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LETTERS OF RECOMMENDATION

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Yours very sincerely in Christ, Dowarus, Archbishop of Epheeus, Apostolic Delegat UNIVERSITY OF OTTAWA

Ottawa, Canada, March 7th, 1900

Ottawa, Canada, March 7th, 1900. Mar. Thomas Ceffey : Dear Sir : For some time past I have read your perioasible gaper the CATROLIC RECORP, and Congra-late you upon the manner in which it is published, is matter and form are both good; and a truly Catholic spirit parvades the whole. Therefore, with pleraure, I can recommend it to the faithful. Bless-tary you and wishing you success, believe me to re-zais. Your sisthhully in Jesus Christ. * D. FALCOMO, Arch. of Larissa, Apos. Deleg.

LONDON. SATURDAY. NOVEMBER 8. 1919

SUNDAY SCHOOLS

How short a time since it was boldly asserted that the school was no place for teaching religion. The world was to receive a great onward and upward impetus, the human race was to be rescued from the darkness of ignorance and superstition by universal "education." But, objected **Gatholics**, education means formation of character, the training of the faculties of the soul, realization of man's supernatural destiny, recognition of one's duty to God, whence flow, as a necessary consequence. duties, to self and fellowmen, duties as citizens, duties as Christians This is the sphere of religion. How will religion find its place in such schools since on the question of religion people are so divided? mental." Religion? We shall have nothing to do with religion. That is not the business of the State.

The State must " educate " its fu ture citizens. Jew, Turk, Infidel, equally with the Christian must be at home in the State school. Protestants of every shade and hue side by side with Catholics will be "educated " together as they must live together afterwards. Offence must be given to the religious sensibilities of none. Our schools will be non sectarian. But-but-but this is not Christian education, still objects the Catholic. Religion is the business of the Churches. (At that time the plural was used : " The Church " is Downie. a recent invention.) Religion can be taught in the church, the home and from such institutions. I underthe Sunday school. The Sunday stand that this spirit prevails in school above all for definite and sys tematic instruction of the children in religion. We can not be ham pered by religion and religious dif. ferences. The people must be "educated " and think for themselves. They will be born again into a new era of right thinking and clean living when they know how to read and write. Highly desirable as it is that all should be able to read and write, we Catholics did not and do not take our religion so lightly. This desirable object may be attained without sacrificing the one thing necessary. Where religion is treated as a mere side issue during the whole formative period of school life, it is likely to be considered of small importance for the rest of life. The test, as usual, has justified the wisdom of the Church with nineteen centuries of experience all her own.

for Christ," dwelt on the best methods of attracting the young to the Sunday school, during which he furnished the joyous news editor with a headline after his own heart : "A child under twelve years of age than the question of religious education ought to be sent to Sunday school with a stick." In passing, we may say that we are in entire sympathy with the Rev. Mr. Hull. He puts his finger on a very sore spot. The fathers and mothers of to-day are graduates of our Public and

Sunday schools, and they have a woefully inadequate conception of the duties and obligations upon the which the fourth commandment imposes on parents as well as children. As to " making the Sunday school so attractive that a boy would rather attend than stay at home," we question its wisdom. What becomes of the child's sense of duty to parents and to God? Is this not a weak surrender to the very spirit which he deplores in his previously suggested

energetic remedy ? The following clipping is big with suggestion of the difficulties of those who would revamp our non-sectarian school system with religious education

Toronto, Sept. 24. - " Many a way farer reader, though no fool, may greatly err, in the reading of the Bible, because we read of so many onceptions of God as held by variou tribes throughout the ages of relig-

ious growth. "The whole system in the Sunday school is a hopeless inaccuracy and woefully injurious to the child.

The above statements were made by Rev. A. E. Levell, B. A., this morning during the course of a paper read before the joint meeting of the Alumni associations of the four theologi cal colleges, Knox, Wycliffe, Trinity and Victoria, held in Convocation Hall for the purpose of discussing in all its phases the question of the religious education of the child.

