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Author of "HOMAS COFFEY."

HOMAS COFFEY.

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UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1900.
The Editor of THE CATHOLIC RECORD
London, Ont:
Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.
Its matter and form are both good; and a
truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
it to the taithful.
Blessing you, and wishing you success.

e faithful.
sing you, and wishing you success,
Believe me, to remain,
Yours faith.ully in Jesus Christ,
+ D. FALCONIO, Arch. of Larissa
Apost. Deleg.

London, Saturday, October 12, 1901.

TO CORRESPONDENTS.

Press of matter upon our columns prevented the following from appear-

ing sooner : 1. P. J. M., of Vernon River Bridge, P. E. I., enquires whether a priest hearing confessions has as much power to forgive sin as would Jesus Christ if He were hearing confessions in the same church in another place.

He adds that this is a question frequently discussed between Catholics and Protestants.

The question appears to us to be rather captious, or even an idle one, as it is always Jesus Christ who forgives sin through the Sacrament of Penance, the priest being the instrumeat or medium through whom He acts. The power exercised is, therefore, in every case, the power of God or Christ, and the priest who exercises it instrumentally exercises God's power by the authority of God; and so far as the particular case of absolving the penitent before him is eon cerned, he has the same power which Jesus would have in reference to the same case. But we must make a distinction in regard to the manner in which the power of absolving is possessed in the two cases. It is inherent in Jesus Who is God, but in the priest it is a power received from A other, that is to say, from God. Yet as it is the same God Who operates, that power is the same in both cases.

2. A second question is: "When the priest celebrates Mass, and the bread and wine are changed into the body and blood of Christ, does the priest command the Almighty God to come down from heaven to our altars?"

It must be remembered that strictly no creature can command Almighty God under any circumstances. However, when God has made a promise that He will do something on our fulfilling certain conditions, if we fulfil the conditions, God will necessarily do what He has promised, as He is truth itself Who can neither deceive nor be deceived. It is therefore correct to say that God is bound to act in this way ; that is, to fulfil His own promises, not because men control or can control him in any way, but because He is immutable, and always truth[u].

We confess that we do not admire the language of those who say that the priest "commands" the Almighty in regard to Transubstantiation; yet we know that such language has been used by learned and devout theologi ans. They do not attach to the word command the sense of real control in which it commonly used, or else they use the word by a species of rhetorical hyperbole, meaning thereby no more than what we have already explained in regard to God's obligation to do what He has promised. It is a matter of the true signification of the word command, on which the usage of the English language must decide.

We prefer not to use such language of dubious import in a matter which is of so great importance, as it refers to God ; yet we do not wish dictatorially to condemn it, as we know that they Lutheran confessions of faith. The who have employed it do not use it in a wrong or disrespectful sense. In when the disciples of Christ, James follows: and John, said to Him concerning the Samautans who had rejected Christ and substantially present, and are "power of the man."

and His messengers who went thither to prepare the way for Him : "Lord, wilt thou that we comm fire to come down from heaven and

consume them ?" He does not rebuke them for saying that they should command a miracle which only God Almighty could enable them to perform. The reason for this is that they meant that their command should be uttered through the power to be given them from God. He does rebuke them, however, for a want of charity and forbearance.

3. A third question is whether the prophecy (in Psalm cix) regarding the priesthood of Melchisedech has reference to Christ.

Our correspondent does not quote the passage accurately. It is as follows:

"The Lord said to my Lord : sit thou at my right hand until I make thy enemies thy footstool. The Lord will send forth the Sceptre of thy power out of Sion : rule thou in the midst of With thee is the princithy enemies. pality in the day of thy strength.

The Lord hath sworn and he will not repent: Thou art a priest forever according to the order of Melchise

There is no doubt that the Messia or Christ is here meant.

