punity any more than he can play with fire, America's verdict, then, that with most Frenchmen irreligion has come to be more than a mere matter of the exterior, is, it is to be feared, all too true. The fire has not left the triflers unscathed.

A PLEASING picture is drawn by a contributor to America of the Catholic Church in Ceylon. To-day it is the largest Christian body in the Island, nothwithstanding that Ceylon is a British possession, and that as such, all its governmental influence, have been with the Anglican and other denominations of Protestantism. At the time of the British occupation in 1796, the Catholic population was only 50,000. Now it is fully 300 000, as against about 40,000 of all the sects combined. Of this latter number 35 000 are Anglicans. There are five Catholic dioceses in Ceylon, the Metropolitan See being Colombo, and the four suffragans, Jaffna, Kandy, Galle and Trincomalee. All the presiding Bishops are members of the Religions Orders, two being Oblates, two Jesuits and one Benedictine. The clergy under their direction consist of 133 European secular priests, 43 natives and 300 priests of the three Orders named. With them are 450 Sisters engaged in various educational and charitable institutions.

CEYLON HAS had an interesting history since it was first visited and in part evangelized by St. Francis Xavier about the middle of the sixteenth century. St. Francis was not, however, the earliest missionary to the Cingalese, the Franciscans having preceded him by thirty years. To the sons of St. Francis, therefore, belongs the credit of first introducing Christianity in Ceylon, and under the protection of the Portuguese Government their mission was prosecuted with much vigor, and resulted in the conversion of many thousands of the natives. Their work was, by direction of the Holy See, taken up and carried on by the Jesuits and the faith continued to prosper until prescribed by the Dutch, who for a time held sway. Catholicism was kept alive only by the zeal and fervor of missionaries from Goa, who braved the enmity of the Dutch authorities and were never for any long time separated from their flocks. With the conquest by Britain came peace, and, as the happy results of to-day prove, fruitfulness and steady progress.

THE CINGALESE are a gentle and peace loving people, who, so far as they have been brought under its influence, take kindly to Christianity. The untilled field is however still vast, and the cry for laborers incessant. Before the advent of Catholic missionaries Buddhism prevailed, but has now lost much of its prestige, though the vast majority of the people of Ceylon are still, at least nominally, its adherents. The figures are: Buddhists, 2,150,000; Hindus, 830,000; Mohammedans, 250,000. Against this formidable array, the Church has advanced with energy and determination. The foundation of a Seminary by Pope Leo XIII. for the training of a native priesthood marked a great step in advance and, under the able administration of the Society of Jesus, precious results have already been obtained. To-day its students, recruited from all parts of the east, number one hundred, and these, with the many to follow, are being prepared for the great work of bringing their countrymen into the Fold of the True Church. That God may prosper the work will be the prayer of the faithful in Canada as elsewhere. "Whatever difficulties the Church may encounter in other lands," says America, "the spectacle of Ceylon's flourishing Catholicity is an encouragement to those who pray for the spread of God's Kingdom on earth." Should France in her blindness, or any other nation, cast the Faith from them, may it not be that the Pearl of Great Price will be grasped by these awakening peoples of the East! That would be in accordance with the Providence of God as history reveals it.

THE SEASON OF PENANCE

Repeating the reminder of Church and priests, it is customary for the Catholic press at this particular time to call attention to the approaching season of penance. Some, however, may wonder at the custom. Others may count it a useless task, since the consistent reader of the Catholic paper gets the same information on the subject from the altar on the Sunday preceding the opening of Lent. The objection, therefore, to the repetition seems to be of some weight.

But if this work of the press is a useless task, then, it might be asked, why is it that the Church commands the reading and insists upon the explanation of the same Gospels year after year?

Aside, however, from this consideration, those who are sufficiently familiar with the requirements of Lent, without further reminder from the pulpit or press, should bear in mind that the latter often carries the message into places where the priest seldom goes and where the Gospel is rarely preached. In this it is doing the work of the clergy, imperfectly, of course, but often zealously enough to keep the flame of faith burning sufficiently bright unto salvation. Surely, this is ample justification for the custom.

