THE TRUE WEINESS AND CATHOLIC CERONICLE

CR 3, 1904, Judant by three in no way er of the the Rev. st Fathers

LOVE OF

CATHOLIC DOCTRINE

only in the definitions of her General Councils and infallible Pontiffs, but

in her every-thay and worlf-wide preaching, in the Encyclicals of jher

Popes, in the censures and decision

her Congregations, in the accord

and sublime function under the sanc-

tion of the Spirit of Truth abiding

with her forever. Alas, that famili-

arity with such a treasure should ren der us callous to its possessions, that

obtain and preserve it, to bequeath it to their childern !- What anguish of

mind and agony of feeling suffered by

the Newmans, the Mannings and so

many others, who had to grope their

way through darkness, doubt and despondency for years befor they were

admitted into the "admirable light!"

What numbers, too, we meet any hear of, who, if they could only be

lieve like a Catholic child the funda-

mental truths of the catechism, would find life on this planet com-

pletely altered-like one who, having

been born and raised in a coal mine,

rious light of day ! If we appreci-

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days of the week from the ages

to acquire and preserve 12.

should see for the first time the glo

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so many take but little trouble

to their childern !-

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ion on the university or the unias long interesta ts material He is ity. His t for \$876. lic Univerpurpose intrusted of the unihaven't the Il continue treasury."

ITE prob-Magazine, ble here in ill more h sections ony. The 1.200,000; 7,000. The ligent and fever for is allowed ar in the d possess 75 or are wages and state in occupation the ewo and Prothemselves legro vote.

AUS- On

ays : t that the has been in, and in of the ma are still ond and ey know It is true mns of our re crowded. these erely alone isement is for the woband, but firls and e hundred, on without vledge of ain a pitie meetings, there are as sad days of d be agine any

ds to have

of a truly Catholic land. his reputed prowess, his wonderful helmet and breastplate, his unchalthen can Catholics pore over books ringing in my ears, and enjoying a The beautiful Swiss town of Luclasses to and publications that are inimical to ing man I can but wish that he and cerne gave me my first experience of hich · will lenged superiority." If half-taught their faith, that blacken and deride his leaders shall adopt less coercive Notre Dame Catholics fill their minds with the their Chun world's imaginary estimate or its tutions ! Catholics fill their minds with their Church, her ministers and instiat 7.30 measures. Let them gain their end on my way to Rome, and arrived at by peaceoble rather than by forcible Lucerne in the early morning, when the letter own strength, if they read nothing Another great danger to Catholic but infidel and a mundane press, how can they hope to avoid sharing the Philistine's ships and associations with those Church, and by strikes and lock-outs. Labor is and the sun shone brilliantly in a who are not of the faith. It is an irit of jusatmosphere of heresy and indifference strong enough to be just, and unless pure October sky. Then I had my scorn for the soldiers of the true mity. In a Israel? We shall become wise when which the unwary frequently I.am mistaken union workingmen will first sight of the Alps. Pilotus, into Monday of somewhat terrible to me from ultimately find it to their advantage the we learn that the doctrine of faith is plunge. Besides other perils, from rate your beyond all secular changes of fashion this source spring those mixed marto increase the membership in their grim legend associated with its name, Church to estow on organization by voluntary enlistment gradually disclosed its huge mass as and systems that acquire vogue in riages which the Church regards with virtue of a great name. It is not only in the time of youth brought about by the education of the mist evaporated, drawn upwards s blessings. to preside fear and detestation. If sometimes their fellow-laborers to an apprecia- by the warm sunshine, while on the she grants a dispensation to contion of the manifold advantages other, side of the blue lake the tall but until the very end this hunger for Catholic truth ought to churacterize the Nie of the true Christian. Many tract them, it is only with reluctance recall upon sulting from union of interests tionally and lawfully applied." crest of the Rigi pierced the sky. га as the less of two evils, and with ver. He has The graceful twin spires of the "Hofpositive expression of her displeasure indeed are at great pains to im-prove themselves and their children These are days of trial and sames for all those who are loyally devoted hirche" attracted me first, and, as r good to-ge of this sing the gra soon as I had breakfasted, I hasten-MR. DAVITT .- The Irish correspon ed thither. As I passed through the to Catholic doctrine. The multipliin all branches of secular education, dent of the Manchester Guardian writes : "I think I can safely say In all branches of secular education, but their religious knowledge remains at a standstill. They are satisfied with the few chapters of catechism, learned very imperfectly perhaps in school days, and flatter themselves that they have not forgotten them. Side by side with verify merges in streets, I was greatly pleased ed attacks from without; the indiffer u need Him , then, to ence, the ignorance, the mixture of worldliness, the half-hearted defence and profession of so many within; the ostentatious array of secular learncharming custom of the bright-faced that Mr. Michael Davitt is about t children, who, whenever they meet a return to political life and to re-enter our home priest, go up to him, and, first kiss-Parliament." and happi ing their own hand, take his, with a to protect cheery, "God greet you." Every street ing, so-called science and higher criticism', the spirit of the age, all ; to avert Side by side with rapid progress in worldly culture there has been no BRITISH POLITICS .- In view of corner has its little shrine, and the whom you What power criticism, the spirit of the age, all combine to rife the earthen vessels of their treasures and to afflict the Heart of the Master. Let us rally, therefore, to the asfence, and excite our zeal for the study of heavenly truth in order to make reparation for so much perfidy and to show our-selves valiant soldiers in the com-hats of the Ohurch. the possibility of a dissolution of Parliament some time next year, the advanced Radicals section in the sweet image of the Madonna is everygrowth of the religious spirit, no study of the Sacreda Writings, of the History of the Church, of the where to be seen. rt, my dear together by Evidences that I was in a Catholic town met me at every turn, and, when I reached the Cathedral, this House of Commons are making preif you send Lives of the Saints, of Catholic dog-ma and ascelleism. These, forsooth, are serious subjects, of a nature to parations for a vigorous propaganda during the forthcoming recess, their special object being to emphasize the desirability of closer relations with the Labor and Irish National parties. your prayer pleasant, and, to me, entired any only impression was intensified. A farge cometery surrounds the church, and the extensive cloister about the semestrain the attention and tax the powers of the mind, They alarm fifteen huno the Holy of his ac-

