

NOTES AND COMMENTS

THE ILLNESS of His Holiness the Pope, and the alarming Associated Press despatches in regard to it last week, sent a thrill of anxiety through every Catholic heart.

THE ANGLICAN claim to the title Catholic, and to the legitimate use of certain rites and ceremonies inherent to the Catholic Church, have received a rude shock by the conversion of the monks of Caldey.

"M. J. G.'s" REVIEW of the re-issue of Lord Acton's correspondence with Miss Gladstone, reproduced in the CATHOLIC RECORD of last week, deals only with his political judgments, and these, confessedly, were never intended for the public eye.

WE COULD have wished that Mr. Griffin had dealt also with Lord Acton's earlier ecclesiastical judgments, which required revision no less than his political.

IT HAS been said of Lord Acton in extenuation that because of his great learning the temptation to dogmatize was his beyond that of lesser men.

SUMPTION that the ecclesiastical sentiments expressed in his letters to Miss Gladstone would, no less than the political, have received revision at his hands had he been consulted.

IT HAS been a subject of some remark in the English press, that if, by the death of Lord Ashburnham, the Catholic nobility suffered a diminution of their numbers (the new holder of the title not being a Catholic), they have received a new accession in the person of Lord Nelson, the fourth holder of the title in descent from the illustrious naval hero of Camperdown, the Baltic and Trafalgar.

THIS REFERENCE to the new Catholic peer recalls an incident in the life of the great Lord Nelson, which brought him into close association with the last Catholic claimant to the British Crown, Henry IX., or, as he is better known to us, His Eminence Henry Benedict Stuart, Cardinal Duke of York, and younger brother and survivor of "Bonnie Prince Charlie."

WHILE NELSON was cruising off the coast of Italy in the Agamemnon, in the year 1774, word was brought to him that the Stuart Cardinal was in great distress on shore by reason of the troubled condition of the Papal States.

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THIS INTERESTING incident is happily confirmed from other sources. As related by Miss Shield in her Life of Cardinal York, it is a continued, unquestioned tradition that, on Nelson's return from the great victory of the Nile, he received on board his flagship, while off Naples, no less illustrious a person than the Cardinal Duke of York.

SOCIETY OF JESUS

A NEW CANADIAN NOVIATIE

The Society of Jesus was founded in 1540 by St. Ignatius of Loyola, and it quickly spread throughout the entire world. In 1611 it reached Port Royal and in 1625 came to Quebec.

Everywhere honored by the Church's enemies as their chosen victim, the Jesuits were expelled in 1759 and the following years from Portugal, Spain and France.

"This sickness is not unto death, but for the glory of God." (John xi. 4.) And, indeed, like Lazarus, the Society of Jesus arose from the tomb.

He wished that it might be as great as possible and with this in view he prepared his sons and sent them forth to every work which the Church might offer them—to teach in colleges, seminaries and universities;

This great variety of works, which brings the Society into contact with men in every walk of life, gives its members (whose talents and powers differ in kind and degree) an opportunity to find the very sort of work in which they are best fitted to succeed.

What the Society of Jesus most of all desires in those who seek admission to its ranks is a great love of God and a burning zeal for souls. With this love and zeal in one's heart everything becomes easy—the novice studies with his trials and the long studies which follow in Literature, Philosophy and Theology.

St. Ignatius decided that two years of probation were not too much to devote to the preparation of a young man for the life of the Society.

St. Aloysius, and St. Stanislaus Kostka. It was not long before each province of the Society had its own novitiate. That of the Canadian Province was founded at Sault-au-Récollet, near Montreal.

What most impresses the numerous retreatants, young and old, who come annually to Sault-au-Récollet, is the enthusiasm and gaiety of these young men on the threshold of their religious career.

This blessing is now about to be extended to the Province of Ontario and thereby to all the English-speaking provinces of Canada.

WHY HE EMBRACED THE FAITH

The well-known secretary of the Catholic Truth Society, James Britten, K. S. G., contributes to the ever-growing library of pamphlets one dealing with the reasons which induced him to come back to the faith of his fathers.

THE CRADLE OF LIBERTY

It is to the Church, writes the Abbe Canet, in his work entitled "Liberty of Conscience" (based mainly on the Encyclicals of Leo XIII.)

FAITH AND REASON

FAITH WHICH ENDURES AND PREVAILS ONLY GIVEN BY GRACE

Not long ago, Father Bernard Vaughan, the well-known Jesuit of Farm street, London, lectured on the "reasonableness of believing in revelation." Father Bernard says that his topic is most opposite in age in which the ubiquitous Rationalist seeks to show the believer that faith is contrary to reason.

