OBSTACLES TO CATHOLIC UNITY . THEIR RELATIVE CHANCES. IN ACTION.

THE CLIQUE SPIRIT-DISTINCTIONS OF CLASS, RANK OR RACE - REMEDIES SUGGESTED.

The Examiner, of Bombay, Rev. In The Examiner, of Bombay, Rev. E. R. Hull S. J., closes a series of valuable papers on "Catholic Union and Combination" with a summary which might well be published as an appendix to the by-laws and constitutions of our Catholic societies, large

deep-rooted instinct of failen humanity to elevate—or rather to degrade—distinctions of class, rank or race into so many exclusive parties or cliques, and to accentuate them into divisions and to accentuate the minto divisions and to accentuate the minto divisions and to accentuate the accentuate and into accentuate and into accentuate and success of accentuate and into accentuate and success of accentuate and into accentuate and in

5. The remedies for the clique spirit are as follows: First, those who realize how great an evil it is, and are nobleminded enough to abandon it, must take care not to allow themselves to be drawn into that spirit by the fact that others are ac usted by it. In thus re-sisting the influence of infection, they will by example show the more excellent way, which in the long run will have its good effect by shaming the clique spirit out of existence. Secondly, to kill out of self the "analytic spirit" which accentuated the difference things and issued in controversy and aghting; and to cultivate instead the synthetic spirit," which loves to dwell on the likenesses of things and tends to unification and harmonization.
Thirdly, to follow the rule of charity
which "thinketh no evil;" that is to say, faces and recognizes the evil which is ascertained to be a fact, but does not dwell morpely upon it to the detriment of good; and especially abstains from of good; and especially assets from laboriously emphasizing and magnify-ing or even inventing evil, and conse-quently imputing it without secure grounds, which, in any case, rather tends to put evil in the background and turns preferably to the good which can be set against it. Further, even where the justinet for thinking evil cannot be eradicated, at least to re-press it and prevent it from flowing into our deliberate thoughts, feelings, words and actions. In other words, we must sesert our better and rational self, and make a sincere pro'ession of dealing candidly and frankly and honestly and courteously with all—both before and behind their back—in the before and behind their back—in the true Christian spirit of charity and brotherhood. By degrees this profes-sion will work its way backwards and inwards and redeem us from the slavery the archaic instinct of dog-like jealousy and animosity. Fifthly, where there is any clash of interests or any seeming grievance, not to allow this to lie in a vague and abstract condition, but to analyze it, to reduce it to the proportions required by ascertained facts, to state these ascertained facts with precision, moderation and cour-tesy, and to be ready to listen to extions and to accept them favorably where it is possible to do so. Sixthly, to merge individualism for the sake of collectivism ; that is, to subordinate our own views and feelings or those of our party, with a view of securing combination and agreement in the prosecution of the end in view.

Lastly, not to lose the substance by grasping at the shadow. In other words, to accept willingly and to co-operate with every minor good which is practically attainable through mutual Lastly, not to lose the substance by grasping at the shadow. In other words, to accept willingly and to cooperate with every minor good which is practically attainable through mutual agreement and co-operation, and not to quarrel or stand aloof because foresooth your own schemes—which you at least consider to be greater and better—fall to win the approval and acceptance of your fellows. Still less should you run down and oppose the good efforts of others because they do not appeal to you, or because they do not appeal to you, or because they seem to you not to be on the best lines.

characteristic energy though in other terms, by the eloquent preacher who seems determined to play what may be earth?

characteristic energy though in other terms, by the eloquent preacher who seems determined to play what may be called the part of the Savonarola of the opinions of Father Bernard to the crusading energy and pictor is no doubt of the crusading energy and pictor is power with which he has been gifted. He may be accused of over-loring his themes, but if we want the preacher's efforts to be of moral force, instead of a mere dramatic enjoyment for those who come to listed to him, we must pardon some exaggeration in the controlling forces of modern life. It has lost the clauthority of the Church, even in its own families catholicity has authority in the family from birth to death, from baptism to earth?

"The crowning achievement of Protestantism is that it won victory for ever for the splendid spiritual liberty of the individual man. But now it has failed, although I would not say its failure in any direction is complete.

"Protestantism is losing mather over for the splendid spiritual liberty of the individual man. But now it has failed, although I would not say its failure in any direction is complete.

