

FATHER GIBLIN AT FEDERATION CONVENTION.

At the convention of the representatives of Catholic societies of Pennsylvania held at Scranton, on June 20, 1905, Father Giblin, C. S. S. P., Rev. Ghost College, Pittsburgh, delivered the sermon, which we take from the Standard and Times of July 1st. The text of the sermon was Luke xvi. 13: "The children of this world are wiser than the children of light." (Luke xvi. 13.)

In the rush and battle of life, where the survival of the fittest seems almost a catchword, the cry goes forth: "Watchman, what of the night?" Is there no nobler aim than power or pleasure, no nobler means than heartless competition, no organization, or affiliation but that which forgets charity, and crushes the man to the wall and leaves him to await the next financial tremor? Is the true dignity of man, the immortal hopes, his conscience and his God? It is ours to respond; we have the light of the world. Let us bear it aloft with becoming nobility, according to the French axiom, "No blessing oblige," for dignity imposes duties. St. Augustine implores us to recognize and appreciate our Christian dignity. While the worldly boast of dignity, while the microscopic and electric telescope of wireless telegraphy, X-ray and radium, while they engage in the pace that kills both body and soul, let us calmly remind them that we are not at all embarrassed, in competition or inactive; that we preserve the learning of ancient days; that not the Reformation spread it, but the printing press which a Catholic invented, and the first book he printed at his Bishop's advice was the list of inventors of Catholicism. The most illustrious and most numerous. The ablest universities of Europe, of its Protestant nations even, are Catholic foundations. In the so-called dark ages lived the greatest of all theologians, St. Thomas Aquinas; the greatest of all poets, Dante; the greatest of all architects and sculptors, Michael Angelo; the greatest of all painters, Raphael. The greatest orators of the modern pulpit was Bossuet, a Catholic Bishop; the greatest public orator on any public platform was Daniel O'Connell. In music we have a host of Catholic names unsurpassed. Charlemagne, Sobieski, Don John of Austria and Joan of Arc are names as heroic as ever illumined the pages of history.

Whoever unfolded a more practical and admirable philosophy than St. Vincent de Paul? Even humanly analyzed, Holy Church transcends rivalry and competition. It has conquered the Goth, the Hun, the Vandal, the Dane and the Turk; it has overcome heresies that cover almost the entire field of doctrinal sophism. Let Catholic Federation fully appreciate this, that the Catholic Church, for whose welfare in this world and hereafter the world has ever seen or shall see, considering numbers and universality, unity and continuity, experience of the past and hope of the future, considering the perfect order of her hierarchy, the learning of her clergy and the loyalty of its hundreds of millions in every age and clime.

If we have any magnanimity, any heart; if we are wise in our generation, it must be an easy matter for us, with the most complete clerical organization, to effect a masterful lay organization likewise. But true wisdom always supposes true love. We will act wisely in the Church's behalf in proportion as we love it. Recall for a moment the vehement scene of Bulwer Lytton when Cardinal Richelieu, who defeated the nobles conspiring against the throne, the Huguenots against the religion, the European league against the nation of France, seeing himself surrounded by a band of assassins, forgets himself and in the majesty of his love for his country despises danger, as did mighty Caesar of ancient Rome, and exclaims: "France, my beloved spouse, who shall declare divorce 'twixt thee and me?"

Recall, if you please, another scene. Napoleon Bonaparte is reported to have witnessed Louis XVI. don the cap of revolution and at once to have exclaimed: "He is lost; he forsakes the glories of a thousand years to please a howling mob." Let us not love Christ and His Church less than good statesmen do their country, nor forget the glories of now well nigh two thousand years. Indelible socialism may arise; it ignores charity, immortality, providence; it must defeat it. Let us, therefore, despising public law and order, denying all legitimate authority; we stand against it. Divorce is rampant; it disrupts the bond of God's decree, disrupts the home, destroys peace and rejects the helpless child. We are arrayed in opposition. Godless education omits the chief element of education; it strains at a gnat and swallows a camel. We hope to rectify it. Desecration of the Lord's day, drunkenness, cursing, gambling, all that savors of ungodliness, we must withstand.

