modest in all their actions; rarely speak to men in public and are satisfied with the society of people of their own sex at family gatherings. Obscene pictures are forbidden by law. Womanhood is held in esteem and monuments are erected to widows faithful to the memory of their first husbands. In a word, the Chinese, though pagan, possess many of the natural virtues and this, joined with their belief in the supernatural gives great hope of their future conversion."

In conclusion, let us call attention to a statement by Father Fraser which may well attract Catholics of means in the United States:

"It only takes $360 to found a permanent burse, the interest on that amount being sufficient to keep a seminarian, and when he is ordained another pious and prominent lad is taken in his place and so on forever."

SUFFER LITTLE CHILDREN

A common fallacy to-day is "Do right, think and believe as you please." Right doing is but the flower of right thinking. If God has a right to the external act, so has He to the internal. In Him we live and move and have our being. Everything, therefore, that is ours in the sphere of thought and action is from God. God has His place in the home, in the school, in the shop, in the office. When He is pushed out of a place, then we have truly a God-forsaken place.

It is the duty of Christian parents either to get God back into the schools or get their children out of them. I say, get God back. The first schools established by the New England Puritans were parochial schools. They anticipated the spirit of the constitution of the United States, which places the support of public peace and prosperity in virtue and religion. Professor Morrison of California says of the public school system: "It is an educational system which fails to educate." Hence, with due deference to the well-equipped, conscientious body of teachers, it must be said that their work is not a success. The fault is not theirs, but in the system which they are compelled to follow.

In Washington's farewell address we read: "Reason and experience both forbid us to expect that morality can prevail to the exclusion of religion."

The pastoral letter of the bishops of the United States at the Council of Baltimore in 1885, has this significant paragraph: "Take away religion from a people and morality will soon follow. Morality gone, even their physical condition will ere long degenerate into the corruption which breeds decreptitude, while their intellectual attainments would only serve as a light to guide them to deeper depths of vice and ruin."

Learning does not spell goodness. The devil has a brilliant brain. Much learning made him mad. If education could save a person, the devil never would have been damned. Development must be symmetrical else you have a mis-shapen monster. Religion must mold the young life to all that is true and virtuous and holy. Education is light, but the light that decoys a traveler from the true road to his home is worse than darkness. Platitudes, trite maxims, abstractions are only barriers of straw when the flood tide of voracious passions seethes and heaves in the human breast.

Morality without the check, the solemn sanction of religion, which says, "Obey the law or else"—take the terrific consequence, is a fond dream. Suppose the criminal code should say, "Violation of this law will be punished by a loss of self-respect; violations of this law are unmanly, unworthy of our fathers; violations serve no useful end; violations will exclude you from respectable society." Such a law, unsanctioned by power to punish, would be a farce. The lawmaker would be set down as a dreamer of dreams. Now, a moral law of purity, sobriety, honesty is harder to observe than any civil or criminal law, and if so, what are we to think of those who say, "We can make the moral law respected without even mentioning a word about Him who made that law, without ever speaking a word of such a thing as punishment from a higher Power on those who violate the law"? When you are sorely tempted to violate the temple of God, to profane your own body, to steal, to swear, to lie, think how unmanly it is, and, presto! the tempter flies and your passions subside. Human nature has a dumb, savage way of pulverizing cant. "My grace is sufficient for thee." Without that grace our fallen nature wallows in the sewage of sin. The state has a right to educate its citizens if the parents are neglectful of their duty, but the parents' rights are first and most sacred. The child is more helpless than the young of all animals. Its eternal destiny and temporal well being are placed by God in the parents' hands. The child has a future stretching far and beyond the power of imagination to follow. That future must determine the education of the children. If the child were sent to earth to gather wealth, to drink in pleasure, to make a name, then the parents' duty would be to see to it that the child's education should be along these lines and that anything touching God, redemption, sin or grace should not be so much as named in the curriculum of studies. If the parents can't educated their own children, then they are bound to get somebody else to whom they delegate their authority. They are not free to choose Turk, Jew or atheist to do the sacredest duty that God ever imposed. If a mother cannot, or will not, suckle her own child, she would be a monster hewn out of a rock if she chose a diseased person to do it for her. A mother has no right to condemn her child to lifelong disease or premature death. But the milk of instruction may be tainted, or diluted, or diseased, and therefore parents are bound under God to provide instruction for their children from the well of doctrine undefiled.