1. Christ applies the passage to Himself in the two texts, (St. Matt. xxii. 42 44 ) (St. Luk. xx. 42 44.)

2. It is clear from these same passages that the ancient Jewish doctors interpreted the passage of the Christ whom they expected as having been foretold by the prophets. These doctors practically acquiesced in the interpretation given to it by Oar Lord, that it referred to the Christ.

The passage itself is in every respect similar to other passages of Holy Scripture in which it was admitted by the Jews that Christ was spoken of and especially from those passages by which they were aware that He should be the Son of David. Among these may be mentioned Ez. xxiv. 23, 24. xxxvii. 25 Amos ix 11.

3. Christ applies the passage to Himself in two texts cited in (1)

4. St. Paul applies it to Christ in the 1st and 10th, and throughout the 5th, 6th, and 7th, chapters of his epistle to the Hebrews, and in 1 Cor. xv. 35. 5. St. Peter in his first or Pentecostal sermon also applied the passage to Christ. (Acts ii. 34.)

THE POLICE AND THE IRISH LANGUAGE.

Our French Canadian friends never tire in expressing their gratitude in that they enjoy the free practice of their religion, and also-mark wellthat their language is not only allowed them but is actually an official language. How would they feel suppos ing that a recent occurrence in Ireland-and it is only a specimen brick -were to happen in the Province of Onebec?

Quebec?

"On Thursday last, before Capt. Pery, R. M., and J. W. Brady Murray the case of District-Inspector Hussey against Mr.Bartley Hynes, Kinvara, came on for hearing. The defendant was charged under the Acts 14 and 15 Vic., cap. 92, sec. 92, with not complying with the Acts requiring him to have his name and residence printed in "legible letters" on his cart, he having the same printed in Irish. The defendant maintained that his name and the name of his residence were legibly printed in Irish, and so far has refused to affix the same in any other lauguage. The resident magistrate was of opinion that in order to be legal it should be in the English lauguage, and was for a conviction on these grounds. Mr. Brady Murray did not concur in this opinion. He was not clear on the point, as the name was legibly written in Irish. His worsbip (Capt. Pery) therefore would not make any rule on the case, whereupon the District Inspector expressed his intention to have a fresh summons issued for next court day."

"ALTERED" AND "UNAL TERED" CONFESSIONS OF FAITH.

We notice by Buffalo papers that permission was granted by the Su preme court of the state of New York to the Calvary English Evangelical Lutheran congregation of the unaltered Augsburg Confession of Buffalo to mortgage its property for \$2,000 for the purpose of raising funds with which to make improvements. The title of this Church is suggestive, as it indicates that the Evangelical Lutherans have had a split and are subdivided on the question of sticking closely to the Augsburg Confession.

In Poland and Austria, the official title of the Lutheran Church is "The Church of the Augsburg Confession. The words, "The Unaltered Augsburg Confession," sufficiently indicate the multiplicity of changes which have been made from time to time in the confession here referred to is that of 1530 which certainly contained in exfact, in St. Luke ix, 54, the word is press terms the doctrine of the Real used in a somewhat similar sense, Presence of Christ in the Eucharist as Suspected, until necessity awakens it.

"In the Lord's Supper, the Body

truly given together with the things that are seen, that is with the bread and wine, to those who receive the

It will be seen, however, that this language implies not that the bread and wine are changed into the Body and Blood of Christ, but that the bread and wine still remain, when the real Body and Blood of Christ are superadded to the original elements. This is the favorite belief also of High Church Anglicans who have taken up the doctrine of the Real Presence. It is usually termed the doctrine of consubstantiation or impanation, though Anglicans resolutely declare against its being so designated, at least as they teach it.

