

these figures belong to France alone, and do not include the preparation of young men and women for the foreign missions, and the expenditure of many millions of francs for these missions, in which the French Government is interested, because by its protectorate of them in the East, the influence of France is greatly increased in the council of nations.

From all this our correspondent will see that the question at issue is not the question of paying a tax necessary for the maintenance of good government, or of "rendering to Caesar the things that are Caesar's."

The clergy and the religious orders of France are already heavily taxed, and much more heavily than other corporations. They have borne with the tyranny without complaint; but the present persecution they intend to resist. The schools will not be closed and if the communities are broken up, they will live as individuals in smaller houses, continuing their work as best they can. Confidence is expressed that even if it be finally passed, the proposed law cannot be enforced, as similar laws have soon become a dead letter, owing to the fact that the indignant people would not tolerate their enforcement.

We are obliged to defer answers to Fairfax's other queries, as the present question called for somewhat lengthy treatment.

NEW SEPARATE SCHOOLS.

We are pleased to learn that the new Catholic Separate schools established in the town of Sandwich, Tecumseh, Belle River, Painscourt and several other places are progressing successfully, and giving excellent satisfaction. The Catholics of Sandwich with one accord have become supporters of the new Separate school, and thus showed their good sense and loyalty. In a few parishes where Separate schools have been organized, we are sorry to learn that there are a small number who have not yet joined the Catholic schools. In this they cannot be praised. The schools, however, are permanently established with good attendance and excellent teachers.

We understand it is intended to establish Catholic Separate schools in several other parishes of the diocese of London. We believe Bishop McEvoy is now directing his attention to the Huron tract, where there are several large and populous parishes without Catholic schools properly so called. Among these may be mentioned the towns of Seaforth, Irishtown, Dublin, Mitchell and Kinkora. In the three first mentioned localities, more than one school will be needed, or schools of several rooms. These parishes are supplied with everything requisite for model parishes except Catholic schools, and we have no doubt this want will soon be supplied.

Rev. Father Flannery, D. D., with his characteristic energy and ability, has started the ball rolling in Irish town.

The religious instruction given in the Separate schools is a great boon to the Catholics of Ontario, so great and so highly prized that the Catholics of the United States, in order to enjoy similar advantages, willingly tax themselves by voluntary subscriptions for the maintenance of Catholic schools, while they are obliged to pay the public school taxes.

At the same time that the Catholic schools furnish so necessary a part of education, they give secular education equally good with that of the Public schools, as they have the same curriculum or course of studies, their teachers pass the same examinations and their pupils are admitted to the High schools and Collegiate Institutes on the same conditions as the Public school pupils.

MARK TWAIN AND THE CHINESE MISSIONARIES.

The Methodists are exceedingly angry at Mark Twain for having scathingly criticized the course of Rev. D. Ament, one of the Chinese missionaries in Pekin, and a representative of the American Board of Foreign Missions. Rev. Mr. Ament, according to the story telegraphed from Pekin, boasted of having collected from the Chinese an indemnity of thirteen times the damage done to the mission property, which Mark thinks to be somewhat excessive in view of the simple command of the Decalogue: "Thou shalt not steal." The Rev. Dr. Smith of the American Missionary Board demands an apology from Mark Twain on the ground that Mr. Ament collected only one-third more than the amount lost, and that this was given to the widows and orphans. Mark in

his apology admits that the cabled story may be exaggerated, but declares that he has always understood that between stealing one-third, and stealing thirteen fold, there is no moral difference except of degree, as between a little filch and a big one. Dr. Ament by his own confession (if the correction has really been authorized by him) perpetrated the little filch. But coupled with Dr. Ament's defence there is a statement that the indemnity he received was moderate in comparison with that received by the Catholics: "Five hundred taels for each murder, and 680 heads for that number of Catholic converts murdered by the Boxers." This is an infamous falsehood, whether Dr. Ament or some one else invented it, and Mark Twain tells Dr. Smith plainly "I do not suppose it to be true, but I would like to know whether Dr. Ament has personally authorized that statement."

Mark declares that according to the Christian theology, as he understands it, "It is not permissible to apply to any object goods dishonestly obtained—not even to the feeding of widows and orphans, for that would be to put a shame upon charity, and dishonor it."

A telegram from San Francisco dated April 26 states that Rev. Dr. Ament repudiates again Mark Twain's insinuations, saying that he and his Christians occupied the deserted house of Hsi-Ling, a noted Boxer, and sold the abandoned property to feed Christian converts. This gloss does not appear to change materially the case as already stated.

