THE BOSTON HERALD AND THE CHURCH IN FRANCE.

The Boston Herald, still blinded by its anti-Catholic obsession, continues towrite as if the church were the blame. worthy party to the quarrel between church and state in France. This has been the Herald's attitude from the been the Herald's attribute from the beginning, and although other papers both here and in England have, from time to time, been gracious enough to admit that there is another side to the question, the Herald has consistently ignored the other side completely and has kept on maligning the church in has kept on manging the Government France and praising the Government and its partisans as the purest of paand its partisans as the pure triots. Of course it was not pected that the Herald would let the recent French elections pass without me commentin its usual ein. Hence we were not surprised to find embedded in a long editorial riguarole the follow-

ing passage; "The issue of French politics that has received most attention in this country that concerned with the separation of the state and the church, is decisively determined in favor of separation. be expected that the law already in force for accomplishing this result will be carried out in its full import. The violent opposition of certain of the clericals has aroused no fresh sym pathy for their cause. It is presumed that the Vatican will recognize the uselessness of encouraging even by silence a prolongation of political strife, and publicly counsel the French Catholics to submit to the conditions and nake the best of them. The example of the prosperity of the church in the United States without government sub-vention indicates that the decreed the decreed dissolution of the union, not withstand ing the sacrifices involved, is not a ess situation in its spiritual as

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Now as the matter of fact there is no parity between the separation of church and state in this country and the so called separation in France. If Separation in France were what it pretends to be why should the French Government claim to own the churches, the residences of the priests and bishops, the vestments, the candle-sticks on the altar, the chalice, the ostensorium - everything in fact connected with the church and its worship? Our Government does not claim ownership of church property, or enter our churches by force to make an inventory of the sacred vessels to which they have no right whatever. Why must the French right whatever. Sovernment determine by statute shall own church property? By the law of the Catholic church, property must be owned and managed by the church authorities. The laws of the United States recognize and enforce the church law. Is this what the new French Separation law does? By re-It oppresses, hampers and the church at every step. It violates the church's law and seeks to destroy at one stroke its efficacy. Is this separation of church and State as to us in the United States No; decidedly not. Separation in this country is real. In France it is only an imitation—an excuse to deprive the church of its rights and prestige and to bind it still closer to the object wheele of the state. the chariot wheels of the state. Any attempt to compare the two is only a

piece of disingenuousness and an attempt to cloud the issue.

The separation of the church and state in France means the forcible robbing of the church by the state; it means that the church is not allowed to own a church building a school and the church is not allowed. own a church building, a school, a espital; it means that the state is de termined to destroy, if possible, the divine organization of the church. The Concordat at least recognized the robbery of ecclesiastical property that ccured at the close of the eighteenth occured at the close of the eighteenth century, and was in itself an acknowledgment of this robbery, as well as an attempt, no matter how inadequate, to make restitution. Now the State not only takes possession of the remainder of this property but makes it illegal and a crime for the church to acquire property hereafter. This is genuine despotism, high-handed tyranny, without the shadow of doubt. The church in these United States, not as a favor but as a right owns thousands a tayor but as a right owns thousands of churches, schools, asylums, the residences of the religious — Clergy, Brothers, Sisters,—and other ecclesiastical institutions. This is liberty; this is real separation of church and state. If the Herald were not dominated by a diabelied barred of every ated by a diabolical hatred of everything Catholic it would acknowledge thing Catholic it would acknowledge these facts; it would denounce this tyranny that is masquerading in the guise of liberty in France. The Herald's whole testament of this question, its constant misrepresentation or concealment of the facts—all this has been an outrage on our cone of instice. been an outrage on our sense of justice studied insult to the intelligence of the Catholics of this community.

THE " BLESSED REFORMATION."

POPULAR IDEAS REGARDING IT RECEIVE SOME HARD BLOWS FROM AN EMINENT PROTESTANT HISTORIAN.

