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London. Saturday. March 16 1901. our ideas about this matter, but we

taking very kindly to China's repreentative, Minister Wu. They dine ceased to exert a stimulating influence and wine him, and so far have not dis covered that this particular " heathen Chinese "is pecular for "ways that are Chinese "is pecular for "ways that are of the euchre party upon our youth. dark and tricks that are vain." Let us, if we must, keep the cards for neighbors suffer Mr. Wu to talk so disparagingly of their civilization—to say for instance that "lynching is strictly an American institution." Perhaps he is looked upon see a block haps he is looked upon as a kind of A PRAISEWORTHY UNDERTAK. Oriental toy or as one not exactly qualified to read a lesson in ethics. Butiwhatever the reason, his immunsome bronchial trouble.

THE SPHERE OF WOMEN.

female lovable and loved. What else The average publisher, though emhave no objection. But less noiseand do not place the pedestal in the mud

The women, however, who are not emancipation they desire. In countless homes they are as queens, not be cause they can talk glibly and strid ently on all things knowable, but because they prefer to be simply women ; and we can assure them that in beautifying and reforming the planet, they do more in one day than the publicyears. The one is ministering to the

MAX O'RELL.

when Max O'Rell appeared in the literary world as a celebrity of the first use their own judgment in the gray world. He was shrewd, brilliant, selection of reading matter, may magnitude. He was shrewd, brilliant, witty, anything in fact that his enterprising manager could think of for the benefit of the public. The multitude flocked to hear him, and departed echoing the managerial statements. Perhaps people were surprised that a Frenchman could speak English so prettily and rejuvenate antique funnyisms so artistically: but the fact remains that his fame and bank-book grew larger with each recurring month. Since then he has been talking more or less intermittently on the feminine, or rather imparting bits of sapience to all branches of the sex, from the mother in law down to the simpering maiden of unknown age. A man, stuff and expect it to be free from the AGAINST RELIGIOUS INTOLER touch of banality. But his retaining while a specialist, rightly or wrongly acknowledged as such, is apt to have an admiring public as an audience, the versatile individual may play to empty banches. So many of we have a specialist, rightly or wrongly acknowledged as such, is apt to have a to fix an address at the annual banquet of St. Andrew's Episcopal Association at Yonkers, N. Y. last week, Dr. J. E. Price, Presiding Elder of the Method ist. Church, declared that it was a blot on the fair name of England and the a certain vogue goes to show that, benches. So many of us know a little United States that religious tolerance of everything that it is a positive delight to meet with one who knows Roman Catholic or a Jew cannot attain everything about something.

CARD-PLAYING.

firm upholders of the "euchre party ' as the most effective means of satisfy-We are not a whit censorious, but lies its mysterious attraction for so many; and we know that the " proceeds" often find their way into respect. able coffers. Bishop Spalding says that games and other amusements doubtless have their uses, especially the banner for the evangelization of for the young and for all who are the entire world." feeble in body or in mind. Whatever we may think of the scholarly prelate's statement we can agree that card p'ay. man race is not so. - De Bouffiers.

The Catholic Record. ing is not the most ennobling of pastimes. We may be old fashioned in think that the individuals who fritter MINISTER WU AND THE U. S. away hours on cards have very little The citizens across the border are knowledge of the worth of life, and that the chiefest means to raise money has upon its members. Moreover, we have gravedoubts as to the salutary influence

The Saturday Review of New York takes issue with the procedures of the ty from hostile criticism is a tribute to American courtesy and a consoling proof that the individual who was but a constitue ago very positive as to the solution of the courtest and a consoling proof that the individual who was but a check time ago very positive as to the solutions of the procedures of the ecclesiastical definition of the world alignment. American courtest and a consoling proof that the individual who was but as a constitution of the world and procedures of the ecclesiastical definition of the world alignment. American courtesty and a consoling proof that the individual who was but as a consoling proof that the individual who was but as a consoling proof that the individual who was but as a consoling proof that the individual who was but as a consoling proof that the individual who was but as a consoling proof that the individual who was but as a consoling proof that the individual who was but as a consoling proof that the individual who was but as a consoling proof that the individual who was but as a consoling proof that the individual who was but as a consoling proof that the individual who was but as a consoling proof that the individual who was but as a consoling proof that the individual who was but as a consoling proof that the individual who was but as a consoling proof that the individual who was but as a consoling proof that the individual who was but as a consoling proof that the individual who was but as a consoling proof that the individual who was but as a consoling proof that the individual who was but a consoling proof that the individual who was but a consoling proof that the individual who was but a consoling proof that the individual who was but a consoling proof that the individual who was but a consoling proof that the individual who was but a consoling proof that the individual who was but a consoling proof that the individual who was but a consoling proof that the individual who was but a consoling proof that the individual who was a consoling proof that the individual w superiority of the United States over all which they consider as dangerous to other peoples, must be suffering from morality or offensive from a literary point of view. Judging from some of the works that have passed under the ban we are inclined to believe that the members must be ultra purists or per-Amidst the dreary humbug that one chance too intensely in earnest to be given. sees betimes in the public prints there mindful of all the rules of good taste is nothing more nauseating than the and equitable criticism. Still we are disquisitions on the emancipation of not disposed to admit with the Review women. Emancipation from what? that books which bears either the name The divorce court grants them indeed of a respectable author or the imprint emancipation from decency, and the of a respectable publisher may well be ceaseless rounds of social dissipation exempted from the additional and emancipation from much that makes a amateur censorship of a committee.