"Protestantism is that it won victory for ever for the splendid spiritual liberty of the individual man. But now it has failed, although I can be failed the part of the savenard of over the controlling forces of modern

disunion; now for the negative causes Teiegraph re narks that those that are of failure to scoure union. The chief is apathy or want of interest in the cause of progress or improvement. This want of interest often comes from failure to apathy with respect to the greatest moral issues which concern it, it is, by carefully and effectively bringing the matter before the notice of all, showing the disadvantages of the pressure that the same who are in earnest, and have lent themselves to accomplish somewhat. It is a minortune of a movement in such a way as to ex to the general interests of rement or giving reasonable offense.
Secondly, it is to be removed by dealseldom inspired by fresh and living force. Sydney Smith deplored in his cite interest without causing resent. ameal, so as to show its feasibility when own time a tendency that has been noticeable in all the Christian ages. the mind by putting too large an enterthe mind by putting too large an enterprise forward at once. Lastly, by this means to arrive at a definite and well-thought-out scheme of present action, in such a way that each individual will see exactly what is to be done by him kit at nunc, in order to arrive at some kit at nunc, in order to arrive at some kit at nunc, in order to arrive at some kit at nunc, in order to arrive at some kit at nunc, in order to arrive at some kit at nunc, in order to arrive at some kit at nunc, in order to arrive at some kit at nunc, in order to arrive at some kit at nunc, in order to arrive at some kit at nunc, in order to arrive at a deep at nunc, in order to arrive at a deep at nunc, in order to arrive at a deap at nunc, in order to arrive at a deap at nunc, in order to arrive at a deap at nunc, in order to arrive at a deap at nunc, in order to arrive at a deap at nunc, in order to arrive at a definite and well-day as "holy lumps of ice; and he added, with one of his most famous strokes of humor, "Do you think that sin is only to be removed from man as kit at nunc, in order to arrive at a deap at nunc, in order to arrive at a deposit or nunc, in order to arrive at a deap at nunc, in order to arrive at a initial result in the direction aimed at.

Nou will find peace only in the acceptance of God's holy will. Rest your questions and your troubles there in peace. The venemence and originality of the street crusade inaugurated by the Salvation Army, in consideration of the sincerity of its purposes. We shall not quarrel with Father Vaughan's

IS A BAD CATHOLIC BETTER THAN A IS A BAD CATHOLIC BETTER THAN A
GOOD PROFESTANT?
"Critic" writes as follows to Rev.
John Price, who conducts the "Question Box" in The Observer of Pitts-

barg.
In a late issue you answered rightly

valuable papers on "Catholic Union and Combination" with a summary which might well be published as an appendix to the by-laws and constitutions of our Catholic societies, large and small.

1. The failure to attain unity and union in a Catholic community is due, or may be due, to several causes, some positive, some negative.

2. The positive obstacles are the spirit of disunion, jealousy, rancor, rivalry or mutual opposition between different sections of the community—all of which can be roughly, though conveniently, summed up under the term "the clique spirit."

3. The clique spirit comes from a deconvoiced instinct of failen humanity deconvoiced instinct of failen humanity to the sacraments nor the blessings with which God has enriched the same sins because the worse than a Protestant who base committed the same sins because the distribution of the same sins because the same sins against the light. But I think that in one sense we may affirm that a bad Catholic is better off than a good Protestant.

A bad Catholic has always the great privilege of having within reach the means of salvation, especially the sacraments to eternal life. (I do not speak of one who is guilty of presumption.)

A good Protestant. that a bad Catholic is not better, but

"the clique spirit."
3. The clique spirit comes from a deep-rooted instinct of failed humanity to elevate—or rather to degrade—distinctions of class, rank or race into so many exclusive parties or cliques, and most probable that at some period of this life he has committed a mortal sin, have been smany such sins. But the only

ordinary means of salvation, which blessings, I would not have as a good

About a Catholic, even though fallen very low, I would have hopes; about a Protestant, once he has fallen, who can give us assurance? To the foregoing Father Price re-

The above letter is such a good exposition of the relative chances of salvation enjoyed by a Catholic and a Protestant, that it is worthy a place in this department for the succinct, clear, theological information it imparts and for the comfort it may possibly bring to some fallen and troubled one. Our critic says that as a "good philosopher' we should have made the distinction which he makes when we were discussing the original pro

position. Here was the original proposition, put interrogatively: "Is it true that the worst Catholic is better than the

best Protestant?" best Protestant?"