Professor James Gairdner, one of the froiessor James Gairaner, one of the foremost Protestant historians in England to day, continues to administer hard blows to the popular ideas regarding the "blossed Reformation." Reviewing "England Under the Tudors (by Arthur D. Jones, in the English Historical Review,) Professor Gairdner

"No well-informed person will tell us now that the Reformation itself was be now that the Reformation itself was begotten of pious indignation at the errors
of Rome. Nor is it even true that it
was a moral revolt, or that the state of
the clergy may be truly estimated by
such monstrous libels as Fish's 'Sup
cacyon for the Beggars.' Moral corruption did exist, which none were more anxious to extirpate than the devout adherents of the old system.

Even in the monasteries there were at times flarrant cases like the

cation a good beginning had been made by Colet, Fox and Wolsey some years before the Reformation took place. Mr. Innes sees in its true light the story of the royal divorce, the submis-sion of the clergy, the restraint of appeals and the full establishment of royal pears and the full establishment of royal supremacy over the church of England. He does not regard Thomas Cromwell as a zealous promoter of 'the gospel,' but as a very worldly statesman, who applied the principles of what he had learned from Macchiavelli 'with re-morseless logic, untinged by fear of God or man.' Throughout the reign of Henry VIII. the reader will find here a very different story from what he may have read in Froude or, more recently, in Mr. Pollard's book.
"The Tudors were one and all des-

potic, even the very best of them. The so called 'Bloody' Mary was really the most kind-hearted among them, but most kind-hearted among during than there was no other way of ruling than a despotic way, and her zeal to reverse what were really unconstitutional acts done in her brother's reign, and to bring the nation back to a rec of the old religion, unfortunately led to a restoration of the old heresy laws when new religious opinions had become far too prevalent to be so re-pressed. That she hated those opinions was not wonderful after the singularaly a rocious persecution to which she her self had been subjected by their advocates; but she felt that they were cause of constant disorder within her realms besides. Mr. Innes, I think, does not see this quite clearly. He feels that Mary has been too harshly judged; but he thinks that she set on feet the persecution from an intent conviction of the soul-destroying effects of heresy, and thought that no bodily suffering could be too severe if thereby souls might be saved. I do not know where he finds evidence of this sentiment. The case was simply this: If the old re ligion was to be restored it had to be pretected from insult and violence of which there was abundance; and the old heresy laws seemed the only means ade-Moreover, when they were once quate. passed, of course they had to be put nto execution, and the number of into execution, and the number of vis-tims only represented the amount of evil to be stamped out. There was plenty of persecution under Elizabeth also, but of another class of victims, when devotion to the old religion was made treason. The sad things was that the order of the kingdom in the one case and the safety of the crown in the other had to be vindicated by such cruel expedients. Nor is the political nistory of the last great Tudor at all a pleasing subject to dwell

A RADICAL EVIL OF THE DAY

In the monthly sermons of the Cardinal, delivered at the cathedral — ser-mons which are followed with so much interest by Catholics and Protestants— there have been frequent references to the evils of the day and to the dangers which beset both the path of the indi-vidual and that of society at large, says the Baltimore Catholic Mirror. We do not recall, however, that His Eminence has ever uttered so pointed, so uncompromising and so vigorous denunciation of any existing evil as that which he recently made in regard intemperance. His Eminence administering confirmation at one of the churches in the city, and when he was about to give the pledge to the boys to abstain from all intoxicating liquors until they were twenty one years of age, he said:
"We are told that the Spirit of God

is a spirit of temperance, whereas the devil is the spirit of intemperance; the devil is the father of lies and intemperance, and I believe that drunkenness has ance, and I believe that drumemoss and done more harm among our people than any other vice."

This is a strong statement, but we believe that statistics will amply bear

and who is there that cannot look around him among his circle of acquaintances and find at least one home—fortunate indeed could he find only one - that has been disrupted by that relentless demon-drink. If no divorce has taken place it has been due in most cases to the Christian forbearance and religious the Christian forbearance and religious convictions of a long-suffering wife. But eliminate such anchors of domestic security and what have you? Strife, contention, brutality; ill trained, neglected children, with debased morals and blighted ideals; a tragedy of the divorce courts and a disruption of the home and in thousands of cases new matrimonials. It is not exaggeration to say that over one half of the matrimonial difficulties which culminate by the thousands in divorce are caused by the thousands in divorce are caused by

intemperance.

