

A SISTER OF CHARITY AT NING-PO.

By L. E. in Donahoe's Magazine.

Sister Xavier, who left her Irish home to enter on the unenviable labors of the Chinese mission, is the subject of a deeply interesting article in the Irish Rosary. * * * The writer * * * takes her readers with her through the city gates of Ning-po to where the convent "with its rather nice garden marks a sharp contrast to the dirty narrow streets and "exceedingly unpleasant cases."

"We rang the bell and almost immediately the door was opened by a bright-faced little French Sister of Charity. She took a step back in surprise at sight of us, as evidently we were not at all the kind of visitors she expected to see. Then she laughed and begged us to enter in. The door closed behind us, and we were in a clean, white-washed hall, with two or three familiar pictures hanging on the walls. 'Is this China?' we asked each other as we were ushered into the little parlor on the left, which conveyed to each of us the idea of having seen it before. We explained to the little Sister how we had just arrived at Ning-po and had brought a letter to Sister Xavier from her friends at home and we desired to see her."

"I shall go and fetch her directly," said the Sister, overjoyed. "Ah, she will be glad, Sister Xavier. One must have lived in exile ten years to know what it is to see the face of a country woman again," and off she hurried."

Some minutes later she returned accompanied by a tall nun, who came towards us with outstretched hands, and grasped ours warmly.

"Welcome to China," she said. "It is very good of you to have come to call."

We sat for some time in the little parlor, telling all the home news we could think of, and answering all her eager questions.

"And now I am sure you would like to come over our premises. It would not do to leave without seeing the work done," declared Sister Xavier, leading the way to the hospital, and imparting much information as to the history of the convent in China, as well as of the work accomplished.

Since the early fifties the French Sisters of Charity have been settled at Ning-po. The Sisters who came to make the foundation were brought from Macao in a French man-of-war, and were carried through the town in closed chairs. They are the only Europeans who live in that quarter—the centre of the city. Every form of disease is cared for in the hospital they conduct, and where they serve both as nurses and doctors. Only in special cases do they call in an European doctor, a Scotchman, who is always ready to help. The dispensary attached to the hospital cares for from two hundred to three hundred patients every day, and many of these are sent to the hospital or to the branch hospital at Kampo, a suburb. There men and boys who are very ill receive unrelenting attention, and sometimes French sailors and other Europeans, ill and far from home, seek the kindly ministrations of the Sisters of Charity.

The creche is of even greater interest than the hospital, for babies the world over have a strong claim on hearts.

"Now we come to our Sainte Enfant," said Sister Xavier. "Babies are brought to us, often only a few hours old. The delicate ones we keep and the strong ones are boarded out with women who bring them on the first of every month for inspection and, at the same time, receive their pay. When four and five years old we take them back, and they are put in the orphanage, where they remain until they are grown up."

The attention of the visitors was attracted by a novel device: a number of baskets slung from the ceiling and so connected that by pulling on a cord one old woman swung the babies to and fro in their mid-air cradles.

"Is it your invention?"

Sister Xavier laughed. "Yes, it is. We had such trouble with the babies, and they took up so much time that at last it became necessary to do something, and now one old woman can look after them all."

The castaway baby girls as they outgrow the creche are sent to the orphanage, where they receive industrial education, and are fitted to earn their living. Matrimonial alliances are effected between them and the Christian boys, little time being given to the preliminary attentions demanded by maidens of other races. As a rule these girls do not see their husbands until they met at the altar.

"We see the girls peeping over their shoulders to see what their future husbands are like, as they come up the church," said Sister Xavier. "Their marriages turn out very satisfactorily, and they are laying the foundation of a good Christian people. There is a great scope among the Chinese children. They are so intelligent and capable that they can learn almost anything. The last addition to our work here is the 'Oeuvre de la Jeunesse Ouvrière,' and it promises to succeed admirably."

The failure of the rice crop in China means practically starvation for the people, and to provide against this the Sisters have established work-rooms for the women, thus rendering their families less dependent on the seasons. Many difficulties had to be overcome, owing to the distrust of the Pagans for the Christians, and their fear of living under a convent roof. One poor woman driven by hunger begged for work, and the nuns finding that she could embroider gave her some employment; one or two of her neighbors followed her example, and when it was learned that a Chinese girl, braver than her associates, had actually worked in the convent and escaped unharmed, the sentiment against the Sisters gradually changed until two-thirds of the outside workers came to the workrooms, remained all day, and returned home in the evening. After a time an atelier was built, and about four hundred women, boys and girls, are employed in it. The women re-

quire little teaching in embroidery as they are very skillful with the needle, and now a generation of Chinese girls are reproducing the most beautiful old embroideries, church vestments forming a large item of their work. Silk-spinning and satin-weaving are also carried on, and the Sisters hope to add carving, and put in more machinery.