Nor is that all. The recurrence of the holy season itself, established by the Church, is another answer. And how necessary such a season is, for the devout as well as the indifferent? How necessary in this age and country particularly?

Those who read, those who observe, and those who think know that penance, prayer and fasting are words which have no charm, little practice and less meaning with a great mass of the American people to-day. Association with this multitude has infected the Catholic body too often to such an extent that even the abstinence of Lent is not respected. Then there are many not in touch with such associations, yet who hold the requirements of Lent too lightly. Some hear the regulations read and explained, but conveniently forget on emerging from the church. Others find themselves afflicted with an annual ailment which invariably attacks them at this time, and they excuse themselves from both fast and abstinence.

In the face of all this, is there no necessity for the Catholic press to add its voice of reminder to that of the clergy? Is it not occupied in a good cause when it appeals for a loyal observance of the requirements set down for the holy season? If so, its advice is: Read and carefully study the regulations issued by the Bishop of your diocese. This done, and there remains a doubt in any particular, seek the counsel of your confessor. Don't wait until Lent is over to have the doubt settled. Attend faithfully the devotions in your parish church. Give some time to pious reading. Make a strong effort to guard against the flesh. Keep constantly in mind those ominous words: "Unless you do penance, you shall all likewise perish," and you have every assurance that the approaching holy season of Lent will be one of spiritual joy and profit, as well as temporal and physical benefit. — Church Progress.

THE HILL OF TARA

MOST FAMOUS SPOT IN IRELAND —FATHER BENSON'S PROPHECY. EMMET'S MEMORY

By Rev. O. B. McGuire

Dublin, Feb. 14, 1911

Politics is in the air of this country at present, and to reflect at all the public mind a correspondent cannot eschew them. This year will be a red-letter one in the future annals of Ireland. But, to borrow the beautiful phraseology of the Irish peasantry. 'Thanks and glory be to God," politics is not the only thing of interest in Ireland, and I shall try at times to give a more varied condiment.

The position of Ireland is now stronger and her prospects brighter than they were either before or immediately after the late election. This improved condition of her affairs is due chiefly to two causes. One is that the government has come to the determination to proceed and at once with a bold policy. This had been rather doubtful even after the election; but the determined attitude of the Irish party, the Labor party, and the Radicals, has forced the government to take its courage in both hands from the opening of parliament and to carry out the mandate on the veto which they received at the late election. The other cause is that while the Liberals are now more united on their policy and line of tactics in proceeding with the fight, the Unionists are more divided than either before or after the late election. They are divided on the question of tariff reform. The referendum, which served as a good maneuver for election purposes, is now become a source of contention, and a great section of the party is dissatisfied with the leadership of Mr. Balfour, while they have absolutely no one to take his place.

THE MEMORY OF EMMET

But I have said that politics is not all, and I shall turn this week to one of two more congenial subjects. As Emmet's anniversary is approaching it reminds me of some things that may interest members of the Irish societies and perhaps many others. Very often since I came to Ireland the question has occurred to me what precisely Emmet meant when in his peroration he requested that his tomb should remain uninscribed until other times and other men could do justice to his memory. "When my country shall take her place among the nations of the earth," his last words, "then, and not till then, let my epitaph be written."

Would he have considered repeal of the union sufficient to give Ireland her "place among the nations of the earth"? Or, a more practical question, would he have considered the Gladstone Home Rule sufficient? Would he consider the measure of self-government now proposed sufficient to allow his epitaph to be written? As Home Rule may be imminent, this is a practical question, and when we speak of writing epitaphs and inscribing tombs, we think of a grave That is, again, a place where a body has been buried. But no man knoweth where the body of Emmet lies interred. He was hanged in 1803.

After the execution the trunk and head were removed to a "dead-house" in the neighborhood of Spital Fields. That night the remains were sought by the Rev. Mr. Gamble, the only friend of the Emmet family who was still at large. Having found the melancholy object of his search, he went off to get a removal permit. Meantime there arrived Dr. Petrie (father of the great antiquary), intent on taking a cast of the face. Procuring the head, he carried it to a place near at hand, where he had his materials. In his absence Mr. Gamble returned with some helpers and took the box containing the headless body, and at this juncture the hidden history of the lost body branches off upon a route of its own, for the clergyman seems never to have disclosed what he did with it.