The school is an attribute of the family. It is not, and never can be, an institution of the state. The school is older than the state because the family existed before the state. The school, then, cannot draw its existence from the state. The state is not an educational institution, though it should materially assist in providing educational facilities for such families as need them. The state has as much right to prescribe the number of your children, their food and clothing, as of their education. The parent has no more right to deprive his child of a religious education than he has to sell that child into slavery.

The child, by its natural birth, belongs to the parent, but through its second (supernatural) birth in baptism it belongs to the Church. Christ made His Church responsible for the education of humanity when He said: "Go and teach all nations." Hence the Church has a right and a divine duty in the education of her children. When a Catholic says in deed "I will not permit the Church to rule over the education of my child," he, all unwittingly, let us hope, runs counter to the commission of Christ, "Go and teach all nations."

Only for the devotedness of the Church to education during nineteen centuries the men who now revile her and pretend to ignore her educational influence would be naked savages in primaeval forests. She is the lover of little children. She keeps crying to parents, "Suffer your little ones to come to me to be educated, and forbid them not." She decks the walls of the schoolroom with sacred images, with the crucifix. She is not ashamed of Jesus Christ crucified. She tells the child all about Him—His beauty, tenderness, strength, divinity. Like a mystic gardener, she takes the tendrils of the child's heart and entwines them around the tree of the cross. The spiritual vine of young affection so trained will seldom fall and trail along the mud of earthly passions but will grow and feed on the sap of the tree of life. Lessons of history show the child the all-ruling providence of God. A God who could make a world and then leave it sink or swim would be as repellent to our best instincts as the mother who forgets the son of her womb. The child is told the distinction between churchmen and the Church. If a churchman is a criminal, why saddle his sin on the Church? The confusion between these two has inflicted many a stripe on the back of the Church. Above all, the child is told where he came from and whither he is going. He is not trained merely to trim the sails and mend the tackle of his life-boat, but he is directed how to steer to. A man may be a good swimmer, but if he can't see the shore. If he is told nothing about the shore, he will sink. Education without religion teaches a man to swim, often, indeed, with grace and speed; but it teaches him nothing about the shore of eternity. What's the use?—Sacerdos, in St. John's Calendar, Brooklyn.

EFFECTS OF COMMUNION ESPECIALLY ON CONVERTS

BY RIGHT REV. MGR. JOSEPH RAINER, OF MILWAUKEE, DELIVERED BEFORE THE EUCHARISTIC CONGRESS

To comply with the apostolic injunction. "To restore all things in Christ," we must be in union with Christ. United with Him, the author and source of all graces, we shall be more and more transformed into Him, so that "we live, not we, but Christ in us." Therefore our Holy Father, to carry out the great program of his pontificate, first of all turned his eyes to the great mystery of love, which Christ has instituted to effect this union of Himself with the Christian soul, a union closer and more intimate than which can not be imagined on earth—he turned his eyes to that Blessed Eucharist. In his wisdom he felt and foresaw that the sooner and the more frequently the children of God's Church would be united with Jesus in Holy Communion the more surely and the more thoroughly the renewal of all things in Christ would be accomplished. Although only a comparatively short time has elapsed since he issued his remarkable decree about frequent and daily Communion and about the first Communion of children, we see, and can not but see, that a great reform is working its way in the Catholic Church, that a new and strong impetus has been given to Catholic life and practice; and the more we enter into the mind and sentiment of our Holy Father, the more we must admire his heaven-inspired wisdom, the more readily we will acknowledge that he is guided by the Spirit of Truth. His name will go down to posterity as the Pope of the Blessed Eucharist.

