

## THE CATHOLIC RECORD.

## The Catholic Record

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LETTERS OF RECOMMENDATION.  
Apostolic Delegation,  
Ottawa, June 13th, 1906.  
To the Editor of THE CATHOLIC RECORD,  
London, Ont.

My Dear Sir:—Since coming to Canada I have  
been a reader of your paper. I have noted  
with satisfaction that it is directed with intelli-  
gence and ability, and above all, that it is in-  
fluenced by a strong Catholic spirit. It strenu-  
ously defends Catholic principles and rights,  
and stands firmly by the teachings and author-  
ity of the Church, at the same time promoting  
the best interests of the country.

Following these lines it has done a great deal  
of good for the welfare of religion and coun-  
try, and it will do more and more. I am  
pleased to see its influence reaching more Catholic  
homes.

I, therefore, earnestly recommend it to Cath-  
olics for its continued success.  
Yours faithfully in Christ,  
DONATUS, Archbishop of Ephesus,  
Apostolic Delegate.

UNIVERSITY OF OTTAWA,  
Ottawa, Canada, March 7th, 1906.  
To 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  
Catholic spirit pervades the whole.  
Therefore, with pleasure, I can recommend  
it to the faithful.

Blessing you and wishing you success,  
Believe me to remain,  
Yours faithfully in Jesus Christ,  
J. FALCONER, Arch. of London,  
Apost. Delegate.

LONDON, SATURDAY, FEB. 16, 1907.

## CLERICAL CONFERENCES.

On Tuesday, Feb. 5, the priests in the  
counties of Essex and Kent met for the  
semi-annual conference in St. Alphonsus  
Chapel, Windsor. The Rev. Father  
Ferguson, C. S. B., was the examiner  
in Theology.

On Thursday, the 7th, the priests from  
the other parts of the diocese met at  
the episcopal residence, London, and  
Rev. Father Ronan, pastor of Logan  
and Mitchell, was examiner. Several  
able papers were read in both places  
on the best means of fostering vocations  
for the holy priesthood.

The Bishop presided at both confer-  
ences, and heartily congratulated the  
clergy on the careful preparation  
shown in the different subjects which  
were treated.

## TEMPERANCE CAMPAIGN.

We learn from an esteemed corres-  
pondent, that in Newfoundland an  
election is taking place under a tem-  
perance act. Our correspondent has  
asked us to express an opinion and to  
answer several questions bearing upon  
the subject. We cheerfully comply  
with his request, for we have never  
weakened in the opinion that no virtue  
makes so directly for the happiness  
and prosperity of homes and society in  
general, as does the great cardinal  
virtue of temperance. It has con-  
tributed more to God's honor and wor-  
ship, by saving His living temples from  
pollution and destruction, than money  
could effect. By the industry it fos-  
ters, the energy it exercises and the  
saving it effects it has added more to  
the public treasury than all the cus-  
toms duties contributed by whiskey.  
The evils of intemperance are so gair-  
ing and heart-rending that we fear  
to turn the light upon their hideous  
forms. Blighted hopes and broken  
hearts of young wives and mothers,  
staggering men in their prime, whom  
the evil habit has enslaved and whose  
vigor it has broken, younger men who  
cannot stand a sneer, or who, afraid to  
refuse the proposed treat—want pov-  
erty, starving homes, in which comfort  
would otherwise reign—sins and crimes  
from passions let loose by unbridled  
drunkenness—these are some of the  
demoniac punishments which the vice  
of intemperance carries with it. In a  
case of this kind all hands ought to be  
joined to have a strong temperance  
law and to see that the law is enforced.  
Our difficulty, so far, in campaigns of  
this kind, is that several sectarian cam-  
paigners have forced Catholics either  
to be neutral or to vote against tem-  
perance legislation. Ministers who shout  
"Rum and Romanism" must expect  
no sympathy from Catholics. The cry  
is without foundation, and is as unjust  
as it is untrue. Temperance is for  
Catholics a virtue as strongly incul-  
cated by the Church, as obedience to  
authority. The opposite vice is one of

the deadly sins. Bishops in confirma-  
tion, priests in confessional and visita-  
tion are quietly and successfully  
combating the evil of intemperance.  
And, as in the present case, where  
local circumstances call for stronger  
action, the clergy are leading the van.

