

devotedness as the world has ever seen.

"Again, we are referred to Spain: but during the century Spain also has been swept by the evil principles of the French revolution: her religious orders have been again and again suppressed, her seminaries closed, her property confiscated, and for years her episcopate was actually extinguished. The Church in Spain has had to fight with more than one hand tied behind her. Yet look at the Spanish poor, and you will find in them an inbred gentility, a noble bearing, a religious sense and courtesy, that you will search for in vain in England. It is only fair to remember that the Catholic Church in Spain and in South America, as in other lands, has had to fulfill her divine mission in chains, weakened on all sides by the state, if not actually enslaved by its laws."

Turning to the reproach of "Verax" that the Catholic Church was to be convicted of partisanship against Dreyfus, Cardinal Vaughan asks if this is just. He continues:

"The Dreyfus case has been torn to pieces, and all over the country has divided members of the same Catholic family. The Bishops have endeavored to calm the minds of men, but it is not easy to allay a panic. But belief in his guilt has not been confined to the French Catholics: ministry after ministry without a shred of Catholicity in its composition, was convinced of his guilt. If there has been passion on one side, has there been no passion on the other?"

"I certain fiery organs of the cheap Catholic press in France have been unfortunately carried away by partisanship do they stand alone in partisanship in France or elsewhere? France has been distracted for generations by political turmoil, and is honey-combed by unscrupulous secret societies, pledged to despoil and destroy the Catholic Church wherever they can. Can we be surprised, then, that a single incident, that the name and fate of a single case, should precipitate convictions or fears on one side or on the other? A single spark may create a conflagration, France having been living under panic for years; and it is not to be wondered at if some men lose their heads in a state of national panic."

THE DUTY OF THE RICH.

Cardinal Vaughan Discusses the Social Question.

Cardinal Vaughan, in a sermon preached a few Sundays ago in the Carmelite Church, Kensington, London, dwelt at length on the duty of the rich to the poor. The Cardinal, talking for his text the words, "Bear ye one another's burdens so that ye shall fulfill the law of Christ" (St. John, chap. xiii.), said the Christian family ought to be one common brotherhood in which the Blood of Christ in its virtue and vitality should pass through all the members, uniting them together as one family, as united in blood and affection. This was the ideal that Jesus Christ Our Lord had before Him when He came into the world—that He should unite men into one family—into one brotherhood; that all men should be His brothers, animated by His love, and by His spirit, and by His heavenly grace, so that they might thereby overcome everything that might be repugnant to human nature, as well as the attacks of the world and the devil. But if we look around us and view the society in which we live, how far are we removed from this unity?

"We shall see," said the Cardinal, "how far we are removed from having attained that which Our Lord would have us attain. The state of society in this country—we confine ourselves to our own land and nation—is in a sad condition. We see the divisions that exist in society—the chasm that is between the rich and the poor—these are facts staring every man in the face, and the social question has become at last one of the burning questions of this country, and there is no man who is not aware of the disorder and the dangers which exist in society as it is at present constituted. For three hundred years the Catholic Church in this country has been shorn of all her influence: she has been well-nigh extinguished by two or three hundred years of incessant persecution. The religion of this country—the national religion—may be said to have had all its own way during the last three hundred years. The Catholic Church, at least, had no power of intervening, because she was kept low and subdued and well-nigh extinguished. And now we are contemplating the dangers and disasters of the great society in which our lives are cast, and we know that whatever remedies men may offer, whatever amelioration may be introduced by science, or by the Legislature, or by philanthropy, we know that all these of themselves go to bring about that Christian brotherhood which was the ideal that Christ had laid before us. We know that Jesus Christ alone has power to form the Christian society so that every land, every nation may undertake to improve the condition of man."

