

The Catholic Record.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1900.

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 truly 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. D. FAULTOIS, Arch. of Larissa, Apost. Deleg.

London, Saturday, July 28, 1900.

ST. ANNE DE BEAUPRE.

The celebrated shrine of St. Anne de Beaupre is being visited by thousands of pilgrims from various points in the United States and Canada, as is the case every year at this season.

On Monday, July 16th, five thousand pilgrims were reported as passing through Montreal on their way to make the pilgrimage.

Many of the pilgrims are invalids who expect to be cured of their maladies at the famous shrine, confidence being universal that through the intercession of the Holy Mother of the Blessed Virgin Mary thousands have been cured, and that still similar cures may reasonably be expected.

Archbishop Bruchési is reported to be at St. Anne to assist in receiving the pilgrims.

STATUTE AGAINST HOWLING FANATICS.

The Kenilottes have received a severe setback from the Lord Chancellor Earl Halsbury, who, in answer to a complaint made in the House of Lords by Dr. Temple, Archbishop of Canterbury, stated that there is a statute which prescribes severe penalties against the bawling and Church desecration of which he complained.

It is said that the police were not aware of the existence of this statute, which fact accounts for their tolerance in the past of the interruptions of divine service perpetrated by the followers of John Kensit.

The statute was passed during the reign of Queen Mary, who desired to repress such disorderly manifestations which in the troubled religious state of England at that time had become very common.

It is thought probable that the statement of the Lord Chancellor will act as a deterrent to the Kenilottes, and the Ritualistic ministers of the Church of England will not in the future be disturbed to the same extent as heretofore by howling fanatics who attend the public services of the church for no other purpose than to create disturbance.

Fines and detention for some weeks or months in prison are the only means to restrain these disturbers of the peace.

GERMAN TRAMPS.

It is stated that Germany is a land without tramps, while, as we all know, the United States and Canada swarm with them. How does this happen?

There are poor people in Germany, but the laws provide that no one shall prowl about the country without giving an account of himself and of his means of support. If he is looking for work, he must give an account of his means of support during his search.

If he has no means of support the Government will supply such, but will give him a job to do in the meantime.

An honest tramp will be glad of the opportunity thus afforded him to earn his living during hard times, and even to have something over for a rainy day. If he is not honest, he will soon tire of tramping under such conditions.

We might learn a lesson in this matter from our German cousins, and the police might be commissioned to bring all tramps to a place where there is plenty of work to do, and where a substantial dinner will be given to the man who saws his share, and something extra if he saws with good will. He should, in fact, be paid in proportion to the amount of work he does. If this were done there would be no more men who cannot find

any work to do, and no more O'Leary's armies. So says Poulteney Bigelow in the New York Independent.

ORANGE MISREPRESENTATIONS.

In our short notice last week on Orangemen's day we stated that in the addresses delivered at the celebrations throughout the Province there was considerably less of bigotry displayed than in former years, and less of effort to stir up religious discord.

We are obliged to remark, however, that the same thing cannot be said of the deliverances of clergymen in the churches on the Sunday previous to the 12th, uttered by the chaplains of the association, or those who took upon themselves the supposed duties of chaplaincy on the occasion of the annual religious, or perhaps we should say rather irreligious celebration.

If it is to be said that the Orange laymen are becoming somewhat more civilized and more tolerant toward those who differ from them in creed, we cannot say the same of those members of the Orange order who write "Reverend" before their names.

These gentlemen evidently deem it to be the chief duty of the ministers of the Prince of Peace to foment and perpetuate strife and discord.

We do not at all assert nor have we ever asserted that King William III. was the worst of English monarchs, or that James II. was the best. Yet we are tired of hearing the lie repeated year after year by Orange orators that William brought to Great Britain civil and religious liberty, and that James was driven from his throne to save the country from tyranny and oppression. Such assertions are most palpably contrary to all the facts in the case.

One of the assertions of this was the Rev. Mr. Dixon, who preached the annual Orange sermon to the County lodges of the district of Toronto on Sunday, the 8th inst. He said, according to the report of his sermon given in the Mail and Empire of the 9th inst:

"They were gathered to commemorate the time when once for all it was decided that Protestant principles should be supreme in Great Britain. Through the advent of King William III. civil and religious liberty were accorded to every Briton. The speaker pointed out that they were gathered to day that they might renew their pledge to keep the great Dominion a Protestant country. It is the bounden duty of every true Orangeman to guard these principles from the insidious inroads that were being attempted upon them. Orangemen should unite to keep green the memory of the Prince of Orange, as since he reigned, no one had held himself as a vassal of the Vatican."

