

APRIL 28, 1906.

that the Grand Jury at the recent Assizes was empanelled in the usual way, and that one Catholic was summoned. According to the census of 1901, the percentage of Roman Catholics in the county was 77.73, and of Protestants 21.84.

A FALSE PROFESSION OF FAITH. In another article in this issue will be found some comments upon a fabulous story which appeared in the Presbyterian Record of Montreal for the current month, and the editor's lame and tardy apology for having published the same.

Our attention was called recently to an article by the Rev. R. P. Ducloux of Montreal, which appeared in the January number of that periodical, under the title "A Frenchman's Confession," which contains slanders against the church quite as brazen-faced as those which are referred to in our article on the apology of the editor of the Record.

The Rev. Mr. Ducloux informs the sensation-loving readers of that journal of "a touching incident" which occurred "at the last October Communion service in the La Croix French Presbyterian church of Montreal."

It is customary with those interested in endeavoring to convert the French Canadians to the various jarring sects, to represent the number of such conversions as marvelous, but as their actual success is marvelously small, they make the most of what few loose ashes they can catch, in order to draw money from the pockets of Ontario Protestants to aid in the conversion of French Canadians, and support the missionaries engaged in the work, being themselves.

It is true there are always a few persons who can be prevailed upon in any large city to renounce their faith; but we have the testimony of the census of Canada to show that the efforts of those who are endeavoring to convert the French Canadians are futile. Thus the Presbyterian population of Quebec in 1891 was 52,673, and in 1901 was 57,952, the percentage of increase being 10.02; whereas the Catholic population of the province was 1,291,709 in 1891 and 1,429,186 in 1901, the percentage of increase being 10.65.

The increase of the Baptists, was 6.02 per cent, and of the Methodists 6.24 per cent, so that none of these sects kept pace either with the actual increase of population, or of the Catholics.

The Catholic church frequently receives accessions from the sects, but it is not customary to make public boasts of them as do the sectaries.

But what we intend here is not so much to show the futility of the efforts made to convert the French Canadians to Protestantism, as to expose the falsehood told by the unnamed convert of whom Rev. R. P. Ducloux boasts.

This person in his profession of Presbyterianism said: "I could not learn by myself about the Word of God for two important reasons: 1. Because in the religion I then professed, it was forbidden to read the Holy Scriptures. The penalty was excommunication, that is to say, put out of the church.

"2. I had not the means of being taught the truths and commandments, which every Christian ought to know," etc.

It is but recently that we showed at length that the Catholics are not forbidden either in Quebec or elsewhere, to read the Holy Scriptures, though the falsified Bibles issued by the Protestant missionaries are forbidden. We also proved at considerable length that these Bibles are really falsified.

We shall here only quote the following words from the letter of Pope Pius VI. which is to be found on the first page of our Catholic English Bibles to refute the statement of Rev. Mr. Ducloux, which, as we have no doubt, was prepared by Rev. Mr. Ducloux himself.

that a vast number of bad books, which most grossly attack the Catholic religion, are circulated even among the unlearned, to the great destruction of souls, you judge exceedingly well that the faithful should be excited to the reading of the Holy Scriptures, for these are the most abundant sources which ought to be left open to every one to draw from them purity of morals and doctrine, to eradicate the errors which are widely disseminated in these corrupt times," etc.

Nothing can be clearer than this pronouncement from the highest authority in the Catholic church.

To the second statement of Mr. Ducloux, we reply that it is a well known fact that before the First Communion of Catholic children—which usually takes place when they are about the age of ten years—they are carefully instructed in the Catechism, and must know the truths and commandments, which every Christian ought to know.

It is evident, therefore, that Rev. Mr. Ducloux' convert speaks falsely and we do not doubt that he does so at the instigation of his present religious guide.

LECTURE BY THE RECTOR.

Rev. J. T. Aylward, Rector of St. Peter's cathedral, London, delivered an interesting lecture in St. Mary's Hall, on Friday evening, April 20, in aid of the building fund of St. Mary's church. It was an appreciative audience that greeted the Rev. Father, and, needless to say, they were more than delighted at his graphic description of some of the many historic points of interest which it was his privilege to witness when he recently accompanied our beloved Bishop on his visit ad limina to our Holy Father the Pope.

