tions, grouped under seven heads (temperance societies, bars, comparison between sums expended on intoxicants and the expenses necessary for municipal, educational and religious purposes, illicit liquor traffic, economic results, temperance campaigns, and anti-alcoholic instruction), entered into the most minute details and required answers based on personal knowledge and drawn up with the greatest possible accuracy. Here are some of the ascertained facts. Almost every parish of the diocese has its temperance society. In some parishes nearly all the faithful, men, women and children are enrolled. Speaking generally, about two-thirds of the communicants have made the requisite promises. Apart from the city of Quebec and the town of Levis, only six places in the diocese have bars. In the last five years eighty-five saloons have been closed. Replies to the question, What means have been used to close saloons or diminish their number? show that in fifty-six parishes this result was due to sermons preached during missions or at other times; while in eight it was due to lectures; that in thirty-five parishes it was due to pressure brought to bear on the municipal council and to petitions against the granting of licences; that in thirty-five others the same result was obtained by prosecutions for illicit sale, in eighteen by prohibitive by-laws, in fourteen by direct action of temperance societies, in ten by election of councillors pledged to prohibition, in six by distribution of temperance publications, in three by the intervention of the clergy, and in three others by persuading the inn-keepers themselves. In a great number of parishes the drink traffic has completely ceased. In only three parishes is secret distillation practised. This shows that restriction of the drink traffic does not generally entail, as used to be feared, an increase in the illegal manufacture of spirits.

One of the most interesting features of this detailed report is the economic contrast between temperate and intemperate parishes. In one parish where there used to be saloons lately suppressed after a long and strenuous struggle the annual drink bill is now about $6,000, whereas it was formerly $60,000. Prosperity is increasing. Families are beginning to own property. The record of the past, however, is a painful though salutary lesson; one hundred business failures due to drink, two hundred and thirty-six families impoverished, six farms abandoned, seven accidents and four crimes attributed to alcohol, two cases of lunacy, twenty-five unhappy marriages, eighteen cases of legal separation between husband and wife. Another parish, which has never had a saloon nor any illicit traffic, contains many well-to-do people who invest their surplus. It has a record of no business failures and no impoverishment through drink. Not a single farm has been abandoned. There has not been a single accident or crime attributed to alcohol. There are no lunatics, no unhappy marriages and not a single case of separation.

This splendid object-lesson furnished by the mother diocese of Quebec should remind us that, as we have so often had occasion to remark, we must add organization and agitation to prayer While daily invoking the Sacred Heart of Jesus for the conversion of inebriates and the spread of Christian temperance, while placing our chief reliance on supernatural motives and means, we cannot afford to neglect all the natural helps which persuasion, legal repression and temperance societies put into willing hands.

LEWIS DRUMMOND, S. J.

MARY STUART

To a discussion over Mary, Queen of Scots, and her process of beatification, long going on in The Tablet, Bishop McDonald, of Victoria, B. C., adds this thoughtful article.

"Sir,—The course of thought evolved in this discussion is confused and confusing. 'H.G.G.' (The Tablet April 8) begins by pointing out that 'Mary's cause is that of a martyr not of a saint.' Father Pollen (ib. April 22) quotes a statement of Pope Benedict XIV. which he takes to imply that the charges against Mary Stuart, 'until they are dissolved, for an obvious obstacle to the introduction of her cause. Then, in answer to another correspondent, he declares that 'the question in debate about Mary, Queen of Scots, is not whether she is a martyr, but whether, supposing she died a martyr's death, it would, on that account only, be according to the mind of the Church to beatify her, and thereby propose her as an example for imitation to all the world (ib. May 6). Now, if Holy Church should decide that Mary did die a martyr's death, there need be no further question of beatifying her. Martyrdom, in the eves of God and of the Church, is more than beatification, more even than simple canonization; for martyrs rank before confessors. It is their enviable privilege by one heroic feat of Christian fortitude to win at once the honors of the altars and the fadeless crown.