And this is only one of the effects of a besetting vice. The thousand and one other sorrows which follow in its one other sorrows which follow in its constant their blight on our homes, train leave their blight on our homes, on our intellects and on our happiness. But these things we strive to hide from curious eyes.

MICHAEL DAVITT

At the regular monthly meeting of the Ottawa Branch of the Irish National League, held on the 4th June instant, the following resolution in honor of the memory of Michael Davitt was unaninously adopted:

Moved by Mr. F. B. Hayes, seconded by the Hon. John Costigan: That the death of Michael Davitt, the found-er of our Irish Land League and for half a century the devoted champion of Irish rights, has filled with deepest grief the hearts of Irish-men the world over.

men the world over.

That while bowing down with humble submission to the inseru able decree of Almighty God, we feel it our duty to voice the heartfelt sorrow of our race for the less of that devoted patriot and true friend of the people, and to offer the expression of our sincere sympathy to his family and sorrowing relatives.

to his family and sorrowing relatives.

Mr. Hayes, on riding to speak, was received with hearty cheers. After stating that he had, at the request of the chair, prepared a short resolution expressive of their deep regret at learn lear the comparatively early times flagrant cases, like the gross scandals at St. Albans, which Cardinal Morton censured with just severity. But it does not appear that the pre-Reformation church was more inclined to acquiesce in vice than post-Reformation Bishops. Neither did it set its face against improvements; for in edu.

friend beside him, Hon. Mr. Costigan,

to deal with the subject.

Hon John Costigan, on rising to second the resolution, met with an enthusiastic welcome. He said the deep and evidently sincere emotion with which his venerable friend beside him had introduced the subject rendered had introduced the subject relatives his own task comparatively easy, for certainly all present had been deeply touched and stirred by the short but elequent words to which they had just listened, and he himself jelt that their hearts "had gone out." felt that their hearts "had gone out" and that further tribute of grief and regret was hardly needed. Michael Davitt, he continued, was one of Ire land's glories, and would take high rank in the long list of her national heroes and champions. His memory, and the admirable example of his heroic by the people of Ireland and prized by the people of Ireland and prized the people of Ireland, and will en title him to the respect and gratitude of a vast multitude of toilers to whom his life was throughout an example and

encouragement.
The chairman (Dr. Freeland) after thanking the mover and seconder, de-clared the Resolution carried unanimand instructed the secretary ously and instructed the secretary (Mr. Bergin) to forward copies to Mr. Redmond, the Catholic press and the family of Mr. Davitt.

THE CHRISTIAN THE TRUE PHILOSOPHER.

By Francis K. Murphy. M. D.

All philosphers research, ancient and modern, has been directed to an attainment of the knowledge of truth. attainment of the knowledge of truth. It is not necessary here to quote Des Cartes, Spinoza Liebnitz, Locke or Spencer nor yet Aristotic or Heraclitus. We know that all of them worked toward the end above noted. Spencer in his forty years of labor had no other object in view. His His system of philosophy—extensive, and ex paustive as it is, was nothing but a long usest in the discovery of truth, truth ere, truth there, truth by the wayside truth in the fern, in the fossil, in the concha, and finally the ultimate truth, Reality Itself.

Are we not compelled to admit that are we not competed to admit that as they go, varied and interesting as their journeyings may be, they do not perform a circumnavigation of this "Lukewarm belict," the earth, and always arrive at the point from which they set out. It is not my wish to decry the work or the efforts of the philosophers. As soon would I tell the intending traveler to stay at home and never visit outside of his original environment. We want all the education we can have. We want to know as much as possible about the earth, our dwelling place, the solar system, the nebulae or anything else that may come within range of the telescope or spectroscope. It is all interesting, entrancingly so, but is it not foolish, is it not fatuous, to go on step by step, looking and groping, hoping and expecting to come upon the solution of the riddle of the universe? The rid

dle has never been, never will, never can be solved in that way.