A little reflection will show that this doctrine has no foundation in Scripture ; for the words used by Christ at His Last Supper, "This is My body, this is My blocd," cannot be turned in to meaning that His body and blood are "with or under the bread and wine." They signify that the sub stance is really the body and blood of Christ, if they signify the Roal Presence at all. This was pointed out by Zwinglius and Calvin, both of whom maintained that the Catholic doctrine of Transubstantiation is more in accord with the words of Scripture than the Lutheran Consubstantiation, if the

believed in at all. The Augsburg confession, however underwent many changes, all of which were authoritatively issued, and hence arises the curious title of the Buffalo Evangelical Lutheran Church which adheres to the confession which was prepared by Melancthon, in which is found the above explanation of the Real Presence: Melanethon's being the unaltered or original text. Thus in 1540 an Augsburg Confession was printed at Wittenburg under the very eyes of Luther and Melancthon in which the presence of Christ was explained thus :

doctrine of the Real Presence is to be

"With the bread and wine, the body and blood of Jesus Christ are truly given to those who partake of the supper.

According to this version the Raal Presence exists only at the moment of the Communion, and not in, with, or under the bread and wine as declared in the "unaltered"

Another reading is "They (the Lutherans) believe that the body and blood are truly distributed to those who eat, and disapprove of those who teach the contrary.'

Still another teaching is found in the Book of Concord, which was also issued authoritatively as the basis of union between all the Lutheran sects:

"The true body and true blood of Jesus Christ are truly present, distri-buted and received in the holy supper, under the species of bread and wine, to those who receive the sacrament.

But none of these versions pleased the Lutherans of Strasburg, and Bucer issued a Confession for them in which the Real Presence was repudiated absolutely. The Strasburghers were willing to join the Lutherans externally, provided they should be allowed to reject the declaration on the Real Pres ence, but these terms were not accepted, and for this reason they framed a Confession to suit their own belief on the subject, which goes by the name of

the Strasburg Confession. Thus four different doctrines of the Lord's Supper were taught in four different editions of the Augsburg Confession, and these vary very much

from each other. The fact that one of the Lutheran sects takes the name of the "Church of the Unaltered Confession," suggests a possibility that after the revision of the Presbyterian or Westminster Confession, which it is expected will be finally decided upon at the next mest ing of the general assembly of that body, there may be also a split between the believers in the "Altered" and the "Unaltered" Westminster Confessions.

The most surprising thing in the whole matter is the matter of course way in which the Confession makers assert that every new doctrinal pronunciamento, however inconsistent it may be with those which have gone before, is still confidently pronounced to be the unadulterated teaching of the Word of God, and of Christ, and part of the "faith once delivered to the Saints." In this course Lutherans, Presbyterians, and Anglicans have acted in precisely the same way.

The Auswer to Necessity.

It is of the essence of resource that it usually lies dormant, and often un-It is a draft payable on demand, the very demand being essential to create the assets. In a word, it needs the " power of the moment " to evoke the

## THE OLD LEAVEN.

Oars is a ridiculously Laodicean age. To be neither hot nor cold, but innocuously lukewarm, to have few convictions, and to deal with those we have in a worldly-shrewd spirit of compromise, that is the attitude that would seem best to describe our most pronounced mental characteristic. And, indeed, we appear to be none the worse for that unheroic absence of

bias Progress has been made pos-sible, development without friction has gone on all round; Peace has enjoyed an almost century long nap under her traditional olive, because we have learned the wisdom of living and letting live. We Catholics, it must be conceded, seldom get much credit from our neighbors for having helped to bring about this beatific con dition of affairs. It is popularly sup posed that we have been whipped into tameness, pretty much as a quarrel-some pup terrier might, by judicious firmness, be trained at last to let other dogs alone. But there are signs that all this is only on the surface. otry has not really been driven out of

life. Intolerance stills lurks in many a cultivated understanding.

We could name a dozen reputable journals of the East, in whose columns it has been seriously proposed, during the past six months, to deal drastically with Christian Science preachers. The recent exhibition of belief in an over ruling Providence, that edificed so many of us but a few days ago, as coming unexpectedly from the too modern West, was made the occasion of foolish, and, in some instances, of ribald remarks on the part of news papers that enjoy some name for breadth of view. The outburst of popular devotion among a certain ection of the Catholics of New York owards a relic of St. Anne, which is said to be preserved in a church in that city, has raised the spleen of the good Editor of the Independent.

