

chiefly certain conceptions of Victorian Serfdom, which are immoral, and others which were written for the express purpose of pandering to French Atheism by representing the Catholic Church in the most odious light possible. Either of these causes was sufficient to justify Mgr. Bruchesi in his request to Catholics not to attend the representation. We are informed, however, that there was an unusually large audience present. We are not surprised at this, for the very fact that a Catholic prelate condemned the play, and that the condemnation was given great publicity by all the papers of the country, was quite sufficient to bring such a crowd as were on other occasions drawn to listen to lying revelations of habitually immoral conduct of Catholic nuns and priests, as described by Margaret Shepherd the polyandrist, liar, and forger, and the equally mendacious blackguard who for a couple of years was installed as acting pastor in one of our London Methodist churches, for the purpose of regaling the ears of the Orange Young Britons and others who delight in pornographic tales.

Sarah Bernhardt was the actress who took the leading part in this play which was Sardou's "Sorocress." This play is described by those who have read it as one of the most keen denunciations ever written of the Catholic Church in the days of the Inquisition. Torquemada. Like Eugene Sue's "Wandering Jew," the "Sorocress" describes the Catholic priesthood as the most wily, corrupt, and cruel organization imaginable. But Eugene Sue had the honesty to admit that his story was entirely concocted in his own brain. Sardou endeavors to give the impression that his story is the truth, and we may add here that Sardou, though a very graphic writer, has been by critics found guilty of a large amount of plagiarism.

We are not apologists of the Spanish Inquisition, which was a state, and not an ecclesiastical tribunal, but we must say that its horrors have been greatly exaggerated. We must also add that whatever excessive punishments were inflicted by the Inquisition were never approved by the Church, nor inflicted by the ecclesiastical authorities. The Popes many times blamed the kings of Spain for such excesses, and advised leniency, as well as the abolition of capital and other punishments which were sometimes inflicted by that tribunal. The kings employed the inquisition chiefly at first for the detection of Moors and Jews whose plots against the Spanish monarchy were numerous and dangerous. Later it was used against Protestants at a time when all over Europe they were plotting to overthrow all Catholic dynasties.

We should remark that it is not because Sardou's play condemns the Inquisition that it was interdicted by Mgr. Bruchesi, but because its purpose is to destroy morality along with faith in the Church of God, and to hold up to scorn religion and its ministers, of whom St. Paul says: (2 Cor. v. 30) "We are, therefore, ambassadors for Christ, God, as it were exhorting by us."

The commission which Christ gave to His chosen disciples whom He sent forth to preach the Gospel, has come down by successive ordination to the priests of His Church, and of the house or city which rejects them He says: (St. Luke x. 12) "I say to you it shall be more tolerable at that day for Sodom than for that city;" and "He that heareth you, heareth Me; and he that despiseth you despiseth Me. And he that despiseth Me, despiseth Him that sent Me."

BAPTIST UNION.

A despatch from New York of date Nov. 21, says:

"The doctrinal differences which once divided the two Baptist denominations have passed away, and there now exists no doctrinal difference which should prevent their acting together as one denomination."

This is the substance of a resolution adopted at a meeting of representatives of three national organizations of Baptists in the United States: the Baptist Home Mission Society, the Baptist Missionary Union, and the Baptist Publication Society. The differences referred to concern the close and open communion views of two sects of Baptists which are the principal divisions of American Baptists, and which have been the principal cause of dissensions among Baptists for one hundred years.

This question regarded the admission of adherents of other sects to be communicants in Baptist Churches. The Close-Communions would not do this, as they regarded Baptism as a rite commanded by Christ, and to which all should submit themselves under pain of being excluded from the Church of God.

It does not appear from the despatch that the actual union of the two denominations has been effected, it being agreed upon only by a preliminary con-

sultative committee, but undoubtedly a long step has been taken in the direction of union—but at what cost? At the sacrifice of what has been hitherto admitted to be a dogma of faith revealed by Christ to His Church!

It is easy to effect a union of sects if it is lawful to give up the teachings of our Divine Redeemer for the sake of inducing people to call themselves Christians while refusing to accept the teachings of our Master.

THE AUTHORITY OF THE CHURCH ASSERTED.

