

The Catholic Record.

Published Weekly at 494 and 496 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

EDITOR: REV. GEORGE H. NORTHGRAVES.

Author of "Mistakes of Modern Idealists."

THOMAS COFFEY.

Publisher and Proprietor, Thomas Coffey.

Messrs. Luke King, John Nigh, P. J. Neenan and Joseph E. King are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each insertion, space measured.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Returns must be paid in full before the paper can be stopped.

When subscribers change their residence it is important that the old as well as the new address be sent us.

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, D. FALCONE, Arch. of Latisana, Apot. Deleg.

London, Saturday, August 4, 1900.

IN MEMORY OF ARCHBISHOP WALSH.

The second anniversary of the death of His Grace Archbishop Walsh was observed in this city on Monday last, when a solemn Requiem Mass was celebrated in the cathedral for the repose of his soul.

Rev. J. T. Aylward was the celebrant, assisted by Rev. P. J. McKeon, sub-deacon, and Mr. Hanlon, of Assumption College, sub-deacon.

A large number of the faithful assisted, thus proving in a practical manner their appreciation of the beautiful and kindly character of the prelate who accomplished so much for the betterment of his people whilst Bishop of London.

BELONGS TO BOTH SECTS:

The Earl of Aberdeen who is understood to be an Episcopalian when in England, or at least is said to attend the Episcopal Church when in England, and the Presbyterian when in Scotland, presided recently as chairman at the laying of the corner-stone of a benevolent institution in Croydon Surrey, which is intended to be open to all denominations, though it will be under the management and control of the Church of England.

It is stated that referring to the part he had taken in the ceremony, he said that one of his ancestors had his head taken off because he did not support the cause of the Covenanters, while another was beheaded because he supported the Covenanter cause. It may be presumed that his Lordship by changing his faith according to the country he lives in hopes to keep himself in accord with the faith professed by his forefathers, though this is a thing not easy to do when the faiths of the forefathers are so divergent.

IRELAND'S POPULATION STILL DECREASING.

The report of the Registrar General of Ireland for 1-99 reveals the disagreeable fact that the population of Ireland is still decreasing to an alarming extent. The legislation which has been passed within the last few years in favor of the tenantry has evidently not yet operated so favorably as to stop the exodus of the people, probably partly because it takes a considerable time to make the whole country feel the benefit of such laws as have been passed, and partly because of the excessive taxation by which it is admitted that the people are still burdened.

The number of emigrants who left Ireland in 1899 was 43,760 or 9.7 per 1,000 of population. Of these, 41,292 were native Irish, being 8,991 more than in the previous year; 82 per cent. of the emigrants were between the ages of fifteen and thirty-five, showing that the great bulk were young men and women seeking to better their condition in countries which offer better facilities for their future prosperity; 85.9 per cent. of the emigrants went to the United States; 1,005 went to Australia; 397 to Canada, and 4,141 to Great Britain.

THE IRISH QUESTION.

Mr. John E. Radmond, the leader of the reunited Irish party in the British House of Commons, has an article in the last issue of the Forum on "The Present Position of the Irish Question," in which he expresses confidence that after the next general election the Irish Nationalists will have more strength in the House than they have hitherto possessed: that they will, in

fact, be masters of the situation, and will obtain within a few years at most the educational reform they have been demanding for years, a further reform in the land laws, redress of the financial injustice under which they suffer through over-taxation, and Home Rule itself, if they continue to preserve their ranks unbroken, and secure the support and confidence of their fellow countrymen abroad. He believes that the Queen, on the occasion of her recent visit to Ireland, returned home, or ought to have returned home, convinced that Ireland is worth keeping, it is worth conciliating, and must be conciliated. He points out that Ireland has been the only British possession which was not enthusiastic in its expressions of loyalty during the Boer war, because she is the only one which has been persistently misgoverned, and he believes that the British people who made such manifestations of affection for Ireland in consequence of the bravery of the Irish soldiers in South Africa, will see the necessity of doing justice to Ireland.

The article is written in a kindly spirit toward England; but we may well doubt that it would have been so kindly if it had been written after Lord Salisbury's brutal declaration of hostility to Ireland when he addressed the Primrose League just after the Queen's return from Ireland. If the Irish people are determined to secure all that they are entitled to in justice, they should send a resolute band of Nationalists, who cannot be corrupted, to Parliament at the next general elections.

