

CARDINAL MORAN ON THE EFFECTS OF THE REFORMATION.

His Eminence Cardinal Moran, Archbishop of Sydney, has recently had a controversy with the Right Rev. Dr. Camidge, Protestant Bishop of Ballarat as to the effects of the so called Reformation. In the course of a long letter his Eminence writes. All contemporary writers attest that never was the Church in more complete servitude to the Crown than during Elizabeth's reign, and never were more disastrous results witnessed throughout the length and breadth of England. Scory, Protestant Bishop of Hereford, writes to Cecil in 1561, as set forth in the State papers, that his Cathedral had become a very nursery of blasphemy, immorality, pride, superstition, and ignorance. Bristowe, in 1575, attests that "never was there less humility and charity, never more immorality and perjury, so that nothing is to be looked for but universal destruction and utter desolation." A little later Veron writes regarding the Anglican clergy: "Immorality, drunkenness, and gluttony unto them is but sport and pastime. They backbite, they slander, they chide and strive. Among them there is no modesty, no soberness, no temperancy. All deceit, all craft, all subtlety and falsehood reigneth among them. Whereas if ye hear them dispute and reason of the Scriptures and the Word of God, ye will think that they be very angels that be come down from Heaven." As regards civil liberty, it was quite crushed and banished out of England in those days. Macaulay refers to this fact in his essay on Hampden, and adds: "If the system on which the founders of the Church of England acted could have been permanent, the Reformation would have been in a political sense the greatest curse that ever fell upon our country." Dr. Camidge seems to take offence at being styled a Protestant Bishop, and yet it is not I alone, but the whole world, that gives him this designation. The name Protestant, though bearing with it the tall-tale impress of heresy, was officially assumed by the Anglican Bishops in Elizabeth's reign, and continued for 100 years to be regarded as the privileged style and title of the English Reformation. Dean Hook, in "Lives of the Archbishops of Canterbury," expressly attests that Archbishop Parker and those who promoted the Reformation in England wished to be known "by the name of Protestants," and he further attests that till the period of the Revolution the term Protestant continued to be used in England "to designate a Church of Englandman." It is as Protestant that the Sovereign of England is head of the Anglican Church, and so long as the present Acts of Parliament remain, it is to her, as Protestant, that allegiance is due. During the past three centuries the Catholic Church has been subjected to the severest ordeal of persecution at the hands of almost every government of Europe. Nevertheless, it has never ceased to spread out the tents of Israel, and to gather new peoples into the fold of Christ. She has been despoiled of her earthly wealth and worldly power, but her divine vitality has never for a moment been impaired. At the period of the Reformation the number of Catholics throughout the world was reckoned at 120,000,000. Their present number, as set forth in the latest official report I have seen, is at least 300,000,000; and their gathering-in of nations has been achieved, not by the lavish use of wealth or by human intrigue or by State influence, but solely through the blessing of Heaven, the blood of martyrs, and the heroism of devoted missionaries.

This attitude of the Church thus combated by the world, yet ever triumphant and ever diffusing more

and more through every nation blessings of divine faith, won the admiration of Cardinal Newman, who, in the last work which he composed as an Anglican, thus wrote of the Catholic Church, in whose communion he was to be a few weeks later enrolled. "When we consider the succession of ages during which the Catholic system has endured, the severity of the trials it has undergone, the sudden and wonderful changes which have befallen it, the incessant mental activity and the intellectual gifts of the maintainers, the enthusiasm which it has kindled, the fury of controversies which have been carried on among its professors, the impetuosity of the assaults made upon it, the ever-increasing responsibilities to which it has been committed by the continuous development of its dogmas, it is quite inconceivable that it should not have been broken up and lost were it a corruption of Christianity. Yet it is still living, if there be a living religion or philosophy in the world; vigorous, energetic, persuasive, progressive; *vires acquirit eundo*; it grows and is not overgrown, it spreads out, yet is not enfeebled; it is germinating, yet is ever constant with itself." There is one point referred to by Dr. Camidge, which must not be passed over in silence. He has made the singular discovery that "50 Popes in 150 years were apostates rather than apostolic." Throughout this controversy I have refrained from offering advice to Dr. Camidge, nor is it my intention in the present instance to offer any. But I would wish to say to the calumnious writer from whom he has innocently copied such trash, "If you bear false witness, endeavour at least whilst doing so not to make a complete fool of yourself."