Of one thing my residence in Ireland now for eighteen months has entirely convinced me—that tomb or no tomb, inscribed or uninscribed, Emmet's memory will never die among the most faithful and grateful of peoples.

THE HISTORIC HILL

It is not often that the sale of a farm makes an important news item, nor can a public auction always invest it with the glamor of general interest. But the sale of a farm in the County Meath recently by public auction has given cause to a long series of all kinds of comments and correspondence in the public press. Indeed, it has called up a large and more interesting vista leading back into the past history of Ireland than can be produced even by the magic name of Emmet.

The farm in question contains within its limits the historic "Hill of Tara." Therein lies the interest awakened by its sale. Now, I am sure there is not a man, woman or child within the borders of the United States who has not played, read, heard, or sang the "Harp that Once Through Tara's Halls." As one of Moore's sweetest melodies it has been done into every language of civilization and many a lover of sweet song in Russia or in Japan sings or hears the word who knows not that Tara is in Ireland, and could not, perhaps, point out Ireland on a map of the world But it is in Ireland, and situated on this now apparently prosaic farm in the county of "Royal Meath."

Both in pagan and in Christian times (down to the sixth century) the Hill of Tara was the most important spot in Ireland. There the High King held his court, and the princes and chiefs, the bards and druids of Erin assembled every third year during the pr Christian period to discuss matters of government, education and religion. There, also, were held the great natural sports and contests, similar to the Olympic games, which attracted warriors and athletes from all parts of the island. The famous Hill was the scene of an important assembly when St. Patrick started on his apostolic mission from the opposite hill of Slane.

Tara continued for a century or more to be a place of natural importance, but gradually its glories faded as it ceased to be a royal residence and the centre of Irish national life. Nothing now remains of "Tara's Halls" but a number of raths and mounds, which from their size give some faint idea of the immense original extent of the royal enclosures and buildings.

On the portion of the hill contained in the farm that has changed hands was the Rath of the Synods. The view from this point across the plains of Meath is truly magnificent and inspiring. As I stood there on my visit to the historic spot and looked down on that plain which for fertility and luxurient vegetation cannot, I believe be surpassed in all Europe, I could easily understood why such fierce wars have been waged for the possession of Ireland.

FATHER BENSON'S PROPHECY

Some readers of these lines may recall what we read in the American papers about a dozen years ago concerning this Rath of the Synods. There is a legend, very old, that underneath the Hill of Tara, in some place, is buried the Ark of the Covenant. Father Benson, in his "Lord of the World," describing the last great apostacy, represents Ireland as the only nation in Europe that remains faithful until the last dreadful day of reckoning.

I would like to believe that Jeremiah, or some of his followers was guided hither by the hand of God and found beneath the soil of this ever-faithful island a resting place for the Ark of the Covenant when its original trustees had been found wanting. I would like to believe that, when the last trumpet call shall be given and the graves commanded to give forth their dead, a cleft in this green hill on the bosom of faithful Ireland shall reveal the hidden ark, which shall be borne by the hands of angels or of Irish martyrs before the throne of the triumphant Christ as He descends to judge.

The ark was the symbol of Gods' presence with His people. What more just and beautiful to believe than God willed for it a resting place in Ireland if she has never and shall never desert Him or prove unfaithful to her trust? And if it is to be carried again in triumph before the "army of her Lord" when the victorious Christ shall return with His elect into His eternal kingdom, into the true Land of Promise, let me believe that the procession cannot have a more beautiful starting point than from the green hill that rises from the bosom of holy and ever-faithful Ireland. It is truth the poet sings:

When a land rejects her legends,
Sees but falsehoods in the past,
And its people view their sires
In the light of fools or liars,
'Tis a sign of its decline,
And its splendor cannot last;
Branches that but blight their roots
Yield no sap for lasting fruits.

But there is no danger that Ireland will reject her legends, much less her indestructible faith. — Catholic Columbian.

FREEMASONRY

We reproduce below, from the Dublin papers, a lecture delivered in the Hibernian Hall, Dublin, on "Freemasonry," by the Rev. Father Schwertner, O. P., who spent many years in the United States.