do they want, these acidulated spin- inently respectable, is, we ween, little sters and undomesticated matrons? troubled by a sense of responsibility to And lo! an answer comes from a the public. The question upon which woman's advocate: "Woman must he concentrates his attention is: "Will be expiated, has always been held by be placed on a pedestal." Well, we the production pay?" If so he will forthwith and as rapidly as possible Church. place it in the market. It may, as some productions that have obhankering after notoriety have all the tained considerable vogue, be saturated with immorality; but a word of protest will be drowned by the out-

unconventional and psychological. Boston, we have no hesitation in comselection of reading matter, may thereby be debarred from the perusal of much that is unprofitable and hurtful. "I need scarcely tell you," said Brother Azarias, 'that the great bulk of novels of the day are of the lightest froth. It were intellectual suicide to spend one's time and waste ones energies unraveling improbable plots or watching puppets of the mind-mere wax works-dance before one through page after page and volume after volume, leaving it difficult to determine which is deserving of most censure, the presumption of the writer in rushing into print, his bad taste, or the mongrel language in which he expresses himself.

In an address at the annual banquet is so narrow that a man known as a

to any high effice.

"Religious tolerance is the first essential of Christianity," said he.
"Differences of creed arise from vari-We wonder why some societies are every man, no matter if he does differ from us in his theological views We are all striving for the same end. I say it is a shame on England and the ing a desire for legitimate recreation.

We are not a whit censorious, but a bar to some of the highest offices. si mply at a loss to understand wherein It is a shame they will bar from many high offices any man just because he

bears the name of Catholic or Jew.
"We cannot turn our forces against each other. We must do better. I believe the twentieth century will see

Men may be ungrateful, but the hu-

INDULGENCES.

A Lucid Explanation of This Catholic Doctrine-Proof of Its Reasonableness.

To the current number of the "Nineteenth Century and After,' Right Rev. Bishop Hediey, of Newport, South Wales, contributes a lucid explana-tion of the Catholic doctrine of inculgammergau. After reading Bishop poral punishment which often remains Hedley's exposition one is almost tempted to place the offending contrib. It is the Catholic doctrine that, by utor previously referred to in the rank of the Church's benefactors.

celesiastical definition of the word inother with the justification she has for her doctrine and practice. Dr. Hed-ley takes the words of the catechism as dulgence is the remission of the temporal punishment which often remains due to sin after its guilt has been for-

The Catholic view is that, even after the guilty stain has been taken away, and the dread sentence is no longer to be feared, some punishment may still remain. This punishment could not be "everlasting" or "eternal." It would come to an end some time. It is would come to all the poral "punishment, as opposed to "eternal."

The Lutheran and Calvinistic idea

of "sin" goes far to explain the view held by many outside the Church that the Church, and from it sprung the "canonical penances" of the early Sin, although forgiven, had to be punished in this world or in the next.