William was not naturally inclined to be a persecutor, but a worldly and ambitious man will stoop to almost any infamy to further his personal interests. Hence he fell in with the desires of the dominant psalm-singing round-head party who were enabled by the assistance of what might even then be called the rabid Low Church of England party to introduce new persecuting measures to be superadded to those already in existence against Catholics, Quakers, and non-conformists alike. It was in accordance with this policy that the Highlanders of Glencoe were brutally massacred by William's written order to destroy the nest of so-called Popish bandits whose only offence was that they were prevented by snow storms from giving in their submission to the new regime on the appointed day. Of course this conduct of King William endears him to the Orange Association, whose history since its first establishment in Ireland is a tale of bloodshed and violence, over which we would gladly throw the veil of oblivion if the Orangemen would show by their deeds that their past history is repented of. But the same spirit characterizes the order to day which animated it in the past, as is evident from the constant choice of such firebrand clergymen as Rev. Mr. Dixon to preach their annual sermons, and from the applause showered on them in proportion to the intensity of the bigotry they exhibit.

The assertion so often repeated by Orange orators in their 12th of July orations to the effect that civil and religious liberty were secured by the revolution of 1688, the accession of William III. to the throne, and the establishment of the Protestant succession, is a mere fraud. The laws by which Catholics, and even non-conforming Protestants were oppressed were the most cruel ever imposed on any people for religion's sake since the days of Nero or Diocletian, and it was for the reason that James II. wished to moderate those laws that he was deposed and William called in. It is undeniable that this revolution was precipitated by the trial of the Bishops for their contumacy in refusing to read in the Churches the edict of James granting general liberty of

conscience, while not interfering with the established Protestantism of the country. The King was the upholder of the rights of conscience, and though we admit that it was an abnormal state of affairs that a Catholic monarch should be the head of a Protestant Church, King James held that office by virtue of the laws of the land which were passed with the approval and at the desire of the Bishops, and he did not assume any unauthorized powers in directing that the decrees of toleration which affected the whole population of England should be promulgated in the churches which were supposed to be and were legally the churches of the whole people of England. The Bishops were undoubtedly contumacious though they were acquitted by the judges amid the general rejoicing of the dominant party of persecution. It is, therefore, a brazen distortion of history to assert that the persecutors who maintained the penal laws in all their virulence were the party of civil and religious liberty.

Even civil liberty cannot be truly said to have been the result of the revolution, for there could be no real civil liberty where liberty of conscience did not exist.

It is true that democratic principles were at that time asserting themselves strongly, and that the Stuarts were obstinately opposed to the granting of civil liberty: James being like his predecessors in this. But William himself was just as determinedly opposed to the granting of civil liberty as were the Stuarts, and it was only because the granting of more power to the people was one of the conditions on which the throne was offered to him that he agreed to concede it.

As we have already implied, the Catholic Stuart, (James) was not alone in setting himself in opposition to the popular demand for more extended liberties. Charles I. lost his throne and his life for upholding the divine right of kings, and Charles II. equally withstood the current of popular opinion in this respect, as far as he dared. These facts, as well as the fact that Charles I. has been placed as a martyr in the Calendar of the Church of England, are evidence enough that it was not because of his religion that James II. maintained the same doctrine for which his father suffered death. The divine right of kings in the sense in which the Stuarts upheld it was essentially a Protestant, and not a Catholic doctrine.

At this troublesome period the rights of the people were being asserted more strongly than ever before, and it is not very strange that there arose then a contest for supremacy between kings and people.

But the people would have won finally, and their rights would have been established just as surely, even if a new dynasty had not been introduced. King James was deposed, not in order to establish civil liberty, but to perpetuate the abominable penal code which had been growing more and more intolerable for nearly a century and a half. Those who, like Rev. Mr. Dixon and other Orange orators, represent matters otherwise are simply demagogues who knowingly mislead their audiences to gain their own end, which is to destroy religious liberty.

TO CORRESPONDENTS.