Before quoting the lecturer, we may remind our readers, that at the present day in all the civilized countries of the world, there are two forces arrayed in deadly contest; and these are the Catholic Church, the Church founded by Jesus Christ, and the secret society of Freemasons.

In Europe, in America, in Australia, there was that enemy of the Catholic Church, of Christianity, of the worship of the true God—there was Freemasonry worked from an inner circle. By whom? By a number of atheists, and especially Jews.

There are many masons who were good decent fellows, but as will be seen from the lecture who were so obtuse that they were not let into the very inner circle. They looked upon the organization as a sort of good-fellowship society.

When a man called upon God with solemnity to attest the truth of what he said or intended to do, that was acknowledged as the most solemn of all things. And hence it was that in the Courts of Justice men were sworn to tell the truth.

There were three conditions for an oath—The thing sworn to must be true, it must be just, it must not injure the rights of others—and it must have justice.

No one could become a mason except by the violation of these three necessary conditions for every oath. The oath of the mason was false, for he swears to do a thing he could not do—to avenge some mystical man, who fell down and was killed in the building of Solomon's temple—But it will be said "Oh these are mere symbols and so forth." The answer to that was Yes, you call God from His Imperial Throne to witness a thing you don't believe in. It was one of the most scandalous acts a man could perpetrate.

Then the Freemason violated justice. If a man while being tried by a jury of his countrymen, could sign the pass to a mason on the jury, he got off, because the mason was sworn to stand by his brother mason, and to push justice to the very extreme. Sometimes it was so scandalous that he could not carry it out. A case happened some time ago in the British Isles, where a sub-Inspector of police was being tried, charged with the murder of a bank manager; in that case, the jury disagreed twice because the sub-inspector was a Freemason and so were some of the jurors.

In no free organized state should that be allowed to exist, because it was contrary to the very foundations of natural justice, a body of men bound by a secret oath to assist each other in all the necessities of life, and to stretch every point to defend a brother.

The oath of a mason to stand by his brother was an unjust oath.

Every free citizen had a right to the position that his talents, and all other things considered entitled him to. He was not entitled to a position because he belonged to a secret lodge of Freemasons.

Freemasonry had set its temple against the temple of Jesus Christ in the world. According to Freemasonry, it was not from the teaching of the Church, and the word of God that men were to gain enlightenment, but from Nathan the Jew and every other Jew in the inner circle of Freemasonry. The origin of modern masonry was the devil and he was the father of it.

Our readers also may be curious to know the different degrees of the craft; these may vary in different rites:

1. Apprentice.
2. Fellow Craft.
3. Master Mason.
4. Mark Master.
5. Past Master.
6. Excellent Master.
7. Royal Arch.
8. Royal Master.
9. Select Master.
10. Ark and Dove.
11. Super-excellent Master.
12. Knights of Constantinople.
13. Secret Monitor.
14. Heroine of Jericho.
15. Knights of Three Kings.
16. Mediterranean Pass.
17. Knights of the Red Cross.
18. Knights Templar.
19. Knights of Malta.
20. Knights of the Christian Mark and Guards of the Conclave.
21. Knights of the Holy Sepulchre.
22. Holy and Thrice Illustrious Order of the Cross.
23. Secret Master.
24. Perfect Master.
25. Intimate Secretary.
26. Provost and Judge.
27. Intendant of the Buildings or Master in Israel.
28. Elected Knights of Nine.
29. Sublime Knights Elected.
30. Grand Master Architect.
31. Knights of the Ninth Arch.
32. Grand Elect.
33. Perfect and Sublime Mason.