But, brethren, we must stand as one man. Not only is union strength and concentration of forces, but it is intelligence and concentration of light. In our age it is rather intelligence and enlightenment than force which wins victories. Moral suasion and public opinion are the powers of our age. What results are to be obtained hereby must have an adequate cause, either in the transcendent genius of a master mind or in the united deliberations of organization. We find the first in Daniel O'Connell, the second in the German Catholic Parliamentary party and the lack of both in France to day. France has a magnificent history. Even now she has a larger priesthood and religious body than any other nation, more missionaries to barbarous peoples, the best Catholic literature in the world. But her laymen are not organized and their enemies are. They have the force, but it is not available for lack of organization; they have no plan for the same reason. No master mind has cleared the atmosphere, and from lack of organization one half of the population does not know what the other half thinks. The predominant influence is infidel Freemasonry. Its plans are scientific. In

this case they are wiser than the children of light. Catholics there view every phase of the situation as accidental or incidental; but no, it was planned over thirty years ago by the Grand Orient of Paris during the presidency of Jules Grevy, and it is the lawless spawn of an infidel revolution. Men like Waldeck-Rousseau or Combes are only tools or figure-heads. The present attack against the religion is part of the original plan. So is the next move, which aims at renting the Catholic Churches so as to undermine the veneration which religious edifices inspire, and replace divine worship with money-making or buffoonery in the house of God. Such information is not at all rare, but it has no organization to nationalize it. What information had we on the Dreyfus trial? Whatever the Jews sent us, and more. What does the American public know about Zola, who wrote the vilest literature of a thousand years? Do they know that they read editions from which the publishers withheld whatever would be too vile for public taste in America?

Catholic nations should inter communicate, but hitherto they have not even nationalized their ideas on public questions. I saw the Count de Mun, whom Leo XIII. had appointed as the worthy leader, defeated in the most Catholic part of France by a common-place individual at the public elections. Secret societies plied the people with their ideas and Catholics were not sufficiently in touch with public events. Often when the faith of a people is violently attacked, the general tone is: "Oh, the Church must be persecuted." Why must it? It has as much right as anything else, to say the least. Then we are told that our Lord was persecuted. Yes, "Christ having died once, dieth now no more, death shall no more have dominion over Him." Nor over His Church. If we wish to honor Christ we must maintain the honor of His Church. Others excuse their apathy by saying the Church can never be conquered. True, but while the watchdog sleeps the wolves may destroy a large part of the fold.

In Germany the Catholic laymen have the strongest organization of its kind in the world, and as a result the Church is in honor and progressing with wonderful rapidity. There the children of this world have proven themselves wiser for a time. They began the attack, and Bismarck, then the chief power of Europe, wished to unite the Prussian State alike by force. The Prussian Government has attacked the Church during thirty years before the Catholics awoke to a full sense of their power and duty. But too mortal spirits, Malineckrodt in Parliament and Goerres in the press, roused the people in an appreciation of the invincible and victorious vitality of eternal truth, of the conscientious manhood of faith and the grace of God. The consequence was inevitable, and it was the work of time and of indomitable perseverance.

Malineckrodt gave the keynote of Federation when he lifted the plane of his reflections into the realm of highest principle. "Ours," he said, "is a battle of Christian faith in deadly combat with infidel philosophy." "The temporary appearance on the stage even of a Prince Bismarck is but an ephemeral manifestation." Windthorst carried his forces on to victory, but it was first planned and won in the soul of Malineckrodt. Where there is such a spirit the Church is free and held in veneration. Such a spirit we need in Federation. We need to see the spirits of Daniel O'Connell and of Malineckrodt, the best of every nation represented in our national conventions and united in love of God and country.

BREAKING UP OF DOGMATIC RELIGION OUTSIDE THE CHURCH.

