

The Catholic Record.

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can be stopped.
When subscribers change their residence it
is important that the old as well as the new ad-
dress be sent us.

London, Saturday, March 24, 1900.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 17, 1900.
The Editor of THE CATHOLIC RECORD,
London, Ont.:

Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RE-
CORD, and congratulate you upon the man-
ner in which it is published.

Its matter and form are both good; and a
truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
it to the faithful.

Blessing you, and wishing you success,
Believe me, to remain,
Yours faithfully in Jesus Christ,
D. FALCONIO, Arch. of Larissa,
Apost. Deleg.

THE RECORD AND POLITICAL PARTIES.

The Toronto World, in commenting
on an article which appeared in this
journal on the 10th inst., spoke of the
RECORD as being an organ of the Re-
form party. The RECORD has never
harbored itself, and never has been,
and never will become, subservient to
any political party. It started as an
independent Catholic journal, and be-
cause it has ever maintained its in-
dependent character, it enjoys the con-
fidence, and, we venture to say, wields
an influence amongst the Catholics of
Ontario (as its subscription list attests)
which as the subsidized organ of any
Government it could never possess.
For a free people will never be in-
fluenced by opinions expressed or ad-
vice tendered by a paper which may
be called upon every week to cloak, or
defend, the proponent or even too
zealous tie of the party politician.

Our opinions are our own, and in
expressing them we are guided by
what we conceive to be the true in-
terests of our people and the country at
large.

THE PAPAL DELEGATE.

We learn from La Patrie that Mgr.
Falconio, the Apostolic Delegate, offi-
ated at St. Patrick's church, Montreal,
on St. Patrick's day. The Irish popu-
lation of that city and of the Dominion
will highly appreciate this recognition
of Irish nationality by His Excellency.

During his visit to the city His
Excellency, accompanied by Mgr.
Raelcot, V. G. of the diocese, and
many other priests, visited a number
of the Catholic institutions, among
which were the Hospital of the Grey
Nuns, the Nazareth convent of the
blind, the community of the Deaf-
Mutes, the Hotel-Dieu, St. Anthony's
Academy, and Notre Dame Hospital.
On Sunday His Excellency officiated at
High Mass in St. Patrick's, after which
an address on behalf of the clergy of
that church was presented him, being
read by Rev. M. Cullaghan in the
absence of Father Quintivan, who was
suffering from an attack of pneumonia.
In reply, His Excellency said:

"Nothing can afford the Holy Father more
pleasure, I can assure you, than to know
that he is loved by the Irish people, and
that he is by them recognized as the suc-
cessor of Peter and the vicar of Jesus Christ.
I am not at all surprised to find so much
patriotism among you, for if there is a nation
on the face of the earth who, notwith-
standing tremendous trials, have remained
faithful to our holy religion, it is Ireland, the land
of martyrs and the island of saints. I may
say I know the Irish race. I had the pleasure
of spending the first years of my minis-
try in their midst, and these days are days
of sweet remembrance which shall never be
forgotten. Nothing affords me greater
pleasure than to celebrate, after a lapse of
thirteen years, the feast day of St. Patrick
among the Irish people."

HELP FOR CATHOLIC PUPILS.

As announced in our last issue we
begin this week the publication of
notes on the selections for literature
for the next High School Entrance Ex-
amination. These notes are intended
not only for the teacher, but as well,
and perhaps chiefly, for the pupil.
They should be of assistance not only
to those who purpose writing on the
entrance papers, but also for all
pupils who are studying the fourth
reader, since they mark out a proper
plan for the preparation and intelli-
gent appreciation of their reading les-
sons. Since several of these selections
are common to the Canadian Catholic
series and the Ontario series, pupils of
the Public or the Separate schools using
the last named books will receive

material assistance from the study of
these notes as they appear in our
pages. We feel certain, therefore,
that Catholic parents throughout the
Province will appreciate the kindness
of Inspector White in preparing these
notes and the enterprise of the CATH-
OLIC RECORD in publishing them for
the benefit of all Catholic pupils.