A splendid musical programme and a short and well executed drama completed the programme.

THE WONDERS OF ST. PETER'S.

Apròpos of the Rector's lecture on the charms of Italy, the following description of the wonders of St. Peter's, written by F. J. Haskin for the Milwaukee Sentinel, will be of interest to our readers:

St. Peter's not only dwarfs all the other churches of Rome, but ranks as the giant edifice of the world. A famous author likened the surprise occasioned by the first view of its towering proportions to the feeling one would have if he met a man forty feet tall. Figures and comparisons can only partially portray the real magnitude of this colossus. It covers six acres. Its main aisle is an eighth of a mile long, and its dome is a twelfth of a mile high. If St. Peter's were flooded the ocean could steam up the central aisle and its masts would scarcely reach above the top of the high altar. If its capacity were taxed to the utmost a congregation of 80,000 people might assemble within its walls, and 200,000 could wait outside within the enclosure of the colonnades.

Great toil and great wealth were expended in rearing this mighty cathedral, and many of the earth's great dead are asleep in its friendly shelter. It is hallowed by such sacred associations that all who enter instantly feel the spirit of its majestic solemnity. The titanic proportions of everything, and the age-long story that is woven in the very wood of it, appeal to the senses in a way that can neither be resisted nor explained.

Adjoining St. Peter's is the Vatican, the home of the Popes and the largest place in the world. That this extraordinary structure is a worthy neighbor of massive St. Peter's may be realized from the statement that it contains 11,000 rooms, has thirty magnificent halls, nine galleries, seven grand chapels, twenty courts, eight smaller stair cases and two hundred smaller ones, besides museums, libraries and archives.

Upon leaving one cannot help but turn for a last look upward to the window where the lonely old man of the Vatican keeps his vigil. What a big thing he represents! He is virtually a prisoner in his huge palace, yet all the world comes to see him. He is without an army, without a territory and without a voice in the councils of the nations, yet he rules two hundred and twenty-five million subjects with the gentle sway of a spiritual sovereign. As you go away the bells of St. Peter's begin to clang, and you realize that it is the hour of Vespers; and you realize that the message of those bells not only rolls across the fields beyond the yellow Tiber, but reverberates around the world.

The English Catholics' Determination.

Writing of the crisis which now confronts the Catholics in England with respect to the proposed change in the Education law—a change which threatens the existence of the Catholic schools as such—the Catholic Times says: "Politicians come and go, but the church lasts forever. She is above political parties, and so are her children. They base their claims on motives far higher than any mere politician knows or understands. And their main hope and trust is in themselves and in their power to obtain the long run and after whatever waiting those things which they believe they must conscientiously insist upon."

A BUSINESS MAN'S VIEW OF PIUS X.

Few Popes have been so accessible as Pius X., and few have been so much loved by so many Americans, Catholics and non-Catholics, lay and clerical. Indeed, the number of descriptions of Papal and encyclical appearing periodically in every cross-roads newspaper would almost lead to the conclusion that no American travels abroad without visiting the Vatican and making copy out of the Great White Father of Christendom whom this very universality of curiosity proves to be the most interesting figure in the world to men of all creeds.

Amid this flood of "impressions" there is something a little fresh and unconventional in the following breezy letter of a Kansas City business man, whose point of view is typical of his class, and whose expression, if characterized by the usual journalistic stereotypically slang, has a note of directness and sincerity that convinces. Henry M. Garland is a prominent railroad magnate of Kansas City and he thus describes his view of Pope Pius for the Catholic Register of that city:

"I am not a Catholic, and not prone to rely on first impressions, but if I were to get in real trouble and wanted to have somebody stiffen me up and strike out for myself and get on my feet again, and if I could get to him, it is to Pope Pius X. I would go.