"This Oeuvre de la Jeunesse Ouvrière will do more than anything else for the benefit of the people," asserted the Sister. "To begin with: in preserving our Christian youth during the perilous time of their apprenticeship, by giving them good trades in safe surroundings. The influence on the Pagan is even more beneficial. It overcomes prejudice penetrated into a class of poor, hardworking, decent people, with whom likewise we should have a difficulty of being thrown, and it brings the boys into continual contact with the Sisters, priests, and other Christians. Some of the Pagan parents will not allow their children to leave their homes for any reason but to come to us. It is a great deal to say with the number who are coming. I have still to refuse those who wish to come. There is no limit to the extension of the work if we only had the means."

The apprentices receive no remuneration during the first year but are supported by the Oeuvre. When they begin to earn, a small sum is kept back to help in their maintenance, and the rest of their earnings is put by to form a fund to start them in life when their apprenticeship ends. The success achieved at Ning-po has inspired the hope that industries might be started in the other provinces to pursue the respective trades of the localities.

"Is trade in this country in a flourishing condition, Sister?" asked the visitor at the Ning-po convent, and Sister Xavier told her the undeveloped conditions of trade, the need of more technical institutions, the capacity of the Chinese for industrial occupations, and the initiative of the Germans in the development of helpful trade conditions. The question of maintenance of the good work being done through the convent is a serious one, particularly since the suppression of the religious orders in France, owing to which the funds received from the Propagation of the Faith and the Sainte Enfance have diminished to one third and are likely to cease altogether.

"What will you do then? How can you continue?"

"We must continue," replied Sister Xavier, emphatically, "at least we must leave no stone unturned. But as it will be impossible to be perpetually begging for help, we must become self-supporting. Once we have procured sufficient money to establish our technical schools on a sure footing we shall earn sufficient for their support. That is what we propose to do. Raise funds from the charity of our countrymen first, and then depend upon our industries in the future."

With so many engrossing occupations to engage their attention the Sisters have still time to give to outside work, visiting in the Chinese quarter, and twice a week going up canals and rivers to reach the different villages. Two Sisters and two native women go on these expeditions, enter the homes, prescribe for the sick, and look after the children.

"It is with the children that we can do the most, and they have a bad time, especially the girls. They are bought while still quite young, as the future wife of the son of the house, and till old enough to marry are treated as drudges, and often more cruelly. Later, however, when married, this treatment ceases, and the Chinese wife and mother has great influence. The boys have a much better time, at least in the homes."

That the Chinese are not insensible to kindness is shown by their growing confidence in the religious, and their efforts to respond. Even the mandarins, often unjust and cruel, have given proof of their kindly feeling towards the religious.

"Most of them have been kind to us," Sister Xavier answered when questioned to the attitude of the men in power. "They often pay us a visit, go over the convent, take tea and biscuits, ask about our work, how old we are, and all sorts of questions, and are most friendly and good-humored the whole time."

Despite the decade of years since she went into exile, and the absorbing nature of the life she voluntarily accepted, there is a touch of homesickness in the words of Sister Xavier to her countrywomen, as she described her visit to the country. "Some miles away there is a lake surrounded by mountains in a beautiful part of the country; it is not at all unlike Killarney, and I each time I go there I think I am back in my old home, especially when the rice-fields are green, for they have that bright color we know so well in Ireland."

The approach of evening warned the guests that it was time to go.

"Come first and have some of our best chosen tea," entreated the Sister. "It is all ready in the parlor, and you must not leave without tasting it." In the cool parlor while Sister Xavier dispensed fragrant cups of tea to the friends who had come so far to see her, she sent her message to the absent.

"Mind you give a good account of me when you return, and tell them all in Ireland I have not forgotten my country or my friends. Promise to interest them in our mission here. Will you not?" And on receiving the promise—"Our work here should appeal to them in Ireland, where, too, they are starting industries."

When the visitors rose to take their leave, Sister Xavier and two others of the little colony followed them to the door, and there bade them warmly good-bye.