The following is the letter from our  
correspondent.

Holyrood, Newfoundland, Jan. 14, 1907.  
Dear Sir:—In a short time we are going  
to have an election here under the Temperance  
Act. This is the only district outside of St.  
John's, the capital, where liquor is allowed to  
be sold. The abuses and evils of the traffic  
have become so gross, that the Catholic local  
clergy, Very Rev. Monsignor Veitch, Rev. Dr.  
Murphy, and Rev. Father Rice have de-  
cided to stamp it out. They have started the  
machinery for an election to be held to test the  
sentiment of the district and they are backed  
by the most intelligent residents, Catholic and  
non-Catholic. The result of the election is a  
foregone conclusion, because the sentiment is  
in favor of it, and because the three clerical  
champions are amongst the best beloved  
clergy of the island and they are simply  
"lowers of strength."

But there are some Catholics who think they  
"know it all," and are not as enthusiastic in  
denouncing the traffic as their neighbors and  
they justify their position on the ground that  
"moral suasion" is sufficient for them when a  
question of drunkenness arises, and for their  
benefit and that of others, I would like the  
RECORD to answer the following questions:

Q. 1.—What is the attitude of the  
Catholic Church in Canada and the  
United States upon the liquor traffic?

We are not aware that the Catholic  
Church in either of these countries has  
taken any stand in regard to liquor  
traffic. Nor do we think that the  
Church should be expected to do so.

Liquor is an article of legitimate com-  
merce. Its traffic does not concern the  
Church except in so far as it encour-  
ages vice. Then the Church, in case  
of general abuse, would condemn the  
very traffic. Traffic may either be  
wholesale or retail, manufacturing or  
distributing. How can the Church  
logically interfere in any or all of  
these species? To stop all manufac-  
ture is not to do away with the evil.

The rich will have their liquor. This  
is the weakness of temperance legisla-  
tion. It does not reach all classes.  
The Church maintains that rich and  
poor must be treated alike in this  
virtue of temperance. The crucial  
point is the occasion of sin. If liquor  
is an occasion of sin then it must be  
avoided. And the man who adminis-  
ters to one, whom he knows to be weak,  
partakes in the sin. Herein lies the  
evil of tavern-keeping. What we have  
said regards the positive element of  
sin. The dangers and snares are  
farther reaching. We would, for our  
part, choose many other avocations to  
dealing out liquor. And we would  
gladly see our people have higher  
ambitions. But, earnestly as we may  
wish to see the evil of drink minimized,  
we think an authoritative expression  
by the Church upon liquor traffic would  
involve the Church in perplexing diffi-  
culties.

Q. 2.—Have not some of the great-  
est temperance reformers been Cath-  
olics? Yes. We have only to mention  
Father Matthew, Cardinal Manning,  
the late Archbishop Montgomery and  
the leaders of the Catholic Temper-  
ance Union of the United States. A  
steady increase in those observing  
temperance comes from the Bishops,  
who, in their confirmation hours, be-  
stow the pledge upon all the male  
candidates, with the obligation of keep-  
ing it until they attain their majority.

Q. 3.—If the question of prohibition  
arose how ought Catholics vote? A  
great deal depends upon circumstances—  
the extent and intensity of the abuse  
to be corrected, the extent of territory  
over which prohibition is to be main-  
tained. A city with a prohibitory  
liquor law is impractical. It makes a  
mockery of the law, or it loses other-  
wise. The generality of men are not  
going to enslave themselves because a  
few abuse their liberty. Excessive  
legal measures are apt to weaken a  
good cause rather than strengthen it.  
The difficulty throughout all America  
is not good laws, but efficient adminis-  
tration of laws. If tavern-keepers and  
bar-tenders had a proper conscience,  
and respected the law—if they had  
looked beyond the glass they were  
serving to the victim they were en-  
slaving, and had recognized their  
share in his degradation, then such  
extreme measures as prohibition would  
not be living questions. Temperance  
must be instilled into society through  
other channels than acts of parliament.  
Alcoholism deals its deadliest ruin in  
families. In the family, in schools of  
all kinds, in the social organizations  
which gather around the Church, in  
business firms, in all ranks of society  
there should be a united determination  
by example and teaching, to stamp out  
both moderate and immoderate drink-  
ing. These remarks do not answer the  
question. But if these continued  
efforts do not succeed then the more  
radical action of prohibition remains,  
in which Catholics may in duty be  
bound to act.