"Leo being very old, was very feeble, but there is nothing the matter with Pius X. except in the newspapers. Once in a while the potboilers send out a cable that his health is failing and that they are talking of his successor. Maybe they are, but when I saw him three weeks ago Sunday he was the personification of good health and physical perfection. He looked like a man, the little white cap that was perched on the back of his head to the toes of his embroidered slippers. There were 123 of us at the reception, from all quarters of the globe, so that we might be supposed to fairly represent mankind. The Pope stood head and shoulders above nearly every man there. He is well over six feet in height, broad of shoulder, straight as an infantryman and handsome as they make them. He has a face and head that would make any man turn around to take a second look. If Pius should drop into this hotel lobby to-night and register, in five minutes every man in the place would have looked at the book. There is not an attribute a man ought to have in which the Pope is lacking, so far as I could see. He had 3,000 people in the Vatican, 300 of them hardworking clerks, and the Church surely got one when it got Pius X."

Relating his experience at the reception at the Vatican, Mr. Garland said: "In the first place, I had collected letters from every Catholic dignitary in this country. These I took to Mr. Kennedy, at the head of the American college in America as they could possibly have sent over there. Mr. Kennedy scanned the credentials closely and then passed me on to the secretary of the Vatican. That official later handed me a card saying that the Pope would grant me an audience the following Sunday at 4 o'clock. Half an hour before the appointed time, I arrived at the Vatican—which is a collection of a score of buildings—and was halted by two guards. I had read these guards were to be mustered out. This is a mistake. They are still on duty. The regulations which had been announced called for black clothing, white shirt and white tie. The coat was to have skirts to it. Evening dress only had been the rule while Leo was on the throne. Pius allows frocks, outwashes, and evening dresses. For women the regulations provided for black, high-necked dresses, no hair ornaments and the veil in the case of a nun. We were ushered into the audience room, a place about 150x50 feet, and containing 150 chairs. There were 123 in the party. After we had been seated some little time a clergyman came in and signaled us to rise, speaking in Italian at the same time. We were scarcely up before the door—the same one through which we had entered—opened and in came another priest, followed almost immediately by the Pope. The master of ceremonies, the first of the priests to arrive, directed us to kneel. This we did just as the Pope arrived. Halting to survey the audience, the Pope walked to the beginning of the receiving line, which was almost all around the room, and extending his right hand, permitted his guests to kiss his ring. He moved on to the next visitor, and so in due time the Pope came to me. Being a non-Catholic, I was perhaps more than ordinarily looked at by the Pope, about which columns have been published. It proved to be an omen, the size of the pupil of an eye surrounded by diamonds, worn on the great finger of the right hand.

"The Pope was clad from crown to sole in white. His hair, once gray, is as white as driven snow and as soft as silk, quite thickly grown and well combed. I never saw a more striking looking man in all my travels, nor a more benign face. It may be needless to say that it is none the less expressive, but it is none the less expressive, to say that Pius X. is the sort of a man to hand out a jolly to help a brother along, and the jolly would be effective.

"As the Pope made his round he stopped to converse with many. Those who had anything to say to him said it. I do not know what they talked about. As he speaks Latin, English a little, French fluently, and several other languages, not to omit his native tongue, he could talk to very many. I said not a word to him, but there was something in his bearing to prompt a greeting.

"After the round had been made the Pope found himself once more at the door of the throne room, whereupon he turned, and making the sign of the cross with his right hand, raised it,

two fingers extended, and administered his blessing.

"I wanted to go after him and take hold of that big, honest hand of his and give it a good grip, just to let the Pope know that I thought he was entitled to it for his radiant smile and kindly soliloquy. Without a smile, the Pope's face expressed the essence of kindness and tenderness. Three weeks away from him, and having been in his presence less than twenty minutes, and after a long experience on boards myself, I should venture that Pius X. is the sort of a man who would reorganize a big insurance company in a week and have a host of directors begging him to run additional policies—everybody feeling that everything was all right at last.

AN INFAMOUS SUGGESTION.

FRENCH MASONRY WOULD PAY PEOPLE TO GO ABOUT THE STREETS DISGUISED AS PRIESTS AND COMMIT ACTS THAT WOULD GREATLY SCANDAL.