"Do not forget your visit to the Maison de l'Enfant Jesus at Ning-po, as we shall certainly not forget it. For us it has been a great day, and brought us a breath of heaven," and Sister Xavier waved to her guests as they mounted their chairs and started off down the street.

THE INDIVIDUAL CONSCIENCE.

Ave Maria.

The press of the University of Chicago has published an essay, "Egoism: A Study in the Social Premises of Religion," in which a Mr. Louis Wallis delivers himself of sundry flamboyant generalizations having to do with the delinquencies of the church in its attitude toward the social problem. "By concentrating attention upon individualism," says Mr. Wallis, "and emphasizing this to the exclusion of other standpoints, the church has practically thrown the weight of its large official influence in denial of the organic nature of society. It has been innocent of a sociological outlook."

Most men who are passably familiar with the literature of the subject which the essayist attacks so thoughtfully will say that it is rather Mr. Wallis who is innocent of considerable preliminary knowledge requisite to any adequate treatment of the matter. If that gentleman's acquaintance with works of Catholic churchmen, from the Summa of Thomas Aquinas to the encyclicals of Leo XIII. and Pius X., is so limited as to warrant his belief that the weight of Catholicism's official influence has practically been thrown "in denial of the organic nature of society," he evidently needs to do a large amount of reading before again rushing into print. Mr. Wallis does not apparently understand his limitations. Here is another extract from this up-to-date essayist:

The church has never committed itself to any proposition recognizing the organic nature of society. It has proclaimed, in effect: "Society is a mere crowd. If the crowd is to be set right, its units must be set right individually. Let every citizen become a better citizen and a better man; and then the crowd, society, the world, will be all right." In effect, the church occupies the position of one who insists that for the operating of a steam engine all we need is individual righteousness and a brotherly love."

Not at all. The church insists rather that, for the effective operating of the engine, it is necessary that the individual portions of the machine—cylinder, piston rod, crank shaft, valves, bolts and screws—should be in their proper places, in good order, and under the control of a competent engineer.

In connection with this protest against individualism, our readers will prefer, to the immature theorizing of the essayist from whom we have quoted an extract or two from a common recently delivered by Archbishop Glennon. Speaking of the "widespread corruption in almost every walk of life, in every phase of activity," the St. Louis prelate said:

"Is there a sure and safe means whereby to cure the body politic and commercial of this dangerous disease?"

"Some say, 'Yes: public opinion, coupled with proper legislation.' Now, my brethren, agree with those who hold that public opinion is a mighty force, and that where its white light is concentrated it is difficult for evil long to dwell; and I further admit that there is no evil for the eradication of which adequate laws may not be set on the statute books. Yet both of these concurrent remedies will fail if they are not based on, and arise from, a properly trained individual conscience."

WHEN AT MASS.

TWO THINGS ARE REQUIRED: INTENTION AND ATTENTION.

People frequently use expressions the real meaning of which they do not appear to comprehend. They speak of attending Mass, assisting at Mass, hearing Mass, etc. We must not be more lookers on; we must take part in the Mass. We must take part with the priest in offering a great sacrifice to God. We should unite not only with the priest whom we see as celebrant, but with our Lord Jesus Christ, the great High Priest of the good things to come. It is He Who offers Himself upon the altar.

The celebrant reminds us of our anticipation when at the Orate Fratres he turns to the people and says: "Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty."

During the canon of the Mass the celebrant says: "Remember, O Lord, Thy servants and all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer to Thee this Sacrifice of praise for themselves, and all that belong to them, for the redemption of their souls, for the hope of their salvation and safety, and render their vows to Thee, the eternal, living and true God."

To fully fulfill the precept of hearing Mass two things are required: Intention and attention.

An earnest intention requires earnest thought. You will hear Mass with a view to the attainment of the earnestness of your intention. A Catholic who is present in the church for some purpose and keeps to that purpose, for instance, to sketch or to write, could not be said to "hear Mass," or to "assist at Mass."

The intention is included in going to Mass for that purpose, as such an intention is virtual, but a distinct intention is better.

Attention is to apply our mind to what we are doing. Otherwise we would deserve the reproach God made to the Jews: "This people honoreth Me with their lips, but their hearts are far from Me. (St. Matt. xv. 8.)"