"The implication of Father Pollen's first letter is that Benedict XIV. believed the charges against Mary Stuart bar the introduction of her cause. He quotes Benedict as speaking on 'the question of the beatification of this Queen.' Here is a word for word rendering from the original: 'If the question of the martyrdom of this Queen were to be instituted, which has not yet been done, an obvious objection against the martyrdom would be derived from the sentence,' etc. The Pope says never a word about her beatification. And it is plain from the context that he deems the force of the objection would lie, not in there being grave charges against Mary on the score of her conduct, but in the fact that her alleged crimes were the reasons set down at justifying the sentence of death passed upon her. He had already defined the precise point he was discussing ("De Serv. Dei Beatif et Beat. Canoniz., lib. iii., cap. xiii., n. 7). namely, 'whether it be essential to martyrdom that the tyrant should expressly own that he inflicts the death penalty from hatred of the Faith, or it be enough that he should act as he does out of such hatred, though he affirm that he is acting from another motive.' Benedict holds, of course, that this latter is enough. And he records his conviction that, in the event of Mary Stuart's cause being introduced, 'nothing perhaps will be wanting of what is needful to constitute true martyrdom' (ib. n. 10). Later on (cap. xv., n. 13) he cites instances of persons fresh from the commission of scandalous sins, but repentant, who won the crown of martyrdom, notably St. Afra, 'quae circa annum 304 é prostribulo martyr effecta suo exemplo comprobavit neminem a spe salutis excludi qui fructus dignos poenitentiae, etiam post vitam gravioribus criminibus contamination produxerit.'

"But even supposing there were question of the beatification of Mary Stuart, should the foul charges brought against her be held to block the way to the introduction of her cause? Surely not. Granting, for the sake of argument, that the charges were well founded, should the eighteen years passed in English prisons, in the exercise of all the Christian virtues, count for nothing? What of the canonized saints who at one time were guilty of far greater sins than are laid to the charge of Mary Stuart? To require that she should ever have worn the white flower of a blameless life would be (to use the words of Robert Louis Stevenson in his famous 'Defence of Father Damien') 'a mighty Spartan standard to issue from' a Church which has raised to the honors of her altars, and reckons among her chiefest glories, a Mary Magdalen, a Mary of Egypt, an Augustine, a Margaret of Cortona."

CARDINAL MANNING REMEMBERED

That the memory of the late Cardinal Manning is still cherished by the trade unions and temperance societies of London, was seen on Sunday afternoon, July 16, on the occasion of a demonstration held in Battersea Park to celebrate the one hundred and third anniversary of the birth of the great Prince of the Church, the great preacher and practiser of total abstinence, the great "Cardinal Democrat." Men foregathered from all parts of London at this meeting in Battersea Park, and despite the tropical weather conditions, deputations of many trade organizations with bands and banners, as well as the representatives of different temperance societies with which the late Cardinal was associated, marched to the park to unite with members of the League of the Cross in honoring the memory of its founder. Five thousand persons took part in the procession.

In the park the vast audience was addressed from two platforms, the speakers including several priests who take an active part in the temperance movement.

An interesting message was conveyed to the great gathering from John Burns, M. P., who was associated with the late Cardinal in the settlement of the dock strike. Mr. Burns, who is now a Cabinet minister, President of the Local Government Board, wrote:

"For many years I had the pleasure of the friendship of Cardinal Manning, on labor, temperance, housing and social problems. We often talked, occasionally differed, but always were the best of friends. His greatest work for the poor was in the field of temperance, and to him with others of his time, much of the present and increasing spread of the work among the London poor is due. In Manning, labor often had a champion, the poor always a wise and devoted friend. To enjoy his friendship was a pleasure, and to co-operate with him was one of the greatest privileges of social service for the community whom he nobly served. Workmen for whom he had a great appreciation will show their appreciation of his services by revering his memory and advancing the temperance cause for which he performed such signal service."