Q. 4.—Is there any reason why Cath-  
olicism should be bracketed with Intem-  
perance?

This is the pharisaical charge made  
against our Blessed Lord that He ate  
and drank with sinners. It is also  
one of the reasons why Catholics enter  
into temperance movements with only  
half a heart. So far as Catholic coun-

tries are concerned there is not nearly  
so much drinking as in others. Many of  
these are wine-consuming countries.  
Ireland may be reasonably compared  
with Scotland. And there is  
much more drinking in Scotland  
than Ireland. The question insin-  
uates a charge which we earnestly  
repudiate. Neither by teaching nor by  
discipline does Catholicism fail in mak-  
ing her children sober. She does not  
call the State to legislate upon tem-  
perance for her or throw aside her respon-  
sibility in this respect. Catholicism is  
neither pharisaical nor lax. The vir-  
tues she wishes her children to prac-  
tise must be sincere and genuine. She  
is never a party to drinking alcohol  
under other names. Nor does she re-  
gard as high morality laws which bind  
some classes and free others. Catholic-  
ism does insist upon temperance, and  
with greatest urgency as crowded cities  
show a greater need.

Q. 5.—Does the RECORD hold that  
rum money is blood money?

This question is one of those rhetori-  
cal questions which can hardly be  
taken in a universal sense. All rum  
money is not blood money. Sometimes  
it is tear-money that has cost the  
weeping wife hours of sorrow and a  
breaking heart. Sometimes it is  
clothes-money, when the little ones are  
in tatters because father is spending  
his earnings at the bar. Sometimes,  
indeed, it is blood money when maddening  
liquor has roused some deadly passion  
which otherwise had slept, or when the  
wife has uttered a just complaint. It  
is nearly always home-money, which,  
instead of being wasted in the bar-  
room, might have made home brighter,  
wife happier and children more com-  
fortable.

## A GOVERNMENT CRISIS IN FRANCE.

When matters are in so bad a con-  
dition that we cannot see any way in  
which they could be worse, we are  
disposed to think that the next  
change must be, at least, some-  
what for the better; and this appears  
to be the present condition of affairs in  
France.

We do not expect from the men now  
in power any heartfelt return to the  
ways of reason and religion; but it  
may happen that they may become con-  
scious that they have overstepped the  
limits within which self-interest as well  
as the interests of the nation should  
have restrained them, and, indeed, at  
the present moment their policy is so  
vacillating that it would excite only  
ridicule if it were not so barbarously  
brutal.

Our readers are already aware that  
on Dec. 11th the Churches of France  
under the law became the property of  
the State, which means that they were  
confiscated. They were not, however,  
entirely closed to the priests and  
people. It was enacted that they might  
be used for a year provided  
local Associations of Worship should  
be established in each parish,  
which would manage all ecclesi-  
astical matters. There was no  
provision for the authority of the  
Bishops, who, from the nature and con-  
stitution of the Catholic Church, are  
essential to its government.

