

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

VOLUME XXXV.

LONDON, ONTARIO SATURDAY, FEBRUARY 22, 1913

1792

Freeman's Journal

A LENTEN PRAYER

Christ, teach us each to live his part
With feelings near as man can know,
To those that stirred Thy sacred heart
In mortal compass here below.

That, when the palms of fame be spread
Before our paths, one thought of Thee
May bring us still to humbly tread
The ways of frail mortality.

That when men jeer our earnest deed
And us, again one thought of Thee
May only give the faith we need
To mount a lesser Calvary.

That, when earth's empty dreams are gone,
When earthly hopes can cheer no more,
We each in faith may lean upon
The cross that Thou hast borne before.

—CHRIS. A. SMACK.
Long Branch, New Jersey.

THE NEW CATECHISM

(Suggestions and criticisms are to be addressed to Rev. H. J. Canning, 5 Earle St., Toronto.)

X

JESUS CHRIST AS PROPHET

What is a prophet? A prophet is one who teaches truth, and foretells the future.

Did our Lord foretell the future? Yes; He foretold the manner of His death, His rising from the dead, the downfall of Jerusalem, and many other things.

How does He teach us the Christian religion? Through His Church. What help did He promise the teachers of the Church? He promised to be with them all days, even till the end of the world. (Matt. 28.)

Who were the first teachers of the Church? The Apostles.

Who have taken their place in the work of teaching? The Bishops of the Catholic Church.

Lesson Tenth

"Faith comes by hearing, and hearing by the word of Christ." So says St. Paul, and he says too: "How can they preach unless they be sent?" Our Lord sent His Apostles to teach and to baptize all nations, and said He should be with them, teaching and baptizing all nations, till the end of time. "As the Father hath sent me," He said, "I send you." And as the Apostles were sent by our Lord, so others were sent by the Apostles, and these in their turn sent others still. This sending or mission to preach the Gospel must be Apostolic, i. e., it must be such that it can be traced back to the Apostles, who were the first teachers of the Church and preachers of the Gospel, and who were sent by Christ. It is only in the Catholic Church that the mission can be traced back to the Apostles, just as it is only the Catholic Church that has preached the Gospel to all nations in every age since the days of the Apostles. But there is only one Bishop who is secured against error in teaching, and that is the Pope or Bishop of Rome. He holds the place of Peter, whom our Lord made the Rock of His Church, the Shepherd of all His sheep, the Confirmer of His brethren.

XI

THE MISSIONS OF THE HOLY GHOST
How is our Lord with His Church in the work of saving mankind? By His Spirit, the Holy Ghost, whom He sent down on the day of Pentecost.

What must we do to be saved? We must believe what the Holy Ghost teaches, and do what He commands.

Where is the sum of what we have to believe? In the Creed.

Say the Apostles Creed. (See Page 90.)

Where is the sum of what we have to do? In the commandments of God and of the Church.

What is the first and greatest commandment? Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with all thy mind, and with all thy strength.

What is the second great commandment, which is like unto this one? Thou shalt love thy neighbor as thyself.

Did our Lord do away with the decalogue or ten commandments given to Moses? No; He came not to do away with the law, but to fulfil it.

What is the fulfillment of the law? Charity, or the love of God above all things, for His own sake, and our neighbor as ourselves for God's sake. Say the ten commandments of God. (See page 90.)

Lesson Eleventh

Before He went up into Heaven from the Mount of Olives our Lord told His disciples to wait in the holy city of Jerusalem till they should be "clothed with power from on high." This power was the Holy Ghost. His coming was as the rushing of a mighty wind, and He rested upon each one of the Apostles in the form of parted tongues of fire. Our Lord came into the world to teach and to save us. When He left the world and went back to the Father, He sent His Spirit, His other Self, so to say, to carry on His work of teaching and saving. By the pastors of the Church, He teaches us, for our Lord said to them "He who hears you hears Me." What we are to believe He has summed up for us in the Apostles' Creed. What we have to do is summed up for us in the commandments, and the sum of it all is the love of God and our neighbor. To be saved we have to be freed from sin, to be born again, to put off the old man and put on the new, to walk in newness of life, and this new life of grace the Holy Ghost gives us through the sacraments. The Holy Ghost dwells in us as in His temple; for the living God, a living temple. "Know ye not," says the Apostle, "that you are the temple of the Holy Ghost?" Your body is the temple of the living God; how careful you should be not to soil it with sin!

