

which we hope will be but the first of a series, includes Archbishop Walsh and Messrs. Dillon, Healy, Harrington and Redmond, thus securing that all Nationalist Ireland shall be in the movement heart and soul, without the breath of faction or disunion. Commencing in this way and keeping up the agitation fierce and hot, we are certain the Catholics of Ireland can, with reasonable time, persuade Mr. Balfour to do something more than a "missionary" in the good work.

SUPPORTING OUR PASTORS.

Did ever any Catholic confess that he has been guilty of the sin of not supporting his pastor?

Yet there is such a sin, and often it is committed. The Church has laid down the law. We are bound by its fourth commandment "to contribute to the support of our pastors." The Bible had in it the germ of that law before the Church formulated it, for Holy Writ says that "they who preach the Gospel, shall live by the Gospel," and they are forbidden to entangle themselves in any secular business. When, therefore, a Bishop consecrates a church, he says at the door of it: "I remind you, dearest brethren, that you should pay to the full to the priests and churches the tithes which are a tribute to God. The Lord claims them (the tithes) for Himself in token of His universal dominion."

Now a tithe of a man's income is a tenth part of it. So if a man earned \$10 a week and gave his tithe to God, he would hand in \$1 every Sunday morning; if he made \$25 a week, he would return to the Giver \$2.50; if he were a farmer and produced 100,000 bushels of grain, two hundred tons of hay, and \$500 worth of other crops or cattle, he would restore to the Absolute Owner 1,000 bushels of grain, twenty tons of hay and \$50 worth of other produce or stock, or the equivalent in money.

Now who is there who gives to God a tithe of his income? Especially among the grumblers who murmur that the priest is "always asking for money," who among them does his full duty in contributing to the support of his pastor?

And, indeed, how can the priest help talking of money when the church must be kept up, the interest on mortgages be promptly met, the school be sustained, the requirements of the pastoral residence be supplied, the charities of the parish be maintained, and all this by voluntary contributions? If the members of the Church did really pay the tithes that God rigorously exacted in the Old Law the priests would never have need to say "money" once from the altar for year's end to year's end; for the amount that would then come in without solicitation would far exceed all that now is received from few rents, contribution plate, special collections, fairs and festivals, lawn fetes and suppers, and poor box.

Do you fulfill the law that requires you to "contribute to the support of your pastor?"—Catholic Columbian.

Masonry at School Boards.

Catholic News. (Eng.)

We publish an interesting letter addressed to us by Father Wyndham, of Bayswater, in which he makes it out that the endeavour to abolish religion from the schools of the country is largely a Masonic conspiracy. Fr. Wyndham's letter speaks for itself and he is an authority on matters Masonic.

His view may or may not be a correct one, because we are aware that it is against Nonconformists that the charge is made of endeavouring to abolish religion from the schools. Now, if Father Wyndham is right it is to the Tory party of the country that we must really charge this disgraceful plot, for it is thoroughly well known that Nonconformists have very little to do with Masonry, while, on the other hand, the clergy of the Church of England and Tory party generally are largely identified with this out, and asked whether or not it is wise for Catholics to join hands with the Tory-Orange-Masonic party in the furtherance of its ends.

Father Wyndham gives very excellent reasons why we should not do so, and it would be interesting to see how far his view is accepted by others. If it is made quite clear that in this matter of education far more is to be feared from Conservative-Masonic influences than from Nonconformity, we shall then be in a better position to judge

of what our real duty is. Father Wyndham's letter makes it incumbent upon every Catholic to fully consider the position, and then to act according to his conscientious convictions. After all, nobody will deny for a moment that the various Nonconformist bodies hold much more clearly the chief points of Christian doctrine than do the adherents of Masonry, who are neither more nor less than "Naturalists" in religion. Gradually and surely we are getting a little more light upon many of these controverted questions.

Protestants and the Confessional.

Catholic Times.

It has always been one of the stock accusations against the Catholic Church that she taught the wicked practice of auricular confession, and that adjective has been almost as useful to the platform orator as the blessed word Mesopotamia was to the old lady. But Bishop Ryle will have none of the hateful thing, and when lately he received an application for a licence in favor of a curate for the Church of St. Thomas in his episcopal city he refused to grant it unless he was given a written guarantee that the said curate would not hear confessions. And we think he is quite right. For confession to a man possessed neither of Orders nor jurisdiction is nothing short of a sham and a scandal. But we cannot say that Archbishop Mullen is right in the defence which he recently made for his Bishop. It is a fact which neither Bishop nor Archdeacon can explain away, that the Prayer-book allows the minister to hear the confession of a sick person whose mind is burdened with weighty matters, and to give absolution. And if that is not objectionable, why should it be so if the man so burdened is not sick? And he makes a mistake if he said, as he is reported to have said, that "in the Church of Rome confession and absolution were not optional, but indispensable." They are optional, unless there are weighty matters on the conscience. But Catholics value the grace of the Sacrament of Penance so deeply that they receive it even in circumstances when it is optional. As a matter of fact, the Prayer-Book teaches Catholic doctrine because it was framed as a compromise to catch people who would have been repelled by the teachings of the Thirty-nine Articles. And we do not see why if one minister is free to accept the Articles and reject the Prayer-book another should not be free to accept the Prayer-book and reject the Articles. As long as both are recognized, though contradictory, standards of belief, abundante quae in sensu suo.

BRIEFLETS.

We regret to learn that Rev. Father Lacombe, O.M.I., is confined to his bed with lumbago in the Calgary hospital.

Our former manager, Mr. P. Klinkhammer, writes that he and his family are doing well at Los Angeles. A curious effect of that relaxing climate was to make them lose weight at first and, after a time, gain in flesh.

As these has been a great demand for extra copies of our last issue, December 21st, those of our subscribers who do not keep their Reviews would be obliged us by addressing their number to this office. The postage is only one half-cent.

Rev. Father Roy, of Wolseley, Assa., passed through Winnipeg yesterday on his way east to visit his mother who is dangerously ill. Sister Christin, late Superior of the Sisters at the Indian School of Qu'Appelle, left the same day for Montreal, where she will reside in future.

Mr. and Mrs. George Galt left on Christmas Day for New York, whence they will sail by steamer direct to the Mediterranean. They expect to be absent there three months in Italy and the Levant, where it is hoped the sea air and mild winter will restore Mrs. Galt's enfeebled health.

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