P. F., of Huron County, Ont., whom we understand to be a Baptist, writes to us on several subjects, one of which is in regard to our recent comments on the mendacious statement made a couple of weeks ago in Toronto by Rev. G. M. Milligan to the effect that Catholics worshipped colored lights in St. Michael's Cathedral, Toronto, on the feast of Corpus Christi.

Our correspondent says:

"I see that you are giving 'Hail Columbia' to Father Milligan, Toronto, re-wording colored lights. I guess he deserved it all! He is prone to recklessly sketch theological charts of regions he has not taken the pains to explore."

We are and have been aware for many years of this proneness on Mr. Milligan's part, and for the most part we have left him to bloom in the desert of the unknown. We would not have departed from our usual attitude of silence toward him on the present occasion were it not for the prominence given in the papers to his recent utterance, which, however, every one who has the least acquaintance with Catholic teaching and practice knows to be a malicious falsehood. P. F. is evidently perfectly aware of this fact also.

But our correspondent continues:

"This reminds me of reading in one of Father Damien's lectures that the Baptists believe if they are not baptized (immersed) they will go to hell surely! Now, nothing could be further from the truth, unless it be Father Milligan's charge. Therefore, I would respectfully suggest that if Dr. Milligan be persuaded to take the CATHOLIC RECORD for one year, and Father Damien to take the Canadian Baptist for a

year, and learn what Baptists do believe, I have not the least doubt these learned gentlemen's erroneous charges against the two oldest churches in Christendom would be cheerfully confessed."

As Father Damien has been dead for a number of years, it will be seen to be impracticable to persuade him to follow the course suggested by our good natured correspondent. Yet it may be that there is more truth in Father Damien's words than P. F. suspects. The Rev. Mr. Milligan, however, would surely do well to study the Catholic Church better than he appears ever to have done.

In regard to Father Damien's statement, we admit that now-a-days Baptists deny that they teach the actual or absolute necessity of Baptism by immersion. But our correspondent should remember that Father Damien's lectures have been published for many years, and at the time of their publication the Baptists generally taught that Christ commanded baptism to be received by immersion. Thus immersion is a precept of God, and disobedience to that constitutes a sin deserving the punishment of hell: for it must be borne in mind that the Baptists (except Unitarian Baptists) maintain along with most other Protestants that there are no venial sins, and no Purgatory: hence all sins are punished with hell-fire.

Perhaps there is an exceptional case in which a sick person could not endure immersion, and in such case the Baptists might say the person is not guilty of sin if he be not immersed. But it remains the rule that the person who is not baptized by immersion is guilty of a sin deserving the punishment of hell: and this was certainly the belief of the Baptists when Father Damien's sermons were published; and this is what Father Damien intended, without taking into account the case of one who desired baptism but could not obtain it, which is a rare and very exceptional case. Hence Father Damien had good reason for his statement to show the diversity of beliefs existing among Protestants, even in regard to doctrines on which salvation depends. As these doctrines are all consequences of private interpretation of the Scripture, it follows that the rule of private interpretation does not lead to the truth, and must therefore be erroneous as the rule of Christian faith; and this is the thesis which Father Damien was explaining and proving.

P. F. also calls attention to our statements in recent issues of this journal to the effect that Catholics do not receive their proportionate share of the offices in the gift of the State. He acknowledges that this would be unjust if Catholics are passed over "owing to their religious creed." He points out, what we fully admit, that efficiency and not creed, should be the standard, but he adds: "No man or woman should be ostracized on account of religious belief."

Next he tells us that a United States President, Cleveland, he thinks, had seven Ministers of whom five were Presbyterians; yet neither Catholics, Baptists, nor Methodists took any exception to the President's choice, though the Presbyterians were much less in number in the country than any one of these religious bodies.

Of course it is true that efficiency should be the standard; but if it be found that Catholics are regularly passed over, and so constantly, that among thousands of appointments, there are but few Catholics, it must be evident to every one that they have been purposely passed over, or at least that the religious belief of the applicants has been an element in appointing or rejecting them—accidentally, sometimes, it may be, but no less actually. This is exactly what happens, and as Catholics we have the right to complain whether the omission or ostracism arises out of design or inadvertence.

In regard to the United States President's Cabinet, there is not exactly the same reason to object. This President has never been a Catholic; but this is surely not to be attributed as a fault to the Government, but probably to the inherent bigotry of a considerable percentage of the people who, it was felt by the preliminary conventions, would not elect a Catholic if they party should nominate him. This is an injustice or an injury; but it is one which cannot easily be overcome, and therefore it is allowed to pass without special notice.