XII

THE FIRST COMMANDMENT

What is the first commandment of God? I am the Lord thy God; thou shalt not have strange gods before Me.

What does this mean? It means that we are to worship God as the Sovereign Lord of all things.

How many kinds of worship are there? Three: private worship, family worship, and public worship. Mention some acts of private worship. Kneeling in prayer, visiting the Blessed Sacrament.

When is there family worship? When the members of a family join in the rosary or other prayer in the home.

When is worship public? When it is offered by or for all the people in a body.

What is the great act of public worship? The Holy Sacrifice of the Mass.

May we offer the worship of sacrifice to an angel or saint? No; that would be the sin of idolatry.

Are we forbidden to honor angels and saints? No; but we are forbidden to give them divine honor, which belongs to God alone.

May we honor statues and pictures of the saints? Yes; just as we honor statues and pictures of great men.

Why do we pray before the crucifix and images of the saints? Because they put us in mind of our Lord and of His friends.

Lesson Twelfth

"If you would enter into life," says the Lord, "keep the commandments." To be saved it is not enough to have faith, for "faith without works" as St. James teaches, "is dead." God gave the ten commandments to Moses on Mount Sinai. We must keep all of them, for the same Apostle tells us "whosoever shall offend in one shall become guilty of all." The first three commandments set forth our duties to God. The duty we owe to God, as set forth in the first commandment, is to worship Him. To give any creature the supreme worship which is due to God alone is the sin of idolatry. We honor the saints as the friends of God, and we honor the Blessed Virgin as the Mother of God. It is a sin against the first commandment to take part in any religious service other than that of the Catholic Church. We must worship God in the way He wants to be worshipped, and the Church alone can tell us what that way is. It is also a sin against the first commandment to put faith in fortune-telling, dreams, charms, or foolish signs of any kind. The first commandment bids us know God, believe in God, hope in Him, and love Him above all things.

CARDINAL GIBBONS ON "MANLINESS"

ANSWERS THE QUESTION WHAT IS THE GREATEST NEED OF OUR TIMES

Baltimore, February 3.

Cardinal Gibbons in his sermon in the Cathedral yesterday talked particularly to young men, and declared that the greatest need of the times is men of steadfast faith and fidelity to duty.

He asserted that the man who is of the greatest service in life is not the one who dashes to the cannon's mouth, but the one who takes the place in life assigned to him and fills it to the best of his ability and does what his conscience tells him is right, even in the face of criticism. "The slave of human respect," he said, "is detested or despised because he cannot speak or live up to his honest convictions."

The topic of his sermon was "Manliness," and His Eminence said: "In commenting on the life of our Divine Saviour we are usually inclined to lay particular stress on His tenderness of heart, His amiable disposition, His meekness of character and His compassion for suffering humanity. This is indeed as it should be, for these affectionate qualities shone forth conspicuously in the life of our blessed Redeemer."

BOTH LAMB AND LION

"But in gazing so intently on these sweet-tempered traits of our Lord, are we not apt to overlook His sturdy manhood and force of character? If Christ is called the 'Lamb of God,' He is also called the 'Lion of the fold of Judah.' If He exhibits the meekness of a lamb when He is led before His judges and His executioners, He displays the courage of a lion when He confronts the scribes and Pharisees. He rebukes their hypocrisy, and He tears off the mask and exposes them in all their hideous deformities. Those eyes that were moistened with tears of compassion at the tomb of Lazarus flash with righteous indignation when he denounces the desecration of God's temple. The hand that was habitually raised to bless innocent youth and repentant sinners is lifted up to smite the money changers that profaned His Father's house."

"I propose to speak to you this morning on the subject of the manliness of Christ. My remarks will be specially addressed to young men and women, though they will not be misapplied if the adults of both sexes are included."

"The question may be asked, What is the greatest need of our times for the betterment of Christian society? Is it churches? Temples of worship are, indeed, very necessary. The construction of elegant and well-adorned houses of worship is an evidence of the faith and devotion of the people, but they are not the most essential thing for our day. The primitive Christians paid homage to God in the catacombs, and some of our forefathers adored their Lord under the canopy of heaven in secluded mountains and in caves of the earth; and they were the best of Christians. Moreover, what would be the use of churches if we had no worshippers to frequent them?"