After these introductory remarks, I now approach the subject alloted to me for this occasion: "The Effect of Holy Communion on Adults, and Particularly on Converts."

STRENGTHENS LIFE OF SOUL

We all know from dogmatic theology that the effect of Holy Communion is in the soul of the recipient. Its general effect is, of course, the same in children and in adults, in those that have been born and raised as Catholics and in those that join in later years. It is, as our great theologian, Father Huter, puts it, "Vitae spiritualis conservatio et perfectio," the preserving and perfecting of the spiritual life. As the natural food nourishes and strengthens our bodies, so this Bread from Heaven, this manna of the soul preserves, strengthens and perfects the life of our soul. And this it does in the child as well as in the adult. But, although this effect is the same esentially, it is widely different in the manner and extent of operation. It was the same Jesus who called the children to Himself to bless and caress them who visited the publican, bringing "salvation to his house;" the same Jesus who sent His healing power to the servant of the centurion, and who entered the house of the pharisee to speak the word of forgiving mercy to penitent Magdalen; the same Jesus who delivered the possessed from the thraldom of the evil one, and who cured the sick, giving sight to the blind and speech to the dumb. He went about doing good to all to whom He came, spreading graces and blessings; but these graces and blessings; were adapted to the different needs and conditions of men; they were essentially the same yet widely different in particular. And so in Holy Communion the same Jesus enters the soul of the innocent child to preserve it from the defilement of sin and to strengthen it against the manifold dangers that threaten it on its way through life, and He enters the soul of grown-up Christians to give them strength and the grace of perseverance to fulfill the obligations of their state of life; He enters the soul of the lowly laborer, who earns his bread in the sweat of his brow, to make him happy and contented in his poverty; He enters the soul of the rich and well-to-do to instill into them that self-sacrificing charity which makes them share abundance with their needy brethren; as the friend of sinners and as the merciful Samaritan He enters the heart of the repenting sinner to heal the wounds which sin has inflicted, and He enters the soul of the more perfect to make them loathe the world and to inflame them with a more ardent desire after the eternal hills.

DUTY OF THE PRIEST

All these are truisms, and I am well aware that I have not said anything new or unfamiliar to the priest. But let us draw some practical conclusion from these remarks.

All these graces and blessings flow from this heavenly fountain, and all are invited to partake of them; but it is the priest who dispenses them. He stands, so to say, at the head of the fountain to draw for all those that wish to drink the waters that flow into life eternal; for he is the divinely appointed dispenser of the mysteries of God.

But it is the duty of the priest not only to invite the faithful and to dispose their hearts for a worthy reception; he must endeavor and use all his zeal to make the divine mysteries as fruitful as possible, and to instruct the faithful as to how they can derive from the heavenly banquet those graces and spiritual benefits which are adapted to their needs and to their particular state of life.

They may have some vague, general desires, and still do not know for what they should pray; they are not conscious of their particular needs, of the dangers which surround them and of the duties which devolve on them in order to make their Holy Communion a source of graces for themselves and of edification to their fellowmen. Therefore the priest should frequently speak of the effects of Holy Communion not in general terms, but in their application to the different conditions of the communicants and to their standing in society. By so doing he will counteract one of the most common objections against the practice of frequent Communion; that Catholics who are frequently seen at the Communion table are no better, but worse, than others. He should tell the rich that one of the fruits of Holy Communion is a generous disinterested love for their fellowmen, a love which manifests itself in the works of Christian charity and in giving alms to the poor. He should tell the poor and lowly that He Whom they receive has strength and peace of heart which relieves and soothes the privations of poverty; he should tell those who are in sorrow and afflicted that He Whom they receive has pronounced a blessing on those that weep, and that He has carried for them the cross of suffering that suffering for Christ's sake is a privilege and a sign that God loves them. He should tell the business man that those who approach this heavenly banquet insure for themselves God's blessing and success in their undertakings, but that this practice should guard them against temptations to dishonesty and that excessive greed for money by which men without religion enrich themselves at the expense of others.

