

## OMINOUS FOR THE SECTS.

One of the most notable things about many of the Protestant sects is their gradual transformation into a species of social organizations. This transformation is exceedingly significant. Half a century ago the very sects which are now relying upon extraneous attractions to fill their churches were permeated with a spirit which made it unnecessary for their ministers to cast about for meretricious means to fill their churches. The members of these congregations believed in the Bible and its teachings. They were convinced that the church to which they owed spiritual allegiance was God's chosen means for making His will known to them and that consequently it was their solemn duty to listen to it and obey its laws.

It was what may be designated the age of faith in the Protestant churches in this country. It no longer exists. Certainty has been succeeded by questioning and that in turn has begot disbelief in what were once considered the cardinal doctrines of Protestantism. What is known as the "higher criticism" ushered in the new order of things. The Protestant sects which once loudly proclaimed the Bible as their sole rule of faith have had their confidence shaken in their rule of faith. The Bible was deposed from the high position it once held. Its credibility became a matter of dispute. It could not, therefore, be appealed to with the old time confidence.

The Protestant ministers found themselves in a new position. With the Bible virtually eliminated, or at least greatly discredited, many Protestant ministers had to invent new devices to keep their congregations together. Reading rooms, kitchens, club rooms and even roof gardens were introduced as new features. We have read of one enterprising minister hiring a band to play in front of his church to attract a crowd. The Rev. J. E. Snyder, of Chicago, has improved on all this by adding to his church a "courtroom," in which the young unmarried people of his congregation come to do their courting. The New York Times in referring to this new departure in the matter of "church services," says of it:

"It was the general opinion among New York clergymen yesterday that the Rev. J. E. Snyder, of Chicago, who is about to build a 'courtroom' in connection with his church, fitted with dim lights, cozy corners and everything to encourage a coquettishness between the young men and women of his congregation, is embarked in a good cause."

"We ought to have a courtroom in this church," declared Dr. Snyder, "young people should not be compelled to go outside the church for any essential and a place for courtship is an essential."

A new Jersey Protestant minister, the Rev. Frederick E. Pullman, pastor of the Hyde Park Reformed Church, near East Orange, N. J., has undertaken to rival the Rev. J. E. Snyder, of Chicago, in the way of supplementing church services with social features which he expects will prove attractive. He aims not so much at attracting young people, like the Rev. Snyder, of courting room fame, as he does at influencing men. He, therefore, has turned the religious service of his church into a smoker. Here is a description of one of these unique church services with a smoker annex, which we find in the New York American:

"The pastor appeared just as the sun was declining. He stated that he believed this method of holding Sunday evening services was the best, it being a system whereby one is not required to sit on a hard bench in a stuffy church, unable to smoke, and cramped by those near by."

"While smoke pulged from the pipes, the cigars and cigarettes, the preacher delivered his sermon. There were frequent flares of matches among the throng as the minister expatiated on a text from the Bible."

Whilst the clerical Snyder and Pullmans are making courting rooms and smokers adjuncts of their churches, there are other Protestant ministers who are flirting with Socialism, which some of them, judging from their utterances, regard as a good substitute for Christianity. Here in New York some of them have formed an organization with the view of advancing the socialistic cause. Their action is in keeping with the tendency some of the Protestant sects have manifested towards giving social questions a pre-eminence over religious questions. Now, if the teachings of Christianity were reduced to practice the social problems of the day would be solved in a satisfactory manner. If the Holy Father's high ideal "to renew all things in Christ" were realized the evils that now afflict society would cease to exist. The striving after the nearest possible approach to that ideal constitutes the work the Churches should be engaged in.

But what can be expected when the very divinity of Christ, which the Protestant sects, with the exception of the Unitarians, firmly believed in, is now questioned by many of those sects? This questioning explains the radical change which has taken place—a change which makes it necessary to many Protestant Churches to have recourse to strange practices to retain their hold upon those whose fathers and mothers preceded no such extraneous aids to make them loyal to the churches with which they were affiliated.

The courting room and smoker annexes, viewed aright, are ominous signs for the future of the Protestant Churches which may adopt them. They show that in such churches the belief in the essentials of Christianity, which imparted life and vigor in the past, is fast disappearing. — N. Y. Freeman's Journal.

If a man is not making constant sacrifices he is deceiving himself and is not advancing spiritually. If a man is not denying himself daily, he is not carrying his cross.—Father Faber.

## HAD NEVER SEEN HORSE OR COW.

LITTLE INDIAN MAID IN WATER STREET CONVENT.