"Is it schools that are most needed? Christian schools are certainly demanded for the preservation of the faith and morals of the rising generation. A parish is not complete without a school. But they do not constitute the most essential requisite. There have been dark periods in the Church's history, when Christian schools were not tolerated, and their absence was supplied by heroic mothers who nourished the seeds of religion in the hearts of their children."

"Does the country need majestic and colossal State houses for our legislative bodies? This is the question that met in Philadelphia in 1787 to devise the most momentous Constitution ever framed for the civil guidance of man assembled in a hall not conspicuous for its majestic proportions, and they formulated an instrument which has revolutionized the world and conferred inestimable blessings on mankind."

"MEN—STURDY, CHRISTIAN MEN"
"What the times call for is manly, sturdy, Christian men—endowed with the courage of their convictions. We need men who are controlled by conscience rather than by expediency; men who are guided by principle rather than by popularity; men who are influenced by a sense of duty and not by self-interest; who are swayed by a spirit of patriotism rather than by a desire of political preferment. Above all, we need men of strong Christian faith, who are prepared to uphold their religious convictions in the face of obliquity and popular prejudice. In a word we need men and women of upright Christian character."

"If you disclose to me your character, I will reveal to you your destiny. If your character is above reproach, you will win in the battle of life. You may not attain distinction in the civil or political, the military or ecclesiastical walks of life, but the acquisition of these honors is

not a criterion of genuine success. The true test of ultimate triumph lies in the fulfillment of duty.

"If you are faithful at the post to which Providence will assign you, no matter what that post may be, you will be successful in life. You will enjoy the testimony of a good conscience. You will merit the esteem of your fellow-citizens, and, above all, you will have the approval of heaven. Your name may not be emblazoned on the fading pages of earthly history, but, what is infinitely better, it will be inscribed in the imperishable records of the Book of Life."

THE FRUIT OF INNOCENCE IS GLADNESS

"Young men, let me exhort you to be pure, chaste and clean of heart. Rise superior to your passions. Keep them under subjection. Then you will enjoy the habitual tranquility of soul, abundance of peace and joy of spirit, which is the fruit of innocence. Oh, how high will you soar above the slave of his lusts, who for a moment of sensual gratification is tortured with remorse, melancholy and despair. The fruit of innocence is gladness. The wages of sin is death."

"Be faithful in attending the house of God on the Lord's Day, to worship your Maker and to renew your strength. Do not be swayed from the path of duty by the words and example of dissolute companions, who may openly oppose you, but who in their heart will applaud your conduct."

"But this fidelity to religious and moral principles demands of us no small measure of heroic virtue. Many a soldier who fearlessly rushed to the cannon's mouth has quailed before the shafts of ridicule and the shouts of popular prejudice. The man who calmly fulfills a duty against public clamor displays a higher courage than the general who captures cities."

"Human respect is a vice diametrically opposed to the virtue of Christian manhood. It is a base condition, by which a man, either from the dread of offending others or from the hope of conciliating their friendship and goodwill, speaks or acts against his own intimate convictions. The slave of human respect is like the idol mentioned by the psalmist: 'He has eyes and sees not; he has ears and hears not; he has a mouth and speaks not.' Or rather he sees through others' eyes; he hears through others' ears; he is a mere puppet echoing their sentiments. He tries to please men, which is right, but at the expense of his conscience, which is wrong. 'If I would please men' (in violation of my conscience), says the apostle, 'I would not be the servant of Christ.'"

"SLAVE OF HUMAN RESPECT DETESTED
"The slave of human respect is universally detested or despised. He is odious in the sight of God, since he stifles the heavenly voice of conscience from a servile fear of men. 'No man can serve two masters, for he will love the one and hate the other, or he will sustain the one and despise the other.' We cannot at the same time serve the cause of righteousness and of self-interest. The slave of human respect is despicable in the sight of his fellow-beings, for how can they respect a man who has not the manliness to speak and live up to his honest convictions? And must he not be contemptible in his own eyes when he looks into his heart and contemplates his dissimulation and cowardice laid bare before him?"

