

SEPTEMBER 2, 1906.

Blake, and was passed by the House of Commons by a unanimous vote.

It would have been much more creditable for Mr. Borden and the Conservative party during the debate on the recent Autonomy Bills if they had risen to the statesmanlike level of the leaders of both parties in 1875. Mr. Borden made a serious mistake in allowing himself to be driven from their just attitude, by the agitators in Toronto who raised a race and creed cry to create dissension in the country.

On the question of the extra indemnity of members of Parliament, Col. Hughes takes the modest position that it was requisite to increase the pay of members who had benefited the country so much as himself. He represents himself as a patriot who has sacrificed his own interests for the good of the country, and should he not receive his reward? He declares that he was not present when the increased indemnity to members was voted, but he would have voted for it if he had been there. He adds:

"The boys and the men of Victoria and Haliburton say that I am worth as much to Canada as is any representative to the United States."

In reference to all this the Lindsay Post remarks:

"There was a fool who thought himself a king. He proudly strutted and his head was high. Men laughed who heard the poor fool mutter: 'How wonderful am I!'"

JURY PACKING IN IRELAND.

The correspondent in Ireland—it would be a misnomer to say the Irish correspondent—of the Montreal Star may always be depended on to give the darkest side of occurrences in Ireland. Recently he sent to that paper a jeremiad over the "lawless" condition of the County Galway, quoting the Judge's denunciation of crime and his determination to establish "law and order" by the infliction of long terms of imprisonment on those unfortunate people who were tried—and as a matter of course "convicted" before him. The means taken to secure the convictions is thus told by the Dublin Freeman's Journal:

"The main business of the Galway assizes," says the Dublin Freeman, "concluded July 29 with the sentencing of the prisoners who had been found guilty by packed juries of offences against the grazing system. Their trials were a disgraceful exhibition of coercionist procedure. First of all the Attorney General, using a right given by the Jubilee Coercion Act, arranged that the men should be tried by a special jury—in other words, that they should be tried by juries exclusively composed of the land-lords, agents, graziers and their friends, against whose monopoly of the soil of Galway the persons charged were actively protesting. But even with such a panel the prisoners were denied a fair trial."

Questioned in Parliament on the subject, of course the result was in part denial and in part subterfuge by the Government. "Trial by jury" in Ireland is as it has always been, in the words of Lord Denman in the House of Lords on the appeal from the conviction of O'Connell in 1843, "a mockery, a delusion and a snare." How long, O Lord, how long?

CATHOLIC SCHOOLS EXCEL.

The following editorial, from the Montreal Free Press of Aug. 3, will be of interest to Catholics everywhere: "The Toronto News, the self-constituted organ and tribune of the anti-Catholic element in Toronto, played a strange prank upon itself the other day. After publishing a wordy and vehement communication from the Rev. Dr. Carman, a Methodist firebrand, charging Catholic schools, and maintaining the lowest standards, and the News launched out on its own account as the duly appointed reformer of this deplorable state of things. But in the news columns of the paper another tale was unfolded. There the results of the entrance examinations for the Collegiate Institute of Toronto were published. Over 1,200 children drawn from the public schools, the separate schools and the private academies entered the contest. About 60 per cent. of the total number passed; but the News reporter, with unexpected devotion to detail, pointed out that a large percentage of the children from the Catholic or Separate schools went through successfully than of any other group. Less than 20 per cent. of the Catholic children failed, the children who, according to Dr. Carman and the editor of the News, learn nothing in the Separate schools but catechism. The Separate schools of Toronto are taught by the Christian Brothers, the St. Joseph Sisters, and the Loretto nuns. These religious teachers, according to Dr. Carman and the News, are the cause of 'virtual stagnation of intellect and national progress' and they 'educate their pupils better than the teachers of the public schools along the lines down by the State Department for public school examinations."

"Good Catholics do more for the Church than good controversialists," says a writer in the Catholic Universe. This is true. It isn't what we preach so much as what we practice that strikes the mind and heart of the outsider.

He can best carry God's message to others who have learned it well himself.

DISINTEGRATING PROTESTANTISM.