We have mind and matter to work with. Mind is ever searching, ever interrogating matter. It is well, it is Mind is the natural subje matter the natural object. It were well for mind to know all matter, but it were better first that mind know more of mind. The secret of the un-rest, of the unsatisfied longing of the pilgrim of science, is that he seeks mind in matter. Everything indeed doth teach a lesson, "sermons in doth teach a lesson, "sermons in stores, books in the running brooks, good in everything," but these lessons are taught only to the reverent mind. but these lessons If the scientist have a reverent mind he will not only see these lessons but he will meet an angel by the wayside This is a strong statement, but we believe that statistics will amply bear it out.

An appeal to common experience is an argument by no means to be despised, and who is there that cannot look and who is there that cannot look are the common to be despised.

It is not necessary to enter into detail. It matters not when or long the pure scientist may search or ratiocinate, guided by reason alone be may and will find wonders and increase may and will find wonders and increasing wonders, but these wonders will but take their place beside other natural phenomena. After Spencer had gone as far as he could, he could but exclaim: "May there not be a mode of being as much transcending in-telligence and will, as these transcend more mechanical motion?" I too ask mere mechanical motion may there not be? What mode of ing, however transcendent, can we deny to the Eternal God? And if there be, may there not have been, may there not be some revelation of this from God to His creature man? Can we not even say that the lower animals, acteven say that the lower animals, acting from instinct alone, act unerringly and thereby fulfill the law, and there fore act under revolation, under God's law in the natural order. Just as they act so should man act in his higher allotted sphere, but man is left, is per mitted to act with freedom and with choice. It is vain for the scientist to explain away free will, to deny its existence. We know that man swayed explain away the existence. We know that man swayed by contending passions and emotions may operate pro or contra. If he be a man of man, a man of grace, he will know the explaint of the existence of the existence of the explaint of the existence of the existen well he deliberately errs, leaves the straight and narrow path for the broad avenue of destruction. A pious and unletavenue of destruction. A plous and unlet-tered old lady said to me the other day:
"Those who fear not the law of God care not for the law of man. They are a law unto themselves."

I but ask the pure scientist to stop

in his peregrinations through nature in his peregrinations through nature and to admit there may be, that there is a possibility of revelation from on High. If he but admit this, I will then ask him is it not worth his while to search, to examine the signs and the evidence that may exist or that may be claimed to exist of such elevation? I ask him, in fine, to pray if only in an experimental spirit, just if only in an experimental spirit, just

That answer, inadequate as it may seem, will be the basis of yet further prayer and further effort, for the discerning mind of the philosopher will see the

effect, the influence of this action. If he pray, and continue to pray, he will receive the gift of faith and having this he will have received, a special re-velation. He will have asked, he shall have received, he will then seek and he shall find, he will knock and it shall be opened nato him. This is the be opened nato him. This is the Christian formula for enlightenment by grace. He at once transcends the natural order. He may not know all matter, all the attributes of mat ter, but he does not feel the immediate need of such knowledge. He knows something higher, he knows spirit

and spiritual influence.

As I have already said, the trouble with the scientist is that he seeks mind in matter. He cares not for the insensate clay, he would solve the riddle. I say to him: I tell you, my friend, that the Christian has already solved the riddle. Is it not about time since you have gone to the uttermost bounds of the earth to stop and what this ascetic means? You cannot expect to belong to any cult without first being initiated, inducted into its secrets and mysteries. I freely give you the formula which will admit you into the guild of Christ: "Ask and into the guild of Christ: "Ask and you shall receive, seek and you shall flud, knock and it shall be opened unto -Western Watchman.

AS STRONG AS DEATH.

LOVE THAT IS TRUE AND UPLIFTING.

By Rev. Robert Kane. S. J.

I speak of love that is true, and
there is a word that is the very name
of God. Its realization amongst creatures is heaven, and the lost knowledge All truth leads toward it and from it all good comes. Its faith ful likeness is sanctity, and its carica is sin. It is the very root of un It gives sap to whatever orth in, it. Its flower is selfishness. has real worth in, it. Its flower is perfectness. This one great power in perfectness. This one great power human life works in human ways. may first dawn with the vision of beautiful face, or its first echo may thrill its magnetic influence through the tones of a sweet voice, or its electric spark may first flash forth from the touch of a kind deed or from the nearness of a noble character. But, however simple its cause may seem, that power of love, if it be true, is sacred. It may be born of what is very human, but it lifts man or maiden toward what is divine. It lifts one above oneself. It takes one from out of oneself. It makes one better than oneself. For, if it be love, it does not look for gain or barter. If it be love, it does not turn inward, but it goes forth to bless. Therefore it is that true love is "stronger than death." Therefore it is that true love offers with its love all the treasures of its life. Therefore it is that true love holds to its love with

a devotedness unto death.