"Now, we are told that we should bear one another's burdens. How shall the rich and the educated and the refined bear the burdens of the poor, the ignorant and the uncultivated, if they have no personal acquaintance with them? How shall they enter into their lives if they are separated by any chasm from the lives of the poor or of the toilers of the world? We cannot, by giving a small alms, or even a large amount of money, bring about that Christian brotherhood which we ought. There must be personal communication—the society must be one which the

rich and the poor, the workman and the employer—all classes, in a word—shall get to know each other and live with one another, taking part in each other's lives and each one contributing that which he can contribute toward raising and purifying and the beautifying of those around him. We have, in a word, to bear one another's burdens. The rich man has to carry not only the burden of his own responsibilities, and of his own immediate family and surroundings, but he ought to carry the burden of those who have not had the advantages which have been his. In other words, we ought to communicate largely and generously with those that are in any way in need. Our Blessed Lord Himself had made the practice of the corporal and spiritual works of mercy the test of a good and holy life, and at the last judgment we have to account to Him for the actions of our life. He declares to us that whatever has been done to the least of His little ones He takes it as having been done to Himself, because Christ is not only our Brother, but He lives, in a sense, in each one of us. Each one of us represents Him after being baptized and being partakers of His divine grace, so Christ in a certain way is to be found in the soul of every Christian, and what is done to that soul Christ takes as being done to Himself.

"Let me ask," continued His Eminence, "you who are here present, what do you know of the condition of the working and the poorer classes? What do you know of those millions living all over London, and especially in the east and the south of London—men and women with little instruction and perhaps no education; multitudes without any knowledge of religion, nearly all of them living lives the most precarious, one day with scarcely anything, the next with nothing to feed themselves, and whole families dependent upon their actual employment, with extremely uncertain and small wages, not knowing whether they will be able to pay rent at the end of the week for the miserable hovels in which they live—not knowing how they shall bring up their children, what employment they shall put them to, what trade they shall apprentice them to—these poor people living, in a word, in a state of poverty and uncertainty and without the consolations of religion, stirred up frequently by demagogues and often by pamphlets and papers and literature that are written in order to set the poor against the rich and to inflame those passions of the heart which are ever ready to burst when they are in trial and bitter suffering."

Now, he asked his dear brethren in Christ who were gathered round that altar that day, how far had their personal acquaintance extended to the poor masses of the city of London? They knew well their own home; they knew their own kindred; they knew the servants who had waited upon them, and who were brought into immediate contact with them; but what did they know of the homes and the sorrows and the sufferings, the misery and the despair of the hundreds of thousands of our fellow creatures here within a few miles of the place in which he spoke. He asked could they say from their own personal knowledge what a chasm, what a gulf, had been dug between them and the masses of this country? Now this was true, and they knew it. It must be apparent to every one that society cannot be sound and healthy; that it was split into contending factions, and that the great mass of the people are living lives of poverty and misery, while the minority, those who were cultured, and who got the opportunity, were in luxury. The cup of tea which we drank, because of the mingling of its component parts, was better with than without milk or sugar; it would be less palatable were it otherwise, and so it was with this state of society, which could not be wholesome or sweet or happy unless the classes knew more of each other, were mingled together—the rich should show themselves among the poor, and should use every means of extending happiness into the midst of the humbler and the working classes.

Personal service is that which is needed. It is not sufficient that we should say to ourselves that our homes are respectable and that we ourselves want for nothing. We must look to our brethren, and we must ask are they treated by us as brothers, whether we are sharing our lives with them, and whether we are ready to give our services and our time to them. It may be said that 5 per cent., perhaps 10 per cent., of the people of this country are rich, and the remainder, 90 per cent., are composed of those who are somewhat in need and who cannot be called in any sense rich. If we have even only 5 per cent. amongst Catholics who are rich—that would be 10,000 Catholics rich and well-to-do—those ten thousand Catholics ought to find a very considerable number of men and women who would gladly devote a portion of their time to benefiting the lives of their poorer brethren.

The work called the Catholic Social Union has been established in a number of missions for this particular purpose, by a means whereby the rich and the well-to-do might for a certain number of hours in the week come into direct contact with the poorer classes. They had found a difficulty in getting a sufficient number of ladies, and still more of gentlemen, to give their services to this matter of social Christian work. An appeal has been made, and will be made again and again until this great work is developed and extended—until the Catholics of London come forward and assist in a work whose aim is the social regeneration of their co-religionists—a work which all Catholics

were bound to undertake in behalf of these who need assistance in this respect. We ought to thoroughly persuade ourselves that we have not fulfilled our duties by simply giving a small alms. We should give some of our time and personal services, and thus show our love for the great mass of our suffering brethren. We must be like the milk of human kindness and bring with us that sweetness to fellow creatures which will please our Lord Jesus Christ; that which will sweeten the lives of those who are in trials and difficulties beyond anything else.