Dear, simple souls who would solve ation with the difficulty by having the Bible in the schools, what think you of that ? The four theological colleges must get busy and disentangle the true conception of God from the many Scriptural conceptions misleading to the wayfaring reader of the Bible before exposing children to "greatly err" on this matter, which surely must be conceded to be "funda-

But Sunday school-read again what the four theological colleges are told about the Sunday school. The problem of religious educa-

tion in the schools is not made easier by the light shed on it in the Synod of Huron :

"The schools of the province do not teach religion—they practically teach irreligion," declared Mr. T. H. Luscombe. "The highest ideal set Luscombe. "The highest ideal set before them is the success in money matters. No wonder there is a lac of ministers when this condition prevails. It would be surprising if it were otherwise."

I know of one principal in the Collegiate Institute who sneers whenever the Bible or the Church is mentioned," declared Rev. Canon "How can we expect Christian young men and women to come

given us," said Dr. MacKenzie in his morning remarks, "it is in religious Me. I also sand you." The occasion not open to solve abientice Ten years ago there was a kind of rebellion against any discussion about religion, but now there is no subject more commonly discussed on both sides of the Atlantic

tion, and it is awakening the Church to its task.' Discussing "The Church's Problems in Education " in the afternoon Dr. Mackenzie said : " It was astounding that the Church

had once been able to assume to itself control of all branches of human knowledge, and to place restrictions search for truth. Things vere not the same to day, he asserted but the search for truth must still go on. The problem was as to who should have supervision. Attempts were being made to work out the dualism of Church and State, he said, even while both were growing more

complex.' If this means anything it means that Dr. McKenzie is astounded to find that Christian education was once Christian. Now, however, " The Church " is-well, so " complex " that it is one with the " complex " State.

After this luminous exposition we are prepared for his illuminating solution : " The Church and State stood face

to face on the matter of religious education, he added. But the time was coming when religious educa-tion would not be confined to the Sunday school and seminary.' Inanity, thy name is Mackenzie The general convention of the Pro-

testant Episcopal Church in New York thus disposes of the burning question :

'After adopting the marriage and divorce resolution the deputies took favorable action on a resolution introduced several days ago by the Rev. Dr. Freeman, deputy from Minnesota, intended to further religious training in the public schools. The resolution instructed the general board of religious education to effect, if possible, through co-oper other religious bodies, a system of instruction commensurate with the needs of our youth.' to

gether with forms and exercises calculated to promote patriotism and the 'higher sense of personal integ-rity and purity of life.' The general board is instructed, as a means to this end, ' to take prompt action to promote the daily reading of a portion of the Holy Scriptures in all public schools.' " Religious education, " commensur-

ate with the needs of our youth " is a sonorous phrase that ought to commend itself to Dr. MacKenzie's complex Church face to face with

the complex State. We shall conclude with a quotation from a paper by the Rev. Professor Cotton of Wycliffe College on The Religious Education of the Child in the Public School." He

thus disposes of the Sunday school: "At present the Sunday school is trying to do everything, including temperance and moral reform

propaganda and succeeding in nothing at all except, it may be, in demonstrating its own futility." Well, gentlemen all, after bitter

experience you are groping your way back to the truth which the Catholic Church through good report and evil report has ever enunciated. You can not divorce religion from education. God has joined them together. and look at him for notice. Increased and was all that was most grand and Those who really hold the Christian religion as the one thing necessary will never consider a system of State schools from which religion is banished as providing a satisfactory education for Christians.

Me, I also send you." The occasion lent a singular dignity and impressiveness to the straightforward state ment of the Catholic doctrine of the institution and perpetuation of the sideration. episcopate. The creation of a new diocese naturally suggested the theme of the growth of the Church in Canada of which Bishop O'Brien

in broad outlines drew a striking picture. His Lordship Bishop Forbes, him

self elevated to the episcopal dignity only three weeks ago, delivered the French sermon, in which he traced the role of the episcopate in the Catholic Church.

Following is a complete list of the Archbishops and Bishops who assisted at the consecration :

Archbishop Gauthier, Ottawa. Archbishop Begin, Quebec. Archbishop Bruchesi, Montreal. Archbishop Spratt. Kingston. Archbishop McNeil, Toronto. Archbishop McCarthy, Halifax Archbishop Legal, St. Albert. Bishop McDonald, Alexandria. Bishop Gabriel, Ogdensburg. Bishop Scollard, Sault Ste Marie. Bishop Clouthier, Three Rivers. Bishop Larocque, Sherbrooke. Bishop Bruneault, Nicolet. Bishop Blais, Rimouski. Bishop Latulippe, Haileybury. Bishop Ryan, P mbroke. Bishop Bernard, St. Hyacinth. Bishop Leblanc, St. John, N. B. Bishop Power, St. John's, Nfld. Bishop Blanche, Gulf of St. Law ence.