Do not misunderstand, do not misjudge, the noblest instinct of human life. Alas! alas! there is nothing true nothing good, nothing noble, nothing beautiful in human life that has not it. caricature. There is nothing loveable aricature. There is nothing to the hat is not exposed to the sneer of the conceited cynic or to the laughter of the vulgar fool. What is most sacred in its majesty may, by a cunning bufmost exquisite in its simplicity may pear contemptible in cupid student. Thus even love has een warped into meaning either what human idiocy is most silly, or what n human brutishness is most foul.

ABOUT SOME BOOKS.

A correspondent asks the following uestions and awaits a reply:

1 "Have we any authors in English
the treat of the Summa of St. Thomas conferences, as Monsabre in

French ?' Answer: So far as we know there Answer: So lar as we always a no such work in English. There are, nowever, many works whose authors scrupulously follow St. Thomas—as they understand him—on the subjects of which they treat. But none of them n their philosophical or theological courses, treat their subjects in the rder which St. Thomas invariably fol

ows in his Summa.

The "Metaphysics of the School" three large volumes—by Rev. Thomas Harper, S. J., is a profound and exhaustive explanation of St. Thomas' Metaphysics. The "Physical System of St. Thomas," by Father Giovanni Maria Cornoldi, S. J., is an equally able ex-Cornoldi, S. J., is an equally able ex-costion of St. Thomas' system of phy-dical nature. The Stoneyhurst series of "Manuals of Catholic Philosophy" are according to their authors, based on St. Thomas' system of ontology, sys-

according to their authors, based on St. Thomas' system of ontology, psychology, idealogy and ethics.

Mgr. J. De Concilio, in his Element of Intellectual Philosophy, follows St. Thomas, and understands him as the authors we have mentioned above do, as does also the Rev. John J. Driscoll, is his "Chystian Philosophy". in his " Christian Philosophy.

All these writers belong to what is called the Psychologic School. There are in English several volume of the philosophical writings of Antonio Rosmini Serbati, translated from the Italian. This author claims to follow St. Thomas, although his explanation of the Angelic Doctor's theory of the of the Angelic Doctor's theory of the origin of ideas is very different from that of all the writers we have men tioned above. What he has to say on this subject is found in his Nuovo S'aggio, translated under the title of "Origin of Ideas." Rosmini is classed as an ontologist, as is also one own Dr.

as an ontologist, as is also our own Dr. Orestes A. Brownson. Balmes in his "Fundamental Philosophy" follows St. Thomas, but it is not clear whether he understands the saint as the psy chologists do or as the ontologists Brownson says of him: When criticizing the errors of others the distin guished author (Balmes) reasons as as ontologist, but when developing his

conveniently carry about with you, would not be worth vest-pocket room. 3. "Have we any good dogmatic theology in English?"

Answer: We have no regular system

atic course of dogmatic theology in English, such, for instance, as Cardinal Gousset's Theologic Dogmatique in French. We have many and able works treating of particular dogmas of the church, especially those dogmas that have been attacked by Protestants. We have the Catechism of the Council of Trent, and many exhaustive expositions of authorized catechisms. We have some very able controversial works, for instance, Manning's "Answer to Lesley's Case Stated," Pope and McGuire's

and flugues and Breckerridge's controversies, oral and written, the works of Archbishop Spalding, Bishop England and Cardinal Gibbons.

For a long list of valuable works relations lating to theological subjects we refer you to "Christian Apologetics," by Rev. W. Devivier, S. J., recently trans-lated from the French, and edited by Bishop Messmer, published by Benziger Bros., New York.—N. Y. Freeman'

debate, Campbell and Purcell's debate,

and Hughes and Breckenridge's contro

THE CONVERT'S PATH.

