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VOLUME XXXI.

LONDON, ONTARIO, SATURDAY JANUARY 23, 1909.

1579

My Penance.

The Spirit breathed in Mary's upturned face—

The breath of life upon the life of grace!

The Spirit bloweth where it listeth; far Beyond the music of life's singing bar, Whence Law swept out on Love's un-

fettered wings And Love sings Law, and Law Love's anthem sings.

The Spirit breathed in Mary's upturned face

Among the shining pinnacles that trace God's constellated glories; for so fair, So pure a star had never risen there Since God had breathed in Adam's face, and set

It blazing in Creation's coronet.

The Spirit breathed in Mary's upturned face

○ miracle of power and power of grace! Within, the lily-breathed Love's blood-rose

And wrapped the Virgin in a mother's throes.

Which budded forth the Saviour, un-

And Law and Love stooped o'er the brim and smiled!

—JESSE WELLES BROADHEAD.

THE CONDEMNED PROPOSITION.

Dr. McKim, in his criticism of Cardinal Gibbons, does not see how Catholics can approve of toleration and at the same time believe in Pope Pius the Ninth's condemnation of the following proposition:

"Every man is free to embrace and profess the religion he shall believe to be true, guided by the light of reason."

Pius IX. condemned the above proposition because it is not true, never was true, and never will be true. No nation or people since the beginning of human history believed it to be true; no nation or tribe or people believes it to be true to-day. Dr. McKim, if he understands himself, does not believe it to be true. This may appear a strong statement, but wait till we get through; that is, till the meaning of the condemned proposition is clearly understood.

The right to embrace and profess a religion implies the right to practice it, the right to live up to it, to realize it in one's life. Religious liberty means not only the freedom, from government constraint, to choose what one believes—for the government cannot take cognizance of mental acts, and consequently can neither approve nor condemn those unknown acts; nor does it mean only the freedom to tell somebody what you believe, since religion is not a matter of mere talk. It means also the right to live your belief, to worship anything you please and in any manner you please. Anything less than this is a denial of religious liberty. He who asserts religious liberty asserts the right to do all these things without let or hindrance from God or man. Such is the right which the proposition condemned by Pius IX. affirms.

Will Dr. McKim or any other man in the possession of a normal intellect, and while awake, affirm that the condemned proposition is true?

Let us see. It will be observed that the proposition is a universal one; it recognizes no limits or exceptions. If therefore a single exception can be found, or a limit recognized, the proposition must be false, and every logical mind must hold it to be so.

Take this universal proposition for example: "All men are black." We know it to be false. Why? Because we know one white man at least. That one exception proves the fallacy of the proposition. Where, in the proposition, does the fallacy rest? It rests in its universality, indicated by the word "all," or "every," the denial of limitation or exception.

Universal propositions should be used very circumspectly. They are the hardest to prove and the easiest to disprove.

There was once a sect in Germany that worshipped God by marching through the streets naked, as naked as Adam and Eve before they had recourse to fig leaves. Of course they greatly scandalized the community.

What would Dr. McKim do in a case like that? Would he approve or condemn such conduct? Would he approve or condemn the authorities for arresting and putting a stop to such worship?

If he believes the proposition condemned by Pius IX. to be true, he would have to condemn the act of the authorities as persecution in interfering with the "right" of the naked worshippers—the rights affirmed by the proposition he approves. Is he ready to go that far in the way of toleration? We think not. If he approves the act of the authorities he must, if he have any logic in his head, condemn, as Pius IX. did, the proposition which affirms the right of those naked people to do as they did.

The Mormons believe in polygamy, and in the light of their reason they believe it to be not only their right but their duty to practice it.

Does Dr. McKim believe in this right. If so he must condemn the law that prohibits it as an intolerant and persecuting law. If he denies the right and approves of the law he must join Pius IX. in condemning the proposition that affirms the right without limitation.

There is a pagan sect in India called Thugs. They worship the goddess Kali, the wife of the God Siva, and believe the most pleasing worship to her is that of human sacrifice. They strangle their victims and take their property as a gift from Kali.