From each platform two resolutions were put, one pledging the meeting in commemoration of the annniversary of the birth of Cardinal Manning to spread the principles of total abstinence, and the second placing on record the grateful thanks and the appreciation of the working classes for the love which Cardinal Manning displayed toward the poor and his desire to brighten their social condition.—S. H. Review.

ON CHRISTIAN UNITY

The need for religious unity is seen and appreciated to-day by thinking Protestants as it never was before. The disintegrating forces at work within the various sects have brought about a condition of things, which is replete with danger not only to the individual sects, but to Protestant Christianity as a whole. Modernism or the Higher Criticism, to use a term better known to Protestants, is making inroads upon Protestants faith. Like the waves beating upon the rockbound shore, it is eating away constantly the body of doctrines which once were regarded as the essentials of Protestantism.

The heresy trails of which we read in the daily press furnish standards of the progress of the disintegration to which we refer. When candidates for the Ministry in the Protestant sects openly deny the resurrection of our Lord, and let it be understood that they do not believe in His divinity, it is certainly time for those sects to begin talking, to use a commercial term, an account of stock. When they have done that, it will not be surprising if they shall have less confidence in the efficacy of the rule of faith which they boasted in the past. That rule, practically applied, has brought forth a diversity of sects, which in turn has begotten in certain Protestant quarters a yearning for something like Protestant unity.

But how bring about this unity? The need for it is more apparent than is the method of its attainment. A recent sermon delivered by the Reverend William Wilkinson, an Episcopalian clergyman attached to Trinity Church of this city, is worth commenting on in this connection. The reverend gentleman started out with the self-evident and indisputable assertion that "there never was, there is not now, there never can be any conflict in truth. It is in its nature, in every fibre of its being, harmonious and this is, in the last analysis, a necessity of thought. To think otherwise, is to think that wrong may be right or that right can be wrong; that true harmony can be discord and plain discord harmony. This is to make all moral conditions into a jumble. It is to upset order, and it is to put an end to eternal law."

Strong language this. It gains force from the fact that it is unanswerable. There cannot be a dozen or more conflicting truths. There cannot be hundreds of sects every one of which champions alleged truth, though every one of them is proclaiming as truth what the others refuse to accept as such. Truth is one. What may be called its hall-mark is unity. The reverend gentleman we have quoted believes this unity may be established between the various and discordant Protestant sects by an agreement to regard certain things as non-essentials and others as essentials. He holds that as of old the principles of reverence for God, of repentance, for sin, of life in the Holy Ghost, and love of man, of humility, justice and worship "are here to-day in all the world, asserting themselves. Men are listening to them, are being led by them, and the result is seen in all places where love lives and mercy works."

All this has about it a smack of that humanitarianism preached by the Positivists. It is well enough in itself, but we must be permitted to say that it is an effect of a cause, which recent biblical criticism, Modernism if you will, has assailed. In plain words, it is the fruit of Christianity, whose vivifying power would cease to exist, if the Higher Criticism carried the day. Now, the one great moral force which can be relied upon to avert this greatest of calamities is the Successor of Saint Peter, the head of the Church which has the assurance of her Divine Founder that the gates of hell shall not prevail against her who is dowered with the unity of which St. Paul speaks in his Epistle to the Ephesians: "One head and one Shepherd, Jesus Christ, who is over the Church." No man-constructed unity, if such a thing were possible, will ever prove an effective substitute for the one that prevailed throughout Christendom before the advent of Protestantism, which is disposed to bewail the divisions that are the logical outcome of its own cardinal principles.

What is the most surprising is the hope entertained by some Protestants that a plan of human devising will again reunite Christendom. The Episcopalian clergyman whom we have been quoting gives expression to this hope in these terms: "I tell you the world is looking for, is ready for, is praying for, the advent of the man who will show the supreme value of unity in the Church. There is ground for thinking that God will by His mighty power raise up such a man. We have a right to look for and pray for his coming. We have a right to think that the day of division is passing and that the day of union is nearer at hand than most men think."