Bishop Gauthier, Montreal. Bishop Fallon, London. Bishop Morrison, Antigonish. Bishop Brunet, Mont Laurier. Bishop Budka, Ruthenian. Bishop McNally, Calgary. Bishop O'Brien, Peterborough. Bishop Forbes, Joliette. Bishop Leroy, Superior of the Holy Shost Fathers.

His Grace the Most Reverend Archbishop Gauthier was the conse crating prelate, assisted by his two suffragans, Mgrs. Latulippe of Haileybury and Ryan of Pembroke.

> TITLES OF THE POPE п

Our esteemed subscriber who was naturally shocked at the title, "Our Lord God the Pope," which he im. agined Catholics applied to the Holy Father, has found another expression which troubles him. He writes :

"I think there is an error also in following sentence from the Life of Mother Margaret Mary Hallahan, preface by Bishop Ullathorne, page 438: 'When I heard him sing Mass I cannot express what I felt : it was the God of earth prostrate in adoration before the God of heaven!"

Turning to the work indicated we find the passage with its context reads as follows :

The emotion which Mother Margaret felt in beholding Almighty God served with so magnificant a wor-ship,- in seeing, as she said, "the greatest man of the earth, say Mass was so powerful and absorbing that at the time she was wholly up conscious of fatigue. It was to her the supreme moment of her life, and one to which she often afterwards "I am afraid of saying referred. what I felt about the Pope," she once remarked, " lest I should scanze people. I wanted to kneel there and look at him for hours. There powerful on earth-the man before hom kings were as nothing ! And when I heard him sing Mass I can not express what I felt; it was th god of earth prostrate in adoration before the God of heaven !"

not open to serious objection on any ran along the street, and all eyes other ground than that of diction. turned to see a commanding Figure It is merely a matter of opinion or advancing towards them with stately taste, taking present usage into con-

There is the highest possible authority for so using the term. In the eighty-first psalm we read

"God hath stood in the congregation of the gods; and being in the midst of them he judgeth gods." And again :

" I have said : You are gods and all of you sons of the Most High." Our Lord Himself refers expressly

to this usage of the word, John x. \$4, 35 Jesus answered them : Is it not

written in your law : I said you are gods?

"If he called them gods to whom the word of God was spoken, and the scripture cannot be broken : etc. Now what is the meaning of the

words-the scripture cannot be broken ?

Dean Alford, a Protestant, in his Speaker's Commentary, John x 35, 86, thus explains and paraphrases these words of Our Lord :

"You cannot explain this expression away. It cannot mean nothing, for it rests on the testimony of God's word."

Jesus not only quotes the term demn thee." 'gods" as applied to men, but emphasizes the fact that it is a scriptural term, adding "and the scripture cannot be broken."

Dr. Perowne, the Protestant Bishop of Worcester, commenting on the 81st psalm (82nd in the Protestant version) says :

"They are called gods not merely as having authority from God. . but as His vice aerents."

The same Dr. Perowne writes Side by side with the shameles worship of the Virgin in the Church of

Rome is the Divine honor paid to the Pope."

His cool common sense and scrip testant missions upon the almighty tural scholarship leads him to justify dollar is once more accentuated by and approve the ascription to earthly the appeal made in behalf of Anatorulers the very titles which, ascribed lia College, Turkey, and given wideto a spiritual ruler his anti-Catholic spread publicity through the Ameranimus impels him to condemn as ican and Canadian Press Associablasphemous ! tions. "Turkey," says Dr. Charles

way.