conscience and dampen the sest for anjoyment! It is much nowadays if peopla will contant themselves with light reading that is not positively harmful, sven the trashy novel, pro-vided it does not openly afford fuel to passion and incentive to sin. Not only the religious book, but the Ca-thelic newspace and measure are tholic newspaper and magazine are sedulously exchemed. What is all this but the starvation of the spirit, and, if not the poisoning, at least the choking of the good seed by the briars and thistles of worldliness. the

Christ has taught, and the blood of martyre in every age has exemplified the truth that the doctrine of the Church is the precious pearl for which everything is to be sacrificed. It is that "very excellent knowledge" for . . . that "very excellent investige of which the great Apostle tells us he suffered the loss of all things. Brought from the bosom of the Fa-ther and preached to mankind, it is TRUE LOVG for Catholic doctrine will inspire us with aversion for all that tends to corrupt its purity, weaken its vigor or diminish its brightness. We have been born and ther and preached to hindkind, it is entrusted to the keeping of the Church. To her it belongs to de-velop, explain and apply its meaning to times, places and individuals. Not

brought up in contact with the influences of the so-called Reformation, the essence of which is the denial of Catholic faith. We have lived our life long in the atmosphere of Protestantism. We breathe it in com pany, friendships, social intercourse, if not in the schools; from newspap of her schools, in the profession of her children, does she lulfill this vital ers, literature, the stage. Though we adhere to the dogmas of the faith defined by the Church, we cling also to a crowd of opinions, ideas, views, principles reaching even to standards of conduct, which clash, if not directly with the revealed truth themselves at least with the consequences which necessarily flow from them, which ought to stream out like so many riuulets into all the actions of life, and which we cannot repudiate logically without attacking Catholic faith self. How often do we hear laid down by Catholics, as axioms of what they call their "political creed" principles subversive of the divine authority of the Pope or his infallibility ? They would be horrified to speak oft the mystery of the Incarnation, Confession or Eucharist they talk of the Papacy, or of the Temporal Power. Ignorance, fortunately, saves oftentimes such people from an intentional attack on the faith: but the contradiction is there.