"Look to-day on the face of Christ and let the conduct of our Lord inspire you to be a consistent Christian. Be ever faithful to conscience, to principle and to duty. Above all, be ever loyal to your religious convictions, through honor and dishonor, through good report and evil report, in acclamation as well as in time of study, under God's eye as well as before your prescript. This is the Christian manhood which distinguishes the hero from the coward, the martyr from the apostate, the follower of Christ from the obsequious slave of human respect."

"Be men. Cast off the fetters of bondage. Assert your Christian birthright to freedom.
"Whoever shall be ashamed of Me or of My words, of him shall the Son of Man be ashamed when He shall appear in His glory." "Every one who shall confess Me before Me I will also confess him before My Father who is in heaven."

"I HAVE ALREADY CHOSEN MY OFFICER"
Governor Wilson's first official appointment is a proof before all the world; that neither Tom Watson's Magazine, the Appeal to Reason, nor The Menace nor any other un-American bile-rag has any influence on his mind or his action. Mr. Tumulty, whom he has taken to his confidence and his heart as his private secretary for the past two years, is a Catholic. Is this part of the grand conspiracy of Rome against the liberties of the American people? We have no doubt that it will be so described by the organs of "my dirt," but Governor Wilson does not care a filip for the barking of such mongrel whelps. He knows the man

whom he has chosen to be the President's secretary, and he knows not only his manhood and his honesty, but his business value as well.—Catholic Standard and Times.

A NONAGENARIAN CLERGYMAN CONVERTED JUST BEFORE DEATH

From England comes the interesting report of the conversion of a nonagenarian clergyman, the Rev. John Cooper, formerly rector of Beaumont-Cum-Mose, Essex, who was received into the Catholic Church a few hours before his death at Clacton. The report of the conversion caused great surprise, says the Catholic Universe and Weekly. The following statement was issued by the relatives:

"It was a great shock to his relatives and friends when, three days only before his death, he (the Rev. John Cooper) expressed a wish to be received into the Catholic Church. He had given no previous hint of this to any one, but had apparently arrived at his decision, in which he was firmly convinced he was right, solely on the question of authority, which, during his residence at Clacton, he had spent much time in studying in the writings of Cardinal Newman and others, and the left behind him the material for a pamphlet, which he directed to be printed and circulated privately among his friends, explaining his position and making it plain that the conclusion he had reached was simply the result of his own study of the subject. He was received by the Rev. Father Gane, O. S. C., a few hours before his death."

THE SPIRIT WORLD

There is no excuse, writes the Bishop of Salford, Dr. Casartelli, for Catholics falling into the power of Spiritism, inasmuch as the teachings of our own faith supply us with the most perfect, the most complete, the most logical and the most satisfying system of doctrine with reference to the world of Spirit and all that it implies in itself and in relation to man's life and destiny. The Bishop (who devoted a Pastoral to the subject during the closing year, the same being re-produced by the Catholic Truth Society) goes on to tell us what the Church teaches concerning the world of Spirit.

God, the Supreme Being, existing of Himself and necessarily existing from all eternity is by His own infinite power and free-will the Creator of all that exists, whether spiritual or material. His creation is thus of a double nature, the one material, the other spiritual. Of the spiritual creation the first and principal portion consists of angels destined for a supernatural end which they had, however, to merit by their free-will. Those who proved strong in temptation were not cast into eternal punishment but remain the servants of heaven. Again, the soul of man also belongs to the Spirit world, and like the angels is endowed with free-will and intelligence. There is by the dispensation of God a moment in the history of each human being, an epoch during which the spirit and the flesh are temporarily disunited. This epoch dates from the being's death till the last judgment day. At this day disembodied spirits will once again resume for eternity their bodily or material parts. This then is the teaching of the Church regarding immaterial beings or spirits of all orders.

The Church, however, goes farther and teaches not only of their existence, but of their association with ourselves during our mortal lives. Some of the Fathers maintain that God makes use of the agency of His angels (a Greek word meaning "messengers") even in the physical ordering of the powers of nature and the phenomena of the physical world. Beyond this we have the Church's teaching of a Guardian Angel. On the other hand, says the Bishop, there is no doubt that the lost spirits who went with Lucifer tempted Christ and as the Saints themselves have aspired. Concerning the disembodied spirits of the good, the Church teaches that God allows these blessed souls in heaven to know what passes on earth, and to be interested in the fate of those living, and so the manifold good offices which living men are constantly receiving from the world of holy spirits—whether from the angels or from the disembodied spirits—require from us in return corresponding offices. So, then, we pay to them homage, veneration and devotion.