CONDITIONS EXISTING TO DAY IN THIS PARTICULAR AMONG NOTABLE PHENOMENA OF TIMES.

The breaking up of dogmatic religion outside the Church is one of the noticeable phenomena of the times. It is interesting in its history, its evolution from certain causes and principles, its phases and effects; but to us as missionaries, I take it that it is of absorbing interest as a condition of the day with which it is our lot to deal, and which we must find means to turn to the very account of our apostolate. Curiosity, at first sight and happily unostentatious, of the intellectual and religious unrest of his time of transition, while disastrous to other churches, is favorable to our own, since it emphasizes our spiritual wants for which we have the remedy.

Students of the times have long been telling us that the religion of the future will be naturalism or agnosticism when it is not Catholicism. The religious controversy of the day is fundamental, and it does not get beyond first principles, and it is Reason vs. Revelation. * * *

The religious uncertainty among non-Catholics which tends to filter down through the press and other agencies to the common people, was no doubt bound of an authoritative teaching Church. Dr. Sheehan traces its connection with the transcendental movement of the past century (Irish Ecclesiastical Review, January, 1904). That philosophy, the characteristics of which were vagueness and abstraction, the fancy that its intuitive knowledge transcended all experience and was independent of reason and the senses, he finds running through the writings of Rousseau; then broadened and developed in the great German system; caught up and crystallized in the half prophetic, half-delirious ravings of Carlyle in England; finally brought across the Atlantic and popularized here by Emerson and the New England school. For the time it was received with boundless enthusiasm; it inspired poetry, and permeated literature, and interpreted history, and became a religious creed.

But nebulous hypotheses about "over souls," and "immensities," and "eternal silence" could not satisfy the native logic of the mind, which demands principles and proofs, and says: "No dogma, no ethics." As the very notion of truth became lost in this subjective

sayings as, "Things depend very much on how you look at them," religion without creed came into fashion. It was counted vulgar to formulate or even to know just what one believed, and so men failed to see why they should go to a Church with no higher claim than the self imposed task of presenting personal opinion in the form of chiseled essays, and took to reading their Sunday paper at home with indifference, or turned to science or socialism for the meaning and rule of life.

Another cause of the loss of faith: of the religious groping of many to whom the name and personality of Christ is dear and venerated, but who are at a loss to say "Who the Son of Man is," and dare not cast the die; who are dazed, not irreverent, and whose neglect is rather a bewilderment than an apostasy, is the detachment from its position of authority of the Bible.

In the matter of Biblical criticism, as well as of Philosophy, the conclusions of the thinkers and students gravitate to the masses through books and magazines and lecture halls; and with them comes the startling exploitation of whatever in them is sensational or destructive, by men who may be publishers, without being students or thinkers, and who may be preachers in pulpits without being teachers of Christian truth or conservators of Christian faith.

That difficult questions are involved in the nature of the matter and is suggested by the history of Rev. Abbe Loisy and the writings of our learned Pere Lagrange, and perhaps quite as significantly by the science of others, or, again, by the creation of the Papal Biblical Commission. The reader of the Sunday paper, even, is made familiar with the destructive part of the work of higher critics. The said reader may not be very learned, nor able to grasp the whole subject; but he need not be learned at all to have his discussion brought to him and thrust upon him, and to be impressed by it. At any rate the reading, thinking Protestant knows that the Bible, to those intelligible he had planned his faith as a question, and that not by infidels, but by the leaders of his own party; and has been discredited by them. Henceforth it can never be his guide, and it was his father and mother, and Christianity grows dim and confused before his blurred eyes.

However it came about, there is undoubtedly a whispered tendency to drift away from Christianity as a supernaturally revealed truth, and to retain at most only its position of the natural moral law.

We may observe the conscious expression of the "new Christianity" in the liberal churches. Occasionally its heralds are of the strenuous sort, who are already ringing the knell of old-time orthodoxy; who deny the doctrines and mysteries which were the faith of their fathers and grow impatient at their very names.