A despatch from Omaha, Nebraska, dated Nov. 30th, states that the Right Rev. Bishop Scannell of that city has declared that all members of the Catholic Church who participated in the wedding of Congressman Kennedy and Miss Pritchett on Monday, Nov. 27th, are excommunicated *ipso facto* (by the fact itself). There were many Catholics, the despatch adds, among whom were Mrs. Edward Cudahy, wife of the packing house magnate, and Miss Mae Hamilton, the lady millionaire. The latter, it is said, was one of the bridesmaids.

The cause of the excommunication was that Congressman Kennedy had a former wife living from whom he had been divorced. Neither Mr. Kennedy nor any of his family or of the bride's family are Catholics; but it was announced beforehand that certain Catholics would participate in the ceremony. Bishop Scannell on hearing this issued a pastoral letter which was read in the Cathedral on the Sunday before the marriage, explaining that the co-operation of Catholics in an unlawful act is itself a sin, and that, therefore, any participation in an unlawful marriage is sinful, the marriage of a divorced person being an unlawful act according to the laws of morality laid down by our Lord: "What God hath joined together, let no man put asunder." Accordingly, as the despatch states, the Bishop pronounced an excommunication against any Catholics who should participate in the proposed marriage, or be present thereat.

The Pritchett family are said to be members of the American Protestant Episcopal Church, which allows by its canons the re-marriage of divorced persons although the prayer book of that denomination, which is one of its standards of Faith, plainly lays it down as the law that the married couple must continue their plighted faith as man and wife "so long as ye both shall live," and "till death do you part."

The Episcopal Church is the form which Anglicanism takes in the United States, and these two Churches hold common with each other.

We give the substance of the despatch as transmitted, but without vouching for its accuracy in all details. However, on the assumption that the facts are as stated, the denunciation by Right Rev. Bishop Scannell is quite just and proper. Catholics must not assume to themselves the right to set at defiance the laws of God and of His Church, and when they do so, they bring upon themselves the censures of the Church. The Holy Scripture declares that the Holy Ghost has placed Bishops in the Church to rule it, and rebels against the authority of the Church and its lawful pastors have only themselves to blame if they incur ecclesiastical censures through their contumacy. By these censures the guilty parties are cut off from participation in the benefits and graces which are available to good Catholics.

Our readers will understand that there is no sin so great that it may not be forgiven; but the conversion of the sinner must be real and must come from the heart, joined with the firm purpose of sinning no more. We may therefore express the hope that the guilty parties in the present instance may feel that wrong they have done, and may hasten to be reconciled to God through penance and a true contrition, with the firm purpose to be more careful for the future.

It may be noted that when St. Paul excommunicated a sinful citizen of Corinth "delivering such a one to Satan," the final purpose was "that the spirit may be saved in the day of our Lord Jesus;" and this was accomplished through the conversion of the sinner. (1 Cor. v., 2 Cor. ii.)

The Reformation.

Last week we gave our readers some idea of the sort of matter which appears in the correspondence columns of the English Churchman. This week, by way of contrast, we shall publish the concluding portion of a letter written by a Church of England clergyman to another Anglican journal, the Church Times:

"Surely our 'glorious Reformation'—which isolated us from Catholic Christendom; which has made possible (unbroken, or even connived at by our Bishops) heresies on the very foundation truths of the Catholic Faith; which has proved the prolific parent of endless little Protestant sects—can be pretty well judged by its results, after more than three hundred and fifty years; and many men are getting to

see at last that it was the most intolerable curse that ever happened to this country."—Antigonist Casket.

THE OUGHT TO-BE'S.

(Written for The Catholic Standard, and Times by Rev. J. F. Tarnell, S. J., "The Obligation of Hearing Mass," "Our Lady of Guadalupe," "Mouth of St. Joseph," "Belief and unbelief," etc.)

INTELLECTUAL STRAYS.

A missionary priest of wide experience has asked me to touch upon a class of fallen away Catholics who are a thorn in the side of the Church wherever they are found. He refers to those "intellectual strays" whose researches in the domain of science have led them to reject Christianity, and, with Christianity, all that stands for in doctrine and morals. These people are a very difficult class to deal with. As a rule they are proud, self-opinionated and much given to controversy. Their wisdom is so self-evident that it is impossible to escape it. They are liberal as yet, of course, and are quite willing that the Church should remain in this country, at least until such time as advanced thinkers shall decree that every form of superstition be banished from the land. They pity, rather than blame, the poor, deluded followers of religion, and particularly their former brethren, who are in a special manner deserving of commiseration. With the priests they have less patience. Men of education, such as they are, ought to know better! They keep the ignorant masses in spiritual bondage, and in this way are the greatest foes of liberty and light!

