## RELIGIOUS LIBERTY IN BRITISH them." All the struggles of life are LAW.

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The Catholic Federation of London has opened a campaign of public meet-ings in support of a Bill to be introduced ing sin support of a Bill to be introduced in Parliament by an Irish member, Mr. Wm. Redmond, for the repeal of the penal laws against Catholics which still remain on the statute books of England and which might be put in operation at any time at the discretion of the Government authorities. In a circular issued to the branches of the Federation some of those enactments are cited and they furnish a striking commentary on the boasted British religious liberty of the twentieth century. One of them the twentieth century. One of them for example provides that "A Roman Catholic ecclesiastic is forbidden to exercise any of the rights or ceremonies of the Roman Catholic Religion, or to wear the Habit of His Order, save within the usual places of worship or private

The penalty for violation of this pro-hibition is \$100, and it cannot be said that the law is a "dead letter" or obsolete, for it was practically enforced in connection with the Eucharistic Procession last year in London.

Another of the clauses of the still retained anti-Catholic legislation of former times sets forth : "That Jesuits and 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 resid-ent within the United Kingdom, and it is expedient to make provision for the gradual suppression and penal prohibi-tion of the same therein."

And with a view of carrying the " en And with a view of carrying ediency "into effect it is provided that Il Jesuits and persons bound by Monastic or Religious vows must be registered. The law also forbids any such person to erson to The law also forbids any such person to enter the Kingdom under pain of banish-ment for life, except by license of the Secretary of State, and then only for a maximum period of six months. No maximum period of six months. license to be granted by a Catholic Secretary of State. Any person admit-ting a new member to any of the Religious Orders is guilty of a misde-meanor, and any person seeking to be admitted is liable to banishment for

These provisions, it is true, are no 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 Eng-land, and that no Catholic can hold the Office of Lord-Lieutenant, or Lord Deputy, or other Chief Governor of Ire-land. land

land. And so it is in fact. No Catholic can or ever does hold either of these offices. In Catholic Ireland a Catholic must not be the King's Deputy, though "Turk, Jew or Atheist" 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. Since his time however, England has advanced considerably in the attempt. Since his time however England has advanced considerably in religious toleration. Mr. Redmond's Bill will probably be passed in the Hous-of Commons by a large majority, though its fate is doubtful in the bigoted House of Lords.—N. Y. Freeman's Journal

"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 must come, and ready for death, which must 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 prac-tical every day questions. We must soweth of scattered. These we must tical, every day questions. We must die and die comparatively soon, and sooner than we expect, for death cometh sooner than we know like a thief in the night and we know not the day nor the hour when the Son of Man may come.

SATABEN CURE ... 25c.

is sent direct to the diseased parts by the Improved Blower. Bleak the sloers, clears the air passages, stops droppings in the

passages, stops droppings throat and permanantly Catarrh and Hay Fever. B e. Al des' rs, or Dr. A. W. (

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them. 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

thing left; his substance vanishes ; his friends are gone; his life has been but a waste; no good deeds live to tell its 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 worldlings who lived to gratify his appetite and to satisfy his passions, hurled into the unfathomable abyss See the seeker after forbidden pleasure

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 max.

It is not when death is knocking at 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 announced the fooligh want to huy oil to fill their and when the ordegroom was announced the foolish went to buy oil to fill their lamps to greet him, but it was too late. The bridegroom came and the wise vir-gins 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 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 ac-count of his stewardship. Each one must make return for the graces God gaye. Let us he wise, then, and not

gave. Let us be wise, then, and not foolish and each and every one by good 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 that he is a fit to be a fit to be an of the 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.

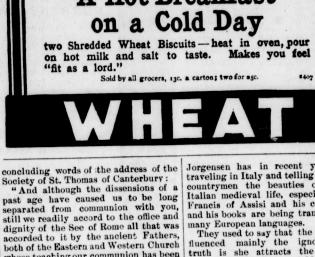
# YEARNING AFTER CHRISTIAN UNITY.

One of the most remarkable docunents ever drawn up by English Pro-cestants is that in which the Society of St. Thomas of Canterbury, the member-ship 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 writ-ten 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.

