HISTORIC REVOLTS

Without touching upon the heresy known to us as "Modernism," Professor MacCaffrey of Maynooth, in what must be the most masterly primer ever written about the Catho-lic Church, deals with those historic revolts against the teachings of the Church, the insidious progress and continuance of which revolts is noticeable even to our own day per meating, as their withering principles do, all these movements which are known under the generic title of anti-clerical." These four heresies are Jansenism, Gallicanism, Ration

alism and Liberalism.

Jansenism began when the discus sions with the Calvinists in the Netherlands had brought the question of salvation by grace into prom-inence. One Michael Baius, a professor of Louvain, advanced certain propositions which were suspected of Calvinism in 1560, which Rome im-mediately condemned, Bais forthwith was, however, taken up by Jansenius who died in communion with the Church as Bishop of Cypres (1638), but who left behind him a work which was later published under the title "Augustinus," and which gave rise immediately to a sharp controversy. A friend of Jan-senius, Cyprian, helped to spread the doctrines of "Augustinus" in France, and to bring about a great reform movement advocating a return to the severity and strictness of the early

Calvin like, the justice of God was emphasized, even to the exclusion of His mercy, and according to its rigorous standards few were ever really worthy to receive Communion. Jan senism had a great vogue in France where its principal opponents were the Jesuits and St. Vincent de Paul many condemnations were issued, but the heresy gained ground owing to the patronage of persons who were socially high-placed and who hoped to forward their own political schemes by inducing the Church to give up a portion of its wealth. Pascal wrote his famous "Provincial Letters" against the Jesuits, and for years France was divided into factions for and against that many people abandoned religious practices alto gether. It was only in 1713-nearly two centuries after the origination of the heresy—when the famous Bull "Unigenitus" excommunicated all Jansenists that the heresy began to decline, though even to the days of Napoleon, its followers were strong

Gallicanism came into fashion in 1682, the middle of the reign of Louis when like Henry VIII. of England, this monarch wished to make himself absolute ruler of the Church in France. Many French Bishops assented to his policy. His claims were strongly resisted by the Popes. and, accordingly, in 1682, Louis called together his General Assembly in order to discuss the Gallican articles : (a) that the Pope could not interfere directly or indirectly with the temporal affairs of princes; (b) that in spiritual matters, a general council was superior to the Pope (c) that the rights and customs of the Gallican (Latin Gallus meaning French) Church were inviolable; (d) that the Pope was not infallible even in matters of faith, unless his decision was confirmed by the Church

in council. The great body of the French protested strongly against them, refusing to confirm the nomination of any of those who had taken part in the Assembly. It was not till 1693 that Louis, in fear for the integrity of his kingdom at a critical time.

It was not a mere interest, but there was a joy, a happiness and a hope. I realized then it is worth living no matter how much we suffer, for after all we live to die and die to live.

I have black to the ropes of the ropes and a hope. I realized them it is worth living so contagious as pure openness of heart. promised that the teaching of Galli-canism should not be inforced in French seminaries. Nevertheless (as French governments have often re-vived Gallican notions, in order to weaken the Holy See. A German form of Gallicanism was started with the object of limiting Papal author ity in 1765 by the Holy Roman Em peror, Joseph II., but found little support or sympathy among either

and so made no progress. Rationalism brings us down to the days of the present, since it forms the chief support of the so-called scientific school. As with the Modernists, the Rationalists, followeach person to form a judgment on all matters intellectual. In the eighteenth century—the intellectual age, as it preferred to call itself— Rationalism was the fashion. It is noteworthy that the spiritual revolt first carried its intellectual bias into England, where Hobbes and Locke became the high-priests of an application of its theories to a temporal principles, such as the rights of man.

In France, however, it won its most extensive vogue where immorality and irreligion made the sceptical notions of men like Vol-taire and Rousseau easy of access to the most fickle of people. The god-less Rationalism of Rousseau, it may be said, make the French Revolu-tionary horrors possible. "Had that man not existed," Napoleon once observed "humanity would have been spared its most tragic history and it would have been better for the

In Germany, particularly during the reign of Frederick the Great— the friend, disciple, patron of Voltaire-Rationalism made great pro-

gress.
The so-called "Liberal" movement in religious thought was the as the critic, not only of Catholicity, a captain but of all Theistic and Christian governor.