THOSE WHO ARE LOST.

There is one point of Catholic doc-
trine that some Protestant ministers
seem unable or unwilling to under-
stand. It is a common occurrence to
see American and Canadian preachers
stand up and solemnly charge all
Catholics with being compelled to be-
lieve that men like Longfellow, Lin-
coln, Livingstone, John A. Macdonald
and Alex. Mackenzie are all burning
in hell. In a polemical letter written
a few years ago, the present pastor of
Strathroy stated the Catholic doctrine
on this question in language as plain
as the light of day. It would be ad-
visable for those ministers who have
hazy notions on this point, to cut out
the following paragraph and keep it
for future reference:

"SAVED OR DAMNED?"
The Catholic Church never places on
the calendar of saints the name of any man
until, on careful investigation, it has been
positively proved by revelation, or by
miracles wrought by Almighty God, that he
is in heaven. On the other hand, the Catho-
lic Church does not pronounce that any
man has been damned, unless it has been
positively proved by revelation from God, or
other indubitable evidence, that he has been
damned.

ALBERT McKEON, S. T. L.

A COMMERCIAL COURSE.

The Religious of the Sacred Heart of
London, whose system of studies is de-
voted to a superior course in English
and French, as also to the many ac-
complishments such as vocal and in-
strumental music, drawing, painting,
etc., have lately decided to add a com-
mercial course to their curriculum.
The Academy will thus be enabled to
impart a first class education to young
ladies in every walk of life.

The commercial course will include
such useful studies as stenography,
type-writing, book keeping, business
correspondence, preparation for work
in lawyer's offices, etc.

We are more than pleased that this
world-renowned order of Catholic
teachers have made this new departure
for London. The graduates of the
Sacred Heart, it may be said, are found
in almost every country in the world,
and lend grace and dignity to the
society in which they move.

The requirements of the present age,
however, render it advisable to enlarge
the sphere of their usefulness, and the
business course will be hailed with the
utmost satisfaction by a large number
who find it necessary to acquire a
training suitable for the commercial
world in which so many young ladies
are obliged to seek a livelihood.

Our daughters may now finish a
thorough and refined course of educa-
tion; and afterwards devote a few
months to acquiring the theoretical
knowledge which will make them
practical women, capable of helping
husband or brother in their accounts,
or fitted for the office or the desk.

We understand that the Business
Department of the Sacred Heart
Academy, Queen's Avenue, will be open
to receive pupils on April 1st, or a
little later.

The Academy will shortly celebrate
the golden Jubilee of its establishment
in London; and with a justifiable
pride may we look back and contem-
plate the great and good work per-
formed in that time, in the cause of
religion and education.

We wish the Religious of the Sacred
Heart abundant success.

THE NEW SEPARATE SCHOOL INSPECTORSHIP.

Our readers will have seen by the
budget speech recently delivered in
the Legislature of Ontario by the Hon.
G. W. Ross, Prime Minister, that it is
the intention of the Government to ap-
point soon an additional Separate
School Inspector.

We are pleased to find that the Pre-
mier and the Hon. Mr. Harcourt, Min-
ister of Education, have at heart the
interests of the Separate schools of the
Province, and are anxious to keep
them in a state of efficiency.

As there are now 347 Catholic
Separate schools in the Province, each
of the two Inspectors who at present
have the charge of inspection must
visit 174 schools widely separated from
each other, whereas the Public school
Inspectors have each only 74 schools
on an average within their jurisdic-
tion, and these within the limits of a
single county or half a county. It
may be seen at a glance, under such
circumstances, that the Catholic

school Inspectors must either overwork
themselves, or do their work ineffi-
ciently, and in any case the work must be
done hurriedly.

The two gentlemen who are now
Separate School Inspectors have done
their work well, but they cannot con-
tend against nature, and it would not
be too much if they were aided in
their work by two new Inspectors; but
we are thankful to have even one.
But in the appointment of that one, it is
to be hoped that the Hon. Mr. Harcourt
will make a good selection of a thor-
oughly competent and experienced
teacher.