The drifting of Protestantism from its old landmarks is going on with accelerated speed each year. All of us who have crossed the half century mark know from our own observation how radical have been the changes in the teachings of the Protestant sects during the last quarter of the Nineteenth Century. Judging from the past it is safe to predict that long before the first half of the twentieth century will have been rounded out the fragmentary remains of Protestant doctrinal teachings will be disintegrated to such an extent as to present little in common with what the Protestant Churches a generation ago held to be indispensably necessary for membership in them. Already what was once taught in regard to original sin, the Atonement, the Divinity of Christ, the Incarnation, and other essential doctrines of Christianity have gone by the board and the work of emptying Protestantism of its Christian content is still going on. Who can say where it will all end.

A letter signed "Churchman," which appeared on the editorial page of last Sunday's New York Sun, to which the Sun devoted an editorial, brings out in strong relief the trend of this letter by Mr. Goldwin Smith, who is so well known in Canada and the United States, rightfully belongs to the Episcopal Church, although Mr. Goldwin Smith frankly avows his disbelief in doctrines which formerly were considered as constituting the very foundations of the Episcopal Church. The New York Sun is referring to his attitude toward that Church says:

"Our correspondent who so kindly and liberally invites Mr. Goldwin Smith to membership in the Episcopal Church really begs the question which that gentleman has raised in his letters to the Sun on religious matters. 'Churchman' says that practically his disbelief would not keep him out of the Church because 'most churches have safely outlived the period of their decline' and 'have advanced much further in their reasonableness than those who stand outside are aware.' The question which seems to trouble Mr. Goldwin Smith, however, is whether loyalty to the truth is compatible with the formal profession of a faith in dogmas which conflict with truth as he sees it."

If a church were simply a species of social club, whose members are drawn together by vague undefined aspirations after the good and the true Mr. Goldwin Smith and all those who hold his views would be able to become members of the Church, which is the outgrowth of the spiritual supremacy of the Pope, and this they could do without laying themselves open to the charge of acting against their consciences. But the Episcopal Church is no such social club. It professes a body of doctrines to which all its members are supposed to subscribe. One rejecting these doctrines cannot be consistently an Episcopalian. The correspondent of the New York Sun signing himself "Churchman" thinks otherwise, thereby showing how little store he and those who are of his opinion in this matter set upon the teachings of the Church to which he belongs. He scolds at the idea that Goldwin Smith, who acknowledges openly his disbelief in the cardinal principles of Christianity, is not eligible for membership in the Church to which he once belonged. Here is the dictum of "Churchman" on this subject:

"Not believing in the blood atonement of creation and the blood atonement, Mr. Goldwin Smith thinks he does not belong among Church people. But he does. He is just as much a Christian as many of the ministers who are worrying about his 'attitude toward Christianity,' and whether he knows it or not, he belongs in a pew every Sunday."

This is very suggestive of the disintegration to which we have already referred, which has been going steadily on within the Episcopal Church. Belief in the Bible, in the Atonement, in the Divinity of Christ and in other essential teachings of Christianity is no longer a test to determine the orthodoxy of those belonging to these sects.

The following list of "don'ts" which "Churchman" suggests Mr. Goldwin Smith should be in applying for admission to the Episcopal Church is interesting:

"Let him rehearse the articles of his belief and see if they will keep him out. Let him say: 'I do not believe in any once-for-all inspired revelation; I do not believe in the fall of man; I do not believe the world was created out of nothing in six days; I do not believe in the infallibility of a church or a book; I do not believe in the survival from paganism known as the blood washed for me doctrine; I do not believe in the miracles.'"

Mr. Goldwin Smith is invited to set over against these "don'ts" his individual credo which he is assured will be an open sesame to the Episcopal Church. Here it is:

"Let him present the articles of his faith. I believe, with Herbert Spencer, in an 'eternal energy from which all things proceed.' I believe in human responsibility; I believe reverently in the discoveries of science and that through them and through the human heart we may reach God. I believe in a divine plan known as natural law; I believe in the brotherhood of man; I believe in the church chiefly because I believe in the brotherhood of man; I believe in Jesus Christ as the greatest exponent of those virtues that the world has ever known."

"Let Mr. Goldwin Smith take these statements, if they represent in a general way his belief, to Dr. Huntington, Dr. Greer, Dr. Jefferson, or a dozen other ministers in New York, and see if they would say no to his application for church membership. There was no such bar to the same set

of propositions as presented by the writer to a clergyman in the West. The answer was made that Christianity consists in being and doing rather than in believing."