Now precisely because we knew a little "philosophy" we saw that the question was one that required a positive answer. There is not the slightest room for a distinction. It involved the question of the here and now moral condition of the Catholic. The question was: "Is he better?"

There was no question of which had the There was no question of which had the better chances or means of salvation "Critic" takes up a quite different question, and it is needless to say he is correct in its treatment.

FATHER VAUGHAN'S CRUFADING ENERGY.

"High speed living" is the designation under which Father Bernard Vaughan has delivered his latest de nunciations of the vices of society's "Smart Set," in commenting on which a London paper, the Daily Telegraph, pays noteworthy tribute to the "crusading energy" of the elequent Jesuit. As to the "high speed" it asks, to begin with: Are we living fatally too fast for the best interests of the race, and is it impossible to check the insane momentum of the modern career! For all our vaunt of modern career: For all our vaunt of speed, are we but p'unging like the Gadarene herd down the steep place of folly, into an abyss of moral and physical destruction? These, the writer goes on to observe, are questions which have just been pronounced with characteristic energy though in other e on the best lines.

6. So far for the positive causes of pulpit. As to sermons in general, the ligion that the ordinary sermon has become very largely a matter of routine,

by casting him into a deep slumber? We have long since learned to condor

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denunciations simply because they are denunciations simply because they are framed with a vigor to which the pulpit in this country has lorg been unaccustomed. If he confines himself to the careful study of social facts, to the penetrating disgnosis of modern psychology and its maladies, then the more trenchant the results are stated the

better.

Manifestly Father Vaughan carefully studies the "social facts" and is not wanting in the will and power to trenchantly state them and emphasize their cause and effect.—N. Y. Free-

"THE CONFESSIONAL."

To Rev. A. McKeon, S. T. L.,

My Dear Father McKeon-I have read My Dear Father McKeon—I have read with greal pleasure your little book on the "Catholic Confessional and the Sacrament of Penance," and I hope it will have a large circulation and thus remove much ignorance and prejudice.
Trusting you will continue the good work on other Catholic subjects, I am,

dear Father McKeon,
Yours very sincerely,
Rt Rev. F. P. McEvay,
Bishop of Loudon.

"Your 'Confessional' will be productive of the most salutary results among Catholics and non Catholics." Rt. Rev. D J. SCOLLARD

Bishop of Sault Ste. Marie. "With much else to take up my time and attention at first, I read your 'Confessional' quite hurriedly—it read so evenly that one could peruse it even in a hurry. But I took it up since, and read it leisurely and with considerable care. I confess I had not before read a tractate on the subject with nearly so much satisfaction and pleasure. From 'this earth is not our true home' to 'sinners go free,' your dear reader is carried along most entertainingly, till bon gré mai gré, he hies himself into that blessed cabinet forth from which he comes with soil refreshed, ready to do victorious battle with flesh, world and devil.

I congratulate you, and may I be allowed to express the wish that there were as many copies as there are before read a tractate on the subject

were as many copies as there are readers in the English speaking

REV. A. P. DUMOUCHEL, C S. B. Former President St. Michael College, Toronto, Oat.

HOPE LIES IN CATHOLICITY.

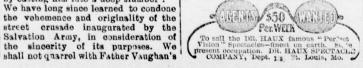
The Rev. Newmann Smyth, pastor of enter Congregational church, of New Haven, the oldest non Catholic church in Connecticut, and a member of the Yale corporation, said in a sermon delivered in his church on Sunday of last week that Protestantism was passing away, and was destined to be merged into

Catholicity. He said:
"Protestantism has passed already through two distinct stages. First, in Luther's time it protested against the Church then existing. Then it constructed new churches and new creeds But for a hundred years we have been breaking up creeds rather than making them, and we now are in a third stage, ity? How can it be realized on this

extreme unction. Protestantism has also lost the voice of authority in the State. Our churches as churches are

not counted as political powers.
"More than this, Protestantism, as organized, or rather as disorganized has lost control over the large areas of religious thought. It is not that world liness is coming in, but that much religion is withdrawing from the churches. Protestantism does not a

tract many minds.
"With all, this, Protestantism has utterly lost the unity of the Church.
The Catholic Church is a strong cable,
one end of which is bound to the Eternal Power and the other fastened to the whole mechanism of human life. It controls the world and it moves whither it will. In Protestantism the roje at its human end is frayed out in many threads. No single strand is stron enough to move the whole social mechan ism; at best one thread may move only a few wheels."—Central Catholic.