EVILS OF MODERN LIFE.

Archbishop Keane Classes Among Them the un-Christian Educational System and the Saloon.

In a recent address Archbishop Keane of Dubuque spoke strongly on some of the evils of modern life. First he noted a tendency to drift away from true ideals which he thought was caused by education. He bemoaned the fact that the religion of Christ is left out of the Public schools. It is necessary, he said, that Christianity be implanted in the minds of children and in their hearts and in their character. That this may be done properly religion must be taught in the schools. The influence of the home is not sufficient.

Following his exposition of the Catholic school question the speaker gave his reasons for the antipathy to the saloon. It was a distasteful subject to him, he said, to be always talking against the liquor traffic, but as a Catholic priest and as an American citizen he deemed it his duty to preach against the soul destroying influence of the saloon, for in the saloon he recognized one of the greatest hindrances against the march of Christianity.

In 1886, said the speaker, the Bishops of the United States met in Baltimore to discuss faith and morals. The question of intemperance occupied a great deal of their attention. These Bishops were sane, observant men, and after a thorough canvass of the subject had promulgated a manifesto stating that it was their opinion that nearly all evils are traceable to the excessive use of drink.

This being the case, said the Archbishop, what else can I do but preach against the saloon? Eighteen years after the Council of Baltimore he closely continued, these Bishops met again. Experience proved the truth of what they said in 1886. The drink shop, while not necessary to an evil in itself, is closely connected with sin. Its influences for bad are powerful, said the Bishops. We therefore urge all Catholics to get out of the business and seek more honorable means of living.

Who, asked the speaker, are those who oppose the restraining of the saloon evil? They are the saloon men themselves, none others. They who live by pandering to the appetite of men for drink, and Bishops for endorsing it to save men's souls and men's families.

In order that his hearers might not say that this arraignment of the saloon is "only priest's talk," the Archbishop read a decision from the supreme court declaring that the saloon is an evil and should therefore be restricted by law. In the case brought into a saloon did so of his own free will and that the consequences of his excessive drinking were of his and nobody else's choice. The supreme court expected to this contention, saying that it is the duty and the right of the state to look to the health of the citizen. The man who enters a saloon and drinks excessively undermines his health by so doing.

The Archbishop deplored the fact so many Catholics are in the saloon business, and made a most pathetic appeal to all honorable business. In the manifesto from the Council of Bishops there is a terrible anathema on those who follow the saloon as a business. It was to the effect that if a person lost his soul through the fault of any saloon keeper an avenging God would demand justice. "I would not have that said of me," said the Archbishop, "for all the money in an empire."

"I have been told, and I was ashamed to hear it," he said in conclusion, "that the liquor traffic controls the city government of Dubuque. If I thought the people of Dubuque were in sympathy with the saloons in their damnable business of destroying men's souls I would send in my resignation to Rome immediately and would leave Dubuque double quick."

THE CONVERSION MOVEMENT.

Growing Interest Manifested Everywhere—Peculiar Experience of a Missionary.

Boston Republic.

New York, April 21, 1901.

Unmistakable signs of the growing interest in the conversion movement are manifesting themselves everywhere. A letter received this morning from a priest in a western city incloses a check for missionary literature, saying that "I have worked earnestly among my Catholic people for many years, but there are some who have resisted all my appeals. I see among the non-Catholics people many choice souls who would rise to the higher grades of the Christian life if they had but the abundant opportunities that I have presented to these recalcitrant Catholics. I have made up my mind to cast my hook and line on the outside and try to catch these fishes who have gotten out of Peter's net." Like this zealous priest there are many who have tolled all their life long, and it has never dawned on them that there was any obligation at all to the outsiders, and it is only when the teachings of the non-Catholic missionary movement impressed themselves on their mind that their attention was directed to the necessity of working for converts.

These diocesan priests become the best convert-makers when they turn their energies that way. Any one who is at all conversant with the work of the secular clergy is acquainted with many priests whose time is largely occupied in instructing converts.

The most unexpected things frequently occur to the priest who is engaged in convert-making, and he often receives help and testimony where he least expects it. "It happened to me in the South on one occasion," said a missionary, "that I came to a town where a Catholic priest had never been seen nor the teaching of the Church so much as heard of. In one of my lectures I was engaged in defining the nature and position of the Church as a venerable man arose in the audience and asked permission to speak. I knew him to be a son of the Protestant minister, and I supposed that his speech would be an attack against me or the Church; still, I felt that I must let him talk. To refuse permission would have produced an extremely bad impression on all the rest of my audience. So, reluctantly, I gave him the required permission, and, saying in my heart many ejaculatory attacks, prepared myself for a possible attack.