There is also another qualification
which should be found in the new In-
spector. He should be a real and
practical Catholic, not merely a nomi-
nal one, otherwise his instincts will
not serve him to assist in improving
the status of Catholic education. To
secure this object, he should be ap-
proved by the Catholic hierarchy, who
are the natural guardians of Catholic
education. Any other appointment
than of one approved of by the Catholic
hierarchy of the Province would be
highly objectionable. Such an appoint-
ment should not be made by political
party pulling and intrigue, but with a
view solely to the efficiency of Catholic
education, and, to attain this, the best
qualified in every respect should be
appointed.

THE LORD'S PRAYER THE UNIVERSAL PRAYER.

The following contribution to the
Open Court, by Rev. Stillman Blagden
calls attention to the universal accept-
ance of the Lord's prayer by all
nations and creeds as an evidence
that the yearnings of the human
heart towards Almighty God as our
Father are an evidence that the be-
lief in a Supreme God, our Father
and Creator, is found everywhere,
being firmly implanted by nature in
the mind and heart of man, making
the Lord's Prayer truly "the prayer
of the universe or the universal
prayer."

"One of the most marvelous achievements
of the Parliament of Religions at the Chicago
World's Fair was the readiness with which
the religions of the world united in the de-
vout recital of the Lord's Prayer, happily
designated by President Bonney as 'The
Universal Prayer.' When at the opening
of the parliament Cardinal Gibbons used it
the vast audience of about four thousand
people joined in it; and having been re-
peated on each of the seven days of the
great convocation, the Parliament of Religions
was closed with it by Rabbi Hirsch.
Thus it became a deliberate expression of
the world's religious unity."

THE CHRISTIAN SCIENTISTS, SO-CALLED.

It is claimed by the Christian Sci-
entists that there has been an advance
in membership in that Association or
sect in all parts of the United States
and in foreign countries, which is
truly marvellous. It is asserted that
there are now 394 charter churches,
50,000 enrolled members, and 12,000
active ministers. Mrs. Eddy's period-
ical publication, which is considered
to be the text-book of the organization,
is also said to have increased to such
an extent that nearly 200,000 copies
have been distributed down to the pre-
sent time.

We do not dispute that there has
been a somewhat large increase in the
number of adherents of Christian
Science, but to us it does not appear
very extraordinary in the present
condition of Protestantism. Every
day Protestantism is growing more
and more fantastic in its credulities.
Faith in the truth of the Bible is being
constantly more and more sapped, till
at the present moment it can scarcely
be said that there is a real belief in
Christianity remaining in any of the
prominent sects, except, perhaps,
among Lutherans. All the English-
speaking sects have yielded to the in-
sidious infidelity which has been in-
troduced into them by their clergy,
and the time seems to be approaching
which was indicated by Christ when He
said:

"But yet, when the Son of Man cometh,
shall He find, think you, faith on earth?"

It is constantly becoming more and
more evident that faith in the dog-
mas of Christianity is being utterly
abandoned, and the Protestant clergy
of all denominations are leading this
movement on what the late Rev. Mr.
Spurgeon denominated "the down
track to infidelity." Even it is the
boast of the clergy and the religious
press that this is the case; for what
else does it mean when we find the
press proclaiming that the spirit of
unity and fraternity is spreading its
influence, and denominationalism and
dogma disappearing? This means
evidently that the dogmas of Christian-
ity are no longer being taught as they
were but a quarter of a century ago.

There is a desire still existing
among many people to know what
Christ really taught, and the departure

from the distinctive dogmas to which
the sects have hitherto clung with ten-
acity leaves in the mind of those who
have believed with all their heart and
intellect the doctrines which they learned
in their youth, the consciousness
that Christian truth is not now to be
found in any sect, and these people
look to those who assert something
positively to be the truth, however er-
roneous may be the doctrines they as-
sert.