When distractions are only another name for carelessness, they are sinful. Distractions may come without our fault, and then they are not sinful if we seek to overcome them. Coming late for Mass is a source of distraction to others. If you really wish to be devout at Mass, you ought to try to be in your place a few minutes before Mass begins. "Before prayer prepare thy soul and be not a man that tempteth God." (Eccl. xviii. 23.) The nearer your power or place is to the altar the less liable you are to be tempted during Mass. Too many want to see and to be seen.

Masses can be properly heard with-

out any particular form of prayer. You may read the "Devotions for Mass," you may recite the Rosary, considering the mysteries: you may meditate on the Passion or you may follow thoughtfully the priest at the altar. But be mindful of the Sacrifice and guard yourself by proper intention and attention. —Catholic Universe.

A NEW WORK FOR CATHOLICS CONVERTS LEAGUE.

The Catholics Converts League, of New York, has just appropriated from its treasury the sum of \$500.00 for the support of a priest as a Missionary to non-Catholics and working under the auspices of the Apostolic Mission House. This generous act of the league guarantees the placing of a well trained Missionary in a part of the country where his service will be of great value to the scattered Catholics, and where he will be enabled to go from town to town to preach to the non-Catholics. The Apostolic Mission House has now eight such Missionaries in the South and West, and to each it is paying \$500 a year. This donation of the Catholic Converts League will enable this Mission House to place still another Missionary in the field.

The work that these missionaries do is of the most difficult kind, and it requires a most sturdy character to carry it through to notable success. Their business is to go into towns where there is no church and no Catholics even. They go as a complete stranger and arrange for and start going a mission of a week's duration. Their first work is to meet some of the prominent people, then secure a hall, then advertise the mission, then preach night after night to audiences small as well as large as they come answering all the questions that are publicly put to them. Then to gather the few hopeful converts and care for them till they are ready to be received into the church.

Very often the Missionaries have to come up against prejudice and misunderstandings, and not seldom the strongest opposition is aroused against them by the non-Catholic ministers. Their life is constantly placed among strangers in country hotels where they must put up with all kinds of inconveniences of bed and board. Still, with all his hardships many priests are willing to do this pioneer work, if only they can get money enough to meet their expenses.

The good they do is incalculable. A town that has received a visitation of this character will forever after think kindly of the Catholic church. The people will become interested in the growth of the church. They can no longer be persuaded of the infamous calumnies that heretofore got a hearing. They frequently are ready to answer them all: "I know and have met Father So and So, and I know that he was a good man," and in the course of time, when they have read Catholic books that are left among them, they want to become Catholics.

The Catholic Converts League, by participating in this great work, has done honor to itself. Hereafter, the members will regularly receive the report of the work the Missionaries do, and they will be gladdened by the fact that their funds have been used to bring to the bosom of the church many struggling souls who will bless God all their lives for the gift of the faith.

ARE CATHOLICS BIGOTS?

A CHARGE THAT FAILS WHEN REASONS ARE UNDERSTOOD.

Rev. F. M. de Zulzeta, S. J., in the Catholic Weekly, London.

We may here make some observations upon the charge of "bigotry" often levelled at Catholics. That a Catholic like another, may at times deserve this reproach no one cares to deny, any more than that, in common with the rest of frail mortality, he may be guilty of other faults or crimes. But in so far as he becomes really blameworthy in this respect, he acts contrary to the exigencies and teaching of his faith. Bigotry, in any genuine sense of the term, by no means results from the necessary aloofness of his religious attitude towards opposing faiths. The chief difficulty here is to arrive at a correct solution of the question: "What is true bigotry?" and to understand what sort of religious attitude really deserves a name which conveys a reproach.

If we turn to one of our up-to-date standard dictionaries we read, for example: "Bigotry—blind and excessive zeal esp. in religious matters" (Chambers' Twentieth Century Dictionary).

According to this definition, which substantially agrees with what other dictionaries give, it is not "zeal" which constitutes bigotry, but "blind" and "excessive" zeal. The "blindness" must obviously refer to some faculty of perception or apprehension; in other words, blindness in the intellectual faculty is here meant, which excludes from the bigot's mental field of view good and valid reasons for a more tolerable estimate of other people's religious convictions, and results in a zealous, exceeding reasonableness. Now let us apply the dictionary's definition to the mental attitude of Catholics in dealing all faiths but their own to be objectively false, and all other forms of worship objectively opposed to the will of the Divine Founder of Christianity. We need only deal with their view of other faiths. For since worship is faith in action, it will naturally follow the nature of the worshippers' faith. Now, if a Catholic's zeal is "blind" in thus condemning as ungodly all other forms of Christian profession? He would assuredly need to be purblind to many cogent facts were he to judge otherwise. To take an instance: He believes it to be "a fact of revelation" that Christ intended His followers to be religiously one.