IT MUST BE ONE OF CONTINUAL STUDY. Faith is a divine gift given freely by

God. We are all converts; some of us are called shortly after we are born, while others are called later. Calls are various. As many souls as there are so many ways of calls. Sometimes there are years and years of doubt, troubland iniquity; sometimes the call comes suddenly. Both are well founded; first suddenly. Both are well founded; uses when the intellect is touched, and, second, when the call is from the heart. Many enter the church seeking light of mind based on intellect restless and not satisfied.

When a convert is received into the church, is there nothing more to be done? The moment a convert enters the charch his path is laid out. He must study his faith. He must study the sacraments, especially baptism, penance and Holy Eucharist. To converts the holy Communion is the life of their souls; they cannot live without it. They must study the Mass. This is strange to them, but they must study it; study its different parts, and they will love it. The convert must then study the devotions—devotion to the Lord in the Blessed Sacrament and ove of God for man. When he has arned this, no power in heaven hell or on earth can separate him from his faith. He should have devotion to ur Blessed Mother. You cannot love Jesus Christ without loving His Mother.—Rev. Elias H. Younan, C.

MISSIONARY SPIRIT GROWS IN AMERICA.

INTERESTING SHOWING IN ANNUAL RE-

INTERESTING SHOWING IN ANNUAL REPORT OF SOCIETY FOR PROPAGATION
OF THE FAITH.
In an article published in the New
York Sun of May 27 it was remarked
that if the "Society for the Propagation of the Faith" has the full confidence of the faithful, it is due to the fact that it makes its affairs public, issuing annually accounts of the sums expended. giving in detail the list of contributors, expenses and receipts. The June num-ber of the "Annals" which is just out contains the report of receipts in 1905, and shows that the sums contributed to the work of the society from all parts of the world amounted last year to \$1 299,539,40. It is gratifying American Catholics to see that in the long list of 645 dioceses or vicariates which sent in their offerings the second place is occupied by the Archdiocese

New York. The ten dioceses contributing most to the general fund comes in the following

\$82 384 66 Lyons, France United States 43.897 76 Boston, United States 41,239 47 Metz, Germany Cambrai, Franc 34,440 17 St. Brieuc, France trasbourg, Germany 30,538 86 Nantes, France Quimper, France 28 849 89 Paris, France REMARKABLE PROGRESS

In the list of countries the second In the list of countries the second place is also held by the United States with a contribution of \$157,057 98, whilst Germany comes third, with \$143,121,02. In 1896 the total offer-\$143,121,02. In 1890 the total offerings of American Catholics to the great cause represented by the Propagation of the Faith amounted to \$32,855.54. They have, therefore, increased 500 Phey have, therefore, increased 500 per cent. in the last ten years, and it is hoped that this progress will continue in the same proportion. As Cardinal Manning well said; "To contribute to the missionary cause of the church* * * to send both men and means abroad for the diffusion of and means abroad for the diffusion of the Gospel is the test and measure of Catholic life among us. The missionary spirit is the condition of growth, and if the faith is to be extended at ome it must be by our aiding to carry it abroad."

ROWTH OF THE MISSIONARY SPIRIT. This society, which has done so much toward the firm planting of the Catholic faith in this country, and still continues to extend help to the upbuilding of the church especially in the far West and South, aids also the development of the missionary spirit among us. That there is a growth of that spirit among American Catholics is evident, not only from the increase in their contributions, but from the fact that priests, brothers and nuns have left here for the foreign mission Some may now be field. Africa, China, Japan, etc., not to men-Africa, China, Japan, etc., not of and-tion our possessions in the Pacific. They are few in number as yet, but full of zeal and fervor. There is little doubt that their example will have foldoubt that their example will have followers, and that Americans, who have done so much for the diffusion of the principles of liberty throughout the world, will some day occupy the first rank in bringing to other nations the light of the true faith.—Philadelphia Catholic Standard and Times.

One for daily reference, that you could THE DRIFTINGS OF PROTEST~ ANTISM.