A LAUDABLE CRUSADE.

The Rev. Father Scanlan, pastor of St. Ann's church, Montreal, has been for some time carrying on a crusade against the saloons of his parish which have broken the laws restricting the sale of intoxicating liquors. He has met with considerable success in this work, having been the instrument in preventing a number of saloon-keepers who have been guilty of violating the law from obtaining renewals of their licenses.

In this work of regeneration he has been greatly aided by several ladies of his congregation, one of whom who had given damaging testimony against the guilty parties was virtuously assailed by those interested, and called "an informer." The lady thus attacked complained to the commissioners, and Father Scanlan took occasion to make some strong comments on a recent Sunday on the conduct of those law-breakers who had taken this means to heap contumely on those who had given evidence in the liquor cases. He said:

"An informer is a man without a heart; a man who will betray his country or any sacred cause. In my work against the liquor traffic in this parish I could get very little assistance from the men, but some of the ladies of the parish were good enough to come to my assistance, and because they did some low, mean, despicable brutes called then informers. Father Scanlan asked his hearers if they thought that an informer was a person who did anything that would help to save their fathers, brothers, sons and husbands from a drunkard's grave. 'No,' he said 'but an informer is one who will assist the liquor dealers in their evil traffic and help send souls to hell. Those were informers who informed the liquor dealers what the priests and others were doing against them to try and stamp out the evil of Sunday liquor selling and sooner or later they would suffer for it.'

"He said that God's blessing would fall upon those who gave him any assistance in the work he had taken up, and what they would do in the cause they would never regret."

All who have at heart the cause of morality and the good of the public will sympathize with Father Scanlan and will wish him success in the crusade he has undertaken.

BOER TREATMENT OF CATHOLICS.

The question of the tolerance or intolerance of the Boers toward the Catholic religion was much discussed about the time when the war in South Africa broke out, and the discussion has not ended even yet. Most of the Democratic papers in the United States are pro-Boer and anti-British in their sympathies, and probably for this reason are inclined to defend the Boers in everything, while the pro-British press generally represent the Boers as a rough and cruel people who are inclined to treat those who are not of their nationality as slave owners do their slaves. There appears to be exaggeration in both these ways of representing the state of the case. A letter from Bishop Jollivet, the Vicar Apostolic of Natal, which appeared some time ago in the London Weekly Register, seems to settle the question definitely, as there can be no reasonable doubt of the Bishop's disinterestedness and truthfulness. The Bishop informs us that from personal knowledge he can assert that for the last twenty years at least, the Boers have not persecuted Catholics, though they entertain, for the most part, ignorant and absurd preju-

dices against the Catholic religion and priests. Lately, the Bishop declares, the authorities have shown kindness to priests and nuns, with a view to gaining the sympathy of Catholic nations, and of Ireland in particular. But he adds that Dr. Leyds states an untruth in his letter to an Irish member of Parliament when he asserts that there is no law in the Transvaal debarring Catholics from employment under government. Such a law actually exists, though two or three Catholics have been admitted by favor into government offices. Some Hollanders, also, by concealing their religion, were appointed to some situations; but all this is illegal. The Bishop adds:

"The Catholics are still politically boycotted, and the law against them has been maintained in spite of the convention with England, wherein it was stipulated that religious disabilities were to be abolished."

EDDYISM—OR SO-CALLED CHRISTIAN SCIENCE.

To the Editor of CATHOLIC RECORD, London, Ont.

My dear Sir—My attention has been called to an article published in your issue of July 14th, entitled "The Latest Version."

Now, Mr. Editor, the statements regarding Rev. Mary Baker Eddy, Founder of Christian Science, are both unkind and unjust, besides being absolutely untrue. I had the pleasure of being one of three or four hundred people who heard Mrs. Eddy speak from her verandah at her home in Concord, N. H., a few weeks ago, and I never saw her looking so well, or more beautiful than on that day. She says she is in excellent health and is able to do a great amount of work, and take her usual drive every day. Your writer refers to us as "addled brained people who build theories, and chatter about delusion." Now, a number of our own citizens are among those who have not "built," but bought a church in a very desirable spot in our own Forest City, and in which they are worshipping their God according to the dictates of their conscience in Spirit and in Truth.

