppressive measures were added to the statute book. "An Act to prevent and avoid dangers which may grow by Popish Recusants" was passed shortly after the carefully arranged "discovery" of the Gunpowder Plot in 1605, which "Florney," the historian, says "exceeded in cruelty all that had hitherto been devised for the oppression of devoted Catholics."

Among other heartless enactments it ordered that husbands and wives, mar-

ried otherwise than by a Protestant minister in a Protestant church, were each deprived of all interest in the lands or property of the other. A fine of £100 was the penalty for committing to a Catholic priest any person within a month of birth. Catholics could not even leave the country without a special license from King or Privy Council. Their houses were liable to be searched at any time and their property seized, but they were debarred from maintaining or defending any personal action or suit in the civil courts.

In 1609 an Act for further preventing the growth of Popery offered £100 for the apprehension of any priest or for the conviction of any Catholic sending children to be educated abroad. The penal statutes enacted by the Scottish Parliament in 1607 made an offence punishable by death for Catholics to say or hear Mass after the second warning. A Commission issued in July, 1629 ordered that, should persecuted Catholics take refuge in fortified places, the commissioners should follow, hunt and pursue them with fire and sword.

In 1703 an Act of the Scottish Parliament disabled Catholics from inheriting property or educating their children. Furthermore, a fine of five hundred merks was put upon Catholics convicted of teaching "any art, science or exercise of any sort." Dr. Burton's treatise on the penal laws ends with a review of the conditions in Scotland prior to 1829. A continuation of the general theme is next taken up by E. A. D'Alton, who confines his attention to the history and content of the penal code in Ireland. This volume of appertaining separate contributors to handle the various national phases of the subject interferes in no way with the coherence of the article, but serves rather to emphasize the care and exactness with which the matter is handled. At the very outset we are advised that the penal laws of Ireland "were not the outcome of religious motives only. They often came from a desire to possess the lands of the Irish, from impatience at their long resistance, from the contempt of ruling for a subject race." It is not strange therefore to find such gallant letters forged as evoked from Burke the following outbreak: "as well fitted for the only written up by Jarvis Kebley, who divides his subject into four parts based upon provincial religious establishments, viz.: Anglican Establishments, Puritan Establishments, Changing Establishments, and The Free Schools. In 1691 religious franchise was broadened to such an extent in Massachusetts that it was decreed that "forever hereafter there shall be liberty of conscience allowed in the worship of God to all Christians (except Papists). Indeed the universal "except Papists" phrase during the early colonial period was of rather frequent occurrence.

All told, the entire article on "Penal Laws," as unfolded in "The Catholic Encyclopedia," is worthy of a careful study. It may contain an implicit lesson on religious toleration that many can profit by.

PROTESTANTISM A FAILURE

Intermountain Catholic. We published two weeks ago a letter from a distinguished professional gentleman in which he gave his objections to Christianity. His great difficulty was the writer to prove on philosophical grounds that unity did not exclude a true God.

God, according to Christian teaching, is complete in Himself, because He is true in His very being. He is His own object as subject. He is not in the unity of His own being the distinction of three persons—Father, Son and Holy Ghost. His intelligence generates the Word, His exact image, and the adequate object of His infinite intelligence, and the Father and the Son find in each other the adequate object of their love, and from the spiration of Their mutual and infinite love proceeds the Holy Ghost. Any system that would deny the distinction of persons in God, would virtually reduce Him to nothing. Hence a denial of the Trinity is a denial of God, or its equivalent, namely, making Him a dead unity. In our last letter we asked the writer to assign his reasons why the laws of Elizabeth down to the Catholic Emancipation Act of 1829 Catholics were deprived not only of freedom of worship, but their civil rights as well; their estates, property and sometimes even lives were at the mercy of any informer.

PROTESTANTISM A FAILURE

Intermountain Catholic. We published two weeks ago a letter from a distinguished professional gentleman in which he gave his objections to Christianity. His great difficulty was the writer to prove on philosophical grounds that unity did not exclude a true God.