For many years I enjoyed the acquaintance and friendship of a great business man who carried on an extensive trade in one of our large cities and whose advertisements you have no doubt read in different papers and magazines. I often met him and conversed with him, and still it had taken years before I learned from others that he was a daily communicant. But he also was a model Catholic gentleman. What I admired in him was that, whenever I visited him in his store, he never spoke about business, but always about religious subjects, asking questions about religious observances and ceremonies, etc. Once he spoke to me about the effects of Holy Communion in a manner that deeply impressed me. Father, said he, it is hard to describe how I feel when I return from the Communion table. I always feel a new strength to carry the burdens of life, so that all the difficulties and troubles that I experience dwindle into nothing. He was also very successful in his enterprises; God blessed his work here below; so that the word of the apostle could be applied to him: "Pietas ad omnia utilis est, promissionem habens vitae, quae nunc est, at futurae." (I Tim. iv. 8.)

EFFECT ON CONVERTS

I am expected to add a few words on the effect of Holy Communion on Converts. I own that I have had but scant personal experience in the training of converts; for those that are entrusted to my care are supposed to already be converted. But I also confess that I have always taken intense interest in reading the biographies of converts; because they show in how wonderful and mysterious ways God leads His chosen souls from darkness to light and into the saving bosom of His Holy Church. It is equally remarkable to see how that doctrine, which in most cases proves the greatest stumbling block in their gropings after truth, often becomes the strongest bulwark of their faith and their sweetest comfort after their conversion; I mean the doctrine of the Real Presence.

One of the most remarkable cases of this kind is the conversion of professor Von Kuville of the University of Halle, which has quite lately caused an extraordinary sensation in Germany. A distinguished scholar and brilliant writer, a historian of the first rank and professor in one of the most prominent seats of learning in the very heart of Protestant Germany, quite unexpectedly and in spite of persistent and practical opposition, declared his humble submission to Catholic truth and told the story of his conversion in a book whose title manifests his mind and disposition, "Zurucc zur heiligen Kirche" (Back to Holy Church.)

In the first chapter of this book he confesses that a long time before his conversion he believed in nearly all the doctrines of the Catholic Church. "I acknowledged," he writes, "the Primacy of the Pope. I approved thoroughly of the worship of the saints and relics. I had no essential objection to the seven sacraments. What, then, kept me from confessing the Catholic truth? The answer is: I did not believe in Transubstantiation; or rather my conception of that doctrine was such that I was unable to accept it. This, I felt, was the obstacle which separated me absolutely from the Catholic Church."

It was the reading of Moehler's "Symbolism" that solved his doubts and, as he adds, in quite an unexpected way: "After I had read Moehler's Symbolism, all such doubts disappeared. The whole sublimity and profoundness, the whole central significance of the doctrine, became at once clear as soon as I had grasped its true meaning by an authoritative explanation. Now I knew that here was the pivot and the soul of the Catholic faith; here the pivot and soul of Christianity. Now I knew and believed the mystical miracle of the Holy Eucharist. This was not a doctrine, like other doctrines, to be accepted merely of obedience, or perhaps, even with mental reservation. No, he who denies this doctrine or agrees only half-heartedly with it, is Protestant; he who accepts it by faith can no longer keep aloof from the Catholic Church without committing grave sin. I accepted the doctrine and therefore I was Catholic at heart, though I required much instruction before I fully understood the miracle and its consequence.

And soon after he adds: "The act of being received into the Church together with my First Communion, created changes in me which cause me surprise. The mystical power, which went forth from both these sacred acts, chiefly from the Holy Communion, revolutionized my inmost nature, and my soul was lifted to a pinnacle of bliss which until then it had never known, nor been able to understand. And so I was now (and only now) after my reception into the Church and by the First Holy Communion, a real and true Catholic. The mystery had disclosed itself to me."