But are we ready? We recall to mind the heartfelt "We recall to mind the heartfelt "We recall to mind the heartfelt "How stand we with God and our neighbor? Is God's holy law fulfiled in us, and are we good to our neighbor? Each year, each day, brings its own reckoning. See the leaves falling and crumbling into dust, and "so profoundly that the thoughts of humanity" of these were the most chronic, serious, so profoundly that they attract the complicated kind, in which all other attention of his generation, then he remedies and doctors had failed, and attention of his generation, then he remedies and bot of the many measures you have already the many measures you have already and finds in her the satisfaction of his cured them quickly and to stay cured and finds in her the satisfaction of his are affected also and finds in her the satisfaction of his are affected also and finds in her the satisfaction of his are affected also and finds in her the satisfaction of his are affected also and finds in her the satisfaction of his are affected also and finds in her the satisfaction of his are affected also ar But are we ready? Are we ready to xious solicitude for the fulfillment of this vow of yours we have in mind and all nature telling us of the view and all nature tering 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 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 much of file in death, for the most of us they are idle lessons; we see but do to tredlect 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 friend and kidzed are taken away. We too are to be counted among the splendid monuments of merely human genius. and kindred are taken away, we, too, must follow. For this we are to prepare that we may be ready, and be ready all For these and for your many other the time, since it may come any time : achievements which it would take long the time, since it may come any time : for as we die, so shall we be for all o enumerate, we, in common with other faithful Christians, wish to thank you from our inmost heart." eternity Death is but the close of life. It is In the early part of the last century the last act in the series, and so it may America. be said to be life as we have lived it no Protestant body in England ever dreamed of addressing such language to the Father of Christendom. During brought to a close, and we can conclude as we live we die. Is not this the case? Do not the sinners' hearts grow hardthe first half of the nineteenth contury English Protestants still held to the ened and they die in their sins? God view that the Pope stood for all that has been counted out of their lives. His graces were despised, His warnings is antagonistic to human interests, re-ligious and civil. In the word "popery," went unheeded, and so when they turn to Him in their last hour, He is not s condensed a sentiment of indescribable loathing and hatred. The time was still far distant when thoughtful bound to hear them. Death is the wages of sin, and so, had there been no sin man never would have died. So it is significant, for just and sinner alike, as the day of Cod's and earnest Protestants would begin to and earnest Protestants would begin to see and approciate the evil effects of Henry VHI's revolt against the author-ity of the Holy See, and yearn for the undoing of his evil work. Something of this yearning finds expression in these judgment, when He shall come to weigh our lives and see their value. and to re-ward or punish according to cur deserts O the death of the just: How peaceful, how happy 1 "Write," says God to His angel, " blessed are the lead who die and the second second in the Lord, for their works bellev A GRATE NC SIFTING



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whose teaching our communion has been cont to recognize as the rule of faith

"We shall ever pray our common Lord to grant you length of years in the supreme priesthood, to finish suc-cessfully the work which you have so estitic hearm so that all things may Times. cessfully the work which you have so worthily begun, 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. Ic is a recognition of the need of the unity of Chris-tendom which is only possible through communion with the Holy See.-N. Y.

### MEN OF BATTLESHIP FLEET REBUKE FRENCH SCOFFERS.

Freeman's Journal.

and morals.

EIR REPLY WHEN FOREIGN NAVAL OFFICERT DERIDED THEM FOR GOING THEIR TO MASS.

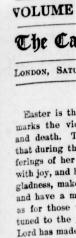
The following extract from a letter just received by one of the priests of this city makes one feel like cheering sly for our American sailors generously for our American sattors : "Not long ago some American battle-ships cast anchor at Marseilles, France, and about one hundred and fifty sailors It some these iolly tars, 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.

French. "These hundred and fifty sailors re-turned 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

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 Roose-velt'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 rejoinder to the scoffing of the French on the day before.

"This is the story as told by one of the sallors. 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.