Down in the Water Street Convent, Ottawa, is a little girl twelve years of age who, until Thursday last, had never seen a locomotive nor a steamboat. Street cars she had never even heard of, but stranger perhaps than all else this little lady had never laid eyes on a horse or a cow.

The world is just beginning for Na-co-chie, for such is the name of the little stranger. Her straight, black hair, swarthy skin and bright black eyes radiate at once her Indian blood. Na-co-chie is a Cree princess from the region of James Bay. On May 21st last she started to come to Ottawa—that strange place far away, which the good Sister Felix had told her of so often. So they got into their canoe and paddled and paddled, for Sister Felix paddles well. Four hundred and fifty miles the good nun paddled the canoe. Sometimes there were rapids, and then Sister Felix got out and carried the canoe along the bank to the foot of the rushing water. It was all strange and wonderful to Na-co-chie, but when they came to Monticumbert last Wednesday the little Indian girl grew much afraid. When the big locomotive tooted poor Na-co-chie hid her face in the folds of the skirt of Sister Felix and trembled with fright, and it was hard for Sister Felix to make Na-co-chie go into the cars and be whirled away to Ottawa. But they did come, and now the little Indian princess is getting a little bit used to all the strange things, including the horse and the cow and the street car.

Away up on the banks of the Albany river at the foot of James Bay is the Catholic mission of the Cree Indians. Six years ago Sister Felix left Ottawa for the mission, and on Thursday last she returned for the first time. In a few weeks the good nun will start back again with her little Indian companion. Sister Felix tells an interesting story of the mission. There are thirty-five Indian children in the convent, where English, French and Christian doctrine are taught. In all the region there are but four white people, and boats come down from Hudson's Bay but once in a year.

The Cree are good living and moral Indians, and are in the primitive state. They are being civilized by the missionaries, and the missionaries to their spiritual and physical needs. The obedience and affection that exists between the Indian parents and their children is remarkable, and the little ones are practically spoiled by their fathers and mothers.

Last winter there was much sorrow among the natives owing to lack of fresh meat, but prospects are better now for the coming year. The thermometer registers usually between 45 and 52 degrees below zero in the depth of winter, and the past season was an unusually severe one.

Four people composed the party of which Sister Felix and little Na-co-chie were members. In another canoe were Father Laford and Brother Tremblay of the mission, but frequently they were separated by miles of water. The distance paddled was over four hundred and fifty miles, and it took the party nearly a month to reach Monticumbert where they boarded the train for Ottawa. Since going to Albany Sister Felix has learned the Cree language and says laughingly that she is forgetting both her English and French.—Ottawa Citizen.

## Cure Six Lepers.

A remarkable medical report touching the cure of leprosy will be presented to the Louisiana Assembly probably this week by the Leper Home of the State of Louisiana.

Out of sixty-one lepers at the Louisiana institution in the past two years, six have been practically cured. A new of modern cottages constitute the lepers' quarters. A surgical building and a small Catholic chapel complete this group of leper buildings. For thirteen years four to six Sisters of Charity, practically alone, have cared for all the wants of the lepers. None of these Sisters ever have become infected with the disease and apparently none of them fear it.

## CARDINAL GIBBONS' VOCATION.

Few people know, remarks the Pall Mall Gazette, Chicago, that Cardinal Gibbons owes his vocation to a sermon preached by Father Walworth, one of the original founders of the Paulist community. The sermon was preached in New Orleans, while Father Walworth was yet a Redemptorist missionary. This was in 1854.

This interesting news is contained in Ellen Walworth's recent work, "The Life Sketches of Father Walworth," from which we quote the following:

"An earnest youth listened to Father Walworth's sermon on the priesthood, as he preached in that city and thinking it over, offered himself to the Bishop for the service of the altar. That youth was James Gibbons, now the Cardinal Archbishop of Baltimore, beloved of all the land."

"Father Walworth did not know how the seed of the divine word he had scattered fell thus into good ground until he sent his volume of poems to the Cardinal. At that time he was made very happy by receiving in answer a note of thanks, stating the above facts in a few simple words."

"In 1902 the writer of these biographical sketches was with her mother in a Baltimore book store, when

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they were recognized and accosted by Cardinal Gibbons in his own gentle and gracious manner. On this occasion he again alluded to the above mentioned fact, saying that he owed his vocation to a sermon which Father Walworth preached at New Orleans."

The man who is not yet perfectly dead to self is soon tempted and overcome in little and paltry things.—A. Kemple.