The following information published in the Catholic and non-Catholic Opposition papers in France under date of March 23 is of a character which Englishmen would deem absolutely incredible, but unfortunately it is entirely true, says the London Catholic Times. In order to cast obloquy on the priesthood the Masonic lodges are endeavoring to get the French government to abrogate the law (Clause 259 of the Penal Code) forbidding the wearing of clerical dress by laymen. The Masonic Review (Revue Maconnique) for January, 1906, contains this remarkable proposal:

"The most efficacious manner of solving the question of the priesthood in accordance with the spirit of freedom and justice which would animate all honest Frenchmen, would be to prohibit magistrates from enforcing the law which renders it a punishable offense for laymen to wear in the public streets the costumes of ecclesiastics or those of nuns and monks. When all persons have the right to dress themselves up as priests according to their own caprices, the prestige of the frock will soon fall.

It will be seen that though at other times organs of the Masonic body would have people believe that the morality of the clergy is inferior to that of the members of the lodges, the Masonic Review here admits that the priests enjoy a high reputation for morality, which is partly the secret of the influence they exercise.

The Masonic Review does not stop at the proposal that the people of all classes should don the clerical garb so that the respect for the clergy may be lessened. It proceeds to make the following suggestion, which is simply diabolically perverse:

"In fact, it would be a good thing if people even now were paid to go about the streets disguised as priests, monks and nuns and commit acts which might create scandal—such as going about with women of low character in cafes and beer saloons. Even if arrested they could be easily ransomed and released for the great services they had thus rendered in the cause of the propagation of free-thought."

It seems that within the last few weeks a number of persons disguised as priests and nuns have been arrested for scandalous conduct in the streets of Paris and other large cities; and on March 23 several noted Anarchists, wearing ecclesiastical costumes, were arrested for singing obscene songs; along the route of the Mi-Careme procession. Libertad, who pretended to be dead drunk. These rascals have been ordered to pay small fines. Such facts as these generally remain unnoticed by the British press, although they fill the columns of the Parisian papers and must at last lead to some terrible catastrophe.

TALKS ON RELIGION.

SUBMISSION, OBEDIENCE AND LABOR.

Last week the newspapers made a feature of the fact that a wealthy man at his death left his fortune of \$50,000 and his fine home to his servant who had been faithful and attentive for eighteen years. No matter how much some are opposed to serving others, most persons would be willing to take up the task if such a reward were certain. The prospect and assurance of reward tempers might and lighten burdens. Yet the good Lord promises a reward to all who labor in the chain and in the yoke and are faithful to duty. We may recall His words: "Well done, good and faithful servant; because thou hast been faithful over a few things I will place thee over many."

Pride leads man to say: "I will not serve," yet necessity and the nature of things compel most men to serve, since man must earn his bread by the sweat of his brow. In one way or in another nearly every human being must be a servant. "Great labor is created for a servant, and a heavy yoke is upon the children of Adam" \* \* \* from him that sitteth upon a glorious throne unto him that is humbled in earth and ashes." (Ecc. xi. 1.)

To serve God is to reign. Servitude is an evil and a disgrace to man in the modern bondage, but if it be undertaken for the love of God and for the love of our neighbor and in submission to God's will the chain and the yoke are turned into gold. Since our Lord Himself took the form of a servant and did actually serve others and even washed the feet of His apostles, service has been ennobled and beautified. The saints gladly embraced the humbles; and most revolting employments and found the yoke light and the burden sweet, as for instance St. Vincent de Paul, when he gladly took his place as a prisoner and to the Moors to relieve a mother.

In human society submission is the portion of all. St. Paul says: "Let every soul be subject to higher powers, for there is no power but from God." (Rom. xii. 1.) The Scriptures insist on obedience to the state. St. Peter says: "Be subject, therefore, to every human creature, for God's sake; or to government, as sent by Him for the punishment

of evil doers, and for the praise of the good; for so is the will of God, that, by doing well, you may put to silence the ignorance of foolish men." (1. St. Peter ii. 13.) This text gives a stinging blow to anarchists and to advanced Socialists.