Often the new teachers are more tolerant. They repeat the old names even while they strip them of all meaning; perhaps because they feel they can afford, with the patience of culture, to soothe the worn-out creed to its death with the narcotics of condescension and pity; perhaps because they are not quite sure but behind the venerable terms there is some mysterious reality after all. Familiar instances of this might be multiplied. Among the latest expositions is a great truth, that the resurrection is a great truth; or that the world is saved by the sufferings of Christ and His dying for all, just as Luther inwardly bleeding and striving, or any hero of self-sacrificing deeds, redeems the race.

In its positive side, which is the one most frequently presented for our admiration, we find the new Christianity—namely, to consist of natural religion clothed in the adornment of Christian terms and poetry. * * * Religion is eternal life in the midst of time; God and the soul are its elements; the kingdom of God within you its end; the fatherhood of God, and the indelible value of the soul are its teaching; the higher righteousness and the commandments of love are its law.

This we are told is all of Christ's message—its kernel and essence, and at once simple enough to command the reverence of the greatest, and broad enough for Jew and infidel, for Catholic and Protestant—to be the religion of the world. And certainly the best expression of its positive teaching, as I have set it down as far as it goes. But it is not all of Christianity; it is only the Christian statement of the common religious ideas that underlies all religions, and which they all are an instinctive endeavor to interpret. You will recall how Leo XIII. emphasizes the word naturalism in his encyclical on the Free Masons.

Harnack, whom as rector of the faculty of theology in that home of learning, the University of Berlin, we naturally quote as the chief prophet and rector of advanced Protestant thought, we find to be but a Robert Eisner.

Years ago Ernest Renan expressed the regret that he was not a German professor instead of a Frenchman, he might be a Chinese at the same time that he was an infidel. To day he might be both in America as well as Germany.

The effect of this eclipse of the light of faith is a widespread desertion of the pews. Only 30,000,000 of Americans are affiliated with any church. Many of the great unchurched are merely indifferent morally at fault, perhaps, and intelligently uninformed about religion, but yet the unconscious expression of the loss of Christian unity and an educated custodian and teacher of Christian faith.

Others attempt to find socialism or other isms of the day the solution of the problems of life which it belongs to true religion to provide; the questions of the soul which will not down, the whence and whither of destiny; the how and why of morals. Among the better classes are great numbers who believe, who are in a condition of "wait-

ing," a composite of unattached Unitarian and reverent Agnostic, whose picture of Christ is a trimmed heirloom retained by sentiment, and whose religion is a natural hope more than a Christian faith. If this class gave themselves over to religious introspection they might, as Dr. Sheehan says, be typified by Herbert Spencer in his last days, sitting on the sands of Brighton, and peering out, silent and dull of eye, over the unattractive sea. But as they happen to be busy and prosperous and not sad, while they "wait," their truer type might be the crowd around the Marconi wires in the saloon of the transatlantic steamer enjoying the applications of science and eager to catch the gossip of two continents.

So much, then, for the non-Catholic who is left a Christian still, by the breaking up of dogmatic religion? Dr. Sheehan in reviewing the Question Box expresses surprise that the questions are so largely the old-fashioned and oft-repeated objections and misunderstandings which arose at the very time of the reformation and have been classics for generations, and that the non-Catholic public seems so little affected by the advanced thought of liberal Protestantism.

Happily the affection is not so widespread as one now living among the scholars might expect; but I think it is much more general than the contents of the Question Box would indicate. That vasty many reading and educated non-Catholics are undoubtedly influenced by advanced and rationalistic thought is obvious from the fact that their demands are supplied by the most cultured and generously paid pulpits; by the fact that so large a portion of our better classes are afflicted with the mental stimulation of listening to another man's views of a question, or for the sentimental nourishing of the hungry religious instinct. * * *

Only yesterday the bright young reporter sent out here to write up our meeting, told me, not flippantly, that he feared he was a pagan. Another reporter, this morning, told me without my asking him, that he believed in God, but did not understand or believe in the divinity of Christ, and belonged to no Church. His father had been a Methodist, his grandparents were Catholic. What an endless procession of bright young men, students and business and professional men, whom we meet on the trains and everywhere, are such reverent agnostics! They admit that there is a more satisfying inspiration in a church step than in a sky-scraper, but their religious education, failing to keep pace with their secular development, was left behind, and the "theology" of the boy of ten is found inadequate to sustain the man of thirty.