THE FOLLOWING IS THE LECTURE

Father Schwertner, who was enthusiastically applauded, in the course of his lecture said—A first principle in this matter of the attitude of the Church towards masonry is this—that the Church knows what she is condemning. In all her history the Church stands out as the wisest and best informed teacher. Heresy is a terrible thing and the Church knows it; condemnation is a terrible thing, and the Church knows it. Hence being the Spouse of that Master who was a Prince of Peace, and the Healer of the Nations, the Friend of Man, she is loath to condemn. She is willing to give every man, every society a chance, a fair hearing (applause.) But if the Church condemns she does so after careful investigation. Hence, a priori, we may take it that the Church knows what Masonry is. She has had excellent opportunities of learning the inner workings of the society. If the Church had blindly, wildly, unknowingly condemned masonry, it would be a larger society to-day than it is. Because the Church knew the truth about the masons and said it—masonry has received a backset. Perhaps the truth which we seek to-night will shove it back half an inch—and that is gain enough for you and me. We seek the truth therefore, and the better to get the truth to the authentic sources of masonry. We will let the craft speak for itself. And if masonry at the end of this lecture stands condemned it is not my fault; it will be the fault of masonry, I condemn no individual mason. I have some few acquaintances who are masons, but will not remain so much longer, thank God (applause.) I allow masonry to determine its own death penalty. I say nothing to-night about masonry in Europe. I speak of American masonry. The European brand may differ from the American; in fact, it does differ in minor details of rite, jurisdiction in the teaching given to the exoteric or outer, or "Blue" or "Knife and Fork masons," as Mackey, the great masonic authority calls those masons who, owing to their incapacity to catch the spirit of the order, are called. But I do maintain, and most strongly, that masonry here and in my native country is one in esoteric or hidden teacher, in its teaching to the "Bright" masons as Mackey terms those who owing to their powers of perception, are quick to see what the goal is towards which masonry tends, and on this account are brought into that inner sanctum where the God of masonry dwells, a sanctum whose existence is carefully, sedulously, and designedly concealed from the inferior or Blue Masons. I do maintain that American and European masons are one in their aims, object, doctrines, spirit, philosophy, and religion. Both are the same family, both are born of the same mother, both are brothers—one, the American, must show his own characteristics, his own foot, his own independence; yet the two make up one brotherhood, one craft, one order, one world. Hence to study the American brand cannot be without interest. This study will throw light on the European species. It will be actual, not purely academic. It will throw light on problems that are very near home to you. It will be interpretative. It will put you on your guard; it will put arms into your hands; it will give you weapons. For you will be able to measure the enemy who is seeking admittance at your doors. You will know what armor he bears abroad and is likely to carry at home. As I hinted before, this subject of Freemasonry lends itself to exaggeration. In the present instance I propose to follow authoritative guides. There is no mason who will question the hegemony of authority and knowledge of Albert Pike. He was a savant, in the full sense of the word. He enjoyed an enviable reputation in the masonic world. The other authority whom we shall follow is Dr. Albert Mackey. For many years he held high offices in the order; for six years he was Grand Pontiff. His works are standard authorities whom no one would think of questioning. We shall make use freely of his "Symbolism of Freemasonry," his "Masonic Ritual," his "Lexicon of Freemasonry," his "Textbook of Masonic Jurisprudence," his "Masonic Morals and Dogma." There has been going on in the world since the French Revolution a marked tendency to straightforwardness in speech. Deception by word is now, thank God, looked upon as something almost heinous. Any man who would attain some good at the price of truth, honesty, straightforwardness, fair dealing, is justly reprobated by his fellows. Straightforwardness is the cry of the hour. The slippery-tongued, smooth-mouthed diplomat who says what he does not mean, who misleads us, deceives us, is held in universal contempt. The good that must be ushered into the world at the expense of truth is no good. The end never justifies bad means. Every right-minded man, even though he have no dogmatic religion, feels this. Now I shall quote to you a few sentences from the masonic ritual. You can judge for yourself whether or not they correspond to your ideas of manly truthfulness. The author of "Morals and Dogma" says: "The Blue Degrees (i. e. the lower degrees) are but the outer portico of the Temple. Part of the symbols are then displayed to the initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them; but it is intended that he shall imagine he understands them. Their true explication is reserved for the adepts, the princes of Masonry. The whole body of the Royal and sacerdotal art was hidden so carefully, centuries since, in the high degrees, as that it is even yet impossible to solve many of the enigmas which they contain. It is well enough for the mass of those called masons to imagine that all is contained in the Blue Degrees, and whose attempts to undeceive them will labor in vain, and without any true reward violate his obligations as an adept. Masonry is the veritable sphinx buried to the head in the sands heaped up by the ages." And Brother Pike says: "Masonry, like all the religions, all the mysteries, Hermeticism and Alchemy, conceals its secrets from all except the adepts and sages, or the elect, and uses false explanations and misinterpretations of its symbols to mislead those who deserve only to be mislead: to conceal truth, which it calls light, from them and to draw them away from it. Truth is not for those who are unworthy or unable to receive it, or would pervert it. So God Himself incapacitates many men by color blindness to distinguish colors and leads the masses away from the highest truth, giving them the power to attain only as much of it as it is profitable to them to know. Every age has had a religion suited to its capacity,"—and he continues, after some aspersions on the Bible of Christianity—"So masonry jealously conceals its secrets and intentionally leads conceited interpreters astray." We need no further proof of the methods adopted by masonry. Any honest man will naturally ask himself, "Is such a society honest?" If it leads men astray intentionally can it be trusted? And we know that these words are carried into effect! There are many who are masons—but Blue masons, inferior masons, Knife and Fork masons, who are led to believe that they are receiving some of the secrets of the order. They are told so by the ritual used at the various initiations. But they are masons at the portico, outer masons: exoteric masons, such as are slow to grasp the symbolism and what is symbolised—such exoteric masons will never be allowed to touch more than the outer fringe. They will never become Esoteric or bright masons, which are the only ones that count. Yet the exoteric masons are told all along that they are being led deeper and deeper into the grand sanctuary of masonry. They must pay dearly for the privilege. But Pike tells us, in the rite of the 17th degree of "Knights of the East and West:" "This is the first of the philosophical degrees of the Ancient and Accepted Scottish Rites." Therefore the preceding sixteen degrees were simply a colossal systematic and predetermined game of deception. I make no comment! I simply ask is such conduct honest, is it honorable? Would you treat your friend so; I know I wouldn't—not even my enemy (applause.) Masonry did not teach Christianity. But she allowed men to believe at first that she did. Father Schwertner quoted from Mr. Pike and Mr. Mackey to show that masonry was a religion: that it teaches doctrine; that it has a distinct worship, its own distinct altars, temples, priesthood, consecration ritual, worship, and ceremonies. Concluding —Father Schwertner said it was their duty to combat Freemasonry whenever it showed its head (applause.) It had never been the friend of the Church. It used all the agencies of the present day against the Church. Not long ago a book was published in which it was conclusively shown that much of the poison, much of the hatred which they found in the so-called Catholic countries to-day was pumped from Paris first to St. Petersburg, then to Madrid, then to Rome. It was their business and should be their concern not to allow this agency in Paris to pump its poison into Ireland.—Catholic News Port of Spain.