Punishment in the world to come meant Purgatory; punishment anticipated in this world meant the diminution of the pains of Purgatory, if not penchant to admire what they style Hence, in those times the murderer and the adulterer were made to under-Whilst we may not agree with all the criticisms of the literary censors of pany of the faithful in and out of church; and it was taught that every platform females can do in a thousand mending their courage in taking up a kind of suffering or adversity, whether mending their courage in taking up a sent by God through the circumstances good and much needed work and in of life, or voluntarily taken up, had race, the other to personal vanity and expressing the hope that their exmisguided ambition.

| expressing the hope that their exmisguided ambition. | the power of expiation. It must not be supposed that God was imagined to of the country. Their efforts may be a despotic and capricious tyrant thave no restraining effect upon confirmed fiction guzzlers, but by Scripture, in which it is true that Many of our readers will remember the young who are permitted the Divine justice does require the last words, what is meant by the "treasure rapacity of the German questors or the fering, to be efficacious, must be accepted by the heart, and that its value consists in turning the heart to God, in intensifying spiritual acts, and in purifying the passions and appetites. Since the Church possesses the power to impose a canonical penance, she also is able to remit one ; in this latter act of jurisdiction we have an "indulgence." The Church, moreover, claims the power of remitting penalthe power of the Keys," did not hesitate to free her children from the penances that remained due to sin, penances none the less real because she had ceased to emphasize them by her own penalties.

PLENARY AND PARTIAL. In this way is explained the peculiar phraseology of the grants of an indulgence. For indulgences are either "plenary," that is, full, or partial. The word "plenary" explains itself.
It means the complete remission of all

the temporal punishment to which a ding the satisfactions of the saints to penitent may be liable in the sight of those of our Divine Saviour we are im-God at the time. The partial indulggences are always expressed in terms of time, as an indulgence of a year, or

forty days, etc.

These terms of time are taken from the ancient penitential dicipline of the Church. To receive an indulgence of a year, for example, is to have remitted to one so much temporal punishment as was represented by a year's and, I think, a very natural one—that canonical penance. If you ask me to it is more glorious to Jesus Christ to define the amount more accurately, I say that it cannot be done. No one knows how severe or how long a Purgatory was, or is, implied in a hundred done of the same dred days of canonical penance. Indeed, the very expression itself indi-cates a penalty subject to variation: It was on the day before the night of for a year of one sort of punishment is not equivalent to a year of another. that God sent this message to Ezec-These things are veiled from our sight and are among the hidden things of will save it, for My own sake, and for crusade have filled me with pain, sor-Divine justice and mercy. What the Carbolic Church teaches is, first, that

remit in some degree those chastise dulgence a poena eiculpa. The ex- of these things, they should be legally ments which are deserved.

CHURCH'S CLAIM JUSTIFIED. Having thus explained, the meaning attached by the Church to the word indulgence, the Bishop passes on to indicate the line of reasoning by which the Church justifies her claim to the prerogative of granting indulg-ences. He sets out by laying down the doctrine that the souls of Christians ences. This article, it may be interesting to note, was procured by the publishers of the above magazine and given prominent place in its pages on account of protests voiced by Cardinal Vaughan and others with regard to a false and malicious statement made in a previous issue by the contributor of an article on the Passion Play at Oberammergau. After reading Bishon poral punishment which often remains are subject by the will of Jesus Christ

the will and commission of Christ and through the merits of His Blood, the Premising his remarks with the Church, through her pardon, has the power of loosing a soul, not only (as in the Sacrament of Penance) from sin itself, but also from that punishment which it would otherise have to under go either on this earth or in Purga tory. This is the whole doctrine of indulgences. As will be seen it is not a doctrine that stands by itself or that an answer to the first question: "in- can be considered apart from the two great Catholic doctrines of inherent righteousness through Christ's Blood by repentance, and the prerogative of the pastorate to bind and loose. Those who dispute these two dogmatic and fundamental articles will also dispute the doctrine of indulgences. But it is surely not claiming too much to assert that, if they are admitted, they alone, taken together, suffice to make it reasonable and valid.

SOME POPULAR FALLACIES. meeting some of the more usual popular and sin's remission. . . The fallacies in regard to induigences doctrine of the induigences keeps His answer to the statement that the "temporal punishment after remission of guilt" is impossible. The belief all sufficiency of the merits of Christ to of guilt" is impossible. The belief all sufficiency of the merits of Christ to that sin, even when pardoned, had to forgive, satisfy and remit all sin and its punishment is a denial of the smallest claim that guilt and punishment are remitted otherwise than through the merits of Christ.

The whole question is, whether, al-ways supposing that Christ is the first cause, there may not be secondary and more sensitive to the defilement causes—causes, prinisters or instruments-which derive all their efficacy and virtue from Christ's merits, but are true and efficient causes all the same? * * * The sacerdotal and intercessory theories, I am aware, are bitterly denounced by many. I have no objection to their being argued against; but to denounce them as derogating from the sufficiency of Christ's sacrifice or the completeness of His sat isfaction is a simple misunderstanding.