It has been said that we can safely neglect the half dozen unbelievers in the audience to give our attention to the stray Christians whose conversions are more probable and easy. Alternate series of lectures for the two different classes might be a safer solution of the problem, especially in cities where there are many of each.

Men whose faith must be built up from the bottom are likely to let slip a series of lectures whose subjects seem to assume the very things they want proved. A lecture on "Saint Worship" or "The Blessed Virgin," or "Prayers for the Dead," or "The Sacramental System," will hardly appeal to the man whose questions are: Who was Christ that we must believe Him? "Can we trust the Bible?" "Is Science and Religion in Conflict?" "What is the Need of Organized Religion?" "Is There a Revelation of God's Will Except Through Reason and Nature?" or yet "Is There a Further Life for the Individual?" "Is There a Personal God Apart From the Universal Life and Law?"

A popular and convincing response to these fundamental questions, at the proper places and time might bring us into touch also with the children of God whom the breaking up of dogmatic religion has left without the light of faith.

SUMMER WORK IN THE SOUTH.

Perhaps the most interesting part of the awakened missionary movement in this country is the extended summer work in the South. For a number of years young men who have spent some years in the Seminary have gone into the South during the summer time and in spite of the heat have found a great deal of missionary work to do. These student movements have manifested themselves particularly at Danwood and at Brighton seminaries. This present summer some of the Brighton students have gone to the Winchester (Tenn.) house of the Paulists, and there, accompanied by a priest, they will go into the country districts and give missions in the country school-houses. Many of the Danwood students have gone to Father Price's place in North Carolina.

The experience acquired during these country missions is found to be of great benefit to these young men when they become priests. Their part is largely the catechizing, though they do some of the preaching. In an influence that makes them sympathetic with the hosts of people in this country who have through no fault of their own been brought up outside of the Catholic Church.

They realize how eager these thousands are to know and love the Mother Church of Christendom, and how they are to get the message of truth from accredited representatives of the Church.

Through the influence of this student movement crowds of the people will see the Catholic priest for the first time, and while converts may not be made immediately still it will hasten the day when the heaven of Catholicity will work through the whole mass.

There is a wonderful industrial awakening coming in the South, and it is going for the Church to be on the ground, and she cannot begin too soon to extend her missionary activity into the South. Of course it goes without saying that the Bishops and priests of

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the Southern dioceses are doing everything that devoted zeal and hard work can do for the people, but they are glad to have whatever help they can get. The Catholic Missionary Union began this volunteer assistance ten years ago, and since then it has spent over \$50,000, in paying the working expenses of trained missionaries. During the past year it has had among its affiliated missionaries Father Bresnahan and Father Delabar, O. S. B., in Florida, Father McNamara and Father O'Reilly in Mississippi and Father O'Grady and Father Osmond, O. S. B., in Alabama. As a type of the work done by the missionaries, Father Osmond's work may be selected. He gave since last September twenty-four missions lasting in all one hundred and forty-seven days during which he preached two hundred and twenty-two discourses. The average attendance at each of these missions was about one hundred and fifty. In many places almost exclusively non-Catholic. He received sixty-two converts into the Church, who are all persevering, with the exception of one young lady who has fallen in love with a non-Catholic young man and probably thinks more of him than of her new faith. He left fifty-eight under instruction. Father Osmond is one of the 1904 graduates of the Apostolic Mission House.

PIUS X. ON THE SOCIAL QUESTION.

The latest Encyclical issued by the Holy Father, the first installment of which we publish this week, deals with a question that bulks large in these days. The social movement, which is making itself felt in all countries, transcends in real importance the political questions which have so long engaged the attention of mankind. Carlyle had it in mind when he declared that the epic of the future would not be "the man and the arms" but "the man and the tools." The shape it will assume will largely determine the future of our civilization.