Christian Science to us is the religion of Christ Jesus made practical; therefore if it is a delusion it is a very happy one, for it heals morally, physically, and spiritually, and does not "argue one body away," but brings to consciousness the body which Almighty God has given us. We are simply taking God at His word, and accepting Him as our leader, adviser, as our "Father, Mother, Minister, and Great Physician."

Thanking you, Mr. Editor, for valuable space, I am respectfully yours in aid for justice, DAVID S. ROBB.

The article to which Mr. Robb here directs our attention was an extract from an American paper, the Catholic Universe, and in publishing it in our columns we supposed the statement of fact to be correct to the effect that "the 'Rev.' Mary Baker Eddy, the mother of Christian Science, is afflicted with creeping paralysis."

The article went on to show that as the so-called Christian Science theory maintains that both sickness and matter itself are mere myths, it is somewhat perplexing to reconcile the fact of Mrs. Eddy's illness with her theory, according to which there can be no such thing as paralysis, nor "a body for it to creep over."

Mr. Robb is at great pains to show that Mrs. Eddy is not sick at all, inasmuch as a few weeks ago he was one of three or four hundred people who "heard her speak from her verandah at her home in Concord, N. H., and he never saw her looking so well, or more beautiful than on that day."

Besides, she herself asserts that "she is in excellent health, and is able to do a great amount of work and take her usual drive every day."

Our every day's experience goes to show that a person may have been in good health a few weeks ago, and still may have fallen since into sickness, so we do not consider that Mr. Robb's statement is altogether demonstrative that Mrs. Eddy is still in good health, in view of the fact that her illness has been spoken of in several American papers.

We do not regard the question of Mrs. Eddy's sickness or good health, or that of her personal beauty as of so much public importance that we should enter upon any discussion thereon, or investigate whether or not Mr. Robb's statements in regard to these matters are perfectly accurate. We are therefore content to accept his statements, under reservation. The only point in Mr. Robb's letter on which the public can feel interested, is the truth or falsity of Mrs. Eddy's teachings. In regard to this we certainly have strong convictions, and we do not hesitate to say that we fully agree with the opinion expressed in the extract to which Mr. Robb takes exception, that the Christian Science theory of the non-existence of matter is ridiculously absurd, whatever may be the condition of Mrs. Eddy's health. If she is ill, as the American papers state, it is only another proof in her own person that her theories are absurd; but if she is well and "beautiful" there are scores of proofs of the same thing outside of her personality. But before entering upon these cursorily, we may remark that it appears to be a regular practice with the Christian Scientists to raise discussions on the state of Mrs. Eddy's health, or even on her existence. Is all this done for the purpose of advertising her panacea? It

certainly looks very like a probability that the stories of her ill health, and even of her death have been started solely for the purpose of drawing public attention to her theories.

Thus we have before us the Christian Science Sentinel of 29th June, 1899, published in Boston. In it we are informed that the Chicago Inter-ocean of June 18 "published a sensational article to the effect that Christian Scientists of that city "are seriously in doubt as to whether Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, is really alive and on earth."

Six pages of the Sentinel are taken up with proofs that Mrs. Eddy is alive and well, among them being a statement from herself, made to a reporter of the Boston Journal: "Am I alive? Why I haven't felt more sound for forty years."

This phase of the question requires no further comment from us. We do not regard it as worth discussing.

Mr. Robb says in his letter as published herewith that, "Christian Science does not argue our body away, but brings to consciousness the body which Almighty God has given us."

We find the Christian Science teaching as laid down in the writings and lectures of its defenders very different from this.

In the Christian Science Sentinel already mentioned we find the following incidental references to the very teaching which Mr. Robb repudiates.

1. One W. John Murray tells us the teaching of the so-called scientist textbook, "Science and Health with key to the Scriptures." He says: "I often think what a great blessing the little book has been to me, enabling me to prove as far as I understand the Allness of God and the nothingness of evil, sin, and disease."