If Jesus Christ Himself could insist that the term "gods" was properly and lawfully used in reference to the kings, priests and prophets of the Old Testament, surely it can with still greater propriety be applied to the kings, priests and prophets of the New Testament. And in so far as the spiritual is above the temporal, just so far is the spiritual ruler of all Christendom above all temporal rulers in the dignity of his sublime office. He in a very real sense of the unusual but scriptural term — the god of the earth. Mother Margaret, whose use of the 000 "bucks," the hitherto impene title is criticised, in the very sentence where she uses the term, recognizes

pieces. quite simply and as a matter of course, that the Pope, notwithstand-THE NOTION is not particularly ing his sublime office, in virtue of flattering to Turkey, but what shall which he is clothed in a pre-eminent we say of the Christian mind that studies of the kind ? degree with the authority of God, is formulates it ? The truth is, as has

NOVEMBER 8, 1913

arrested them. A strange murmur that the Apostolic spirit holds good with the Catholic foreign missionary of to day.

mien. "It is the Master," they THERE HAS just come to our ediwhispered one to the other, and torial desk a little book of devotions awed by the sight of the great which merits more than a passing Teacher, they stood aside to let Him notice. Our readers may recall that pass. But He did not pass by. The a few weeks ago we made reference to a learned Commentary on the dark object lying in the gutter attracted his attention, and, pausing Greek text of the Apocalypse written for an instant, He regarded it with a by a Catholic layman of India, which glance of compassion. The spectawas made the text for a few reflectors read the compassion in His gaze tions upon the sphere of usefulness and were astonished. What can He thus exemplified as open to the see in this rotting carcass that can scholarly laymen. The volume lying command His pity, they asked thembefore us gives additional emphasis selves. Jesus saw the disgust in to those reflections. It is a coltheir eyes-read, too, the thought of lection of "Bible Meditations their hearts, and He answered their and Prayers," drawn exclusively anspoken question. "Even pearls from a Scriptural source, and cannot compare with the beauty of adapted to all the needs of the its teeth," He said, and one by one, Christian life and to devout observ. they slunk away abashed. ance of the Church's precepts.

It is only a legend, but who will

say that it is improbable ? Another THE BOOK, which is in two parts, time, and another crowd, and a was originally written in Spanish, woman, their prisoner, despised as and is the work of a Catholic layman this dead dog in the gutter. And of Buenos Aires, the chief city of the they asked Him for His verdict. Argentine Republic. The first part And when they heard it they slunk is a series of meditations upon the away, even as this crowd, discomfited great essential truths of the Chrisand abashed. "Neither will I contian religion, upon the trials and tribulations of the soul, and upon one's

Suppose we make it our guide and duty to one's neighbor. The second motto in our dealings with our part consists of a series of prayers for brother ? How many a breaking confession, Communion, attendance heart would find in it a hidden balm. at Mass, for every exigency of life and in How many a tired soul would be preparation for eternity — all, in the nerved anew for life's weary very words of Scripture, drawn from struggle? "Neither will I condemn its various parts, and pieced together thee." Forgiving those who tres according to the order of ideas. The pass against us as we hope to be forbook in its Spanish original has not given. Cloaking another's fault only the approval and endorsation of under the sweet mantle of Charity. the Apostolic Internuncio in the Ar-Seeing the good that men do rather gentine, and of the Archbishop of than the evil. It is the Master's Montevideo, but of the Holy Father COLUMBA himself, who conveyed to the author, by means of an autograph letter, his NOTES AND COMMENTS special blessing. This letter is re-THE ABSOLUTE dependence of Pro

produced in fac-simile in the volume before us. The English translation, which is the work of the author himself, has the imprimatur of Canon Surmont, Vicar General of Westminster, and of Father Henry S. Bowden of the Brompton Oratory, as Censor Deputatus.

C. Tracy, President of the College, to OF THE author of this very interthe American Board of Commission. ers for foreign missions, in session esting and consoling book, all we have been able to learn is from the inat Kansas City, "can be made Christernal evidence of the letters of aptian for \$1,000,000." The Turk is generally credited with an enthusiprobation prefixed to the volume. astic and ineradicable devotion to Joachim M. Cullen, the son, we con-Moslemism. For that cause he has jecture, of an Irish father and a in war shown a stolid indifference Spanish-American mother, is a Docto death, and in peace, a willingness tor of Laws of Buenos Aires. The to part with all his worldly goods. estimation in which he is held rather than abandon its fanatical by his Archbishop may be seen by tenets. But, according to this Dr. an extract from a letter of His Grace Tracy, the American dollar has never of Montevideo. This letter also inyet had a fair show with him, and he dicates to what advantage a layman thinks that, confronted with 1.000may utilize his time and talents along this line in the service of the trable wall of Islam will crumble to Church and for the extension of Christ's kingdom on earth. But. we may ask again, why should it be so wonderful or incredible that a lay.