The published comments of this last organ are all the more surprising then it is remembered how laudably it endeavors to fill the role of an unimpassioned arbiter of controversy on all things, religious, political or econ-What are we to say to this compost of Sadduceism and simplicity? Speaking of the concourse of pilgrims at the New York shrine the editor writes:

"Kissing relies is not prohibited, and it is not probable that a law aimed at so venerable a superstition could be passed at present in any American legislation mmonwealth. Such however, should be quite unnecessary mberless ways the Roman Catho lie Church 14 revealing the determination of its best minds to appeal more and more to the intelligence of the more progressive population, and to depend less and less upon the unthinking devotion of the ignorant and de-graded. A Church which contains a Gibbons and an Ireland should be able o put an end to relic-kissing without any help from the civil authorities, and we believe that in due time it will.

For the diverting assumption of superiority that smirks at us from between the lines of that paragraph we suppose we ought to feel nothing but good-natured pity ; yet we can hardly void the observation at the same time that the words are as mischievous and misrepresenting as they are amus ing. In the first place the Catholic attitude towards "relics," is referred to as an "unthinking devotion of the ignorant and degraded." Moreover it is hinted that a grave menace in the public health lurks in such practices as were permitted on St. Anne's feas iay in the Church And lastly there is the imputation of lack of sympathy with a legitimate and ancient form of external "religion "cast upon two of the most dis tinguished prelates of the American Church. How is one to make adequate reply to such a tissue of absurdities?

To repone that as complete a case could be made out for Catholic " relickissing" as for the patriotic outbreak of emotionalism that takes place daily in the National Capital when good pil grim citizens stand uncovered in the presence of George Washington's preeches and other treasures dear to the national heart, would fail to meet the difficulty; for we suppose that mancipation as entire as that of the Eittorial mind that distills wisdom weekly for the subscribers of the Inde pend nt would disapprove of that form of weakness likewise. To descant pro-foundly on the reasonableness of "relative worship "would be to risk talk ing over the average Independent reader's head; and so we prefer to leave that aspect of the argument unelucidated, consoling ourselves the while that we are no worse off than the millions of mothers and other sen-timentalists of this world who treasure up the memorials of those they once ved as something too precious to be wholly lost.

As for Cardinal Gibbons and Archbishop Ireland there is not a parish-school boy in the United States who does not know that those great ecclesiastics could no more do away with the idea of relic worship in the Church of God than they could do away with the Bible by which that worship is abundantly, if inferentially, justified,

The most practical reflection that occurs to us on this latest exhibition of journalistic intolerance, is to remind tices are not one whit less in danger of being misunderstood by the so-called cultivated in this public-school ridden land than they are by the illiterate and only half-taught, of whom we have had melancholy experience in the past three hundred years. We shall always be on our defence, be-Catholics that their creed and its prac

cause if you drive bigotry out of the human heart by the fork of superior knowledge, it will come back smilingly and patronize you, while it invents a fresh lie to prove to you how how urbane it can be even when it how urbane it can be even when it

Few men outside the Church of God ever succeed in getting rid of the religious prejudices in which they were born. Even when they drift into a cultivated nescience on all the myster-ies of the Christian Creed, they still retain the sour dregs if the old rancor. "Heresy" pours many a stupe fying draught into the cup of life, but io ingredients that the drops there are so enduring in their effects as the halfmendacities that survive in after in-fidelity as scornof the "popular devo-tions of Rome."—Providence Visitor.

SCENES AT LOURDES.

Skeptic's Interesting Story in a Sec ular Journal-Doctors Who Believe

Lourdes, which for ten months out of the twelve has a population of some 1,500, has had its inhabitants increased since early this morning, says a correspondent of the London Mail recent ly, to 18,000, and by to morrow some 25,000 persons will be gathered in this little Basque village under the beetling brows of the Pyrenees, which tower over it.

