## The Catholic Record. LONDON, SATURDAY, MAY 13, 1905.

ENCYCLICAL OF OUR HOLY FATHER PIUS X.

ON THE TEACHING OF THE CATECHISM. New York Freeman's Journal. To Our Venerable Brothers Patriarchs, Archbishops, Bishops and others Or-dinaries in Peace and Communion



PIUS X., POPE. Venerable Brothers, Salutation and Benediction:

At a time of great trouble and difficulty our littleness has been raised by the inscrutable designs of Divine Providnee to the office of Supreme Pastor of the entire flock of Christ. Long has the enemy been prowling round the told, attacking it with such subtle cunning that now more than ever seems to be verified the prediction made by the Apostle to the elders of the Church of Ephesus: "I know that ravening wolves will enter in among you, not sparing the flock." (Acts xx., 29.) Those who still cherish zeal for the glory of God are seeking out the causes of this religious decadence.
While differing in their conclusions while differing in their contestions they point out, each according to his own views, different ways for protecting and restoring the Kingdom of God on earth. But to us, venerable brothers, it seems that while other reasons may play their part we must agree with those who hold that the main cause of the present lassitude and torpor, as well as of the very serious evils that flow from it, is to be found in the prevailing ignorance about divine things. This fully bears out what God Himself affirmed through the what God Himself admired through the Prophet Osee: And there is so know-ledge of God in the land. Cursing and lying and killing, and theft and adul-tery have overflowed, and blood hath touched blood. Therefore shall the earth mourn, and every one that dwelleth in it shall languish." (Osee iv., 1

founded, that among Christians there self are large numbers who live in utter king ignorance of the truths necessary for salvation. And when we say among Christians we mean not only the masses and those in the lower walks of life, who are sometimes not to blame owing to the inhumanity of hard taskmasters whose demands leave them little time to think of themselves and their own interests. We include, and indeed more especially, all those who, while with a certain amount of talent and culture and possessing abundant knowledge of profane matters, have no care nor thought for religion. It is hard to find words to describe the dense darkness that environs these persons; the indifference with which they remain in this darkness is the saddest sight of all. Rarely do they saddest sight of all, warrely do they give a thought to the Supreme Author and Ruler of all things or to the teach-ings of the faith of Christ. Conse-quently they are absolutely without knowledge of the incarnation of the Word of God, of the redemption of mankind wrought by Him, of grace which is the chief means for the attainment of eternal welfare, and of the Holy Sacri-fice and the Sacraments by which this grace is acquired and preserved. They fail to appreciate the malice and foul-They have, therefore, no care to avoid it and free themselves from it. Hence they reach their last day in such a state that the minister of God anxious to take advantage of the slight-est hope of their salvation, is obliged to employ those final moments, which should be consecrated entirely to stimu lating the love of God, in imparting brief instruction on the things indis pensable for salvation — even then it often happens that the invalid has far the slave of culpable ignorance that he considers superfl the intervention of the priest, and faces calmly the terrible passage to eternity without reconciling himself with God Our predecessor, Benedict XIV., there This we asseverate: that the majority of those who are condemned to eternal punishment fall into this everlasting misfortune through ignorance of those mysteries of the faith which must be wn and believed by all who belong

to the elect." (Inst. xxvi., 18.) In these circumstances, venerable brothers, what wonder is it if to day we see in the world, not merely among barbarous peoples but in the very midst of Christian nations a constantly increasing corruption and depravity

The Apostle writing to the Ephesians admonished them: "But fornication and all uncleanness or covetous ness, let it not be so much as named among you, as becometh saints, or oby or foolish talking." (Eph. v., St. Paul bases this holiness and the modesty that curbs the passions on supernatural wisdom; "See therefore, brethren, how you walk circumspectly not as unwise, but as wise, redeeming the time for the days are evil. Wherefore become not unwise; but under-standing what is the will of God."

ruption of the first sin, and almost for getful of God its Author, its affections are almost entirely turned to vanity and lying. This erring will, blinded by perverse passions, has need therefore of a guide to point out the way and lead it back to the piths of justice so unhappily abandoned. This guide, not selected at many but nature, is no other than the intellect. But if the intellect be itself lacking in true light, that is, in the knowledge of divine things, it will be those who whedge of divine things, it will be the blind leading the blind and both will fall into the ditch. Holy David, praising God for the light of trath which is flashed from Him upon our minds, is flashed from Him upon our minds, said: "The light of thy countenance, O Lord, is signed upon us." (Ps. iv.,7.) And he described the effect of this light when he added: "Thou hast given cladesers when he added: "Thou hast given gladness in my heart"—the gladness that fills the heart to make it run in the way of the divine commandments.