Comment on this is hardly necessary. The form of religion here outlined may satisfy some, but it is not Christianity. A religious organization, be it the Episcopal Church or any other Protestant sect, approving or countenancing such a set of views as these is not entitled to call itself Christian. The acceptance of these views must lead inevitably to the stripping of Protestantism of the last vestige of Christianity it inherited from the Catholic Church.—N. Y. Freeman's Journal.

Catholic Belgium Progressive.

Belgium, which the other day celebrated the diamond jubilee of its independence, is a living refutation of charge that countries in which the Catholic Church is powerful are not progressive. At the recent celebration none were more enthusiastic than the Catholic bishops of the country, who took occasion to issue a joint pastoral eulogizing the sentiment and duty of patriotism. "The Belgian Bishops deserve well of their land," says the Catholic Telegraph. "For twenty years Belgium has been under the sway of a Catholic government. They have been years of enormous progress. The Bishops have blessed that progress, and never obstructed it."—Sacred Heart Review.

HIGHER EDUCATION AND CRIME.

Higher education and crime is a subject to which certain professors in our so-called leading non-sectarian universities seem to be devoting considerable attention. The time was, and not so long ago either, when to associate the two in the presence of these learned gentlemen meant severe verbal chastisement to the bold offender. But the offenders have grown in number in force of argument and are now heard from quite frequently. They have been gathering statistics, making comparisons and drawing conclusions. The preponderance of the latter indicate that the figures are against higher education and in favor of crime.

In a recent lecture delivered to students and teachers of schools at the University of Chicago by Professor James of Harvard, we find him making some startling declarations. Among them that our schools and colleges are increasing crime by developing intellects which in many cases have criminal tendencies. We ask you to bear the assertion in mind, as we shall shortly return to it.

Again, he insists that "fifty years ago schools were supposed to free us from crime." We do not indulge in such sanguine hopes at present, for the schools and colleges merely aggravate the evils instead of curing them. It is true that higher education has freed us from the more brutal forms of crime, but the very education itself has produced more crimes in itself. Finally he forcibly hints that teachers were conducting "schools of crime and furthering the reign of vice."

We have no desire to dispute the professor's statements. By his reputation as a developer of intellects of an accessory to the crimes of which he complains, and therefore a most valuable to know by what process the criminally inclined intellects are detected, why it is their criminal tendencies are not corrected in place of developed?

However, let that pass. What Professor James charges is beyond denial, and we agree with him thoroughly, with this distinction, that he means that system of higher education—that is, the system which obtains in our so-called non-sectarian schools and colleges—if that be the system to which he refers, he is right. But if he includes the system which insists upon a moral training, as well as an intellectual development, he is wrong.

This is a statement of graduates under the two systems will disclose the truth. And if additional evidence be desired we point to the legions of priests, other religious and laymen in the Catholic Church throughout the world; children of the Catholic system of education, primary, secondary and superior. They are the high types of higher education. How happens it that the very system which has not been increased by developing their intellects? It is the system, Professor James, under which they were tutored, a system which insists upon moral and mental training. And it is because other systems have excluded the first of these features that the schools imparting the higher education of which you speak are "schools of crime and furthering the reign of vice." Hence to change the reign of which you and others justly complain all that is necessary is a change of system. Get Jesus Christ and morality into your primary, secondary and superior education and the reign of crime and vice will be brought to a close. This is the only solution of the problem.—Church Progress.

Forms of Devotion.

Everyone should be careful not to confuse his mind by a multiplicity of devotions and prayers. We must bear in mind that most forms of devotion are optional, and all persons are free to be attracted to the devotion to the Precious Blood; another, like Blessed Margaret Mary, to the Sacred Heart. Some persons are very devoted to St. Joseph; others to St. Anthony. What is necessary is to remember that the Creed contains what we should do, the Commandments what we should avoid; while the means of obtaining prayers, help. We are not to find fault with our neighbor if he does not visit just the shrine that we prefer, or make

precisely the same novenas, or know about every indulgence, or invoke our dearest saint. Let us serve God with liberty of spirit; do conscientiously all that is of obligation; and leave the rest to sweet charity and to God.—Sacred Heart Review.