EDDYISM EXPOSED

FATHER HENRY DAY, S. J., ON "FAKED RELIGIONS" AND MODERN CREDULITY

There was a crowded congregation at St. Francis Xavier's Church, Liverpool, recently, when Father Henry Day, S. J., gave the inaugural lecture of a series upon "Eddyism," or "Christian Science," to give it the designation by which the cult presumptuously miscalls itself.

The old religions, said the preacher, had had their day and were wanted no longer. Sabianism, Pantheism, and Christianity had in turn gripped the attention of the world. But they did not concern the modern man. The age was one of unbelief, conceit, and superstition. Serious religion was out of date. It had long since given place to scientific scepticism. But against this was the contradictory fact that the modern world was rushing headlong into superstitious credulity. Notwithstanding civilization, mankind was never more gullible. An example was to hand in recent newspaper reports from America.

People who scorned the resurrection of Christ, which, to say the least, was attested by history, were only too ready, and even anxious, to be "gulled by the "ressurrection" of a woman whose life in the light of reason was a falsehood, and whose interpretation of the Bible, a book for which she professed the deepest regard and belief, was blasphemous travesty. The "resurrection" vigils at New York over Mrs. Eddy's remains were an unmistakable sign of the times, and afforded irrefragable testimony to the unholy curiosity and wierd superstition of the modern mind. The nineteenth and twentieth centuries had been singularly productive of faked religions. The most part of these cults had been grotesquely absurd; others had been disgracefully obscene; all had been, and were of their nature, transitory. Still there was not one of them but had gained its followers in thousands. Prominent amongst these fantastic religions was Mormonism, Theosophy, and "Christian Science." Mormonism was already a thing of the past, and Theosopy had ceased to be fashionable. But "Christian Science," or "Eddyism," still held the field, and for the present, at least, showed no sign of decline.

