

RELIGIOUS LIBERTY IN BRITISH LAW.

The Catholic Federation of London has opened a campaign of public meetings in support of a Bill to be introduced in Parliament...

Another of the clauses of the still recent anti-Catholic legislation of former times sets forth: "That Jesuits and members of the Religious Orders or Societies of the Church of Rome bound by monastic or religious vows are resident within the United Kingdom, and it is expedient to make provision for the gradual suppression and penal prohibition of the same therein."

All have equal chances; no one can answer for another. The wise could not give any of their oil to the foolish ones; they bade them go and get their own supply, and so with us the father can not answer for the son nor the son for the father...

These provisions, it is true, are not enforced, but the same cannot be said of the clause which requires that: No Catholic can hold the Office of Lord High Chancellor, Lord Keeper, or Lord Commissioner of the Great Seal of England, and that no Catholic can hold the Office of Lord-Lieutenant, or Lord Deputy, or other Chief Governor of Ireland.

And so it is in fact. No Catholic can ever do hold either of these offices in Catholic Ireland a Catholic must not be the King's Deputy, though "Turk, Jew or Athiest" or Mohammedan may, so far as the law is concerned. Mr. Gladstone tried to remove this blot on the name of his country, but he met with such opposition that he had to give up the attempt.

"THOU ART DUST."

Those words tell us that we must all die. They should be ever ringing in our ears, for they warn us to be ever ready for death, which may come, and may come at any moment for every one of us, young and old, without exception.

Let a man prove himself, says Holy Writ, let him show whether he is for Christ or against Him; whether He soweth or scattereth. These are practical, every day questions. We must die and die comparatively soon, and sooner than we expect, for death cometh like a thief in the night and we know not the day nor the hour when the Son of Man may come.

But are we ready? Are we ready to give an account of our stewardship? How stand we with God and our neighbor? Is God's holy law fulfilled in us, and are we good to our neighbor?

Each year, each day, brings its own reckoning. See the leaves falling and vanishing and crumbling into dust, and the trees themselves decaying; see the cold follow the heat; see the things of our friends and all nature telling us of the constant change and decay that finally comes to everything. And yet, though there is so much of death in life and so much of life in death, for the most of us they are idle lessons; we see but do not reflect on them, or we feel them but without being moved.

Such should not be the case. If all nature dies, we too must die; if friends and kindred are taken away, we too must follow. For this we are to prepare that we may be ready, and be ready all the time, since it may come any time; for as we die, so shall we be for all eternity.

them." All the struggles of life are over, all the suffering gone, temptations cease, trials are ended, the journey of life finished, its burdens laid down and the crown of heavenly glory is placed upon the head of the faithful Christian soul who struggled in God and for God and now hears the blessed words, "Come ye blessed of my Father, possess the kingdom prepared for you. Because you have been faithful over a few things I shall place you over many. Enter thou good and faithful servant, enter the joy of thy Lord."

But, O how different, how sadly different, the death of the sinner! All is passed for him of life, and there is nothing left; his substance vanishes; his friends are gone; his life has been but a waste; no good deeds live to tell its pathway; all was misspent and now he but waits the awful sentence that must condemn him; "Depart from Me, ye accursed, into everlasting fire!" See the scoldings who lived to gratify his appetite and to satisfy his passions, hurled into the unfathomable abyss! See the seeker after forbidden pleasures condemned to perpetual pain! See the unjust man held under the avenging justice of God! See the sinner of every class feel might of God's wrath, and this for all eternity!

But now Lent is for all, both good and bad. Let all be mindful of the opportunity and profit by it while they may. It is not when death is knocking at our doors for us to be getting ready, for then it will be too late. We must be ready in advance. We remember the parable of the wise and foolish virgins. All were called, but all were not ready, and when the bridegroom was called, the foolish went to buy oil, but it was too late. The bridegroom came and the wise virgins entered in with him and the door was shut, and when the foolish ones came knocking our Lord said He knew them not, He knew them not. This must be the sad saying that will haunt the ears of the unprepared for all eternity. I know you not, I know you not.

All have equal chances; no one can answer for another. The wise could not give any of their oil to the foolish ones; they bade them go and get their own supply, and so with us the father can not answer for the son nor the son for the father; the mother for the daughter nor the daughter for the mother, but each one must give an account of his stewardship. Each one must make return for the graces God gave. Let us be wise, then, and not foolish and each and every one by good lives, have our lamps trimmed and burning, be waiting for the coming of the Bridegroom, so that when death shall come God will bid us follow Him and bid us enter into the joy of the Lord. "Faithful over a few things I will place you over many. Enter into the joy of the Lord."—Bishop Colton in Catholic Union and Times.

YEARNING AFTER CHRISTIAN UNITY.

One of the most remarkable documents ever drawn up by English Protestants is that in which the Society of St. Thomas of Canterbury, the membership of which is made up of distinguished representatives of the Anglican Church presented its congratulations to Pius X. on the occasion of the golden jubilee of his priesthood. The address, which is signed by the Archbishop of Canterbury, President of the Society, is written in Latin. It is permeated with sentiments of affection and devotion towards the Successor of St. Peter, which are stamped with a Catholic spirit.