God, according to Christian teaching, is complete in Himself, because He is true in His very being. He is His own object as subject. He is not in the unity of His own being the distinction of three persons—Father, Son and Holy Ghost. His intelligence generates the Word, His exact image, and the adequate object of His infinite intelligence, and the Father and the Son find in each other the adequate object of their love, and from the spiration of Their mutual and infinite love proceeds the Holy Ghost. Any system that would deny the distinction of persons in God, would virtually reduce Him to nothing. Hence a denial of the Trinity is a denial of God, or its equivalent, namely, making Him a dead unity. In our last letter we asked the writer to assign his reasons why the laws of Elizabeth down to the Catholic Emancipation Act of 1829 Catholics were deprived not only of freedom of worship, but their civil rights as well; their estates, property and sometimes even lives were at the mercy of any informer.

The climax of Elizabeth's persecution was reached in 1585 by the "Act against Jesuits, Seminary priests and other such like disobedient persons." Under this statute over one hundred and fifty Catholics died on the scaffold. After the accession of James I. five very oppressive measures were added to the statute book. "An Act to prevent and avoid dangers which may grow by Popish Recusants" was passed shortly after the carefully arranged "discovery" of the Gunpowder Plot in 1605, which "Florney," the historian, says "exceeded in cruelty all that had hitherto been devised for the oppression of devoted Catholics."

Among other heartless enactments it ordered that husbands and wives, mar-

ried otherwise than by a Protestant minister in a Protestant church, were each deprived of all interest in the lands or property of the other. A fine of £100 was the penalty for committing to a Catholic priest any person within a month of birth. Catholics could not even leave the country without a special license from King or Privy Council. Their houses were liable to be searched at any time and their property seized, but they were debarred from maintaining or defending any personal action or suit in the civil courts.

In 1609 an Act for further preventing the growth of Popery offered £100 for the apprehension of any priest or for the conviction of any Catholic sending children to be educated abroad. The penal statutes enacted by the Scottish Parliament in 1607 made an offence punishable by death for Catholics to say or hear Mass after the second warning. A Commission issued in July, 1629 ordered that, should persecuted Catholics take refuge in fortified places, the commissioners should follow, hunt and pursue them with fire and sword.

In 1703 an Act of the Scottish Parliament disabled Catholics from inheriting property or educating their children. Furthermore, a fine of five hundred merks was put upon Catholics convicted of teaching "any art, science or exercise of any sort." Dr. Burton's treatise on the penal laws ends with a review of the conditions in Scotland prior to 1829. A continuation of the general theme is next taken up by E. A. D'Alton, who confines his attention to the history and content of the penal code in Ireland. This volume of appertaining separate contributors to handle the various national phases of the subject interferes in no way with the coherence of the article, but serves rather to emphasize the care and exactness with which the matter is handled. At the very outset we are advised that the penal laws of Ireland "were not the outcome of religious motives only. They often came from a desire to possess the lands of the Irish, from impatience at their long resistance, from the contempt of ruling for a subject race." It is not strange therefore to find such gallant letters forged as evoked from Burke the following outbreak: "as well fitted for the only written up by Jarvis Kebley, who divides his subject into four parts based upon provincial religious establishments, viz.: Anglican Establishments, Puritan Establishments, Changing Establishments, and The Free Schools. In 1691 religious franchise was broadened to such an extent in Massachusetts that it was decreed that "forever hereafter there shall be liberty of conscience allowed in the worship of God to all Christians (except Papists). Indeed the universal "except Papists" phrase during the early colonial period was of rather frequent occurrence.

All told, the entire article on "Penal Laws," as unfolded in "The Catholic Encyclopedia," is worthy of a careful study. It may contain an implicit lesson on religious toleration that many can profit by.

PROTESTANTISM A FAILURE

Intermountain Catholic. We published two weeks ago a letter from a distinguished professional gentleman in which he gave his objections to Christianity. His great difficulty was the writer to prove on philosophical grounds that unity did not exclude a true God.