As a matter of course, the Holy  
Father declared that these Associa-  
tions of Worship must not be instituted,  
as they are entirely irreconcilable with  
essential Catholic discipline, and,  
accordingly, they were not instituted,  
except in a few parishes where  
some unruly parishioners were able  
to gain control by trickery  
and audacity. In these instances sus-  
pended and rebellious priests were put  
in charge of the parish churches. This  
was just what the Government desired,  
as it wished a formidable schism to  
arise in the Church so as to weaken  
religion as far as possible. But these in-  
stances of rebellion were so ridicu-  
lously few that the Government was utterly  
confounded. It was now plainly seen  
that the people of France are not so  
enamored of Atheistic principles as  
the Government imagined to be the  
case, and it was felt to be time to call  
a halt. A new law was enacted accord-  
ing to which meetings for worship  
might be held under the law of 1881,  
on a mere declaration, by the priest or  
some one acting in his name, that such  
a meeting would be held, whereupon  
the mayor or prefect would give per-  
mission to hold the meeting. Even  
this law was not taken advantage of by  
the priests, and Mass was celebrated  
in the churches against the law. Some  
priests were prosecuted and fined for  
saying Mass, but the Government was  
again non-plussed, because, to enforce  
the law, it would be necessary to  
prosecute seventy-five thousand priests  
every day, if the celebration of Mass  
was to be stopped, and a new law be-  
came necessary.

But why did not the Government  
close the churches at once, and pre-  
vent these breaches of the law from  
taking place? The reason was, evi-  
dently, that they feared that the  
religious sentiment of the people

had been aroused, and that they  
would be preparing their own  
death-warrant if they forced the issue;  
for the priests would then celebrate  
their Masses in private halls or sheds,  
or houses, and the people would be ob-  
liged to hear Mass under these dis-  
agreeable conditions, and their indig-  
nation would be turned against the Gov-  
ernment for forcing them to such  
degradation.

It was now high time for the Govern-  
ment to take a retrograde step, and  
they did it. On January 22nd another  
law was introduced into the Chamber  
of Deputies, and passed as quickly as  
possible, to the effect that it shall not  
be necessary to make the declarations  
which were so strongly insisted upon,  
and the priests may now say Mass in  
their churches without running to the  
mayor or prefect every day to have a  
permission, which would usually not  
be given till the Jack-in-office had  
insulted the applicants to their heart's  
content.

But now there is another change of  
programme. The Bishops have made  
an offer to the Government that they  
shall be recognized as the ruling  
authority in each diocese, that the  
churches shall be leased to them for  
eighteen years, and that the leases  
shall be renewable to their successors.  
M. Briand referred to this offer in a  
speech made in the Chamber of Deputies,  
on Jan. 29th. He said:

"The conditions are unacceptable.  
The threatening tone and the brutality  
of the Bishops has struck me as well as  
you." The Bishops caused the  
Pope to adopt a declaration admitting  
the possibility of an arrangement with  
the local authorities in regard to the  
matter of the use of the Churches which  
previously had been declared impos-  
sible. That is not the position of a  
victor."

This is not the language of a states-  
man but that of a braggart and a low  
bully. The very bravado of the Min-  
ister of Public Worship, that he is a  
victor, would be used only to cover the  
fact that he has been vanquished. And,  
even now, the Government appears to  
be ready at least to take the proposal  
of the Bishops into consideration. In  
the meantime, Messrs. Briand and  
Clemenceau have been so upset by the  
situation that they openly showed that  
they had a serious quarrel on the matter,  
so serious that while M. Clem-  
enceau was addressing the Cham-  
ber, M. Briand ostentatiously  
walked out with his portfolio under his  
arm was induced to return to his place  
in the Chamber only by the earnest  
solicitations of M. Clemenceau and  
other members of the Cabinet.

One of the strangest features of the  
situation is that M. Briand is now said  
to be the advocate of a policy of concilia-  
tion, while M. Clemenceau favors the  
continuance of the rough-rider policy  
hitherto pursued.  
Notwithstanding all this apparent in-  
flexibility of the Government, the leg-  
islation of the past month has been in  
the direction of greater moderation, and  
we may expect within a few days a  
great change in the situation, and per-  
haps even the overthrow of the Govern-  
ment is indicated by the evident dis-  
agreement of the members thereof.

## THE PRESENT SITUATION IN FRANCE.

The French Government in its per-  
plexity has had passed a new law relat-  
ing to the use of the churches by the  
priests and their congregations, and  
though it is known that the purpose of  
this law is to facilitate the use of the  
churches, the exact character of this  
legislation has not been clearly stated  
in the recent despatches. That the  
law somewhat improves the situation is  
evident, as it received the cordial  
support of the Catholics, and was  
passed by the almost unanimous vote  
of 550 to 5. It is evident, however,  
that in other respects the persecution  
is being relentlessly carried on. The  
seminaries are still being closed as  
rapidly as troops and gendarmes can be  
sent to do this wretched work.