What he (His Eminence) was asking the congregation that day was to give their alms, to give of their possessions, to give to a great and important charity, and, in asking them to give, they would permit him to say that their wealth was really not their own, as the doctors of the Church had again and again laid down, for they were but stewards of God's wealth. Whatever we possess, whether it be much or little, comes to us through the providence of God; whether we have inherited it, or whether we have toiled and labored for it, it had come to us by the providence and the will of God; and we had no power over our wealth any more than we had power over our own body. The members of our body and our senses are ours, indeed, but we could not do what we choose with them; we could not employ them in any way that fancy might suggest to us, but only as God had ordained. His will must be ever uppermost in our minds to check and restrict, to direct and call forth the powers of the mind and the body according to God's holy will; and as we have not, therefore, the full power over our mind or body, neither have we full power over our wealth. We are but stewards of God, and while charity begins at home, we are also bound to consider our brethren, the poor and the needy, not as strangers living in some far-off land.

RELIGION AND DOGMA.

This the Subject of a Masterly Discourse by Mgr. Conaty.

St. Aloysius Church, Washington, which had been undergoing extensive repairs since last July, was reopened for divine service on Sunday last. Archbishop Martinelli, Apostolic Delegate, was celebrant of the Solemn High Mass at 11 o'clock. The sermon was preached by Rev. Mgr. Thomas J. Conaty, rector of the Catholic University, who said in part:

This day is to you all a day of benediction and of joy, for in the renewal of the youth of this Church so dear to you, you see a renewal of your faith in what this church stands for. The Church of St. Aloysius, in the new decoration, rises before you in all the magnificence of Christian art and architecture, a bride indeed more worthy of Him who weds her that through Him she may lead souls to eternal truth and life. A new church in all the glory of her vesture, but the same Church in all the glory of her doctrine, she is to you the expression of a faith dearer than all else the world may present to you. How many hallowed traditions rise to your minds, as with grateful hearts you thank God for all that this beautiful Church is to you. For so many years she has been your mother, a faithful guardian of the interests entrusted to her care. Uncompromising in her teaching, she has preserved the truth as it was delivered to her. In this city of Washington, the centre of the political life of our great republic, the cross of St. Aloysius Church has gladdened the morning light to point to the traveller after truth where alone it could be found, to beckon to sinful, sorrowing man, and lead him to the mercy seat of the cross, there to find pardon and mercy and rest. Self-sacrificing, devoted shepherds, sons of the illustrious Loyola, have guarded the sheepfold from threatening dangers. Their love has been generous, but not more generous than yours in return. How many chapters have been written in the history of this church, all proclaiming fidelity to God and man. They hand down traditions to the life now beginning, in its renewal of youth, traditions that are sacred with the sacredness of Jesus Christ who sent her forth, and sacred with the mission of truth with which she is invested. They tell of old truths, they tell of Christ and the cross, the priesthood and the sacraments; they tell of saints and martyrs; they tell of religion and country, and around them all is seen the never-changing, never fading, ever brilliant halo of eternal truth. They speak to day, as in the centuries past, in one grand voice with the Apostles, "I give you to understand that the Gospel which was preached by me is not according to man, for neither did I receive it of man nor did I learn it, but by the revelation of Jesus Christ."