his Supreme Maker and Ruler. So, too, the doctrine of Christ alone makes known to us the true and lofty dignity of man, by showing him to be the son of the Father who is in heaven, made to His image and likeness and destined to live with Him in eternal bliss. From this very dignity, and from the know-ledge that man has of it, Christ showed the obligation of all men to love one another like brothers, as they are, commands them to live here below as children of light, "not in rioting," to quote the words of the Apostle, "and drunkeness, not in chambering and impurities, not in contention and envy." (Rom. xiii., 13.) Christ likewise commands men to place all their solicitude in God, since He has care of us, orders us to stretch forth a helping hand to the poor, to do good to those who do evil to us, to prefer the eternal good of the soul to the fleeting things of time. Not to go too far into detail, is it not the doctrine of Jesus Christ that inspires proud man with the love oll.)

It is a common lament, only too well glory? "Whosoever shall humble him-\* he is the greater in the kingdom of heaven." (Matt. xviii., 4) From the same doctrine we learn Prud ence of the spirit, by means which we are enabled to shun the prudence of the flesh, Justice which teaches us to give every one his due, Fortitude which makes us ready to suffer all things, and by means of which we do in fact heroically suffer all things for the sake of God and eternal happiness, and finally, temperance, through which we find it possible to love even poverty for the sake of the king-

> fine, the science of Christianity is a fount not only of light for the intellect, enabling it to attain truth, but of warmth to the will, whereby we raise ourselves up to God and unite our-selves with Him for the practice of virtue.
>
> We indeed do not mean to say that a knowledge of religion may not be joined with a perverse will and unbridled con-duct. Would to God that facts did not too abundantly prove the contrary. What we do maintain is that the will cannot be upright nor the conduct good so long as the intellect is the slave of crass ignorance. A man using his eyes may certainly turn aside from the right path, but the one who has become blind is certain to walk into the mouth of danger. Besides there is always some hope for the reform of perverted morality so long as the light of faith is not wholly extinguished; whereas, if want of faith is added to corruption as result of ignorance, the evil hardly of remedy, and the road to eternal ruin lies open. Such, then, are the unhappy conse-

> dom of God and actually to glory in the cross, paying no heed to contempt. In fine, the science of Christianity is a

mences of ignorance in matters of re ligion; such, too, are the necessity and utility of religious instruction. Vain, indeed, would it be to expect one to perform the duties of a Christian who does not know them. It remains, then, to inquire whose duty it is to eliminate this ignorance from the minds of the people, and to impart to them a knowledge that is so necessary. And here, venerable brothers, there is no room for doubt, for this here, venerable brothers, for this most important duty is incumbent upon all who pastors of souls. On them, by command of Christ, rests the obligation of knowing and feeding the flocks entrusted to them. To feed implies first of all to teach. "I will give you," God promised through give you," God promised through Jeremiah, "pastors after My own heart, and they will feed you with knowledge and doctrine." (Jer. iii., 15.) Hence the Apostle St. Paul said:

'Christ sent me not to baptise, but to preach the gospel' (I. Cor. i., 17,) thus dicating that the first office of all with the government of the Church is

to instruct the faithful. We do not think it necessary to we do not think it necessary to speak here of the noble nature of this instruction or to show how meritori-ous it is in the sight of God. Assuredly the alms with which we alleviate the trials of the poor is highly praised by (Ibid, 15, 16.) The Apostle had good reason for speaking in this way: for the human will has retained but little to the labor expended not on the labor expended not on the labor expended not on the other hand, plain and simple though it be, is that presons who will lend their aid to this presons who will lend their aid to th

of that love of what is honest and just which God the Creator infused into it and which drew, so to speak, toward the real and not merely apparent good. Depraved as it has become by the corruption of the first sin, and almost forgetful of God its Author, its affections are almost entirely turned to vanity and lying. This erring will, blinded (Luke iv., 18)

the fleeting welfare of the body but on the edit of the body but on the eternal welfare of souls, by teaching and iadmonition? In truth than this nothing is nearer or dearer to the leart of Jesus Christ, the Saviour of word be which shall go forth from My mouth: it shall not return to Me void, but shall do whatsoever I please, and lying. This erring will, blinded (Luke iv., 18)