The Church not only uses the power of the Keys to remit, but considers that she has something to offer which satis-fies. Whence does she get the " satisfaction," when she dispenses and which God accepts as expiation for the souis

us? The expression, as I need not say, is metaphorical. It signifies a affect the fundamental doctrines of the certain supply and abundance of spiritual advantages which it is in the the Church's power to dispense. It exists in the invisible treasury of God's holy will and acceptance. It consists primarily and completely of the merit and satisfaction of Christ our Saviour. It includes also the superfluous merit ence." The Church, moreover, claims the power of remitting penalties which she herself has not inflicted, and on the falling into disuse of canonical penance the Church, "stretching her hand into the unseen, and using the power of the Keys," did not hesitate the wants it all for himself; because, the wants it all for himself; because, the wants it all for himself; because, and the state of the superfluous merit. the more he merits on earth (by Christ's grace) the greater his glory in heaven. But, speaking of mere satisfaction for punishment due, there cannot be a doubt that some of the saints have done

> piate the punishment due to their own sins. It is this "superflu-ous" explation that accumulates in the treasure of the Church." These principles, writes the Bishop, do away with the objection that by adpeaching the all sufficiency of His sat-

more than was needed in justice to ex-

Our view is, on the contrary, that He has not only superabundantly satisfied for all men's guilt and sin, but that He has imparted the efficacy of "satisfaction" to the works of His sainle as to second. to the works of His saints as to secondary agencies. The Catholic view is nificent kosmos of subordinate agency than to be Himself the sole, as He is the primary, effective cause. Can anyone doubt that this great principle

planation afforded by most theological writers is that the words do not pretend to remit guilt and that, in order to gain any indulgence, the "state of grace" is necessary.

On the state of the state

grace "is necessary.

Many Catholic writers think—and I Many Catholic writers think-and I ing the law into their ewn hands, agree with them-that it is a condensed wreckers and ursurping functions form of expressing the two points which should properly be reserved for which the grant of a great indulgence the State." always contains-the remission of punishment (as explained) and the removal of reservation of jurisdiction in the confessional. To understand the latter point, it must be remembered that for an indulgence confession is required. Now, in the middle ages, and to a certain extent at this day, there are a number of heinous descriptions of sin which an ordinary priest has no power over (in the confessional), but which the Bishop, or even the Holy Father, "reserves" to his own juris diction. This is often very hard upon the penitent—and it is intended to be hard. But, at a jubilee, or great indulgence, this reservation is generally taken off, so that any confessor can deal with any sins whatsoever. There seems to be little doubt that the expression a poena et culpa was a stock phrase conveying in a condensed and convenient form what I have stated. And if it was ever used by a Pope, or if it is ever used again, this was, or

will be, its significance. NOTHING TO HIDE

In conclusion, the Bishop makes it clear that the doctrine of induigences and its practical outcome are not things that the Church wishes to conceal or to apologize for.

On the contrary, Catholics are con-vinced that the preaching and the practice of induigences are of the utmost profit to the souls of Christians, religiously, morally and devotionally. The reviewer next applies himself to They protect the true doctrine of sin and sin's remission. . . . The alive the grand truth that a soul may be holy and yet may be liable to pun-ishment; may be in that state deserv

> pure enough to be admitted at once.
> . . . The doctrine of indulgences keeps up faith in the world to come.
>
> Morally the practice of Indulgences, religious ways. If the doctrine of indulgences is liable to abuse, it shares in this respect with many of the most Divine and profitable ordinances that our Redeemer has left us. If the practice of that teaching has been abused, the Sovereign Pontiff and the Bishops, and the vast body of the clergy and laity, are united in a firm determination to put down all such abuses, as far as human endeavor can do so But the doctrine and the practice will go on. We are anxious that non-Catholics should understand our position, and when they do, it will certain ly be found that their opposition and dislike are grounded not on the be-

MRS NATION'S CRUSADE

religion of Jesus Christ.

Cardinal Gibbons Condemns Her Lawless Methods.

Cardinal Gibbons has an interview on Mrs. Nation's crusade in Kansas and his own position on the temper-ance question in the Baltimore Sunday Herald. He has been paying close attention of late to the developments of Mrs. Nation's anti-liquor crusade. In an authorized interview the Cardinal cave expression, with great earn-estness, to the views which he holds regarding total abstinence in general and Mrs. Nation's movement.

"I have never been able to convince myself," said the Cardinal, "that what we call total abstinence is essectial to moral ty. The moderate and occasional use of alcoholic liquors is not to be condemned. In countries like France and Italy, where the people, as a rule, drink wine, no serious harm results from the practice. Even in Rome-even at the Vaticanwine is not prohibited, and as we know, the Papal doctors themselves prescribe it for His Holiness.