Mgr. Conaty then proceeded to develop his thought of the necessity of a teacher of religion. Among other things he said:

"Men from all time have recognized the necessity of religion, and have expressed their religious idea by some form of worship. All have looked to God for guidance in establishing a worship pleasing to Him. God revealed Himself, and the Old Law expressed that revelation; but the New Law, as manifested in Christ, was to make known the perfect religion. Christ is the pivot on which all religion turns, and from Him is man to know what is pleasing to God. In no record of God's dealing with man do we find man left free to reject or accept religion as laid down by God, without incurring the displeasure of God. Everywhere God

appears as a teacher imposing His will on men. Truth is eternal, immutable, one; and religion, which is but the public expression of the great truth of God, must possess all its essential principles. There can be but one true religion, as there is but one true God, and God in His justice must surely have made known what it is and how it is to be offered. We hear it said that religion needs no dogma, and that the religion of the future is a religion without a creed. These phrases, if true, would destroy the very essence of religion, by making it depend on man and not equally upon man and God. They would leave out of consideration God's will, and man's cooperation with it. There are many mistaken notions of dogma and creed, and much inveighing against dogma and form in religion. Some assume that true religion is purely subjective, and that dogma is not intellectual truth. Those who deny dogma most are often most dogmatic in their utterances against dogma. They seem to think that dogmas in religion are but human agencies, forcing their findings upon the human mind and will, and arrogating authority which would dethrone the intelligence of the individual. Religion, as we understand it, is the line of duty laid down by God for our belief and our practice, and perfected in Jesus Christ, who is the great teacher. His Gospel is perfect religion; it is our salvation. Dogma underlies all truth; it is the expression of duty which man owes to God. It must necessarily be found in that code of principles which tells man not only the duty of his heart, but the duty of his intelligence. You cannot separate the two; for religion appeals to the whole man and carries the tribute of manhood to God. It does not appeal merely to the emotions, nor merely to the intellect. Truth is one, and religion is one, and no religion can be true which does not call for intellectual as well as heart service. It is objective, and exists independent of man's apprehension or acceptance of it. The formulation of truth is dogma, pure and simple. It is to religion what the frame is to the building; it is in fact its very soul. Eliminate dogma and what becomes of morality? All moral action would therefore be reduced to man's will, and thus there would be an ever-changing reason for life."

"The Catholic Church claims to be the Church of Christ, its foundations are upon the Apostles, whom Christ sent to convert the world. Its credentials are open to the examination of the student of religion: its story is the story of humanity bettered, civilization promoted, education developed, morality established. In our country it craves for investigation of its right to be considered as the most prominent factor in the development of the civilization in which we have so just a pride. It comes with truth to the intellect, and answers every craving of the human heart. It protects childhood, it defends womanhood; it guards the family circle; it keeps sacred the marriage vows; it preaches the true religion that binds man to one another, and binds mankind to God."

"Thanksgiving, then, to God today for all that this Church represents—thanksgiving to God for all that this Church has done for humanity. May its memories make it dearer to its people who in the light of its doctrines will walk securely in the way that leads to life, loyal children of our great Republic. The Church and the Republic, our two sweetest, strongest loves, may they live ever in our hearts leading us to fulfill the commandment of the love of God and of our neighbor."

Solemn Vespers was celebrated in the evening by Rev. Donat Sbarretti, Bishop-elect of Havana. There are now many stately and magnificent Catholic churches in Washington, but forty years ago they were little better than chapels, and St. Aloysius was the first to lay claim to church-like proportions and architectural beauty of design. The architect was Father B. Sestini, S. J., a native of Florence, Italy, and he reproduced in the National Capital the Italian basilica form for which his native Tuscany is so famous. Father Villiger, who celebrated the Mass of dedication, is the soul survivor of all the participants in that first Mass.

St. Aloysius has been famous ever since for the splendor of its ceremonial, the excellence of its preaching and its church music. Under the administration of Father John Murphy, S. J., some effort was made to beautify the church, but his limited resources only permitted a retouching of the fading tints. It was the wish of each succeeding pastor to bring out by decoration the exquisite lines of the interior of the church, but some more urgent need always prevented its accomplishment. When Father Galligan became pastor, a little over a year ago, he determined to do what his predecessors had long wished but death took him away just as he was about to begin the work. Father William Tynan, who succeeded him temporarily, immediately set about to carry out his wishes, and the present beautiful interior of St. Aloysius is due to his labor.

A PRIEST'S INVENTION.