ate this treasure and foster a true love for it, we shall have a great zeal true There rests on the mind a cloud that obscures the clear, bright vision of faith, that chills and benumbs, that destroys Catholic influence, in pri-THE FIRST LESSONS of the vate, social and public life. "How many little-minded, narrow-sighted good people," says Father Faber, child ought to be in the doctrines of faith, and afterwards through the get on a wrong tack about the Church, and the Pope, and public afyears of growth its verities ought to be wedged into the expanding mind fairs especially in a non-Catholic to strengthen its life and mould its country, simply because they are character. Hence the necessity of a fractions of men rather than men. Catholic home-training, supplemented Others again, despite pastoral proby the Catholic school. According hibitions and the Index of forbidden to the teaching of our late Pope Leo, books, from sheer curiosity read the young life, like a rich soil, ought to be sown plenteously with such books, reviews and journals in which the teaching and institutions of the seeds of knowledge, as will grow up Church are misrepresented, attacked into an abundant harvest not merely for time, but for eternity. Those and turned into derision. They seem to forget that our book is our teaparents who devote little pains to cher for the time peing. We surren-der ourselves passively to its influthe Catholic training of their children at home, or who put them into ence. While we read along, thoughts the hands of heretics and infidel teachers in non-Catholic schools, show leap up from the pages into the mind, impressions are created, en that they have little, or no love for thusiasm is inflamed. Is it not true Catholic doctrine. They betray ignorance or lack of appreciation of in this matter that no man can the treasures which ought to be the serve two masters at deadly enmity joy of their own and their children's with each other ? What an insult "Hand over to me the child" too, it must be to Him, the one Master, who teaches the way of life said an infidel of the last century. in.truth, to Him who is the Way, "for six hours of the day and six the Truth and the Life, to indulge of purposelessly in such reading, were seven to twelve, and I don't care our faith never so strong and what church he belongs to: he will end by joining mine." The weakne Should danger to be apprehended ? we seek entertainment "in converse kneed allow themselves to be overwith those who caluminate and mock

awed by the modern Goliath of cred Host upon the altar. Benedic-S0cular education clad in his heavy opinion, but a modified form of coerthe pure and simple faith, the vivid tion having been given to the kneelone whom we are bound to. by every n and comcion, which naturally begets actual realization of the firm grasp of the tie of duty, affection and honor and imposing armor. Let them not ing multitude, and the Divine praises e men. deceive themselves. "Half the strength of Goliath," says a living writer. supernatural surrounding us,' which violence in the struggle that frequenthaving been recited in a tongue Was not this the immediate cause of are common alike to the rich and Peter's triple denial? Did it not ly follows the refusal upon the part of Goliath," says a living writer, "lies in the Israelitic credulity about me unknown, I wended my way to cultured and to the poorest peusant of employers to comply with such demake the pillar of faith totter ? How CE.--Archrest with the melody of the Adoremus mands. "As an earnest friend of the labora circular

For the month of September our special prayer in union with the Heart of Jesus shall be that all Christians may show their love for Catholic doctrine by devotion to its Catholic doctrine by devotion to its study and zeal for its defence. We shall add the resolution to prefer to all other kind of reading that will give us solid religious instruction .- Rev. J. J. C., in the Canadian Mes senger of the Sacred Heart.

CAPITAL AND LABOR,

Cardinal Gibbons, in an article in the New York World, recently, says : tion of the ways of others. On the "I deeply deplore the present atti." other hand there are many who in-tude of Labor and Capital. I have stinctively recognize that realization never questioned the right of the of the catholic ideal which is to be workingmen to organize. Indeed 1, seen in those lands where the Faith never questioned the right of am a firm believer in the efficacy of organization, especially when it is an plied to working men and women. It is the one method by means of which wage earners may better their com dition and enforce their rights. "But such organization should

brought about and maintained by peaceful methods and without force to individuals. To attempt to coerce men and women to join the unions by declaring that those who do not join them shall not be employed in the same work with those who do belong is to take a step which, in my opinion, will ultimately result in disaster to the unions, especially when accompanied by phy sical force, as is too often the case in recent labor disturbances.

"These acts of violence, whethe committed by members of the unions or by those who sympathize with them, can have but one effect- the aljenation of many who are now consistent friends of the workingmen and believers in their right to organize for their own protection.

"My attitude in this respect has always been clearly defined. I believe not only in the right of workingmen to organize, but I believe it to their duty to do so. Membership in such organizations should, however be voluntary. Anything resembling coercion in that connection should not for a moment be tolerated, whe ther that coercion be moral or phy sical.

"I do not wish to be understood as accusing the leaders or members of abor organizations of actual participation or even of inciting the many acts of lawlessness or violence which have recently occurred in various parts of the country, and which seem to be increasing in frequency and malignancy. In tact everything indicates that it is rather the work of those who sympathize with the men who are engaged in the struggle and to this extent at least it may be aid to create a prejudice against labor organizations not justified by the facts.

"It may also be said that the course of the leaders of the unions in lenying to non-union workmen the right to seek and obtain employment whenever and wherever the non-union st sees fit, is to no little extent responsible for the many acts of law lessness which are committed by outsiders, who are but carrying to its logical conclusion the indefensible position of the organization and labor leaders in that respect.