So perfect was this religious oneness that He which our Saviour has in view that He shrinks not from a comparison apparently hyperbolic—for He compares it to the most perfect unity of that Divine Nature shared by Him

in common with His Eternal Father (v. 21). Then, at all events, as Catholics see, this unity of religion must be as complete as is possible amongst men with God's assistance. But a religious unity that does not so much as embrace oneness in religious principles, or doctrines of higher import, evidently falls far short of what men may achieve. For uniformity of belief is certainly obtainable by them, for the simple reason that it has actually been obtained in the Catholic church, for nineteen centuries.

This unity of the true church is a constant, living fact in every age. According to our Lord's own teaching (ibid. v. 21, 23), it is a sign "that the world may know that Thou has sent Me"—a visible mark stamped upon His church from its beginning, even to the end of the world. Where it is not, there the church is not. The "hallmark" is missing.

The Catholic perceives the only too evident lack of doctrinal union in all bodies resulting from the Reformation; he even finds them naively admitting that the Reformation was a failure, the faith of Christ cannot lie with them. Further, when he sees, moreover, that this footprint of His divine mission left by Christ upon the sands of time can be found nowhere outside the pale of his own communion, he must, in ordinary logic, infer that either his, and his alone, is the one true religion of Christ, or else that the church declared by Christ to be lasting and indestructible has ceased to exist. But this failure would falsify other promises of Our Lord (Matt. xvi. 18, xviii. 20, John xiv. 16).

So the zeal of a Catholic for his faith rests upon good and solid reasons, though not on the afore-said one alone. To touch briefly upon another reason—Biblical inspiration.

Heresies that most non-Catholic bodies around him make the "Bible Only," as read by each private individual, the exclusive rule of their faith, and will accept no doctrine as divine that is not clearly to be found therein or that cannot be fully proved thereby. On the other hand, he knows from history that no such rule of Christian faith could possibly have existed for some centuries after the faith of Christ had been already preached to the world and accepted by considerable portions of it. In the simple reason that the written New Testament was not to be had. Moreover, that when its books were eventually collected together, it was the "Roman" Catholic church that separated out from the Mass of sacred book in existence those that were inspired Scripture from those that were not. So that the very basis of "Reformed" churches—the inspiration of the Scriptures—rests upon the testimony and authority of the Catholic church. For a book cannot effectually bear witness to its own inspiration, or even to its infallibility—any more than a beggar, asking alms on the strength of his long and pitiful story, can be a sufficient witness to his own truthfulness. All this the Catholic sees. Is he, then, unreasonable in rejecting as undoubtedly false all religions built upon such a questionable basis as the Bible Only? Or does he not see that he has reverted to the sphere of principle, affecting the fulfillment of our own religious duty, not of dealings with our non-Catholic neighbors in non-religious matters. In the field of politics men of the world regard a similar exclusiveness as high principle, although political theories are proverbially matters for free debate. Politicians even seek to enhance the authority of their opinions by borrowing terms from the province of religion—talking of "loyalty to political creeds and the eschewing of political heresies." Yet in the case of religious faiths we have to do with principles of a far higher order and authority—with truths revealed or held as being revealed by Infallible Truth itself. Who knows no change, nor shadow of alteration" (James i. 17).

The religious attitude of Catholics towards others bears upon the question of marriage with baptized non-Catholics. As is well known, the Catholic church in reluctantly giving leave to one of her subjects for entering upon a nuptial union of the above kind does so only on certain well defined conditions. The religious ceremony must be performed by a Catholic priest only. The Catholic party must have fullest freedom to practice her faith. All children of the marriage—male or female—must be educated in that same faith; and the Catholic must endeavor by discreet and lawful means to influence the non-Catholic towards conversion. These conditions, to which the non-Catholic must pledge himself, suggest the difficulty.