We are all watching anxiously for miracles, and since we left Paris in the "white train" on Saturday our talk has been of little else. There were 500 of us in the long "white train," of whom 300 odd were sick, and three were dying when we started. Now one of the latter is dead, and if report is to be believed three of the sick were cured miraculously.

I saw none of these miracles, bu hose who did declare that a crippled lad, who threw away his crutches, and consumptive girl, who rose from a stretcher and walked out of the Church of S.e. Radegonde, at Poitiers, had both been sick almost to death some

hours before.

Although it is but two full days since we left Paris, I seem to have been mov-ing amid the sick and dying for several weeks. Our journey was inexpressibly pathetic. All through the hot day and two stifling nights the noise of the | | The Fathers, Brothers and Sisters, train drowned the irrepressible cries of our sick passengers as it jolted slowly

At each stopping place-and they were very frequent — sweet faced, gentle handed nurs, of whom there were two to every three carriage loads of pilgrims, darted here and there with water, soup or milk for the patients. White and black robed prie Order of the Assumption hurried along the train praying with one sick passenger, talking cheerfully with another, comforting here, exhorting there—helpful always.
No drugs of any kind are allowed to the passengers. Whatever may be

the passengers. Whatever may be thought of the humanity of trundling sick and dying people so many hun dreds of miles in the hope of a miracu lous recovery, the faith and cheerful se poor souls were in them selves a miracle.

I spoke with many of them on the way, including a man who eventually died. He was in a state of loathsome decay from the waist downward, though only twenty two years old, and one leg had been amputated at the thigh before he started.

'I received extreme unction before I started," he said, "and if the Holy Virgin does not cure me I hope to die at Lourdes." The poor fellow's last wish was doomed to disappointment. He lied vesterday an hour

Poitiers. At the tomb of Ste. Radegonde at Poitiers, and also at the grotto hereo which all the sick are carried immediately the trains arrive -and at the passage of the Host among the sick, which took place amid great pomp this afternoon, there was frenzled eagerness among the crippled and impotent worshippers to get nearer. All hoped against hope for a miracle to raise them from their couches and stretchers and bath chairs. It was heartrending.

Above the prayers and even above the singing of the huge crowd, which formed an immense oval-above the powerful voices of the preachers and above the stentorian supplications of

a crippled idiot boy. They were drowned suddenly by tremendous roar at the conclusion the ceremony as a crippled lad, who is said to have lost the use of his legs for many years, dragged himself from the friendly arms which had been supporting him and ran. Was he really paralyzed? Will he be so to morrow? There are four doctors here, of whom one is an Englishman, and they be-lieve that miracles do occur.

To night the church and the crosses on the hillside present a fairylike spectacle, and as I dispatch this message a torch light procession numbering many thousands of persons is winding along the tortuous pathway on the mountain side.

COMPLIMENTARY.

We thank our friend, Father Brown publisher of The Voice, Alderney, Channel Islands, England, for the following kindly words concerning the CATHOLIC RECORD:

ABOUT THE MASTER'S WORK. Labor of the Jesuits in a Difficult Al-

It is with a quickening of the spirit that we read of the heroism with which our missionaries go forth to face the rigors of strange climates and countries inviting death at every step ; and yet, strong in the glorious Faith which actuates them, never hesitating, never nalting, in the work which they have chosen. There is something in the simply told narrative of the following letter, which must touch the heart of every reader :

Holy Cross Mission, Koserefsky, P. O . Yukon River, Alaska, Feb

28, 1901. Dear Sir-Our monthly mail brought me to day your kind reply of Oct. 11, and I thank you, both for your answer and your notice in The Columbian. I regret to say that the paper has not d here yet, for during winter we

have no other mail but letters. It is

probable that next winter we shall

nave also second class mail.