The seminary at Nice was closed on  
the 7th inst. The President read a  
protest, and the populace hooted the  
official, but there was no violence  
offered, and the students were expelled  
and the seminary was finally closed.

An offer has been made to the Gov-  
ernment by the hierarchy, with the  
approval of the Pope, to the effect that  
the authority of the Bishops shall be  
recognized by the law and that a  
guarantee of permanent occupation of  
the churches be given by the Govern-  
ment for eighteen years. This would  
be effected by leases of the churches  
to each parish priest, but that in case  
priests are superseded by successors  
appointed by the Bishops the lease  
shall be transferred automatically to  
the successor. Thus will be avoided  
the possibility of a conflict of authority  
between the Bishops and the mayors or  
prefects. It is not yet certain whether  
or not the Government will accede to  
these terms, but if they are not acceded  
to, the churches will be abandoned.  
The Government has shown some signs  
of acceptance of this offer, which may

create a *modus vivendi* between the  
Government and the Church till a more  
permanent arrangement can be made.  
There is a serious difference of opinion  
between Messrs. Clemenceau and  
Briand on this point whether these  
terms should be accepted or not, and it  
is even stated in the despatches from  
Paris that the Government is in a pre-  
carious condition, and may fall at any  
moment.

In our next issue we will show  
fully how the Government has taken  
advantage of the presence of a mock  
Bishop in Paris, whose name is J.  
Rene Vilatte, to attempt to create a  
schism, but there is no likelihood that  
this attempt will be successful.

The work of evicting Bishops and  
priests from their residences is still pro-  
ceeding, but no further conflicts be-  
tween the people and the police have  
been reported on this account.

## THE BEATIFIC VISION.

In this world man is the highest life,  
for he thinks and wills, and to think  
and will is to move in the infinite.  
He is also free. These are three grand  
qualities of the Divinity in Whom we  
live, move and have our being. God is  
life itself, hence He possesses infinite  
activity, and being the first cause he  
has an immobility which is the first  
movement subsisting in itself. This  
subsistent repose belongs to God alone,  
and only in case of ecstasy does man  
enjoy a semblance of it here. Hence  
it is that all life, activity and move-  
ment must be more or less imperfect  
until they arrive at the *primum movens*  
immobile, which is God. And well did  
Saint Augustine say, "Our hearts cannot  
rest till they rest in Thee, O God,"  
meaning that life is a continual move-  
ment, that no riches, wealth, talent or  
rank can arrest that movement or satis-  
fy it but God alone, to Whom man is  
always tending as to his last end.

Now since life is movement and  
since this implies a starting point  
where the activity of the living being  
begins, and a point to be reached where  
something is which that activity de-  
sires by a decree of its nature to pos-  
sess, it follows that that something is  
the end of life. What is it? Saint  
Augustine answers and says that hap-  
piness is the end of man. *Omnes homi-  
nes, he says, continent in appetendo  
ultimum finem qui est beatitudo.* Now,  
unless we wish to affirm that happiness  
is a vain and empty term, that the  
author of nature implanted its desire  
in our hearts only to deceive and  
torment us, we must lift ourselves  
higher than this life and look for it in  
a world that has no end. For the  
object of our happiness cannot be any-  
thing created or finite, since it would  
naturally and necessarily imply a de-  
pendence on, and a relation to the  
more perfect good, as to its cause.  
Hence, it follows that  
since created beings cannot sat-  
isfy the cravings of man's heart, we  
must look to the uncreated, to the in-  
finite, to God alone for that happiness  
which is the end of man's life. Even  
Plato, the great pagan philosopher, be-  
lieved, this although he was destitute  
of faith. He says: "Man's supreme  
happiness is found only in the intuition  
of the highest universal good." But  
that is God. And the royal prophet  
also tells us that it is in God alone we  
shall find contentment and happiness,  
for he says: "As the hart pants  
after the water-brooks, so pants my  
soul after thee, O God; my soul  
thirsts for God, for the living God, O  
when shall I come and appear before Thy  
face?" And in another psalm he gives  
the reason for so earnestly desiring to  
see the face of God, when he says: "I  
shall be satisfied when thy glory shall  
appear." For he knew full well that  
the sight of God would put him in pos-  
session of an infinite good, and leave  
no desire of his soul unsatisfied.