"The old gentleman faced the audience and began: 'Ladies and gentlemen: I just want to say a few words to you. I have lived among you many years and my character you know. The Catholic priest comes to you as a stranger and he preaches things opposite to what we have heard all our lives. 'He has distributed books among you, one of which I have. I read that book from cover to cover, and I want to say to you that it is a good book and true. I want to say that it has enlightened me on many matters. Things which I believed to be false, and I think we ought to inform ourselves on these matters now.' I thanked him in my heart. As I know something of the venerable interlocutor, I determined to improve the occasion. I rose and said: 'You know Colonel Jones, you know him to be one of the most intelligent and best read men in the country. He is a man of character and of honesty, and he bears testimony to me; he assures you that I am an honest man and have been telling you the truth. Will you not then believe? Will you not trust what I say? So I began, and then I continued an ardent defence of the faith and doctrines of the Church.

"The enthusiasm when I finished was immense. Many came forward to speak to me; many asked me to tell them more of the Church; many laid before me their difficulties. During all the rest of the mission my lectures drew crowds, and the old man and I became firm friends.

"Finally, I had the pleasure of receiving him and several others in a class of instruction for baptism. 'Father,' he said, 'it was nothing but the grace of God. I began reading that book with stubborn obstinacy and hatred of the Church. As I went on, however, my prejudices one by one melted away, and at last I saw that I could not, consistent with my reason, continue to be a Protestant. I simply had to join the Church.'

"And so it is that God uses the most unlikely instruments and the most unpropitious circumstances to advance His Church and increase His glory.

A. P. DOYLE, C. S. P., Secretary of the Catholic Missionary Union.

Even the fool, who said in his heart there was no God, found that he was not far off when thunders rent the skies and lightning shattered the rocks.—Very Rev. Dr. Moriarty, O. S. A.

How can we expect peace ever to reign on earth so long as our children are trained to be soldiers and taught in our schools to admire and glorify great conquerors?

CHRISTIAN SCIENCE.

Henry Austin Adams Discusses the Faith Before a Distinguished Audience.

On last Sunday afternoon Henry Austin Adams in a lecture at Powers' theatre held that Christian Science was an extreme reaction from modern agnosticism as represented by certain preachers, among whom he included David Swing and Frank W. Gunsaulus. While condemning the Christian Science doctrine, Mr. Adams praised the followers of the new faith for sincerity and moral courage, the lack of which, he declared, was often evident in Catholics.

"If the priests are right," Mr. Adams said, "then Christian Science has become a burning question right here in Chicago. These people have the moral courage to back up their convictions in the face of the intellectual and the social standing they had occupied previous to their conversion. You Catholics, do you approach your neighbors to convert them? No; you are 'too busy,' or perhaps you are glad if they only don't find out you are a Catholic.

"The subject of Christian Science can no longer be ignored or ridiculed out of court. The new doctrine is gaining ground with amazing rapidity. It is making proselytes not only among the mentally incompetent, but among the mentally intelligent. From the ranks of the bar comes forth some eminent man professing himself a Christian Scientist. Prominent merchants, women of the greatest culture and refinement join the ranks. The movement, therefore, deserves a fair, searching and earnest criticism. Socially, politically, religiously and economically it has become a menace.

"Boston, hazy, vague, jellyfishy, glorious Boston, was the fit cradle for Mrs. Eddy. There all the dogmas and doctrines and 'isms' find charitable reception. There it was that creeds were wiped out and the thinkers boiled down God. There Harvard University began to get in its work—undermining the faith, criticizing, reducing, examining everything. There was the birth of the 'higher criticism.' Mrs. Eddy had a fixed, definite dogma. It was a reaction against agnosticism. It was positive; it took.

"Mrs. Eddy was grieved by the pain she found around her—children dying away from their mothers, grief, anguish, horrible worries and anxieties. She could not understand—and the thought struck her—'all this does not exist.' Of course she cannot help but see the incongruity of it. Pain does not exist, Mrs. Eddy says, and then she proceeds to cure that pain. These material substances are not realities, she says, and then she gives directions as to the use of the self same materials."—Chicago New World.

LORD ROSEBERRY ON THE POPE.