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teachings, France, Spain, Belgium have at one time or another fallen under its influence and it flourishes at the present day under the descrip tion of latitudinarianism, laicism and, in its extreme forms, anti-clericalism.—Freeman's Journal.

ARCHDIOCESE OF TORONTO

PLEASANT INCIDENT .- Rev. Father Cline, P. P. Oshawa, was recently made the subject of a very distinct honor by the non-Catholic citizens of the town on the occasion of his de-parture to assume the very important position of Superintendent of Charities. Held as he was in the very highest regard by his own people this mark of esteem on the part of those not of his own flock was a happy incident, and may such a feeling grow throughout the country. The function assumed the form of a public banquet on the

part of the citizens. Those taking prominent part being: Mayor Ed-mondson, Wm. Smith, M. P., W. E. N. St. Clair, M. P. P., Mr. T. B. Mitchell Col. J. F. Grierson and Mr. F. L. Fowke. Col. Grierson proposed the toast of the guest of the evening and presented Father Cline with a magnificent travelling bag containing all travelling accessories The speeches were complimentary. Father Cline's remarks were of a most touching and appropriate character. The CATHO-LIG RECORD sends him congratulations. Such men and their good works are a benediction in every

A JAPANESE

CONVERSION

I was born and raised in a Protestant family and while my father was a good God server, though a Protestant. I had a very little regard for any of religious matters.

The reason, I believe, was that I

was unable to grasp the truth of this world and world next to come.

As I grew up I changed from one Church to another in a search of a true light and true hope. The time flew away until a few years ago when I determined to give up my long search in an utter despair.

Then, there came a great change in my life. Through an influence of an American friend of mine, I took a fancy to study the Catholic doctrine. It is strange when I reflect upon my past, I can only marvel at the ways of God in which He had guided

me to my final destination. With the help hands of many goodnever in my life did I experience anything happier than those days; for I began to see a true light I sought so

to think of our Catholic faith more kindly, more seriously; not through the colored glasses of prejudice, for Napoleon's time) anti-Papal this is not the thing to be seen, heard or to be touched, but is a thing to be felt in our hearts with conscientious minds.

AMERICAN CATHOLIC COLONY

THE ISLAND OF GUAM, ALMOST ENTIRE-LY CATHOLIC, IS THE BEST BEHAVED COMMUNITY UNDER THE STARS AND

Guam, Uncle Sam's little outpost in the Western Pacific, has a population of about 12,500, over 12,000 of which ing Luther insisted on the right of is Catholic. Several years have each person to form a judgment on passed, writes J. J. Raby, in America, since I visited Tutuila, but at that time the Marist missionary, Father Belwald, had about 3,000 Samoans under his care. I hope the Catholic Directory for 1914 will mention these

While on the subject of Catholic Guam, you might be pleased to know that this little island is perhaps the best behaved community under the Stars and Stripes. Some of the people are so correct that, when they commit an offense against the laws they present themselves for the pay ment of the fine before they are ar rested for trial. The allowed comple ment of the police force is 10, but 5 s the number sufficient to preserve the peace. For all this the native Chamorro is indebted to the good Spanish padres, and to dear old Father Palomo, a native priest who has devoted his whole life of nearly four score years to looking after the spir itual wants of his people. Contume ly is one of the most serious crimes committed, and according to the old Spanish laws still in force, when ar offender is proved guilty he (usually she) is heavily fined and banished to some other part of the island for result of Rationalism. It has been about a year. Guam is under the manifested at all times in Germany control of the Navy Department, and as the critic, not only of Catholicity,

A KING'S REVERENCE

SPANISH MONARCH'S DEVOTION TO THE BLESSED SACRAMENT

In a recently published sketch of the Duke of Montpensier, son of Louis-Philippe, it is related that one day, in the year 1880, a carriage surround ed by officers and soldiers was trav-elling rapidly down a street in Mad-rid. Suddenly it stopped, and two gentlemen—one an old man, the Duke of Montpensier; the other, still young, Alphonsus XII., King of Spain,—alighted and fell on their knees They had overtaken a priest carry ing the Blessed Sacrament.