Monsignor Angelo Florini, of the Minor Capuchins, who was recently appointed to the episcopal See of Pontremoli, has just invented a simple but extremely ingenious apparatus by means of which he claims that railway collisions will in future be rendered impossible. It consists of an automatic arrangement moved by electricity, which warns the driver of the approach of any other train on the same

line, and at the same time places him in communication with the station masters along the line, so that he can receive alarm signals, announcements of the interruption of traffic, etc. Monsignor Florini has patented his invention, which will shortly be adopted on all Italian railways, and the proceeds of which he intends to devote to charitable purposes. The Holy Father has been highly pleased with this invention, which may be the means of saving so many lives, and in token of his satisfaction has addressed a brief to Monsignor Florini, bestowing his Apostolic blessing on the learned prelate.

CROWFOOT AND THE PRIEST.

Pere Lacombe Did Not Hesitate to Shoulder a Rifle to put Down Indian Uprisings.

In his interesting paper on "The Making of a Journalist," in the Saturday Evening Post, Julian Ralph writes: Crowfoot, the last great redskin chief of Canada, the head of the Canadian branch of the powerful Blackfoot tribe, was once interviewed in my presence by a deputation of ladies. He was a splendid man, kingly in every respect. He looked like the portraits of Julius Caesar. He had commanded his nation in the days when the red Indians were the undisputed rulers of the best and biggest part of a continent, and had fought against incessant, ever increasing odds, until, at last, his vassals had been pauperized by the government of the whites, careless, if not ignorant, of the valuable uses to which these finest savages the world has known could easily have been put. But, to the last, he was never less a king in spirit and bearing than when his tribe was exterminating its only rivals.

When the women came to interview him he was seated in a railway sleeping car upon a spotless white blanket stretched over a bed. He wore eagle plumes in his long, jet hair. His coat was a huge bit of jewelry, being entirely covered with beads—snow-white, with a blazing sun worked upon its back, and an elaborate design in colors upon its front. His two half trousers were also of white beads, as rich as ivory or silver, patterned in blue and red. His moccasins were such that a collector would give \$50 for them today. It was all I could do to lift this royal suit of clothing when I saw it awaiting lying upon the grounds in his teepee.

As the three white women advanced toward him he threw from his face the sober expression which he usually wore, and smiled his welcome to them. I have always said, since I knew the red man in the waning splendor of his glory, that no more perfect gentleman has ever been created, and this little anecdote will help to prove my words. "Are you married, Crowfoot?" one woman inquired.

"No."

"What? Not married? Did you never have a wife?"

"No; not any wife."

"Oh, do tell us why! Is it possible so brave a man does not like women?"

Crowfoot had always been a woman-hater, but far from saying so rude a thing, he replied after a moment's thought:

"Never any woman have me."

Some days later I interviewed both Crowfoot and a zealous old Catholic missionary and scholar, Pere Lacombe, who, besides spending his long life with these romantic people, had written an authoritative dictionary of the parent tongue of the western Canadian Indians. The priest and the chief conversed in the Greek tongue, and what became my surprise to see them warming up, in time, and laughing and nudging one another like two schoolmates who meet after a long separation and rehearse the adventures or the mischievous pranks in which they have taken part. This proved to be what they were really doing!

"What is it, Father?" I asked. Then the noble old priest told me that he and his warrior friend were recalling the days when the priest was missionary to both the Crow nation and the Blackfeet—tribes at such enmity to each other that the world was not large enough to hold them both. They recollected how one night, when the priest was ministering to the Blackfeet, an attack on the camp was made by the Crows. It was pitch dark, and along with the first notice came the rush of the enemy, the firing of their guns, the screaming of the Blackfoot squaws, the clamor of the startled dogs, and all the hubbub of primitive warfare. The priest thought to restore peace by his presence, and so he rushed into the melee crying: "Stop this wickedness! Go to your wigwams, you Crows! do you hear me? I am your priest." He might as well have scolded a hurricane or tried to command a volcanic eruption. Bullets whistled by his ears, and warriors rushed headlong upon him. Then his manner changed. He saw that it was to be a fight to the death and that the only part of wisdom was to counsel strong self-defence.