Traditional prejudices have a way of cropping out unexpectedly like red heads in families. Who would ever have dreamed of finding in Lord Rosebery's clever book, "Napoleon and the Pope," such a statement as this? "The Pope asserts an authority short only, if it be short, of the Divine Government of the world. He claims to be the vice-gerent and representative of God on earth, the disposer and depositor of crowns."

There is an air of rotundity and finality to this passage which is apt to scandalize the impressionable. The deliberate judgment of a man of Lord Rosebery's prestige carries considerable weight, even when he ventures outside his own proper domain of politics. Really judicious people, however, will not take his Lordship too literally. His knowledge of the Papal claims was not drawn from reliable sources.

The Pope stands forth as the Vicar of Christ on earth—*Vicarius Christi in terra*. The contention that this claim is equivalent to the assertion of "an authority short only, if it be short, of the Divine Government of the world" is a bit of Protestant clap trap. His Lordship sees the Pontiff in the attitude of Alexander at Babylon, assuming the god, affecting to nod, wielding the "thunders of the Vatican" and pretending to shake the spheres.

Let us look into the reasons alleged by the Earl in support of his interesting assertion. It is quite true that the Pope claims to be the representative of the Father on earth, but this does not mean that he arrogates to himself all power on earth. He is the vice-gerent of God within the limits laid down in the commission given by the God man to the Prince of the Apostles. Peter was made the shepherd of the whole flock of Christ. For Peter, Christ prayed that his faith might not fail and that he might confirm his brethren. The Pope, as the successor of St. Peter, inherits Peter's pre-eminence and exercises Peter's offices. There have been enthusiasts who taught that the earth and all the kingdoms thereof belong to the Pope, but their teachings never received the approval of the Church. Lord Rosebery touches upon the deposing power of the Pontiff in support of his general contention. The subject is too vast to be discussed adequately within the limits of an article like this. The general principle is that kings and princes are no more exempt from ecclesiastical penalties than the rest of the faithful. The duty of inflicting such penalties upon kings fell to Popes and Councils. Now, by the public law of all Christian States, excommunication of a sovereign brought with it temporal consequences, for it was considered monstrous that a Christian people should be ruled over by a man who was cut off from the Church. In pronouncing sentence of deposition,

which was only done when all means to bring royal sinners to amendment had failed, the Pope appealed, not only to divine, but to man laws also. Deposition, in one word, was by the international law which prevailed in the Catholic States of Europe, and especially in England, the consequence of contumacy under sentence of excommunication. For the rest, the great majority of theologians teach that the Pontifical vicariate extends over the religious domain only. The Popes themselves have never laid claim to universal temporal sovereignty. To them were committed, not the keys of earthly kingdoms, but those of the Kingdom of heaven.—Providence Visitor.

OBSTINATE CATHOLICS.

There is a big streak of obstinacy in many of our otherwise very excellent Catholic people. It is true that they respond to financial appeals from the pastors, but at the same time they will register a protest that the appeals are too frequent. But let some smooth talking fellow, some false clerical man, some woman garbed as a Sister, some Brother or monk, as the scheme will more easily suit, come around, and these Catholics will give not only handsomely, but most willingly. There is scarcely a week passes but in this neighborhood, as in others, our people are swindled by pious impostors. They will not listen to the warnings, in fact, they seem to like it. They have never a growl for the impostor; this they keep for the home appeal. Who will explain this anomaly? Very much on a par is the love some folk among us have for saying the wonderful prayers that have been found in most wonderful places, and will do such wonderful things. Repeatedly do we receive copies of these prayers with the request to publish them, so all may secure their benefit. When we tell the good folk that the "prayers" are fakes, why are we not thanked, but are thought to be almost anathema. It would be a safe prediction to put forth that the fake prayer holders have more faith in these fabulous petitions than in an "Our Father." These peculiarities can be attributed to nothing but sheer obstinacy.—Pittsburgh Courier.

THE MAY TIME.

TO THE FIRST COMMUNION CLASS OF '01.

The sweet month of May fills all hearts with delight. Full of joy with the scent of the clover And the song of the bright little birds in their flight. As the snow of winter is over: While the whispering trees newly mantled in green. In a love song are telling each other Of the exquisite joys that the beautiful scene Will give to the heart of our Mother.

Not a St. Peter's boy in this fair London town Who is so fond of his own dear Mother. On a warm sunny day when he greets you: But each little heart filled with an envious thought.

Is desirous in one way or other That the best that is in him will daily be brought.

To the shrine of his own dearest Mother. Forgotten the days of the chill winter's blast. As he plucks from the woods the wild rose.