Then where can "excessive" zeal enter? There is indeed room for it in conduct. In truth, it is mainly, if not exclusively, in the sphere of conduct that true bigotry appears, if it appears at all. Not that there can be too great zeal and self-devotion in a man's private practice of religion. Religion being another word for the service of Our Lord God, no one can be too faithful nor too earnest in tending to Him that which is His inalienable right. This is not saying that excess in distinctively religious practice is impossible. For these form but a portion of religion, which requires, besides, that other duties equally imposed by God should not be sacrificed for pious exercises of a voluntary character. But, with this understanding, there can be no excess in the private pursuit of religion. The protest heard at times in another land, "Mais je ne suis pas bigot, comprenez." (But, you understand, I'm not a bigoted Catholic!), does, it is true, mean in plainer English: "I'm not excessively attached to my religious obligations!" But this frame of mind bespeaks an indifference to the claims of God which is not necessary from freedom of person from the imputation of bigotry in the ordinary acceptance of the word.

The excessive zeal, therefore, truly constituting bigotry consists neither in the tenacity of one's own faith, nor in the fervent and exclusive practice of the same, but should be described as uncharitableness (in thought, word, deed or omission) towards those whose religious beliefs differ from our own precisely on account of that difference. Provided such uncharity be absent, the term "bigot" can only be applied to a Catholic, however fervent, by a gross

YES—THEY ARE.

We have talked so strongly about "Fruit-a-tives" being a liver tonic, and curing Constipation and Biliousness, that some may think they are not for anything else. Well, they are. "Fruit-a-tives" are a grand, good tonic for the whole system. One "Fruit-a-tives" tablet three times a day, makes rich, red blood and firm flesh. The same daily treatment and a sensible diet takes away dyspepsia and gives you sound digestion, and good appetite. "Fruit-a-tives" clear the skin of pimples and blotches—make the complexion fresh and rosy. Get "Fruit-a-tives"—take them the right way—and see how you improve.

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misuse of the term, even as set forth in our standard dictionaries.

Daily life, nevertheless, undoubtedly affords us examples of true bigotry. Thus, to wantonly hurt the religious convictions of others by abuse and ill-natured ridicule, to speak harshly of individuals on doctrinal grounds, are instances of bigotry. Even when the interests of Catholic truth require a severe handling of other faiths, care should be taken to show that systems, not persons, form the object of attack especially where mention of persons becomes unavoidable. Again, noting that gross bigotry could lead a master or mistress to deny equal justice to a servant or employee simply on the ground of difference in religious beliefs and worship. So, too, is it pure bigotry to dismiss a public servant, otherwise admitted to be competent in his or her charge, on account of a conscientious change of faith displeasing to authorities. But such forms of the vice in question are, we fear, mainly to be witnessed outside Catholic circles.

On the other side it is not bigotry, but fidelity to conscience and honorable firmness of principle to refuse to speak before others as though there were "a good deal to be said" in favor of other religions; to decline directly to aid in any way the spreading of another creed firmly believed to be false; to insist on having one's children brought up in surroundings positionally the most favorable to their religion and its practices. For here we have reverted to the sphere of principle, affecting the fulfillment of our own religious duty, not of dealings with our non-Catholic neighbors in non-religious matters. In the field of politics men of the world regard a similar exclusiveness as high principle, although political theories are proverbially matters for free debate. Politicians even seek to enhance the authority of their opinions by borrowing terms from the province of religion—talking of "loyalty to political creeds and the eschewing of political heresies." Yet in the case of religious faiths we have to do with principles of a far higher order and authority—with truths revealed or held as being revealed by Infallible Truth itself. Who knows no change, nor shadow of alteration" (James i. 17).

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Surely these conditions invade the conscientious rights of the non-Catholic aspirant to a Catholic hand, who disavows all allegiance to Rome. What right has the Catholic church to dictate to the consciences of non-Catholics? The answer is that she does not dictate to them; in fact, she is not addressing them personally at all. She simply deals—as she has a right to deal—with her own subject, who, in turn, acknowledges the church's right to intervene, but still desires to contract a marriage that is repugnant to her, because proved by long experience to be highly dangerous to the souls of her subjects and of their children. To her own subjects she says, in effect: "If you are resolved to contract a mixed marriage contrary to my express warning, well—in order to save you from still greater spiritual evils, or else in view of weighty reasons which you allege for the step—I will grant the necessary dispensation. For if you married without leave you would profane the holy sacrament of marriage receiving it in mortal sin. Only you cannot cast to the winds your unalterable Catholic principles—you cannot marry under conditions that would be a virtual denial of the truth that the Catholic faith alone is the true way of salvation, for yourself, your future offspring and even for your spouse elect—whether the latter recognizes the fact or not."

Less than this the church could not say without convicting herself before the world of plainest inconsistency and gross imposture.