An unbroken line of 250 Popes leads back the Catholic Church of today to the first Feast of Pentecost. The list of the Pontiffs is as easily accessible as is the list of English monarchs from William the Conqueror to Victoria. Now, in the nineteen centuries of the Church's life you will not find a single period of 150 years into which 50 pontificates have been crowded. Thus, on the very face of it, manifestly absurd is the accusation which has been made. It must be borne in mind, however, that the personal character of the Popes has little to do with the matter which is now under discussion. Even Voltaire remarked that "we must distinguish the Pontiff from the sovereign." All through the troublous times of the Middle Ages, every lawless feudal baron and every petty tyrant combined with heresy and crime to sling mud at the Holy See and to assail the administration of the Roman Pontiffs. History, too, during the past three centuries has been little better than a conspiracy against truth; but in our own day the character of the Pontiffs has gradually been placed in its true light, and foremost in vindicating them have been learned non-Catholics, men of unimpeachable integrity and profound historical research. Looking back on the long roll of Popes, it is something to be proud of that during the centuries of persecution there was not one of them but proved himself a devoted leader of the army of God, whilst it was the privilege of 80 of their number to win the martyr's palm and to seal with their blood the testimony of their faith. This indeed is something to look back to with pride, and it is no less cheering to every Catholic to reflect that no fewer than 76 of those successors of St. Peter have, by the heroism of their piety, merited the aureole of the saints and the honours of the altar. It is, however, their authoritative teaching of the faith that has been guaranteed by Heaven; and it is for this, no matter how subject they may otherwise have been to the frailties of human nature, that we contend. Even in the worst of times, and amid widespread corruption, the general conduct of the

successors of St. Peter has been worthy of their exalted station, and they have not failed to exercise their sublime authority for the interests of religion and piety.

Life's Sunny Side.

There is no greater man than he who is true to himself when all around deny and forsake him.

There is no work so humble that faithfulness in it will not be noticed and rewarded.

Notice in any path in life the most successful figures walking in it, more often than not, you will find that they are people who have failed more than once.

"When Emerson's library was burning at Concord," relates Miss Alcott, "I went to him as he stood with the firelight on his strong sweet face and expressed my sympathy for the loss of his most valued possessions, but he answered cheerily: 'Never mind, Louisa, see what a beautiful blaze they make! We will enjoy that now.' The lesson was never forgotten, and in the varied losses that have come to me I have learned to look for something beautiful and bright."

None of us realize that hopefulness is not only a delightful quality to meet with in others, but a positive duty incumbent on all of us. St. Paul, the most practical of writers on life and its difficulties, brackets it with faith and love as the chiefest of Christian virtues. It is not a mere accident of disposition whether we persistently look on the dark and gloomy or the brighter side of things, but a habit of mind which we can cultivate or allow to die through want of use.

Begin with small things, and the habit will grow on you in greater ones. Steadfastly resolve to look for the bright place in every event, and if your path in life is gloomy and difficult, do not look only on the thorns and stones of the way, but fix your mind steadily on the helps which come in the darkest, and the sun and stars which are always shining above, if we will but lift our eyes and see them.

It is not yourself only you will serve by the formation of hopeful views and habits; you will be a perpetual cordial and tonic to all those among whom your lot is cast.

Exercise a strong will to secure tranquillity. If we worry about the past which has gone, or the future which has not come, the blessed to-day, which is all we can be sure of, we never have.

The Catholic Almanac for Ontario is now to be had from the Office of the Catholic Register, mailed on receipt of price, 25 cents.