A SERMON FROM A PRISON CELL.

When Henry North, the Detroit wife slayer, delivered himself behind prison bars, of an anathema against over-indulgence in intoxicating drink, he gave expression to a sermon, on the curse of liquor, which is more potent and impressive than any ever addressed from a Christian pulpit on a similar subject. . . . The voice from a prison cell, of a man, who for years drank deeply, on the influence which blights his lives and brings unhappiness to others, should sink deep into the hearts of the young. This sermon from a father, now a wife-murderer, should be hearkened to by all heads of families who spend more hours, and more of their wages, in the atmosphere of saloons than they do in homes that should be sanctified and blessed because of temperate lives and the lofty example of upright manhood.—Michigan Catholic.

THE CHURCH IN NORWAY AND SWEDEN.

The recent action of the Norwegians in severing their connection with Sweden makes of interest the treatment accorded to Catholics by the one-time Catholic but now Protestant people of these two Scandinavian countries. There is a great difference between the way Norway and Sweden act towards the Catholic religion and those who profess it; and the attitude of Norway is more liberal of the two nations.

In Norway Catholic parishes can be formed, churches opened, and property acquired without any special authorization from the State. Any Catholic who opens a school. Dissenters from the State Church are excused from payment of the tax for the support of the Lutheran schools and churches. Any religious order except that of the Jesuits can establish itself in Norway, and it is considered highly probable that the prohibition concerning the Jesuits will soon be withdrawn. Almost the only restriction placed upon the Catholic propaganda in Norway is contained in the law which obliges any one wishing to leave the State Church (Lutheran) to make a statement to that effect in writing, or by word of mouth, to the minister of his parish. Nearly all official positions in Norway may now be filled by Catholics.

The case is far different from Sweden. Dissenters from the Lutheran Church in that country can not open any place of public worship or form a congregation without special permission of the king. Such a permission is by no means granted as a matter of course. Quite recently it was refused to the Catholics when they wished to open a church at the important town of Norr-Köping.

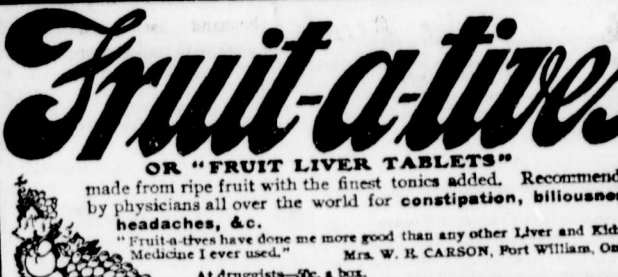
The work of the Catholic Church in making converts from Lutheranism is hampered by a law which prescribes that any Lutheran over eighteen years of age, who desires to join another religious community, must give notice of his intention to the minister of his parish, and must send him the name of the community which he wishes to join. Should he persevere in his intention, he must present himself two months later before the clergyman of the parish, and inform him once more of his desire to abandon Lutheranism. The fact of his succession will then be entered by the pastor on the church books. No Lutheran can take this step before he is eighteen. Religious bodies outside the Lutheran Church may acquire or possess landed property without the permission of the king. No monasteries or nunneries may be established in Sweden. Religious may not wear their habit in public. No schools or orphanages receiving alms from the State are to be maintained under fifteen years of age and in which religious instruction is given. A special leave from the king, if such an establishment is opened without the royal permission it is liable to be closed and the proprietor to be fined from five to five hundred crowns. All dissenters have to pay the taxes which are levied for the maintenance of Lutheran churches and schools.

We commend these facts to the non-sectarian Christian Advocate, which still believes that Spain is the most intolerant country in the world as regards religious liberty.—Sacred Heart Review.

WHY CATHOLIC MISSIONARIES SUCCEED.

"Lincoln," the special correspondent of the Boston Transcript, writing from the Canadian Northwest says: "The missionaries should not be overlooked among the advance guards of civilization in this enormous area, now coming into its own in response to the economic demands of the modern world. They have pushed into the wilderness with great intrepidity, to convert the Indian Cyprian whose familiarity with the customs and institutions of this region is unexcelled, believes that the Catholic missionaries are much more efficient than the Protestants, because of the sympathy further because the Catholic missionaries have more tact in dealing with native races."