DEATH OF A RELIGIOUS.

I the community of the Sisters of St. Joseph. at Mount St. Joseph Peterborough on Tuceday morning Mac. 24, at 9:30, occur red the death of their beloved Sister M. Pulcheria, after an illness of some weeks.

Sister Pulcheria had succeeded in practising so perfectly the rules and virtues of the religious by all who knew her.

Right Rev. R. A. O'Connor, D. D. celebrated the Solenn R quiem Mass on Thursday morning at 8 o'clock, Rev. Doctor O'Brien and Rev. Father Keily, both of the Cathedral assisted as deacon and sub-deacon. His Lordship addressed in a few touching and consoling words, the Sisters and sorrow ing friends bidding them in spite of the tears caused by natural affection, to rejuice and be glad for 'Bleesed are the dead who die in the Lord'" 'Bleesed are the dead who die in the Lord'" 'Bleesed are the dead who die in the Lord'" 'Bleesed are the dead who die in the Lord'" 'Hose words, 'he continued, 'are addressed to the just but they are especially applicable to religious, who are compensated at death for the sacrifices they have made during life. Having siven up long before, all that the world held dear to her, the faithful, fervent religious, looks forward with joy to tha supreme moment when death shall unite her forever to her beloved Boouse, Jesus Christ for Whom, has been, during life, her every thought, and word and act.''

I similar terms His Lordship continued for some minutes to encourage all to serve their Divine Master with as great joy and fidelity as did the one who had now been called to her reward.

reward.

The funeral procession was then formed and the remains were laid to rest in the Sister's plot in the cemetery.

Sister Pulcheria was known in the world as Misa Catharine Brady, and she leaves to mourn her loss, besides the members of the community, three brothers and three sisters, belonging to the parish of Lindsay.

Requiescat in pace!

THE SON OF HIS FATHER

- O I my, O! my, the years go by
 Like sheep the dogs are harryin';
 But late I had a lispin'lad
 An' now he talks o'marryin'!
 Lord bless me I but he has the strut
 Of one that's grand an' knows it;
 No lass so prim that looks at him
 But likes his cut an' shows it.
 An' faix, 'twould do your heart good, too,
 To hear him at the blarney;
 There's scarce a lass that sees him pass
 But wears a smile for Barney—
 A wistful smile for Barney.

- Tho' Cupid lays cute snares these days
 When Barney goes philanderin'.
 An' all his traps hold geese, perhaps,
 None takes this bold young gander in.
 An 'l none as yet, but there's a net
 That will, one day or other,
 An' aer I'd name to bott the same
 Is one like me, his mother.
 Aye ! sure as fate, he'll take for mate
 Sweet, roguish Nora Kearney,
 Who meets his wiles with scornful smiles,
 As once I did with Barney
 My Barney.
 The father of "our" Barney.

 —T. A. Daly.

BEFORE A CRUCIFIX BY WITTER BYNNER.

At dawn denying Thee, at dust we sell Thee with a kiss—
Still art Thou, through the many years from that sad night to this.
Content to know the comfort Thou shalt bring

us when we weary, O Jesus, Son of Mary!

We nail Thee, Christ, all seven days upon another cross.
With thorns again we crown Thy head, and hail Thee with Thy loss;—
Yet wide Thine arms in agony open their

Yet wide Thine arms in agony open their

Yet wide Thine arms in secony open their Forgiving us until at last of cruelty we weary, Jesus, O Son of Mary!

-McClure's Magazine.

DIED.

BUCKLEY — At Sarnia, Ont., on April 2 1908, Mae Helen Buckley, eldest daughter of Mr. and Mrs. Patrick Buckley, in her seventeenth year. May her soul rest in peace!



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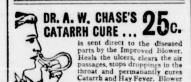
Sinnett. Sask. April 2nd, 1908,
The CATHOLIC RECORD London, Oatario.

Sir-If the party from West Osgoode who
wrote you in reference to locations in Alberta
will write to me I will gladly give information and help the party to locate in the West.
TREY, J. C. SINNETT P. P.
Address, Sinnett P. O., Sask.

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