The building of a new church and college of our Fathers (in Augusta), is interesting news to me, and I would interesting news to me, and I would certainly not have heard of it, if you had not so thoughtfully mentioned it in your letter. And then your affectionate words about our Society, and in particular of the degree of lay prother are very grateful to Jesuit feelings. As for good St. Alphonsus, he as a claim on me, as I was born on his birthday in heaven. I will gladly avail myself of your invitation to write to you. At the risk of taking up some of your time, I will tell you briefly some of the happenings hereabout since I last wrote to you. I suppose the papers have long ago informed the public of the dreadful scourge of sickness that sfillcted a great part of Alaska and Siberia last summer. You will form an idea of the havec it wrought and its attendant miseries from this, that the percentage of deaths in various parts ranged from 10 per cent. to 75 per cent. of the population. All were sick at one time. suit was abandoned by necessity or terror. Famine soon added its terrors. The dead were left for weeks unburied.

creased the wretchedness. though sick and excessively fatigned, worked faithfully day and night, all during the terrible time, passing from

A continuous downpour of rain in-

tent to tent and village to village. Some horrible scenes of human nisery were to be met with. went to an abandoned village, where the despairing survivors had left their dead, eight in number, lying here and there on the bare ground. of these bodies were in an advanced stage of decomposition. It was a dreadful sight. The details on paper It was a are pitiful enough, but their reality was heartrending. There is some was heartrending. There is some-thing woefully pathetic in our human

nature so debased and in such straits The Government sent timely and substantial aid in food and medicines, but no holp in the shape of men. We have gathered many orphans into the school, but many more remain helpless

in the almost depopulated villages. The sickness ceased as an epidemic on the approach of cold weather, leaving the people weak, sickly and poor. A return of the trouble next summer would drive the poor natives quite into despair. Influenza and whooping ough prevail to some extent just now, claiming victims here and there.

The winter has not been especially severe. No very low temper ratures. 45 deg. below zero being the coldest. The north wind, however, has blown the cold more felt. A good many, chiefly prospectors, have been severely frozen, even to death. Two of my frozen, even to death. Two of my school boys were lost in a bad blizzard for three days, without fire, food or shelter, until rescued by Fr. Crimont, who suffered severely in doing so. One of the boys had to have part of both feet amputated as a result of the frost bite. For want of a regular surgeon, I had to do it myself.

Our sleds are on the go nearly all winter. As for sled traveling, it can be easy or hard according to weather, trails, dogs, weight of loads and time of the year. The dark days of December are generally the worst for travel. So far I have made but one short trip Father Marie - rose the whimpering of this winter, to the Kuskokwin River missions and back, one hundred and fifty or one hundred and seventy five miles in all. The roads were not bad, but one of the Brothers was severely irjured by a fall on the ice, and we had to keep him on the sled for the most of the trip. We slept out only two nights, in a tent, on blankets stretched out on the snow, with some branches under them. One of the longest trips this year was made by Fr. Treca, to the coast country. was gone forty five days. He reports that about two-thirds of the people died during the plague. In attending a sick call at Nome, the famous mining town, his face was

> Last summer I was quite fortunate in getting help from friends in the States. Of all those I applied to, only one thought it proper to criticise our work and to blame it.

oadly frozen.

Let us turn from these trials to a brighter subject, one which amply repays the missionary for all his sorrows. I mean the progress of the Church. The natives have never been so anxious as now to receive the faith, and in no other year have so many come over to us. When I speak many, I mean many in proportion to the population. Two dozen conversions would not be extraordinary in a large city, but twenty five thousand a year in the biggest city of the world would be a wonder indeed. Yet the

proportion would not be as large as when twenty five are converted here.
This means, of course, that our natives are few in number. If all the natives midal of Alaska were taken to Augusta they would not fill more than half the city, and a few priests would suffice for their wants. But they are badly scattered, and that, too, in a ccuntry where all travel has to be done in win spiritual ter by dog sled and in summer by boat