Then in the choice of a Cabinet the President must be allowed the greatest possible freedom, as it is to a considerable extent necessary that he should have a Cabinet in complete harmony with himself personally. This is probably the reason why there has been no complaint against the President's choices. We may here remark, how-

ever, that one of President McKinley's Cabinet was for a time a Catholic, though not for long. This was Attorney General McKenna.

A NEW BRUNSWICK ORATOR.

In another article in this issue will be found some remarks on the untruthfulness of Orange orators in Ontario, with special reference to the address delivered by the Rev. Mr. Dixon before the Toronto County Lodge on the 8th inst.

From the Moncton, N. B. Times, we learn that on the same day the Rev. J. G. Francis, a Baptist minister of Petticoe, preached to the Orangemen of that town in a somewhat similar style but more aggressively and more untruthfully than even the Rev. Mr. Dixon.

In regard to William of Orange, Mr. Francis takes a similar stand to that of Rev. Mr. Dixon, stating that William of Orange and in fact all Protestantism, and Orangism in particular, has ever raised the banner of religious liberty.

Such language is nauseatingly and disgustingly false. In our reply to Rev. Mr. Dixon we have shown how beautifully tolerant and religiously liberal was the Protestantism of England in the period of its religious wars.

We have made reference also to the penal code which then existed and continued to exist down to the early part of the present century. In Ireland a similar penal code was enforced by virtue of which the population of the country was reduced not by degrees but by leaps, the people were robbed of their lands and impoverished, not by degrees but by leaps, priests and people were murdered by scores and by hundreds, and it was made penal even to receive an education.

Here, too, Orangism had an opportunity to exhibit its true character, and it was described by Henry Grattan, himself a Protestant and the Clero of the Irish house of Commons, as an association of bandits united by oath to effect the extermination of the Catholics of the country by fire, fagot and sword.

It has been proved by Parliamentary investigations that Henry Grattan exaggerated nothing in his descriptions, and in our own Canada it did not quite come up to its traditions in Ireland, simply because of its impotence in a free country; yet even here its history is one of violence, bloodthirstiness and religious intolerance.

The Moncton orator insinuates the threadbare calumny that Catholics adore images. He must be aware that this is an impudent falsehood. According to Catholic doctrine God is to be adored, the Saints are to be honored as friends of God, because the Apostle of Christ declared that "honor and glory (are due) to everyone that worketh good," and elsewhere we are told that "whosoever shall honor Me (God) I (God) will honor." (1 Kings (Samuel) ii, 30.) Images of Christ and His Saints are honored merely as memorials and representations of persons worthy of honor, much as all loyal citizens would honor the Queen by treating respectfully her statue or picture, or as the statues of Sir John Macdonald, Sir Wilfrid Laurier, and Sir Charles Tupper would be treated with respect by the friends and admirers of these statesmen.

Before closing this article we must make some reference to another falsehood uttered by this reverend deluder. He asserts that:

"The Roman Church has built colleges in this country and all over the world, yet in Catholic countries there is a great percentage of illiteracy. In Italy, the centre of Catholicism, there is 75 per cent. of illiteracy. The corner stone of Catholicism is illiteracy. The Catholics are making a big show in this country."

Truly the Catholic Church is making considerable show of zeal for education in this country, and in the United States as well, for we have everywhere throughout the country a complete system of education from the elementary school to the university, and there are religious orders who devote themselves entirely to the work of education. But similar schools and religious orders are established in all parts of the world, so that whatever "big show" exists here exists equally in all other countries. For local reasons some countries have not profited as much as others by the educational advantages afforded them, and as the Catholic Church exists everywhere, it is reasonable to expect that there will be a great diversity as to the extent to which the advantages of thorough education are made use of by the people. But in education France and Austria, Catholic countries, stand in the front rank, ahead of even Great Britain and the United States. Italy has passed through many vicissitudes in the past, and it is not surprising

that it did not profit to the extent which would be desirable, and every one knows that it takes many years to stir the habits of a whole nation. We must therefore expect that the progress of Italy will be gradual. Still its case is not so bad as represented by Rev. Mr. Francis, whose figures on the subject are wildly false and imaginative.