Christian Science, so-called, is a
patent fraud, which is neither Chris-
tianity nor science, but its promulga-
tors assert that it is truly found in the
Bible, and this is enough to entrap
the unwary who are in search for the
certainty of revelation. They no
longer find positive teaching in Pro-
testantism, and they gulp down
greedily anything novel, wherever
they find it—except in the Catholic
Church, where positive dogmas are
truly to be found, with this difference,
that the Christian Scientists propound
a gospel of absurdity, whereas the
Catholic Church teaches the whole doc-
trine of Christ, just as it was originally
believed, and handed down unchanged
throughout the ages from Christ and
His Apostles to the present generation.

And why is it that these certainty-
seekers embrace Mrs. Eddy's fantasies
in preference to Catholic truth? This
is due in a great measure to the strong
prejudices against the Catholic reli-
gion which were the only positive
teaching which was from their infancy
unchangeably inculcated in them.
They unreasoningly take it, therefore,
as a matter of course, that the Catho-
lic teaching is not to be thought of,
but, as they must have something posi-
tive, they infer that the followers of
Mrs. Eddy must have the truth, since
they teach their doctrines with great
assertiveness.

While we say this, we do not wish
to be understood as accepting the
figures which the pseudo-Scientists
claim to be correct. The 394 churches
and 50,000 members claimed are to a
great extent fabulous, yet it is not a
very great number, when we consider
that the number of Protestants who
are in a maze of confusion on account
of the present disorganized condition
of their religion is very great, and
growing rapidly for the reasons we
have given.

And the 12,000 ministers to 50,000
adherents! More than 1 shepherd for
every 7 sheep! What are we to think
of this? There is nothing very re-
markable about it when we remember
that every one who thinks proper to
dub himself a minister becomes one
merely by asserting that he has a mes-
sion to preach coming direct from
Almighty God, and he is under no
obligation to prove this. The dupes
whom he deludes are quite ready to
take his word for it if he only asserts
it brazenly enough. When we re-
member also that these 12,000
clerical "Scientists" take care to be
well paid for healing the sick whom
they never cure, we can form some
idea of the amount of fleece which they
sheer from the backs of the 68,000
lambs.

A total circulation of 200,000 copies
of a regular periodical magazine
which has existed for years is not much
to boast of, and the fact that it is
stated as a proof of rapid propagation
proves that we are living in an age of
humbug.

A HERESY TRIAL IN GER-
MANY.

A curious heresy case has arisen in
Germany which, while reviving in
American minds the memory of the
famous heresy trials which have agi-
tated the Protestant mind on this con-
tinent, has some curious features
which throw a peculiar light upon the
actual Lutheranism of the present day.
Pastor Weingart ministers to an im-
portant and flourishing congregation
in the city of Osnabruck, Hanover,
and it is asserted that he has succeeded
very well in pleasing his congrega-
tion, keeping them together, and se-
curing a regular attendance at the
Church services. What more is
needed for the successful administra-
tion of a Protestant parish of any de-
nomination?

But some of his brother pastors and a
majority of the congregation were not
contented with the theological charac-
ter of a series of sermons delivered by
him some months ago, wherein he
denied the bodily or objective resurrec-
tion of Christ, and defended instead a
belief in some one of the vision or sub-
jective theories which have become
common through the influence of
modern Rationalism, and have been
adopted by most of the present day
university professors. In a word, this
pastor maintains that in reality Christ

did not rise from the dead, but by
some means His disciples were led by
the apparent testimony of their senses
to believe erroneously that they beheld
Him risen, touched Him, heard Him
speak, etc., during the forty days He
abode with them on earth after His
resurrection.

This theory is undoubtedly an ab-
surd one, as it would destroy the value
of all human testimony, all history, the
possibility of our knowing anything
we have personally witnessed through
the medium of our senses. This teach-
ing of Herr Weingart also destroys the
miraculous facts upon which Christian-
ity is based, and which constitute the
divine attestation to its truths as a
revelation from God.