The medical profession has supplied many of the members of this class. Medicine, the most exact of all the sciences, seems particularly averse to Christian teaching. The soul, the vital principle, is not discernible under the microscope and successfully eludes the dissecting knife; hence it follows, as a natural consequence that it does not exist. The doctors have not yet succeeded in fathoming half the mysteries of mind and matter of life and death, but the mystery of an immortal soul is rejected at the very outset as entirely unworthy of the consideration of raw student and amateur scientists.

ONE OF MANY.

There was, in one of my former missions, a young doctor who helped to bring this matter to my immediate attention. He was the son of worthy Catholic parents, and a good education for their lives for many years. They sent him to a Catholic college, and when he had graduated therefrom they determined to make him a doctor. Although there was almost at his door an excellent medical college conducted under the auspices of the Jesuits, it was not good enough for a young man of so many brilliant parts. Nothing would do but that he must himself to the far East and enter a "non-sectarian" institution to fit himself for his chosen profession.

He had been an exemplary boy up to that time, and, like his parents, I had looked forward with many hopes to the hour when he would complete his course and take up the practice of medicine amongst us. Good Catholic doctors are rare, and I had always been desirous of having one of the right kind in the parish. Imagine my surprise upon finding that the young man upon whom we had all built so many hopes came forth from the Eastern institution of the kind of the most pronounced type! And his story is the story of hundreds of our young men who have entered what are sometimes incorrectly named "the learned professions." Unbelieving professors and profligate associates have done the work. The thin veneer of so-called learning has been made a pretext for rejecting the science of science, the knowledge of God.

The Church has always feared ignorance. It has feared more, if possible, that half learning in which intellectual pride so easily takes root. It challenges the whole range of science to produce a single demonstrated fact at variance with Catholic truth. It points to numberless scientific conclusions which religion has demonstrated to be false and again that there is no war between science and faith—that faith is the handmaid and guide of right reason, and that without faith as a guide, reason is liable to encounter a thousand hidden pitfalls. The man who, in this day and age, proclaims that learning is incompatible with faith demonstrates clearly that he himself is destitute of real learning, that the science of which he boasts is of the counterfeit variety.

We have seen many of those learned perverts in our day, and we have never seen one of them whose standing in the community was to be envied. At bottom their difficulty is one of morals rather than of dogma, and the public is not slow to recognize this fact. Their learning, like their system of morals, is sooner or later discovered to be a sham. The humblest Catholic in any community has been found by experience to be more worthy of the honor and esteem of his fellow-men than the whole generation of unbelievers, learned and otherwise, despite their boastful assumption of superiority and their freedom from the trammels of faith and conscience.

THE VERDICT OF THE AGES.

The true scientist ought to be the humblest of men. There are so many things in creation of which he is and must remain ignorant. The more he knows the more truly must he realize how much there is still to learn. He ought to be the last man in the world to attack the science which unfolds the relations between the knowable and the unknown, between man and God, between the creature and the Creator. His belief is nothing more nor less than the weakness and blindness of human pride. A little handful of brains sits in judgment on the infinite, and because he cannot comprehend it he locks down into his own soul, and he whom he handles that spiritual and immortal element, he denies its immortality—aye! even when every fibre of his being, when every instinct of

his heart registers its protest against such a denial.

Unbelief is the most unscientific of all the creeds. The ages have rejected it as it is human and impossible. The existence of a Creator, the immortality of the soul, the rewards and punishments which wait upon men's deeds—these are great truths to which the world has clung from the beginning, and it will be found clinging to them long after Science has climbed the topmost peaks and discovered all those things which lie within the reach of human ken.

MISSIONS IN ALASKA.

INTERESTING LETTER FROM ONE OF THE PAULIST FATHERS.

The following letter has been received at the Apostolic Mission House, Washington, D. C., from the Rev. John Marks Handly, C. S. P.:

Three numbers ago, Rev. M. P. Smith, of the Paulist Fathers, gave a series of missions in the Yukon territory at the invitation of the Oblates. On his return southward he was invited to preach at Sitka, Alaska, by the pastor, Rev. F. Tarnell, S. J. This assignment was transferred to me, and at my first opportunity, in June of this year, I undertook its fulfillment. The Mission was followed by others at Seward, Valdez, Fort Liscum, Sitka, Juneau, Douglas and Ketchikan.