The constant communion between the Spirit world and mankind is a purely intellectual or non-material one, although God allows spiritual beings to make their presence known by impressions made on the senses of sight, hearing or touch. These are called "apparitions," examples of which the history of the Church is full. The essential and most pernicious element of modern Spiritism is precisely the unlawful trafficking with, or seeking to traffic with spirits, whether good or bad, or angelic, or human, or diabolical in their nature. It is begotten of a morbid and fearfully dangerous curiosity, and the

Church has in all ages sternly reprobated and forbidden all such unlawful commerce with the unseen world and has reckoned it as a grave form of that sin which is known as superstition.

There is no doubt, says Bishop Casartelli, that the pursuit of these practices has a deplorable effect upon the minds and even upon the bodies of their votaries, the most appalling of all effects being the weakening of the will-power, until the victims are reduced to almost hopeless helplessness. And since the loss of free-will, by which man works out his salvation, means the loss of will-power, it is the greatest loss that can befall a rational being, ending in lunacy and despair, as not only theologians but experienced scientific and medical authorities are full agreed. There is, of course, no doubt says the Bishop, that much, perhaps most, of the mediumistic seances of modern Spiritism are demonstrably made up of fraud. Yet, says the doctor, an admixture of mere charlatanism does not preclude the intrusion of the supernatural and even the diabolical. The specific danger, recollect, in Spiritism is the eventual subjection of the will-power to what is called "external control" be that control diabolical or merely human. This is the most baneful effect of dealings with the cult of Spiritism.

The Bishop concludes his pastoral by saying that in modern days everywhere this pernicious cult of Spiritism is spreading among all classes of people and even among Catholics. Even those who begin as "dabblers," just for a little light amusement, eventually finish by becoming the slaves of their cult, and the remedies he suggests against the vogue is public instruction and guidance from the clergy.—Freeman's Journal.

THE CATHOLIC VIEW

Monsignor John A. Sheppard, Vicar-General of the Diocese of Newark, in the current number of St. Michael's Parish Review, answers this question asked by one of his parishioners: "Is it wrong for a Catholic to advocate Government ownership of railroads, telegraphs, telephones, etc., so long as he does not believe in or advocate the public ownership of private property?" In answer, Monsignor Sheppard has this to say: "The Catholic Church leaves her members perfectly free to advocate anything that they think would better the condition of the country and the laboring men, provided there is no injustice or immorality in their action. The Catholic Church has always been, and now is, the friend of the workingman—this is the very reason why she opposes Socialism. We admit there are many and grave evils that must and will be reformed—but Socialism, as such, will not reform by destroying the present form of government, etc. There are some good features in Socialism—and these features the Church blesses and advocates. Whatever will lighten the burdens of the poor—whatever will benefit the laboring man—whatever will brighten life—all this the Church blesses and advocates. But all this must be done—will be done—without destroying the home, private property, or Christian marriage, which Socialism would destroy if triumphant. While our Catholic men may advocate government ownership of railroads, if they wish, still, we desire to impress upon them that if they associate with Socialists, read Socialist books and papers, or identify themselves with Socialists, they become contaminated and lose their faith, evil association corrupts good morals. We dare anyone to show us a so-called Catholic Socialist who goes to church and receives the Sacraments. We cannot understand how any Catholic man with the spirit or the spunk of a mouse can advocate Socialism when he knows that every Socialist paper is poisoned with vile slanders and hideous insinuations against the Church and her clergy."

SUFFRAGETTES WARNED IN LENTEN PASTORAL
Cardinal Bourne, Archbishop of Westminster, in the course of a Lenten pastoral read recently in the churches referred to the suffragettes, and issued a warning against excesses and possible faults which might easily be committed in pursuit of an object in itself legitimate.

"We most earnestly beg," says His Eminence, "the faithful committed to our care who have convinced themselves of the equity and expediency of the object which they are seeking to be ever on guard against any participation, direct or indirect, in any methods which are contrary to the law of God. We refer especially to those acts of violence to persons or property which have disgraced this movement, and which are manifestly contrary to justice and charity."