The Rev. George B. Taylor, a minister of Mr. Francis' own sect, in his "Italy and the Italians," published by the American Baptist Publication Society in 1898, says (page 387 and seq):

"In Italy 1897 periodicals are published, of which one hundred and thirty-eight are dailies. The pictorial of Italy rank well in quality with those of other countries, as do the literary, and especially the historic and scientific periodicals. I decidedly like the Italian daily political newspapers. They sweep as with a glass the entire world for news. I like them because they are of moderate proportions and rather condense their material than inflate it. Wherever in the world anything interesting is going on, a special correspondent is sent out."

In regard to the diffusion of education:

"From 1871 to 1881, the number of illiterates of both sexes from twenty to twenty-five years of age in the whole country was reduced from 65 to 54 per cent. Of conscripts in the army in 1893, 39 per cent. could not read."

Mr. Taylor further tells us (p. 341) that in 1893-94 there were 46,959 regular elementary schools, besides non-obligatory public schools, which raise the number to 50,151, and there were in attendance at these and the private elementary schools 2,706,865 pupils. At the normal and technical schools there are 66,000 pupils, and there are many thousands more at the nautical, military, engineering, and superior technical schools. This is certainly not a bad showing, and it proves that even by including infants in the number of illiterates, the Rev. Mr. Francis will scarcely make out the percentage he has stated, if even he would succeed by such a dishonest method of computation.

MOTHER RUSSELL'S STORY OF GENERAL ROSECRANS'S CONVERSION.

The well written sketches in the Messenger of the Sacred Heart on the life-story of the late Mother Mary Baptist Russell, the pioneer Sister of Mercy in California, are full of interest to San Franciscans. Several interesting quotations from her correspondence are published in the current issue, including the following, dated October 30, 1880:

"Our Vicar-General came to me last Tuesday to ask me to entertain a few hours the Ursuline nuns, who were expected to arrive the following day, en route for Santa Rosa, where they have purchased a house and three acres and are going to open a boarding school. We were, of course, happy to do so, and prepared a good lunch in the community room for them, and General and Mrs. Rosecrans, young Mr. and Miss Rosecrans, General Prendergast, the Vicar General himself. One of the Sisters was a daughter of the general, and that was the reason of the whole family being here."

"While the ladies were refreshing themselves after the long journey by the application of soap and water, I had an opportunity of getting into conversation with the gentlemen, and having heard that the general owed his conversion to the politeness of a peddler, I had the curiosity to ask what he said. He said that, though that settled the point, he had often thought of it before while studying the military profession at West Point."

"He then told me that he and a brother officer were one day walking. The road was in a horrible condition, and at one point where it was particularly bad a plank had been laid for all men passing. Just as he and his companion got on it they perceived a poor man coming towards them and nearly half way over, but as soon as he saw them back he walked to allow them to pass. The general turned to thank him for his politeness, and, seeing he carried a peddler's pack, asked what he had. The man replied, 'I am selling Catholic books.' It seems that the general had often heard that Catholics had some dark secrets which they kept to themselves, so he said to his companion, 'We have heard awful things of these Papists: let us see what they have to say for themselves.' So saying he bought 'The Catholic Christian instructed' for himself and some other books for his friend, and you will say they studied their lesson well when I tell you the second officer is now a Paulist Father, Rev. George Deshon, and General Rosecrans is ever since a practical Catholic, and brought up his children the same; his eldest son died a Paulist Father a couple of years ago and two of his daughters joined the Ursulines."

"He was married at the time he became Catholic, and his wife felt his change of religion deeply and seemed determined to supply or rather atone for his defection by increased zeal; but before many years she too opened her eyes to the true light and goes hand in hand with her husband in all good deeds."

The weakest characters have often a passing desire to do good to their fellowmen—perhaps even to warn them against the weakness or vice which they have allowed in themselves. But the good which men can do to others is chiefly limited by what they are.—The Master of Balliol.

WE WHO HAVE THE LIGHT.

Catholics Must Keep Abreast of Intellectual Progress.