snow come down from heaven and return no more thither, but soak the earth, and water it, and make it to spring and give seed to the sower and bread to the eater; so shall My word be which shall go forth from My mouth: it shall not return to Me void, but shall do whatsoever I please, and of Christian life the young people who

to the sacerdotal ministry. Why? The answer is because from them the Christian people except to learn, and that fills the heart to make it run
the way of the divine commandments.
All this becomes evident on a little
reflection. The doctrine of Jesus
Christ reveals God and His infinite
perfection to us with far greater clearness than does the natural light of the
human intellect. What follows? That
same doctrine commands us to honor
God by faith, which is the homage of
God by faith, which is the homage of
mind: by hope, which is the homthe man intellect. What follows? That
the meditating day and night on His
law, they may believe what they shall
read, and teach what they shall
read, and teach what they shall
believe.'
(Pont., Rom.) If what we have just
when have just a many are
that, meditating day and night on His
law, they may believe what they shall
read, and teach what they shall
rea virtue of a contract, hold the office of ruling souls? These, to a certain extent, are to be numbered among the pastors and doctors designated by Christ in order that the faithful many contracts is contracted to excite and to christ hatred against their neighbor, to enter into most upjust contracts, to give themselves up to dishonest speculations, to possess themselves of the property of other contracts. and carried about by every wind of doctrine by the wickedness of men, but that "doing the truth in charity they may in all things grow up in Him who is the head, even Christ." (Eph. iv., 14, 15.)

Hence the sacred Council of Trent, treating of the pastors of souls, lays down as their first and chief duty the instruction of the faithful. It prescribes that they must speak to the people on the truths of religion on Sundays and the more solemn feasts, and do so either daily or at least three times a week during the holy seasons of Advent and Lent. Nor is it content with this, for it adds that parish priests are bound, either by themselves or through others, to instruct the young, at least on Sundays and feast days, in the principles of faith and in obedience to God and their parents. (Sess. 5, ch. 2 de ref; Sess. 22, ch. 8; Sess. 24, ch. 4 and 7 de ref.) And when the sacraments are to be administered it enjoins upon them the duty of explaining in the vernacular their efficacy to those who are about to receive them.

These prescriptions of the sacred Council of Trent have been epitomised and still more clearly defined by our predecessor, Benedict XIV., in his "Constitution Etsi minime" in the following words: "Two chief obligations have been imposed by the Council of Trent on those who have the care of souls: the first, that they speak to the people on divine things on the care of souls: the first, that they speak to the people on divine things on feast days; and second, that they instruct the young and the ignorant in the radiments of the law of God and of faith." Rightly does that most wise Pontifi make a distinction between the two daties of the sermon, commonly known as the explanation of the General and of the catchism. Perthe Gospel, and of the catechism. Perchance there are some who, desirous of saving themselves trouble, are willing of saving themselves trouble, are willing it, and make it fruitful. Hence the to believe that the explanation of the Apostle wrote: "Faith comes from Gospel may serve also for catechetical hearing, and hearing by the word of instruction. The error of this must be apparent to all who stop to think for a moment. The sermon on the Gospel is addressed to those who may be supposed to be already instructed in the rudiments of the faith. It is, so to say, the bread that is broken for those who are grown up. Catechetical instruction, on the other hand, is that milk which the Apostle St. Peter wished the faithful to yearn after in all simplicity like new born babes. The task of the catechist is to take up one or other of the truths of faith or Christian precept and ex-plain it in all its parts; and since the scope of his instruction is always directed to amendment of life, he should institute a comparison between what is required of us by Our Lord and our actual conduct. He should, therefore make use of examples skilfully selected from the Holy Scriptures, Church his-tory and the lives of the saints, using persuasion with his hearers, and point ing out to them how they are to shape their conduct. He should conclude with an efficacious exhortation in order that they may be moved to shun and detest vice and to practice virtue.