Now suppose a community of these Thugs were to locate in Washington, where Dr. McKim lives, and continuing their belief and practice, they were to

strangle and sacrifice his wife, son, or daughter, what attitude would he take towards them? Would he insist on the truth of the proposition condemned by Pius IX., or would he hold, like a man of common sense, that there must be a limit to the liberty of worship, that a line must be drawn somewhere for the protection of society and the right of innocent citizens to live? We think he would. Then he must condemn the very proposition which he endorses Pius IX. for condemning, and which he addresses as a bar to Cardinal Gibbons' profession of toleration.

He will say these naked worshippers and Mormons and Thugs go too far. Then he must admit that there must be a line beyond which there is "too far," a point where religious liberty must have a limit, as all human liberty must have.

Now the fallacy of the proposition condemned by the Pope and quoted with approval by Dr. McKim, consists in the fact that it denied all limitation.

Let us quote the condemned proposition again: "Every man is free to embrace and profess the religion he shall believe to be true, guided by the light of reason."

Now we have seen that the freedom of worship was very properly denied to the naked worshippers. The Mormon's religious liberty is limited; and that of the Thug would not be tolerated in Washington by Dr. McKim, or by any community. No Christian will deny that such limitation is justified and proper, and that society has the right to make it to protect its own existence.

Therefore the proposition denying all limitation is false and the Pope was right in condemning it as false.

But Dr. McKim will tell us we are wrong in holding that the condemned proposition is a universal and that it denies all limitation. It makes a limit when it says "Guided by the light of reason."

The author of the condemned proposition who wrote the above phrase intended by it to exclude the light of revelation. But passing that, let us look at the phrase and see what it means.

"Guided by the light of reason." Whose reason? Dr. McKim's, or the Mormon's, or the Thug's? All these claim to be guided by some light which leads them to believe as they do; it is the light of their individual reason or mind, and in the last analysis it is their private judgment masquerading under another name.

We must consider it then with the mask removed. Dr. McKim's private judgment, alias his light of reason, tells him that polygamy and Thugism are wrong. The private judgment, alias the light of reason, tells the Mormon and the Thug that they are right in their belief and practice. Such a contradictory light is of course unreliable, but it opens a thoroughfare through the line of limitations. Instead of being a limit to the rights affirmed by the condemned proposition, it is the abolishment of all limitation. The proposition is, therefore, a universal one, and as such was condemned by the Pope.

The first example of intolerance was that of Cain who killed his brother Abel for offering up a sacrifice different from his own. He was punished by his Creator for the crime. But since that time and through all the world's history, the Emmanuel movement, begot necessity of mind and weakness of will power which leave the door wide open to invasion from without, and rob a man of the sacred prerogative of free will which is at once his danger and his safeguard. The strength of manhood and womanhood is guarded in this citadel of freedom, and any surrender of it to a non-authoritative individual, external agent is bound in the long run to work harm and mischief to the whole moral fibre.

The position of the Church in regard to all these modern extravagances is the same as she has held in the past towards the shifting, varying currents of human thought. She stands firmly upon the bedrock of God's Revelation as confided to her keeping, and she has never swerved from her unchangeable base by novel, individualistic conceptions, however startling their appearance or how-ever plausible their conjectures.—Boston Pilot.

REBUKES BAPTIST BIGOTRY. A Baptist conference in session at Philadelphia recently, by its record with the Lutherans and Presbyterians of New York, who oppose equality of political rights for Catholics in this country. They also condemn the President's letter on bigotry and attempt to draw up an indictment of the Catholic Church.

Rev. H. J. Heuser, editor of the Eclectic Review, has taken occasion to set the true Catholic teaching over against the caricature that the Baptists gave. It is so pertinent that, with the Catholic Sun of Syracuse, N. Y., we consider it worthy of as wide circulation as can be given it. Father Heuser says:

"The Church claims infallibility centered in the Pope when he speaks ex cathedra. This necessarily involves his right to define the sphere of his own authority." (Baptist conference.)

The inference that the claim of papal infallibility involves the right of the Pope to define the sphere of his own authority rests upon a misconception of what the term "ex cathedra" definition of faith signifies in Catholic doctrine. The tenets of that doctrine are clearly set forth in the creed or profession of faith to which the true members of the Church are pledged. When doubt is thrown on any one of these tenets by rationalism of the premature assertions of science or in any other way—as, for example, the divinity or the virgin birth of Christ, the apostolic succession, the

inspired character of the Bible, or the like—the Pope is called upon as supreme head of the teaching Church to define the nature of the doctrine in question. As the doctrine itself, being the teaching of the Man-God, is held to be infallible, so the definition of it, in virtue of the assistance of the Holy Spirit, promised for the maintenance of Christ's doctrine to the end of time, is held to be infallible. It never exceeds the limits of the recognized deposit of faith, nor does it ever regard any other matter than faith or morals comprised in what is called spiritual doctrine.