Much as Cy Warman knows about the customs and institutions of the Northwest, he is entirely mistaken in thinking that the greater success of Catholic missions among the Indians is due to "the symbolic side of Catholic ritual," and to the tactfulness of the missionaries. That is how the worldlings explain it, but the success of Catholic missionaries is due now, as it was in the days of the apostle, to the fact that they, and none others, bear the commission of Christ, to go and teach all nations.—Sacred Heart Review.



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BISHOP LUDDEN AND SUNDAY OBSERVANCE.

Bishop Ludden of Syracuse, N. Y., has ruled that henceforth in his diocese persons who meet death by accident while on Sunday excursions etc., and who through their own fault have not attended to their religious duties before going on such excursions will not be buried with the rites of the Church. For this stand the Bishop has received from Andrew D. White—a man who has no especial love for things Catholic—a letter of warm commendation.

"I have for some time past watched with ever increasing regret," says Dr. White, "the tendencies in our large cities, and indeed, to some extent in our country districts, toward a complete paganizing of American life, as regards the first day of the week. The extremes to which our communities have gone of late in appointing every sort of game and amusement through the morning hours and of making Sunday resorts less and less decent, are such as to create just alarm among all thinking citizens. It was under this conviction that I observed the very bold and noble stand which you have taken."—Sacred Heart Review.

PROGRESS OF THE CHURCH IN SCOTLAND.

It is interesting, in this very year when Presbyterians are celebrating the quadricentenary of the birth of the Scottish Reformer John Knox (the man who wiped out—or thought he wiped out—the Catholic Church in Scotland), to find Archbishop Maquire of Glasgow declaring, as he recently did that the Catholic Church is now "the greatest religious body in the West of Scotland." The whirlwind of time has indeed brought in its revenges when in such a year as this, such a significant statement as this can be truthfully made.

The occasion of the sermon wherein Archbishop Maquire made this declaration was the solemn dedication of the new chapel of St. Mary's Church, Paisley. He said it was now fourteen years since their beautiful church was first opened and yet within that period the Catholic Church in Paisley had made remarkable progress, two other churches having been opened in the town whilst a like increase had taken place in their schools and other departments of Catholic work. This progress was not confined to Paisley but was general all over the country. So far as the Glasgow archdiocese was concerned, the progress was more than evident. The Archbishop was unable no matter how much he desired to personally attend the respective opening functions. The remarkable progress of the Catholics, the Archbishop held was due not only to their perfect organization as a Church, but to the unity that prevailed among them to their best of the turmoil of conflicting sects groping for truth to the priestly happiness they experienced in the knowledge that the Faith they held was the same as that held in the first centuries and to their implicit trust in the promises of Christ to be with His Church teaching her all truth to the end of time.

It must not be supposed, however, that John Knox's spirit has entirely died out in Scotland. By no means. An evidence of it was given on July 15 when fifteen thousand Scottish children were invited to the King's Park, Edinburgh, to listen to eulogiums on John Knox, and uncharitable and untruthful remarks on Catholic priests and people. "The Catholics are ignorant, illiterate and superstitious," said one reverend divine to his youthful audience, "and another; while a third referred to 'Knox's fight against priestcraft and tyranny.'"

But the ministers in Scotland do not represent the tolerant spirit which is making itself felt in this country, as slowly but surely the Church is back on her own feet. One of Edinburgh's most influential daily papers lately rebuked the ministerial bigots with the remark: "The taste of accuracy of the ministers' statement may be left to the judgment of intelligent boys and girls."—Sacred Heart Review.

GOOD CATHOLICS IN PARIS.

A correspondent of the Observer (Glasgow), writing from Paris, has a gratifying account to give of the Catholics of that city in the matter of church attendance. He says:

"It is the common cry that in France religion is left to the women, but this can hardly be observed in Paris. On a Sunday crowds attend the Masses, and it seems worth while to point out that religion has not ceased to be fashionable. Women with distracting clothes, a delicate fragrance and rustling of silk, kneel devoutly fulfill the obligations by being at least bodily present. There are disturbing features; many of the men stand all through the Mass, and neither kneel nor genuflect; and the moment the priest has gone friends gather in groups, each to exchange social compliments. Yet everywhere before the Altar of the Sacrament, and before the Altar of the Sacred Heart, and before the little altar of St. Anthony of Padua, are kneeling groups, earnest in prayer. Sunday or weekday is the same, and if Mass is going on there is certain to be a larger congregation than most of our home churches can show on a week day."