Through this extract runs the thought that Christ, whilst on earth, did not establish an enduring Church with a clearly defined constitution, but left His work in an amorphous condition. On that theory meaningless are the words: "Thou art Peter; and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the Keys of the Kingdom of Heaven. And whatsoever thou shall bind upon earth, it shall be bound also in Heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in Heaven (Matt. xvi, 17, 18)." Hence the need for someone to formulate a Church Constitution which will put an end to the discord now prevailing among the Protestant sects, and bring about Protestant unity.

What would one think, if someone should propose for mankind a new physical constitution, in which substitutes, for the existing vital organs—the heart, the lungs, etc.—should perform work nature has assigned to these organs? And yet the proposal would not be a whit more absurd than the one which would supplant the Christ-made Church Constitution by one evolved from Man's devising. The Rev. Mr. Wilkinson and other Protestants, who deplore division between the sects, will never see unity established by human means. A physician will tell them that, if they would have physical health, they must obey the laws their physical constitution has imposed upon them. Likewise those who deplore the spiritual consequence resulting from lack of unity between the various Protestant sects should set themselves the task of seeking out the causes of this division; and when they have discovered them they, if they be honest searchers after the truth, will abandon the thought of removing them by human agencies, and will recognize the claims of the Church that has received her constitution directly from Christ Himself.—N. Y. Freeman's Journal.

FABRICATING NEWS

The newspapers on Monday morning as a rule make very dull reading for the man in quest of facts. Unless an earthquake somewhere has disturbed the tranquillity of the Sabbath, or a tremendous catastrophe on land or sea has opportunely come to the relief of the chronicler, or some astute politician is ready to spring a sensation on an unexpectant public, there is so little to be found in the Monday editions, and for the most part more than that little is hardly ever looked for by the jaded reader of the Sunday supplements.

We can imagine the woebegone attitude of the Sunday night editor as he tries to patch together what will pass for news on the morrow. The office pigeon-holes are ransacked, a catchy filler that was crowded out of the Sunday issue is taken off the rack, a new headline or a new date added and the concoction is ready to serve.

This is the hour of the bright young journalist who is trying, has been for years trying, to make good. Any event, real or imaginary, will serve his purpose; if prosaic or commonplace it may need a little dressing; but if it be humorous, if it tickles the fancy, or raises a smile or a laugh or strengthens an ancient prejudice, or supplies a short and spicy story for the breakfast hour, it will probably find itself in honored setting on the first page.

The curious may easily pick these delicious scraps of information from the various daily newspapers, but they must be looked for in Monday's issues only.

The latest story—and, of course, it is introduced in out-of-town papers as a Special Telegram—is a romance, all told in twenty lines. The heroine; the adventurer; the denouement; the aftermath. Then the setting: Rome; Artist's Studio; Escape from Rome to Marseilles Atlantic Steamship; Quebec; Convent; Adieu. Then come the pen touches under which the whole story takes on life; slender girl in brown; face heavily veiled—which saves the artist the labor of minute description—an only child; family wealthy; nineteen and beautiful. In Rome—proper place for romance—she meets a young man, so the story runs, tall, with thick dark hair and much of the artistic manner; quick friendship and ready offer of marriage, unknown to petitioner, parents of slender girl in brown, cable to America for further information about the tall young man with the thick dark hair. And the result is—well, the engagement is broken off. "Plainly an adventurer," chorused the steamship passengers, who strange to say, knew all about the girl in brown and the tall young man before reading a line of the love affair in the newspapers. Perhaps they had used the cable, or, better still, the wireless. But alas for the girl in brown—even the old sea-dogs declared it a case of a broken heart. No diversion will bring any consolation; though her father and mother try to dissuade her, she clings to the determination to enter the convent.

The story is really pathetic. Everybody will read it. And the silly unfounded belief that the convent is the refuge of broken hearts is newly confirmed. Is this the way of furnishing news to be classed among the triumphs of the modern press.—America.