Father Day then went on to trace briefly the history of the new cult from its discovery, by Mrs Eddy, in 1866 to the present time, when its churches, societies, and meetings completely encircled the globe. Continuing, he said he would endeavour to show them that evening that Christian Science was a blasphemous and sacrilegious travesty of the true religion of Jesus Christ. It was difficult, said the preacher, to give a clear statement of Mrs. Eddy's vague and incoherent doctrine. But, so far as a central point could be found in the nebulous farrago of nonsense, that centre was the denial of matter. (1) God is all in all. (2) God is good. Good is mind. (3) God, Spirit, Life being all, matter is nothing. (4) Mortal mind is matter. Death, evil sin, disease, are deceptions of mortal mind. Therefore they are nothing, and do not exist.

These four propositions, the preacher declared, were the basis on which "Christian Science" rested. They showed it at once to be not Christian Theism, but a new form of ancient Pantheism, which confused the Creator with His creatures in one vast totality of mind or spirit. But Christian Science further betrayed its anti-Christianity by explicity contradicting essential Christian tenets. The Creed calls God Creator of heaven and earth, and of all things visible and invisible. But Eddyism denies that things exist at all, denies that God created them, and declares them to be the figments of mortal minds or the merest delusions. In the same way he contradicted the Trinity, the Incarnation, the Death and Resurrection of Our Saviour, and the whole doctrine of sin and atonement. The sacrilege of Christian Science consisted in the buying and selling of prayers. No one could be officially initiated into its mysteries, declared Father Day, without paying a fee of fifty dollars. Nor could he seemingly continue a member without purchasing the latest edition of "Science and Health, with Key to the Scriptures," pride $3.18. Moreover, whenever a scientist fell into any one of the innumerable errors of "mortal mind," the error could only be corrected by the prayers of a "healer," at prices varying according to the importance of the case, from $5 to $10. No wonder that the comfort of "Christian Science" was not for the poor, and that this new creed was essentially a "smart" cult—a cult of the rich.—Catholic Times and Catholic Opinion.

The Ubiquity of the Irish

W. J. Onahan, in the New World, relates that the late Bishop O'Connor, of Omaha, while traveling in Austria, being drawn to the vicinity of Spielberg, determined to pay a visit to the fortress, where the celebrated Silvio Pellico had been immured during twenty years because of his hostility to Austrian domination in Italy.

He was at first refused admission, but persisted in seeing the commandant, a bronzed veteran, whom he addressed in French. "And who are you," grimly asked the old veteran, "that seeks this privilege?" The Bishop quietly handed the commandant his card—"James O'Connor, Bishop of Omaha, U. S. A."

The official glanced at it, and as he did so a change was instantly visible on his countenance. The grim frown relaxed into a smile, and grasping the Bishop by the hand, he said, "I, too, am an O'Connor!"

And so, indeed, the grim-vissage Austrian proved to be an Irishman who had spent the chief part of his life in the imperial service, held high rank in the army, and was then governor of the fortress of Spielberg.—Sacred Heart Review.

"L'ACTION SOCIALE"

To the Editor of the RECORD:

Sir,—A friend has called my attention to a short communication, signed "Pacifique," which appears in L'Action Sociale of 25th February, and which seems to call for notice. It forms one of a series bearing the same signature and dealing with the interests of the Acadians of the Lower Provinces. In order to prevent misapprehension, I give a translation of the letter:

A CORRECTED STATEMENT"

"In speaking of the diocese of Halifax, I wrote: 'In looking at it closely one discovers a black spot. The religious belonging to the City of Halifax do not perhaps know French—it is a mere doubt that I express—or know it imperfectly, so that it could happen that the French language was either neglected or set to one side: on this point I await further information.

"A correspondent has heard my appeal and here is what he writes me: 'Now as to the female religious of Halifax, with whom I have a slight acquaintance, as a result of having visited them, I believe that they are altogether ignorant of French.