To see God face to face and know  
Him as He is in Himself is the most  
perfect happiness that the soul of man  
can ever experience. It is certain  
that since the soul is a spiritual sub-  
stance it cannot be made happy except  
by the possession of some spiritual  
good, nor perfectly happy except by  
the possession of the most perfect  
spiritual good, which is God. Hence,  
when the Scriptures seem to promise  
certain sensible and material goods,  
such as crowns, kingdoms, perennial  
youth, wealth, power and golden pal-  
aces, we must be careful not to imagine  
that these go to make up the heavenly  
beatitude. Speaking on this matter,  
St. Augustine says:

"Let us beware not to propose to  
ourselves any pleasures like those we  
enjoy here on earth. For otherwise  
all our temperance which makes us now  
abstain from worldly pleasures, will be  
the fruit of self-love. There are those  
who fast only to satisfy themselves bet-  
ter afterwards. If, therefore, you be-  
lieve that the pleasures of heaven  
will be like those of this world, and  
you refrain from them now from no  
other motive but to enjoy them more  
fully hereafter, you imitate those who  
fast only to prepare themselves for a  
feast, and in their very acts of tem-

perance are guilty of a greater intem-  
perance."

Hence any expressions in Scripture  
that seem to promise an earthly bea-  
titude must not be taken literally, but  
only in a figurative or spiritual sense.  
Saint Paul tells us that the saints in  
heaven see God face to face, not  
darkly, but clearly. He says: "We  
see now through a glass in a dark man-  
ner, but then face to face. Now I  
know in part; but then I shall know  
even as I am known." Now to see  
God and know Him mean one and the  
same thing, for God being a spirit can-  
not be seen with corporal eyes, and the  
soul being also a spiritual substance  
has no eyes but what are spiritual.  
The eye of the soul is her understand-  
ing, hence, whatever the soul knows,  
she is properly said to see, and to see  
clearly what she knows clearly.