One of Bishop Spalding's characteristically strong sermons was delivered by him recently at the Church of the Gesù, in Rome, the discourse being in aid of a free night school:

The Bishop took for his text the words "It is the Spirit that quickeneth: the flesh profiteth nothing: the words that I have spoken to you are Spirit and life" (John vi, 26) and said: Religion is life in and with God through Christ Jesus; and the stronger, the purer, the more loving the life, the higher and the holier is one's religion. The Saviour came that men might have life and have it more abundantly. In Him the life of the Eternal is made manifest. He has given to the world a truer idea of life's worth, of its sacredness, of its meaning and end, than without Him it is possible to have. His words are spirit and life, the preaching and practice of life.

They that know and love Him are refreshed by rivers of living water. They that have followed Him have the light of life. He is the way, the truth, and the life. His whole work is in favor of life. He gives sight to the blind, speech to the dumb, strength to the weak, courage to the despondent, faith to the doubting, pardon to sinners. He lays down His life that man may have immortal life. He is the resurrection and the life, and they that believe in Him, though they be dead, shall live. He is a vital principle for the whole human race. He answers the deepest cry of man's nature, which is for life and liberty.

THE HIGHER LIFE.

The highest life is the highest we can know. It is perfect power, knowledge, goodness, beauty, love. In God it is revealed as a trinity, on earth it appears as a trichotomy. It is vegetable, animal, human. It is physical, intellectual, moral. It manifests itself in faith, hope and love, in art, science and religion, in the individual, in the home, and in the social aggregate.

All values derive their worth from their power to sustain and develop life, and the importance of institutions is measured by their influence on life. Life, more life, ever-increasing life is the end, as absolute, infinite life is the cause and beginning of all things. All else is but means. A soul that thinks and acts in the light of thought and love is more than a universe of sense and pleasure in which there should be no conscious life. Hence material progress is good only in so far as it serves spiritual ends.

The world exists for man, and man exists that he may know and love God, and thereby ceaselessly grow in power and quality of life, become more and more like unto the Eternal and All-Perfect Being, by Whom and in Whom and through Whom and for whom he must live, or else dwindle and perish. The law of man's life, therefore, is growth. He must continue to grow, or he will lose vital force; and as he develops, the institutions whereby his life is sustained and fostered must adapt themselves to his increasing wants. As in order to live he must renew himself, and therefore change, the environment in which he is placed must lend itself to his varying needs, and therefore change. As God gives to nature the power of self-renewal, it is incredible that he should refuse the power to his higher spiritual creation. Growth in development, and the universal means God has given us to unfold and strengthen our being is education.

The noblest individuals, the noblest races, are those which have received the best education. Religion itself, the worship of God in spirit and in truth, can be maintained only by education. By doing and teaching, by suffering and by dying, Christ founded the Kingdom of Heaven. He commanded His Apostles to go and teach all men, having shown them first that they could be true apostles and teachers only by loving one another, by loving all men, by loving human perfection, the image of God in the soul.

EDUCATION AND TRUTH.

The secret power lies in education, in the education which strengthens and illumines the mind, which purifies and enlarges the heart, which forms and confirms the conscience. To educate rightly, we must touch the depths of man's being; we must speak to him in the innermost recesses where faith, hope and love are born, where God is present and appealing. We may not lay the chief stress upon practices, however commendable, or uses, however venerable; we must address ourselves to the mind and heart more than to the senses and the imagination; to the reason rather than to the memory; to the whole man, if you will, but never to the logical faculty alone.

The truth which not only makes us free, but makes us strong and loving, is not a dead thing. It cannot be ticketed and laid away like specimens in a museum. It is not a collection of formulas or a set of rules. It is life, the life of the soul, it is love and beauty and goodness. It is what we live by, and it is only by loving it that it can be possessed. If we are to educate aright, if we are to make men Christ-like, we must not only help them to see God in all things, but help them to sympathize with all that He has made and makes; we must enable them to perceive and feel His presence not alone in the monuments and deeds of the past, but chiefly in the courage, wisdom, knowledge, love, and power of those who are living and acting with us and around us.

To be Catholic, we must accept and

"You are very awkward, Regulus!"

"How is that, my lord?" asked the informer respectfully, but with singular assurance.

"Read," simply remarked Domitian.

Mistius is certainly in communication with Lucius Antonius, for he goes for the packages to an appointed place, on the Flaminia Way. These packages, well

have seen, in informing the Emperor that his relations were Christians, he had taken care to represent them as conspirators.

Next day, the walls of Rome were covered with the following notice:

Domitian, the Emperor, has been informed that the Christians are plotting to murder him.

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