These ex cathedra definitions have therefore nothing to do with secular or political interests. Like the term "supremacy," which occurs in the English statutes of Henry VIII, the doctrine involved may be misconstrued to extend over the realms of both conscience and secular rule; but such misinterpretation would not come from Catholic legislators, since they must understand the true meaning of "ex cathedra" definitions. It can only come from non-Catholics not familiar with the terms of theological teaching.

Nor is there any warrant for the statement that Catholics would carry out the principle of union of Church and State by a supposed order of the Pope rather than favor the American ideas of civil and religious liberty. Where union of Church and State obtained in the Middle Ages and in the Latin countries of later ages, it was so because it had been the expressed will of the nations or accepted as a remnant of such will and legislation.

These conditions changed when the so-called Reformation demanded recognition of dissenting religious bodies where formerly there had been but one religion. What Catholics, when in the majority, would do under these changed conditions is best demonstrated by a study of the little Kingdom of Belgium within the last century. Since 1830 the struggle between the Liberal and the Catholic parties have thrown the balance of power now on one, now on the other side. From 1857 to 1884 the Catholics were subject to the most unjust and intolerant discrimination in educational matters and in the appointment of the public offices.

This created a reaction, and in 1884 the Catholics attained an overwhelming majority. Since then the laws limiting the free exercise of religion, of instruction, and of accession to public offices, have been eliminated. The people enjoy the fullest liberty of assembly, the press and education. The primary schools were placed under the control of the communes, each commune being empowered to decide whether or not religious instruction should be given.

The State subsidizes these schools on condition that they accept the State program and submit to State inspection. In short, all laws subversive of liberty were repealed, and the broadest spirit of toleration prevails under a Catholic government. A similar condition will be found in Canada where Catholics are in the majority both in population and in the Government; the only exception, pointing toward sectarian discrimination, obtains in Manitoba under a Protestant or non-Catholic majority.

The Baptist Conference objects to the Pope's claim of temporal power as rather of independence from temporal power of foreign potentates who might interfere with the free exercise of his spiritual power. Napoleon's desire to govern the Pope's actions is an example in point. If we remember that the Catholic Church is a very different thing, in its legitimate extent and influence from the local churches claiming allegiance of religious-minded men, the necessity of its international representation will be more easily understood.

The Church, though its aims are purely spiritual, must reach her children through an external administration. For the local trustees of the ordinary institutional church, she has to provide administrative Colleges of Cardinals, Sacred Congregations and Commissions regulating a uniform discipline and maintaining the integrity of doctrine.

Thus the exercise of spiritual jurisdiction implies the need of an immense external regime by which the head of the Church keeps in touch with its members, and this demands a certain freedom or independence from the interference of possibly prejudiced rulers who may wish to claim for themselves the title of "The Only Supreme Head on Earth of the Church," as did Henry VIII. for England.

The habit of pointing out certain phases of past history to show that "Rome has approved of persecution for the suppression of heresy" is altogether fallacious. Apart from a good deal of prejudiced writing of history, in which the authors injected their individual bias, as is shown by more recent, critical study of historic documents, it might be argued that religious partisanship, whether Catholic or Protestant in name, has always fostered persecution for the suppression of any opinion different from its own. A lenient view might be taken even of this weakness common to human nature, when we remember not merely the fanaticisms of popular uprisings and persecutions in our own time and country, but the shadowed and exemplified in the history of the Bible, particularly that of Israel, its whose divinely guided destinies Protestants believe hardly less implicitly than Catholics or Orthodox Jews.

A sure means of overcoming a dislike which we entertain for any one is to do him a little kindness every day, and the way to overcome a dislike which another may feel toward us is to say some little kind word of him every day.

WHY CATHOLICS GIVE LECTURES TO NON-CATHOLICS.

NECESSARY IN ORDER TO CORRECT MIS- INFORMATION GAINED FROM HOSTILE SOURCES.