"To demand the dismissal of nor union men for no other reason than that they are non-unionists, is, m my

living for their dead. But what at-tracted my attentian most were the pious Catholic inscriptions, breath-Catholic Land, ing at once both hope and petition, carrying on the tradition of the Chrisian cemeteries of Rome herself,

whose touching memorials I was The visitor to Catholic countries soon to look upon. Here, in reverent does not always derive edification from what he sees. There is so much appeals for mercy, light and for the departed, and in loving care that is strange, unaccustomed, andbestowed , upon their last resting because of his own peculiar point of places, was one of the strongest proofs of continuity with the church view-even disedifying to him, in the conduct of foreign Catholics. Differof the Catacombs. I had hoped to ence of temperament and fraining has the result of lessening his appreciahear a recital upon the famous organ of the Cathedral, but was doomed to disappointment, for the season was over, and the tourist departed. I spent my time, therefore, in wandering about the exquisitely clean streets, and observing the ways and is old. Some of my readers will re customs of the people, whose faces cognize the words of the late Serreflected a simple and kindly disposijeant Bellaris, quoted in the interesttion. ing Memoirs published by his son Lucerne is in the beaten track of "Upon the whole." says the Ser tourists, and what was new to me jeant, "my last impression upon re may be familiar to many readers of turning from a foreign country (Bel- this little sketch. I will spare gium) to our own was, that I was them, therefore, much description t of coming out of a religious country the guide-book order. The beautiful into one of indifference; the oper bridge, with its painted roof; the blue waters of the lake and the fine

churches of the former, the frequent services, the constant worshippers road which skirts it, running along the solemn ceremonial, the collected the lower slopes of the stupendous air of the clergy ' in their ministrasnow-clad mountains; the tions, the indubitable devotion and browsing on the green sward, betrayreverence of the people, their unhesiing their whereabouts by the mellow tating confidence in their church, have tinkling of their bells-all these things nothing approaching to a counterpart have been well and often described before. To myself, amongst so much with us. I know nothing more disheartening (I speak of the effect prothat was new and beautiful and enduced upon myself) than a return to trancing, the chief pleasure came from England after some time spent in the feeling that I was in the midst Catholic countries: everything seems of a Catholic people, that so careless, so irreverent, so dead ; church enshrined the Blessed Sacrawith all my heart I wish, and ment, that every one I met was pecially for my children's sike, that brother or sister in the true faith. I could see in this country some ap-Before concluding I must record my proximation to the solemnity, reverfirst Benediction service in a Catholic

ence, devotion and earmestness which land. Darkness had fallen, and mists I have witnessed abroad. were beginning to rise from the lake, Great, indeed, are the advances and to mount up towards the snowy that have been made in the Anglican peaks from which the sunset rays had Establishment by the forward party now faded. I was meditating a resince, as an Anglican, Serjeant Beltarn to my hotel, when a gream laris wrote those words; but the conlight from the open portals of a large trast still remains; the contrast bechurch attracted me. I entered and tween people who are united in their found a considerable congregation asfaith and devotion, in their lovalty sembled for night prayers and Beneto and entire confidence in the Cathodiction of the Blessed Sacrament. lic Church, speaking and teaching, The only light was given by a briland ruling with unquestioned autholiantly illuminated altar and a numrity, and people divided in religious ber of little candles, of which every opinions, following the teachers of worshipper had brought one, affixing the hour; some, indeed, holding many it by means of a few drops of way Catholic tenets, but ever trembling to the pew in front of him. This gave lest their own church, which ought a solemn appearance to the assembly to be the foundation upon which rest -the lofty vaulted arches of the roof their most cherished beliefs, should above, and the remoter parts of the by some word or act of those in great church being shrouded in gloom high authority betray the want while the lights, twinkled like stars that Catholic character which they scattered about in the nave and aisles fondly but mistakingly imagine is It reminded me of the RoyalChapel of theirs. Whatever advances in ritual St. George at Windsor, which is lightand ceremonial may be made in the ed. at the time of evening service, by Anglican body, the essential note of rows of wax tapers pfitted into sconunity in Catholicity must always be cos in the stalls of the magnificent absent. When a visitor is repelled by choir. Soon, to a bold and virile what he sees in Catholic countries, it melody, rose the familiar strains of is because he looks only at the surthe O Salutaris Hostia, sung by all face, and does not give himself time present, with a stirring and heartto judge of the true motives raising effect not to be gained from signification of what he beholds. It the most cultivated efforts of is a common thing, in Rome for intrained choir singing in presence of a silent congregation. Here were faith stance, to see, not only Protestants, but Catholics themselves, repelled at

and adoration and devotion. express-ed in the whole-hearted song of first by the practices and conduct of devout Italians; but surely and certhose united voices, singing tainly this feeling of repulsion, as Lord of All, who vouchsafed His Prethe meaning of it all reveals itself, sence and His Blessing in the Sachanges to an envious admiration of