"Then, again, I long since came to understand that, putting aside the point of principle, it was virtually impossible to enforce a total abstinence law in a large community or in a State. Lock at Maine, as an instance, and you will see how true this is. The attempt to enforce such a law must consequently lead to one of the worst things-illegality or hypocrisy; pos sibly to both.

"Turning to Kansas and speaking as a Catholic and an American, I am free to confess that the disturbances which have occurred there since the row and astonishment. Either the Divine justice and mercy. What the Catholic Church teaches is, first, that she can make plenary remission of punishment; and, secondly, that the partial indugences, although we do not know what they exactly avail to remit, do most usefully and mercifully the real meaning of grant of an in-

"You ask," continued the Cardinal, answering a remark of his interviewer, "whether, in the words used by Louis Napoleon to excuse his usurpation, there may not be moments when it is permissible to sortir de la legalite pour rentrer dans le droit? (To float legality for the sake of right) That is, of course, only another way of suggesting that the end may justify the wish, to subscribe to any such theory. At the same time I admit that if, as a result of Mrs. Nation's violence, the llegalities and evils now existing in

Kansas should be cured, I shall rejoice.

"But meanwhile there is no blinking facts, and the chief fact is this—that it is shameful and regrettable to see Kansas, by which I mean the gov-ernment of Kansas, leaving correction of public evils, if they be evils, to pos-sible well meaning but assuredly mistaken hands of women.

"You ask me again," said the Cardinal, meeting another objection, 'how, if the government neglects its evident duty, the evils can be righted nnless by violence and protests like Mrs. Nation's?' The point you raise is natural and proper. My answer is that it should not be necessary in a self respecting community for women to have recourse to such violence. The State should act promptly and thoroughly. I am strongly of opinion that the wisest action it could take would be the repeal of the total abstinence laws and the substitution of measures more surely calculated to

help morality.
"What measures, you may say. Well, to begin with, the cost of liquor licenses should be made exceedingly ing of everlasting bliss, and yet not high. In Maryland I have suggested that the price of a license should be \$1,000 Next, rigorous care should be exercised to insure the issuing of such licenses only to reputable and de-cent citizens. Next, I should counsel the strict limitation of the number of saloons in every district and the in-fliction of a severe fine for the first violation by saloonkeepers of the condigranted. On the repetition of the offence I should suggest the absolute withdrawal of offending saloonkeepers licenses. Similar measures have been adopted with good results in the State of Maryland. Why should they not prove equally efficacious in Kansas?

Do not imagine that because I deplore and condemn the irregularities of Mrs. Nation and her friends, I cannot sympathize with the motives that prompt them. I can quite understand how painful and horrible it must be for wives and mothers to see men wast havior of the mediaeval pardoners, the ing their substance and making beasts of themselves in the liquor their violence women do but unsex themselves Redress for public ills should be provided by the regularly constituted authorities, and by them

LUTHER AND POLYGAMY.

When, on the advice of his friend, Carlstadt, a disciple of the new gospel, became the husband of two wives, Luther wrote to Chancellor Bruck : "I indeed acknowledge that I cannot forbid it when one marries many wives, for it does not contradict the Scriptures" (De Wette, 459) I think that everybody is acquainted with the fact that the landgraff, Philip Von Hessen, received a dispensation from Luther to marry another woman in the life of his lawful wife under the condition that it be kept secret: "I understood and hoped that he (Philip Von H.) will take an ordinary honest girl and keep her secretly in a house and live with her in secret marriage relations. (Lauterbach's Diary, by Seideman,

"The secret martial relations of the prince and great gentry is a valid matrimony before God, and is not unlike the concubinage and the matrimony of the patriarchs.

(Luther's Tischreden, Von Concubinat der Furster) Indeed, this story and the relation of Luther to the bigamy of this powerful disciple of Luther was made the occasion of a great speech in this country, in the House of Representatives two years ago. Congress-man Roberts, of Utah, charged with polygamy, which he could not deny and for which he was not allowed to take the oath of office, called the attention of the country to Luther. "Here," he said, "you erected a mon-ument to Luther in the Capital of the country. You hall him as the apostle of liberty and the inaugurator of a new and prosperous era of civilization for mankind, and justly so, but he himself sanctioned polygamy, with which I am charged. For me you have scorn, for him a monument."

Intellect is the simple power anterior to all action or construction --- Emer-