Again one is struck by the fact that it is not the poor who go but those who are bien élevés (well brought up), while many more approach Holy Communion at these weekday Masses."

Nevertheless many of these same men vote at the polls for enemies of the Church. How is this paradox to be explained? But at all events it is good that they at least go to church.—N. Y. Freeman's Journal.

TRUE CHRISTIAN KINDNESS.

It is not enough for the well-to-do Christian to speak words of sympathy to his poor and suffering brother. Since it is Christ Whom we really see in the person of the sufferer, surely we should long in some way to bring solid consolation to personal service. This does not mean mere alms giving alone, but kindly visits, so that we may learn the daily need of the sufferers, and our natural sympathy and advice may show them how they can help themselves to a more comfortable and a happier existence.

How many kind things we can do, if we only think about it. Yet sometimes well-to-do people "sell for a song" as the saying is, or they break up pieces of furniture that are in their way; or they carelessly dispose of clothes they do not want, and ornaments or toys which have been handed down from the sick poor, see how bare they are, and learn thus how seemingly valueless articles would find use in these abodes.

Much joy can be caused with very little effort. The story has been told of a boy who looked as if he needed almost everything, and who was asked what he wanted most. Instantly the reply came "Suspenders." A kind person was appealed to and the coveted articles were procured. Then the delighted boy went about showing the world these wonderful suspenders, "that hadn't been made out of an old pair, but had been bought, bran new, out of a shop for him!"

Oh, in how many ways can the earnest-hearted help? One young woman by teaching the use of piano and organ to an orphan in a charitable institution has given an ennobling impulse to a talented soul. How many of our convent school girls could easily spare time after their graduation for similar good work in our Homes for the orphan and the destitute! How many children could be trained in needlework, typewriting, good and clear handwriting, embroidery and thus enabled to earn a living, if only our women of comparative leisure would take the pains to consult with our good Sisters about such cases!

Then there is Sunday-school work. Young men and women who have the time for this should feel it to be a privilege, a grateful return in some degree for their own Catholic education. The teacher while explaining the lesson and answering the pupils' sometimes too eager questions, should never "preach" to the class. "What teacher says" is apt to have great weight with the boys; but they do hate to be "preached at." A certain young woman often complained that her brother did all sorts of wrong things. Finally she dragged him into the priest's presence and held him there while she related his ill-doing. Then the priest said to the boy: "My lad, what have you to say for yourself?" The boy answered: "Well, Father, if you had five sisters always preaching to you you'd be as bad as I am!"

These are only suggestions of a few ways in which the well-to-do may have help from those who are not so favored. "The poor we have always with us." How many of those who are blessed with a fair share, or a great abundance of the world's goods, go on day after day unmindful of these words of Our Lord—"unmindful of the great need which might do if they had only eyes to see the suffering round about them." The poor, the sick, the suffering—in Christ. We are not to approach them as if they were a different order of beings and offer them our help or our alms superciliously. That is to treat true Christianity. We are to treat them as if they were our own flesh and blood, and be as tender of them and of their feelings as we should be if they were the highest in the land. And of a truth, are they not indeed the highest in the land? Are they not Christ's poor?

Above and beyond all other considerations of this question, however, we should remember that we are obliged to justify the merciful wisdom and justice of Divine Providence by the use we make of our wealth or our surplus. We are as stewards of whatever we may have, and as such we must render an account of our stewardship.—Sacred Heart Review.

The 1022nd anniversary of the founding of the Church at Chester-le-Street, Scotland, was celebrated recently. The church dates back to the year 883 A. D., when the monks of Lindisfarne, bearing with them the body of St. Cuthbert, arrived at Chester-le-Street after seven years of weary and perilous wandering. They at once set to work to build their church, and found a new bishopric in place of the one vacated at Lindisfarne and Eardulf. The late Bishop of Lindisfarne was the first to rule over the See of Cusancester, as Chester-le-Street was called.