A SUPREMELY PRACTICAL MEASURE

Bishop Canevin of Pittsburg, with the help of the Pittsburg Apostolate, is working out in a practical way the assistance that every Diocese must give to the neglected country districts. There is in the Pittsburg Diocese an organization known as the Missionary Confraternity of Christian doctrine. It is composed of young men and women who give their time on Sundays and other times to the instruction of children in neglected country districts. The following story of the Missionary activity of this organization will commend it to the approbation of Bishops who are keep observers of the needs of the Church, and who are practical enough to institute these efficient organizations in their own Dioceses:

The activities of the Missionary Confraternity of Christian Doctrine were exhibited last Sunday, when a class of thirty children and eight adults received their first Holy Communion at their mission in Westland, Pa. The Sunday School Class was organized in this town two years ago. The teachers have experienced much difficulty in retaining the class on account of the remoteness of its location, necessitating a drive of six miles from the nearest railroad, station. Up to the time the class was organized by the Missionary Confraternity the place was entirely without religious instruction and the children and parents had been attending a non-Catholic Church. Through the interest of the Confraternity teachers most of these children have enrolled in the Catholic Sunday School and have been attending regularly for the past two years.

The Mass was celebrated in Miner's Hall by Father C. F. Regan of the Pittsburg Apostolate and was attended by more than a hundred people with about fifty-five communicants. In his sermon Father Regan spoke of the excellent work done by the Missionary Confraternity in the neglected places throughout the diocese, and exhorted the people to be more diligent in the religious education of their children and the care of their own immortal souls, picturing to them the dangers of their surroundings and the lack of religious attention from which they suffered.

In the afternoon the first communicants renewed their baptismal vows and were invested in the scapular of Our Lady of Mount Carmel. The jubilation of the day closed with the singing of the Doxology.

Another great victory was scored by the Missionary Confraternity at Unity, Pa., where the children of two small towns assembled for Mass. The first direct results of the labors of the teachers were realized when sixty children received their first Holy Communion. The class was organized here about fifteen months ago and has been attended regularly in spite of the difficulty of access which means a drive of twelve miles in a spring wagon every Sunday. During the winter months when the funds of the Confraternity were nearly exhausted the teachers walked the entire distance to teach the Catechism in these parts.

The Mass was celebrated by Father Paul Baccache of the Pittsburg Apostolate and was largely attended, since it was the first time the Holy Sacrifice had been celebrated in this town for a number of years. Many adults received Holy Communion with the children, and Father Baccache has promised to visit the town again when another class of first communicants will comply with the Easter regulations.

On next Sunday a class of twenty children will receive their first holy Communion at Avella, Pa., which is attended regularly by the Missionary Confraternity, and the following Sunday a class of sixty will receive their first Holy Communion at Cecil, Pa.

The progress made by the Missionary Confraternity of Christian Doctrine during the past year has been a credit to the diocese and those who are engaged in this work. The corps of teachers has been enlarged and the number of classes increased. The work of this organization is highly commended by our Right Rev. Bishop and by the priests of the diocese. A great deal would be accomplished by having the co-operation of the laity in supporting the work and helping to extend its influence.—The Missionary.

NEVER PUT OFF KIND WORDS TILL TOO LATE

By Ferdinand C. Iglehart, in Denver News

At the battle of Wagram, Napoleon, as was his custom, passed over the field. For a distance of almost nine miles there lay dead men and dying in every direction, 24,000 Austrians and 18,000 Frenchmen had fallen in the fight. Very often the emperor would dismount and with his own hand wipe the blood and dust from the face of his brave boys. Among the dead he discovered the mangled body of a colonel, who had occasioned his displeasure, and looking seriously at the remains, he said: "I regret not having been able to speak to him before the battle in order to tell him that I had long forgotten everything."

Not long ago there was a broken-hearted man on the streets of a town in Kentucky. He came from the mining regions of Idaho, where he had been working for thirteen years. He is known there as one of the most successful miners in that section. He was among the poorest when he reached Idaho, but now he owns a mine and has several well-paying interests.