## DIOCESE OF LONDON.

LAYING OF THE CORNERSTONE OF THE UNUSUAL CONVENT.

Wallaceburg News, June 18.

Sunday proved a successful day in the annals of the Church of Our Lady of Help, day long to be remembered by all the good people who were fortunate enough to participate in the several ceremonies.

Shortly before 8 o'clock Mass a procession of about fifty children, dressed in white, led the way from the school to the church. These were the chosen ones who had spent a considerable time in preparation to receive their first Holy Communion. The boys, clad in black suits, led the ranks, while the girls followed prettily dressed in white, wearing long white veils and wreaths, emblematic of the purity of their souls. When the procession entered the church the choir sang an appropriate hymn which terminated when the children took their places in the front pews. During the Mass the children approached the altar and every movement giving evidence of devout devotion and reverence. The wonderment of God's love, in which they were asked to participate for the first time.

The scene was a most impressive one and many were moved to tears on seeing their children thus favored by the Divine King.

At 3 p.m. the solemn ceremony of the laying of the corner stone was performed by Right Rev. E. J. Mennier, administrator of the diocese, assisted by Rev. E. Bullock, D.D., Rev. Father Monaghan and Rev. Father Brady. The weather not being favorable the ceremony was carried out as pre-arranged, but in great numbers followed the officiating prelate to the site of the convent where the ceremony was performed. After the usual blessing of the corner stones there was a reading of the history of the erection of the convent, given by the names of the ruling powers in the diocese of London and Ontario, the members of Parliament from this constituency and the mayor and council of the city. The date and copies of local and other newspapers.

After the ceremonies in connection with the laying of the corner stone of the new convent, a sermon which was to have been preached by Rev. James P. Monaghan, a professor of Divinity at the University of Toronto, was postponed. The sermon was drawn and an adjournment made to the church on Monday morning, when the sermon was delivered by the speaker.

The speaker opened his remarks by directing attention to the important place the education and training of children held in the Church. The love that Christ had for children, inherited by His Church, that love has brought us here to-day to lay the corner stone of this institution which is a loving monument for the education of children. This is no new movement, it is inborn with the Church. Her divine mission is to raise up children unto God. There is need of secular education and the Catholic Church is not to be blind in carrying out this principle.

He then turned his attention to the devoted life work of these good Sisters; they have detached themselves from the world to devote themselves up heart and soul for this purpose; their work needs no praise, its results are seen; they train the children to take up their spiritual duties, the duties of the home and they are nourished in the Christian faith. The task of these Sisters is not to train the

mind only; it is to safeguard the innocence of childhood which is a vision to us of the loveliness and beauty of God. We are living in an evil age; in our daily lives we have to face the poisons of social evil, our daily press is filled with a spirit of atheism. Our faith and piety is struggling for very life. The altitudes and fascinations so rampant of our age tend to lead us to ruin. It is to save these treasures from so dread a loss that the Sisters open these schools to your children. Women is a great power for good and as great a power for evil she can elevate or ruin, thus her responsibility is great. Most of them are filled with pride and worldliness and seek only the favor of men. Our Christian women should guide the seed of morality, multiply it and scatter it abroad. We have need of Christian mothers. Constancy and strength is due to her religion. You all appreciate morality in a child, and there is no praiseworthy without God. You wonder why we devote so much time to religious instruction in the schools. We consider the time well spent in teaching the truths of faith. We must know the essential truths of religion to work out our eternal salvation. It enables us to perform acts of charity, to give an account of our faith to others. We must be able to give the reason why we are Catholics. More is expected of us because of our privileges of instruction. The Catholic Church goes back to the days of Christ. People outside the Catholic Church are so because of our privileges of instruction. We have more to answer for. God will not punish those outside the Church if they are

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sincere in their search after truth. They are not always accountable. But we must not imagine one religion as good as another. The infallibility that Christ has set His Church to teach is that he that shall not believe shall be damned. The infallibility of the Church and the Pope, as the Head of the Church is that He will not allow to be contradicted the revelation He first made. We do not adore the Virgin Mary; we do not hold her as the equal of God, but honor her as the Mother of God, who can often intercede in our behalf when we fear to approach God.

The pastor, Rev. Father Brady, made a brief address thanking all who had taken part in the service of the day, and asked for contributions for the new convent to add to the amount of \$5,000 generously donated by the late Miss Mary Grimmon.

MARRIAGE.  
CURTIS MANSFIELD.—At St. Michael's Cathedral, Toronto, on June 11, John Joseph Curtis to Miss Mary Florence Mansfield.

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