We are aware that the office of catech ist is not much sought after because, as a rule, it is deemed of little account, as it does not lend itself easily to the winning of applause. But this, in our opinion, is an estimate born of vanity and not of truth. We are quite willing and not of truth. We are quite willing to admit the merits of those public orators, who out of genuine zeal for the glory of God, devote themselves to either the defence and maintenance faith or

heroes of Christianity. their labor presupposes labor of an-other kind, that of the catechist. Where the latter is wanting the foundations are wanting, and they labor in vain who build the house. Too often it happens that ornate sermons which win the applause of crowded congregations serve only to tickle the ears, and fail utterly to touch the heart. Catechetical instruction on the other hand,

Christian people excep: to learn, and it is for that end that they are sent by God, "and they shall seek the law at his wouth, for he is the angel of the Lord of Hosts." (Ibid.) Thus the Bishop, in ordaining addressing the candidates for orders, says to them: "Let your spiritual doctrine be as medicine for the people of God; let them be prudent of the people of God; let them be prudent of the comparators of our order, in order dent comparators of our order, in order dent comparators of our order, in order dent of the Sanctuary we must repeat that there are to day vast numbers, continually recruited by fresh accessions, who are either utterly ignorant of the truths of religion, or who, at most, possess only such knowledge of God and of the Christian faith as to lead the life of idolators. How many are there not only among the young, but among adults and those tot-In order to stimulate the zeal of the most convenient for the people, but not ministers of the Sanctuary we must reduring the hour in which the children

iniquities not less reprehensible. Furthermore, they are unaware that the law of Christ not only forbids immoral actions, but condemns deliberate immoral thoughts and immoral desires, even when they are restrained by some motive from abandoning themselves to sensual pleasures, they without any kind of scruple feed on evil thoughts, multiplying sins beyond the hairs of the head. Again, we deem it necessary to repeat that such persons are to be found not only among the poorer classes of the people or in country districts, but among those in the highest walks of life, and even among those puffed up with knowledge, who, relying upon a vain erudition, think they are at liberty to turn religion into ridicule and to "blaspheme that which they know not."

Now, if it is vain to expect a harvest where no seed has been sown. How can we hope to have better-living genera-tions if they be not instructed in time in the doctrine of Jesus Christ? It follows, too, that if faith languishes in our days, if it has almost vanished among large numbers, the reason is that the duty of catechetical teaching is either fulfilled very superficially or altogether neglected. Norwillit do to say, in excuse, that faith is a free gift bestowed upon each one at baptism. Yes, all baptised in Christ have infused into them the habit of faith; but this most divine germ, left but this most divine germ, left to itself and unaided, so to speak, from outside sources, "does not develop or put forth great branches." (Mark iv., 32.) Man at his birth has within him the faculty of understanding, but he has need also of the mother's word to awaken it as it were, and to put into act. So, too, the Christian, born again of water and the Holy Ghost, has faith of water and the Holy Ghost, has faith within him, but he requires the word of the Church to fecundate it and develop

Now, if what we have said so far dem onstrates the supreme importance of re-ligious instruction, it follows that we ought to do all that lies in our power to maintain the teaching of catechism and where the practice of so doing has fallen into disuse there should be a revival of the teaching of catechism which Ben-edict XIV. has described as the most effective means for spreading the glory of God and securing the salvation of souls." (Const., Elsi Minime 13)

We, therefore, Venerable Brothers desirous of fulfilling this most import Venerable Brothers ant duty which is imposed upon us by the Supreme Apostolate, and wishing to introduce uniformity everywhere in this most weighty matter, do by our supreme authority enact and strictly ordain that in all dioceses the following

recepts be observed : I. On every Sanday and feast day none excepted, all parish priests and generally speaking, all those who have the care of souls shall throughout the year, with the text of the catechism, instruct for the space of an hour the oung of both sexes in what they must lieve and do to be saved.

II. They shall, at stated times during the year, prepare boys and girls by con-tinued instruction lasting several days to receive the Sacraments of Penance

and Confirmation. and confirmation.

III. Every day in Lent and, if necessary, on other days after the feast of Easter, they shall likewise by suitable instructions and reflections most carefully prepare boys and girls to rec their first Communion in a holy

IV. In each parish the Confratern ity of the Christian Doctrine is to be canonically instituted. Through this Confraternity the parish priests, espec ially in places where there is a scarcity of priests, will find valuable helpers for catechetical instruction in pious

of Christian life the young people who frequent the public schools, from which all religious teaching is banned.
VI. In consideration of the fact that

in these days adults not less than the young stand in heed of religious instruc-tion, all parish priests and others hav-