His return to Kentucky was for the purpose of finding his niece and her mother, who, at the time of his becoming a miner, were as poor as himself. In fact, they were scarcely able by their utmost exertions in sewing for the tailors of the town to provide the necessaries of life.

Before going to Idaho the man had promised them that if he was successful he would provide for them, and, being a bachelor with no near relatives, he resolved to make them his heiresses. But for all the thirteen years of his absence he had not communicated with them.

When he returned to Kentucky he took with him $10,000 wrapped up in a package to them. He pleased and entertained himself on his journey by imagining their surprise and delight when he would place it in their hands.

But he could not find them at the house where they formerly lived, and when he made inquiries about them learned both were dead. The man's grief was intense.

The time to manifest right tempers and to do good deeds to our fellowmen is right now, this very minute. The uncertainty of life makes present benevolence wise; we, or our neighbor, may be gone to-morrow, and with us our opportunity for the intended loving service. How many harsh words would be unsaid and good resolves carried into execution if men could only know that death were coming to make a separation forever.

It is a mistake to wait too long to render the physical and spiritual relief to our fellows which we intend. A single flower for the living breast is worth a wreath of them for the coffin. One single word or an act of love performed is worth a thousand intended and delayed.

GOD'S JUSTICE

It is common with unbelievers to throw dust in the eyes of the ignorant by presenting one side of a question and ignoring the other, forgetting that Christianity is one great harmonious system of the revelation of God. One moment the argument runs: "God is too good to punish His creatures for all eternity"; the next moment, to deny His providence, the same will argue: "The world is too full of misery and wretchedness to be the creation of an all-good Creator." God is too good, or God is too evil; it all depends on whether the objector would deny hell or providence. Is this honest? We must remember, too, that it is only the weakness of our intellect which makes us separate the attributes of God, which by their nature are one and identical.

Without any knowledge of Christian principles, it would seem at first sight that infinite goodness and mercy are incompatible with eternal punishment. Granting that, after all explanations the element of mystery must remain when finite man considers the infinite counsels of God ("How incomprehensible are His judgments, and how unsearchable His ways," Rom. xi, 33), still reason has an answer.

You have not considered, on the other hand, that the denial of eternal punishment cannot be reconciled with the justice of God.

How can a just God, who is the Lawgiver and Lord of men, give His kingdom to one guilty of unrepented murder, adultery, seduction, avarice or drunkenness? Or eternal happiness to one who has all his life long despised and set at naught His mercy, and who has died obstinate in evil?

Man is not a mere machine nor a mere animal of sense and instinct, nor an independent, self ruling being, but a creature created after God's image and likeness, with intellect to know the good and free will to choose it — with sufficient grace always to know God's revelation and to do God's will. If such a being deliberately abuses these gifts and graces, refusing to acknowledge his dependence on God, his Creator and Lawgiver, freely choosing mere creatures in place of his God, and dies insolently refusing to fulfill his destiny, can God do aught to this adorer of himself than to leave him to his choice for all eternity? A son has rebelled against a father, a friend turned traitor against a friend; a creature against a Creator, and yet, forsooth, Jesus Christ, the God of all justice, must say to the rebel creature that still hates Him: "Come, ye blessed of my Father, possess you the kingdom." (Matt. xxv, 34). This is only thoughtless sentimentality, which, having lost altogether the conviction of the malice of sin, refuses to see God's justice in punishing the sinner.—Catholic Bulletin, St. Paul.

Wisdom of Chrysostom

The grave, says St. John Chrysostom, is the school where we learn humility. Let no man, therefore, pride himself on his riches; he may lose them at death. Let no man pride himself on his physical beauty, for he may be disfigured by disease, and after death will be a prey of worms. Let no man pride himself upon his knowledge; how soon he forgets what he has learned, and how immeasurable is the amount what he does not know!

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