man should attain proficiency in

THE CATHOLIC RECORD

Now the old position is abandoned. The Catholic position is recognized as right, but, in practice, difficult Congress, convention, conference synod, every religious gathering discusses and admits the necessity of religion in education.

That the Sunday school, good as it is in its place, is inadequate, Catholics have always maintained.

Inadequate? Why, Sunday schools are a farce even if the children would go to them, is the verdict of the erstwhile champions of Sunday schools as the right and sufficient medium of religious instruction. The other day in New York the Anglicans note the falling off of 29,000 in Sunday school attendance. At the Ontario Sunday School Association in Ottawa, the Reverend Hiram Huli, B. D., speaking on " The Child

nore than one school. This principal, no doubt, is only smiling at the errors of wayfaring readers of the Bible. As becomes an educated Protestant he is acquainted with the Historic Method and Higher Criticism. Here, however, is a difficulty : unless we insist on no religion we may have that very advanced

form which Mr. Luscombe calls irreligion.

"While we have 15 or 20 denomin ations each thinking the other is striving for advantage, it is idle to ask the Government to do anything of the kind," said Mr. W. F. Cock-shutt, M. P. "Get the Protestant denominations together to agree on a basis of teaching and the problem will be easily solved.'

Indeed! Then what becomes of our non-sectarian schools whose sole business is to impart secular knowledge? If 15 or 20 denominations get together and agree on a basis of teaching shall we have this quintessence of Protestantism taught in our non-sectarian, undenominational free Public schools? Then what about the other denominations, and the Jews, and the Christian Scientists. and the Agnostics, and others whose

citizenship alone entitles them to the benefits and imposes on them the support of State schools?

Rev. Dr. W. Douglas Mackenzie, of Hartford Theological Seminary, at the opening session of the co-Operative Theological Colleges affiliated with McGill University, dealt with the question which absorbs the attention of such bodies. According to the report in the Montreal Star he also bears testimony to the general abandonment of purely secular education :

" If there is any field in which the fruits of reunion and unity are being tion of controversy, he preached

BISHOP BOUNET'S CONSECRA. TION

The consecration of the Right spiritual-minded woman in trying to last week was the occasion of one of the most notable gatherings of the hierarchy in the history of the Church in Canada. Almost every bishop from Ontario and Quebec was present, and Western Canada, the Maritime Provinces and even New foundland were also represented. The Bishop of Mont Laurier entered into his high office with a remarkable testimony of sympathy and affect. ionate good will on the part of the Canadian episcopate, which will doubtless be for him an inspiration and an encouragement in the ardu ous work of organizing his new

discese. Perhaps not less gratifying was the evidence of the esteem on the part of the clergy and laity of the diocese of Ottawa, where Bishop Brunet was born and educated, and where in various capacities he spent the twenty years of his ministry. At least three hundred priests, secular and regular. and a great concourse of the laity thronged the great cathedral during the memorable ceremony. The recently consecrated Bishop o Peterborough preached the English

sermon. With an eloquence direct and simple, and free from all sugges-

Here, then, is no question of Papal style or title, official or otherwise. It is merely a question of the propriety of the words used by a holy

Reverend F. X. Brunet at Ottawa express the emotion she felt when assisting at the greatest of religious functions-a solemn High Mass celebrated by the Pope with all the splendor of ceremony which attends it. We can readily admit that in her exalted mood she uses words that may seem to confirm the preconceived notions of those who have been taught to believe that Catholics actually deify the Pope. However, think what we may about her choice of words, an unprejudiced consideration of them shows that such an interpretation is absolutely baseless.