During the before Pilate. mightiest pow arrayed in a pomp; the L of the peasal with the ago face marred an outcast an filled with the mob raging a indeed a King edge His sove

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ful few who l tears to the We saw the graves and th men marvell speak with l of remorse a the Roman ( lief in the Truly this w the Jews, wh Him to dea from the tran was the sym mutilated bo with rough 1 of the Naza no longer dreams. Th of the sepul guards. Bu had touched they heard olive trees from the lip story of how and of an ap as lightnin blenched an marvellous soldiers ha been drug over the d the loom of the day w work to des empty gra Risen: He great sum ing: "Say night and were aslee the guards acy of sil the Resur dalen and even as di

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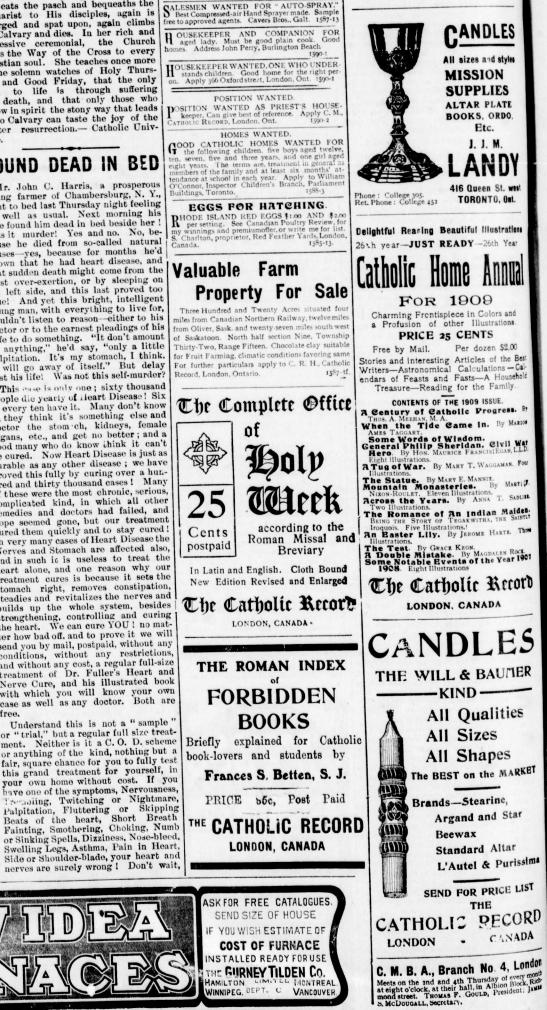
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deepest feelings and of all the best aspirations that are in the human heart. In France poets who were born Catho-lics get away from the Church in the lies get away from the Church in the midst of the storms of youth and the political excitement of middle age some-times, 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

free. One might think that possibly this would not be true in the German and

Scandinavian countries where, especia' - | ment. Scandinavian countries where, especial is ment. Actual the kind, nothing but a ly at the north, Protestantism is so firm a hold on people's minds. Johan-nes Jorgensen the Danish poet, how ever, is a convert to the Catholic Church of more than ten years standing, and his work in poetry is helping his countrymen to understand some of the beauties of the old Church which their the standard standard some of the forefatuers rejected because they were forefatuers rejected because they were Church of more than ten years standing, and his work in poetry is helping bis countrymen to understand some of the beauties of the old Church which the forefathers rejected because they were led to do so by the nobility who wanted the memory of the Church at the time of the money of the Church at the time of their formation and who then blackened it in order to justify their apostacy. nerves are surely wrong ! Don't wait,

HAKING.

DUMPING.

BOTH SHAKES AND DUM

Nerves and Stomach are affected also, and in such it is useless to treat the heart alone, and one reason treatment cures is because it sets the stomach right, removes constipation, steadies and revitalizes the nerves and builds up the whole system, besides strengthening, controlling and curing strengthening. controlling and curing the heart. We can cure YOU! no mat-ter how bad off. and to prove it we will send you by mail, postpaid, without any conditions, without any restrictions, and without any cost, a regular full-size treatment of Dr. Fuller's Heart and Nerve Cure, and his illustrated book with which you will know your own case as well as any doctor. Both are free. Understand this is not a "sample or "trial," but a regular full size treat-ment. Neither is it a C. O. D. scheme or anything of the kind, nothing but a or Sinking Spells, Dizziness, Nose

> istence divinely truth. ate wit thinkin them of Jerusal hatred. hands