The Holy Father is called the "servant of servants," officials are called the servants of the people, officers, soldiers and police, the servants of the state. There are times, of course, when members of these classes forget their real position and assume independent authority. The source of all power is in God, and all must be subject to God.

Those who work for others should do as directed. They too often assume to command or to direct, seeking by hook or by crook to get their own way. This is not the true spirit of their state, and does not promote happiness or harmony on either side.

To the primary duty of obedience there is added the duty of conscientiousness. This is the great virtue that the world has a right to expect from all of those who profess to be Christians. Others may "serve to the eye," we should serve according to conscience, for our service must really be to God.

Conscientiousness is shown by diligence, by doing the best we can. Honesty is the great test of conscientiousness, and the Christian servant or employee should be honest not only as a duty of justice but by the trust that is placed in one who is admitted to the household and to the confidence of the family. This confidence and trust should never be abused.

Employees or servants may be dishonest in two ways: by taking property and by wasting time. Persons steal when they do not give a return or a *quid pro quo*. Sometimes persons seek to save their conscience by saying they do not get enough pay for their service. The proper way is then to seek more pay elsewhere, but not to set yourself up as a judge in your own case against the specific or implied conditions of your contract.

Stop the first little thing that you are tempted to take dishonestly and you will not become dishonest. No thief, or no drunkard becomes so at once. There is growth in each case. The Psalmist prayed: "Incline not my heart to evil words to make excuses in sin." As people want pills sugar coated so they cover ugly things by pleasant names, as, for instance, perquisites.

No one should remain in a position where he cannot practice his religion where he cannot practice his faith and morals or in a place where his religion and morals are endangered. These dangers may spring from the conduct of those for whom you work or from those with whom you associate. The danger should be removed, as our first duty is to serve God and to save our souls.

A good servant will eventually "go up higher." There will be many changes in the next world of positions prevalent here, unless all really recognize that we are the servants of God.

—Cleveland Universe.

IN OTHER CATHOLIC COUNTRIES.

Judas is more detested than satan himself, because, it is argued, satan had betrayed man, Judas had betrayed his God. At the present day he is hanged in effigy on each Good Friday from the yard-arm of Spanish ships. In Provence he is hampered, and is speaking generally, the Gny Fawkes of the Catholic countries. It was the custom that no Christian should be baptized by the name of Judas, so that if any one wished to name his child after the other St. Jude he must call him Thaddeus. The tradition that Judas was a red-haired man is preserved in the French "poil de Judas." A fiery red beard was commonly called a "Judas beard."

POPE PIUS X.

CORDIALLY APPROVES AMERICAN FEDERATION OF CATHOLIC SOCIETIES.

Members of the American Federation of Catholic Societies will be glad to learn that a letter has just been received from our Holy Father, Pius X., in which His Holiness cordially approves the American Federation of Catholic societies. In the letter, of which the following is an extract, His Holiness states that the objects of the Federation of cementing the bonds of fraternal union among the Catholic laity and the Catholic societies of the United States; the fostering and promoting of Catholic interests and works of religion, piety, education and charity; the study of conditions in our social life; the dissemination of the truth and the encouragement of the spread of Catholic literature, and the circulation of the Catholic press, are objects dear to his paternal heart, and he cherishes the hope that the Federation will grow stronger day by day, thus demonstrating the adage that "in union there is strength."

His Holiness hopes that the forthcoming convention of the Federation in Buffalo next July 29th, 30th, 31st and Aug. 1st., will be a great success, and he prays that God may prosper the organization. He affectionately grants the Apostolic Benediction to all the societies and parishes that have joined the Federation. The Latin document is being translated and will be given in its full text later.

METHODIST PLEA FOR RELIGION IN EDUCATION.

Philadelphia Catholic Standard and Times. Another indication of the growth among non-Catholics of the sentiment in favor of religion in education was afforded on Monday last at the weekly meeting of the Methodist ministers at Wesley Hall, 1018 Arch street. Rev. F. H. Hoffman, of the Halesburg church read a paper in which he assailed with an emphatic allusion the question "Should the public school authorities yield a part or whole of one day each week to the religious training of its pupils?"