ing the care o' souls, shall, in addition

to the usual homily on the Gospel to be delivered at the Parochial Mass on all days of obligation, explain the catechism the Catechism, when performed as it for the faithful in an easy style, suited should be, never fails to be of profit to to the intelligence of their hearers, at such time of the day as they may deem during the hour in which the children are taught. In this instruction they are to make use of the Catechism of the Council of Trent; and they are to divide the matter in such a way as within the space of four or five years to treat of the Apostles Creed, the Sacrament, the Decalogue, the Lord's Prayer and the Precepts of the Church. This. Venerable Brothers, we do pre-This, Venerable Brothers, we do pre-scribe and command by virtue of the Apostolic authority. It now rests with you to put it into prompt and complete execution in your dioceses, and by all the force of your power see to it that these prescriptions of ours be not ne-glected, or what comes to the same thing, that they be not carried out superficially. That this may be avoided you must not cease to recommend and to-require that your parish priest do not impart this instruction carelessly, but that they diligently prepare themselves for it they diligently prepare themselves for it.

Let them not speak words of human wisdom but "with simplicity of heart and in the sincerity of God" (2d. Cor. 1.. 12), initating the example of Jesus Christ, Who, though "He revealed mysteries hidden from the beginning of the world" (Matt, xiii., 35), yet spoke "always to the multitudes in parables, and without parables did not speak to "always to the multitudes in parables, and without parables did not speak to them" (Ibid, 34). The same thing was done also by the Apostles taught by Our Lord, of whom the Pontiff Gregory the Great said: "They took supreme care to preach to the ignorant things care and intelligible not sublime and easy and intelligible, not sublime and arduous" (Moral, 2, xvii., ch. 25). In matters of religion the majority of men in our times must be considered as

ignorant.
We would not, however have it sup posed that this studied simplicity of preaching does now require labor and neditation—on the contrary, it requires both more than does any other kind of preaching. It is much easier to find a preacher capable of delivering an elo-quent and elaborate discourse than a catechist who is able to impart instruction entirely worthy of praise. It must, therefore, be carefully born in mind that a person, whatever facility of ideas and language he may have inherited from nature, will never be able to teach the catechism to the young and the adult without preparing himself thought-fully for it. They are mistaken who suppose that in consequence of the in-tellectual inferiority of the common people they can perform this office in a careless manner. On the contrary the more uncultured the hearers, the greater is the necessity for study and gence, in order to bring home to their minds those most sublime truths which are so far beyond the natural under standing of the multitude, and which must yet be known by all, the learned as well as the unlettered, in order that they may attain eternal salvation. And now, Venerable Brothers, permit

Apostle wrote: "Faith comes from hearing, and hearing by the word of God" (Romans x., 17.) and to show the necessity of teaching he adds: How shall they hear without a preacher? ((bid.) of souls which is wrought solely by ig norance of divine things. Doubtless you have done many useful and certain ly praiseworthy things in your respective dioceses for the ibenefit of the flock entrusted to you, but before all else, and with all the diligence, all the zeal, and with all the diligence, all the zeal, all the assiduity that is possible for you to employ, see to it that the knowledge of Christian doctrine penetrate and pervade through and through the minds of all: "Let everyone (these are the words of the Apostle St. Peter), as he has received grace, minister the same one to another, as good stewards of the manifold grace of God" (I Peter, iv.,

Through the intercession of the Most Blessed Immaculate Virgin, may your diligence and your energy be frustified by the Apostolic blessing, which, in on of our affection and as an earnest of divine favors, we impart to you and to the clergy and the people entrusted

to each one of you.

Given at Rome, at St. Peter's on the 15th day of April, 1905, in the second year of our Pontificate,

Peace is the greatest of God's blessings. It surpasses all imaginations, and the Divine Saviour found nothing better to bring to mankind on the day better to bring to mankind on the day of His Nativity; nothing lovelier to wish his Apostles when He appeared to them after His resurrection. In the hurry of business, in the cares that besiege them—in the trials that over-whelm them—men have need of calm to soothe their panting souls, of repose to refresh their wearied minds; and that calm, Peace alone can give them. Peace slackens the tension in which

they are held by the solicitudes of life, renews their strength, and revives their courage. Nothing is so refreshing in the desert of life as this manna

The Latin American College at Rome has been honored with the title of Pon

CATHOLIC NOTES.

Cardinal Andria Ajuti, Archbishop Verona, died last Friday. He was born in Rome, June 17, 1849, and made a Cardinal June, 22, 1903.

Petitions for the opening of a formal investigation with a view to the beati-fication of Pius IX. are pouring in upon

Frau Krupp, widow of the cannon maker, has given \$25 to each of 2,000 men in her late husband's works, and \$125,000 to the workmen's hospital. Frau Krupp is a Catholic, as was her late husband. N. W. Review.