Thousands that are capable of great sacrifices are yet not capable of the little ones which are all that are required of them. A multitude of successive small sacrifices may work more good in the world than any large one.

CATHOLIC NOTES

For the first time in the history of Iowa, (according to the Catholic Citizen) the legislature was opened this year by a Catholic Bishop. The Senate was opened with prayer by the Bishop of Des Moines.

On the 11th February there died at Rome, Rosa Sarto, sister of His Holiness the Pope. Although expected her demise has caused the deepest grief to the Supreme Pontiff, who loved her dearly owing to her devout attachment.

It will interest Catholics to know, says the Catholic Citizen, that Mr. Alexis I. du Pont Coleman, formerly rector of St. Michael's Episcopal Church, Wilmington, Del., and a convert to the Church in 1896, is now a professor in the college of the City of New York, and head of the Newman Catholic club of that institution. Dr. Coleman is a son of the late Episcopalian Bishop of Delaware, and a graduate of Keble College, Oxford.

A press cablegram from Rome states that Pope Pius X. has sent a message to the ambassadorial conference of the great powers in London requesting them to exert their influence in behalf of Palestine in the Turkish-Balkan peace negotiations. He asks that the Holy Land either be wrested from Turkish control or that the powers undertake to guarantee the permanent sanctity of the holy places there and the protection of Christian pilgrims.

A new Normal school has been opened at Frascati, near Rome, for the special training of young men who are desirous of becoming school teachers. All the orphans taken to Rome after the Messina earthquake, to be brought up at the expense of the Pope, has been admitted to this school. The Salesian Fathers, who have been entrusted with the management of the new enterprise, report a contribution of \$6,000 from the Holy Father to aid the school's foundation.

The appointment of Prince Max Lichnowsky as German Ambassador in London, in place of the late Baron Marschall von Bieberstein, is one which will be hailed with general satisfaction, implying, as it does, the strengthening of conciliatory relations between the two countries. But in addition to this, Catholics will cordially welcome the appointment to the Court of St. James of a member of one of the oldest Catholic families of Silesia; as another proof that in diplomacy as elsewhere, Catholics are coming to their own again.

Sir Gerald Strickland, the newly-appointed Governor of New South Wales, Australia, is a staunch adherent of the Catholic faith. His wife was Lady Edeline Sackville, daughter of Earl de la Warr. She is a convert and with her four daughters belongs to the most practical type of Catholics, says the Catholic Press of Sydney. They are frequent communicants, receiving the Sacraments never less and generally more often than once a month. In West Australia it has been their custom to drive every Sunday to Mass at one of the churches adjacent to Government House.

Frank Spearman the novelist, in a personal account of his reasons for becoming a Catholic, mentions among a number of obstacles which he found in his path to Catholicity the fact that he was a freemason. To become a Catholic Mr. Spearman knew that he must of course give up his membership in that order. He writes: "From the Masonic side of the question in my case, there was no reason that I could see why I could not belong to the Church and to the Order. But what I realized instinctively was that Masonry was not vital in my life whereas the choice of an authoritative religion was extremely vital."

The Lord Provost of Glasgow, at a recent concert in aid of St. Andrew's Cathedral Schools in that city, said when he was informed that Catholics saved the rates to the extent of 66,000 pounds per annum, that it was a very foolish thing for them to do. This seemed at first sight; a very callous answer from the Lord Provost said Father Kelly, of Dumbarton, but he thought the Lord Provost was right. Catholics were not aliens in the country in which they lived. They were citizens of a free country with the same rights as other citizens. If they had the duty to contribute to the school rates, they had also the right to a fair share of what they paid.

During the year 1912 the Holy Name Society in the United States has had an unprecedented development. From January 1, 1912, to December 31, 1912, there were established throughout the United States 438 Holy Name Societies. In addition to these, at least 100 Junior Holy Name Societies were formed. Eighteen Diocesan Unions were founded. In many of these Societies the membership is from 900 down to 100 men. It is difficult to estimate the increase of members in the ranks of the Society during 1912. Certainly 100,000 is a conservative estimate. It is gratifying to all who have the responsibility of souls to read these encouraging figures in the interest of religion.