A similar experience has been had by many other converts, as you can learn from their autobiographies. The dogma of the Real Presence in the Sacrament of the Altar, creates, as Msgr. Benson, himself a convert, remarks a definite ring or circle around the majesty of God. Those who accept is are, at least in spirit, Catholics; those who stand outside of it are, ultimately, the companions of those who would shade Christianity off, by "liberal opinions" and "common sense" into a mere ethical system or philosophy.

I have pointed out some of the effects which the Eucharistic Banquet produces in those who receive it worthily. It devolves upon us, priests of the Most High and dispensers of the heavenly mysteries, to make these graces and blessings accessible to those that approach it to open the well-spring of healing power "ut hauriant, aquas in gaudio de fontibus." (Is. xii. 3.)

PAPAL INDEPENDENCE

POINTS FROM ARCHBISHOP BOURNES ADDRESS. CIVIL INDEPENDENCE OF THE HOLY SEE NECESSARY FOR FREE EXERCISE OF POPE'S SPIRITUAL POWER

Intermountain Catholic

Of particular interest now because of the Turco-Italian war and its possible effect on continental Europe, is the most remarkable gathering last month in England—the Catholic Congress at Newcastle—the inaugural address of Archbishop Bourne of Westminster on "The Civil Independence of the Papacy"—the most striking passages of which we subjoin:

Our complaint and our protest against the situation created for the head of the Catholic Church by the unification of the kingdom of Italy are based, then, on the following grounds:

1. Civil independence is of absolute necessity for the free and untrammeled exercise of the Supreme Pontificate. The supreme head of the Universal Church cannot consistently with the dignity of his office, or the exercise of the powers of which he is the depository, be the subject of any government, but must not only possess but freely exercise sovereign rights.

2. The civil independence was guaranteed until 1870 by the existence of the Temporal Power.

3. The Temporal Power has been destroyed by the king and parliament of Italy.

4. The guarantee of the civil independence substituted by the Italian government are absolutely illusory, and quite insufficient for their purpose, for they were created and might at any moment be destroyed by a chance majority in the Italian parliament. And these very guarantees have been constantly and openly violated for many years past. Although they profess to recognize and vindicate the sovereignty of the Holy Father, offenses against his honor and person are allowed to pass unnoticed and unpunished, which, were they committed against the king of Italy, would bring down heavy punishment upon the offender.

5. It is the duty of the Italian government to find and to give to the Supreme Pontificate such guarantees of civil independence as will adequately replace the Temporal Power which it so ruthlessly and callously destroyed by force of arms in 1870.

6. So far the Italian government has made no effort at all to meet the legitimate claims of Catholics in this matter. A great wrong therefore remains without redress.

And let it not be said that the problem of conciliating the civil independence of the Papacy with the unity of the newly-formed kingdom of Italy presents a problem so difficult as to be practically incapable of solution. It is not indeed for us to determine what is the exact measure of independent sovereignty which is needed to give to the Holy See the free exercise of all its spiritual rights. As the Duke of Norfolk well stated in 1901: "It is not for us to say what arrangement with the Italian government would be satisfactory to the Pope. That is a question which he alone can determine. We know that the interests of the Church are safe in the hands of the Pope."

On the side of the Holy See the conditions are not likely to be too onerous. There is no desire on the part of the Papacy for temporal domination as such, there is no just of territory, no desire to play a part as one of the leading powers of the earth in the competition for increased worldly possessions. "My kingdom is not of this world," is a thought ever present to those who are concerned solely about spiritual things. So long as those spiritual things are duly and really and incontestably safeguarded, the extent of the civil independence, which guarantees them is a matter of very small account.