repose much needed in preparation for my journey of the morrow .- Rev. Catholicism out of England. I was G. A. Hughes in Donahoe's Magazine. threates, by arbitration rather than by nown, however, the clouds had lifted That old-fashioned mother !-- one in all the world, the law of whose life was love; one who was the divinity of our infancy, and the sacred sence in the shrine of our first earthly workshop; one whose heart is far below the frosts that gathers so thick ly on her brow; one to whom we never grow old, but in manhood's strength, or the grave council, are children still; one who welcomed us coming, blest us going and never forgets us-never. And when in some chest, some drawer, some secret corner, she finds a garment or a that once was ours, how does weep, as she thinks we may be suffering or sad. Does the battle of life drift the wanderer to the old homestead at last? Her hand is upon his shoulder; her dim and faded eyes are kindled, with something of "the light of other days," as she gazes upon his brow. "Be thou stout of heart, my son. No harm can reach you here." But sometimes that arm chair is set against the walk; the corner is vacant or another,s; and they seek the dear' old occupant in the graveyard.

tery is full of monuments, well cared for, and showing the affection of the CHRISTIAN INSTRUCTION.

The third Superior General of the Brothers of Christian Instruction, founded by Jean de Lamennais, brother of the once famous Felicite de Lamennais, spent a day here recently, on his way from the. Rocky Mountains to France. The Very Rev. Brother Abel, as he is called. Was most entertaining and suggestive in the many conversations we were privileged to have with him.

The mother house of his order, from which he and his brethren were expelled by 1500 soldiers, is at Ploermel, in Brittany, the most Catholic part of France. The Bretons are deeply wounded by this persecution of their beloved Brothers and Sisters. So strong is the feeling against the Government, and so determined are the people that Combes' satelliter have not yet dared to dislodge the religious from certain particularly valiant strongholds of Catholicism where they are met by open threats of armed resistance. The rank and file of the Breton soldiery ore only waiting for the next war to those of their officers who are known to sympatize with the persecuting government. The very allogiance of Brittany to France is seriously under mined by these wanton insults to that religion which the Bretons nobly defended in the Vendean wars of the French Revolution. The Bretans foresee a probable dismemberment of France.

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Brother Abel has more than eightw lawsuits on his hands and expects to serve two months in prison as soon as he sets foot on French soil. The lawsuits cost him nothing. The best lawyers in the country consider it an honor to plead the cause of the hunted religious, and they do so from court to court with true Breton pertinacity. When one case has passed from the local tribunal to a superior one, and has been finally lost in the Appellate Court, another one is taken up, and so the fight promises to go on forever, or at least until the government improves. Brother Abel was expostulating with one of these chivalrous lawyers. "Be careful, you might yourself be thrown into pri-son." "What if I am ?.' was the answer, "It runs in the family. My ancestors were imprisoned and died on the scaffold during the French revolution. Why should I not be as brave as they ?"

The recent municipal elections have been favorable to Catholics in Brittany. Thus the gentlemen who organized the protestation against the expulsion of religious in Ploermel has lately been elected Mayor of town, However, Brother Abel entertains little hope of a general Catholic revival so long as the majoris ty of Catholics are only nominally such and do not approach the Sacra ments.

Some twenty years ago St. Mary's College, Montreal, secured the ser-vices of three of these Brothers of Christian Instruction. Their success in teaching elementary classes was so great that there are now 250 of their brethren in the province of Quebec. Several of them recently attended the Normal school at Plattsburg, N.Y., and were easily the most successful of the students. The Professor of Mathematics marvelled at the directness of their mathematical methods, and inquired where they learned them. Had they replied "In France," American pride would have forthwith revolted. So they simply said, "O, they are an improvement on your latest methods. While in the West Brother

Abel had many interviews with Father de

ready employs several of these Bro thers in his Indian schools Their success with Indian boys is positively marvellous, they teach them govern themselves as pious Christians. Father de la Mothe told Brother Abel that he could find employment for at least forty more of his brethren in trades su carpentry, shoemaking, tailoring, gardening, farming, etc. Brother Abel regrets that he did not know of this opening, or he would not #* have disbanded most of his brethren, who are now living with their respective families in France. He hopes, however, to be able to reach enough she of them for Father de la Mothe's Indian Missions.

One of these Brothers will teach in St. Boniface College this year,

several more will probably be em-ployed in subsequent years. Brother Abel is one of the last novices received into the order by its founder, whose process of canon-No harm can reach ization is under way, is a charming talker, a man of wide and accure information, and a fearless servant of God.-Northwest Review.