It opens with these words: "Most Holy Father: We clergy and laymen of the venerable Sees of Canterbury and York beg to be allowed to take some share in the common joy of the whole Catholic world on the occasion of your forthcoming celebration, under God's blessing, of the fiftieth year of your priesthood."

"We recall to mind the heartfelt pleasure with which we heard that, on the morrow of your election to the Apostolic See, you publicly pledged yourself to strive with all your might to restore all things in Christ. Among the many measures you have already taken along various lines and with anxious solicitude for the fulfillment of this vow of yours we have in mind especially your strong endeavor to ensure the Most Holy Sacrament of the altar being for us 'our daily bread,' to strengthen our souls from day to day. And our thanks are no less due to you, Most Holy Father, for having so strongly vindicated the divine inspiration of the Scriptures against those who hold that the sacred books are to be counted among the splendid monuments of merely human genius. For these and for your many other achievements which it would take long to enumerate, we, in common with other faithful Christians, wish to thank you from our inmost heart."

In the early part of the last century no Protestant body in England ever dreamed of addressing such language to the Father of Christendom. During the first half of the nineteenth century English Protestants still held to the view that the Pope stood for all that is antagonistic to human interests, religious and civil. In the word "popery," was condensed a sentiment of indescribable loathing and hatred. The time was still far distant when thoughtful and earnest Protestants would begin to see and appreciate the evil effects of Henry VIII's revolt against the authority of the Holy See, and yearn for the undoing of his evil work. Something of this yearning finds expression in these

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concluding words of the address of the Society of St. Thomas of Canterbury: "And although the dissensions of a past age have caused us to be long separated from communion with the office still we readily accord to the office and dignity of the See of Rome all that was accorded to it by the ancient Fathers, both of the Eastern and Western Church, whose teaching our communion has been wont to recognize as the rule of faith and morals."

"We shall ever pray our common Lord to grant you length of years in the supreme priesthood, to finish your worthy work, so that all things may be restored in Christ, and that there may be one fold and one shepherd." Impressive indeed is this language, when we consider that it is used by distinguished and influential members of the Church of England. It is a recognition of the need of the unity of Christendom which is only possible through communion with the Holy See.—N. Y. Freeman's Journal.

MEN OF BATTLESHIP FLEET REBUKE FRENCH SCOFFERS.

THEIR REPLY WHEN FOREIGN NAVAL OFFICERS DERIDED THEM FOR GOING TO MASS. The following extract from a letter just received by one of the priests of this city makes one feel like cheering generously for our American sailors: "Not long ago some American battleships cast anchor at Marseilles, France, and about one hundred and fifty sailors went to Mass. It seems these jolly tars, who showed their religious proclivities, were derided and criticized by French naval officers and other anti-Catholic French."

"These hundred and fifty sailors returned to the ships after Mass and said: 'We were insulted here because we went to church. We are Americans. Do you wish us to be made a target for insults and sneers? What are you going to do about it?' "Then the American idea of Roosevelt's 'square deal' asserted itself; and every one connected with the fleet who could get away, Protestants, infidels, freethinkers and Catholics, to the number of fourteen hundred, went to Mass the next day. It was a silent but impressive reminder to the scoffing of the French on the day before."

"This is the story as told by one of the sailors. There is quite a contrast between the French and American idea of republicanism or democracy. In France soldiers and sailors, naval and military officers have been dismissed because they insisted on attending Mass. In America the more faithful to religion the better the man."—Church Progress.

A DANISH POET CONVERT.

Over and over again we have had occasion to call attention to the fact that among the converts to the Catholic Church in every country are the distinguished painters, writers, artists and, above all, the poets. Whenever a man is able to see and feel life deeply and to think the thoughts of humanity so profoundly that they attract the attention of his generation, then he turns as a rule to the Catholic Church and finds in her the satisfaction of his deepest feelings and of all the best aspirations that are in the human heart. In France poets who were born Catholics fled away from the Church in the midst of the storms of youth and the political excitement of middle age sometimes, but when they grow serious they find rest and peace and happiness in her bosom. Paul Bourget, Francois Coppe and Brunetiere are typical examples. In England the poets are often born Protestants, but become Catholics in later life or approach so closely to Catholicity that Catholic feelings are favorite subjects. In this country we have much more than our due proportion of the poets and there are many converts among the literary folk of America.

One might think that possibly this would not be true in the German and Scandinavian countries where, especially at the north, Protestantism is so firm a hold on people's minds. Johannes Jorgensen the Danish poet, however, is a convert to the Catholic Church of more than ten years standing, and his work in poetry is helping the beauties of the old Church while their forefathers rejected because they were led to do so by the nobility who wanted the money of the Church at the time of their formation and who then blackened it in order to justify their apostasy.

Jorgensen has in recent years been traveling in Italy and telling his fellow-countrymen the beauties of the old Italian medieval life, especially of St. Francis of Assisi and his companions, and his books are being translated into many European languages. They used to say that the Church influenced mainly the ignorant. The truth is she attracts the best and noblest spirits from outside the fold, though she cares for the poor and the ignorant and furnishes them the best consolation of life.—Catholic Union and Times.

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