On the other hand the presence within the kingdom of Italy itself of an independent republic at San Marino; the existence of the sovereign principality of Monaco in the republic of France; the Free State of Andorra surrounded on every side by the jurisdiction of other states; the flourishing kingdom of Belgium dependent for its neutrality and autonomy not on its strength of defense, but purely on the guarantee provided by the public conscience of many European governments; all these existing facts show how easily with a little good will the civil independence of the Holy See might be adequately secured without detracting in any way from the essential unity of the kingdom of Italy. The task is not beyond the powers of a royal and upright statesmanship, and its successful accomplishment, while of supreme importance to the Catholic Church and to the members of the Church throughout the world, is of hardly smaller importance for the well-being and stability of United Italy itself. It is idle for those who have the prosperity of Italy at heart to ignore the presence therein of many dangerous and subversive elements who, if they hate the Papacy and strive to injure it, are scarcely less hostile to the House of Savoy and to the very idea of monarchy. If these revolutionary elements succeed in obtaining even a temporary mastery, the kingdom of Italy will be in danger greater far than any which can ever menace the Papacy. Is it not, then, the extreme of foolishness to leave unsettled this "Roman" question, thereby alienating and paralyzing the conservative forces of the country without whose aid United Italy can never hope for a stable and solid progressive prosperity? It is not as Catholics, but as lovers and admirers of so much that is noble and glorious in the history of the Italian peoples, that we most earnestly desire a speedy and completely satisfactory settlement of this difficulty, but most certainly soluble, problem. And as the commemorative events again called public attention to the critical and menacing nature of the actual situation, it would not have been right to allow this Congress to pass without affirming once more the strong convictions which Catholics hold on this subject.

The position taken here by Archbishop Bourne is practically the same as that taken more than a decade and a half ago by a non-Catholic publicist writing for an American secular journal. Arthur Warren, then of the Boston Herald staff, made a close study of the whole question in Rome and in Italy, and unhesitatingly declared that a really united Italy is impossible with a discontented Rome; and that for a contented Rome, the independence of the Holy See is the only guarantee.

It is a curious thing that no matter how often this question is put aside by enemies of the Church as a dead issue, it crops up again as a notably live and practical issue; never more so than at the present time. There are many signs that the Italian government itself would welcome better relations with the Vatican, and is preparing itself to yield what it must to bring these about; and its motives are not altogether unselfish.

BOER WAR CONVERT

Some of the foreign papers are carrying an account of General Anthony Otton, one of the survivors of the late army of the Transvaal Republic, which may, perhaps, be of equal interest to Catholic readers in this country. It is generally conceded that he fought with great courage during the Boer War, but the papers add this fact to prove his bravery.

When he was the general in command of the staff he fought for a whole day with one hundred and fifty men against forty two thousand English. His men, who were, principally officers, all fell, and he himself was wounded. During the war his eight sons were killed. Kruger had selected him as his successor.

And now the part of the story interesting to Catholics: General Oxton became a Catholic in 1885, when he was travelling in Italy. He was instructed say the foreign reports, by the present Holy Father, who was then Mgr. Sarto. The pious general never wore the military decorations he had received, but he always bore on his breast the medal of Saint Anthony, which was given him by the Father Provincial of the Franciscans at Santiago.

On the 17th of last June, when General Otton was in Jerusalem, he became a member of the Third Order of St. Francis, and he considers it a great honor to be among the children of the Seraph of Assisi.—Church Progress.

Let us awaken to the divine privilege of sharing the heartaches of our friends; of the meaning of good-fellowship; of that independence of spirit that does not imitate; of courage and pride that can endure adversity with dignity and without fear.

If Ireland to day is the most Catholic land in the civilized world, if Dublin of all Catholic capitals in Christendom is the most intensely Catholic, the secret of this, her glorious privilege, is an easy matter to reveal. Ireland to-day is what she is because her sons and daughters say their prayers and go to the sacraments. Let us go forth, resolved to do likewise, and we, too, like them, will remain unspoilt by modernity, unspotted from the world. The antidote of her modern, up-to-date life is the Eucharist.—Father Bernard Vaughan, S. J.

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