2. In answer to the query: "Why is Christian Science so condemnatory of material things?" the editor says: "Christian Science teaches that the temporal is that which, to the personal or material senses seems real and substantial, but which, in the true or spiritual sense, is unreal and unsubstantial."

3. The lecturers who have gone through the country recently to propagate the principles of Christian Science have uniformly maintained that matter and sickness are purely imaginary things—mere fantasies.

4. "Science and Health" says, page 8: "Mind is all in all—the only realities are the divine mind and idea."

"God, spirit, being all, nothing is matter." And on page 7 we are told that this is true whether read backward or forward. This anagrammatic quackery gives us the equally true proposition: "Matter is nothing: all being Spirit, God."

5. Page 17, "Eddyism shows conclusively how it is that matter seemeth to be, but is not. Eddyism excludes matter, etc."

6. Page 64. "The so called laws of matter are nothing but false beliefs."

We need not quote more to prove that Mr. Robb errs—perhaps unintentionally—when he says that Eddyism "does not argue our body away."

These passages assert that all creatures are God, and therefore there cannot be any creation: that in fact there is no matter, no mind or spirit except the divine mind: that is, there exists no being but God, and that God is identical with His creatures.

This is Pantheism, and it destroys the very being of God, being nothing else than real Atheism.

Eddyism pretends to be "Christian." These doctrines are opposed to the first teachings of the Christian religion, as "In the beginning God created Heaven and earth." (Gen. 1.)

"My God... Who stretchest out the Heaven like a pavilion... Who maketh thy Angels spirits... Who has founded the earth upon its bases... the mountains ascend, and the plains descend into the place which thou hast founded for them, etc."

All these texts are directly contradictory to the Eddyist theories, as they prove that God created both spirit and matter, distinct from Himself though emanating from Him.

The further theory of the Christian Scientists that medicines and the aid of physicians are not to be employed by Christians is amply refuted by the words of Christ: "They that are in health need not a physician, but they that are sick." (St. Matt. ix. 12 St. Mark ii. 17, St. Luke v. 31.)

Eddyism has no claim to be called Science, so that altogether the name by which it designates itself is a fraud and a delusion. In fact so strong is our conviction of this that we hesitated about inserting in our columns the heading of Mr. Robb's letter paper

which seems, at all events, to imply an irreverence to Christ as suggesting that He is the founder of the Eddyist Church.

CANADIAN BAPTISTS IN CONVENTION.

The Baptist Canadian National Convention held its meetings recently in Winnipeg, July 12th being its closing day. It expressed keen disappointment at the fact that the Government of the Dominion has not deemed it desirable to pass a prohibiting law against the traffic in intoxicating liquors, as a result of the majority recorded in favor of such a law on the occasion of the plebiscite of the year 1898. It expresses satisfaction, however, that the provincial governments of Prince Edward Island and Manitoba have passed prohibitory laws with the concurrence of both political parties in those provinces, and it expresses the hope that the day may soon come when there will be "prohibitive legislation growing out of the intelligent conviction of the electors from the Atlantic to the Pacific."

The question of union between Church and State was also discussed by the Convention. The Rev. Principal, W. A. McIntyre, urged strongly on the assemblage to pass a resolution condemning such union, and denouncing the acceptance by Churches of State aid in any form. He specified as objectionable the granting of any State aid for either educational or religious work in any form, whether among Indians or whites." Further, he maintained that the "exemption of Churches from taxation is an indirect union of Church and State which is unscriptural unjust, and inexpedient."

We are aware that Baptist congregations in several localities, and notably in Toronto, have put themselves on record as being in every particular of Rev. Mr. McIntyre's opinion; and have offered, in consequence of their opinion, to pay their municipal tax-collectors taxes which were not required of them. It is an easy matter to make such offers when it is well known that the municipal authorities have no power to accept them, inasmuch as the Churches are exempt from taxation under the general laws of the province. We do not assert that the offers of these congregations were made in bad faith, for it is very possible that they believe it to be a wrong to be exempt from the general burden of taxation to which all citizens should submit. Still we cannot but remark that if their conscientious scruples were very strong on the subject, they might have got rid of the money which weighed so heavily upon their consciences in a much less ostentatious way than that they adopted, viz., by establishing with it some work of general charity, or by giving it privately to some of the charitable institutions already in existence. There would then be no room for the suspicion that they were "doing their justice before men that they might be seen by them... as the hypocrites do in the synagogues and in the streets that they may be honored by men."