Sermons were preached in churches, barracks, dance halls, on board ship and in the open forest at the railway construction camps. Everywhere Catholics rallied with fervor to the mission cross, or dogged the opportunity, in traditional proportions of good and bad. I am happy to report, however, that each mission brought a godly harvest of consoling mission reconciliations. With the exception of a few established parishes of Juneau, the non-Catholic attendance exceeded the Catholic in numbers and enthusiasm. Alaska is a capital experiment station for the study of American tendencies, and my work there confirms my belief that non-Catholics are more eager than lukewarm Catholics to welcome Catholic preaching.

I was fortunately able to leave everywhere copies of Father Wyman's excellent book, "Certainty in Religion," to complete their instruction. The several conversions resulting should be placed entirely to his credit, as the expedition was mainly due to his generous and indefatigable zeal in spreading the non-Catholic missions along the Western frontier.

I covered less than one-half of the main Alaskan coast line, a space of some fifteen hundred miles, which is cared for by three Jesuits, assisted by one newly ordained diocesan priest and the Jesuit prefect-apostolic. The unwearied, unflattering devotion, in the midst of oppressive colds, grim poverty, rigors and gloomy climate and bitter hostility of lawless men, is the high water mark of apostolic self-sacrifice in the whole range of my missionary observation. I learned to reverence them as piteostotal heroes.

The paths of their hard lives is accentuated by the opulence of the best equipped institutions of each small town, which gather under their roofs mere handfuls of worshippers, at the expense of missionary donations from the States. Here again Alaska significantly points to one of the most deplorable defects of the Catholic propaganda, the failure of well-to-do Catholics to recognize their responsibility to the starving frontier. If we could begin, in the new settlements like Seward, with the material advantages of the non-Catholics the town would be predominantly Catholic.

A MISSIONARY IN FLORIDA.

Nov. 25th, 1905.

At the close of a year's work in Florida, Father Bresnahan, who is the Diocesan Missionary to the non-Catholics, reports that he is far from being discouraged at the results. Not only that but so interesting has the work become that nothing but a direct order from the Bishop could force him to give up. This is another evidence of the fascination there is about the non-Catholic mission work.

When Bishop Kenny was first appointed to the diocese of St. Augustine one of his first cares was the interests of the non-Catholic people. The Catholic people were very well cared for by a devoted body of priests, but the non-Catholic people were as distant from things Catholic as the heavens were from the earth. Many of the people were totally ignorant of Catholic teaching and not a little of the propaganda of evil and falsehood had been carried on by the sects. Such books as the "Devil in Robes" and others of its kind had been distributed broadcast through the State. Bishop Kenny, therefore, was very anxious to have a Missionary House to prepare for his special work. After a year spent in the Mission House during which he made a complete study of his chosen field of labor and thoroughly equipped himself to meet the religious conditions that exist in Florida he entered on his chosen work.

He has during the past year given nineteen missions, and his experiences are most interesting. Most of his time has been spent in towns where a Catholic priest has never preached. As a matter of course he has met with many difficulties due entirely to the fact that he is pioneering his way. The difficulties, however, never assumed the shape of any active opposition. Ignorance, bigotry and misrepresentation were the chief obstacles. The people came readily to hear him and what troubled them most was: Father, when are you coming back? This harvest of converts was only fourteen, with forty three