The objecting clergy and laity ad-
dressed an appeal against this teach-
ing to the Consistory of Hanover, con-
sisting of thirteen ecclesiastical and
secular judges, who, on investigating
the cause, suspended Pastor Weingart.
An appeal to a higher court by a
majority of the congregation resulted
also in the pastor's condemnation, and
a final appeal to the Emperor as "Chief
Bishop" of the Church of Prussia ended
similarly. All these trials were com-
pleted within three months, and the
Pastor was deposed from the ministry
of the Prussian Church for heretical
teaching.

Those who sympathize with or follow
Herr Weingart's teachings have not
let the matter drop here, as is shown by
the fact that they have issued a pro-
test against the proceedings in the
form of an appeal to "all the Protest-
ants of Germany," signed by thousands
of leading laymen of the cities of Han-
over. In this document they say that,
notwithstanding his condemnation,
Pastor Weingart has been "a faithful
pastor who confesses his faith in the
living Christ, though he cannot believe
in the bodily resurrection of the
Saviour in the sense that such resurrec-
tion of the Lord, who died and was
buried, could be perceived objectively
by the senses." This act signified the
condemnation of all those in the Pro-
testant Church of Germany who do not
acknowledge the very letter of the
Scriptures and of the Confessions as
absolutely binding. The most famous
theological professors of the country,
and thousands of the laity as well as
hundreds of the pastors must fall under
the same condemnation. In truth, it
is the condemnation of the theological
science of the age and of the spirit and
result of the most detailed research in
this department. Herr Weingart has
taught just what is taught in all the
best universities, and it is hard to see
how the Church can condemn him, and
yet permit the theological teachers to
continue their work.

"This decision has filled the hearts of tens
of thousands of earnest Christians with deep
solicitude over the position of the Protestant
Church. It has shaken the confidence in
matters, and, as approaching the examples
and spirit of the Church of Rome. We de-
mand that the rights of the most liberal-
minded Christians be respected, and we pro-
test against this kind of heresy-hunting
which has driven Pastor Weingart from his
parish. He has been only true to the spirit
of the Reformation, and he represents the
best type of earnest and liberty-loving Pro-
testantism."

Just as would occur in this country
and in the United States to a still
greater extent, the Protestant religious
and secular papers regard the dispute
from very opposite standpoints, accord-
ing to their views of religion. "This
trial brings us back again into the
Middle Ages," say the Liberal papers,
but the majority of the Church papers
approve the condemnation, as would
happen on this continent under similar
circumstances. But it is significant
that the Liberals, who are correlative
with the Broad Church party of this
country, declare themselves to be
alarmed lest the decision indicates that
the State will use its power to bring
back the confessional, and many long-
established beliefs of the Church which
have fallen into disuse. This is to say
that Protestantism in practice has been
from year to year departing further
and further from Primitive Christian-
ity; but the nucleus or authoritative
Protestantism has held in many things
to the primitive beliefs, and now in its
alarm lest the laxity which has been
introduced may completely rationalize
the nation, proposes to restore the
ancient truths and practices which
have been discarded.

The German Catholic papers, com-
menting upon this matter, draw the
inference which we have several
times drawn in our columns from simi-
lar occurrences in this country, that
Protestantism is rapidly disintegrat-
ing. One of these Catholic papers,
the Volkszeitung, of Cologne, which is
regarded as the most influential and
moderate in all Germany says:

"Modern Protestantism is not now in a
position to demand obedience to its con-
fessions of faith and its spirit. It lives in its
inherent contradictions and prepares only in
its unreasonable compromises."

This expresses admirably the pro-

sent position; but the Protestant
papers are not without their reply.
One of them, the Reichsbote of Berlin,
answers:

"We do not envy the Catholic Church her
consistency and mechanical infallibility as
a model of ensuring agreement and concord
within herself. This is the principle of brute
force and not of moral suasion."