As far as we are aware, the proffered payments of taxes, which it was well known would not be received by the municipal officials, were quietly put back to the credit side of the Church account, and the notoriety thus gained became also one of the Church assets.

But it appears that the Church as a whole did not adopt Mr. McIntyre's views on this subject. It was pointed out by some of the delegates, even by those who are on principle opposed to exemption, that while other Churches are exempt, Baptists have the right to be exempt also from payment of taxes; and in fine the following very non-committal resolution was passed unanimously instead of the one proposed in the first instance, viz., that,

"We urge upon our people that they take an intelligent interest in the political life of our country with a view to promoting truth and righteousness in national affairs, and just views of the dignity and sacredness of the ballot."

We would not take particular notice of this discussion except for the reason that it illustrates the absurdity of the principle of the supremacy of private judgment as applied to the interpretation of the Scripture. We have here the teaching of Rev. Mr. McIntyre and those who agreed with him, and of their congregations, (probably,) inasmuch as the congregations, under Baptist discipline, are usually in accord with the opinions of their ministers, that the acceptance of exemption from taxation is essentially "unscriptural and unjust," while the Church itself by its vote has practically pronounced that it is just, and not condemned in Scripture. Here is a point

of practical morality on which there is a most important disagreement; yet no action is or can be taken to guide believers in the path of correct morality—because every Church or congregation is at liberty to make for itself the code of morals by which to regulate its conduct.

We may well ask how does all this agree with the purpose for which Christ established His Church on earth, which is, according to St. Paul, for the perfection of the saints... unto the edification of the body of Christ, (His Church) till we all meet in the unity of faith... that we may not be children, tossed to and fro, and carried about with every wind of doctrine, in the wickedness of men, in craftiness by which they lie in wait to deceive, performing the truth in charity." (Eph. iv., 11-15.)

We are not, indeed, of opinion that in so mixed a community as we have in most of the Provinces of Canada, it would be expedient to have a State religion; but we cannot imagine by what process of reasoning Mr. McIntyre has discovered that all connection between Church and State is essentially wrong, that is to say, unscriptural and unjust, the question of expediency not being now at issue.

Regarding the scripturality of a union between Church and State, that union existed in Judea down to the time of our Lord on earth, by God's own appointment, and it was never reprobated by our Lord, though He freely condemned the errors and vices of the Sadducees and Pharisees.

It is true that Christianity during the time of Christ and His Apostles was not in any way connected with the State; but this was clearly because the State at that time was not merely un-Christian, but anti-Christian. But so soon as the Roman empire had a Christian emperor, Christianity gladly accepted his protection. The State, however, can have no control over the doctrinal teaching of the Church, because this teaching is from Christ and not from man; neither has the State any right to control Church discipline, inasmuch as this is a matter which affects the spiritual welfare of mankind, over which the State has no dominating authority. Yet in this matter there is nothing to prevent an agreement or concord between Church and State regarding such matters.

The State is subject to God equally with the individual, and is bound by God's law. Why then should it not encourage God's religion if it is within the influence of Christianity? In fact we have the Messianic prophecy of Isaiah which is admitted to have reference to the Church of Christ: "Kings shall be thy nursing fathers, and queens thy nurses, etc."

We find, therefore, that not only the tradition and practice of the Church, but also Scripture, establish the intrinsic lawfulness of some union between Church and State, and the Baptist Convention saved itself from a ridiculous position by not adopting Rev. Mr. McIntyre's resolution.

Mr. McIntyre's resolution, or at least, his speech, implies that the Separate school system contains the elements of a union between Church and State. This is a fallacy. The State simply leaves us the freedom of educating our own children as we deem right, and pays only for their secular instruction. It would be a grave infamy if, while we were educating our own children, we were taxed for the education of others who have no religion, or, at least, who do not wish to have any religion in their schools. This injustice is evidently upheld by Mr. McIntyre, while he imagines that his is the just course to be pursued.

THE CENTRUM AND THE GERMAN CATHOLIC PRESS.