As is stated by the daily papers, Mr. Hoffman's paper was characterized by a boldness and frankness not often found in public discussions of this burning question by sectarian speakers, and the pastors present were so impressed and gave hearty applause to the principles embodied in the paper and congratulated the author.

Mr. Hoffman's principal contention was that religious instruction was almost entirely neglected in the public schools.

"Our schools are not Godless, irreligious or breeders of lusty young pagans," he said "and I do not deny that religious instruction is given, after a fashion, by teachers and professors of the Christian faith. Ethical teaching is mandatory, in some States, in New York, for instance—and in many places Bibles are read and hymns of the Christian faith are sung. While it is admitted that the general attitude to the public schools is friendly to religion it cannot be denied that much of the instruction in the higher grades is of an agnostic or materialistic tendency. There is a strong suspicion that many teachers who are trained in these views do not hesitate to express them. Perhaps this is not unconsciously. Perhaps whether the instruction is given consciously or unconsciously the pupil is biased against the Christian Faith.

"Evolution has been taught in a way calculated to bring the Mosaic records into contempt, and susceptible girls—for girls are more susceptible than boys to a teacher's influence—have been brought under the sway of societies of ethical culture, theosophy and other social substitutes for the religion of Christ. Instances are not lacking where literature positively unfit for immature minds has been brought to young people's attention by injudicious teachers.

"At night when those pupils who study all day could attend some church where a revival or other religious exercises are being held their time is being occupied in poring over books. The system as inculcated by the Catholic church, whereby Catholic parents are held answerable in confession and sometimes refused absolution as regards the non-attendance of their children at parochial schools is one upon which Protestants may well meditate.

Mr. Hoffman advised the endorsement of the resolution recently offered by the Inter Church Federation that one day a week be set aside by the public schools for the religious training of the pupils in their respective churches. He asked the ministers to adopt resolutions that would call the attention of Mayor Weaver and the Board of Education to the matter. No action was taken, but it was decided to devote the second Monday in April to a discussion of this topic.

WHO GAVE THE BIBLE TO THE PEOPLE.

There are those who accuse the Catholic church of having kept the Bible away from the people (during the "Dark" Ages, of course), and say that the Christian world is indebted to Martin Luther for having made popular familiarity with the Scriptures a possibility. What have we to say in answer? We are content with referring our readers to the following testimony from a historian, who knows and writes History. "The writings of the Dark Ages are, if I may use the expression, made of the Scriptures. I do not merely mean that the writers constantly quoted the Scriptures, and apparently from such authorities as all possessed, as other writers have done since their day—though they did this, and it is a strong proof of their familiarity with them—but I mean that they thought and spoke and wrote the thoughts and words and phrases of the Bible, and that they did this constantly and habitually, as the natural way of expressing themselves. They did it, too, not in theological or ecclesiastical matter, but in historical, biographical, familiar letters, legal instruments and documents of every description." (Dean Mitland, Dark Ages, page 507.)

And again: "To say nothing of parts of the Bible, or of books whose place is uncertain, we know of at least twenty different editions of the whole Latin Bible printed in Germany alone before Luther was born. These had issued from Augsburg, Strasburg, Cologne, Ulm, Mentz (two), Basle (four), Nuremberg (ten), and were dispersed through Germany. I repeat, before Luther was born." (Dark Ages, page 506.)

Besides, there had appeared in the modern languages 104 editions of the whole Bible, before the version of Luther came out in 1534. Of these, twenty were in Italian, twenty-six in France, two in Spanish, six in Bohemian, one in Slavonic and thirty in German. (Gigot Biblical Lectures, pages 311—312.)

A Sad Case

"Here is one of the saddest cases of mixed marriages that have come under our observation." A Catholic girl married a Protestant boy. Five children were born to them. It seems that the mother must have been negligent, for the children were all brought up Protestants. After the children had grown to maturity the father became a Catholic. Now we have the spectacle of a father and mother who are Catholics, but all of whose children are Protestants. Not only that but the children are bitter anti-Catholics. Imagine the peace in that family! These are bare facts in the case."