"Of brute force and not of moral
suasion!" says this vigorous writer! The
Catholic Church makes use not of brute
force, to enforce her decrees, but pre-
cisely of moral suasion. The recent
declaration of Cardinal Vaughan in
dealing with the heresies of Professor
St. George Mivart exemplifies this
admirably. The Cardinal informed
the errant gentleman that he is not
worthy to be admitted to the holy
sacraments, so long as he persists in
adhering to his own opinions as above
to the decrees of the Catholic Councils
in matters of faith. Professor Mivart's
errors are about on the same grade as
those which have been condemned by
the Protestant Church of Prussia, and
on the subject of Christ's resurrection
they are almost identical. At least,
they are on the same plane, and
equally worthy of condemnation. But
the Catholic Church, through the Car-
dinal Primate of England, has known
how to deal with them. This is, cer-
tainly, moral suasion, and not brute
force, but it is a very different mode
of procedure from that of the Protes-
tant Church of Prussia, which is up-
held by Herr Weingart's heresy to its
very foundation, while the divinely
instituted Catholic Church moves on
in the even tenor of her way without
commotion when St. George Mivart
makes his onslaught on her bulwarks.

We agree to a certain extent with
the action of the Prussian Church
authorities. We are glad to see that
the Lutheran Calvinistic Church pro-
tests, somewhat, the bulwarks of Chris-
tian faith, but we cannot but remark
that it is inconsistent with itself in so
doing, as the malcontents have pointed
out. It is, certainly, not self-consistent
that the Church which Martin Luther
invented, which is still supposed to be
Luther's own Church, and which pro-
claimed the right of each individual to
decide of himself all controversies in re-
ligion, should attempt to constrain Past-
or Weingart in his idiosyncracies. The
Prussian Lutheran Church is at-
tempting more than it can do with all
the power of the Emperor to propit it.

FREQUENTING THE SACRA-
MENTS.

Frequent communion and holy Com-
munion are the food which we need to
take with us in climbing the mountain
of Heaven. If we try to get along
without them, we shall faint by the
way. Do not imagine, then, that con-
fession is only a means of getting rid
of mortal sin; do not think for a
moment of putting off confession till
you have fallen into a mortal sin, or,
perhaps, into quite a number of them.

For though we are not required by
any positive law to go to confession
unless we have fallen into mortal sin,
still we are required to keep out of
mortal sin, and we cannot do this with-
out going to confession before we have
fallen into it. So it comes to the same
thing; we really are obliged, for the
honor of God and the care of our own
souls, to go to confession when we have
nothing but venial sin on our consci-
ences, and to go quite often, too. Con-
fession and holy Communion may be
compared, not only to food, but
to medicine, and to a medicine
such as people would take in a
place, for instance, where the fever
and ague, or some other disease, is
prevalent, and not to cure themselves
of the disease, but to keep from taking
it. For we all are in a place where
the terrible disease of sin prevails;
and we ought to go to confession often,
so as not to take it.

But some good people do not seem to
understand this at all; and there is a
remark, common enough, and which I
suppose you may have heard made
about this matter of frequent con-
fession. It is this: "I don't see what
these people have to tell you who go to
confession so often." One who makes
such a remark as that cannot, it would
seem, have any idea of the reason why
people are urged to frequent the sacra-
ments at all. He would stay away
from confession, for his part, till he
"did something" that is, fell into
some mortal sin. For such a one, if
when the time came for his Easter
duty, he had by good luck fallen into
no mortal sin, the only course would
be, one would think, to "do some-
thing" on purpose, so as to have some-
thing to tell. He does not understand
that these people who go to confession
often are not supposed to have any
grave burden on their consciences.

Of course they will be likely to have
venial faults, which, though the East-
er penitent might not think them mat-
ters for absolution, really are so. And
by the help of the sacraments they may
overcome these faults. But a
good enough reason for their going to
confession once a month, or even
often, would be simply to avoid
grave sins; on the principle that
"an ounce of prevention is worth a
pound of cure."

