

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 Catholic 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 permeating, as their withering principles do, all these movements which are known under the generic title of "anti-clerical."

Jansenism began when the discussions with the Calvinists in the Netherlands had brought the question of salvation by grace into prominence. One Michael Bains, a professor of Louvain, advanced certain propositions which were suspected of Calvinism in 1560, which Rome immediately condemned, Bais forthwith was, however, taken up by Jansenius who died in communion with the Church as Bishop of Cyrenes (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.

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. Jansenism 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.

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The great body of the French clergy and teachers had no sympathy with these articles; the Popes 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, promised that the teaching of Gallicanism should not be enforced in French seminaries.

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, following Luther insisted on the right of each person to form a judgment on all matters intellectual.

In Germany, particularly during the reign of Frederick the Great—the friend, disciple, patron of Voltaire—Rationalism made great progress. The so-called "Liberal" movement in religious thought was the result of Rationalism. It has been manifested at all times in Germany as the critic, not only of Catholicity, but of all Theistic and Christian

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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 description 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 departure to assume the very important position of Superintendent of Charities. Held as he was in the eyes of the 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 prominent part being: Mayor Edmondson, Wm. Smith, M. P., W. E. N. St. Clair, M. P., Mr. T. B. Mitchell, Col. J. P. Grierson and Mr. E. 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 CATHOLIC RECORD sends him congratulations. Such men and their good works are a benediction in every community.

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 has guided me to my final destination.

With the help hands of many good priests I studied the doctrine and never in my life did I experience anything happier than those days; for I began to see a true light I sought so long.

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. Humbly ask my Protestant friends to think of our Catholic faith more kindly, more seriously; not through the colored glasses of prejudice, for 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.

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 payment of the fine before they are arrested for trial. The allowed complement of the police force is 10, but 5 is 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 spiritual wants of his people. Contumacious is one of the most serious crimes committed, and according to the old Spanish laws still in force, when an offender is proved guilty he (usually she) is heavily fined and banished to some other part of the island for about a year. Guam is under the control of the Navy Department, and a captain in the navy is detailed as governor.

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 surrounded by officers and soldiers was travelling rapidly down a street in Madrid. Suddenly it stopped, and two gentlemen—one an old man, the Duke of Montpensier; the other, still young, Alphonse XII, King of Spain,—alighted and fell on their knees. They had overtaken a priest carrying 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 dying man's cell, and remained kneeling 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, Alphonse 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 vigorous, 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 heart 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 countries gave Christianity 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 regarded 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 boardings which command pills for our aches. They gave Christianity names to all the wild flowers, in gladness of heart, and crushed without for our impoverishment. 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. Among men who have any sound and sterling qualities there is nothing so contagious as pure openness of heart. My dear friends, if you seek not an 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 beads, but, oh, these beads, these little wooden beads, my hands now held, are full of such sweet memories, and, oh, I would not part them, should you offer me Rich jewels strung on gold.

Of sacred friendship for the holy dead? They lay within his hands—my friend's cold hands. All through long, long journey. Over hills with snow capped summits; over valleys where roses and violets grew so close. They made a fragrant carpet for the feet. O'er groves and o'er Spanish towns far west; From ocean onto ocean, night and day; By orange groves and wooded uplands; Through hamlets, and the city's stately pomp—Where'er the swift train thundered on its way!

Alone! alone! alone! I lay! I lay! but these—These little beads entwined his marble hands, And bore him company across a continent. Ah! oft 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 Requesens was chanted in the choir, And vested priests and those in purple came and sang their hymns of glory—then they lay (These little beads, within his presty hands) Embalmed in breath of incense and the touch Of holy prayer—blessed—yes, a thousand times!

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