weak

work

long

mind

Well, new, I am going to stop this rambling letter. I am sure there is much here that would interest you but you have not time to read it, even if I had to write it. I wish I could say this leaves us all well. The fact is that we are all played out as far as health and strength are concerned. Lent has begun, but it makes me laugh to think of Lent here, when everybody observes by necessity, a perpetual fast and ab-stinence. The hermits and monks of old would have been delighted in such a country as Alaska. For my part, at the age of twenty-eight I feel like an old man.

Once more thanking you for your kindness and asking your prayers and good works, I remain, Yours very gratefully, J. V. O'HARE, S. J.

CATHOLIC POLICY IN ENGLAND

Address By Cardinal Vaughan.

Preliminary to the Catholic Conference, which is to be held in Newcastle this week, under the auspices of the Catholic Truth Society, a great public eting was held last night in Olym pla, Newcastle on Tyne's largest hall.
The building held about five thousand
people, Cardinal Vaughan presiding. In the course of his address the Cardi nal mentioned that he had invited any members of religious order affected by recent French legislation to come to diocese until they could return to France. The invitation was general and he was not going to make distinc tions. None would come who did not intend to obey the laws and follow his His Eminence dealt at direction. length with the Royal Declaration He said :

Let me state at once that I entirely and frankly accept the decision of the country that the King must be a Pro-They believe that this is in some way bound up with the welfare of the Empire. Without going this length, I am convinced that in the nt condition of the English people haunted as they are by fears and suspicions, it is expedient that the King should be of the religion of the over whelming majority. Besides, the King being, in virtue of Royal Supremacy, head of the State Church, it is impos ble that he should be other than a Pro

Catholics have no difficulty in paying most loyal allegiance to a Protest-ant Sovereign. The Catholic has no difficulty, because he gives his allegi ance and his life, when needed, primarily to the Civil Power ordained of God. The Sovereign represents this Power, whatever be his religion. Was it not Catholic Belgium that placed the Protestant King Leopold upon the throne, and gave to him at least as hearty a devotion as ever has been shown to his Catholic successor? There are people, I believe, pursued by the conviction that we, Catholics, would do anything in the world to get a Catholi King upon the throne; that the Pop would give us leave to tell lies, com mit perjury, plot, scheme, and kill t any extent for such a purpose; that there is no crime we should stick at, the certainty, or even the probabilit of accomplishing such an end were i

"Now let me put it to our Protes ant friends in this way. If the Kin of England were an absolute monarc the dictator of the laws to be enacte and his own executive, there might something of vital importance to o interests and to those of religion, to e cite in us an intense desire to have Catholic king. Though even then t end could never, even remotely, just

the means suggested. "But how do matters really stan We have a constitutional Monarch, w is subject to the laws, and in pract bound to follow the advice of his m isters. A Catholic king, under p ent circumstances, would be a cause weakness, of perpetual difficulty, of untold anxiety. We are far be off as we are. Our dangers and gri ances, our hopes and our happiness in the working of the Constitutio not in the favor or power of the per of any Sovereign." Proceeding, the Archbishop conte

ed that it was the House of Comm that they must convert-or at l strive to retain within the influen Christianity. They wanted to get House of Commons to maintain Christian laws of marriage as the of society, and to secure to parents their children a true and proper lib in the matter of Christian educa In all this the people must work their own salvation. The next se of Parliament might settle for eve passion of Christianity in this cou Secondary and middle class educ would be thrown into the melting In the process of the devolution of e tional authority upon county cou Christianity would run the ri losing rights which it seemed to almost secured under the work the Education Department. Le to all elementary and secondary so equal expenditure of public mon Christian and Board schools, wo the work of a distinctly Chr Parliament. It is upon such que as this that they must concentre tention. While Catholics are sl into several political parties th