He Proved It.

A friend who has staid with the De Leseeps family says that this count never seemed to lose sight of the education of his children, even in the smallest detail. One morning at breakfast. "Ah," cried the countess, "a disaster! Two more of that set will now be broken. It always happens so." "Are you so superstitious," asked the count, "as really to believe that two more will be broken?"

"I know it."

"Then let us get it off our minds." And taking two of the cups by the handles he dashed them altogether. The anger and dismay of the countess proved conclusively that she had not seriously held to her superstition. It also loosed any hold the absurd idea may have had on the minds of the children.

The great demand for a pleasant, safe and reliable antidote for all affections of the throat and lungs is fully met with in Bickie's Anti-Consumptive Syrup. It is a purely Vegetable Compound, and acts promptly and magically in subduing all coughs, colds, bronchitis, inflammation of the lungs, etc. It is so PALATABLE that a child will not refuse it, and is put at a price that will not exclude the poor from its benefits.

Labor Views of Leo XIII.

Rev. John Graham Brooks discussed "The Pope's Encyclical and the Labor Question," at the regular meeting of the Ministerial Union in Channing Hall, Beacon street, Boston, last week. He opened his address by telling about the many congresses which have been held under the leadership of eminent men in the Catholic Church to discuss the labor question. These congresses greatly increased in number since the earlier ones were held in 1870. In May, 1891, the Pope issued his encyclical, which will probably be regarded hereafter as one of the great curiosities of the nineteenth century. A pamphlet of letters published by the Pope before he reached his present exalted station, while he was still at Perugia, shows that he would have been one of the great leaders of the labor question in his church even if he had never become Pope, and that the suggestion that his encyclical was the outcome of the influence of Cardinal Gibbons, Archbishop Ireland and others upon him was erroneous. Mr. Brooks then reviewed the statements made by the Pope in his letter, and pointed out that he accepted three things in the present social system, the private ownership of property, the laws of inheritance and the wage system as it now exists.

The speaker showed, however, that the Pope was willing to submit to the logic of events. One peculiarity of his attitude to which attention was called was that he was ready, if it could be shown that patronage—that is, the organizations of self help, the private initiative—failed to correct any abuses that the state should step in. Of the three types of patronage—the patriarchal, the military and the voluntary—the tendency is toward the last named. The Pope shows himself a staunch defender of the present relations. His letter has stimulated enormously the interest in the labor question, so that it is being considered and studied where it never was before. Political economy is now taught in many Catholic seminaries in Europe. The letter has delighted the whole of the more radical party in the church, the party of democracy, which thinks that the Pope has taken sides with it. The letter has also put an end in the Catholic Church to any talk of a man's being a Socialist in the economic sense. The letter is specially significant of the change in attitude of the Catholic Church is turning from the dynastic power, the influence of kings and princes, to the power of the people. The present head of the Church has declared his ambition to be known in history as "the Pontiff of the Laborers."

Gladstone and Friendly Sons.

Thomas O'Connor, representing the American organization of the Friendly Sons of St. Patrick, presented to Mr. Gladstone last Monday evening an album with an illuminated address, which was prepared in March, 1894, on the occasion of Mr. Gladstone's retirement. Mr. Gladstone received Mr. O'Connor and the gentlemen with him very heartily. He looked ruddy and animated, and talked with much spirit. After inquiring into the history of the society and its list of members, Mr. Gladstone expressed his gratitude for the compliments paid him the address. He expressed his undying interest in the Irish cause and his regret over the dissensions which were so great an injury to it.

ERRORS. Symptoms, Headache, loss of appetite, furred tongue, and general indigestion. These symptoms, if neglected, develop into acute disease. It is a trite saying that an "ounce of prevention is worth a pound of cure," and a little attention at this point may save months of sickness and large doctor's bills. For this complaint take from two to three of Parmelee's Vegetable Pills on going to bed, and one or two for three nights in succession, and a cure will be effected.