"M. Landry is more emphatic in his article 'Voice from Acadia,' Revue Franco-Americaine, February 1911.

"'The Sisters of Charity of Halifax were established expressly to cause our young Acadian girls to forget their mother tongue. Even to-day the speaking of French is formally forbidden.'

"This statement must be borne in mind while awaiting further details; the French language is practically prohibited."

There are two Orders of religious women at Halifax, the Ladies of the Sacred Heart and the Sisters of Charity. The former, as every well informed Catholic knows, are a cloistered order devoted to the education of the daughters of well to do parents. Their mother house, up to a recent date, was in France, and since the expulsion of religions from that country has been in Belgium. The house in Halifax was opened by a colony from New York in or about the year 1849. Some members of the community at Halifax have always been French; and their language has been taught in the school from the beginning. Further, I do not believe that in 1849 there were two French families in Halifax whose children could have attended the convent.

The Sisters of Charity came from New York in 1847 or 1848 and became an independent order some ten years later. At the time of their arrival there were practically no young Acadian girls in the city of Halifax; and the Sisters did not extend their operations beyond the city for several years; so that the statement of M. Landry as to the cause of the establishment of the order is clearly untrue and absurd. His further statement, that the speaking of French is even now strickly forbidden, is not only unfounded but is directly contrary to the facts. The Academy of Mount St. Vincent—four miles from Halifax—was opened in 1874, when Dr. Connolly was Archbishop; and, whatever may have been the case in the day-schools conducted in the city of Halifax up to that time, French has been continuously taught at this, the mother-house of the order, since its foundation, and the speaking of French, instead of being forbidden, is encouraged.

We have the highest authority for believing that the brightest and best shall not escape calumny; but the good nuns and the ecclesiastical authorities of the Archdiocese of Halifax could hardly have been prepared for the libel published by L'Action Sociale.

That paper, I am informed, is recommended to his people by the Archbishop of Quebec, as affording them safe and wholesome Catholic reading. "Pacifique" is evidently a favored contributor, as his letters appear in double leaded type on the editorial page. Any reader would therefore be justified in believing that the spirit and the statements of the series of communications respecting the dioceses of the Lower Provinces, including the letter which I have quoted at length, were approved and guaranteed by that prelate.

I submit that it is now the duty of His Grace of Quebec—who teaches his people not to bear false witness against their neighbors—to see that the calumny published in L'Action Sociale is withdrawn and apologized for, and that in future greater care be taken in the supervision of its columns.

Your obedient servant,

Ottawa, 4th March, 1911. L. G. P.

Non-Subscribing Catholic

"The apathy of Catholics with reference to the Catholic press is deplorable."

Behold him taste each morsel of the news,—
His poor mind joyous o'er its Barmecide
Confused feast of murder, suicide,—
Tidbits that reek with flavor of the slews,—
Hot-savoured scandal, gossip that will lose
Its sparkle if not speedily imbibed;—
War-rumours sent from market o'er the tide;—
All phantom-foods digestions cannot use
Are marrow for his meal; he will not call
For bread from harvests of his Fatherland,
Nor taste the vigorous vintages of Truth;—
His palate must be gratified forsooth;—
While his lean spirit doth regretful stand
The skeleton at his empty festival.

DEAN BRADY REMEMBERED

The congregation of St. Lawrence Church, Hamilton, paid a splendid tribute to Rev. Dean Brady on Friday of last week. With general regret the worthy Dean bids farewell to his beloved congregation of St. Lawrence Church in the Ambitious City, but there will be general rejoicing on his advent in the important parish of Brantford to which place he has been assigned, by His Lordship the Bishop of Hamilton. As a mark of the great esteem in which he was held by the parishioners of St. Lawrence Church on the date named he was presented with a purse of $700 in gold together with an appreciative address.

The presentation was made in the parish hall by the following committee: Messrs. B. McMahon, James Blakeman, P. J. McGowan. Addresses were given by Vicar-General Mahony, Ald. Ryan and Rev. J. H. Coty. The Dean made an appropriate reply.

The CATHOLIC RECORD sends congratulations to Dean Brady and wishes him every blessing in his new field of labor.