"Here," he cried to the Blackfeet, "give me a gun. Rouse yourselves. Save your women and children and your own lives. Quick, I say; give me a gun and let us drive these mad people back to where they came from."

After that, side by side with Crowfoot, the priest fought; and the sight so stirred the braves behind him that the battle was easily won. And so was a still greater battle, because from that time the gentle scholar, who came among them to preach love and mercy and faith in the true God, had gained a hold upon the hearts of those rude warriors such as no other priest upon the continent has or perhaps ever possessed.

Does any one suppose that there was ever a day in their lives after that thrilling event when both these men would not have liked to tell the story—if it came naturally and apropos of something, without being pulled out by the ears for mere self glorification? So it is most of the time when an interviewer seeks what the crabbled and ill-natured people love to call "his prey."

INCREASE OF CRIME AND ITS CAUSES.

As the century draws to a close every friend of humanity is sick at heart at the terrible increase of crime. The horrible increase in horrors is the effect of well-defined causes, and as long as they continue to grow, crime will not cease to increase. These causes are infidelity and a pagan system of morals. Infidelity in some shape or other has become fashionable, and the preacher who most minimizes dogma and enunciates the boldest anti-Christian theories, is certain to draw the largest audiences. Ministers of the gospel boldly walk on the brink of atheism and, Judas like, betray their Master. While their hearers admire their audacity they gradually come to look on religion as a sham, and fall into the abyss of unbelief. Hell has no terrors for them, for they do not believe in it. Many become criminals. They have nothing to restrain them but the fear of the laws of man.

But if infidelity leads to crime, the system of morals taught in works of fiction and encouraged by courts of divorce and bankruptcy is the fruitful parent of much of the evil which afflicts society. Our Public schools do not pretend to teach morals. They supply a thin veneer of propriety and call it virtue. If parents were willing and able to instruct their sons and daughters in Christian doctrine, they might counteract the evils of defective moral training. Home influences and home training are most powerful for good or evil. When boys and girls leave school the duties of the parent multiply. Long before the Christian era it was said that a father who neglected to give his son a trade or a profession was no better than one who would teach his son to steal, and the truth of that old saying is verified daily in the newspaper reports of the idle youths and young men who wage an endless war on society.

The manner in which some parents bring up their sons is positively unjust and cruel. They give them an education which unfits them for the ranks of honest industry, and they are obliged to live by their wits. This living by one's wits is but another name for dishonesty, and it helps to increase the number of criminals. The only way to stop the increase of crime is to remove the causes, and that can be done only by a return to the old-fashioned and true doctrine of Christianity. The Psalmist says: "Remember thy last end and thou wilt never sin." And if the rising generation are taught that "the fear of the Lord is the beginning," they will not be ashamed to profess their faith in another and better world, and they will respect all the rights of their fellow man. Legislation cannot stem the torrent of crime which madly rushes on. The religion of Christ can calm the turbulent waters and thereby save society.—American Herald.

IT HELPS THE STATE.

The Catholic Church is the best friend that the state—that is, the organized civil power—has in this republic.

It teaches respect for authority, obligates its members to obey the law, and makes of patriotism a religious duty.

It upholds the family, opposes divorce that breaks up homes and results in the neglect of education of children; denounces immorality, promotes purity, keeps matrimony sacred, and insists upon parents fulfilling their obligations to their offspring.

It condemns crimes against the purity of the ballot box—illegal voting, bribery, perjury, and unjust counting of votes cast.

It advocates honesty, truthfulness, charity, peace, patience, temperance, industry and the observance of all just contracts.

It is ranged against Socialism, Communism, Anarchy and all lawlessness. The better the Catholic, therefore, the better the citizen.

The Church holds the most of its own members to a high standard of civic fidelity. It is, moreover, an example to other denominations in loyalty to the Christian principles on which our civilization is based. If it were effaced, all other religions would suffer and the state itself would rapidly deteriorate, owing to the lowering of ideals and to the decay of morals that would at once set in.

The state will serve its own best interests by putting no obstacle in the way of the operations of the Church.—Catholic Columbian.

It is harder work to resist vices and passions than to toll in bodily labors.

TEACHERS WANTED.

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