The Catholic Church, to which our civilization is so much indebted, could not be indifferent to a question so nearly affecting her own work. Pius X., on calling attention to it in his latest Encyclical, shows, like his predecessor, Leo XIII., showed, that his sympathies are enlisted on the side of those who suffer most from the maladjustment of social conditions. The immediate mission of the Church as the Holy Father points out, is to advance the spiritual welfare of souls. But in doing this she could not neglect the same time benefits men in temporal matters. Leo XIII., in his Encyclical Immortale Dei, issued November 1, 1885, speaking of this said: "The Church, who is the immortal masterpiece of God's mercy, is essentially concerned with the salvation of souls and their future happiness in heaven. Yet in the domain of temporal matters she spontaneously brings about so many and such happy results that she could not produce more of these if she had been called into existence for the express purpose of securing the prosperity of the life we lead here upon earth." Twenty years after Leo XIII. gave expression to this view, his successor in the Chair of Peter declares, in his latest Encyclical: "Besides the benefits of a purely spiritual order, there is a great number of benefits pertaining to the natural order, for the diffusion of which she has not received a direct mission but which result as a natural consequence of her divine mission."

The civilization of which modern society is so proud, is a proof of this.

It was the Church who watched over its birth and carefully nursed its infancy, and who gave it her powerful assistance in the days of its weakness, when she was the only organized force that was capable of withstanding the rush of barbarism that swept over Europe, threatening to submerge all that was left of Roman civilization. Pius X., after dwelling at some length on this, touches on the methods adopted by Catholics in Italy and elsewhere in organizing to benefit the working classes, and to withstand the tendencies, which, under the influence of socialism, have become associated with the social movement. He heartily endorses what he significantly designates as the apostolate by earnest and energetic Catholics who are forming organizations for the purpose of benefiting the working classes.

One reading the Encyclical cannot but be impressed with the wholeheartedness with which Pius X. approves of what may be fittingly characterized as a counter movement to socialism. The latter, while holding out promises of benefiting the wage earner, is endeavoring to rob him of his Christian heritage. The Catholic Social Movement aims at securing for the masses at one and the same time spiritual and temporal benefits. It is as yet in its inception, but the headway it has already made, especially in Germany, gives every promise of its being able, in the course of time, to hold in check socialism, which, with its anti-Christian teaching, is a menace to our Christian civilization.

As we read the Holy Father's Encyclical we cannot help recalling these words of Cardinal Newman on the practical wisdom the successor of St. Peter has displayed in every age in confronting and solving grave problems affecting the welfare of society:

"He has spoken, and has a claim on us to trust him. He is no recluse, no solitary student, no dreamer about the past, no doting upon the dead and gone, no projector of the visionary. He for eighteen hundred years has lived in the world; he has seen all fortunes, he has encountered all adversaries, he has shaped himself for all emergencies. If ever there was a power on earth who had an eye for the times, who has confined himself to the practicable, and has been happy in his anticipations, whose words have been facts, and whose commands prophecies, such is he in the history of ages, who sits from generation to generation, in the Chair of the Apostles, as the Vicar of Christ and the Doctor of His Church."—N. Y. Freeman's Journal.

SISTERS OF CHARITY

PRaised BY RUSSIAN PRESS FOR NOBLE DEEDS ON THE BATTLEFIELD.

Russian newspapers are warm in praise of the work of the Sisters of Charity who labor attending the wounded and dying on the field of battle.

One says that "it is impossible to relate how the presence of these saintly women, who toil for the love of Christ, cheers our soldiers."

One Sister, working in the field hospital, approached a wounded Japanese officer, who, in French, hastened to express his appreciation of her kindly assistance, but added that she probably mistook him for a Christian. "It makes no difference," she replied, "God has sent me here to work for all."

The prayers of the children often obtain what the prayers of the parents would never get.

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