It is true, that we see God in this life,  
but we only know Him by faith, that is,  
as the Apostle says, in a dark manner  
and not as He is in Himself. But when  
the sun of eternity shall rise and dis-  
pel the mists which darken our intellectual  
vision here, then faith shall cease and  
the light of glory shall take its place,  
and then we shall see God face to face,  
and know Him as He is in Himself. Then  
we shall perfectly understand all those  
dark and sublime mysteries, which now  
surpass all human understanding, such  
as the Trinity and the Incarnation.  
We shall see all the perfections of God.  
We shall see that boundless wisdom  
which reaches strongly from end to  
end, and disposes all things sweetly.  
We shall see that unlimited power,  
which brought all things out of nothing;  
that fathomless depth and inexhausti-  
ble fund of goodness which incessantly  
communicates itself to all created  
things; and that infinite mercy which  
prompted him to give His only begotten  
Son for our salvation. Then we shall  
understand the ways of God's provi-  
dence which are incomprehensible to us  
now. Why sin and vice are allowed to  
prosper, why our prayers and supplica-  
tions are not heard, why miseries and  
poverty are the lot of some, while pros-  
perity and wealth are the undeserved  
blessings of others, then we shall fully  
understand. Then the outcast, the  
sick, the poor and those who are de-  
spised, hated and oppressed, shall clearly see  
why the providence of God allowed  
sickness and suffering, humiliation and  
privation to overtake them. Then  
they will be thoroughly convinced that  
God in His mercy and goodness con-  
ferred favors upon them, of which they  
could never dream; that He alone was  
their true Friend and Benefactor, for  
having led them along the narrow  
path that leads to glory. All this  
and infinitely more will the saints see,  
and that not confusedly nor succes-  
sively, but clearly and at one single  
unchangeable and eternal view. *Nunc  
erunt ibi, says Saint Augustine, volu-  
ntates cogitationes nostrae ab aliis ad ali-  
cuntes et redeuntes.* In heaven our  
thoughts shall not be roving from one  
object to another, but the soul, when  
it is admitted into the beatific vision,  
shall fix her attention eternally and  
immovably on God, in whom she will  
see all things necessary to render her  
completely happy. This sight or  
knowledge constitutes the beatific  
vision, for, as Saint Augustine says:  
"*Deum nosse habere est,*" to know God  
is to possess Him. And since the soul in  
glory will be in the possession of an  
infinite good, it follows that she will  
be completely happy. "This is life  
overlasting," says Christ, "to know  
Thee, the only one true God." But  
how is it possible that the soul, which  
is only a creature, can bear the clear  
sight of God, and intimate presence of  
His Infinite Majesty, especially when  
the Scriptures declare that He "dwells  
in light inaccessible," that "no man  
can see His face and live." It is certain  
that the soul could not bear this won-  
derous vision were she not first pre-  
pared and fitted for it by a certain  
supernatural quality which theologians  
call the light of glory. They all agree  
in affirming that it is the most sublime  
and the most perfect participation of  
the divine nature which a pure crea-  
ture is capable of. It transcends  
everything in the order of grace as  
grace transcends everything in the  
order of nature. Saint Denis says that  
it is an "*influxus substantivus divini-  
tatis,*" that is, a substantial influence of  
the divinity. Which words seem to  
imply that God imparts to the saints  
some rays of His own divine light so as  
to enable them to bear His divine  
presence. This the royal prophet  
seems to imply when addressing God  
in His 35th psalm, for he says: "*In  
lumine tuo videbimus lumen,*" in Thy  
light we shall see light. Here the  
prophet plainly distinguished between  
two lights, one which we shall see and  
the other by which we shall hear it.  
The first is God, and that is the light  
we ask for when we pray for the de-  
parted souls that eternal light may  
shine unto them. The second is the  
light of glory whereby the saints are  
enabled to see God, Who is Eternal

Light, and thus possess  
overlastingly happy.

Suarez says that the  
is a created quality,  
supernatural habit and  
into the soul so as to  
directly see God. And  
that it is a certain sup-  
and participation of  
which God sees Him  
which the intellect  
divine state and  
God-like. This de-  
light of glory is  
and explains the cele-  
of Saint John who says  
that when God shall  
be like unto Him, be-  
cause He is He." Here  
not mean any likeness  
for that may be attain-  
the aid of grace, but  
means some very close  
of which we cannot for-  
idea. For as Saint Paul  
hath not seen, nor can  
hath it entered into his  
what things God hath pre-  
pared for them who love Him.

They are so far above  
and beyond our imagin-  
the royal prophet call-  
to express them. I  
those who put their  
he could say that  
ebriated with plenty  
drink of the torrent  
But this is only fig-  
which represents the  
of the joy and delight  
experience in heav-  
ebriates and makes  
sorrows, so the he-  
cause a certain div-  
the souls of the bless-  
which will be eter-  
joy and utter forget-  
sorrow and suffer-  
said about the beati-  
by St. Augustine in-  
he said: *Videbimus  
erimus*; we shall see  
shall praise. The  
whole substance of  
that is, the sight of  
the soul perfectly  
two words express  
inseparable effects  
love, joy and delight  
that vision in the so-  
What a glorious tri-  
be forever freed from  
ness and misery, ar-  
of our heart! To  
is in himself, and  
and enjoy the very  
Well could the re-  
"Blessed are they  
house, O Lord, the  
for ever and ever."

However, after St.  
when God shall ap-  
unto Him, because  
He is, he immedi-  
man that has this  
even as He is pure,  
have the hope of li-  
bers of this sublime  
in order that their  
ed they should now  
to His will, for it  
alone that they ex-  
mitted into the  
where the light of  
into their souls to  
God, in Whom all  
and gives it rest.

## ON THE ROAD.

The Montreal Vi-  
in an editorial: "I  
ernment Separat-  
yesterday by the  
by a majority of  
this it draws the  
probable that ne-  
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The Witness as  
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So far back  
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