It is due in a great measure to Herr Windthorst's noble stand in defence of the Catholic religion in Germany, and against the Falk laws, that the Catholic press in that country has become more vigorous and better supported than in any other country in the world; yet it is a more complete statement of the case to say that the movement inaugurated by Herr Windthorst, and the vigor of the Catholic press so reacted on each other that both gained strength from their mutual operation.

Even before the Falk laws were passed, the object of which was to overthrow the Catholic Church in Germany, and to substitute in its place a pseudo-Catholic Church under the name of the National or German Catholic Church, there were good and vigorous Catholic papers in many of the cities throughout the German States; but these had a limited circulation, being mostly confined to the

small States of the German Confederation in which each one was published.

When Bismarck announced in the Reichstag his anti-Catholic policy, which he endeavored to conceal under the name of an anti-foreign, anti-Italian, and anti-French policy, the first effect it produced on the Catholics of the Empire, which had just been formed out of so many petty sovereignties, was a feeling of terror, and of this terror even the Bishops and clergy partook. Thus it is asserted that it was the despair that the Catholics of the country would be able to recover from the blow dealt to them, that Bishop Kettler resigned his seat in the Reichstag, immediately on being informed by Herr von Bismarck of the coming Kulturkampf.

The Catholic press was harassed in every possible manner, the editors were prosecuted, fined heavily, and imprisoned for any expression of dissent from the proposed policy of persecution. The religious orders were expelled, and their property taken by the Crown, the nurses were forbidden to exercise their offices of mercy in the hospitals and prisons, the parishes were deprived of their pastors, and Bishops were thrown into prison, and remained there for years.

It was at this juncture that Herr Windthorst started the Centrum or Catholic party, being alone in the Reichstag at first. A few Catholic papers followed his lead in the beginning of this bold crusade, the watchword of which was "Freedom, Truth, Right," but afterward the number increased rapidly, and simultaneously the strength of the Centrum in the Reichstag grew greater also till in 1874 there was a compact party of one hundred and two Catholic members elected to support Catholic principles independently of existing parties.

It is difficult to say whether the influence of the Catholic press, or the eloquence and determination of Herr Windthorst went furthest in bringing about this state of affairs, for both influences co-operated in attaining the result; but it is safe to say that neither would have succeeded without the other.

The Catholic victory was not secured immediately after the strong contingent composing the Centrum was sent to the Reichstag. It was after this that Bismarck informed that both after a vote defeating a Government bill to greatly increase the armaments of the Empire, that the Government would not go to Canosa, and the anti-Catholic laws were still maintained for several years. In 1877 a monument was erected on Harz Hill on the very site of the castle of Henry IV, who went to Canosa to ask pardon from Pope Gregory VII., and to penance to be relieved from the excommunication to which he had been subjected.

On Bismarck's monument is to read the inscription which tells of the Chancellor's famous expression: "I am sure we shall not go to Canosa."

This was Bismarck's last triumph the Kulturkampf. It was in 1878 that he begged the Reichstag "to modify" the Falk laws, and they were soon after gradually repealed. Dr. Falk himself being obliged to resign his position in the Government.

Thus was Dr. Windthorst's mission fulfilled. His victory and that of the Centre party was complete, and Bismarck was at Canosa.

There still remains, as the last remnant of the May laws, that prohibiting the Jesuits to have houses in Germany; but they are now tacitly permitted to establish colleges as individuals, though not as a community.

The Centre party still exists with 110 members avowedly adhering to and counting the Polish and Alsace-Lorraine members, it can muster 200 in the Chamber.

There are now also 305 Catholic papers in the Empire with nearly a million and a quarter regular subscribers, and the influence of the Catholic press gives an impetus to Catholic thought which is beyond estimate, peculiarly as parents in Germany like their children to read the Catholic papers at home. The extent to which these papers are read may be appreciated when we consider that there is at least one taken in every family in the Empire. It would be a most desirable thing that the same could be said of the Catholic family of our Dominion.

I can not be terrified at sight of sins when I call to mind the death of my Lord, because my sins can weigh in the balance against such death. Longinus opened for me the iron of his lance the side of Jesus Christ. I enter there, and there repose in full security.