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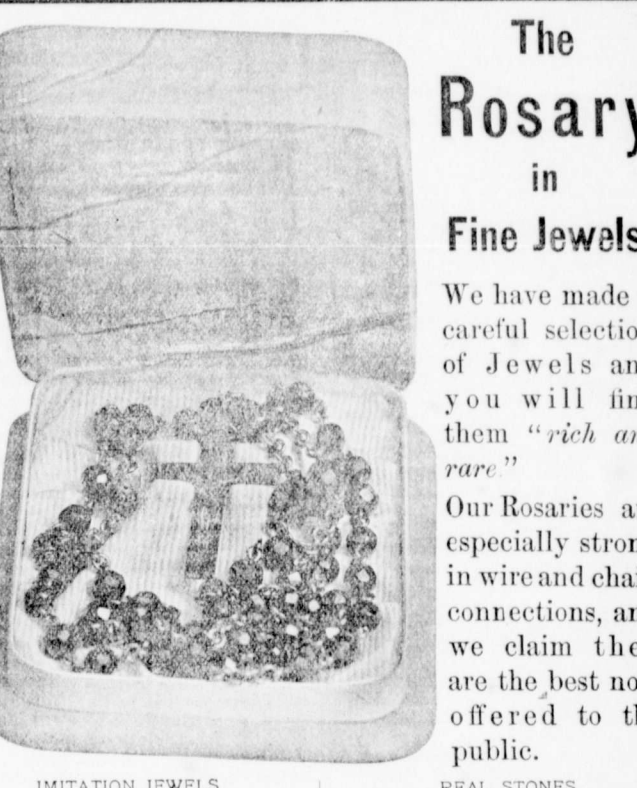
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placed under instruction, but now that he has had a year of experience behind him, and is better known, he will multiply this number during the coming year. Father Bresnahan is a good type of the kind of Missionary the Apostolic Mission House is sending out.

THE MORNING STAR.

CHRIST WILL GIVE IT TO THOSE WHO WALK WITH HIM.

By Charles Wagner.

Christ is an awakener of souls. He raises His voice in the midst of a lost world, and from the depths that have never yet been disturbed an echo is heard. His sheep hear His voice. Follow Him in His kindness. In this world we must know how to seek and to find that which is lost to discover hidden goodness; we must believe in it and follow it, as inventors pursue their discoveries and as explorers seek new lands.

In the Apocalypse are these words: "I will give thee the morning star." When Christ draws near to a child He says to him: "My child, follow Me and I will give thee the morning star." In the early morning while it is yet dark, a flower of light shines on the sombre field of the heavens—it is hung there like a diamond on the necklace of the Night. You gaze at it, and a beautiful star appears to you more beautiful than the daylight itself or the sun, because the day and the sun are realities, and the morning star means hope and presentiment. Hope and presentiment are more human, more in accordance with our nature, which grows and awakens, than the dazzling daylight when the sun shines in the blue sky.

"I will give you the morning star! I will raise up in your heart if you will be My disciple and follow Me, a magnificent light that will shine in the darkness of the night, that will proclaim to you what is coming, what you can become. I will show you in the ray of the light the whole of your destiny, and you will understand that the sufferings of this time are nothing in comparison with the glory that will be manifested in us.

"I will give you the morning star, so that it should shed its light upon your road, and steep it in tenderness and courage. I will give you the morning star, the treasure of treasures. Nothing is greater, nothing is finer. When you have understood its extent, its holiness and limpid splendor, all the things of this earth which now seem beautiful and clear will appear dull and tarnished by the side of that light. I will give you the morning star." I am fully convinced that if you

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stand close to such a chief He will increase the strength and joy of your life, and you will say to yourselves, "What happiness it is to me to have known Him when young! He is the light upon my way." With Him it is good to walk through life and to pass through the door of death."

CARDINAL NEWMAN.

Remembering how severely an English chief justice addressed Newman from the bench in the famous Achilli trial of 1852 it is pleasant to find another chief justice, the late Lord Coleridge, whose son became a convert, and a distinguished Jesuit, alluding kindly to the great cardinal in his letters recently published. In 1875, after the cardinal had been staying with him in London, he wrote to his father, Sir John Taylor Coleridge: "The fascination of the man, personally, is far the greatest I ever felt. He never talks controversy, hardly alludes to difference, and you feel all the while that you are talking to a great and holy man, unto whom dogma and opinion may, indeed have importance, but who recognizes the fact that men differ on these matters, and who clearly thinks that conduct and devotion are the things, and it is in sympathy with goodness wherever he finds it."

In 1882 he wrote about Newman to Sir Monmouth Grant Duff: "Most wonderful man certainly. I can not analyze or explain it, but to this hour he interests and awes me like no other man I ever saw. He is as simple and humble and playful as a child, and yet I am with a being unlike anyone else. He lifts me up for the time and subdues me—if I said frighten me, it would be hardly too strong."

And in a letter written in 1884, he describes him as "the great cardinal, to whom it seems impossible to do anything hastily or imperfectly, the only man who now writes me polished and perfect letters." John Duke Coleridge had come to love John Henry Newman in his Oxford days, and, but for the counter-influence of his father and of Keble, might have followed him into the Church.

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