The Presbyterian church is called upon to defend the Westminster Confes-sion against attacks of its own members. The Rev. Samuel T. Carter, D. D., of New York, who is a leader of the insurgents against the doctrines taught by the Presbyterian church, has sent tter to the Rev. William B. Roberts, Philadelphia, clerk of the General Assembly of the Presbyterian church, which is to be read at the forthcoming General Assembly meeting which will e held in Des Moines, Iowa, within a few days. The members of the General Assembly will not be left in any doubt as to Dr. Carter's views of the West-minster Confession after they have heard the reading of his letter.

mince matters.

Referring to the refusal of the General Assembly to listen last year to over tures for a brief statement of doctrine as a substitute for the Westminster Confession, the letter proceeds to denounce that action of the Assembly because thereby many Presbyterian are compelled to declare their accept-ance of a confession which they do not believe. In dealing with the Westminster Confession Dr. Carter, voicing the views of many of his fellow Presbyterians, declares that there never was such God as the Presbyterian church professes to believe in. T) quote his own words:

There never was, there is not now and there never will be such a God as the God of the Westminster Confession.

"It is an idol of man's invention as "It is an idol of man's invention as truly as any worshiped in Delhi, Peking or Africa. I believe that the great and true God is infinitely and exquisitely good and gracious; that the one thing that we can neither fully receive nor declare is the boundless love of God; that all the noblest exhibitions of hunan love are but bright and beautiful sparks from that intent and divine flame the love that throughout ages and generations has been leading men by fullest wisdom and most tender pr denge to heights of knowledge, love and boundless hope that far transcend all human thought. I lift up this overwhelming divine out before my fellow-men believing that this alone will draw all men unto Him.
"I believe that the Westminster Con-

fession darkens and denies this great love of God and should not be retained as a confession by any church to day; and that our church is false to its greatest duty of being a true witness for God so long as it retains this con-

Dr. Carter does not stand alone in advocating the opinions he sets forth in this vigorous fashion. He has a coniderable following in the Presbyterian church, who entertain his views in regard to the Westminster Confession. It remains to be seen whether this pro-tests will have any affect upon the com-ing General Assembly of their church. Their protests in themselves are indi-cations of the transformations that are constantly going on, not only in the Presbyterian church, but every other Protestant sect. Protestantism in its various forms is drifting away farther and farther from doctrines that once were considered essential. Soon there will be left only the merest remnant doctrines, belief in which good Protestants of half a century ago held was sary for eternal salvation, - New York Freeman's Journal.

A RICH HERITAGE.

New York American

Michael Davitt showed his quality of mind and of heart in the will he left then he died almost as much as in the life he lived.

In life he was a man devoted earn-

estly, sincerely and self-sacrificingly to the cause of his country, Ireland. Never a rich man, never at any time free from the necessity of doing his day's toil in his profession of journalism in order to earn his day's bread he never the straight path devotion to the cause which he had made his own.

A good fighter he was, like most good fighters, without personal rancor. We doubt if there could be found in the memorials of other doad and group of the gone champions of a hard fighting cause words that ring more true, that appeal more thoroughly to the best in hearts and minds of both friend and foe than these quoted from Michael Davitt's will: "To all my friends I leave kind thoughts; to my enemies the fullest possible forgiveness, and to Ireland my undying prayer for her absolute free-dom and independence which it was my life's ambition to try and attain for

His diaries, he says, must not be published as such, and in no case without his wife's permission, "but on no ac-count must anything harsh or censorious about any person, dead or alive, who ever worked for Ireland, be printed or published, or used so as to give pain to friend or relative." Only a true gentleman could have

left such a heritage of high-mindedness.

Converts.

When a convert is received into the church is there nothing more to be done? The moment a convert enters the church his path is laid out. He must study his faith. He must study the sacraments, especially penance and Holy Eucharist. baptism verts the holy Communion is the life of their souls; they can not live without

it. They must study the Mass. This is strange to them, but they must study it; study its different parts and they will love it. The convert must then study the devotions—devotion to the Lord in the Blessed Sacrament and the love of God for man. When he has learned this, no power in heaven, in learned thus, no power in heaven, in hell or on earth can separate him from his faith. He should have devotion to our Blessed Mother. You can not love Jeeus Christ without loving His Mother. -Father Younan, C. S. P.

If you are suffering from a bad man's injustice, forgive him, lest there should be two bad men.—St. Augustine.