> In the first place, it will be noted that the expression used by Mother Margaret is not " the God of earth." but "the god of earth." This distinction, whether important or not, is made by Mother Margaret, but overlooked by our correspondent. Then Mother Margaret expressly recognizes the infinite distance which separates the creature from his Creator ; she speaks of the Pope, howsoever exalted his office and by whatever title she may refer to him, as, prostrate in adoration before the God of heaven.

Now with regard to the term god as applied to men, though unusual ting in little knots of two and three, and in our day confined to colloquial

one the less a creature, infinitely removed from God the Creator, before whom this holy woman sees him prostrate in adoration."

THE MASTER'S WAY

It lay there in the gutter, a poor battered, broken thing, and the crowd of idlers, whom curiosity had drawn together, looked down upon it with immeasurable disgust. A mere skeleton, a typical stray mongrel of the streets, an object of scorn and contempt to everyone, only fit to afford an hour's amusement to the mischievous street arabs who had just done it to death. Even its own kind had made war upon it, as was Author. evidenced by the numerous scars on

its emaciated limbs, relics of many a midnight battle, for the great and strong of every species make war on the weak and defenceless. They even dishonored it in death, sniffing disdainfully about its bleeding carcas, growling out contempt for the fallen. There it lay, a pitiful object

that had never known what pity was in life, and was denied it even now. The blood-flecked foam oozed out between its gaping teeth ; the noonday sun shone down upon the glazed eyes-those eyes that still held the mute appeal with which the dumb creation would make parley with death. And some spurned it with their kicks, and some spat upon it, and of all that crowd of idlers there was not one to pity it. Who would waste pity on a mongrel cur fester. ing in the gutter under the noonday sun?

Having satisfied their idle curios ity, the group of idlers were separa-

greater factor than it was in a when suddenly a new excitement simpler age, it is none the less true

more than once been pointed out in WRITING FROM his cathedral city. these columns, the modern Protestant Archbishop Soler thus addresses Dr conception of the Gospel of Christ is Cullen :

inseparably bound up with the "With what ever-increasing amaze dollar. Money is, with them, comment did I read your book. Is is possible? I asked myself. Has ing to be the one thing necessary to Dr. Cullen really written this book ? its propagation. A generation or It seemed wonderful almost incred. two ago simple minded devotion and ible. I found it difficult to persuade poverty of spirit did count for some myself that a layman could be so thing, but now, if we may judge from nethodical and proficient a student of the Scriptures, and so thoroughly master their contents, as to be able, their own published deliverances, all that has gone down before financial with Biblical verses and phrases to and business considerations. This compile a divine exposition of the may be in harmony with the mamteachings, counsels, and precepts of Holy Writ, and the virtues it inmon-worship so much in the ascenculcates. Indeed, to collect and unite under separate headings the dant in our time, but is absolutely foreign to the maxims of that same various passages scattered through-out the Inspired Books must have gospel as proclaimed by its Divine demanded extreme laboriousness, no less than intelligence, originality,

and natural aptitude for the task. WE ARE far from saying that fied with your work ; the result is a money, or the substance it represents, is not, humanly-speaking, beautiful manual of piety, and a prayer-book of unsurpassed excel lence. For my part I know nothing of the kind to equal it."

IN A SIMILAR strain writes Arch bishop Sabbatucci, the Apostolic Internuncio: "I congratulate you," he says, "with all my heart, and earnestly desire that, with God's blessing, your little books may soon be widely circulated, and that, in passing from hand to hand, the good seed may bear fruit, thus proving the Word of God to be the word of life." So also Cardinal Merry del Val. speaking for the Holy Father: "His Holiness is much pleased with your dutiful offering, and wishing to mark his appreciation of your filial piety, most heartily bestows upon you a special apostolic blessing." under modern conditions money is a

ONE MORE reflection before we leave for the present this timely

necessary to the spread of Christianity as in every other department of human life. It is the substance given into man's hands whereby he has to work out his destiny here below. But it is, of the accidents, not of the essence of life, according to Christian precept and example. And

it is not to the heavily-subsidized missionary of nineteenth or twentieth century Protestantism that the world owes its Christianity, but to the bare footed monk or friar of the ages of faith, who, adhering strictly to the Master's injunction to concern themselves not about gold or silver. but to be in all things like unto Himself, went out into the great un known world to subdue it by the simple proclamation of His message. And notwithstanding the fact that