He lives in the present—he's dead to the past. He's as light as the dust on the wind. And though he is lost in the sunshine of May, Yet when Night draws his curtains round the day.

He kneels at the feet of his Mother. BURNED REMAINS, C. S. C.

THE FACE IN THE MIRROR.

(The incident embodied in the following lines is said to have led to the religious vocation of one of the first and devoted members of the Society of the Sacred Heart of Jesus in France.)

The brilliant face is over. The guests and mistletoe gone: Within her own fair hair alone, The maiden stands alone.

Her robe of satin trailing, Resplendent in the light, She comes and goes, and all the while The lovely face from sight.

She stands—(fresh roses falling From sparkling porte bouquets, With downcast eyes, and long And dim and dimly gazing.)

Then draws the night lamp nearer, Little high her jewelled arms, And in the shining mirror, Begins to view her charms.

(A strange, mysterious image! She sees—what does she see there? Her own sweet, rosy visage, Bright eyes, and sunny hair!)

Ah, no! the glass before her Grows dim, as if with tears, And from its depths (O horror!) A bleeding face appears!

A face divinely tender, Whose brow a crown adorns: But wither'd with cruel thorns!

The temples bruised and bleeding, The sad and hollow eyes, The white line under the cheek, The shuddering, rising:

"Oh! pardon, Jesus, pardon!" She weeping kneels to say: And reads her glittering garments, And casts her gaze away.

"O bleeding Face! this favor Shall not in vain be shown: Henceforth my heart, sweet Saviour, Is thine, and Thine alone!"

—E. C. D., in the Messenger of the Sacred Heart.

C. O. F.

Resolution of Condolence.

At the last regular meeting of St. Patrick and Court No. 103, C. O. F., Mount St. Louis, held April 17, 1901, the following resolution was unanimously adopted: It has pleased Almighty God that our respected brother, Joseph Casey, sister of our brother, Joseph Casey, deceased, who we, the members of Court No. 103, do extend to Bro. Casey our sincere sympathy in his affliction. Be it further Resolved, that a copy of this resolution be inserted in the minutes of this meeting, and sent to Bro. Casey and also published in the official organ and the CATHOLIC RECORD, Rec. Sec.

Card of Thanks.

Rev. Honoré Martel, P. P., of Bonfield, Ont., desires to return his most sincere thanks to all those kind friends who sent him books, magazines, etc., for distribution amongst his parishioners. Much good has resulted from such thoughtful kindness, and we trust that the good pastor will be remembered by any of our readers who have Catholic literature of which they have no further use. God will surely bless them for their active cooperation in this work of the Apostolate of the press.

AN OPEN LETTER FROM FATHER LACOMBE.

We publish to-day the following open letter written by the Rev. Father Lacombe, one of the oldest missionaries in the country. The letter is addressed to his own people, the people of his own denomination, but at the same time we think, in fact we are sure, that everyone in the district will be willing to help the old timer, the man who has worked for so many years in both Manitoba and the Northwest, and whose mission of love has less than anyone else, the love of sympathy and Christian philanthropy. Therefore, we are pleased to give the following letter space in our columns, and hope that the people of the district may be led to promptly respond to this very urgent appeal being made.

AN OPEN LETTER AND AN APPEAL TO THE CATHOLICS OF THE CONGREGATION OF MACLEOD, AND TO THE BROTHERS OF THE DISTRICT.

MacLeod, Alta., Easter Sunday, April 7, 1901.

My Dear Friends:

In my own name to-day I dare to make an appeal to your good will, on behalf of the new church we have built lately here. You are no doubt aware that we have a debt upon this church, and we have to meet this obligation in some way. Some unfortunate circumstances have been the cause of the expense, making the debt much larger than we had expected. As you know, half this expense has been paid by the Light Rev. Bishop Levesque, Mr. Hay and by the parishioners. Unfortunately some of our people have not been in a position to give the whole of what they had saved, and we are therefore in difficulties to settle with our creditors, whom we must pay anyway.

The Rev. parish priest and myself have taken upon ourselves to devise ways and means to pay off this debt. Therefore we address this letter to yourselves, and to our other friends, even out of this congregation, asking them to help us by their liberality; but principally I address this appeal to you, asking you to make a new effort and to contribute to this little more than you have done already.

As you know, for many years I have been working for this congregation, and I have ministering to old times and to new times. With this appeal I call to my old friends, some to my help—not to do anything for me personally, I don't want it, but for a building which is an ornament to the town. It is a building which many times they have been asked to make a new effort and to contribute to this little more than you have done already.

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