Recently Right Rev. James J. Keane, D. D., Bishop of Cheyenne, Wyo., spoke on "Why I am a Christian" at a lecture course arranged for non-Catholics by the Knights of Columbus of Cedar Rapids, Iowa. As a preliminary he answered the question, "Why do Catholics give lectures to non-Catholics?" saying in part:

"The real motive is this: To give helpful information on a question of supreme import and practical concern to every one. I once, years ago, when a young man filled with enthusiasm, was persuaded to campaign for the Prohibition party in Minnesota. One evening my companion and myself entered a little village in Southern Minnesota, and went to the best hotel we could find which happened to be one managed by an elderly lady. I asked her if there were any Catholics in that town. She said: 'No sir; why do you ask?' I said: 'Just to satisfy idle curiosity.' Then I said to her: 'Now that you have been able to tell me that there are no Catholics here, maybe you can give me some idea of the Catholic Church.' She said: 'I know all about it.' 'Oh, you have been educated with Catholics, I take it, or perhaps, have attended a convent school?' 'Oh, no; never put a foot inside of one.' 'Perhaps you are well acquainted with some priest?' 'Oh, no, never saw one before I saw you, if you are one.' 'Well then, where did you get your information?' 'I got it from a book written about Catholics which I read.' 'Will you kindly tell me the author of that book?' 'Father Chiniquy.' Now, this poor fellow had been unfortunate in his life; he loved wine and women too well to remain in the ranks of the Catholic Church, and after a while he turned against the Church which had been his mother, and said some of the nastiest things that ever escaped the lips of man. This poor lady got her impression of the Catholic faith from this book.

"Am I not stating the matter correctly when I say that multitudes who defect the Catholic Church have their information from just such sources as this? Now, is it not indeed unfortunate that any one should be wrongly informed on a matter of great importance? And is not the Catholic Church a matter of great importance; does she not merit this term? Is she not wonderful in her extent, in her influence, and is she not venerable in her age? Should she not merit careful investigation and consideration, rather than the ready acceptance of the calumny of lies that have been told about her?"

"Therefore, the object of these meetings is to correct these impressions. There are too many men living to-day who would have accepted these untruthful stories about her, and they in turn have enlarged upon these wrong impressions, and perhaps have even hated the Church. I deem it a great misfortune that any one should hate the Catholic Church, when if they were rightly informed they might have loved her."

Then there is another reason. Christianity and religion generally is at considerable disadvantage in this day of ours, when a fakir with no fear of results may stand up in New York, Chicago or Baltimore on Sunday and deliver any of the old calumnies against revealed religion, denying the virgin birth of Christ, or His divinity, or anything that is sensational, and every newspaper in the country on Monday will publish it in glaring headlines before the multitudes, who are perhaps disturbed, or at any rate interested enough to want to know if these charges are true. But if one of the defences of our faith should go to the same newspaper and say to them: 'I have here a refutation of the calumny uttered by Mr. Jones in New York last Sunday.' Will you kindly publish it? 'Oh, no, no doubt would be the reply of the editors. The world knows this, there is nothing new about it; everybody knows that the charges he made were false, and people do not care for things of that kind.' So that month after month, week after week our newspaper contain sensational attacks upon our faith, and it is only seldom that they contain an answer to these charges or give the other's less sensational side of the case."

BY HIS OWN WITNESS.

Rev. Dr. Vernon, preaching in the West York street Methodist Episcopal church, December 13, 1908, says:

"The argument I make is that the Roman Catholic people in America owe first allegiance to this foreign potentate, who claims the right to rule all citizens and all rulers, and that in a conflict of interests between the Pope and the American people their first duty would be obedience to the Pope."

"I have an inexpressible longing for fellowship with my brethren of the Roman Catholic Church, many of whom have shown themselves incorruptible patriots on the battlefields and in the legislative halls of our country, and many of whom are beautiful examples of the Christian virtues and of all that belongs to the higher and nobler life of man. I long to see the chasm bridged that separates these our fellow-citizens from us, that we may all be one in spirit and in Christian fellowship. I sometimes think it is at hand when I read the utterances of such men as Archbishop Ireland, whose heart is large as all America and as liberal and true as our American ideas."

Archbishop Ireland, preaching in Baltimore, November, 1884, on "The Catholic Church and Civil Society."