You consult a lawyer, or a doctor,
about your temporal matters; why not
consult a priest about spiritual matters,

in the place where he waits to help you
so far as he can, and where the Holy
Ghost also will help him to help you?
For Almighty God has commissioned
the priest specially to guide the faith-
ful in spiritual matters as you know;
and he can often show others the way
where they cannot well find it for them-
selves.

But even if the priest does not help
you much, our Lord Himself will, in
the sacraments which He has provided.
He will guide and direct you by means
of them, if you will only come to Him
in them. That is one great reason
why He is there.

MIDNIGHT MASS AT MAFERING.

Ushering in Christmas Day to the Be-
sieged South African Town.

A correspondent at Mafeking gives
the following account of the manner in
which Christmas Day was ushered in
by the Catholic portion of the garrison:
"The Roman Catholics had ar-
ranged to follow the old custom of cel-
ebrating Mass at midnight. It was
close on that hour when I wandered my
way toward the convent. The whole
town was enveloped in Stygian dark-
ness, and I could only find my road by
the aid of flashes of lightning re-
flected from an oncoming storm. The
convent has suffered severely from the
shell fire of the enemy. As I passed
through the ruined portico and shat-
tered pillars I entered the great empty
building, pierced in half a dozen places
by the shells of the enemy. Through
these holes the wind sighed mournfully.
At the far end of the room six great
tapers gleamed through the darkness.
The windows had been covered with the
veils of the nuns, lest the enemy
seeing the light should be tempted to
shoot. Around the kneeling Sisters
reclined figures of the kneeling Sisters
contrasted strangely with the white
silk vestments of the priest. Blessed
the nuns was a motley group, mostly of
men. Many of us were booted and
spurred, and if one had looked into the
passage outside the chapel he might
have found the rifles and bandoliers of
the worshippers ready for use at any
moment. The Mass began with the
"Adeste Fideles," and the grand old
Christian hymn echoed throughout the
ruined convent. At the chapel door a
group of Cape policemen was gathered,
wondering and not quite understand-
ing what it all meant. Vivid flashes
of lightning illuminated the room,
piercing the veiling of the windows;
halloes rattled on the roof, and gusts
of wind rushing through the passages
made the tapers flicker, till total dark-
ness was threatened. A fox who had
the opportunity made confession and
were communicated. Then the priest
gave us his blessing and we went out
into the early morning of Christmas
Day."

HAVE CATHOLICS AN INTEREST
IN THESE CONFESSIONS.

The Methodist Bishops call for a
week of prayer and penitence, to begin
on Sunday, March 25, has called out
various expressions of opinion from
the Protestant journals. Zon's Herald
(Methodist) finds one cause not named
in the Bishops' circular, which it be-
lieves to be a worse enemy to their
work than ought which has been
named, and that is the importation of
the methods of the scheming, self seek-
ing politician into the government of
the body.

The Watchman (Baptist) makes
these, among other significant com-
ments:

"The underlying cause of the present reli-
gious decline is that so large extent we
have ceased to believe in an authoritative
revelation embodying spiritual principles
which are to be followed at every cost."
The so-called "practical sermon," the
simply seeks to lead people to be decent
characters, has about driven religion out
of the churches. In too many pulpits the
great underlying truths of revelation which
give birth to elemental convictions that are
to characterize what poets and beams are to
house have not been proclaimed. We have
too constantly lost sight of the truth that
controlling conviction will produce con-
fession, and that doing that which
does not spring from faith is a cut flow
without root or vitality. . . . A genuine
revival of religion without a doctrinal basis
is unthinkable.

These are good words at a time when
a sort of contempt for all positive doc-
trine and discipline is fast asserting
itself as the badge of intellectual
breadth and liberality among non-
Catholic Christians.

Says the Congregationalist of the
dies of the Methodist Bishops:
"We wish it might take the place of a
man in many Congregational churches.
is sent out because of the marked decline
recent years in the growth of Church mem-
bership. That decline is not confined to
one denomination. . . . If the Bishops
had postponed the date of this week of
prayer two weeks it would coincide with
time when a large part of