The true idea of liberty is so evidently the fruit of the Gospel (says the Abbe) that wherever Christian beliefs begin to frown, there also do we see becoming obscured and withered every right conception of freedom.

The Abbe goes on to quote the words of the eminent political economist Leroy-Beaulieu, who gives, admittedly, no particular adhesion to any faith.

is the Church which the Apostles set up at Pentecost, which alone has the adoption of sons and the glory and the covenants and the revealed law and the service of God and the promises, and in which the Anglican Communion whatever its merits and demerits, whatever the great excellence of individuals in it, has, as such no part.

When he was thinking of becoming a Catholic, he pointed out to a friend the differences that existed between so-called doctrines and their expounding, in the Church of England.

She cannot claim her authority from the old Church of England, for by the acts of the Reformation, the old Catholic Episcopate was swept away.

According to the learned Dr. Dolinger, speaking of the Protestant Church, "there is no Church so completely and thoroughly the product and expression of the wants and wishes, the modes of thought and of character, not of a fragment of a nation, namely, the rich, fashionable, and cultivated classes.

The absence of authority and of definite teaching—these were the reasons which forced Mr. Britten to leave the Protestant faith, and in counselling wanderers who are troubled with doubt and human respect, the distinguished convert recommends a perusal of the "Lectures on the Present Position of Catholics in England," which were delivered by Cardinal Newman, "the noblest Roman of them all."

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What threatens liberty everywhere is the overwhelming preponderance of the State, the enslavement of the individual, of the family and of society, and this is rendered all the more practicable and dangerous by the advent of an impersonal sovereignty such as would be found in Socialism.

Individual right is an essential basis of all true liberty. The measure of the one (says the Abbe) is always and everywhere the measure of the other.

Experience, history and logic unite in justifying these words, namely, that of all philosophical, political and religious doctrines, one alone is in right and in fact compatible with liberty in general, and in particular with liberty of conscience, and that one is the teaching of the Catholic Church.

Along the Catholic Church, says the Abbe, can resolve the redoubtable problem which has vexed modern society for the past century, namely, the alliance of authority with liberty.

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"To believe" again says Thomas Aquinas, "is an act of the understanding adhering to divine truth by command of the will which is moved by the grace of God."

It will be seen, therefore, that God as well as man is a party to every act of faith.

Nevertheless, it is not to be said that there are no intellectual difficulties in believing or in obeying although so great a spirit as St. Augustine tells us in his confessions that it was not intellectual difficulties or his reason that kept him from joining the Catholic Church, but that it was his will that refused to struggle with temptation and ask for the grace and courage he required to take the decisive step.



reached and never will reach, the point at which it can subvert its reasoned conclusions the foundations of faith, or by its positive discoveries.

All its greatest discoveries may indeed be said, rather, to have added to the maze of mysteries which were already in existence and as Jules Simon said: "Every step in advance seems but to lead us to an abyss, and it is only feeble minds that assert or believe that they can explain all or understand all."

History has, however, says Father Bernard, shown that under the old dispensation the followers of monotheism (as against those who believed in a plurality of gods) took the word of the patriarchs and prophets, who from time to time rose up amongst them to be the authoritative voice of the living God.

Thus, we have the faith and obedience of Noah, who toiled at the ark for many years despite the scoffers. Then Abraham came, of his simple faith, to a land we know not.

Then the Mosaic revelation with its penalties for "those that believed not" and would not obey. The old dispensation made way for the new, and prophecy was fulfilled in the miracle of Nazareth as well as in the injunction that the apostles were to go forth and teach the truth to all nations.

Does St. Paul base his teachings on processes of reasoning? On the contrary, he says: "To us God hath revealed them by His Spirit. Now we have received, not the spirit of the world, but the Spirit that is of God; that we may know the things that are given us from God. Which things also we speak, not in the learned words of human wisdom, but in the doctrine of the spirit."

A GOOD WORK

His Grace the Archbishop of Halifax, with the warm co-operation of the pastors of the different Churches of the city and St. Peter's, Dartmouth, have entered upon active practical work to the end that Catholic immigrants arriving at that port will hereafter be attended to with the greatest care.

SALUTATION TO THE BLESSED SACRAMENT

Every flower that every grew, Every bird that ever flew, Every wind that ever blew, Good God!

Every wave that ever moved, Every heart that ever loved, Thee, Thy Father's Well Beloved, Dear Lord!

Every cloud that ever swept, O'er the skies, and broke and wept In rain, and with the flowerets slept, My King!

Every flake of virgin snow, Every spring the earth below, Every human joy and woe, My Love.

Take all of them, O Dearest Lord, In Thy Blessed Sacrament adored, Multiply each, every one, Make each of them into millions, Into gorgeous millions, Into golden millions, Of Glories, Glorious Son!