"The American people have had their false prophets who sought to create prejudice against the Catholic Church. Again and again, from sectarian pulpits and popular platforms, the accusation has gone forth, that the Church is the enemy of civil liberty. All still continue to be implied disloyalty to the institutions of the country."

"There is no conflict between the Catholic Church and America. I speak beneath this Cathedral dome as an American citizen no less than as a Catholic Bishop. The Church is the mother of my faith, the guardian of my hopes for eternity; America is my country, the protectress of my liberty and of my fortunes on earth. I could not utter one syllable that would belie, however remotely, either the Church or the Republic, and when I assert, as I now solemnly do, that the principles of the Church are in thorough harmony with the interests of the Republic, I know in the depths of my soul that I speak the truth."

Very Rev. Dean Harris, who is engaged in writing an early history of Catholic Missions and Missionaries in Utah, finds from ancient documents preserved in the Washington library, that missionaries visited there as early as 1776.

An entire community of Anglican nuns, with their superior at their head, were received into the Church in England last month. All still continue their religious life, going into a novitiate in their own house, and learning the interior life from one appointed to train them.

An unique scene was witnessed in a hall in Scotland recently, when an ex-minister of the Scotch Presbyterian Church, now a Catholic priest, was the lecturer at a special meeting of the League of the Cross Literary Association, and the chairman at the meeting was also an ex-Presbyterian minister, Father Gray Graham, M. A.

Cardinal Gibbons has been invited by President Roosevelt to be one of the speakers at the celebration to take place at the Lincoln Farm on the one hundred anniversary of the birth of Lincoln. The farm is in Kentucky, and the Cardinal, while he has not yet given a definite acceptance of the invitation, it is believed will be present and speak.

Miss Gertrude de Wolfers, a recent convert and a postulant in the Ursuline order, was confirmed privately by the Right Rev. Thomas F. Cusack, on the feast of the Holy Innocents, December 28, in New York. For several years Miss de Wolfers was a Sister in the Protestant Episcopal Order of St. Mary, Peekskill, N. Y.

In the Trappist monastery at Gethsemane, Ky., the sub-master of novices is Rev. Alberic Biddle, who is a great-grandson of Right Rev. William White, the first Bishop of the diocese of Pennsylvania of the Protestant Episcopal Church of the United States and second Bishop of that denomination. Twelve years ago Father Alberic became a convert and joined the Trappist Order.

A golden harvest of souls has blessed the autumn work of the ten Jesuit missionaries who have been laboring in the Maryland New York province. In the class of instruction which has always been a feature of Jesuit missions, the results were even better than in the fall of 1907. Converts numbered 171; there were 446 adults confirmed, and 350 adults were prepared for first holy communion; confessions heard reached the surprisingly large total of 60,616.

In the Philippines there are Episcopalian missionaries who are wearing the clerical ensign like our priests. They give away medals and crosses, have a service in English which they call the "Mass," and wish to be known as Catholics, but not Roman Catholics. On Dec. 8, 1907, they even opened a church there, dedicated to the Blessed Virgin under the title of the Immaculate Conception. They have received \$25,000 from the United States to build a hospital for the Filipinos.

During the Eucharistic Congress Dom Cabrol, Abbott of Farborough, was commissioned by the Archbishop of Westminster to give religious instruction to the Sisters of the community of Anglican Sisters of St. Catharine, in London, who had desired for some time to enter the Catholic Church. The feast of the Immaculate Conception was chosen for the reception of the Superior. Dom Cabrol presided at the ceremony, and some days later the Mother Superior received the first communion in the chapel of the Italian Hospital, in Queen's Square. The other Sisters will soon follow the example of their Superior.

In connection with the sacerdotal golden jubilee of Pius X., a story is told that when Leo XIII. was celebrating his golden jubilee in 1888, a certain priest came to say Mass at a side altar in St. Peter's but found himself without the acolyte he had expected. Seeing his disappointment, a Bishop who was passing by offered to serve Mass for him. The priest protesting that he could not think of allowing a Bishop to wait upon him, the latter humorously pretended to misunderstand him, and said: "Don't be uneasy. You will find that I can do it well." And he did. It was Bishop Sarto, of Mantua, and the altar at which he served Mass twenty years ago is only a few paces from the altar at which he celebrated the Pappal Mass on the day of his jubilee.