During the two weeks' mission given by the Paulist Fathers in the Church of the Nativity, Philadelphia, four thou-sand, four hundred and fifty six persons approached the sacraments. Several converts to the Faith were also re-

Rev. Wm. O'Brien Pardow, S. J., the eloquent missionary, was tendered a large reception last week in San Fran-cisco by the Young Men's Institute of that city, where he has been engaged

The Pope recently received twelve parish priests of the United States and forty-five laymen, including W. Nolls of Indian Territory. The last named presented His Holiness with a walking stick carved by Indians.

It is an interesting fact that several young Breton Catholic priests have mastered the Welsh language, and in one of the Welsh vernacular newspapers a most instructive discussion has taken place between one of the priests and a non-Catholic writer.

Charles G. Roebling, of the John R. Roebling's Sons Company, Trenton wire rope makers and operators of the largest industrial plant in that section. has donated \$20,000 to St. Francis Hospital. The gift is in the form of an endowment, and the Sisters of the hospital will receive \$1,000 a year interest on the principal.

A Capuchin, expelled by the French Government from the convent at Bayonne, has just been decorated by the Spanish Government for an act of heroism. Near his convent of refuge in Burgos a child was badly burnt. To save it from death, by the process of grafting, this brave monk gave twenty-nine pieces of his own skin.

Sister Mary Ita died at Loretto Con vent, Hamilton, recently. She was the last of the original band of the five Loretto nuns who left the Abbey Rathfarnham, Dublin, Ireland, 55 years ago for Toronto. Sister Ita was more than 80 years of age, and had been a nun more than 60 years. During her time she had been stationed at Toronto, Guelph, Niagra Falls, Stratford and Hamilton. The first Catholic girl in Glasgow,

if not in all Scotland, to take the de-gree of Bachelor of Science, is Miss Kathleen Nolan, who has just won her Rathleen Nolan, who has just won her degree with special distinction at Glasgow University. Miss Nolan's preliminary education was received at the Ursuline Convent Sligo. She won a number of scholarships at the Dowenhill Training College, and captured two class medals and one for science at the Glasgow University.

An unusual ceremony, and one probably unique in the history of the Church, took place in Rome recently, when a priest received the vows of his own daughter as a religious. He is the Duke de Sora; and same years ago, when his wife died, he studied for the priesthood and shortly after entered a monastery. He is now one of the canons of St. Peter's. When his daughter. Donna Elvira, decided to consecrate her life to religion, her father was delegated to receive her vows.— Sacred Heart Review.

The consecration of Mgr. Racicot as The consecration of Mgr. Received as Titular Bishop of Pegla and Auxiliary Bishop of Montreal took place in St. James Cathedral, Montreal, on May 3rd, in the presence of an immense congregation. Representatives from the various religious communities, col places, whilst the seats in front of the altar were reserved for the brothers and sister of the Bishop-elect, judges, senators, federal and provincial ninisters and other civil dignitaries. There were also present, besides consecrating prelate, Archbishop Bru-chesi; Archbishops Langevin of St. Boniface, Begin of Quebec, Dubamel of Ottawa, Gauthier of Kingston Bishops Blais of Rimouski, Lorrain of Pem-Blais of Rimouski, Lorrain of Femi-broke, Decelles of St. Hyacinthe, Barry of Chatham, N. B., Gabriels of Ogdensburg N. Y., Clouthier of Three Rivers, Que., Micaud of Burlington, Bruneau of Nicolet, McEvay of London, O'Connor of Peterborough, Emarc of Valleyfie d. Scollard of Sault Ste Marie, Archambault of Joliette; Brey-not, Apostolic Vicar of Mackenzie, Very Rev. Dom Antoine, Mitred Abbot of Oka. The sermon was preached by Rev. Able Lecoq, Superior of St. Sul-

## Understood the "Secularizers,"

Little Catholic Sidelights A quarter of a century ago, the keenvisioned non-Catholic Irish publicist, Isaac Butt, saw clearly through the wiles of the "Secularizers" of that day, when they advocated what they termed a "purely secular" system of education. "This system," said Butt, is not what it pretends to be. banishes from the school all forms of worship, not, as pretended, in order to prevent all appearance of favoritism, but really in order to treat all forms of worship with equal disrespect."

CADEM. E BEST

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