The royal carriage was given up to the bearer of the King of kings, and sovereign and duke followed it on

foot, bareheaded. Next day, the king, accompanied by the duke, visited one of the prisons. While the convicts were acclaiming their august visitors, a warden cried out: "On your knees, all!" The Blessed Sacrament was being carried to a prisoner on whom sentence of death had been passed, but as to whom sickness seemed likely to anticipate the executioner.

Both royal visitors entered the dy ing man's cell, and remained kneel ing while the chaplain administered the last sacraments. At the conclusion of the rite the duke arose, approached the bed and lightly kissing the convict's forehead, exclaimed

May God pardon you." In turn, Alphonsus drew near; he was pale, and deeply moved. "As God has pardoned you," said he in a low tone, "I also pardon you. If you recover your health, your life shall be spared."

Subsequent events were in accord with poetic justice: two months later the pardoned convict, once more vig orous, joyously left his cell to breathe the air of freedom.

THE OLD AND THE NEW

The contrast between the dear old Catholic days and our own has been well drawn recently by Canon Edward Rees, D. D., and we thank him for his friendly tribute. He

Says:
"What does a people gain by extending its knowledge, its empire over the world, by commanding the fatness of the earth, if it has lost the neart to be glad?

"People in the despised Middle Ages built cathedrals; . . . they made the folks songs and the carols It was they who in all European tongues gave Christian names to all the wild flowers, in gladness of heart. . . They were at home in the world in which they dwelt, and they were at home in it because they re-

garded it as the vestibule of another. They were on friendly terms with its Maker and Owner; not on impious familiarity, but on friendly terms. They adorned the year with festivals we punctuate it with Bank Holidays They diversified the wayside pageant with chapels and shrines many of them of exquisite beauty

we bedeck our fields with boarding which commend pills for our aches, and crushed wheat for our impover ished health. The difference in the display, measures the difference between their temperament and ours.'

The Canon might give an interesting lecture on "What Protestantism has done for the people."-The Missionary.

argument but a true peace, happiness and life to come, come to any Catholic Church and you are sure to find it there, because our Lord Jesus will receive all those who come unto Him.—H. K. Shigeta in San Francisco Monitor.

THE STORY OF MY BEADS You ask the story of these little beads? Well, I will tell you;—that you weep with me.

I always loved my rosary, but oh, these beads, These litt e, wooden beads, my hands now hold Are full of such sweet memories, and sad, I would not part them, should you offer me Rich jewels strung on gold.

They bear a tale
Of sacred friendship for the holy dead.
They lay within his hands—my friend's
hands,—
All through a long, long journey. Over hills
With snow cappee summits; over vales—
Where roses and where violets grew so close

They made a fragrant carpet for the feet.
O'er prairies and o'er Spanish towns far west;
From ocean unto ocean, night and day;
By orange groves and wooded uplands;
Thro hamlets, and the city's stately pomp—
Where e'er the swift train thundered on its way!

Alone! alone! alone! he lay! but these— These little beads entwined his marble hands, And bore him company across a continent. Ah! of they glided through his fingers warm, While heart and lip sang softly Mary's praise; But on this journey long, and oh! so lone, They lay unheeded on his pulseless breast,

And when at last he rested 'neath the dome Of the old church he loved in youthful days, And Requiems were chanted in the choir, And vested priests and those in purple came And sang their hymns above him—still they lay (Those bittle beads, within his priestly hands Embalmed in breath of incense and the touch Of holy prayer—blessed—yea, a thousand times.

Then, when the rites were o'er and aisles were los And ere they sealed his relics out of sight, They took these little beads from out his hands And laid them in mine own!

Oh tell me true t Are not these beads a treasure more than gold? A rosary of tears and memories? A rosary rich with holy thoughts? And thoughts; of him (my friend, that now is gon

Ah! do you blame to see me press these beads Close to my lips, and wet them with my tears, And deem them holy, like the blessed dust—Of him,—the priest—the saint—God's holy one, Who was, besides all this, my sacred friend?—Mercedes in The Missio

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