God, according to Christian teaching, is complete in Himself, because He is true in His very being. He is His own object as subject. He is not in the unity of His own being the distinction of three persons—Father, Son and Holy Ghost. His intelligence generates the Word, His exact image, and the adequate object of His infinite intelligence, and the Father and the Son find in each other the adequate object of their love, and from the spiration of Their mutual and infinite love proceeds the Holy Ghost. Any system that would deny the distinction of persons in God, would virtually reduce Him to nothing. Hence a denial of the Trinity is a denial of God, or its equivalent, namely, making Him a dead unity. In our last letter we asked the writer to assign his reasons why the laws of Elizabeth down to the Catholic Emancipation Act of 1829 Catholics were deprived not only of freedom of worship, but their civil rights as well; their estates, property and sometimes even lives were at the mercy of any informer.

PROTESTANTISM A FAILURE

Intermountain Catholic. We published two weeks ago a letter from a distinguished professional gentleman in which he gave his objections to Christianity. His great difficulty was the writer to prove on philosophical grounds that unity did not exclude a true God.

God, according to Christian teaching, is complete in Himself, because He is true in His very being. He is His own object as subject. He is not in the unity of His own being the distinction of three persons—Father, Son and Holy Ghost. His intelligence generates the Word, His exact image, and the adequate object of His infinite intelligence, and the Father and the Son find in each other the adequate object of their love, and from the spiration of Their mutual and infinite love proceeds the Holy Ghost. Any system that would deny the distinction of persons in God, would virtually reduce Him to nothing. Hence a denial of the Trinity is a denial of God, or its equivalent, namely, making Him a dead unity. In our last letter we asked the writer to assign his reasons why the laws of Elizabeth down to the Catholic Emancipation Act of 1829 Catholics were deprived not only of freedom of worship, but their civil rights as well; their estates, property and sometimes even lives were at the mercy of any informer.

The climax of Elizabeth's persecution was reached in 1585 by the "Act against Jesuits, Seminary priests and other such like disobedient persons." Under this statute over one hundred and fifty Catholics died on the scaffold. After the accession of James I. five very oppressive measures were added to the statute book. "An Act to prevent and avoid dangers which may grow by Popish Recusants" was passed shortly after the carefully arranged "discovery" of the Gunpowder Plot in 1605, which "Florney," the historian, says "exceeded in cruelty all that had hitherto been devised for the oppression of devoted Catholics."

Among other heartless enactments it ordered that husbands and wives, mar-

ried otherwise than by a Protestant minister in a Protestant church, were each deprived of all interest in the lands or property of the other. A fine of £100 was the penalty for committing to a Catholic priest any person within a month of birth. Catholics could not even leave the country without a special license from King or Privy Council. Their houses were liable to be searched at any time and their property seized, but they were debarred from maintaining or defending any personal action or suit in the civil courts.

In 1609 an Act for further preventing the growth of Popery offered £100 for the apprehension of any priest or for the conviction of any Catholic sending children to be educated abroad. The penal statutes enacted by the Scottish Parliament in 1607 made an offence punishable by death for Catholics to say or hear Mass after the second warning. A Commission issued in July, 1629 ordered that, should persecuted Catholics take refuge in fortified places, the commissioners should follow, hunt and pursue them with fire and sword.

In 1703 an Act of the Scottish Parliament disabled Catholics from inheriting property or educating their children. Furthermore, a fine of five hundred merks was put upon Catholics convicted of teaching "any art, science or exercise of any sort." Dr. Burton's treatise on the penal laws ends with a review of the conditions in Scotland prior to 1829. A continuation of the general theme is next taken up by E. A. D'Alton, who confines his attention to the history and content of the penal code in Ireland. This volume of appertaining separate contributors to handle the various national phases of the subject interferes in no way with the coherence of the article, but serves rather to emphasize the care and exactness with which the matter is handled